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## The Great Commission



**G**O YE into all the world and preach the gospel to every creature." "And, lo, I am with you always, even unto the end of the world." Man was commissioned and ordained to preach the gospel on earth to fit man for heaven. No angels were commissioned. We would have thought that the angels would have been better equipped to tell of heaven and the way to get there than men who had limitations because of the weakness of their bodies. But the whole secret and power was not the angels, not the men, but Christ Himself. "Lo, I am with you." And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Christ was more concerned to have His people carry out His commission, and He by His Spirit accompanying, working, confirming the gospel preached, than He was to have Michael, Gabriel, and the angels of highest order commissioned for this purpose. A blasphemer was chosen to carry the message with the greatest power to the greatest number. Why? Because the glory comes back to the One who equipped the instrument. The tool never boasted what he did, but he boasted of the hand that held the tool.

Paul said, "I am what I am by the grace of God." And he told what great things God had done through him. God wrought special miracles by the hand of Paul (Acts 19:11), not by the hand of angels, not by the saints who had gone ahead. Moses came back and talked of the deace to be accomplished, but he was not commissioned with the gospel message.

And today the word is equally true, "Go ye into all the world and preach the gospel: and, lo, I am with you always," the eternal I Am, the resurrected One, the ascended One, the enthroned One, the empowered One, the glorified Son of man. He says in substance, "I am with you wherever you seek to extend My kingdom; yea, even to the cup of cold water, even to the tract given, even to the smile, even to a word to the weary given in My name." You don't know, you are unconscious of what you are doing, but He is not. "When saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee sick, or in prison, and gave unto thee?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He is with you and you can be with Him, coworking together. Wherefore, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord, for the Lord is working with you.

Oh, that we had faith to believe the Lord when He says, "Lo, I am with you always, even unto the end of the world." Accept the Word, believe the fact, and rejoice in the truth. Amen.

## --: THE OVERCOMERS OF THE REVELATION :--

By Elder R. E. McAlister at the General Council

We have in the second and third chapters of the book of Revelation seven very precious and wonderful promises given to the overcomers. These two chapters form a very comprehensive study; they cover the church period or dispensation. Bible students will find it a very interesting study to compare these seven epistles with the seven mysteries of the kingdom of heaven found in the thirteenth chapter of Matthew. You will also note that Paul wrote to seven different churches only. In studying the second and third chapters of the book of Revelation it ought to be done in connection with the letters of Paul to the seven different churches and with the seven mysteries of the kingdom of heaven in Matthew 13, as each of these cover the same period and the same things, but in detail with different aspects of the same things.

In these two chapters there are seven letters or epistles written to seven different churches located in Asia Minor. Each one of these letters has seven distinct parts.

We have a citation of some attribute or prerogative of Christ which signifies the character of His relation to the church addressed. We have, then, a declaration of His absolute knowledge of their condition, with a description of the state of each and such censure or praise as was fitting to their condition or state. We have an inference to His promised coming and the character it will assume to the parties addressed. We have a universal command to hear and a final promise to the ultimate overcomer. The final promise to the ultimate overcomer is the part which I wish to speak on, but I feel I cannot pass the first part, namely, the citation of some attribute of prerogative of Christ, indicating the character of His relation to the church addressed. To the church at Ephesus He stands related as the one holding the seven stars in His right hand and walking in the midst of the seven golden candle-sticks. To the church at Smyrna, (this church which was undergoing great persecution, even unto death) He stands related as the "One who was dead and is alive again," exhorting them to be faithful unto death, and He will give them a crown of life. We can carry this all the way through in each epistle, and we find that Christ stands related to each church and reveals Himself to them in their local condition as the One adequate to meet their need. This brings to my heart such a love and gratitude to the Lord Jesus Christ, for I can bring it down to personal experience and environment and everything that has to do with our religious life and service, and be assured that there stands by my side a precious, loving Saviour, adequate to meet the emergency in every trial. Note the promises:

FIRST: "He that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God."

SECOND: "He that overcometh shall not be hurt by the second death."

THIRD: "He that overcometh will I give to eat of the hidden manna and I will give him a white stone and in the stone a new name written."

FOURTH: "He that overcometh and keepeth my

works unto the end, to him will I give power over the nations."

FIFTH: "He that overcometh will I grant to be clothed in white raiment and I will not blot out his name from the Book of Life, but will confess his name before my Father and the holy angels."

SIXTH: "He that overcometh, will I make a pillar in the temple of my God and he shall go no more out and I will write upon him the name of my God and the name of the City of my God which is New Jerusalem, which cometh down out of Heaven from my God and I will write upon him my new name."

SEVENTH: "To him that overcometh, will I grant to sit with me in my throne, even as I have overcome and have sat down with my Father in His throne."

Note the range of these promises:

The first one is associated with the fall, we are carried, step by step, to the final consummation of eternal association with Jesus Christ administrating over the affairs of the new kingdom.

In connection with these promises, we have what some one has termed, "the law of grafting," that is, our attention is called to some object or illustration in the natural, which is easy to comprehend with the natural understanding, and then, when we understand it, there is grafted a spiritual truth that could not be comprehended without the illustration.

There is another thing we need to keep in memory in our meditation of these promises, and that is that while we can enter into them and enjoy them in part at the present time, yet they have a meaning beyond this that can only be fully realized in the final consummation of God's plan and purpose. In fact, that is true of practically all of God's dealings with us.

In regeneration the life which is imparted to us is a life which will continue throughout all eternity. When God baptizes us with the Holy Spirit it is the earnest of our inheritance; it is part and parcel of what we are going to enjoy throughout the countless ages of eternity. Someone says, "I wonder what heaven will be like." I have never wondered at that since God baptized me with the Holy Spirit. Heaven will be like the glory that fills your soul when God baptizes you with the Holy Spirit. The power that throbs in the being of one who is filled with God's Spirit is the same power that will translate us when the time comes. It is the earnest of translation power that we are enjoying. The only difference is that now only part of Heaven's voltage is turned on but some of these days God will turn on the full voltage of Heaven's electric current; and as a result, mortality will evaporate and we shall be clothed with our house which is from Heaven.

The first promise, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God." This promise associates itself with the consequence of the fall. Man, having partaken of the forbidden fruit was driven out of the Garden and cherubim were placed at the gate, with a flaming sword, making it impossible for Adam to get back and partake of the Tree of Life without encountering the flaming sword in the cherubim's hand. This sword, I believe, signifies or is typical of

the Word of God. "His Word is a sharp, two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is impossible for the old man, or old creation, to get back to the Tree of Life without encountering the sword of the Spirit which results in death to the old creation. The new creature only has a right to the Tree of Life."

Second promise. This second promise associates itself with man's state as a consequence of his fall. We see here that the death question is settled. Man, of his own volition, sold out to the devil. He became inoculated by the devil's nature and went under Satanic control and was held in a state of death. As a result of the fall, man's body that day became mortal; his soul became spiritually dead, eternal death was ever imminent. His unhappy offspring, born in his image, inherited the same depravity of his nature and consequently entailed the same penalty for sin, and death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression. Jesus Christ has appeared on the scene and has solved the problem of life from every angle. There is not a phase of human life that has not been duly considered and provided for through Christ. In Him the life question is settled and the death question is settled. Born once, we die twice; born twice, we only die once, and should we tarry till Jesus comes, we will escape the hour and article of death, being caught up with Him to meet Him in the air.

Next, in the third promise, the matter of sustenance is settled. "To him that overcometh will I give to eat of the hidden manna and I will give him a white stone and in the stone a new name written, which no man knoweth saving him that receiveth it." In connection with this promise, you should read a few verses in the ninth chapter of Hebrews. "There was a tabernacle made; the first wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all, which had the golden censer and the ark of the covenant, overladen round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it, the cherubim of glory, shadowing the mercy seat. Our attention in this promise is first called to the manna. That associates itself with the journey of the children of Israel. The manna, which was given to the children of Israel, is typical of the earthly life and ministration of Jesus Christ. It was in a perishable form; they that gathered much had nothing over and they that gathered little had no lack. Jesus Christ in His earthly ministry was here temporarily; but the promise of the hidden manna carries us away beyond this. The children of Israel gathered some of this manna. It was put in a golden pot. The golden pot was put in the ark of the covenant, which was overlaid with pure gold and placed in the Holy of Holies within the second veil, where was Aaron's rod that budded, the tables of the covenant and the cherubim of glory overshadowing it. Within this second veil the high priest entered once every year, "not without blood, which he offered for himself and the errors of the people."

Now, if you can fathom the anti-typical significance of what it means to eat of hidden manna, preserved in a golden pot, in the ark of the covenant, overlaid with pure gold, placed within the veil in the Holiest place where Aaron's rod buds, and wherein is found the tables of the covenant and the cherubim of glory

shadowing it, then you can understand the spiritual truth which is indicated in this promise. In the first place, the manna, being hidden, suggested the secret source of sustenance for the child of God. The world looks on in wonder at the fortitude of God's people in the midst of trial. They wonder from whence our strength comes. It is the hidden manna; the manna in the wilderness was typical of the earthly life of Christ, but this hidden manna is typical of the glorified Christ with all that is associated in that ministry. The pot, being of gold, is suggestive of the purity and holiness of God as well as the character of those who have access to this vessel. The ark is suggestive of the grace of God. Within the second veil is the Holy place, suggestive of priestly prerogatives. The veil has been rent in twain from top to bottom and through the indwelling Spirit we are made kings and priests unto God.

Aaron's rod budding is a suggestion of life. It is no longer a way of ceremonial purification, but in this baptized life everything throbs with life and vitality. The cherubim of glory which overshadow speak of the presence of God in the power of the Holy Spirit—a continual abiding experience.

"He that overcometh will I give to eat of the hidden manna and I will give him a white stone and in the white stone a new name written." I believe we can get the significance of this white stone. You will note the promise is associated with the journey of the children of Israel. Jewish writers tell us that the tribes journeyed under four ensigns, in four groups. The leading tribe in each group was Judah, Ephraim, Reuben and Dan. With each one of these tribes two other tribes were associated, making four groups with three tribes in each group. Each group took a stone from the high priest's breastplate and engraved on the stone an ensign. Judah engraved on the stone a lion; Ephraim, an ox; Reuben, the face of a man; and Dan, a flying eagle. The color of the stone which was taken from the breastplate of the priest was to signify the character of the company who made it their ensign. Thus Israel journeyed under four banners or ensigns, the lion, the ox, the man and the flying eagle. These were the earthly signs of the heavenly administration which God exercised over them in their pilgrim journey. Jesus Christ is the anti-typical fulfillment, not only of the manna which they received from heaven, but of these four ensigns. He is the lion of the tribe of Judah; He is the ox of Ephraim; He is the man of Reuben and He is the eagle of Dan. In the four gospels we have Jesus Christ represented in these four characters—the lion, the ox, the man and the eagle.

We also find in the Book of Revelation that the new kingdom in its government as exercised from the throne is executed through four living creatures, which were characterized in likeness to the lion, the ox, the man and the eagle. Now, if the color of the stone taken from the high priest's breastplate was significant of the characteristic of the group which journeyed under it, what color of stone would signify the character of the company who are journeying with Christ at the present time? Nothing but a white stone! Thus, He gives us the white stone. Not only that, but in the stone, a new name written. What is meant by the new name? You will note the promise to the bride. These people who inherit these promises are the people who are in closest association with Christ, consequently that must be the bride of Christ.

When does the bride get a new name? At marriage, of course. Thus we receive the new name.

In the fourth promise, the matter of rulership is settled. "He that overcometh and keepeth my works until the end, to him will I give power over the nations and he shall rule them with a rod of iron." Friends, we are born to a destiny that the princes of this world might well envy. As we walk the street and associate ourselves with our fellow men they do not know that there is royal blood flowing in our veins, but there is. They do not know that we are born to a royal destiny, but we are. Paul, in referring to this, said, "Though we possess the Spirit as a foretaste and pledge of the glorious future, yet we inwardly sigh as we wait and long for open recognition as the sons of God, through the deliverance of our bodies" (Weymouth). Paul had in mind a custom in Rome, when a boy became a certain age, if he was a son of the royal household, he was taken out in a great, public assembly and recognized by his father by being given a new suit of attire. This suit signified authority and relationship. You can imagine the feeling that would throb in that boy's heart as he looked forward to this great event. "We who are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In the next promise, the matter of a heavenly introduction is settled. I am sure we would feel very timid to come into the presence of the King of Kings and Lord of Lords; but if we are dressed up for the occasion and taken in and introduced, it will not be so difficult. "He that overcometh, will I grant to be clothed in white raiment and I will confess his name before my Father, and the holy angels"—a heavenly introduction.

Then the matter of permanency is settled. In this world we say, "Change and decay in all around I see; Oh, Thou, who changest not, abide with me." But there is a day coming when everything will settle down on a sure foundation. "He that overcometh, will I make a pillar in the temple of my God and he shall go no more out, etc." This is an inference to a local condition in Philadelphia. The city was built in a volcanic district, and they suffered a great deal with eruptions. Much of the time the people lived in tents in the open plains for fear. At one time the city was destroyed. After the destruction of the city, the Roman Emperor gave them a large sum of money to help them rebuild, and as a token of their appreciation, the new city was called after him. At first he ruled well, but soon became so infamous that they were ashamed of him and the new name of their city. With this in mind, you can understand the significance of this promise. God is going to give us something permanent; He is going to give us a name that we will not be ashamed of, and a new city whose foundation shall never be moved.

Now we come to the last promise, beyond which there is nothing to hope for. "He that overcometh, will I grant to sit with me on my throne, even as I, also, overcame and am set down with My Father on His throne." I feel too unworthy to comment on a promise like that. It carries with it its own force and significance. There is, however, one other promise in the Book of Revelation to overcomers, to which I wish to call your attention in closing. "He that overcometh, shall inherit all things." If there is anything that has been left out, this covers the whole realm. I am sure I cannot call your attention to all

that we are going to inherit, but I will call your attention to a few things.

Our inheritance, as outlined in the Book of Revelation, takes on the form of a city. In the first place, we have the dimensions of that city, which is 12,000 furlongs. The length and breadth and height are equal. Accommodating this to our way of calculation, we would have a city 1500 miles in each direction. Divide this up into streets, put each street one mile apart and we have 3,000 streets 1500 miles long. We read that the city has twelve gates, three gates on either side. In order that these gates would be architecturally proportionate, with the dimensions of the city, it would necessitate gates one hundred miles wide, thus the song we sometimes sing, "Fifty miles of elbow room on either side to spare." The pavement of the streets is not cobblestone, brick or asphalt, but it is pure gold, like unto transparent glass. As to the water facilities, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." As to the shade trees, "On either side of the river was there the Tree of Life." As to the fruit and flowers, these trees bore twelve manner of fruits and yielded their fruits every month, thus they were always in bloom and always bearing fruit. It tells us of many things that will be in that city, also of some things that can never enter. "There shall be no more curse;" "there shall be no more tears, nor sorrow, nor crying, nor death, for the former things are passed away." "The Lamb which is in the midst of them shall feed them and shall lead them to living fountains of water and God shall wipe away all tears from their eyes." "There shall never enter there anything that defileth or worketh abomination or maketh a lie." It is a prepared city for a prepared people.

I sometimes try to figure out in my mind how we shall spend the time over there. Time will not be measured by man's measure of time, but by the Lord's "a day with the Lord is as a thousand years, and a thousand years as one day." I have thought, for the first day or thousand years we should be satisfied to look upon Him who hath redeemed us. An incident is related of a woman who fell from a ship into the muddy waters of the Mississippi. A strong man rescued her from drowning and when she was brought on deck her friends gathered around her, offering her dry clothing, but she shoved them aside with all their kind entreaties, saying, "I do not care for that; I want to see the man who rescued me." I think there will be many sights to greet our vision over there but for the first day or thousand years we will gladly forego them all that we might look upon Him who has redeemed us with his own precious blood.

For the second day or thousand years we may spend it getting acquainted with each other, shaking hands and congratulating each other for the battles fought and victories won, that finally, through all the difficulties and trials, misunderstandings, misrepresentations and false accusations, we have got safe home at last. The poet says, "Here in this body pent, absent from Thee I roam, yet nightly pitch my moving tent, a day's march nearer home." Some of these days we are going to pull up stakes for the last time and pitch our frail tent on the peaceful shores of eternal deliverance, to be safe home with the Lord.

Then, perhaps, for the next day I shall be able to invite you over to my mansion and after spending a thousand years you can return the compliment and invite me back to yours.

Then, for the next day, possibly the Apostle Paul

will announce a meeting and we will wing our flight to some central location. They will come from the East and West and North and South and sit down with Abraham, Isaac and Jacob in the kingdom of our God. At the close of that meeting it is possible that Isaiah will announce that we are going to take a flight over to the Tree of Life. The electric button will be touched and there will swoop down a million of chariots like the one we read of in Elijah's day. Off we will go, stopping a hundred years at the pure

river of water of life, go up on the banks of the river and enjoy twelve manner of fruit that grows on that tree, take another hundred years' bath in the pure river of the Water of Life, wing our flight back to the throne midst the shouts and rejoicing of angels, cherubim and seraphim, and thus Heaven will go on increasing in power, in grandeur and glory and. "When we're there ten thousand years, bright, shining as the sun; we will have no less days to sing His praise, than when we first begun."



## OUR ATTITUDE TO THE HOLY SPIRIT

Brother Eric Booth-Clibborn, at the General Council



There was "no room in the inn" where our Lord Jesus Christ might be born. The only gift the world ever gave Him was a cross on which He might die. Now since He is apparently dead as far as the world is concerned, what kind of reception is given to the Holy Ghost? There are six distinct allusions to the treatment that the divine "Paraclete" is receiving in this age, two of these apply to unbelievers, while the other four apply primarily to believers. The words used in this connection are very significant.

The first reference is found in Matt. 12:31, 32, where our Lord speaks of the dreadful consequences which follow as a result of blasphemy and speaking against the Holy Spirit. He is the last witness of the divine Godhead on earth and especially in this age. Again in Heb. 10:29, the Word of God gives another solemn warning to those who, though in the full light of this Gospel age, "hath done despite unto the Spirit of grace." Literally meaning that they have treated the Holy Spirit with contumely and scorn. Weymouth translates it: "Insulted the Spirit from whom comes grace." The Holy Spirit is insulted every day and moment in this poor benighted world. Little do men realize that it is only through His presence that we have grace at all. Paul speaks of Him as the restraining power which is holding back the flood-gates of evil and the full manifestation of "the mystery of iniquity" which will soon burst forth in all its vileness on this earth. Thus we speak of this age as being one in which the operation and workings of the Holy Spirit are pre-eminent and His ministration is one of **grace**.

Let us now consider the references which apply primarily to believers and to those who have yielded to the Spirit to a certain extent. We find the first one in the fifth chapter of the Acts where Ananias and Sapphira are recorded to have "lied to the Holy Ghost," and the dreadful consequences which followed this. I am afraid that the sin of these early disciples is often repeated today. We are so apt to make consecration to God with reservations. We "keep back part of the price." Such a situation will sooner or later mean death in our spiritual growth.

The next reference though not so flagrant in its consequent result may be as serious in its effects if continually persisted in. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The word used here in the original is very strong and is the same as the one used in the account of our Lord Jesus in the Garden of Gethsemane, when He "began to be sorrowful" in that indescribable agony of soul and spirit. In this crisis He longed for fellowship in prayer and intercession, but how marked was the failure of those He thought

would be most able, since He had been more intimate with them. "The spirit indeed is willing, but the flesh is weak." How often we fail the Holy Spirit in just this respect when He calls us away from our duties, daily routine, and perhaps empty talk, to have fellowship with Him in His intercessory burdens, for "He Himself maketh intercession with groanings which cannot be uttered." But we are too busy and have not the time, and so delay. No wonder we fail like Peter and the other disciples in the critical moment, and when we get down before God we wonder why we don't seem to get the mind of the Spirit, but often have a deep consciousness that we have grieved Him. The Holy Spirit cannot be treated like an office boy, especially when we are not spiritual "babes" and He expects a different response from us. Yet after all, how gentle, tender and patient is He in wooing us away from the world and ourselves to our heavenly and divine Bridegroom.

We may grieve the Holy Spirit by a word, by lack of mental and spiritual concentration. These may seem unimportant and insignificant, yet they are the "little foxes" which gnaw at the very sap of our spiritual life and vigor, both individually and collectively, and ruin the "tender" fruit of God's Spirit in our lives. For instance, God may be speaking through a message or the reading of His Word, meanwhile the Holy Spirit is trying to bring some truth home to our hearts. Yet our minds wander, perhaps to some slight disturbance in the room, to somebody that has just come in or left, to something peculiar about the order of the service, to the events of yesterday, to the duties connected with today or tomorrow — suddenly we realize that we are left behind, we have lost the connection and the trend. The Spirit may bless in the gathering but we do not receive our portion for we have grieved Him since our mind was somewhere else. He is **keenly sensitive to any lack of welcome** on our part.

It is very significant to note that in the description of the outpouring of the Holy Spirit on the day of Pentecost the word translated "one accord" (Acts 2:1) is far more forcible and expressive in the original Greek. It signifies the spirit of man as it were panting in the body, till it becomes a burning white-heat passion. The same word is often used to describe anger, and our modern word "fume" (meaning rage) is the verbatim translation of that same Greek word (thus showing the strongest kind of passionate feeling). How true! the final requisite for the glorious outpouring of the blessed Paraclete was that this small company in absolute unity should be aglow with fervent, passionate and white-heated thirst for the "promise of the Father." Their whole spirit, soul and

body was consumed with that intense and overpowering longing for God in all His fulness. No wonder the Holy Spirit found the right atmosphere and congenial environment for His full and personal manifestation in these human bodies.

Over two years ago I attended a convention and God's presence was mightily in our midst during one of the days. The main meeting had been closed and we were tarrying before God. Soon the Spirit began to move on two girls that were at the altar tarrying for their enduement of power. Practically as soon as God's power began to manifest itself a small crowd began to gather to watch these two under the power of God. The number looking on grew larger and larger till finally many stood among the waiting ones some of whom were prostrate under the hand of God. Mind you, practically all those that were watching were believers and quite a few had received their Baptism. I had the witness that the Lord was longing to baptize others besides these two girls, but how in the world could the Spirit work with that gazing and gaping crowd watching when they ought to have been praying and interceding before God? I may be plain but these are plain facts and not uncommon either, for I have been in assemblies from the Atlantic to the Pacific. A nausea came over my whole being and I felt like vomiting, but I realized that I was partaking only in a measure what the Holy Spirit was feeling. That night when I retired all the blessed influence of the day vanished and I was sick in spirit. The operations of the Holy Spirit are not for our entertainment, although some people seem to have that impression. How can He work under such conditions?

A few years ago a pioneer in northern Canada had a pet dove which he cherished as his very own child. He used to spend his evenings reading with the dove gently cooing perched on his shoulder, and when he woke up in the morning it used to fly and nestle close to his face. In fact they were inseparable. One day the man came home drunk and the dove not knowing his condition flew as it used to and lighted on his shoulder close to his face. With an oath the man shook himself and being unaccustomed to such treatment the dove flew to the window sill, where it looked around astonished at its master. After a little while, longing for the usual caress the dove tried again and this time perched not quite so near his face. With another terrible oath the man reeled back and tried to hit the bird. It seemed as if the dove would fly out this time, but still hoping as it were that it was only a sudden fit and its master would be normal soon, after quite a little while it made another attempt, this time landing on the very extremity of his shoulder and looked around with a timid and frightened look. The man as if in a fit of devilish rage broke forth in terrible curses and reeling back he hit the dove with his fist. The poor, wounded bird flew to the window and stopping for a moment it looked around with a look of pain and despair and then flew out never to return. How often we treat the Holy Spirit in that very same way, we slam, as it were, the door in His face. No wonder the Scripture likens Him to a dove. Could you have anything more gentle, tender and faithful, and yet how easily disturbed and frightened away? Watch the eye of a dove.

The next exhortation in this connection will be found in 1 Thess. 5:19, where the apostle Paul warns us not to "quench the Spirit." This word is distinctly used in connection with fire (cf. Eph. 6:16; Heb. 14:34). Do not extinguish, do not smother the Holy

Spirit, is the exhortation. I believe manifestations can quench the Holy Spirit as much as the lack of manifestations. I have seen God's mighty power moving on an assembly and right at the climax of the meeting somebody has felt happy and shouted. It has been like a cold shower and a pain has gone right down my neck. Not that I don't believe in manifestations, I thank the Lord for them. But God is a God of spiritual order and is trying to discipline this raw material. How often God has been using one of His servants in the ministry of the Word and the fire of God has been burning. The devil immediately sends out his fire alarm call, for he has the best organized fire department in the world. And if he does not disturb the presence and holy hush of God by someone losing control of himself and yielding to the flesh, he will do it most likely by the buzz of what is commonly called "visiting" which will go forth as soon as the benediction is pronounced. People will never have so much to say and Satan will make it an absolute necessity and imperative that they should say it. Anything to steal away the blessed influence of God. Five or ten minutes "visiting" can smother two hours of the Holy Spirit. It seems a crime and no wonder seeking ones cannot get through to God. Confusion and babble of tongues has taken the place of the deep burning fire of God, and the Holy Spirit like a frightened dove seems to have disappeared.

(To Be Continued)

## REST

Evangelist W. T. Gaston

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).

Is it possible in a restless, sin-tossed, weary world to find a way of rest? Or are you waiting until you die to find that coveted thing? In the good news of Jesus we have a positive declaration that even before we die we may find rest. It does not matter whether the folks about us have found rest, nor whether our surroundings are suitable for rest; if we find this actual rest in God, nothing can disturb our peace.

### No Man Out of Christ Has Rest

No unsaved man, however rich and popular he may be, has any rest. Jesus said, "Come unto Me and I will give it to you." He is the only source of rest. In Isa. 57:20 we read, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Peace and rest are used interchangeably. There is no rest to the wicked. You may try to find it, you may give all your strength and time chasing it, but you will never have it until you come to Jesus and accept it.

### Why Cannot a Sinner Have Rest?

Because he is out of joint, out of harmony, unnatural and abnormal. Peace and rest mean harmony. When the Lord brings you peace He simply brings you into harmony with Himself, with His creation; into harmony with yourself and with other people. He gets you tuned up. Have you ever tried to play an old violin that was all out of tune? Every sinner is out of tune, is at enmity with God, the God of peace. When God wants to bring melody into your life He goes to work to put you where you ought to be, to get you tuned up and in harmony with Himself

and His law; in harmony also with your own being. So long as you are a sinner, you are living in opposition to your reason, your judgment and your conscience. Over and over conscience whispers, "That is wrong," but you go right on doing the thing. You are out of harmony with, you are resisting, your conscience.

Not only does conscience tell you that you are wrong, but the Holy Ghost strives with you. God convicts you of sin by His own Spirit; in a beautiful, wonderful way He gets down into your soul and makes you know you are wrong.

How can a man rest in such a condition? How can he have peace when he knows there is a hell ahead of him, and that as a sinner he deserves hell?

#### Jesus Adjusts

"Come unto Me," says Jesus, "and I will give you rest."

When the violin yields itself to the musician's hands he can bring it into harmony with itself, and sweet melody can flow where before all was discord. When the sinner comes, in a yielded attitude, to the Lord Jesus, He can bring peace and rest and harmony, and cause the melody of joy and praise to flow forth.

Jesus did come to save you from the consequences of sin, from hell; but He came for more than that. He came to restore your soul, to put you right side up, to take out the friction and give you rest and peace. "I am come that they might have life, and that they might have it more abundantly." "I will give you rest."

Are you all fussed up? Are you all the time stewing because nothing seems to go right? Perhaps you think your wife is to blame for it, or perhaps it is your neighbors. Jesus invites you to come to Him. Not to the church, not to the preacher, but to Him.

His rest is a rest that is supernaturally given. Lots of folks don't know but that they have rest. They have joined a meeting house, and they try to be good, and their circumstances are quite pleasant, so they imagine they have the thing God talks about. But His rest and peace abide when circumstances are all wrong, when the bottom drops out of things.

Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." The rest He gives is the rest He has. The peace He gives is the peace He has. Jesus was quiet and peaceful under all circumstances, even when they mocked and accused and brought false witnesses against Him. In that awful atmosphere He was undisturbed. The peace He had is the peace He leaves with you.

You have come to Jesus with a troubled heart and a troubled countenance. You have told Him all about it and waited before Him with a yielded will. Sweet rest and peace has stolen into your heart and flooded your face with sunshine and happiness. You had an experience of peace.

But the peace that Jesus has for you is more than an experience. God has arranged that you should carry this blessed peace into the everyday problems of life, the discouraging things, the annoying things. He says, "Be careful for nothing." That means don't be anxious about anything. Don't worry over anything. Don't fret or fuss or fume. Don't let things weigh you down.

You say, "Is it possible that there is a place where I won't have to worry?" Jesus says, "My peace I leave with you." "Be careful for nothing; but in everything by prayer and supplication with thanks-

giving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"IN EVERYTHING," domestic relationships, neighborhood rows, fusses with kinfolk, disputes with your mother-in-law: in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God shall keep your hearts and minds.

PRAY. Don't get lazy and say you are just trusting the Lord. Pray. Pray it through.

WITH THANKSGIVING. Don't forget to acknowledge your blessings.

Leave your burden with Him and walk off saying, "Hallelujah!" Sometimes you leave the place of prayer carrying your burden away with you. The Bible says, "Casting all your care upon Him; for He careth for you." Are you afraid to cast the burden of your wayward children on to the Lord? Stephen Merritt had a bad boy. He tried to manage him but could do nothing with him. He prayed for the boy, he prayed with the boy, he instructed him; but nothing worked. Finally in despair he came to the Lord with that boy and said, "He is too much for me; I am going to turn him over to You. If you don't save him he is ruined. Lord, I ask you to take the boy, take him into Your own hands and manage him Yourself." After that the boy was just as bad as ever, but Stephen Merritt had perfect peace and rest. People would come and tell him his boy was doing so and so. He would reply, "Praise the Lord, I am through; my hands are off." One day they came to him and said, "Your boy is drowned. His clothes have been found down by the lake." Stephen Merritt did not make any fuss. One would think he did not care. He simply said, "I have turned him over to the Lord. It is all right." He had peace in conditions that would have sent others to the asylum. A week later the boy turned up and some time later was saved.

"We which have believed do enter into rest." You enter when you believe God. Learn how to pray through every condition that comes up in your life. Learn how to leave it with God.

"Now the Lord of peace Himself give you peace always by all means." Isn't that beautiful? Gabriel is not dispatched to give you peace, but the Lord of peace Himself will give you peace always at all times. When your landlord raises the rent, peace. When the rain comes through the roof, peace. When the clothes-line breaks, peace. In spite of circumstances He will give you peace and keep you in it all the time.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Not a little peace once in awhile, but kept in perfect peace all the time.

God has an even life for you, one that is symmetrical, consistent, and full of sweet peace and rest. He takes the strain and worry and fuss out of life. When the people treat you coldly, snub you, there is rest. God never promises to keep you out of trials, but He promises to keep you in the trials. This rest is in Christ, and as you take time to learn of Him, you will find that He gives you a deep, eternal, unspeakably wonderful rest. "TAKE MY YOKE UPON YOU, AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART: AND YE SHALL FIND REST UNTO YOUR SOULS."

# PROGRESS IN THE BUILDING OF

How Shall We Complete It?



WE WISH it were possible in cold type to make our readers to feel the inspiration which is ours as we see the new Central Bible Institute building progress. Perhaps the accompanying photo will cause you to feel it in measure at least. We cannot but look forward to the day when its halls shall resound with the praises of our young men and women in training for eleventh-hour service in the whitened harvest fields.

We are confident that the Lord gave the vision and that we shall see its fulfillment in a completed and comfortably equipped structure. We are thankful for the self-sacrifice and prayer which has made real the achievement pictured here, and we trust that we shall not be as the man who failed to sit down first and count the cost and who laid the foundation but was not able to finish it and became the butt of mockers.

The Central Bible Institute is not an individually owned project, or even the property of a few, but is a school authorized, owned and controlled by the General Council of the Assemblies of God scattered abroad. It is **your school** and it will be a mighty factor in the work of the kingdom, for it is preparing and will prepare workers to go forth to tell the glad tidings of salvation and to herald the soon return of our glorious Lord and King.

School has opened in the temporary quarters of last year, made possible by the self-sacrifice of the Springfield assembly who have again opened their hearts and the doors of their church. We have over sixty students enrolled and we wish that you might look in upon us at meal-time, at morning worship and in classes. We have been in session about two weeks now and the students are eagerly applying themselves to the study of the Word.

They are doing this in the midst of circumstances and conditions far from ideal, but are willing to put up with inconvenience and "endure hardness" as good soldiers of Jesus Christ in order to acquire the knowledge of the Word. One last-year student in replying to our frank presentation of the conditions he would meet this year in coming to temporary quarters again, replied: "It makes no difference if we have to have classes in the open air. I'll be there." We are sure this instance of ardent desire for Bible study and consecration can be multiplied as many fold as there are students in the school.

To date about \$17,000.00 has been received in gifts for the building. It will probably cost nearly \$100,000.00 to complete the structure and to adequately and comfortably furnish it. All material—brick, lathe, tile, etc.—that is

already in the building and upon the ground is paid for. The building committee has not felt free, nor deemed it good business policy, to go into debt by venturing rashly. The last few weeks only a few hundred dollars have come in, and, too, we must confess disappointment at the result from Bible School Day, September 2nd. If this situation continues, building operations will have to cease. We trust that we shall not have said of us, "These people



The above cut shows the progress on the building of the Central Bible Institute. Since front entrance and steps and the front of the east and west wings. All the material has been

started to build and were not able to finish."

Some assemblies who are well able have done nothing, and others we feel sure have done much less than they were able, while many others, to the contrary, have given "to their power and beyond their power," as did the Macedonian Christians of old (2 Cor. 8:3). Some assemblies and individuals, like Epaphroditus, who was nigh unto death "to supply the lack" of the Philippian service toward Paul, have been supplying the lack of service of others toward the school project.

Are not our young people of the mold and stamp cited



# THE CENTRAL BIBLE INSTITUTE

By Elder Frank M. Boyd

above to have a place, not pretentious but plain and yet comfortably and properly equipped, where they may pursue their studies? Are we finally to have to admit that this and all Bible schools are unscriptural? (We believe the writer's presentation of the scripturalness of Bible schools in the October 6th number of the Evangel will meet this objection.—Editor.) Must we admit that the opening and promotion of Bible schools is a waste of time,

if none of your own assembly young people should come to Central Bible Institute, those who do come will add to the number of laborers in the whitened harvest fields, will hasten the ingathering of the harvest, and speed the coming of the King, who Himself is the pole-star of all our hope and expectation.

May we suggest again two ways to help build the school and make it and its influence for the Kingdom a speedy reality? Subscribe for Annuity Bonds of the General Council of the Assemblies of God. If you have money laid by which could be working for God and at the same time yield you a regular income, invest it for eternity in this way. These Bonds are fully described in a pamphlet which we will send you upon application. Life annuity rates are as follows:

40 years and over, 4 per cent  
50 years and over, 5 per cent  
60 years and over, 6 per cent  
70 years and over, 7 per cent  
80 years and over, 8 per cent

Annuity Bonds are convenient, safe, produce a good income, are not subject to fluctuating values, remove the anxiety of care of property in old age, yield a permanent income, are not taxable, and best of all, glorify God as a heavenly investment and promote the work of the Kingdom.

Or if you desire to send a small pledge of 50 cents or more per month, from time to time, send for one of our Bible School calendars. The month slips are conveniently arranged so that you can fold your gift in it and mail to the Institute.

We are confident that our God will meet our united faith and effort.

## THE POWER OF THE GOSPEL

Every energy expended on the social or political is so much dynamic withdrawn from the spiritual, and so much dead loss to the Gospel. **The most powerful of all social agents is the undiluted Gospel.** Mr. Moody preached for six months every Sunday in Baltimore State prison, and not one sermon was on the Ten Commandments; and yet the

warden informed him that the moral tone of the institution had so improved that, whereas six months before he came 90 per cent of the inmates, with the rules of the institution as their standard, were guilty of violating some prison rule, now only 10 per cent were guilty. That is, after six months of Gospel preaching, 90 per cent were moral. No experienced worker would imagine that any considerable proportion of those criminals had been converted; but the truth is that the Gospel is not only the power of God unto salvation, but **incomparably the most powerful dynamic for social reform.**—D. M. Pantou, in *The Wonderful Word*.



this picture was taken they are about up to the top of the second story. The picture shows the money paid for up to date, but funds are needed to push the work to completion.

money and energy? Must we concede that all the ministers and missionaries who have had Bible-school training have been a failure and would have been better workers without it? This is the logic of the case, if we are wrong in going ahead with Central Bible Institute. We are certain that a moment's sober thought would cause even those who have not been favorably inclined toward Bible Schools to negative each question asked above.

We wish all our Pentecostal Assemblies might get the enlarged vision and to accompany this, not the disease but the spiritual blessing of "enlargement of the heart." Even

## MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific St., Springfield, Mo., U. S. A.

### FURTHER NEWS FROM JAPAN

News is gradually filtering through from Japan, and while there is much to sadden our hearts over the terrible loss of life, yet there are many things which cause us to rejoice in the Lord. One of the tokens of God's grace consists in the way He has so signally protected the lives of the missionaries. While possibly 200,000 Japanese lives were lost and possibly 200 foreigners, the death of only one missionary has been reported. This is remarkable, considering the number of societies working in Japan, and the large number of missionaries of all denominations.

As Pentecostal people, we have much to praise the Lord for. The chief property loss occurred in Yokohama where Brother Moore's mission was completely destroyed, Brother Moore and wife escaping with their lives only. Reports from our other missions indicate that while there was some damage from the shaking, the buildings are still standing and can be occupied. The only mission about which we have no report is that of Brother and Sister Munroe. Brother and Sister Munroe were preparing to sail for Japan when the news of the disaster was received. Their return to the field has been indefinitely postponed. They are anxiously waiting for a report concerning their mission station.

No report has yet been received of the number of Japanese Christians who perished in the earthquake. It is known that Brother Hasegawa and wife are dead and their children are left orphans. Brother Moore has the burden on his heart of taking care of them, and will be glad of any assistance that may be given to him.

No word has as yet been received from Miss Jessie Wengler by the Missionary Department, and all the other missionaries seem unable to get word of her safety. A cable was received, however, through the Department of State assuring us of her safety, and we are informed that her mother has received a letter which states that the house is standing in Hachioji and that Miss Jessie Wengler is safe. So we praise the Lord for this information.

**Brother John Juergensen** has forwarded a letter to the Missionary Department, sending it by Mrs. Coote, who has just returned to America on one of the refugee ships. The letter follows:

"I am writing this in a hurry so that Mrs. Coote, who is leaving for America as a refugee, can mail it in America for us. We do not think that mail goes through safely from Japan. I think Mrs. Taylor sent a cable to you for us, but we heard afterward that they were not being sent through. (Note: No cable was ever received.)

"Words cannot describe the catastrophe.

Thousands and thousands of Japanese have perished and it is reported that five hundred foreigners of Yokohama were killed. They were visitors or business people. Only one missionary of all the denominations is missing.

"It happened on September 1st, and most all the missionaries were still here in the mountains. A number were in the earthquake but got out safely. Brother Moore and wife escaped with only the clothes on their backs. Mrs. Moore was pinned under the wreckage and her left arm was broken. They escaped to Kobe by boat. Brother Coote returned to Karuizawa from Yokohama and found a number of Christians in what used to be his house. So far all of his Christians are reported safe, but Yokohama is no more—burned to the ground—the whole thing finished in four hours. Dead bodies are in piles and the stench is terrible. All that is left of Yokohama is one suburb and the foreign residence on the bluff. This was not burned, but practically all houses are down. The people that did escape, escaped on boats, and a few to Yokohama park, where they sat or lay in water a foot deep with fire raging on four sides. The oil tanks exploded. It is impossible to explain the thing as it is.

"Tokyo City is also burned to the ground. We saw the fire 85 miles away. Nothing is left but the suburbs on three sides. Thousands were caught in the fire even though they had escaped the earthquake. The ground cracked open and the road dropped eight feet in some places. There is hardly a building left undamaged."

**Sister Juergensen writes:** "My husband went down a week after it happened to see about our mission. It is standing but the plaster is cracked badly. The ambassador said all foreigners were to stay in Karuizawa for awhile as pestilence is almost sure to break out. In one district in Tokyo where the houses of ill fame were, and many places of amusement, the soldiers counted 32,500 bodies in the wreckage. These were piled together and burned.

"My husband returned from Tokyo riding on the fender of the engine. The trains are still packed with refugees fleeing from Tokyo, and the ride which normally takes five hours now takes 24 or 32. The last few days the trains have been making better time. The trains are so packed that it is almost impossible to move a muscle. At the stations, the relief committee handed out rice-balls, tea, towels, etc. It is impossible to describe the looks on the faces of the people. The rich and poor alike are in the same condition, living in the open spaces. The refugees were three deep on the roof and hanging onto the engine, coal-car and steps of the train.

"We have not been able to locate Miss Wengler so far, as money has been very scarce. The bank has closed and we do not know when or where we can get any money cashed, only through the post office. Food is scarce and a panic is threatened and possibly Japanese paper will be worthless.

"We did not receive the September offering as Sister Bernauer did. Please put in the paper a note asking any who sent us offerings who have not had an acknowledgement from us to get a duplicate. If you did not receive a card from my parents, you will know that the offering did not reach us. As soon as funds arrive we will seek for Miss Wengler, but we are sure she is safe.

"We are glad for the assurance of the presence of God and the shelter of His wing. We praise Him for His keeping power. We feel that this is God's judgment upon this people, for in this country the Emperor is worshipped instead of God.

"Pray that God will lead us. Our mission is badly damaged, tipped on one side. Brother Moore's worker, Mr. Hasegawa and wife are missing, also one boy. Three children are left. Please pray for us and Japan. There are still hundreds of cities untouched and we need laborers."

**Mrs. Estella A. Bernauer**, who had left Tokyo and was at Karuizawa in the mountains, has gotten a letter through to her sister, Mrs. Kate Serman, of Houston, Texas, a part of which is published herewith: "The first shock came just at noon. We had just commenced our dinner. We all ran from the house which was swaying terribly. The trees were shaking and the ground shook so that Bee and I clung to each other to keep from falling. Some clung to trees. I cannot tell for certain, but it seemed to me it lasted for ten minutes. Finally there was only a slight quiver, so we went back to our dinner. In a very short time it came again, as bad or worse than at first. It kept up then, off and on, for a half hour or so. After a while we finished our dinner. The ground swayed like ocean waves. When I ran from the house, the Lord gave me the word, 'Underneath are the everlasting arms.' We were all quite calm, though we felt that at any minute the ground might open up.

"Several days have passed since I started this letter. Shocks have continued, the last one this morning. For the last two days they have been lighter. We are all keyed up to a high pitch of nervous tension, and the awful news has been coming from Tokyo and Yokohama. At the first we scarcely ate or slept—for 48 hours—as we were running out of doors every little while. Oh, how sad my heart is, sad for the awful calamity which has laid low two great cities, and many smaller places. One summer resort has completely disappeared. Yet I praise God for a wonderful deliverance. We were all homesick for Tokyo and yet were held here, as were many others, kept even from seeing the horrors which are unseating the reason of those in the midst of the destruction, death and untold suffering.

"Words cannot describe the destruction. Yokohama was the worst, but both cities

are practically destroyed. Hundreds of thousands are dead and wounded, many electrocuted by falling wires, many falling into the sea, many buried under fallen buildings, among which was our American Consul. The earthquake came just three minutes to twelve, noon, without warning. The sun was shining brightly. In every home was fire for the noon meal. After the earthquake had thrown the buildings flat, fire and tidal waves finished the destruction. The water mains burst, flooded the streets and left the cities without water. The food burned and the electric plants went out of commission. Many are going mad from the thirst and the strain, and now anarchy has broken out and looting makes it very unsafe for anyone to be there. In Yokohama dead bodies are lying everywhere, with the sun and rain upon them, so that you can imagine the result in this hot climate. In one section of Honjo, where I once had a mission, ten thousand took refuge in some large buildings which were left standing. The fires caught them and only 200 escaped."

**Brother A. Munroe**, who was prevented from returning to Japan by the great earthquake, writes, "I have just received word direct from Japan through Sister Coote who arrived home last night on the President Grant. We were indeed glad to learn of the safety of our missionaries and we do praise God for the way He has watched over them. Brother and Sister Moore also passed through here, but I did not see them. There can be no work done for some time in Tokyo as the dead bodies are lying all over the city and they are afraid of disease breaking out. I am afraid that our mission is wrecked and will have to be rebuilt. Sister Coote told me that John Juergenson and family will be at Karuizwa for some time and they are badly in need of funds."

#### The Japan Work to Continue

There is no thought in the minds of our missionaries in Japan to discontinue missionary work. It is planned to drive on for the souls of men in Japan harder than ever. We do not feel especially called upon to urge our people to give to the Japanese to help them rebuild their homes and to relieve their suffering that they may continue on in lives of sin. But if we can give them a helping hand and thereby gain an access into their hearts for the Gospel, the effort will be worth while. In order to do this we must have money for the rebuilding of our mission stations that are damaged or destroyed. We must have means to help the missionaries re-establish themselves in effective mission work. Money is needed to help the native Christians and to provide for the orphans of Pentecostal Japanese. Money can be well used in helping others who are in distress, the help to be administered by Pentecostal missionaries, that the financial assistance may be a means of the salvation of those who receive help. Money that is given for the Japan work will be forwarded to the field without cost and will be wisely used in the fear of the Lord by our missionaries.

**A Warning.**—There may be an inclination upon the part of some to turn aside your offering for missions and send it to

Japan. Don't do this. If you have a missionary offering which is needed in other parts of the world, send it for that purpose. If you feel especially moved to send something for the relief of our Japanese missionaries, make a special offering without taking from your regular missionary offering. If it means a sacrifice, God will give you a special blessing for the sacrifice you make.

#### MISS JESSIE WENGLER HEARD FROM

After the foregoing report from Japan had been prepared for publication, our hearts were made glad by the receipt of a letter from Miss Jessie Wengler, a portion of which is published here-with:

"I know that you are anxiously awaiting a letter from Japan with the news of our safety and we are glad to report the wonderful keeping power of our God in the time of awful calamity through which we have just passed. If He had not kept and delivered we would not now be here. Thousands are today without homes and families, and with insufficient to eat, and the sad and harrowing sights that we see on every hand make our hearts ache and nerves are almost at the breaking point.

This is the worst calamity and catastrophe that has ever come to Japan, and I trust that I shall never pass through anything like it again. There are today at our very doors thousands and hundreds of thousands without homes, without their loved ones, with not enough to eat and their only possession the kimonos that they wear. There are hundreds of thousands suffering from wounds and burns which they received in the terrible earthquake and fire. In Yokohama alone there were 400,000 buried under the fallen structures and burned in the fire that followed the earthquake. In Tokyo there were even more as it is a larger city and it has been stated that in one park alone, where thousands had fled for refuge from the flames, 35,000 burned to death from the flames which surrounded them on every side. Such awful scenes no one can imagine unless they pass through such a terrible calamity. Surely the seals spoken of in Revelation are being opened and we who have witnessed this awful destruction can readily believe that the Word of God is true and literal in its application and not in any way figurative when applied to the wrath and judgment of God.

Such a complete destruction of a city cannot easily be imagined; but it is today a heap and utterly destroyed. At the first shock practically every house in the city went down with thousands caught underneath, and in a short time fire broke out all over the city. Soon the city was a place of terror and, as a Salvation Army man said to me, "If anything could be nearer a living hell, I do not know what it could be." From under every building came awful screams for help with no one to deliver. Some managed to dig their way out and to escape for their lives to parks and hills and mountains from the flames that came from every side and all at the same time.

The water mains had been broken in the earthquake and there was no way to fight the fire; besides practically all the firemen and the police force had been killed in the earthquake.

The rich and the poor, the foreigners and the Japanese were all alike—lost all they had. One man, who was caught under the Grand Hotel, one of the finest for foreigners in Yokohama, was so pinioned that he could not get out and the fire was rapidly approaching. He offered anyone who would deliver him \$10,000.00 which he had in his pocket, but those who heard his offer, although they would have gladly delivered him for no price at all, could not get to him for the intensity of the heat, and the poor man perished in the flames. The richest man in Japan by the name of Yaseda lost all that he had and today has only the kimono that he wears and is in line with the rest receiving his daily portion of food that is allowed all the sufferers.

It is wonderful how the Lord kept me. The earthquake was just at twelve o'clock noon and we were just ready to eat our dinner when everything began to rock and reel in a terrible manner and there was an awful roar that made us feel as though the earth was going to break forth under our very feet. At first I held onto the door and prayed to God to help us, and He surely did. Then my servant and I felt that it was better to leave the house as it seemed every minute that it would fall in. So we ran out into a field nearby where hundreds of other terror-stricken people had fled for refuge. I cannot tell you how I felt, but I know that the Lord wonderfully preserved us. Being alone with no other foreigners and only my helper who does not know anything about trusting the Lord, or real faith, I called all the harder on the Lord who kept us and did not permit the destruction to come to us.

All that day the shocks continued and we could not go into our houses again, and all night we stayed out as the shocks continued and we did not know when everything would go down. But Hachioji suffered less damage than any other city of its size for which we praise the Lord. On Sunday we went back into our house which had stood the shocks and had been only partly damaged and no fire came to our city. It is wonderful how the Lord has preserved all the missionaries. All are safe. Brother and Sister Juergensen have not yet returned from the mountains where they had been during the month of August. Their house in Tokyo was damaged and they cannot occupy it for some time and will stay in the mountains until things are remedied somewhat. The church in Tokyo was so damaged that they cannot use it until it is practically rebuilt. Every church in Yokohama was destroyed—none left of any denomination.

After the earthquake I went as soon as possible to Yokohama, thinking to relieve the Christians and any whom I might help; and also to send a cable to you who are in the homeland. I could not send a cable or anything of the kind as Yokohama was in such confusion and  
(Continued on Page Thirteen)

## REPORTS FROM THE FIELD

**YONKERS, N. Y.**—Revival is now in progress. God is saving souls and healing the sick. Pray.—V. Vondrann.

**RUSH SPRINGS, OKLA.**—Just closed a 3½-week meeting; several saved; 12 received the Baptism in the Spirit; 11 baptized in water.—M. J. McLellan.

**GIDEON, MO.**—Thirty-five souls saved. Twenty-eight baptized in the blessed Holy Spirit and fire and 25 were baptized in water. Our assembly was set in order by H. E. Simms and J. J. Wilkins. We need a house of worship. Pray.—Mrs. J. J. Wilkins.

**WORCESTER, MASS.**—Truly I can report victory. It has been a real blessing; God has made Himself real to many hearts. Several souls have been saved, among them 4 Catholics. The street meetings are blest. Scores have come out for Christ in these open-air services. He is still saving, still baptizing, still healing. Great numbers are hungry.—M. Tanditter, evangelist-pastor.

**MILLVALE, PA.**—After praying and holding on to God for about a year, the Lord has answered and is pouring out His Spirit on the hungry. People are getting saved and baptized in the Holy Spirit as in Acts 2:4, backsliders are getting back to God. We have Sunday School each Sunday at 2:30 and preaching services at 3:45 and 7 p. m. at the Jordan Farm. Take Millvale car No. 3, get off at Hawthorne Road.—Chas. W. Jordan Sr., pastor.

**OKMULGEE, OKLA.**—The Lord is blessing here in a wonderful way. Sixteen grown people at the altar last night for salvation. Thirty sick prayed for Friday night; most of them seemed to get a wonderful touch from the Lord. Brother Gibbons who was saved and healed of rupture during Springfield meeting was gloriously baptized in the Holy Spirit in yesterday's meeting. Praise the Lord! Crowds are larger than we can accommodate in the tent, and daily papers are friendly.—J. Wm. Bostrom.

**KINGSPORT, TENN.**—The abiding results of our August tent meetings are appearing in these after days, and God has not ceased to bless. Every service shows something accomplished. The attendance at our regular meetings is greatly increased and the interest as well. The Lord baptized 4 last week and saved one on Sunday. Opportunities are manifold. O for some consecrated preachers, willing to suffer for Christ's sake until a strong work could be established here in Tennessee. Souls are hungry here.

Do they not appeal to some of our ministerial brethren?—J. E. Brooks, 720 Myrtle St.

**SILOAM SPRINGS, ARK.**—Brother McPhail has just closed a meeting, Oct. 7; many saved; great conviction on all the people. Several have been benefitted by God's healing power and great interest is manifested. We hope for another revival shortly. Pray for a large ingathering of souls.—Jessie F. Waldron.

**BLANCO, OKLA.**—Brother Frank Farris from Wilberto, Okla., started a revival here, but sickness called him away after four nights. It was heartrending to see the hungry crowds turned away. Some good seed has been sown and we are setting apart Thursday nights for Bible reading and prayer. Our prayer is that some good Council preacher may be led to Blanco.—Carrie Cates.

**EUREKA SPRINGS, ARK.**—We went to Waldron, Ark., and began a meeting August 5. We were there nine weeks and had wonderful results. Praise the Lord. There was much opposition. The Nazarenes, the strongest church in Waldron, put up a tent and began a meeting also. They fought what they called "The Modern Tongues Movement," in the pulpit, on the street, and everywhere. But finally we marched around the walls seven times and the walls fell. There were 50 saved or reclaimed; 39 received the Holy Spirit as in Acts 2:4; and 29 were baptized in water. The church was set in order with 61 on the membership roll, and a Sunday School was organized with 80 on the roll. We had the Lord's Supper and washing of feet on Sunday evening, Oct. 7th. We went from Waldron to the Arkansas District Council at which there were about 300 preachers, delegates and visitors present. The Council closed with great victory. As the people were saying goodbye tears were flowing freely, but in spite of all the sadness there was a shout going up all the time.—W. W. Childers and wife, state missionaries for Arkansas.

### HEALED OF LUNG TROUBLE

In 1917 we had "flu." I had a relapse that settled on my lungs. A doctor did his best to help me but I only got worse. We tried another doctor who attended me for six months at the end of which time it was clear that consumption was developing. The tumor appeared. All these things continued until May, 1922, when Brother Strothcamp held a meeting in our schoolhouse. He preached on healing so strong that I began to see that God heals in these days. A neighbor, who had appendicitis, was healed and that helped my faith. I was anointed and the dear Lord did the rest. I felt healing virtue go through my lung and I was healed at that instant. I've never used medicine since. Jesus never fails me! I know I was healed and all my neighbors know it too. Glory to God!—Rachael Hicks, Sudheimer, Mo.

**BIGFLAT, ARK.**—In July we had a 12-day meeting and God saved 13 precious souls. In August we set this assembly in order, with the aid of Brother Lack, with 30 names on our roster. All of these have the Baptism in the Spirit (Acts 2:4). They are planning to build soon.—Ray Canady and wife.

**COTTER, ARK.**—The Lord has blessed us this year though the battle has been hard. We have a small assembly of about 20 members, set in order and in full fellowship with the General Council, and we have a small church house nearly completed and are planning a revival soon.—Ray Canady and wife.

**DELAWARE, ARK.**—Praise the Lord for His goodness. We had a three-week meeting; 15 were saved; 2 reclaimed; 3 baptized in the Spirit; 14 were baptized in water. Brother Long, from Russellville, Ark. preached, giving the Word faithfully; and our pastor, Brother Hoyer, worked zealously for lost souls. This place was stirred as never before. Our pastor is leaving; so pray for us.—Ruth Rollins.

**SAGINAW, MICH.**—Anyone passing through here, in fellowship with the Assemblies of God, will find a hearty welcome at Calvary Pentecostal Assembly, 803 East Genesee Ave., Saginaw, Mich. The Lord is blessing in this assembly and through the tent meetings this summer quite a number have been saved. The Lord is continuing to bless and one young woman found the Lord as her Saviour last night. Eleven were baptized and are seeking the Baptism in the Spirit. Pray that God will pour out His Spirit here and give us a real revival.—A. N. Chase, pastor.

**FORT SMITH, ARK.**—Our new church has been completed and was dedicated Oct. 12 by Brother Walthall, chairman of the state. We are now ready for business. Our new Sunday School has enrolled 131 scholars and there is good interest. Last Sunday four were baptized in water. Our building will seat between 600 and 800 people and prospects are fine for a good, substantial work. We are living up to Council principles and would like to get in touch with a good evangelist. We covet the prayers of all the Council family for this new work.—Chas. E. Ray, 2300 Edward St., Fort Smith, Ark.

### A VINDICATION OF OUR PENTECOSTAL POSITION

Brother S. C. Johnson of Frankston, Texas, has written a small booklet in response to an attack on our Pentecostal work. This book has been read and passed by our publishing committee. It gives the Bible reasons for what we believe and what we practice. Copies can be obtained from Pastor S. C. Johnson, price 6 cents each, a reduction in price for quantities. Send 6 cents and ask for a sample copy of this pamphlet. Do not order from us but address your order to Brother S. C. Johnson, Frankston, Tex.

**SOUTHERN MISSOURI DISTRICT CAMP**

Below is a list of books and prices which will be used for the Home Bible Study Course in Southern Missouri District Council.

What the Bible Teaches .....	\$3.25
Walker's Church History .....	3.85
How to Prepare Sermons .....	1.35
Preacher, His Life and Work .....	1.65
All About the Bible .....	1.65
Christian Workers Manual .....	1.65
<b>Total Price .....</b>	<b>13.40</b>

**Special Price**

Entire set purchased at same time from the Gospel Publishing House, \$12.00

These books are to inform you on practical lines on things that ministers should know. Get them and read them as soon as you can.

The Southern Missouri District Council Meeting, held at Kennett, Mo., Aug. 15-26, was a success on all lines. The Lord let His power down in a mighty way; a blessed unity prevailed among the ministers and saints all through the meeting. There were about 40 saved, and about that many baptized in the Holy Spirit. There were 17 licensed to preach, 4 ordained, and one came to us from another movement, making 22 that came in with us in this Camp Meeting.

—J. E. Spence, chairman

**JESSIE WENGLER HEARD FROM**

(Continued from Page Eleven)

still burning the day that I was there. The Koreans came, and what was not burned or destroyed in the earthquake, they destroyed with bombs. There was a reign of terror for at least a week after as the Koreans, the Bolshevik element that had been in Tokyo and Yokohama, were bent upon all the destruction they could do. As you know there is a great hatred between the two nations.

It was difficult for me to get to Yokohama at all as the roads had been torn all to pieces and the railroad and tunnels between here and there completely destroyed. As there were no men to go I felt I must go and bring as many as possible back with me to my place which had not been so completely damaged. I was enabled to bring back with me some that were destitute and had lost everything they had, family and all. There were thousands of such instances. Among those whom we brought back with us is a girl, thirteen years old, and a little boy, three, whose father and mother perished in the earthquake. A four-months old baby too, whom the little thirteen-year-old girl was taking care of at the time of the earthquake. These three escaped but the rest of the family perished.

The baby has been provided for by some Japanese Christian women who have taken it to a place in the country where they can get plenty of milk. Rations are very scarce, and of course all mail has stopped coming. We can only look to the Lord that He will help us and soon make the way open again. We do not know what is ahead, only that there is already a great scarcity of food and prices are very high and many to provide for.

We know that those in the homeland are willing to make any sacrifice and that your prayers have ascended in our behalf. When practically all the foreigners are returning to the States I felt that I would like to go too, but the will of God be done. If there were two at this station it would not seem quite so hard but the Lord knoweth the way that we take, and His grace is sufficient. If any should be led to send for the relief of sorrow stricken hearts and needy people we will see that such is distributed, and we can relieve some of the Pentecostal Christians who are not so apt to get help from other sources. In His love and service, I am, Yours, Jessie Wengler.

**A TESTIMONY**

I was converted about 22 years ago and I truly lived up to the light I had. It was in August 1922 that I attended a meeting in Grisham and first heard people speak in tongues as the Spirit gave utterance. Then I knew that there was more for me and I went about seeking for the blessed Baptism in the Spirit which God was so gracious as to give me. He has also healed me. I am looking to Him definitely at this time to touch my body afresh with new healing. Please pray for me.—John E. Cooper, Glen Allen, Mo.

**A VERY NEEDY FIELD** once knew Pentecostal power, but the enemy sowed tares and all is broken up—large church idle, Sparke, Okla. They need a good Pentecostal preacher to build up the work again. Anyone so desiring write Brother J. C. Logue at Fort Gibson, Okla.

**OPEN FOR PASTORAL CALLS**—Anywhere the Lord may lead. I have a car. I am in fellowship with the General Council and can give all the references wanted.—John Elswick, Port Lavaca, Texas.

**WINSETT'S SONG BOOKS.**

<b>Songs of the Coming King,</b>	
each .....	25
per doz., \$2.75; 100 copies..	20.00
<b>Songs of Old Time Power,</b>	
each .....	35
per doz., \$3.50; 100 copies	25.00
<b>Songs of Revival Power and</b>	
<b>Glory, each.....</b>	<b>\$ .35</b>
per doz., \$3.75; 100 copies..	27.50
<b>Jehovah's Praise, each.....</b>	<b>.35</b>
per doz., \$3.75; 100 copies..	27.50
<b>His Voice in Song, each.....</b>	<b>.35</b>
per doz., \$3.75; 100 copies..	27.50
<b>Pentecostal Power, each.....</b>	<b>.35</b>
per doz., \$3.75; 100 copies..	27.50
<b>Songs of Perennial Glory,</b>	
each .....	35
per doz., \$3.75; 100 copies..	27.50

**BENSON'S SONG BOOKS.**

<b>Hallelujah Songs, each.....</b>	<b>\$ .35</b>
per doz. ....	3.50
<b>Joyful Songs, each .....</b>	<b>.25</b>
per doz., \$2.50; 100 copies	20.00
<b>Soul Stirring Songs, each.....</b>	<b>.30</b>
per doz., \$3.00; 100 copies..	24.00
<b>Glory Songs, each.....</b>	<b>.40</b>
per doz., \$4.00; 100 copies..	30.00
<b>Songs of Redemption, each....</b>	<b>.40</b>
per doz., \$4.00; 100 copies..	30.00

Order from  
**GOSPEL PUB. HOUSE**  
Springfield, Mo.

**HEALED OF STOMACH TROUBLE**

For 4½ years I was so sick as to be unable to eat in any comfort. I tried several doctors but not one could cure me. Then Brother Roberts prayed for me and the Lord healed me. About 8 months ago, I received the Baptism in the Spirit. I can't thank Him enough for what He has done for me.—Okie L. Jones, Lamesca, Texas.

**HEALED OF DROPSY**

I was in a pitiful condition from dropsy—so swollen from the feet up that I could not see out of my left eye. I requested prayer in a nearby assembly and God healed me. I was saved September 16, 1922, and baptized in the Spirit on September 27, 1922. This past year has been the happiest of all my life!—Mrs. Lora Price, Wortham, Texas.

**ONCE NEARLY BLIND—NOW SEES**

I was converted at the age of 16 and have lived in all good faith. I am 80 years old now. I had never seen or heard Divine Healing preached until Brother Bostrom preached it in his tent seven weeks ago. I had been nearly blind for six years. I asked for healing and the Lord healed me of blindness, also helped my hearing and cured me of stomach trouble which I had had for 44 years. Praise the Lord!—Sarah E. Rook, 1917 Lyon Avenue, Springfield, Mo.

**HEALED OF SORE THROAT**

On September 23, 1923, my 8-year-old boy wakened with a sore throat; couldn't swallow water; had one large white blister and several small ones on his throat. I began to pray and, praise the Lord, He began to heal. At 11 o'clock my boy drank a cup of cocoa and by dinner time ate a full meal and said that his throat "didn't hurt."

An older boy had a much harder time with his throat because medicine was used but I thank God for His mercy because He healed them both finally.—G. A. M., Eureka, Mo.

**HEALED OF INFANTILE PARALYSIS**

I want to praise God for healing my little girl. One day when I got home from work her head was drawn away to one side and she was in a bad shape. I heard of a meeting where God was healing through the prayers of a sister, so I took time to go over. This sister prayed for my little child and she was better. The next night I prayed myself. In the morning I had to leave my little girl alone and go to pick cotton but I kept on praying. When I returned home at night she was well and had combed her own hair. Praise Jesus! Pray for me that I may be healed of stomach trouble.—A. B. Lumley, Nocona, Texas.

**NAME WANTED**

The brother in charge of the Pentecostal work in Hammond, Ind. handed a subscription for the Evangel to Mrs. Earl Clark. The name and address have been lost and we shall be glad if any of our readers will supply the same.

## Forthcoming Meetings

**NORTH CENTRAL DISTRICT COUNCIL** will hold their second annual Council from October 30 to November 4 at the Full Gospel Tabernacle, 2938 Thirteenth Ave., South, Minneapolis, Minn. Further particulars from Chairman C. M. Hansen, R. 3, Box 7, Dalton, Minn.

**REVIVAL CAMPAIGN AT MINNEAPOLIS, MINN.**—Elder Hermon L. Harvey, of Springfield, Mo., will be with us for a 3-weeks campaign, beginning October 14. The meeting will be held in the Full Gospel Tabernacle (Assembly of God), 2938 Thirteenth Avenue, South.—Paul H. Ralstin, Pastor, 2822 Cedar Avenue.

**REVIVAL CAMPAIGN IN FULL GOSPEL TABERNACLE, CHICAGO, ILL.**—From October 16 to November 4, Evangelist John Gobon, of Iowa, John Olsen, Chicago Chorister, and William Kitchen, of Tulsa, Okla., will conduct evangelistic services in Full Gospel Tabernacle, 1665 N. Mozart St., Chicago. Pray much for these meetings, come expecting great things from the Lord. For further information write to Adolph Peterson, Pastor, 1826 N. Mozart St., Chicago.

**A BIBLE SCHOOL, NOV. 5 TO NOV. 16**, conducted by Brother S. A. Jamieson in Wichita, Kansas. Everybody welcome. All ministers urged to avail themselves of this opportunity of studying God's Word. You need it! We cannot meet expenses of all but can arrange rates for rooms and restaurant fare. The mission is at 1415 East Douglas, seven blocks east of Union Station. Further information may be obtained from Mrs. Anna Hartman, 350 North Wichita St., Wichita, Kans.

**NEW YORK CONVENTION**  
The sixteenth annual Pentecostal Convention will be held at GLAD TIDINGS TABERNACLE, 325-9 West 33rd St., New York City, November 23 for 17 days. We have secured the following special workers: Watt Walker, the Cherokee Indian evangelist; D. H. McDowell, Springfield, Mo.; William K. Bouton, Flushing, N. Y.; James Edward Howard, Newark, N. J.; and Joseph Tummore, Pittsburgh, Pa. There will be many other ministers, and missionaries from different parts of the world present.  
There will be two services daily, 2:30 and 7:45 p. m. Divine healing services on each Friday of the convention at 2:30 p. m. Missionary day and offering, Sunday, December 4. N. B. The Tabernacle is located one-half block west of Pennsylvania Depot in 33rd Street. For further information, write Miss M. Burman, 311 West 111th St., New York City, Convention Secretary.

**MISSISSIPPI DISTRICT COUNCIL**  
The Mississippi District Council of the Assemblies of God will convene with the Assembly at Whistler, Alabama, Tuesday morning at 10 o'clock, November 6, 1923, and will continue in session until all business matters are disposed of. All those desiring endorsement for credentials will avail themselves of this opportunity to secure same by presenting application to the License and Ordination Committee. Let all the local churches send at least two duly elected delegates, and be sure to send your pastor. Rooms and meals will be furnished free by the Whistler Assembly. Those coming by Mobile will reach the church by Whistler street car getting off at the schoolhouse. For further information write Elder M. T. Hays, Pastor, Whistler, Alabama, or Jas. O. Savell, Chairman, 905 Ardlege St., Hattiesburg, Miss.—Jas. O. Savell, Chairman; D. P. Holloway, Sec'y.

**OKLAHOMA STATE COUNCIL**  
The Oklahoma District Council of the Assemblies of God, D. V., will convene at Collinsville, Okla., Nov. 13 to 17, on Tenth and Center streets, one block and a half west and one south of the Depot. We hope to be able to take care of all the ministers and one or two delegates from each assembly.  
Those wanting license or ordination, bring sufficient recommendation to satisfy the mind of the Presbytery.  
Those ordained or licensed in the Council who expect to be in the state the coming year, who cannot attend the Council, send your name and permanent address to the secretary in time to be in the Minutes. As there are several that have failed to get their mail and some that neither the chairman nor secretary have heard from, we especially desire to insist on this.  
Plan to come and say all through the Council. For further information write Pastor R. V. Freeman, 1008 Oak St., Collinsville, Okla., Chairman or Secretary.

**CAMPAIGN AT GOODING, IDAHO**  
Evangelist A. Watson Argue, styled by the press as the Canadian Boy Preacher, will conduct a 15-days evangelistic campaign, starting Sunday, November 4, in the Gooding Roller Staking Rink at Gooding, Idaho. This building is the largest in the city, having a seating capacity of 1500. Pray for us.—Max A. X. Clark.

### DISTRIBUTION OF SEPTEMBER, 1923 MISSIONARY CONTRIBUTIONS

An asterisk (\*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the treasurer from undesignated funds.

<b>Africa</b>	
†E. E. Alger & wife, Liberia	\$ 60.00
Jesse A. Barney & family, Congo	55.00
*Ruth Bender, Liberia	50.00
Mrs. Jennie L. Bendiksen & family	60.00
†Arthur F. Berg & wife, Congo	50.00
†Joseph Blakeney & family, Congo	100.00
*Florence Brisbin, Liberia	50.00
*Jennie W. Carlson, Sierra Leone	50.00
C. W. Doney, Egypt	60.00
Egyptian work	75.00
*Jennie E. Farnsworth, Sudan	50.00
*Margaret I. Forsell for Africa	5.00
†Hannah James, Transvaal	30.00
†Katherine Kirsch, Liberia	30.00
†J. H. Law & family, S. Africa	120.00
*Bernice Painter, Sudan	50.00
*Margaret Peoples, Sudan	50.00
J. M. Perkins, Liberia (*\$4 children)	64.00
*A. H. Post & wife, Egypt	100.00
*Herbert E. Randall, Egypt	25.00
*Julia Richardson (Lake Kivu Dist.)	33.00
*Hattie A. Salyer, Egypt	25.00
Ira G. Shakley & wife, Sierra Leone	50.00
*J. Wilbur Taylor & wife, Sudan	100.00
*Lillian Trasher, Orphanage, Egypt	100.00
Mrs. A. E. Turney & family, Transvaal	60.00
Harry M. Wright, Sudan	50.00
<b>China</b>	
Carrie Anderson	30.00
*L. M. Anglin, Orphanage	208.25
†Blanche R. Appleby	30.00
†Myrtle Bailey	25.00
*Fred Baltau & family	138.00
†David Barth & family	60.00
*Ada R. Buchwalter	44.15
Harvey Chenoweth & family	70.00
Mrs. Ruth D. Cook	30.00
*Lloyd G. Creamer (*\$30 worker)	90.00
Emma E. Daab	30.00
Maud Davis	2.00
Clinton E. Finch & wife	50.00
Ella Finch	30.00
Edna Francisco	30.00
*Pauline Gleim	50.00
Esther M. Hanson	30.00
H. E. Hansen & family (*\$10 worker)	85.00
Hansen for Abraham Peng	15.00
†Thos. Hindle and family	85.00
†R. S. Jamieson & family	70.00
*Geo. M. Kelley & family (*\$25 work)	110.00
*Kelley for native worker	23.00
Grace Kenning	30.00
Martin Kvamme & wife	60.00
F. Harland Lawler & family (*\$11 fare)	111.00
†Mattie Ledbetter	29.00
*Lavada R. Leonard's work	34.00
Willia B. Lowther's work (*\$25 evang.)	55.00
Herman J. Mader & family	90.00
Mrs. Lillian B. Marston	30.00
*Mae F. Mayo	50.00
*Bella Miltischer	30.00
Mrs. Nettie D. Nichols & work	60.00
*V. G. Plymire & family	153.50
*Mary Rasmussen	46.00
W. W. Simpson & son (*\$65 workers)	125.00
Geo. C. Slager & wife	50.00
J. R. Spence & family	50.00
Marie Stephany (*\$20 work)	45.00
Ethel V. Webb	30.00
W. R. Williamson's work	50.00
*Mrs. Clara Jaycock Wyns	35.00
Anna Ziese	30.00
<b>India</b>	
Paul Andreasen & wife	60.00
Almyra Aston	30.00
*Olga Jean Aston (*\$41.56 nursery)	71.56
*J. Edgar Barrick & family	92.00
C. Beckdahl & family	70.00
*J. H. Boyce for India (*\$100 building)	146.00
†Mary W. Chapman (*25 workers)	60.00
Susan R. Chester	35.00
W. H. Clifford & family	90.00
†Robt. F. Cook & family	90.00
Herbert H. Cox & family (*\$45 worker, *\$100 building)	235.00
*Sara Coxe	84.63
†Barth Dean & family	85.00
Mrs. Lillian Denney	25.00
†Susan C. Easton	30.00
*M. Marguerite Flint	108.00
Bessie V. Gager	35.00
Laura Gardner	50.00
Hattie Hacker	30.00
Frances S. Harris	30.00
Esther B. Harvey (*\$54 work)	104.00
Anna Helmbrecht (*\$32.60 outstation)	82.60
*L. M. Jacobs & family (*\$89.50 work)	149.00
Ethel M. King	30.00
*Jennie E. Kirkland for Bettiah	182.30
Bernice C. Lee	30.00
Alexander Lindsay & family	100.00
Christina McLeod	30.00
Dick S. Mahaffey & wife	60.00
*Fred Merian & family (*\$100 building)	200.00
J. J. Mueller	50.00
Frank Nicodem & family	60.00
Leonor H. Parker	25.00
Mattie Personous	25.00
Lydia Rediger	30.00
Ruth Riggs (*\$0.56 child)	30.56

*Violetta Schoonmaker (*\$252 on Ford)	398.00
Thomas Stoddart	40.00
Joseph Sugar & family	90.00
Niels P. Thomsen & wife	70.00
K. A. Timrud & family	50.00
*Harry T. Waggoner & family	61.00

<b>Japan</b>	
Japan Cables	23.00
C. F. Juergensen & family	100.00
*Marie Juergensen's work	20.00
*John W. Juergensen & family (*\$15 worker)	215.00
*Mae Straub and work	120.00
*Mary Taylor and family	100.96
†Jessie Wengler	50.00

<b>Latin America</b>	
†Tommy F. Anderson & family, Bolivia	100.00
*Anderson for native worker	10.00
H. C. Ball for work in Mexico	100.00
Forrest G. Barker & family, Peru	90.00
Geo. E. Blaisdell & wife, Mexico	70.00
Blaisdell for Mexican work	75.00
Frank Finkenbinder & family, Porto Rico	75.00
*Ellis L. Griest & Family, Venezuela	100.00
Mrs. Lena Smith Howe & family, Porto Rico	50.00
J. R. Hurlburt & wife, Peru	60.00
*J. L. Lugo & family, Porto Rico	81.00
R. S. McBride & family, Argentine	75.00
†Niels C. Sorensen, Argentine	75.00
†Alice C. Wood, Argentine	30.00
†Porto Rican work and workers	150.00
†Porto Rico Rest Home	150.00

<b>Miscellaneous</b>	
†A. Elizabeth Brown, Jerusalem	35.00
*Frank F. Fischer & family, Hawaii	80.00
Pearl Hewitt, Hawaii	25.00
†J. R. Jamieson & workers, West Indies	220.00
*J. R. Jamieson for cow	102.00
*Yumna G. Malick, Syria	87.00
*Ruth Pemberton, West Indies	25.00
*Chas. C. Personous for Alaska	50.00
*Laura Radford, Palestine	100.00
*Clarence T. Radley & wife, West Indies	56.00
*Clara Siemens, West Indies	25.00
F. Webster Tyler, deputational work for Africa	60.00
†J. E. Varonaeff, Russia	50.00
*Chicago Missionary Rest Home	22.65
*Special Return Fares Fund	54.25
*Mission Station Building Fund	24.50
*Home Missionary Fund	48.83

<b>Mexican Missions along the Border</b>	
R. F. Baker & family, Dallas	80.00
H. C. Ball & family, San Antonio	70.00
*Mexican Press Fund	451.00
La Luz Apostolica (Spanish newspaper)	25.00
Mexican work on border	99.33
†Alice E. Luce, Calif.	30.00
Alice Luce for Mexican work	43.00
Dr. Florence Murcott, Calif.	30.00

All offerings designated for missionaries who are not members of the Assemblies of God: Gerard Bailey, \$15.30; Verna Barnard, \$14; Edward A. Barnes, \$25; G. F. Bender, \$25; Estella A. Bernauer, \$100; W. Frank Bogart, \$20; Frank L. Boothby, \$10; Elizabeth Dieterle, \$26; Nina C. Englund, \$4.35; Alice E. Evans, \$12; Henry B. Garlick, \$10; Ada M. Gollan, \$85; Wm. Hagan, \$18; Samuel Hanson, \$10; J. Inke, \$7; N. John Joseph, \$10; C. W. Longstruth, \$5; Philip McLaulin, \$12; Wm. K. Norton \$10; John E. Norton, \$0; Francisco Olazabal, \$25; Julius D. Rieske, \$30; Mable Riggs, \$5; Minnie Schilgall, \$20; Frank O. Schroeder, \$10; Fanny A. Simpson, \$5; Wm. M. Turner, \$90; Gunnar Vingren, \$25; Ada M. Winger, \$25; the total amounting to \$ 754.15

September distribution	12,003.72
Minus amount received in June and \$418 borrowed from October	428.00
September Balance	\$11,575.72

<b>CONTRIBUTIONS FOR FOREIGN MISSIONS</b>	
From October 5 to 11 Inclusive	
(This does not include offerings for expenses of the Foreign Missions Dept.)	
\$500.00:	L. E. W., Ostrander, O.
303.00:	Bethel Temple, Los Angeles, Calif.
121.00:	E. S., New London, Conn.
101.27:	Pent'l Church, Cleveland, O.
95.00:	H. A. T., Pittsburg, Pa.
90.00:	Glad Tidings Tabernacle, New York, N. Y.
60.00:	J. H., Lake Huntington, N. Y.
59.22:	J. A. T., Forest City, Ia.
50.00:	Mrs. A. L., Chicago, Ill.
45.00:	D. M. F., Wayside, Nebr.
40.00:	L. M. C., Hoy, La.
36.05:	Full Gospel Assembly, Walker, Minn.
36.00:	J. E. B. & family, New Concord, O.
35.00:	Four Fold Gospel S. S., Bakersfield, Calif.; R. O. P., Raisin City, Calif.
33.00:	Assembly, Santa Ana, Calif.
31.49:	S. S., Port Lavaca, Texas.
30.00:	Assembly, Hattiesburg, Miss.; A. E., Vine-land, N. J.; Mr. & Mrs. R. F. H., Billings, Okla.
29.00:	Pent'l Church, Asbury Park, N. J.
28.45:	Assembly, Union City, Ind.
27.39:	Full Gospel Assembly, Sioux City, Iowa.
27.00:	Assembly, Hagerstown, Md.
25.00:	Assembly, Two Harbors, Minn.; Mrs. H. C. R., Louann, Ark.; Mrs. H. M. H., Minonk, Ill.; Mrs. J. M. F., Philadelphia, Pa.; Mrs. V., Springfield, Mo.
23.50:	Assembly, Gary, Ind.
23.00:	Assembly, Mattoon, Ill.; Assembly, Jasonville, Ind.

- 22.00: Full Gospel Mission, Keene, N. H.
- 20.40: Assembly, Kansas City, Kans.
- 20.00: Mr. & Mrs. J. C. Huntington, Ind.; Young People's Org., Granite City, Ill.; Mrs. J. G. V., Colorado Springs, Colo.; Mrs. C. P., East St. Louis, Ill.; J. S. H., Fort Wayne, Ind.; Mr. & Mrs. A., Ecorse, Mich.; A Sister in Assembly, Chicago, Ill.; Mrs. N. C. D., McAfee, Ky.
- 19.12: C. W., San Antonio, Texas.
- 18.00: Assembly, Pasadena, Tex.; Mr. & Mrs. H. L., Aurora, Ill.
- 17.30: M. B., New Castle, Texas.
- 17.20: E. W. S., Astoria, Ill.
- 17.00: Woodland Pent'l Assembly, Calif.
- 16.50: E. L. T., Summerfield, La.
- 16.00: Assembly, Knoxville, Tenn.
- 15.00: R. E. V., Ozark, Ala.; M. & C. D., Ocean Grove, N. J.; Mr. & Mrs. J. E. F., Springfield, Mo.; Assembly, Endicott, N. Y.; R. C. G., Clarissa, Minn.; F. D., Springfield, Mo.; Full Gospel Mission, Eureka, Calif.; Mrs. J. L., Dallas, Tex.; N. J. L., Edinburg, Tex.; J. B., Sterling, Ill.; A. A., Muskegon Heights, Mich.; S. S., Kent, Tex.; Mr. & Mrs. J. E. B., Benton, Ark.
- 14.00: Mrs. G. F. C., Rawson, O.; Mrs. E. C., Pattonburg, Mo.; C. E. J., Caruthersville, Mo.
- 13.37: S. S., Des Arc, Mo.
- 12.50: A. L. Q., Payson, Okla.
- 12.36: S. S., Oak Cliff, Texas.
- 12.00: Assembly, Elgin, Tex.; Pent'l Church of Christ, St. Louis, Mo.; Assembly, Sayles, Pa.
- 11.00: L. R. Y., Los Angeles, Calif.; Assembly, Harrisburg, Pa.
- 10.50: J. P., Hornbeck, La.; W. D., Noxen, Pa.
- 10.00: A. A., Rockville Center, N. Y.; L. G., Helena, O.; Mrs. G. R., Oakland, Calif.; R. C. O., Los Angeles, Calif.; N. C., Larned, Kans.; Mr. Z. & Mrs. O., Chicago, Ill.; J. T., Sherburn, Minn.; Mr. & Mrs. P. J. P., Kansas City, Kans.; G. A. D., Norwood, O.; Mr. & Mrs. C. T. S., Seattle, Wash.; V. K., Marion, O.; J. W. Y., Fresno, Calif.; C. A., New York City; First Pent'l Church, Pacific Grove, Calif.; M. P., Indianapolis, Ind.; A. R. H., Davy, Tex.; Assembly, Marion, Ill.; Mrs. F. K., Homer, Nebr.; Mrs. A. M. J., Holdrege, Nebr.
- 9.52: Mrs. T. T. Y., Bloomington, Kas.
- 9.40: H. T. O., Malden, Mo.
- 9.00: B. B. B., Orange, N. J.; Mrs. F. B. A., Manitou, Colo.; Mrs. J. C. G., Los Angeles, Calif.; Mrs. A. C., Sanger, Calif.
- 8.20: L. A., Galveston, Tex.
- 8.00: Mrs. A. L. S., San Jose, Calif.; A. C. B., McFall, Mo.; F. M. B., Galva, Ill.; R. W., Minneapolis, Minn.; Assembly, Flint, Mich.
- 7.80: Mrs. S. N. & daughters, Commerce, Tex.; S. S., Fort Smith, Ark.
- 7.33: S. S., Wichita Falls, Texas.
- 7.18: Westminster Co. S. S., Bowbells, N. Dak.
- 7.00: Mrs. M. G. S., Osgood, Ind.; Mr. & Mrs. H. C. C., Portland, Ore.; S. S. S., Pasadena, Calif.; Assembly, Avant, Okla.
- 6.75: T. K., Willisville, Ill.
- 6.68: Mrs. J. W. F., Massillon, O.
- 6.60: C. V., Springfield, Mo.
- 6.50: C. K., Spokane, Wash.
- 6.00: P. W. H., Flippin, Ark.; Mrs. J. H. S., El Dorado Springs, Mo.; J. P. E., Massillon, O.; Assembly, Ninnekah, Okla.; M. H. & M. U., San Francisco, Calif.; Assembly, Ainsworth, Nebr.; M. J. H., Stanton, Mo.
- 5.65: Assembly, Elgin, Texas.
- 5.50: Mr. & Mrs. R. I. W., Paonia, Colo.; C. B., Oswego, Ill.
- 5.25: C. E. T., Jacksonville, Fla.
- 5.00: Mrs. H. S., Hoy, La.; J. W. B., Graceville, Fla.; L. P., Chicago, Ill.; M. E. W., Buffalo, Kans.; Mrs. C. H. B., Dripping Springs, Tex.; Mrs. J. E. C., McKinney, Tex.; H. N. H., El Dorado, Ark.; Mrs. P. E. S., Cass Lake, Minn.; H. P. C., Norwalk, O.; Mrs. D. H., Madison, O.; Mrs. L. D. A., Sterling, Ill.; M. S. N., Sioux City, Ia.; E. S., Springfield, Mo.; M. M. C., Springfield, Mo.; B. W., Kellyville, Okla.; R. D. R., Redlands, Calif.; E. B., Russellville, Ark.; Mrs. E. L., McGregor, Minn.; J. F. L., Aquilla, Tex.; R. E. W., Fort Smith, Ark.; Mrs. M. C. B., Martinsburg, W. Va.; Assembly, Chinnville, Ky.; N. A., St. Charles, Ill.; C. A. N., Ashbury, Park, N. J.; G. R., Indianapolis, Ind.; A brother in Grand River, Ia.; J. C. M., Ahmena, Kans.; R. M. B., Cleveland, O.; Mrs. R. B. W., Sandwich, Ont.; Mr. & Mrs. M. M., Russell, Ia.; A. M. W., Katy, Tex.; Welcome Mission S. S., Millville, N. J.; E. E. M., Oklahoma City, Okla.; J. M. W., Harrisburg, Pa.; Mr. & Mrs. N. S., New Castle, Pa.
- 4.68: S. S., Monette, Ark.
- 4.60: High Bridge Assembly, Ky.
- 4.50: Mrs. A. E. S., Inglewood, Calif.; A. L. B. & four friends, Joshua, Tex.; A sister in Christ, Little Rock, Ark.
- 4.00: H. W., Gardnerville, Nev.; Assembly, Couch, Mo.; Mrs. F. M. H. & two children, Quinlan, Tex.; A brother and sister in Christ, Byesville, O.; A. L. S., Mexboro, Ala.; S. S., Vima Ridge, Okla.; Mrs. C. E. A., Brunswick, Ga.
- 3.99: S. S., Picher, Okla.
- 3.70: S. S., Wilson, Okla.
- 3.50: B. H. C., Oswego, Kans.; Mrs. A. K., Brooklyn, N. Y.
- 3.40: M. L. W., Edinburg, Tex.
- 3.25: S. S., Vera, Tex.
- 3.10: S. S., Earle, Ark.
- 3.00: M. F., Southampton, Ont.; S. & C. H., Angleton, Tex.; J. S. B., Toledo, O.; M. C., Jasonville, Ind.; S. S., Conneaut, O.; W. N. L., Poplar Bluff, Mo.

- 2.50: S. B. D., Tallapoosa, Mo.; Mrs. F. C., Rockford, Ill.; Assembly, Corydon, Ia.; T. N., Chicago, Ill.
- 2.45: C. E. T., Sunnyside, Wash.
- 2.30: Mrs. C. F. L., Alleppo, Pa.
- 2.25: Peaceful Bend Assembly, Mo.
- 2.00: Mr. & Mrs. I. M. G., Sioux City, Ia.; D. E. O., Princeton, Mo.; O. J., Hazel Valley, Ark.; H. H., Wakarusa, Ind.; Mrs. M. McR., Booneville, Ark.; J. M. G., Arrp, Texas; Mrs. L. M. G., Bruin, Pa.; Mrs. F. H. G., Pasadena, Calif.; Mrs. A. B. E., Ashland, Ky.; E. C. B., Findlay, Ohio; Mr. & Mrs. A. C. B., Mincy, Mo.; Mrs. E. C., Fremont, O.
- 1.65: Assembly, Parma, Mo.
- 1.50: S. S., Ottumwa, Ia.
- 1.25: P. H., Marthasville, Mo.
- 1.00: Mrs. G. W. P., Yoakum, Tex; Mrs. E. K., Litchfield, Nebr.; Mrs. M. E. R., Bokoshe, Okla.; Mrs. N. J. B., Wynne Wood, Okla.; Mrs. B. K., Conway, Tex.; A sister in Christ, Golden Gate, Ill.

1.05: Amounts less than \$1.00.

Total	\$3,525.45
Amount previously reported	1,990.38
<b>Total amount received during month of October</b>	<b>\$5,515.83</b>

**CONTRIBUTIONS FOR HOME MISSIONS**  
From October 5 to 11 Inclusive

\$10.00: H. A. T., Pittsburg, Pa.	
1.00: C. E. J., Caruthersville, Mo.	
Total	\$11.00
Amount previously reported	4.35
<b>Total amount received during month of October</b>	<b>\$15.35</b>

**OPEN FOR CALLS.**—Announcement is made to the Arkansas brethren that for the present I am open for calls to assist either in holding revivals or Bible lessons on prayer. I feel especially drawn to run-down and pastorless assemblies.—Chas. E. Robinson, Wynne, Ark.

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Stanley H. Frodsham, Editor

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