

Phil Darner
R 7
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...Promote a Revival...

A Plea by Evangelist William Black

Revivals! Revivals are of God! We must have them. Revivals are God's way to save the lost and restore backsliders. The day of revivals is not past. Revivals are the result of the operation of the Holy Ghost—and prayer, faith and push will secure this operation to an unlimited extent.

Military strategists affirm that aggressive warfare is the most successful. During the late war, General Foch is reported to have sent the following telegram to General Joffre, "My right wing is broken, my left is crumbling, I can hold this central position no longer. I am going forward to attack."

Successful preachers and churches keep pushing campaigns, camp meetings, conventions, revivals, Bible conferences, and drive after drive.

The tragic need everywhere is spiritual revivals. There is too much lethargy among orthodox Christian forces. The false cults everywhere display zeal, pushing their pernicious doctrines. They put us to shame. Oh for preachers who will put God's people to praying! Oh for Holy Ghost baptized preachers that have a vision of possibilities and dare attempt things for God!

God is waiting for men who will arise, claim their blood-bought rights in Jesus' name, and do things for the Kingdom of God. If we are actually the sons of God why don't we abandon our defensive methods and start aggressive warfare? Over the top for God!

The modern pulpit is frozen by public opinion. O God, give us men who will cry aloud and spare not, and declare the whole counsel of the Word of God, to the whole world.

Listen pastors! Don't be bluffed by former failures. Study the enemy that hinders. Don't get blue when your people comment on the good sermons of your ministerial brethren, and think you are going to lose your throne. Don't get sour on evangelists. The trouble is not always with the evangelist. No evan-

gelist carries revivals in his suitcase. The revivals must start in the pastor's heart, then it will take fire in the pew.

Get saints to pray, tone up the spiritual life of the church.

Clean up! Get to housecleaning. Preach down the cobwebs of gossip, slander, back-biting, pouting, and everything that is a non-conductor and detrimental to the cause of God.

Don't say your community is too hard for God. He loves the sinner as much to-day as He did in eternity when the phrase, "God so loved the world," was conceived.

Don't let any pessimistic board of laymen debate "pros" and "cons," as to whether your church can AFFORD a revival. If you are worth your salt as a pastor you can preach your church under conviction for a revival. If you can't get an evangelist, hold a revival yourself, depend on God, and let Him depend on you, and you will have a revival.

A COVETED TRUST

Lord, give me, I pray Thee, the spirit of prayer;
Burn this in my heart day by day;
Make me to feel deeply the weight and the care
Of perishing souls, as I pray.

Oh, help me to love with compassionate love,
To love till I weep with the pain;
To travail in birth till the Lord from above
Gives proof that I pray not in vain.

Help me to feel more, to care more to see
The danger so many are in:
My Lord, let this burden be heavy on me—
These souls that are dying in sin.

O Lord, make me pure, pure in heart as I pray,
Thy blood is my title for this;
Forbid aught should hinder or stand in my way,
Forbid I should ask aught amiss.

Jesus, for souls let me pray; make it bliss
To be on my knees before Thee;
Let nothing on earth give such pleasure as this;
Lord, give this blessing to me.

—Sel.

Sent in by Mrs. Zora A. Taylor, 709 Exposition Ave., Dallas, Texas.

A revival will mean sinners converted, the wicked warned, backsliders reclaimed, better congregations, greater publicity, larger financial contributions, increase of membership, additions to the choir talent, a boost for the Sunday school, a better interest in every department, and new friends among outsiders. A revival will break down formalism and fill up church ruts, awaken the members to new consecration, and give the outsiders a vision of what you are doing.

You will furthermore sow seed for other churches to reap the results, and above this, ministers and missionaries may be born to God, Luthers, Wesleys, Pauls and Elijahs that will turn millions to God.

A revival will warm and refreshen the pastor's heart, binding him and his people closer together.

A better spirit and tone to the meetings will mean the salvation of more souls.

Advertise! Advertise your revivals! Smear it all over town. Plan it, announce it. Here's why many a meeting has failed. Crowds follow a crowd. Don't be afraid to spend money to advertise the gospel. Talk it up big. The whole gospel of Christ is the greatest thing on earth. Publish it in the newspapers, put cards in the store windows—print dodgers, handbills, posters. Nail notices on the fence, put banners across the highway. Work the town systematically, from door to door, arrange calling committees. The personal touch counts. Use telephones and post cards. Publish it in the hotels and restaurants. Make it known in the boarding houses. Rent space in the busses and street cars. Put signs on the autos.

Hold street meetings with your young people well dressed. Young folk draw young folk. Start a dozen cottage prayer meetings, create an atmosphere of faith and expectancy. Invite delegations from near-by churches and assemblies in sympathy with your work.

Consider the comfort of the people. Light, heat, ventilation and seats are im-

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Ultimate Reconciliation

Donald Gee

The purpose of this brief article is to put into the hands of those who are tempted to dabble with the doctrine of "The Ultimate Reconciliation of All Things," or those who are bothered and perplexed by its appearance among them, a simple treatise on an analytical basis dealing with the main features of the question. We assuredly believe in "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," but we believe it is right to seriously question a doctrine that none of God's prophets taught.

A Word of Warning

One word of warning before we proceed any further. The error we are considering is subtle in the extreme, and that for at least the three following reasons:

- (a) Its advocates sincerely believe and teach that they have "more light," "a fuller revelation," "a clearer vision," etc., than other Spirit-filled people. For this reason they are often eagerly listened to by those genuinely anxious to go forward in God. The suspicion with which they are properly regarded by others of the Lord's people is attractively held out under the artificial glamor of "martyrdom."
- (b) Superficially it appears to give more glory to the Lord Jesus Christ by apparently clothing His atoning work on Calvary with deeper efficacy and wider results. But of course only truth can really bring glory to Him who is "the truth."
- (c) It is attractive because it gives mental relief to those who cannot contemplate everlasting punishment, either because of (1) Their philosophical difficulties; (2) The personal responsibilities it involves; or (3) Their personal interests at stake.

I The Strength of the Orthodox Position

In considering the claims to our acceptance of the doctrine of Ultimate Reconciliation it is good to first of all examine the strength of the orthodox position which this other belief demands us to at once surrender, and sets itself resolutely to destroy. Until we can find weakness in the belief of the Christian church in the everlasting punishment of the wicked held all down the ages we have no need to hastily discard it in favor of this, or any other theory however plausible, as to the ultimate destiny of Satan and his dupes. Let us remember therefore:

- (a) The Scriptures beyond all controversy literally teach everlasting punishment (Isa. 66:24; Matt. 25:41; 2 Thess. 1:8-10; Rev. 14:11, etc.). So emphatic are these declarations that the restitutionist is compelled to instantly seek cover under the miserable expedient of denying the veracity of

the Authorized and Revised Versions of the English Bible. We shall examine these criticisms a little later.

- (b) The whole principle of the Bible is opposed to this blurring of moral distinctions and of the eternal issues they involve, which Ultimate Reconciliation demands. The revelation of Scripture stands like a rock for the principle that there is an entirely opposite and irrevocable destiny for the wicked and the good.

It is significant that this is specially brought out in the teaching of Jesus Christ (Matt. 7:13, 14, 24-27; 13:30; 25:31-46; John 5:29; Mark 16:16). Ultimate Reconciliation is absolutely compelled to infer that where the Lord Jesus describes two utterly opposite destinies He is in reality only describing two roads to the same goal—one direct, and the other circuitous. Hell becomes a by-way to heaven. To any serious reader of the words of Jesus such an idea is an absurdity. Such reasoning would make language meaningless.

The tremendous force of this logic is completely undisturbed by the translation of any Greek words. It is contained in whole passages, yea in the whole Bible itself.

- (c) The doctrine of everlasting punishment is perfectly defensible on ethical grounds. Man has no capability in himself of measuring all that is involved in human sin, and he is entirely shut up to revelation as to what constitutes an adequate punishment. He is not a disinterested enquirer into

the subject, but the prisoner at the bar. A moral law as eternal as God Himself has been violated; there is nothing disproportionate in an eternal punishment.

God is not revealed as a monster delighting to punish any of His creatures for ever; on the contrary He is revealed in striving with such amazing love to save them from the doom of their guilt that He actually provides a way of escape for them at His own infinite cost (John 3:16). The final and hopeless condemnation of the sinner is the rejection of this way of escape.

It will thus be seen that the doctrine of eternal punishment is based upon the impregnable ground of (a) The plain letter of the Bible; (b) The principle of Bible teaching concerning human destiny; (c) The principle of the moral government of the universe.

Surely there is no need to make a hasty surrender of that which is most surely believed among us when standing upon such ground.

II The Question of Correct Translation

Teachers of Ultimate Reconciliation find it absolutely essential to their doctrine that they question the accuracy of the generally accepted versions of the English Bible. That these are liable to the imperfections consequent on translation may be admitted; but the deliberate statement that their imperfections extend beyond details, and reaches to such a vital issue as this should be viewed with the utmost suspicion. Two evils immediately grow out of this dangerous assumption:

- (a) The faith of simple, unlearned children of God is thereby undermined in the trustworthiness of the only version of the Word of God that they have ready access to, and on which they depend for their salvation and their spiritual food.
- (b) Since the capabilities of the translators of the great Authorized and Revised Versions, from the point of view of learning, are beyond question; such assertions of their inaccuracy is equivalent to making against them the unlovely accusation of being unfaithful in their responsible task through prejudice!

Now in this attack on the validity of the Authorized Version the most usual method adopted in controversies is: all the translators and lexicographers who seem to favor the desired viewpoint are summed up in impressive array, while those on the opposite side are quietly ignored.

For our present purpose however we wish to take the testimony of a popular standard work of reference that is usually quoted by Reconciliationists as supporting their claims; and to use it to show that the Authorized Version may be safely trusted after all. We refer to Young's Analytical Concordance and will keep to the New Testament and the Greek, as this is all that is essential for the argument.

1. "aionios."

Turning to "eternal" and "everlasting" we find the Greek word in each case is "aionios," and Young defines it as "age-lasting."

- (a) The word is an adjective, and is

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used to give a certain quality to something else; as life, salvation, punishment, inheritance, consolation, Spirit, etc. Its exact significance will obviously therefore be affected by that to which it is joined. If this is in its very nature and essence only time-lasting, then the force of "aionios" will be limited to the age or time involved (e. g., "everlasting consolation" in 2 Thess. 2:16 is manifestly only applicable to this life when, only, will it be needed). If "aionios" is applied to that which is in its own nature essentially and absolutely abiding (e. g., the attributes of God, or the Life of Christ) then the use of the word plainly extends to eternity and the eternal age.

(b) Note particularly the use of the word "aionios" in 2 Cor. 4:18, where it is used in contrast to that which is temporal (Gk. "proskairos"—for a time). This proves that the word is capable of sustaining the thought of that which is quite properly eternal; and is not essentially a word with a time-sense, as has been claimed.

(c) The most frequent use of "aionios" in the New Testament is in conjunction with "zoe," in the well-known phrase "eternal life." This eternal life, though granted to the believer (John 10:28; 17:2; Rom. 6:18), subsists in Christ (John 1:4; 5:26; 11:25; Col. 3:4; 1 John 5:12). The eternal existence of Christ being granted, then the life which the believer has IN HIM must therefore be in its very essence eternal likewise. The word "aionios" is used to describe it, proving again that it can fully sustain the sense of true everlastingness.

(d) It should be noted that in this connection the life and blessedness of the believer, and the death and punishment of the unbeliever stand or fall together.

2. "eis tous aionas ton aionon."

With this phrase we shall turn more directly to consider a crucial question for Ultimate Reconciliationists—the eternal punishment of the devil, and the eternal character of the lake of fire.

It should be clearly stated to those who are dabbling with Ultimate Reconciliation that the doctrine avowedly, and indeed necessarily, includes the reconciliation of Satan and all demons, as well as reprobate humanity. Well may some of its advocates flinch from admitting this except under pressure!

(a) In Young's Concordance under "ever (and ever)" No. 7, (see also Nos. 5 & 6), we find an intensive form of expressing the thought of "aionios," in the tremendous phrase "eis tous aionios ton aionon," which Young defines as "to the ages of the ages."

This phrase is used of that which is eternal and absolutely so. Except in the book of Revelation it refers exclusively to the glory, praise and dominion of God. (In Galatians, Philipians, Timothy, Hebrews, and Peter.) In the book of Revelation it is also used to describe the very life of God (Rev. 4:9, 10; 10:6; 15:7): six times

it refers to God the Father; four times to God the Son (including 1:18, where it is translated "I am alive for EVER-MORE").

There are only four other instances where this phrase is used. In three of these the reference is to punishment (Rev. 14:11; 19:3; 20:10), and in the last of these three it is a specific declaration as to the torment of the devil in the Lake of Fire. The only remaining instance is to the bliss of the saints (22:5).

(b) The value that attaches to this phrase "to the ages of the ages" should be carefully considered by every thoughtful soul. It must honestly be admitted to denote absolute eternity. It is used of the existence of God, which all will admit is absolutely eternal. It is equally used of the manifestation ("smoke") and the conscious suffering ("torment") of God's judgment.

Satan will absolutely and eternally reap the consequence of his sin. Every honest soul must admit that the Bible states this plainly: and revelation must have the final word here, for human philosophy is incompetent to measure all that his sin involved. Ultimate Reconciliation vanishes as an empty dream if Satan is to suffer everlasting torment.

3. "aidios."

There is one other word in the Greek of the New Testament used to define things eternal. It is "aidios." This word only occurs twice in the New Testament. In Young's Analytical Concordance it will be found first under "Eternal" No. 3;—the reference is to Rom. 1:20. The second instance will be found under "Everlasting" No. 5;—the reference is to Jude 6. In each case note carefully that Young defines the word as "perpetual," of the significance of which plain English word there can be no doubt. Robinson defines "aidios" as "always existing."

The first of these two references is to the power of God; the second is to the doom of "the angels who left their first estate." The contrast in the only two occasions when this word is used is between the attributes of the Godhead and the eternal nature of the judgment of fallen angels!

Modern Translations

With reference to what are probably the two most popular modern translations of the New Testament it is noteworthy that Weymouth (though translating "aionios" by "of the ages," in accordance with Young), states as follows "That the word sometimes means 'everlasting' in the strongest sense of that word cannot reasonably be doubted." (Note on Matt. 18:8, "New Testament in Modern Speech").

Moffat, the praises of whose scholarship are still resounding everywhere, translates boldly by "everlasting" and "eternal," and he would scarcely be open to a charge of prejudice in favor of "Fundamentalism." It is also striking that he renders Rev. 22:3, as "none who is accursed will be there."

The argument for Ultimate Reconciliation based on supposed mistranslations of the Scriptures is a poor one anyway.

God's truth is written too plainly we believe for the translation of a shade of meaning in a word to seriously disturb any fundamental part of revelation. Everlasting punishment is declared where the actual term does not occur at all. In no single passage is the duration of the Lake of Fire timed, or any indication given that those in it will ever come out, everything points to the eternity of its existence and of their torment. Take also the case of blasphemy against the Holy Spirit, which our Lord solemnly declares "hath NEVER forgiveness" (Mark 3:29). But one exception destroys universal reconciliation.

III. "Reconciliation" Passages Examined

It only remains to follow the error right on to its own supposed ground, and show the fallacy at the very points where it claims strongest support from the Scripture.

If the favorite references advanced for Ultimate Reconciliation be examined they will be found to come under certain easily defined groups:

(a) *Passages which are claimed to teach the ultimate reconciliation of all things to God and Christ, but which really teach universal subjection of all things to God and Christ,—something vastly different.*

This group includes the most powerful passages advanced; as Phil. 2:10, 11; 1 Cor. 15:22-28; Col. 1:20; Eph. 1:10; Isa. 45:22, 23; Heb. 1:2; Rev. 5:13, etc.

Phil. 2:10, 11. There is no hint at reconciliation here, the thought is plainly subjection—"every knee shall bow."

1 Cor. 15:22-28. The same applies to this famous passage. Note the phraseology—Christ shall "put down;" shall put "under his feet;" all things "shall be subdued." The key-word of the passage is "under." It is subjection all through, not reconciliation.

Col. 1:20. Here reconciliation is definitely the subject, and it is significant that "things under the earth" are excluded. This is also noteworthy in the parallel passage in Eph. 1:10. Compare with these the "submission" passage in Phil. 2:10 where "things under the earth" are included.

The key passage to reconciliation is 2 Cor. 5:18-20, where after the full statement of God's side of it in Christ there is also given the consequent appeal to man's free-will—"be YE reconciled to God." It is essential for man to be a voluntary party in the reconciliation before it can be consummated. A verse or two farther on the apostle writes "NOW is the day of salvation;" and the whole passage breathes an urgency of appeal only to be understood on the basis that the time allowed for reconciliation is limited.

Rev. 5:13. This and similar passages declare the full and final victory of the Lamb. They express homage, but the idea of reconciliation is not necessarily included at all. There is nothing novel in even demon powers offering homage to the Lord Jesus

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The Crises of the Ages

Frederick W. Childs

Every age, or dispensation, from the Garden of Eden on down to the present Gospel dispensation, has ended with human failure and departure from God. Man has been tested and tried in every dispensation and under various conditions of environment and circumstances, and has failed every time.

Beginning with Adam and Eve at creation, and going on down through the different dispensations, God has continually dealt with mankind with regard to the question of sin, and of man's responsibility. Every test along these lines has shown man to be an utter failure, and every failure has ended in judgment.

God's first "experiment" (if we may call it that) along these lines was when He created Adam, innocent, untried, and ignorant of the knowledge of good and evil. Placed in his beautiful garden-home, together with his wife, Eve, they were put under the responsibility of abstaining from partaking of the fruit of the tree of the knowledge of good and evil. It was Adam's test for headship in the earth. Would he abide by, and rest in, what God had said, or would he lean to his own understanding? Was it to be God's will, or self-will? Would he be governed by God's word, or would he act independently and go according to the dictates of his own natural reason?

This test, as we all know, ended in failure, and that failure ended in judgment. The guilty pair were driven from their garden-home, and the awful curse of the law of sin and death came upon them. They immediately began to reap what they had sown. "Sow the wind, and reap the whirlwind." Hosea 8:7.

But while it is true that the judgment of God has been visited upon man's inability to stand the test imposed upon him, it is also a marvelous fact that "the grace of God hath appeared to all men (of every dispensation), bringing salvation." Titus 2:11. What for? To begin a new order of things! For it is a fact that the grace of God always **gives**, instead of **demanding**! What is **demanding** in the way of obedience, always comes **after** man has accepted the free gift of grace.

So "where sin abounded grace did much more abound," and the gospel was preached at Eden's door! The miserable and inadequate covering of fig-leaves was stripped from our sinful progenitors by God Himself, and a covering of His own choosing was substituted, consisting of coats of skins, obtained by slaying innocent animals (a lamb?).

And thus, at the first recorded "shedding of blood" was the forthcoming righteousness of Christ typified, and the first sinners made fit for the presence of God! Satan had succeeded in turning man against God, but not God against man! This incident is a perfect illustra-

tion of the "goodness and the severity of God." Rom. 11:22.

By the fall of Adam and Eve the knowledge of good and evil was transmitted to the human race, and man was again placed under responsibility—to learn to do good, and to abstain from doing evil. But again man fails, and judgment falls! The Flood came and destroyed them all, because the wickedness of man was great and every imagination of the thought of his heart was only evil continually.

But here again the grace of God abounds. Out of the Flood judgment, God saved eight persons, Noah and his family; after having previously translated faithful Enoch, who had walked with God, and was not to see death because before his translation he had been well-pleasing unto God.

We read that Noah was also a righteous man and blameless in his generations, and that he too walked with God. So after the judgment of God had been upon the children of disobedience, man was again placed under responsibility, and again he proved a failure.

The old Babylonian slogan, so familiar in our own ears in these latter days, began to sound away back there at the tower of Babel, where Babylon originated. In contemptuous independence of God they imitated the Jehovistic "Let us," and began to say, "Let **us** build **us** a city, and a tower whose top may reach unto the heaven, and let **us** make **us** a name," etc., etc.

All in opposition to God, and with the idea of getting along without acknowledging God in their affairs.

This failure of mankind was visited by the judgment of God, who, confounding their one universal language, broke up their unity and scattered them abroad upon the face of the earth.

But, again the grace of God came to the help of helpless man in this crisis. From out of the dispersed tower-of-Babel builders God called a single individual, Abram by name, and from the loins of that man came first a family, then a tribe, and then twelve tribes—the nation, Israel.

Upon Israel was placed a great load of responsibility. They were to be the channel through whom God would send His blessings to a world of lost sinners. We are all more or less familiar with the history of these chosen people, and of their many testings, failures, and judgments. The climax came with their rejection of Jesus Christ, God's only begotten Son, their Messiah.

The result of Israel's failure was the placing of the Gentiles upon the ground of responsibility where Israel as a nation had stood. Have the Gentiles stood the test? According to the prophecy of Jesus Christ Himself, the times of the Gentiles are to end in failure. He said they would become so absorbed in social

and business affairs, eating and drinking, marrying and giving in marriage, buying and selling, planting and building, as to cause them to forget God, and that their fleshly self-indulgence and godless degeneracy would be visited with judgment wrath.

But in spite of the terrible apostasy and failure of the Gentiles in the last days, the marvelous grace of God is again seen in the fact that throughout this gospel dispensation He has been taking out a people for His name, a faithful remnant of true believers who are heralding in the power of the Holy Spirit the wonderful good news of the imminent second coming of Christ, who is to return to the earth and fill it with His righteousness, glory and peace!

So while it is true that every dispensational test has ended with man's failure and God's judgment, yet it is equally true that in every such crisis God has always had some one to use as His instrument to rule and overrule the emergency, and to care for His interests and His people.

For instance, when men became utterly corrupt, there was Noah; after the blasphemous tower of Babel failure, there was Abraham; in the days of the famine in Canaan, there was Joseph; when Israel was to be delivered from the bondage of Egypt, there was Moses. Then in rapid succession we recall those mighty instruments, Joshua, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, and other prophets, who all did a mighty work for God, as did also Daniel, Ezra, and Nehemiah, in the time of the Babylonian captivity.

Coming on down to the New Testament times there was John the Baptist in the days of the intolerable scribes and Pharisees; and Jesus Christ, when sin had reached its climax; and the Holy Spirit, when Jesus was in the bonds of death, and again when the Church was being begotten. Then came Peter, with the gospel to the Jews; and Paul, with the same gospel to the Gentiles. And later on, when Romanism had reached the limit, came Martin Luther; and when Protestantism went into a spiritual decline, came Knox, Wesley, Whitefield, Finney, Moody, and other Spirit-filled evangelists.

And now in these closing days of the present dispensation, these days of worldly wisdom, mammonistic prosperity, churchianity, modernism, atheism, greed, luxury, poverty, injustice, unrest, and all other forms of iniquity, surely God has some mighty instrument somewhere in the earth with which to meet this great crisis!

Yes, thank God, He has, and this mighty instrument of righteousness is none other than our beloved Spirit-filled band of saints, who as members of the various branches of orthodox churches have sought for and obtained the mighty Baptism in the Holy Spirit, and with "signs following" are sounding the trumpet with no uncertain sound and proclaiming to the world the blood-red gospel of the grace of God, and along with it the glorious good news that Jesus is coming soon! May God keep us faithful to that task until He comes!

WANTED.—Old Evangels for free distribution. —I. E. Cummings, 410 Court St., Los Angeles, Calif.



"I WONDER IF THEY MEAN IT"

Bobby, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. Its hearty invitation made the shivery world seem a little warmer, a trifle less friendless and hopeless, and he crept nearer to the sound. The door of the church opened to admit a newcomer, and the glimpse of light and comfort tempted the lad to venture in and hide back of the big heater.

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the sinful ones to Jesus,

sang the people of First Church.

"Say! I wonder if they mean it," thought the boy, as he snuggled nearer the heater, "I wonder if they honest mean it—what they're sayin' in that song—'bout bringin' of 'em in. It's a fine place to be brought ter, and I'd like mighty well to know who Jesus is. Say! I wonder if it could mean folks like dad—if they'd do anything to give him a lift."

On they sang through the five verses—it was a cheery song for a rainy night, and the First Church people liked a hearty, simple refrain:

Bring them in, bring them in,
All who are lost in the ways of sin;
None too vile and none too frail,
His healing power will never fail,
Bring the helpless ones to Jesus.

"They'd never keep it up this long if they didn't mean it fer sure," mused Bobby. "Seen' as the landlord's turned us out, and there ain't any place fer dad but jest the saloon—he might git ter be a man ag'in if he'd half a chance, and a place like this here to get a start. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy.

The benediction had been said and the people of First Church were preparing to leave when the door was pushed open and a ragged, rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much the worse for liquor.

"What's this? What's this?" asked one of the men severely. "Guess you've got in to the wrong place, my boy."

Bobby took one quick look around the room, then shook his head decidedly, as he tried with his small strength to brace the wretched man by his side. "No—the place's all right—it's the same; but say, yer ain't agoin' away and closin' it up, are yer—for I've brought him in, as yer said to."

"What is this? Brought who in?" It was the kindly voice of the pastor as he drew near the boy.

"All of yees—in singin' yer said to bring 'em in, and no 'count folks, who ain't done the straight thing. Anyhow, that's the way

it sounded, and so I jest brought him along like yer said to. You said in the song that Jesus would fix him up. Ain't it straight—that there song?" and the boy looked wistfully into the pastor's face.

"Tell us about it, my boy," said the man gently. "Is he your father?"

"Yes, he is my dad, and someway he got on the wrong track, and ma tried to set him right till she got tired and died, and then sister Liz she tried till she got hurt—and went to the hospital—pa wasn't hisself when he did it—and then jest I've been tryin', but tain't no kind er use, and there isn't no place now fer to stay, ter get a start—and there ain't nobody what cares, and then I heard you folks a singin' ter bring 'em in—folks like him, an' somebody what lives here would take 'em in hand—Jesus was the name, wasn't it—say, don't He live here?"

The stupid man the boy supported now dropped heavily on the floor. "Tain't no use, Bob," he said, "yer pa can't help it—nobody cares—let's go back to Pete's and get nuther drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to the cushioned pew. Then he turned to the silent, serious group about him.

"Brothers and sisters, what do you think of the boy's question? 'Doesn't Jesus live here, in this very place? It comes pretty near home, doesn't it? And if He did live here, what would He do just now, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father, no matter what the cost!'"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed; and their voices may be heard each week, as they mingle with other voices in sending out upon the street the invitation:

Bring them in, bring them in,
Bring the wandering ones to Jesus.

—Union Signal.

PROMOTE A REVIVAL

(Continued from Page One)

portant and must not be overlooked, or the people will not return. Do not have brilliant, glaring electric bulbs, unshaded, above the speaker's head. Arrange them so as not to glare and pain the eyes of those who try to look at the speaker.

The people want to see the speaker very plainly—to watch his countenance and catch his expression, to see the movement of his lips, to look in his eye. It is important too, that the speaker see the people—watch them, look them straight in the face, be able to render his message so as to ascertain whether or not the people are receptive, and whether he is hitting the mark.

Study location. Many revivals fail because of poor location. When you are using a tent or portable tabernacle, choose a location easily reached and where the crowds are. Even if it costs much more, it will pay for itself in the end.

Organize! Organize the choir, orchestra, ushers, altar workers, visiting committees and personal workers. Give them some responsibility. They like it.

The music and singing is an important

factor in the campaign. It ought to be lively and spiritual with plenty of song books or printed sheets, so that everybody may join in the singing. Get the piano tuned for the revival, as well as the hearts of the people.

Pastoral visiting as well as committee visiting is a good thing, before and during a revival. It is a good opportunity to pick up valuable information and feel the pulse of the people, to learn of their various opinions, difficulties, sorrows, sins. Quite often the awakened and those under conviction will yield to God, in a quiet moment of prayer who otherwise would be reluctant to do so in public. Visiting the homes of the indifferent and backslidden church members, finding out why they are staying away will often lead to the confession of their sins.

Get the names and addresses of those that come to the altar; whether they get through to God or not they ought to be looked after. Follow them when they are under conviction, that's the time to get them. If you don't attend to them the devil will, and thus it will be a labor in vain. It is useless and a crime to get folks to the altar and labor for the salvation of souls, and then not look after them. Preaching is just a means to an end, hence the altar service is the most important part.

The beginning of the Christian life is the most critical. The devil will do his best to discourage and break the morale and faith of the convert.

Keep the revival going. The evangelist may leave town, but the Holy Ghost abides. Keep the interest up; keep the people busy; keep something doing; keep on the move for God. Keep the Spirit of evangelism before the people. Study the weak points in your last campaign, then plan a bigger and better revival.—The Overcomer.

GOD STILL CLOTHES

Years ago one of our home workers was sorely pressed for temporal supplies, especially for clothes which were getting quite threadbare. While in prayer, God gave him assurance that he would get a suit of clothes that day, and so he testified to his wife. In the morning mail a letter came for this brother. Pointing to the unopened letter he said, "Wife, this is my suit of clothes." Opening the letter he read, "Be clothed with humility." That was all, and no name signed. This was followed in the evening by an express package containing a suit of clothes. First, clothed with humility—the inner preparation, then the outer man was provided for. Oh, for robes of humility to cover us! Oh, for the simplicity and service that artlessly asks, "Lord, when saw we Thee hungry, and fed Thee, or thirsty and gave Thee drink?"—Selected.

Of 1,900 prisoners at Leavenworth, only 120 have ever been inside of a Sunday school.—The King's Business.

The Lord loveth thee, therefore take His chastisement cheerfully; for gold is tried in the fire, and acceptable men are won by the way of adversity.

"Deal With the Child as I Deal With You"

By Kathryn E. Helm

I did not see very much of my grandson till he was some three years old. The daughter was with us that winter, and in the spring she secured a position where she could not keep him with her as she had done previously, and left him in my care. He was bright, and very sweet until his will was crossed, and then—no wonder, for his mother, being employed by another, could give but little time to the child, and he was the "pick and pet," of everybody in the village hotel where she had worked.

When he came into my custody, I carefully studied and tried to understand him, to get his point of view, taking everything into consideration, and prayed much for wisdom and guidance. The Lord had helped me with a good many different children to soon win them to a willing obedience where they were happy and content. But he was in a class by himself. Much whipping had not made him "be good," for that set, stubborn will of his had never really yielded. He just "gave in," because it hurt and he seemed to think that every one was against him and he must fight his way through.

As a follower of the meek and lowly Jesus, I could use only calm words of patient kindness. Sharp words and the Spirit of Christ will not go together, never. The Lord gave me this criterion, this rule, to go by: "Deal with the child as I deal with you; hold him to yieldedness of spirit." I used tact, dealt gently, but when he set up his will against mine, held steady until he yielded, neither scolded nor coaxed; but quietly reasoned with him, and resorted to the whip but twice, when in a most vicious temper he fought, biting and scratching like a little tiger.

I would quietly take him by the hand into the well-lighted bedroom, tell him that he must stay there until "he got good clear through." At first he would kick, scream and cry for hours before he would quiet down and say in subdued voice, "Grandma, I'm good." I would go into the room occasionally on some pretext, saying nothing, but I felt my presence might encourage him. And when he did really yield, he let me know it and we had a loving time together. He began to understand that grandma loved him all the time, and these spells of rebellion became less frequent, and sooner over and he became a happy-hearted little fellow, and we were regular comrades, and it was a pleasure to do anything for grandma, because of a yielded will to one who loved him. Just as it is when a rebellious soul yields to the Lord.

Many of his little ailments were relieved by prayer. At one time a distressed voice said, away in the night, "Grandma, pray, my stomach aches." I laid my hand over and dropped asleep again, and was soon aroused by his pushing my

hand off, and heard him say, "O Jesus, took the pain away," and he was soon sleeping. Oh, for the simplicity of a little child. Luke 18:17.

A year or so later he fell and ran a large, rusty nail under the knee cap. He was with his mother at the time and the next day when they brought him home he had suffered till the least movement was agony. The pain was all over him. The doctor looked grave and said, "The greatest danger is blood poisoning, and if he does get well he will always have a stiff knee." I knew the seriousness of blood poisoning and how hopeless the case was, but I promised to give the medicine while the mother with aching heart went back to her work. The medicine quieted the extreme pain, and that night he was quiet, but slept little. When the mother brought him down from her room the next morning and laid him on the cot I saw that glint of green that oftentimes goes with blood poisoning and I turned sick at heart; but I said nothing, and the mother went to her work. But, oh, how I felt. I knew the Lord could heal the child and it seemed awful to see him lie there and die taking the doctor's medicine. I was telling Sister M—how I felt when the door bell rang, and there was dear Sister Kile. "Surely the Lord sent you," I said. And I told her of the sick child and how I wanted to take his case to the Lord. "Of course take him to the Lord," she said, and we went in where the little fellow lay half-unconscious, looking like death had already struck him. We could scarcely rouse him. She finally got his attention, and he knew her (he did love Sister Kile), and she said, "Clifford, Jesus is going to heal your knee," and a faint shadow of a smile passed over his wan little face.

We knelt around his cot, one sister prayed, and then the other. It seemed I could not pray. A fear clutched my heart. What if—what if—and such oppression from the enemy. You see it was my relationship to the child. I stood the closest to him. The responsibility was upon me, and opposition was strongest against me as a consequence. (As is always so.) But finally I began to call upon the Lord—and then soon broke through that barrier and the blessing of the Lord suddenly fell and we all laughed and cried and praised the Lord at the same time. I looked down at Clifford and he was fairly shaking with laughter. And pretty soon he pulled up his knee and looking at it said, "There's a little hole there yet."

He soon dropped into a restful slumber for some two hours and when he awakened I dressed him, gave him a good dinner and after awhile he went out to play with the children. When the sorely troubled mother came from her work see-

ing the cot empty, her face turned white as she gasped out, "Where's Clifford?" And for answer I pointed out the window and there he was running and playing just as if he had not been close to death a few hours before. Jesus had indeed made him every whit whole. There was only the scar left as a mute testimony of the miracle that had been wrought.

When he was about five and a half years old he was as really converted as any adult, and the spirit of his everyday life gave proof of the fact. After the rest of the family had gone, he and I were having family prayers. As he said the little prayer he usually said, he began to sob and really pray, and soul travail came on me for the rebirthing of his soul and I found myself confessing, repenting, and forsaking sin in his behalf just as I do for other sinners, and pretty soon he had his arms around my neck and laughing through his tears was saying, "I love Jesus, oh, I do love Jesus." There was joy in my heart like there is among the angels. He did love to go to church and sensed the blessing of the Lord as quickly as any one. How his face would shine. We all sang a good deal at home and he did enjoy it, but of all things he loved best was for me to read the Bible to him. He would give rapt attention through a long chapter and ask for more. He seemed to pray for every one that touched his life, even his teacher, playmates, and those that made it hard for him.

I sent him on an errand at the noon hour one day. There were traces of tears on his return, but he must hurry to school. The next morning he especially prayed for that big boy that was going to take the meat away from him, and that other boy that threatened to ride the horse over him. One day he came in from watching a man unload some wood, and I noticed he was quietly thinking, and the tears were slowly rolling down. I was ever careful not to intrude, so I waited and tactfully said, "What is it, Clifford?" "Oh, that man; he isn't saved grandma," and the tears fell fast. "Is that so? too bad; what made you think he wasn't saved?" "Why, I asked him, and he told me." We both felt to pray for that man. There was every indication of a new creature in Christ Jesus. He was often greatly blessed, and also had a deep concern for souls, talking to individuals, and doing real personal work.

Sometimes, like older Christians, he would fail of the grace of God. Old habits would reassert themselves; but I watched over him as I did over my own soul and in a break I would just quietly look at him and say nothing, but take it definitely to the Lord. One evening I asked him to do something and he drew back resentfully. There was nothing said, and in a moment he went and did as I had requested. But the next morning it wasn't easy for him to pray. "Don't you love Jesus this morning, Clifford?" I said gently. "Not very well," was his answer, between sobs. "Was it because you were naughty last night?" "Yes," he sobbed. And I took up the burden and prayed for him as if it were myself who had sinned, and the blessing of the Lord fell.

His arms were about my neck and laughing through his tears said, "I love Jesus now, grandma. I do love Jesus now." Dear child, he was so blessed he just had to hug somebody. It was Dr. Godbey who said, "Keep the blessing of God prayed down upon the children. They so easily forget. Inundate them with the blessing of the Lord frequently." I wonder if Clifford, now grown to manhood, can not remember back even now, when that man of God laid his hand in benediction upon his head, and earnestly said, "Son, make sure of heaven."

Another time, largely through lack of tact and thoughtful consideration on my part, he resented a request and hurriedly gave expression to an untruth. I led him into the bedroom and in a few gentle words drew his attention to the falsehood, and softly closing the door, left him to think it out. My own heart cried out to God, for I had need of mercy as well as the child. (How often I found as I would teach the child, I too, was being taught, and my need was greater than his. And most precious were the lessons that I learned dealing with the child, according to the rule the Lord gave me.) A half hour of silence passed, and I knew the battle was hard for him, and in deep sympathy I inwardly cried to the Lord to help him, and help me to help him through.

It came to me to take the Bible, that he loved so well, and let God speak to him through His Word. With bowed head I took God's Book, and sitting on the bed near where he silently stood with downcast eyes, slowly and reverently read Revelation 22. As I read the fifteenth verse the big tears began to roll down, and together on our knees we confessed it all out, and the blessing of God's great peace flooded our hearts again, and we were drawn closer together than ever before.

And so I proved over and over again that I did not misinterpret the voice of the Lord, when He spoke into my soul that paramount rule of action. "Deal with the child as I deal with you, hold him to yieldedness of spirit." For true happiness and great blessing have been the result. See Prov. 22:6.—Free Methodist.

ULTIMATE RECONCILIATION

(Continued from Page Three)

Christ, for they actually did so when He was on earth (Mark 5:6, 7).

The fallacy of Universal Restitutionists is to confuse submission with reconciliation.

- (b) *Passages which are claimed to teach Ultimate Reconciliation, but which only state the gracious provision of a universal way of salvation,—leaving the acceptance or rejection of it an open question.*

This section includes such passages as 1 Tim. 2:3, 4; Tit. 2:11; Heb. 2:9; 9:26; 2 Peter 3:9; 1 John 2:2; 3:8; etc.

It is impossible to base Ultimate Reconciliation on these passages. They only emphasize the glorious universality of the Gospel call stated in the word "whosoever" in John 3:16. They

never disturb the fact that salvation is only for "he that believeth" (Mark 16:16); the sad possibility of damnation is quite equally universal. To confuse the provision of a way of escape with the acceptance of that way is as fatal as confusing the possession of a fire escape with the use of it!

In this section we might include such Old Testament passages as Ezek. 33:11, where there is absolutely no suggestion that the wicked will be ultimately restored, but only an impassioned statement of God's grief at the certain prospect of their doom, and a moving appeal for repentance before it is too late. The farthest removed thought here is of Ultimate Reconciliation.

- (c) *Poetical passages in the Old Testament which are claimed to teach Ultimate Reconciliation; but which need interpreting according to principles.*

These include such passages as Zech. 9:11, 12; Isa. 19:20; Psalm 90:3; Hosea 13:14, etc.

It often amounts to little less than a wrong use of Scripture to use such passages to prove a doctrinal point. They are impassioned appeals to encourage the will or emotion as the case may be, and are not statements of calm doctrine. There are a multitude of similar passages describing the hopeless doom of the wicked (Isa. 5:14; 34:10; 64:24; Isa. 66, etc.). Interpretation for fundamental doctrine should proceed along the line of the great principles of the Word of God, when the flaming eloquence of these glorious prophets will fit into its legitimate place without encouraging extravagant views.

In this section might be included the great Messianic prophecies, of which the outstanding reference in point is Acts 3:21. The phrase "times of the restitution of all things" was a technical expression of current Jewish thought in the first century describing a particular aspect of the Messianic Age. The phrase as used by Peter "has no connection at all with the modern theory of Universal Restoration" (H. T. Andrews).

Another passage best considered here is Isa. 53:11: "He . . . shall be satisfied." It need hardly be pointed out that it is a purely gratuitous assumption of Reconciliationists, based on their own philosophy, that the "satisfaction" promised includes the ultimate reconciliation of all things, including the devil and his hosts. Note the "Alleluias" of heaven when God's eternal judgments have fallen (Rev. 19:1-6).

- (d) *Passages which are adduced in support of Ultimate Reconciliation, but which are so questionable as to their exact meaning, or vague in their application, that they afford no argument.*

A few passages come in this category without a doubt, such as 1 Peter 3:19; 4:6; Isa. 19:20, etc.

Such passages cannot possibly prove anything of this magnitude; and any theory based upon them needs sub-

mitting to the acid test of the remainder of the revelation of the Scriptures.

Moral Tendencies of this Doctrine

In closing we solemnly draw attention to the proved and inevitable results of accepting and promulgating this belief.

- (a) In the believer and the church they produce a deadening of any revival spirit on the aggressively evangelistic line. It is significant that no believer in Ultimate Reconciliation has ever succeeded as a mighty mover of men's hearts to repentance and salvation. On the other hand practically every great evangelist and revival leader has believed in, and preached boldly, everlasting punishment.
- (b) In the world the result must be encouragement to delay indefinitely repentance, and the seizing of positive lawlessness that would throw off all restraint upon sin altogether. It is a remarkable fact that the idea of a limited hell theory, such as Ultimate Reconciliation provides, has little moral effect upon those to whom it is preached.

Ultimate Reconciliation is an unpreachable doctrine to the masses. Its own advocates have admitted as much. Bengel said it was a doctrine not to be preached. Thomas Burnet begged ministers not to proclaim it, and only advocated it in Latin! So that, finally, this outwardly beautiful, apparently clever, and amazingly subtle, error stands self-condemned.

HE WAS WON TO GOD

The story is told of an evangelist who was burdened for the soul of an utterly godless blacksmith—a hard-swearer, hard-hitter, hard-drinker, who feared neither God, man nor devil. At last the burden grew intolerable and he went to his smithy. He stood before him dumbfounded, he could not say a word. If he had prepared anything it was all gone. And then a strange thing happened, for the tears rained down his cheeks and he sobbed like a child; and he said, "O man, you're like a great weight on me, and I can't bear you. I can't sleep at nights for praying for you. God bless you. God save you!" And he stumbled from that smithy feeling he had disgraced God, and made a fool of himself. But he had spoken to the man's heart; such language he could understand. No one had cared for his soul, but here was a man to whom he really mattered. He was won to God.—Faith Links.

Christ, gave the food to the disciples, and the disciples to the multitude. He did not give it direct Himself, but He used the ministry of the disciples. If there is one truth that ought to be revived in the church more than another, it is the priesthood of the laity. People still imagine there is some kind of different standard of holiness required of a clergyman than of a layman. I defy you to find it in any page of the Bible.—Bishop A. F. W. Ingram.

This is the will of him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life. John 6:40.

The Open Door

Pastor W. W. Christmas

"I am the door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture." John 10:9.

"I am the door." This metaphor is not only simple, but is wonderfully commonplace, what I call a child's figure of speech.

"The door!" This emblem often comes before our notice. You will not go anywhere without seeing a door; you will not go into your own home without entering through a door; when you rise to-morrow morning, and start to your work, you will open a door; when you get to the place you work, you will pass through a door. Doors meet your gaze almost everywhere you go, so the Lord seems to say, I will meet you wherever you are, anywhere and everywhere; I will speak with you, and plead with you, I will make the door of every room in your house preach a little sermon to you, and remind you that "I am the door."

The first thought then concerning the door is the necessity of it. Here is the house of mercy; and inside is washing for the unclean, healing for the sick, food for the hungry, clothing for the naked, comfort for the sorrowful. But suppose there had been no door to the house, what would it have availed us? Suppose there had been only windows, through which we could look in and see the provisions prepared; that we could hear the songs of those permitted to partake of the good things, but there was no door by which we could enter in. All the mercy of God would have been a tantalization of our hunger in such a case as that. The house of mercy, without a door, would have been a house of misery to us.

Now observe the singularity of it. "I am the door." Is there no other entrance to the true church? Is there no other entrance into the eternal blessedness of heaven, except by Him? No; there is no other, for He says, "I am the door; by ME if any man enter in he shall be saved." But suppose a man will not enter in by this door, can he not climb in some other way? If he should attempt to do so he would be a thief and a robber, and God would know how to deal with him. He may think himself a bold man, a cunning man, and a man to be praised, for he has tried to enter into eternal life and glory by a way of his own; but God calls him a thief and a robber, and out he must go into the prison house. Matt. 7:21-23. There is only one door; you may search the whole realm of nature, and you will never discover another. Not by self-sufficiency, nor self-righteousness, nor priests, nor rites and ceremonies; not by anything of the will of the flesh, or of the will of man, can we obtain admission there. "There is none other name under heaven given among men whereby we must be saved." Believe in Jesus and

put your trust in Him, and follow Him and on the authority of God's Word you shall be saved. But unless you come to Him in that way, there is only one sentence for you; "He that believeth not shall be damned." There is no hope of salvation by any other means. Our Lord Jesus Christ Himself said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It is purely a matter of choice on your part; you will never be forced.

"I am the door." To me the chief point in this text is its personality. If we come to the Lord Jesus and say to Him: "O Lord, Thou canst teach me how to get to heaven, wilt Thou please tell me how to enter the house of mercy, and the church of God, and at last the Kingdom of glory," He will answer, "I am the way, I am the door."

"What dost Thou mean, great Teacher? Tell us what is the door?"

"I am the door."

"But surely Thou meanest that by copying and imitating Thee we shall enter in."

He shakes His head and says, "Not so, I am the door."

"But surely you mean that by attending to certain rites and ceremonies which you have ordained, we shall enter in."

My brethren, He said, not so. He simply says, "I am the door." But does not Christ mean that by being orthodox, and by believing certain doctrines which He has taught us and which are identified with Himself, we shall thereby enter into life, and be saved? He does not say so; He says, "I am the door." But is not Baptism the door? No, for He says, "I am the door." But surely holy living must be the way into the kingdom of heaven! No, it is not, for Jesus said, "I am the door."

"Well, I must be all right! I have joined the church and I go every Sunday and sing in the choir, I teach a class in the Sunday school, I never do anything wicked, I keep all the ten commandments, I give to the poor, and visit the sick." Jesus still shakes His head and says, "I am the door, by Me if any man enter in he shall be saved." Jesus Himself personally is the way into the kingdom. There is no other door. Jesus a Person is the door. The Jews lost the privilege of entering into the kingdom two thousand years ago, because they would not enter in through accepting Jesus as their Messiah, the God-sent and anointed King of the Jews. Jesus is God's way of salvation, always was and always will be, for Jesus says, "No man cometh unto the Father but by Me." We must accept Him as our Saviour; believe in His shed blood as all sufficient to cleanse us from sin; follow His divine directions according to the Holy Bible, and follow Him. Then, He says, we shall be saved.

Now every door has two sides to it, so has Christ. Our side of the door is His humanity. Oh, how freely and gladly we may come to Jesus! I think if any of us had seen Christ when He was here on earth, we would have felt no desire to get away from Him, but we would have been delighted to draw near to Him. If, just now, a little child could see Jesus as He was when He walked the shores of Galilee, I am sure that the child would soon have his or her hand in Jesus' hand, for He is so sweet, loving, and tender, that the children gladly run to Him. So that is our side of the door—Christ's gentle manhood.

But what is God's side of the door? It is the full splendor of Christ's Godhead, "For in Him dwelleth all the fullness of the Godhead bodily." So our side of the door is Christ's gentle manhood, and we can only come to the Father through Him whose name is Immanuel, "God with us!" And what do I see over the door but His own blood, sprinkled so that we may be quite sure of being accepted with God, for has not the Lord said to us, as He did to Israel in Egypt, "When I see the blood I will pass over you"? Therefore the door is Christ Jesus. So let me put the truth very plainly, and say that if any of you want to be saved it must be by coming to God through Jesus Christ. You cannot be saved any other way. He is the door, an open door, a door available for you if you will but enter in by Him. May His blessed Holy Spirit incline you to do so. Then all the rich promises of this text shall be yours. You shall be saved, and you shall go in and out, and find pasture.

Now, in the second place, I want to speak of the users of this door. "By me if any man enter in." What is the main purpose of a door? It is a place of admission, a place to enter in. There are some people who stand and look at the door, or perhaps praise it, saying, "What a fine door that is!" yet they do not go in through it. I have known people who like to hear Christ extolled, yet they did not yield themselves to Him. Many have said, "That was a rich gospel sermon," but they did not trust the Christ that was preached. They looked at the door, that was all. There are others who occasionally knock at the door. They tell me they have often prayed to God, but have never been heard. Well it is wise to knock at this door, but it is not enough to knock, for the text does not say, "By Me if any man knock he shall be saved." No, "By Me if any man enter in, he shall be saved." I have known some persons to sit on the step of the door; some have been sitting there for a long time. Some have been hearing the gospel a long time, and have been listening to it with some degree of attention. So far so good; but if you do nothing more, you are simply sitting on the doorstep. The use of the door of salvation is to enter in by it, so our Lord Jesus here says.

Note particularly the description of those that use the door, "By Me if ANY man enter in he shall be saved." Praise

(Continued on Page 17)

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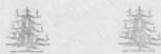
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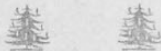


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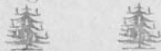


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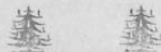


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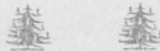
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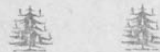
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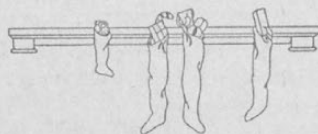
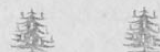


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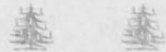


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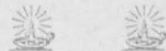


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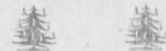


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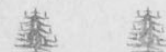


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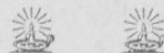


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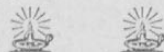
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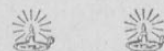
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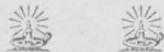


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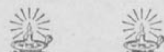


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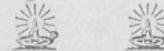


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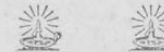


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7 And he arose, and departed to his house.
8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.
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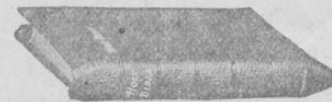
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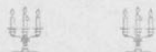
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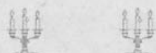


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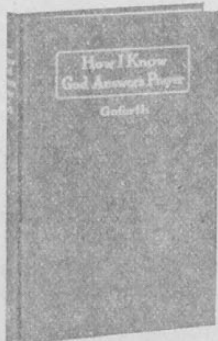


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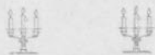
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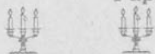
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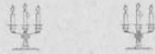


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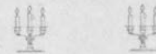


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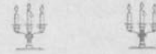
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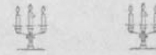


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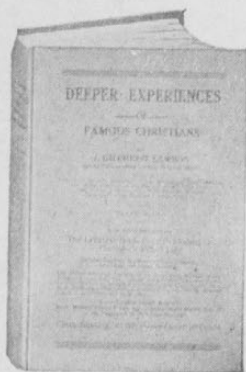
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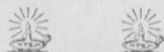


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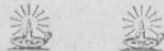


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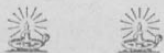


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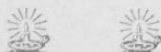
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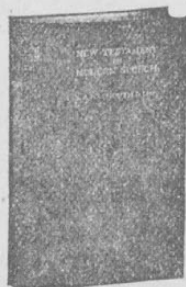
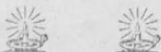
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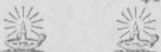


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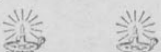


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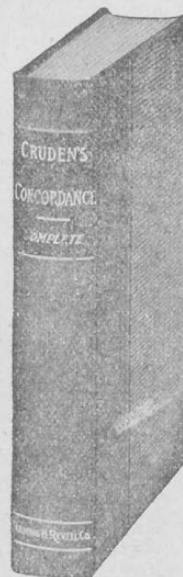
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LES, 22. *His loathsome death.*

there was never a son left him, save Je-hō'a-hāz, the youngest of his sons.
18 And after all this the LORD smote¹¹ him in his bowels with an incurable disease.
19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people

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27 And Hā-dōr'-ām, and Ū-zāl, and Dik'-lāh,
28 And Ō'-bāl, and A-bim'-ā-ēl, and Shē'-bā,
29 And Ō'-phār, and Hāv'-i-lāh, and Jō'-bāb; all these were the sons of Jōk'-tān.
30 And their dwelling was from Mē'-shā, as thou goest unto Sē'-phār a mount of the east.
31 These are the sons of Shem, after their families, after their

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19 These were the 'orderings of them in their service, to come into the house of the LORD, according to their manner, under Aār'on their father, as the LORD God of Is'ra-el had commanded him.
20 And the rest of the sons of Lē'vī were these: Of the sons of Ām'ram: 'Shū'ba-el: of the sons of Shū'ba-el; Jeh-dē'iah.

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That there should be no ism in the body; but that members should have the ne care one for another.
And whether one member

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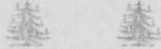
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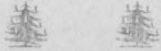


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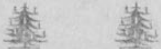


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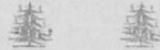


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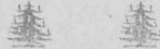


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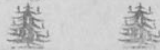


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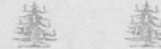
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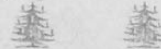


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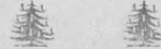


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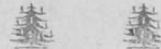


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THE OPEN DOOR

(Continued from Page Eight)

the Lord for that word "ANY," for that takes in everybody, any man from the slums, any man from the abode of poverty or vice, any man who has gone down into the lowest depths of sin and degradation, may enter in, and be saved. Jesus does not say, "If any highly intelligent person is able to understand the plan of salvation, he shall be saved. No, the way of salvation is just as easy as going through a door, and the door is open, so even a little child can walk in. Hallelujah!

We do not have to be good to enter through the door Christ Jesus, for He says so plainly, "I came not to call the righteous, but sinners, to repentance." So when Jesus used that word ANY He meant the sinner who deserves the deepest hell. It means me, it means you, my friend. "By Me if any man enter in he shall be saved." Perhaps some one will say:

"Do you mean to say that men and women are going to heaven without being holy?"

I say no such thing, but I do say we are to come to Christ without being holy. We trust in Jesus by entering in through Him. Then on the other side of the door we are prepared and fitted with a white robe to enter the glories of heaven. The coming to and passing through the door is by FAITH. Passing through the door is not a long or difficult operation; it can be done in a very short period. In fact it need not take any longer than it takes to pass from the street through the open front door of a house into the dining room where are spread out all the choicest dainties that will satisfy the hungry soul, and fit it for its heavenly home.

No it is not difficult to enter through the door. The only one who will have any difficulty in getting through will be the one that has an enormous load of what he calls good works upon his back. I have seen so many people like that. They tried and tried, down on their knees, trying to crawl in side ways. No matter how they tried that load was too wide, and they finally decided to leave their load outside. The Pharisee when he came to the temple to pray was telling God what a good fellow he was and how much good he had done, and how much better he was than the publican. He had an awful load of good works, but the Lord said that the publican who said, "God, be merciful to me a sinner," went home justified, rather than the man who was boasting of how good he was, and what good works he had done.

The man or woman who gets the victory over sin the quickest is the one who strips himself of all his good works and self-righteousness, and acknowledges himself as a sinner and in need of the cleansing power of the Christ of God.

Now what are the privileges of those who use the door? The first privilege is salvation. Those who have entered in by Christ, the door, are saved, because He says, "By Me if any man enter in he shall be saved." Saved from the guilt of sin; saved from the power of sin.

He shall be saved from being what he has been in the past. He shall be so saved as to enter into holiness, and so saved as to enter heaven, and enjoy its privileges forever and ever. What a wonderful salvation that is!

And what follows this salvation? The next privilege is liberty, "He shall go in and out." We do not come to Christ to be shut up in a prison, we shall go in and out and find pasture. Who has the liberty the Christian has? We go to our bed at night and feel that it does not matter whether we wake up here or not; liberty to go on the errands of God, always protected by His almighty power. Do not imagine that walking with God as Enoch did, means a narrow and confined life. He only has true largeness of heart who has God dwelling in his heart. Then notice the further privilege that is included in this liberty; liberty of access. "He shall go in." He who goes through the door—that is accepts Jesus as his Saviour—shall go in to God in prayer. He has become a child of God, and of the household of faith, and as such can come to the Father and claim all that is promised to those who love God. Disobedient and wayward children do not feel like asking their parents for favors, because they know they are unworthy. So, many rebellious children of God do not come to their heavenly Father, and are living miserably, empty lives; but those who are faithful have perfect liberty, and can go in and out and find pasture.

What a lovely life to live! Get all that the Father is willing to give us, then go out and pour it out, telling hungry sick souls what the Lord has done for us, and is willing to do for all who come to Him through this wonderful Door. Every want can be supplied. The storehouse of God is overflowing with everything that can bring joy and peace to the lives of men and women; and the Lord says, "Oh, taste and see how gracious the Lord is." Are you sick? He has a remedy for every sickness. Are you a drunkard or a dope fiend? He has a remedy that will destroy the appetite. Are you tired of living? The Lord will fill your life so full of happiness that it will be a joy to live. Are you hungry? He can feed you? Is your soul so lean that you cannot sing? The Lord will fill it so full of Himself that you will shout and sing for joy. All that He wants of us is to enter in and prove Him.

When a soul comes to Christ and receives life, he receives a life of eternal bliss. We feed upon Christ, and so we grow and grow until at last we enter that blessed inheritance above.

Sometimes when I have preached the gospel with all my might, I go home and think to myself, "Oh, I am grieved for those people who will not accept Jesus as their Saviour." But, at other times I feel that I must take God's side, and say, "Well, if they will not have salvation—if His Son has been torn from His own bosom and put to death to save men, and yet they reject Him—if God writes His message of love in letters of blood, the blood of His own well-beloved Son, and still men refuse to accept salvation—then

their blood be upon their own heads." If Jehovah stoops from heaven and says, "Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool," when He goes out of His way as it were, to plead with sinners by His mighty love, and by the blood of Jesus His Son, I sometimes think that if they will not come to Him then, I am more inclined to blame than pity them.

Suppose a man standing at your door, starving, and you ask him to enter and get something to eat; but he says, "Yes, I see the door."

"Well then come in and you shall have food."

"No," he says, "I am very hungry, but I am afraid I do not feel hungry enough to entitle me to go in."

You say, "My dear fellow, you are weak with hunger, come on in."

"But—I—I—I—"

"Now see here, you are hungry and weak. All you have to do is to come in through that door and here is lots to eat."

Then he says, "Oh, I am worse than I thought I was, I am all covered with dirt, and I have a filthy disease. I dare not go in."

Still you say to him, "Never mind that, you can have a nice warm bath, and have your disease healed. Come in, that is all you have to do, we will take care of the rest."

Then he says, "Let me come in through the attic window, or let me get in through the cellar way."

Wouldn't you feel that you were wasting your time talking any longer? The door is the easiest way, why want to get in any other way. Did not the Apostle Paul mean this same thing when he wrote in Romans 10:6-8: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, 'Who shall ascend into heaven? (that is, to bring Christ down from above:) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

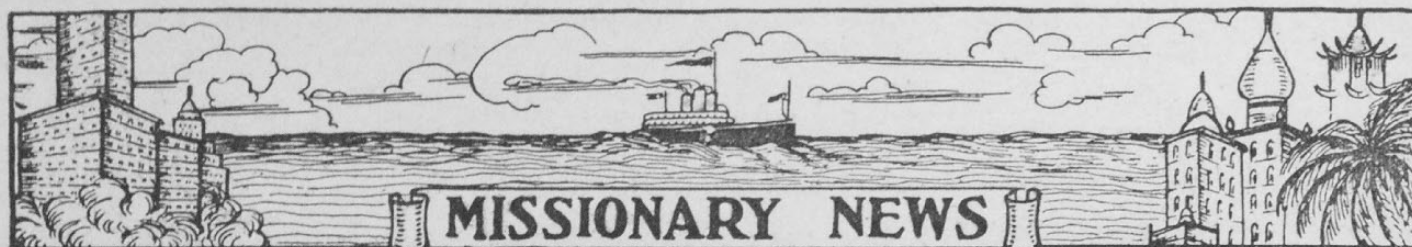
"But I thought," the man still says, "that to get such mercy as to be fed and clothed, and to be healed—I thought there would be something for me to do, some preparation for me to go through."

You say, "My dear man, I have told you over and over again, that everything depends on your entering in through the door. Will you do it?"

He comes up, and looks in, and says, "I am almost persuaded to enter, but I am afraid it is not for the likes of me."

Then you exclaim, "My dear fellow, you will perish unless you do, you are as near as can be to a table laden with all the good things that can bring a man health and happiness, but you will surely perish unless you step right over the threshold into the house."

(Continued on Page Twenty-one)



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BROTHER PLYMIRE SAFE

The following communication has been received from the Department of State:

"Referring to previous correspondence regarding the case of Mr. V. G. Plymire, who was reported to have been murdered while en route from Kansu Province, China, to India, the Department takes pleasure in quoting below for your information a telegram which has just been received from the American Consul in charge at Calcutta:

"Department's telegram of October 28th, 4 P. M.

"Identity of Plymire party established. Arrived safely at Nagchuka."

May the Lord graciously overshadow our brother the rest of his journey, and let us return thanks unto Him who hath delivered His servant thus far from the many perils by robbers which he has passed through.

TO BRING DELIVERANCE TO THE CAPTIVES

A Missionary Address by Sister J. H. Chenoweth

"And this gospel of the kingdom shall be preached in **all the world** as a witness unto **all nations**; and then shall the end come." Matt. 24:14.

"Behold, I have set before thee **an open door**, and no man can shut it." Rev. 3:8.

When God first laid upon the hearts of His people in western lands the burden of sending the good news of salvation to those nations of the world that had not yet heard the name of Jesus, there were many doors shut and fast barred against the messengers of the gospel. But the purpose of our Lord that all nations should have a chance to hear and accept His salvation has proved itself stronger than age-old bars of superstition and prejudice, and one by one we have seen those doors opened and those lands entered by the message of salvation. Now as we stand in the end of the age and look upon the whitened harvest fields of the world we see that there are only one or two nations remaining whose doors are not yet fully opened. One of these is the land of Tibet. As we consider Tibet, let us keep in our minds that it is God's purpose that **all** shall hear, and that **every nation** shall have a witness before the end comes. Further we are told that in that vast throng that shall worship before the throne of God and the Lamb, there shall be some from "**every kindred, and tongue and people and nation.**"

"Away in the dark heart of Asia,
Afar from a Saviour's great love,
No knowledge of sins all forgiven,
No hope of a heaven above;

Surrounded by snowy white mountains,
Traversed by her rivers so clear,
Tibet lies in shadow of darkness,
Tibet, the forbidden and drear."

In times past there has been much interest manifested both in missionary and scientific circles in the dark unknown land of Tibet. Hidden away in the center of the great continent of Asia, circled by towering mountain ranges, some of them the highest in the world, cold, bleak, inaccessible, Tibet has held an attraction for many by its very difficulties. Money has been lavished, force has been used, and lives have been poured out, in an effort to open the doors of Tibet, and yet for many long years all seemed in vain. And we find that some missionaries whose hearts were once full of faith and zeal for Tibet, as time went by became accustomed to the fact that Tibet was closed, lost the vision that God had given them, and gradually became indifferent as to whether or not Tibet should ever hear of Christ.

But some who had seen the vision and taken the burden of Tibet upon their hearts, prayed on with faith and earnest desire. And God with an unwavering purpose has so moved in the affairs of nations that the Tibetan province of Kokonor has within the last twelve years been opened to the trader, to the explorer, and to the missionary. Kokonor is the largest of the five provinces of Tibet and extends almost across the whole of northern Tibet. It borders on Chinese Turkestan on the north and west, and on the province of Kansu, China, on the east. It is a wild barbarous country, situated on a vast plateau broken here and there by mountain ranges, towering to an altitude of fourteen to eighteen thousand feet above sea level, and cut by rushing torrents that drain into the Yangtse and Yellow rivers of China. Yet here in this remote and forbidding section of the world's great harvest field, one who desires to preach the gospel to Tibet may with comparative safety live among the Tibetans, learning their language, visiting and preaching in camps and Lamaserie towns, and may even procure land and build stations. God is working in Tibet, even though we are so slow to realize His purpose and to follow where His cross leads the way.

What are they like, these Tibetans who inhabit the "roof of the world," and who have so long successfully preserved their seclusion? A different race from the Chinese, strong, hardy, vigorous, befitting their mountain climate. A nation of primitive warriors, every man armed with gun and sword; splendid horsemen with strong

bronzed bodies, clad in rough wool or skins of animals, inured to cold, hardship and danger. A land of sex equality, where the women live as free a life generally as do the men. And yet a land steeped in grossest sin, bound hand and foot in the chains of the most bigoted intolerant religion—Buddhism. The religion of Buddhism rules Tibet, penetrating every part of the social, political and religious life of its people. Great Buddhist Lamaseries filled with priests and "living Buddhas" who are considered reincarnations of Buddha, living lives of selfishness, laziness, greed and gross sin, are to be found scattered among the mountains where the people live in huts and tents eking out their scanty living by herding cattle, or robbing the more prosperous traders from China. Treasures of silver and gold are pouring into the hands of the priests; sturdy little black-haired boys and girls are brought into the market places and sold by parents who can no longer feed them, and everywhere we find the power of Satan in this monstrous delusion of Buddhism, bringing the hearts and wills of the people into captivity by fear, so that they dare not break away or in any measure resist the tyranny of the priests. There are countries where sin is covered, glossed over, venerated by outward respectability. Tibet is not one of these. Sin is open, rampant, unrebuked and unashamed. And the only remedy offered by Buddhism is the intricate system of merit, whereby through the use of mechanical means called prayer, and by penance and pilgrimages, one strives to escape the future reward of sin, and obtain the oblivion of Nirvana or annihilation, which is their only idea of heaven.

"By prayer—flags and fast turning prayer-wheels,

By journeys to shrines far away,
By meaningless, vain repetitions,
They search for the heavenly way,
By false living-Buddhas misguided,
By red-robed priests cheated and sold,
The sons of Tibet in sin's bondage,
Must of His salvation be told."

The wonderful sacrificing, constraining love of Christ reaches out to these who "dwell in the land of the shadow of death," and from among our Pentecostal ranks, men and women have heard the call of God and gone forth to Tibet with the Word of life. The first to enter Kokonor Province was a boy of eighteen years, who at sixteen had heard the call of God and consecrated his life that Tibet might hear the gospel. The world had charms for him at that age. He had cherished ambitions, as we all do, for higher edu-

cation, for worldly prosperity, but by a miracle of divine grace these were all swept aside by the supreme command, "Go ye into all the world." Henceforth the one consuming desire of his heart was that he might tell the Tibetans of the love of Jesus and bring some of them at least to know and serve Him. Eighteen years old he was, when after two years of language study and preparation he went into Tibetan country alone save for a humble Chinese brother who had also made the supreme consecration and dedicated his life to Tibet. He rented a few rooms in a native house in the town adjoining the great Lamasery town of Labrang, where four thousand Buddhist priests hold sway over the surrounding countries and nomad encampments. Living as one of the people, but preaching to them of Jesus, the Son of God, who died to save them, and striving to show forth the love and power of Christ that gives victory over sin, he has with Labrang as a base, traveled over this whole section of Tibet for a period of eight years. During the winter months because of the extreme cold he is compelled to localize his efforts, but every summer he has devoted to long itineraries from one nomad encampment or town to another. For company and fellowship in this arduous toil of preaching Christ to the Tibetans, he has had to depend mostly on Chinese coworkers, true missionaries of the Cross, who have sacrificed their own home comforts and their kindred, for the far more strenuous life in Tibet. For food he depends on native supplies, flesh foods, roasted barley, flour, and tea with rancid butter. For shelter there are tents or many times nothing but the open sky with the stars shining on snow covered mountain ranges, and the companionship of prowling animals. Travel is done largely on horseback or on foot, as no other means of conveyance is possible on the narrow, rocky roads. It is a hard, lonely, exacting life where one is subjected to cold, hunger, and danger, in the midst of the blackest heathenism, separated by hundreds of miles from friends and fellow missionaries. But, oh, how the soul that is truly consecrated draws nigh to God by fellowship with the sufferings of One who was rich but became poor for our sakes. As the years went by other missionaries came to Kokonor Province, some from Sweden, and some from America, and the work has been enlarged so that now there are several stations in Tibetan country where the gospel is being preached to the Tibetans, and from which preaching tours are made into the interior of the province.

Recently one of our American missionaries has laid down his life in Tibet, through sickness. The Swedish missionaries, because of trouble in China have also temporarily left the field. This leaves the pioneer missionary alone again as at the first, alone in that vast territory, save for the faithful Chinese coworkers, and for the abiding presence of Him who said, "Lo, I am with you alway." But God who has opened this door into Tibet has said that no man can shut it, so the work goes on, the seed is faithfully

sown and watered in expectation of the glorious harvest day.

"To huts in the forest-clad valleys,
Black tents on the open plateau,
To golden-roofed temples resplendent,
The Saviour now calls you to go.
Go tell of His love that has bought us,
Go tell of His death on the tree,
And say that He saves to the utmost,
From all of sin's dark slavery."

Saints of God, in the favored land of America, young man, young woman, called of God into His service, what does Tibet mean to you? We have avoided mentioning the names of our devoted Tibetan missionaries because we believe God wants us to take our eyes off individuals and see the great field instead. Is Tibet simply a name, not very often seen, just one of those heathen countries the missionaries talk about? Or is it the name that God has been speaking into your heart, the place where He would have you pour out the pure gold of loving sacrifice at His feet? Are you holding back, and saying that, the journey is too great for thee, that you would rather choose an easier field, when Jesus deliberately chose the hard way of Calvary for you? Where are the soldiers of Christ who will say, "Sure I must fight if I would reign," who will break the chains of sloth and ease and indifference that are binding so many these days? It is not enough to say you will go to some other field, when God has called you to Tibet. You will be failing Him, coming short of His plan for your life-work, when it is possible now to go into Tibetan territory and work and pray and preach among the Tibetans. Oh, for a God-given courage and faith to say, "Yes, Lord, by Thy grace I will follow all the way even to the lonely mountains of Tibet."

Friends, the debt is laid upon us. Whether we wish it or not, we are debtors to all the nations to give them the gospel of Christ. Whether or not we have a special call to go in person, God has made us all responsible to send the Word of life "to the uttermost parts of the earth." What are we doing about it? How much do we pray, how often do we remember Tibet and those laboring there? Are we willing that Tibet also shall have of our interest, our love, our whole-hearted devotion? And when God calls us do we answer with our hearts on fire with love for Him, "Here am I, send me"?

"Oh dark land of death, we bring Jesus,
His blood freely flowed for thy sin,
His arms opened wide with compassion,
Would gather each wanderer in.
We gladly proclaim to thy lost ones,
Salvation in Jesus alone;
We shall bring them at last, when the
harvest is past,
In worship and praise to His throne."

(Acknowledgement—The verses quoted throughout were composed by W. E. Simpson while traveling in Tibet and are set to the tune "No Disappointment in Heaven.")

Be not curious in unnecessary matters, nor sit in judgment against thy brother.

CONGRATULATIONS

We are happy to announce that on October 23 our Brother and Sister Ferm of China, who are now home in this country, were blessed by the birth of a baby boy, Joseph Sigirid.

CHURCH DEDICATED IN LIBERIA Philip Elsea

Have just completed a very nice chapel at Whooya where Sisters Erickson and Ramsey are stationed. The Lord did bless us with the building of the chapel.

The Sunday previous to the dedication we had a very precious service. David Toe, one of our best native preachers, received the Baptism of the Holy Spirit. He was truly filled with God. This made all the missionaries very happy as we have all seen this great need in his life. He gave a wonderful testimony and his face certainly did shine with the glory of God.

On August 7th we dedicated the chapel. The people came from far and near. As soon as we opened the doors the people crowded in and filled the house while a large crowd had to remain outside. How their hearts did rejoice that they could have a real church in which to worship God.

One of the most impressive things was the freewill offering. Those who had cash brought it, this amounted to about \$8.00. Those who had no cash brought rice. This was amusing, but impressive as well; some came with cups, others with pots, while others carried tins of rice. Others brought sugar cane, cassada, bananas, and plantain. It seemed as though heaven opened and the people were one to make one sound to be heard in praising and thanking the Lord. The house was filled with the glory of God.

After this we had a baptismal service when fourteen went down into the watery grave. Space does not permit to give all the details, but the Lord truly blessed us in all those services.

Tablo, the king of the heathen town, accepted God sometime ago. His face surely shines with the glory of God. He, being the head man of his town, is a great blessing to his people. The blessing of God is in that place. They had to wait so long for a missionary and now they are rejoicing that God heard their cry and met that need.

In closing this report, I feel it pressed upon me to remind those who are fellow-workers by prayer, that this is a wrestling with the wicked spirits of darkness for the salvation of immortal souls of men. We so easily forget that souls that are outside of Christ are lost. Oh, what zeal and passion for souls the love of God ought to ignite in our hearts as workers for the Lord.

Many tribes are yet asking for missionaries. There is a great need for Spirit-filled workers and especially for such young men. Do pray earnestly that this need may be met.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me. Isa. 43:10.

In the Whitened Harvest Fields

GOOD NEWS FROM ST. LOUIS

Pastor Fred Lohmann writes: "An old-time revival at Trinity Tabernacle, Mrs. Ruth Cox with us past week, about 40 converts, altars full. Dad Richey opens general rally November 27. People coming from distant cities."

MINNESOTA MEETING

Secretary Alma Martin, Pillager, Minn., writes: "Brother Roy K. Reed of Minot, N. Dakota, has been with us three weeks at Casino Full Gospel assembly. Six were saved and reclaimed and 7 testified to having been healed through prayer."

NEW MISSION

Evangelists James and Nellie Cox, Albia, Iowa, write: "We have opened a new work here. This is our third week of revival. God is answering prayer. Our mission is on A Street. Any Council minister passing our way will be welcome in our assembly."

CHURCH SET IN ORDER

Secretary Dan Read, Lufkin, Tex., writes: "During the third week of November, Brother T. E. Rhea, our district presbyter, set our church in order with 29 charter members. Brother D. M. Rice was retained as pastor. Brother Rhea organized the Ladies' Missionary Workers, Christ's Ambassadors and other departments in the church."

FLORIDA REVIVAL

Brother and Sister L. S. Miller write: "Just closed a meeting at Upthegrove Beach on the Okeechobee Lake, Fla. We were assisted in this meeting by Sister Eunice Nesmith of Tampa. The Lord was with us in a gracious way. Thirty were saved, 13 received the Baptism with the Holy Spirit, and 25 were baptized in water."

OKLAHOMA CAMPAIGN

Pastor Ben King writes from Tulsa, Okla.: "We have just closed a revival at West Bowen church, the Thompson evangelistic party in charge. Thirty-two came to the altar for salvation, 7 received the Baptism with the Holy Spirit and the church in general received a spiritual uplift."

MISSIONARY RALLY

Pastor W. L. Fortenberry, Duncan, Okla., writes: "A missionary rally was held at Assembly of God mission Nov. 4; Sister Dessie Knight, a missionary to India, being with us. Visiting saints from several assemblies were present. We had all day services and lunch was served by the saints at Duncan. Sister Tolbert had charge of the musical program; Brother Parten gave a stirring message on missions, after which Sister Knight spoke. Plans are under way for a new church building. The young people's work is progressing splendidly. Souls are being saved in most every service."

SEARCHING THE SCRIPTURES

Brother T. C. Coggins writes from Poteau, Okla.: "We are glad to report victory. Brother Romines is giving us one Sunday a month and has been giving us some much needed Bible lessons. He preached for us last Sunday and Monday nights. Three were saved and one received the Baptism with the Holy Spirit."

FIRE FALLS IN TORONTO

Pastor-Evangelist W. C. Peirce wires: "A. Watson Argue campaign opened tonight at Evangel Temple, house packed out, over 2,000 present; 50 at altar for salvation first night. God has given us one of largest downtown churches for permanent church home. Campaign continuing over December 11 or 18."

SAINTS ENCOURAGED

Brother T. R. O'Bryan writes: "The fifth Sunday in October we were in Milan, Tenn. God greatly blessed. Brother J. E. Brooks came to Paducah, Ky., with me, and the assembly was encouraged by his teaching. Then Brother Wm. N. Miller and wife came Nov. 7, and remained with us 15 days. The Lord blessed in healing and in saving souls."

GROWING CHURCH

Pastor Ernest M. Adams, Anadarko, Okla., writes: "We are glad to report the presence of the Lord with us since accepting the pastorate here October 1. About 8 have been saved and 5 have received the Baptism with the Holy Spirit. We have had with us Brother J. W. Juergensen and family, visiting missionaries from Japan, and had a very blessed time in the Lord. They were a great help to us."

KANSAS REVIVAL

Pastor B. H. Armes, Coffeyville, Kans., writes: "Evangelist Beaufoord F. Miller of Newton, Kans., came to us October 23, beginning a profitable 4 weeks' revival. The meeting began with a series of doctrinal messages which proved very profitable to all. The Lord blessed and the saints enjoyed a blessed season of refreshing from the Lord. Sinners were moved by conviction, some were saved, and there were several definite healings in answer to prayer."

OTHER REVIVALS

Evangelist J. D. Roselle writes: "Just closed a meeting in Oklahoma City, Okla. The Lord blessed in a wonderful way. Five were saved and two received the Holy Ghost. Brother George Deskin of Dallas, who is still with me, had charge of the music. We are now in a revival at Full Gospel Church, Denton, Texas. During the three services held, three have been saved and one received the Baptism. After Jan. 1, I will be open for calls and shall be glad to hear from some of the brethren. Address, 737 E. 9th St., Oklahoma City, Okla."

REMARKABLE HEALINGS

Brother David D. Lewis and wife write: "Have just closed a two weeks' meeting at Easton, Ohio. On Sunday afternoon, a sister (a member of the U. B. Church) came for healing. She fell under the power of God and received the Baptism with the Holy Spirit according to Acts 2:4. Seven others received the Baptism during the week, and many were earnestly seeking when the meeting closed. There were some miraculous healings and goiters and tumors disappeared. All praise be to our great Physician."

GOD IS BLESSING TEXAS

Evangelist Ethel Musick and party write from Wellington, Tex.: "Since our return to Wellington in September the Lord has wonderfully blessed. Over 50 have received the Holy Spirit and 30 have been saved. We have set the church in order and are planning to build a church soon. We spent a week with the saints at Blair, Okla., the first part of November; 2 were saved and 7 received the Baptism with the Holy Spirit. We also visited the assembly at Barger, Tex., where 5 received the Baptism."

PENTECOST IN NORTH CAROLINA

Brother Edw. P. Buck writes: "Brother Frank E. Baumgartner has had much success in and around Wilson, N. C. I rejoice to see the blessing of the Lord upon the meetings now in progress. There were many at the altar last night for salvation, some were saved and one received a glorious Baptism as in Acts 2:4. Brother Baumgartner and I should be glad to correspond with any assembly of God people in this state, or elsewhere as the Lord leads. Address F. E. Baumgartner, 112 Broad St., Fayetteville, N. C., Edw. P. Buck, 312 So. Park St., Ashboro, N. C."

PREACHER BAPTIZED

Pastor Ralph Bender, Erie, Pa., writes: "Brother Stanley Cooke and wife came to us in August for the entire month. God blessed our souls as we saw sinners saved and believers filled with the Holy Spirit. An Alliance preacher came to the tent meeting hungry for God. He was filled with the Holy Ghost and spoke in other tongues as the Spirit gave utterance. God was present to heal the sick ones that came in. Anointed handkerchiefs were sent out and the Lord gave immediate victory. In October Brother William Couzens from Peckville was with us and we had a baptismal service in which ten were immersed and the Lord gave us a wonderful time. Just this month Brother Tunmore came and set the church in order."

REVIVAL AND CHRIST'S AMBASSADORS' RALLY GREAT SUCCESS

A three weeks' revival at West Plains, Mo., with Brother Alexander Benjamin, the Persian evangelist, in charge, was a rousing victory. Many souls were saved and baptized with the Holy Ghost. Hallelujah! The revival was climaxed by our annual Christ's Ambassadors' Rally, Nov. 23-24. The ambassadors from surrounding assemblies were present, Thayer, Mo., Ambassadors, who were accompanied by Elder and Mrs. W. H. Boyles, their pastor, carrying off the honors of the day. Sister Charlotte

Driver, Christ's Ambassadors' chairman, was in charge, and Sister Irma Gaston, Assistant Chairman assisted. Both young ladies brought forth messages from God in the evening services. Six souls were baptized with the Holy Ghost and four were gloriously saved during the rally. I find my Ambassadors an inspiration to my assembly. Any assembly will profit by having these District officers put on a rally for you. Pray for us.—Pastor B. E. Hillman.

DETROIT REVIVAL

Pastor J. R. Masters, Detroit, Mich., writes: "We have just closed a 4 weeks' campaign with Evangelist Grace Thompson of Los Angeles, Calif., in charge. The Lord worked with us 'with signs following.' Souls were saved, some in the first service, believers were filled with the Holy Ghost, and many sick with divers diseases were definitely healed and gave glowing testimonies. Backsliders were reclaimed and saints renewed their covenant with God. Our work has taken on new impetus. The choir was led by Edgar T. Adams."

A FINE CHURCH PROPERTY

Secretary L. M. Emerick, Pittsburgh, Pa., writes: "The First Pentecostal Church of Pittsburgh purchased church property located at Lincoln Avenue and Shetland St., East End, for the sum of \$25,000.00. This is a fine edifice situated on a corner and seats about 800. Dedication services were held September 11, Chairman Joseph Tunmore preaching the dedicatory sermon. The following week, services were held each night conducted by visiting preachers from Jeanette, New Castle and Beaver Falls, Pa., and Evangelist Stanley Cooke. This was later followed by a campaign by Pastor Nimrod Park, with singing evangelist Mrs. C. F. Pfautz, from Reading, Pa. Good crowds attended and the church has been built up considerably, many getting saved and some receiving the Baptism of the Holy Ghost. A good many new members have been taken into the church."

THE OPEN DOOR

(Continued from Page 17)

I think I hear some one say, "Yes I will do it. I will trust Jesus, whether I may or not, every one who has entered into God's house through Jesus seems so happy. They are always singing and praising God. They have a shout in their heart, and they seem so loving and kind. That is what I want. Lord Jesus, I am coming to You, I am tired of the things of the world. It does not satisfy this longing I have in my heart, so I am coming to You, Jesus."

I tell you brother, sister, Jesus will meet you, and as you yield yourself to Him, He will wash and cleanse you. He will feed you and make you strong. He will heal you, and put such a shout in your heart that the world will see you are a new creature in Christ Jesus.

No man or woman, boy or girl, ever made up their mind that Christ would be all in all to them, but Christ really was all in all to that soul.

A dear brother living just six miles from where I am writing this was a

drunkard and blasphemer. He was down and out. His home was an excuse, his wife was unhappy. He entered into the household of God through Jesus five years ago. To-day he and his wife have a song of joy in their hearts. They have a nice comfortable home, a room set apart for any messenger of the gospel passing the town, and a fine car to drive in after the day's work is done.

Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you. Matt. 6:33.

PRAYER SECRETS

I remember asking an old friend of mine, between seventy and eighty years of age, and who, I think, as far as I have been permitted to know Christian men, is mightier with God than almost any man I have met, "Do tell me the secret of your success in prayer." He said:—"I will tell you what it is. I say to myself, Is that which I am asking for promised? Is it according to the mind of God? If it is, I plant my foot upon it as upon a firm rock, and I never allow myself to doubt that my Father will give me according to my petition."—Bishop Bickersteth.

It is said of John Bradford that he had a peculiar art in prayer and when asked for his secret, he said:—"When I know what I want I always stop on that prayer until I feel that I have pleaded it with God, and until God and I have had dealings with each other upon it."—C. H. Spurgeon.

There are few converted in this world unless in connection with some one's prayers. I formerly thought that no human being had anything to do with my own conversion, for I was not converted in church or Sunday-school, or in personal conversation with any one. I was awakened in the middle of the night and converted. As far as I can remember I had not the slightest thought of being converted, or of anything of that character, when I went to bed and fell asleep; but I was awakened in the middle of the night and converted probably inside of five minutes. A few minutes before I was about as near eternal perdition as one gets. I had one foot over the brink and was trying to get the other one over. I say I thought no human being had anything to do with it, but I had forgotten my mother's prayers, and I afterward learned that one of my college classmates had chosen me as one to pray for until I was saved.—R. A. Torrey, D.D.

WHO IS GREAT?

I have been working for weeks about my new home, grading the yard. Separating the many stones from the surrounding clay; unearthing and moving in a wheelbarrow refractory material from the places where since before the days of Adam it had lain, to new places assigned it by me, has been hard work. It has made my hands sore and my back ache. But God by the mere expression of His will, by the fiat of His power made not only the material with which I have been toiling, but the whole round world besides—more than that.

"The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

Who is great?

When two people talk to me at the same time, occasionally I can understand somewhat the thought of both, but not well, and it is hard. The all-wise God not only listens to the prayers of the millions who address Him simultaneously, and knows every possible shade of meaning in the hearts of all, but He knows every word that every man on earth is thinking, hears every word that earth's teeming millions speak. Yes, He hears and remembers, and knows all that all men on earth ever have thought and felt, and what all people hereafter will think and feel.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." Rom. 11:33.

Who is great?

On the fairground at Sedalia I saw a railroad train in miniature. It was a faithful replica of one of those mighty express trains that go tearing through the night shrieking as they go, but it was only about as tall as my head. It attracted much attention as a remarkable achievement of man's genius in constructing. The marvelous God of details who never has made two grains of sand alike, or two leaves of a tree, makes microbes so tiny that the water hanging on the point of a cambric needle may contain multiplied thousands of them. They are individuals with likes and dislikes, powers of reproduction, fitted for taking in and assimilating food, have their life cycles established and do the work assigned to them by God. He knows and directs the movements of all living creatures of every size. He knows how many hairs I have and when I lose one He knows its number.

"Not one of them (sparrows) is forgotten before God. But even the very hairs of your head are all numbered." Luke 12:7, 8.

God is great.—C. E. R.

A SIGNIFICANT TREATY

In the closing days of November came the report that a four-power pact is being formed in Europe, between Britain, France, Italy and Germany, for the purpose of remedying the present fear and discontent among certain larger and smaller nations and of securing the peace of Europe. One of the terms is that France shall give her mandate over Syria to Italy. Germany is to recover the Cameroons in West Africa, and Spain give up her slice of Morocco to France. This seems to us the most significant item of news since the signing of the Treaty of Versailles. Will this open the way for Syria to get her king. Or for an insignificant prince to gain control of Syria and of two other of the ten kingdoms of the revived Roman Empire, and thus advance by easy grade to the headship of Italy and the Empire?—Jewish Missionary Magazine.

HODGKIN'S DISEASE HEALED

Our eight-year-old boy took sick last summer. I was employed in the oil fields and my boss demanded that I call a doctor or quit my job. Thus forced, I called

a doctor, but they could not make us depend on the doctor, for our trust was in Jehovah. The doctor said he had Hodgkin's disease; that there was no hope for him; that he would not live two days and might die any time. This disease affects the lymphatic glands and causes great swelling in the throat. The doctor said there is no cure for it. We sent at once for both the white and colored saints to pray, and Pastor Newkircher and others came. There was no noticeable change during the night. The next day a 10-year-old girl took the disease. The doctor had said it was likely to go through the whole family. The children suffered excruciating pain, and it took two of us to hold the boy and keep him from tearing his throat. The second night the boy got his healing and the girl got along fine. They are both well. The next day we sent to both bands of saints telling of the healing and sent word to the doctor who had said if they got healed he would throw away his medicines. All he could say was, "Well, it is wonderful." Pastor Newkircher and Pastor McNeil can testify to these facts.—Mr. and Mrs. Len. Williams, Seminole, Okla.

NOTICE.—Brother Haynie Nichols is attending Central Bible Institute. His mail should be addressed Route 5, Box 42, Springfield, Mo.

NOTICE.—Salvation tracts and song poems free. Send postage for mailing.—Manford Evans, Editor Advance-Standard, Sherburn, Minn.

EVANGELIST WIGGLESWORTH'S ADDRESS
Brother Smith Wigglesworth has left this country. His address is now 70 Victor Road, Bradford, England.

WANTED.—A home, by a middle-aged Pentecostal woman, good cook, neat housekeeper, genial disposition.—Mrs. M. Bard, General Delivery, Flint, Mich.

OPEN FOR CALLS.—As pastor. I am a missionary from India, but interested in pastoral work until I return to India. Am experienced in pastoral work.—William Hagan, 108 Highland Ave., Byesville, Ohio.

OPEN FOR CALLS.—I have decided to enter the evangelistic field, having been pastor for a number of years. Have had experience in evangelistic work. Any one desiring my services, please address 219 English St., New Haven, Conn.—Peter Jepsen.

OPEN FOR CALLS.—As evangelist. Have had many years' experience as pastor and evangelist in the Holiness movement. Recently received my Baptism according to Acts 2:4 and now intend to give all my time to Pentecostal evangelism.—W. F. Herbig, East Normal Ave., Valley City, N. D.

Forthcoming Meetings

ELBA, ALA.—We are looking forward to a Christmas meeting and extend an invitation to all saints to attend.—Mrs. Mattie Stephens, 501 Hickman Ave.

FLORENCE, COLO.—The Morton Sisters evangelistic party will conduct a revival campaign at the Gospel Tabernacle, West Second St., Dec. 4-18. The new tabernacle will be dedicated.

ST. LOUIS, MO.—Elder S. A. Jamieson will conduct a Bible School in Trinity Tabernacle, beginning about Jan. 1. For particulars write Pastor Fred Lohmann, 5736 Etzel Ave.

GRAND RAPIDS, MICH.—Sister Hattie Hammond of Williamsport, Md., will hold revival services at the Assembly of God Church, 645 Front Ave., Nov. 23 to Dec. 18.—Pastor D. G. Scott.

SEYMOUR, TEX. Revival begins Dec. 17, Evangelist W. C. Aytes of Detroit, Mich., in charge, to continue as long as the Lord leads. All Council ministers specially invited.—Pastor L. A. Toller, Box 823.

PLANT CITY, FLA.—Evangelist Powatan T. Huffman of Malden, Mo., will conduct a three weeks' revival campaign at the Foursquare Gospel Church of the Assemblies of God beginning Nov. 27.—Pastor Walter J. Pollard, Box 216.

YONKERS, N. Y.—Evangelistic services will be held at the Gospel Hall (Pentecostal), 127 Elm Street, Dec. 11-25, Evangelist H. Moss and wife in charge. Services on Sundays at 3:00 and 7:45 p. m. Every evening (except Saturdays) at 8:00.—Mathilde Stevenson, pastor, 145 Elm St.

SIOUX CITY, IOWA.—Brother Jamieson of Chicago, Ill., will be with us from Nov. 30 to Dec. 12, and we urge every assembly to hear him. Evangelist Ben Hardin will conduct an evangelistic campaign Jan. 1-15.—Joseph Terlizzi.

CAMDEN, N. J.—Pentecostal Missionary Convention will be held at Calvary Tabernacle, 2d and Pearl Sts., Dec. 2-11. Pastor Geo. Bowie of the Pentecostal Church, Cleveland, Ohio, will be the principal speaker, assisted by a staff of missionaries and ministers. For further information write to Pastor Walter I. Palmer, 216 Strawbridge Ave., Westmont, N. J.

TEXAS-NEW MEXICO Sectional Conventions will be held as follows: Pasadena, Tex., Oct. 11-12; Beaumont, Tex., Oct. 15-16; Murchison, Tex., Oct. 19-20; Dallas, Tex., Nov. 1-2. (At Brother Dunn's church); San Antonio, Tex., at Brother Wilder's church 17-18; Lamesa, Tex., Nov. 21-22; Roswell, New Mex., Nov. 24-25; Amarillo, Tex., Nov. 29-30; Burkburnett, Tex., Dec. 2-3; De Leon, Tex., Dec. 10-11.—Hugh M. Cadwalder.

PITTSBURGH, PA.—The Spencer Evangelistic Party will conduct an evangelistic campaign in the church recently purchased at Lincoln Ave. and Shetland St., East End., Nov. 27 to Dec 18. Services every night except Saturday at 7:45, Sundays at 3:15 and 7:45. Any one passing through is cordially invited to attend these services. Elder Nimrod Park is pastor. This campaign will be followed by regular annual convention to be announced later. For further information write L. M. Emerick, sec., c/o P. & L. E. Ry. Co., Annex Bldg., Pittsburgh, Pa.

WASHINGTON, D. C.—Dr. Chas. A. Shreve will conduct an evangelistic campaign Nov. 27 to Dec. 18. The meetings will open with an all-day dedication service. Ministers from other cities are expected to assist in the program. Sunday services, 11:00 and 7:30; nightly (except Saturday) 7:30. Healing services Tuesday afternoons and evenings. Rooms will be provided free for a limited number of visiting pastors, and others may be secured at reasonable rates. For further information address Pastor Harry L. Collier, Full Gospel Tabernacle, North Capitol and K Sts., Washington, D. C.

WILMINGTON, DEL.—Brother Harvey McAlister will conduct an old-time revival in the new church at 23d and Pine Streets, Nov. 27 to Dec. 14. All are cordially invited. Provision will be made for those who come from a distance. If possible, please notify the pastor in advance. All missionaries who can be with us will be entertained. This revival will be followed by a convention, Dec. 14-18. Brother Robert Brown of New York will speak each evening. Brother Joseph Tunmore, chairman of the Eastern District, will be with us.—Pastor M. W. Richards, Jr., 915 W. 29th St.

EASTERN DISTRICT COUNCIL MEETING.—The 13th annual business session of the Eastern District Council, Jan. 10-12, inclusive, will convene at Pentecostal Tabernacle Cor. W. Orange and Concord Sts., Lancaster, Pa. The credential committee will meet Jan. 10. Candidates for ordination or license are requested to meet the committee on that date. Special rates have been arranged for at local hotels. For other accommodations write the pastor, Rev. Vernon G. Gortner, 44 Parkside Ave. Meals will be served on the free-will-offering plan. Every minister and licensed preacher of the district is strongly urged to be present. Delegates from assemblies will be welcome.—Harold H. Moss, Sec.

CHRIST'S AMBASSADORS' RALLY!
The Christ's Ambassadors of the Springfield, Mo. assembly extend a hearty invitation to every Christ Ambassador of the Southern Missouri District to attend a rally to be held at the Assembly of God church, Dec. 31-Jan. 2, beginning with Watch-Night service Saturday night. There will be interesting, inspiring services all day Sunday and Monday. Free entertainment will be provided. Let all who are quite sure they will be able to be with us please drop a card advising us to that effect so we may have an idea how many to prepare accommodations for. Address all communications to Corresponding Secretary, Miss Ruth Cates, 336 West Pacific St., Springfield, Mo. We are expecting a great feast of good things from the presence of the Lord, and are sure you will regret it if you miss it. Come!—Irma Gaston, President.

FOREIGN MISSIONS CONTRIBUTIONS

- November 18-23rd, inclusive
All personal offerings amount to \$1,237.47.
- 1.00 Flat Wood Assembly Chandler, Texas;
 - 2.00 Christ's Ambassadors, Assembly of God Church Humboldt Kans
 - 2.50 Full Gospel Mission Vallejo Calif
 - 2.50 The Victor Assembly Eagle Rock Mo
 - 3.25 Bethel Assembly Arifton Ala
 - 3.43 Assembly Chaffee Mo
 - 3.45 Bible Assembly S S Home Gardens Calif
 - 4.00 Assembly of God S S Apperson Okla
 - 5.00 Interdenominational Assembly Auburn Wash
 - 5.00 Assembly Auburndale Fla
 - 5.00 Pent'l Assembly of God Highspire Pa
 - 5.00 Sunday School Class Butler N J
 - 5.00 Sunday School Class Butler N J
 - 5.18 Class of No 10 girls Trinity Tabernacle St Louis Mo
 - 5.54 Kingston Assembly S S Laurel Miss
 - 5.75 Assembly of God Artesia New Mexico
 - 5.76 Assembly Cestos Okla
 - 6.00 A Group of Workers E San Diego Calif
 - 6.00 3 S S Classes Bethel Tab Lodi Calif
 - 6.00 Group of Workers Milan Mo
 - 6.25 Calvary Mission Los Angeles Calif
 - 6.70 Pent'l Assembly S Bellingham Wash
 - 6.87 Glad Tidings Tabernacle St Charles Mo
 - 7.00 Assembly Great Falls Mont
 - 7.00 Pent'l Mission S S Auburn Wash
 - 7.06 First Glad Tidings Mission Oroville Calif
 - 7.15 West Laurel Assembly Laurel Miss
 - 7.33 Pent'l Holiness S S Boise City Okla
 - 7.37 Assembly Cape Girardeau Mo
 - 7.55 Full Gospel Tabernacle Reedley Calif
 - 7.94 Assembly Illmo Mo
 - 8.08 Full Gospel Mission Caruthers Calif
 - 8.40 Glad Tidings Mission Escalon Calif
 - 8.86 Full Gospel Mission National City Calif
 - 9.00 Assembly of God Church Meridian Miss
 - 10.00 Sherman St Pent'l S S Ottumwa Iowa
 - 10.00 Texas District Council
 - 10.14 Bethel Tabernacle El Dorado Ark
 - 10.31 Sunday School Class Houston Texas
 - 10.35 Assembly Malvern Ark
 - 10.36 Glad Tidings S S Amherst S Dak
 - 10.55 Christ's Ambassadors in Gospel Tab Portland Oregon
 - 10.85 Latin American Convention San Antonio Tex
 - 11.05 Full Gospel Mission Napa Calif
 - 11.17 Community Gospel Assembly Kansas City Mo
 - 11.75 Women's Missionary Council Houston Texas
 - 12.07 Assembly of God Collinsville Okla
 - 12.10 Full Gospel S S Puyallup Wash
 - 13.25 Huscamp Pent'l Mission Palmyra Mo
 - 14.21 8th Ave Pent'l Church Gary Ind
 - 14.60 Full Gospel Assembly Livingston Calif
 - 15.00 A group of sisters in Bethany Pent'l Assembly Hartford Conn
 - 15.00 The Gospel Tabernacle Muskegon Mich
 - 16.00 Gospel Tabernacle Oceanside Calif
 - 16.26 Kingston Assembly Laurel Miss
 - 17.00 Friends in San Diego Calif
 - 17.20 Bethel Assembly of God Toledo Ohio
 - 17.59 Assembly & Young People Memphis Tenn
 - 17.70 Bible Assembly Home Gardens Calif
 - 17.90 Bethany Temple Everett Wash
 - 18.00 Assembly of God Old Crichton Ala
 - 19.54 Assembly & S S Houston Heights Texas
 - 20.00 Full Gospel Prayer Band Ashland Oregon
 - 21.51 Young People of Assembly Granite City Ill
 - 21.77 Assembly of God Coffeyville Kans
 - 23.00 Pent'l Assembly Corry Pa
 - 23.40 Emmanuel Chapel S S Whittier Calif
 - 23.50 Full Gospel Assembly Mission Inglewood Calif
 - 25.00 First Pent'l Church York Pa
 - 27.77 Assembly of God Floral Ala
 - 28.80 Full Gospel Mission Pomona Calif
 - 28.70 Kent Assembly S S Turkey Texas
 - 30.00 Assembly Knoxville Pa
 - 31.60 Missionary Society of Southern Calif Bible School Pasadena Calif
 - 33.09 Rosen Heights Assembly of God S S Ft Worth Texas
 - 34.87 Central Park Pent'l Assembly Central Park N Y
 - 38.88 Pent'l Assembly Bellingham Wash
 - 39.00 A group of Friends London Ky
 - 50.00 Calvary Tabernacle Camden N J
 - 53.10 Bethel Temple Los Angeles Calif
 - 55.88 Upper Room Mission San Jose Calif
 - 58.52 First & Second Assembly of God Churches & Sunday Schools Topeka Kans
 - 59.85 Assembly Buffalo Okla
 - 64.22 Pent'l Mission Anacortes Wash
 - 90.00 Sunnyside S S Chicago Ill
 - 90.00 Highway Mission Tabernacle Philadelphia Pa
 - 100.62 Gospel Tabernacle Pasadena Calif
 - 130.53 Wells Memorial Assembly Tottenville N Y
 - 130.80 Full Gospel Tabernacle Fresno Calif
 - 200.00 The Pent'l Church Cleveland Ohio
 - 650.00 Glad Tidings Tabernacle New York N Y
- Total amount reported minus \$443.52 amount given direct and designated for expenses \$ 3,548.23
Amount previously reported 11,219.53
- Total amount to date\$14,767.76

HOME MISSIONS CONTRIBUTIONS

- Nov. 18-23, inclusive
- 1.10 Full Gospel Mission Vallejo Calif; 5.00 S N R Eskridge Kans
- Total amount reported\$ 6.10
Amount previously reported 159.28
- Total amount to date\$165.38

The Pentecostal Teachers' Quarterly

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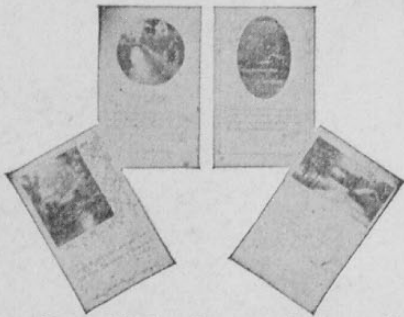
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