

THE **P** NOT BY MIGHT, NOR BY POWER,  
BUT BY MY SPIRIT, SAITH THE LORD

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## The Wine Cup of the Lord's Fury

THE whole of God's Word tells of His infinite grace and mercy. But it also tells of the sure and certain judgment that is coming to those who reject His grace.

Nearly thirty-four centuries ago, Moses said to the children of Israel: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." He told of a prophet greater than he who was coming after him. It was this Prophet who declared: "I am come that they (My sheep) might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth His life for the sheep." John 10:10.

But the great majority spurned the words of this Prophet, and would not come to Him that they might have life. Indeed, they slew this Prince of life and desired that a murderer might be granted unto them. And men everywhere today are rejecting Him who came to give them eternal life. They reject His words and the blood of His cross—the only antidote for sin. What will come to those who reject? JUDGMENT!

Jeremiah was ordained "a prophet unto the nations." Jer. 1:5. The message the Lord put into his mouth (Jer. 1:9) is as much for the nations of our day as it was for the generation in which the prophet lived.

In his 25th chapter we see that for twenty-three years the Lord through the mouth of His prophet had been pleading with the people of Judah: "Turn ye again now every one from his evil way." The prophet told the people, "The Lord hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to

hear." Because they had provoked the Lord to anger with their abominable idolatries, He was about to bring His judgment upon them.

Jeremiah was commissioned not only to take the wine cup of the Lord's fury to Jerusalem and the cities round about, but this same cup was also to be taken "to all nations." Why? Because we read in verse 31, "The Lord hath a controversy with the

nation" extending to (verse 32, R. V.) "the uttermost parts of the earth"; and in verse 33, "from one end of the earth even unto the other end of the earth."

Eighty-seven years later Haggai showed that God's full judgment of the nations is associated with the coming of Christ. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." Haggai 2:6, 7.

In the days of Noah "all flesh" corrupted itself before God, and as a result there was the judgment of the flood on "all flesh." And the Lord warns us through Jeremiah that He will again plead "with all flesh."

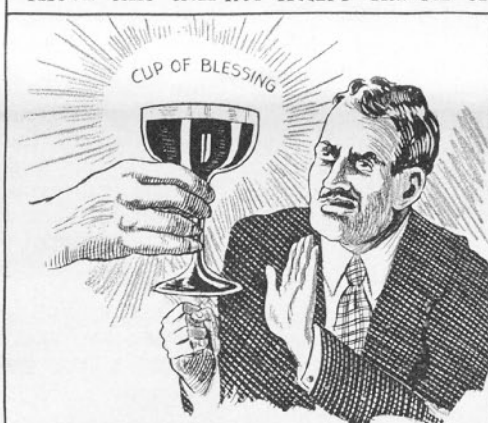
In 1918, during the last great war, commenting on the ten million that had been slain up to the time he was speak-

ing, Ambassador Gerard said, "The very bodies of those ten million killed, if placed end to end in two lines, would reach from New York to San Francisco. Think of traveling this distance between a double line of corpses!" Approximately three thousand miles with a double line of corpses!

But compare this with the judgment in Rev. 9:18, when a third of the people of the earth shall be slain—approximately seven hundred million corpses! Yet this is what the prophet warns of in this 33rd verse of Jeremiah 25: "And the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." There are many pulpits from which they do not like to speak of "the fierce anger of the Lord" which the prophet speaks of in this prophecy (verse

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THOSE WHO WILL NOT ACCEPT THE CUP OF BLESSING CANNOT REFUSE THE CUP OF WRATH



And ye will not come to me, that ye might have life. John 5:40



For in the hand of Jehovah there is a cup, and the wine foameth... Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them. Psalm 75:8 R.V.

nations." In Hosea 4:1 we see God's reason for His controversy with the children of Israel: "Because there is no truth, nor mercy, nor knowledge of God in the land." And surely today that is why He has a controversy with the nations. There is "no truth," but lying propaganda everywhere; "no mercy," but a relentless cruelty that extends to women and children; "nor knowledge of God," but elevation of a false science that repudiates both God and His Word.

As we read the whole of this prophecy we cannot fail to recognize that it goes beyond the nations of Jeremiah's day. In verses 15 and 17 we see that the wine cup of the fury of the Lord was to "all nations"; in verse 26, "all the kingdoms of the world"; and in verses 29 and 30, "all the inhabitants of the earth." In verse 31, "the ends of the earth"; in verse 32 we see these judgments going "from nation to

# The Altar of Incense

Charles B. Dobbins, Central Assembly, Springfield, Missouri

"Thou shalt make an altar to burn incense upon." Ex. 30:1.

God is not a God of half-way measures. He has always demanded perfect and full obedience to His blessed will. He does not ask that we be much of a man or a woman when we come to Him, but He certainly wants all there is of us. Not one bit of ourselves can we withhold and be pleasing to Him.

God is pleased only when we yield to Him the utmost, in obedience to His revealed will. God revealed to Moses His plan and pattern for the Tabernacle. He was pleased only with absolute and complete obedience in the carrying out of every detail of the instructions He gave for the building and for the furnishing of it. When the Tabernacle was completed everything was according to the pattern of God. Because it was so, God's Shekinah glory came down and the people were glad that they had carried out to the utmost God's instructions.

Now in this New Testament dispensation God's children are tabernacles of God. We are the temple of the Holy Ghost, according to 1 Cor. 3:16. The scriptures are many and varied that give the teaching that God looks upon us as tabernacles in which the Spirit of God dwells, even as He looked upon the Tabernacle in the wilderness. If we are tabernacles of God we must examine ourselves carefully lest we omit any of the furnishings. We must have an altar of incense before God.

Ask yourself, "O God, am I thoroughly furnished? Is this altar of incense not only in my heart, but is there fire upon the altar, and is there incense upon the fire? Is this tabernacle permeated by that odor which can come only from God-ordained incense?"

First, what significance does this incense in the Old Testament Tabernacle have for us in a spiritual way? I read in the John D. Davis Dictionary of the Bible concerning the incense: "The golden altar stood in the holy place before the veil that hung before the mercy seat. It was a cubit square and two cubits high. And when the incense was burned its aroma ascended, and it was typical of the intercession of our Lord and Saviour Jesus Christ."

There is no doubt that it does symbolize that. However, I am convinced there is a spiritual application that not only touches our life but touches our service for God. We hear the Psalmist crying out in Psalm 141:2, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." He had a consciousness that prayer alone was not incense before God, but he desired his prayer to be a sweet aroma to God.

In Rev. 8:3, to show us that incense has a deeper meaning than just prayer, we read: "And another angel came and stood at the altar, having a golden censer; and there

was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

As the prayers of God's people arise before the throne we find that the angel mixes incense with the prayers. It is not that the prayers of God's people are incense, but as the prayers of God's people go up there is a *mixing of incense* with these prayers.

That we may understand fully what God is teaching us about the incense, we must look into God's Word and see what place incense filled in the Tabernacle. Only then can we come to a full understanding of that particular phase of Christ's grace that this incense signifies.

As this incense, made from a recipe that God had ordained, was burned upon the golden altar, it permeated every cubic inch of the Tabernacle with the odor that God had ordained. As it burned its odor crowded out every other odor, so that when a priest went into the Tabernacle there was an odor you could not find anywhere else in the world. You had to come to the house of God if you wanted to enjoy it. The odor was so sweet that it made the priest desire to come into the Tabernacle. It was so wonderful that David said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." He wanted to be there continually because of the fragrance that permeated the Tabernacle.

Everything in the Tabernacle spoke of some particular phase of the person or the work of our Lord and Saviour Jesus Christ. What part does His blessed presence perform in these tabernacles of ours even as the incense did in the Tabernacle of old? Isn't it the fragrance of Christ that permeates our very being as we draw nigh unto God? Isn't it His presence that fills our souls with something that reminds everybody of heaven? Isn't it the presence of Christ and

His precious life that crowds out personal ambition, personal desire, and everything else that is earthly? Isn't it His fragrance that fills us with something that makes us sing, "This is like heaven to me"? Oh, glory to God!

God warns us to be careful that while we are building the Christian structure of our life, we do not overlook the altar of incense. He wants us to have that incense which He has ordained burning continually in the tabernacle, the continued fragrance of Christ's presence which not only rejoices our souls but which gives to our labor, our testimony, our service, our song, everything that we do, a touch that only God can give. Hallelujah!

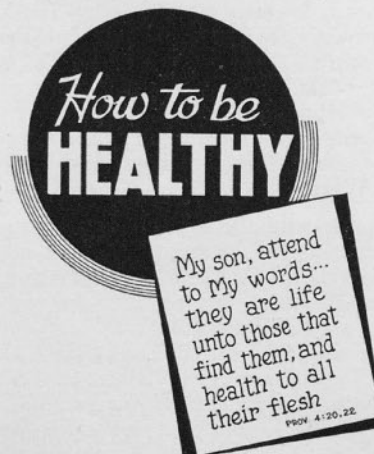
My soul thrills to know that God not only laid down instructions, line upon line and precept upon precept, but He gave us as our Saviour One whom we might well call the Rose of Sharon. As we stay close to Him there is an incense from heaven that overflows everything else.

Let us have in our heart a cry to God, "O Lord, help me that I may have more of the fragrance of Christ in my life." It is possible to lose the fragrance without missing it, and it is possible to have the fragrance and have it shut up. It is possible to curtail the action of the incense. As Christians, all of us have incense but we need to keep it *burning* in our lives. It will not help anybody by its odor unless we strike fire and begin to let the incense burn. So not only examine yourselves to make sure that Christ is in you the hope of glory, but make sure you have the presence and power of the Holy Ghost upon the altar of your soul so that the incense is burning and giving forth fragrance to this old world. Then when you go by they will take knowledge of you and see that you have been with Christ.

The best thing for God's people is to live so close to Christ that the aroma will be noticed in every place we go.

I read from the Song of Solomon, chapter one: "Because of the savor of Thy good ointments Thy name is as ointment poured forth"—speaking of the blessed name of Jesus Christ. There is something about that name that transforms the odor of a hog pen into the fragrance of a rose garden. Why did God want the incense burning in the Tabernacle? It was not all glory in the Tabernacle. There was an altar in the outer court upon which sacrifices were offered. Death came into the Tabernacle. Every time death came, a stench arose in the Tabernacle. If God had not met this contingency, the Tabernacle would have smelled always like a slaughterhouse. The stench from sacrifices burning in the outer court was sufficient to sicken those who were not strongly constituted. Did you think for a moment it was God's will that when people came into His sanctuary they should be nauseated by the stench? Did you think God ordained that when people walked into the Tabernacle the outstanding thing they would recognize would be the presence of the burning sacrifice? Absolutely not. God wanted in His Tabernacle an odor that would overpower the stench, so that when people came

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# Samson Slays a Lion

By John W. Follette

**W**ISH to talk about Samson and the lion he slew. The story is recorded in Judges, fourteenth chapter.

First, let us notice that the slaying of the lion is not the main objective toward which Samson is moving. It is rather an experience he encounters as he travels toward his objective—Timnath and a wife. One may be helped here. Do not interpret any single experience in the Christian life as final. No one experience, no matter how graphic, arresting and profoundly moving it may be, should be counted as the final objective of Christian living. Life is made up of a series of crises and telling experience, but all are in turn to lead one to a more comprehensive understanding of, and spiritual approach to the consummation.

Samson is looking toward and desiring to reach Timnath and a wife. The meaning of the word "Timnath" is possession, or inheritance. And is that not just what every wide-awake, spiritually-minded Christian is seeking? To receive Christ as a personal Saviour and the mighty Baptism in the Spirit and the gifts, are all initial and make an equipment, as it were, to move out by faith and so actually possess what Christ has freely given us, and what the Holy Spirit longs to lead us all into. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32! It that not wonderful? It is revolutionizing to receive Christ as a gift, but the text says that *with Him* we are *also* to receive *all* things which come with Him—the possession for Christian living.

In the normal life of man, the wife is the complement or completing factor. The full meaning and significance of the normal life as planned by God is in this plan and union. So in the normal life of the Christian, the complete, normal and perfect life is one made up of proper adjustment and understanding between the *natural* expression demonstrated in the physical life and the correct meaning and use of the *spiritual* significance of life. So Samson has come to a great awakening—he desires Timnath and a wife. But you must remember that the *desire* is one thing and the possession quite another.

The desire moves on to a stage of faith and great adventure, and he starts down the dusty road toward Timnath. And next in order is the lion—very true of life. And what is the lion? you ask. One does not need to press very far toward possessing his rights in Christ before he finds who or what the lion is. It is nothing less than the flesh or nature which always resists and opposes the Spirit and hinders any approach toward spiritual possessions. And the Scripture says it was a *young* lion. This is very suggestive indeed. It is not an old, worn-out lion with teeth gone and near-sighted. He is young, agile, strong and beautiful. His skin is soft and tawny, his limbs are nimble and sure as he moves along—a picture of grace and beauty. Is he not the king of beasts? What a picture of the natural man,

the human heart! We are quite mistaken if we restrict the meaning of the word *flesh* to ugly, outbreaking forms of sin such as murder, pride, adultery and selfishness. The word *flesh* in the New Testament is *sarx*, and means the *whole* natural man—his fine and splendid powers for natural expression, his gifts in the realm of nature, his good, *religious* desires and commendable features are *all* natural—*sarx* or flesh.

The life impulses and desires are called "lusts of the flesh." "If by the Spirit ye are walking, ye shall not fulfill the lusts of

times. But alas! He wars, and is hungry and seeks his prey. A Christian does not have to move far down the dusty road *toward* Timnath before he hears the roar and is conscious of the presence of the young lion. Flesh and spirit are diametrically opposed and shall ever be so.

Samson knew the wife was in Timnath and also that there were vineyards of refreshing grapes there, but he also knew he did not actually, experimentally possess them. He desired and anticipated both. Many Christians forget that truth is both objective and subjective. One may contemplate and be blest while meditating upon and refreshing his heart with objective aspects of truth—what we sometimes call judicial truth. But there is the subjective side also—how much of the truth so refreshing in contemplation is actually by experience, ours? One may sing himself into a glorious, ecstatic state of bliss, singing about a starry crown and white robes, but *how much* of the spiritual quality of life does he *now* possess which in turn will make the crown a real possession? Samson might have become quite enthusiastic saying, "Isn't it all wonderful! I have a wife in Timnath!" "Oh, how delightful are the grapes and how refreshing!" And all the time he is clean *this* side of Timnath, and a lion between. It is very inspiring to sing, "I am walking in the light," but are we sure our feet are not stuck in the mud?

He has a great, noble desire, but that young lion says, "No!" Samson is alone and has no carnal weapons. You see he did not start out to slap a lion; he *thought* he was going right down to Timnath. And is it not just so in the Christian life? The vision (when we are in the Spirit) is so real, so glorious and so overwhelming that we never think of a battle—we are too blest for that. All we think about is the lovely presence of the adorable Christ. And how good God is to let us move down the road *alone* and without natural help. How jealous God is over His own! He so desires to develop and make His people spiritual and strong. He purposely takes away the helps and crutches just to get us alone on the roadway. There are times and certain crises when each soul must stand alone, naked and stripped before his or her lion. God so orders our steps. Were it otherwise, our flesh would call to our help all our friends, neighbors, and saints. There are times, of course, when God uses friends to counsel and help and pray for us, but in time, the very helps and crutches which served so beautifully once, only clutter the way and become dangerous to one who is called to walk by faith alone. Do not be afraid when God directs the traffic. He will send all the help which we think we simply must have, off on another road, and send you down the road alone. Why? To bless you and to help you meet your lion.

Oh yes, I know you are saved, sanctified and baptized and have the gifts—but remember, you have a lion also. And listen—by being alone no one else ever saw Samson's lion. And if you stay alone with  
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*Up from the vineyards of Timnath  
A young lion came one day—  
The flesh in its strength and beauty—  
And roared as he sought his prey.  
Snarling and growling from hunger  
He moved down life's dusty road,  
And roared as he saw a Christian  
Alone and near no abode.*

*The Christian stood without weapons,  
No carnal strength did he know,  
But clothed with Jehovah's power  
He fearlessly met the foe.  
The lion of flesh then gathered  
All powers that he could bid,  
But the Spirit was triumphant  
And rent him as though a kid.*

*A helpless heap by the roadside  
The vanquished young lion lay;  
Under the hot, Eastern sunshine  
His beauty turned to decay.  
His roar became but an echo  
The Christian at times could hear  
As he journeyed on to Timnath—  
God's love casting out all fear.*

*The sun continued its shining;  
The flesh all rotted away  
Exposing a dried-out carcass  
Where the honey bees came to stay.  
Bees make no honey in lions  
That roar in the flesh and cry,  
Nor still in dead lions rotting,  
But in carcasses bleached and dry.*

*Often returning from Timnath,  
The Christian now homeward bound,  
Turns off from the dusty roadside  
Where a place of spoil is found,  
And humbly gathers sweetness  
Where his roaring flesh once died,  
Enough for himself and others  
From a carcass bleached and dried.*

—J. W. FOLLETTE.

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the flesh" Gal. 5:16. Also see Eph. 2:3; 2 Peter 2:8; Rom. 13:14; 1 John 2:16. Note that the Bible use of the word "lust" is not restricted to inordinate desires, for the Holy Spirit is said to "lust against the flesh." Gal. 5:17, also Jas. 4:5. The Bible speaks of "fleshly wisdom," "fleshly tables of the heart," "fleshly mind." Paul does not say his body or nature alone are fleshly—he says, "I am fleshly" (Rom. 7:14), and also "in me (in my flesh, *sarx*) dwelleth no good thing." "Flesh" is self. In other words, anything in my natural makeup or disposition which opposes the Spirit and the development of spiritual life, is flesh. How beautiful and attractive the young lion is at

## Church Wealth

From many years' experience I have learned that *sanctified* wealth will always prove a blessing to the Church of God; but *unsanctified* wealth, though poured into the Church by the million, never fails to corrupt and curse the Church. If wealthy people will come themselves and bring their wealth, and consecrate the whole without any reserve to God, it is almost incalculable the instrumental good that can and will result to the cause of Christ. But, on the other hand, if religion must be defeated, the obligations of the Gospel loosened, the rules of the Church not exacted, a time-serving ministry employed and supported, this is, and has been, the death-knell to all Churches, so far as inward piety is concerned.

Look at the needless, not to say sinful, expenditure in our older cities and country districts; the unnecessary thousands expended, not in building needful and decent churches, for this is right, but ornamental churches, to make a vain show and gratify pampered pride. Look at the ornamental pulpits, pewed and cushioned seats, organs, and almost all kinds of instruments, with

salaried choirs, and as proud and graceless as a fallen ghost, while millions upon millions of our fallen race are dying daily, and peopling the regions of eternal woe for the want of the Gospel of Jesus Christ. And scarce as ministers are in some places in our own happy country, yet there are thousands that are ready and willing to go to the utmost verge of this green earth, and carry the glad tidings of mercy to those dying millions, if they had the means of support.

Would it not the better comport with the obligations of our holy Christianity to refrain from these superfluous expenditures, and with a liberal hand and devoted heart apply, or furnish the means to carry the glad tidings of salvation to those that sit in the region and shadow of moral death, than to apply them, as is done in many directions in this Christian land? Say, ye professed lovers of Jesus Christ, are not your responsibilities tremendously fearful? There is wealth enough in the Churches if rightly husbanded and liberally bestowed, to carry the Bible and a living ministry to every nation on the face of the whole earth.—Peter Cartwright.

### The Wine Cup of the Lord's Fury (Continued from Page One)

37). However, it is inevitable that the nations shall experience this. They are *compelled* to drink the wine cup of the Lord's fury.

Why will this universal judgment come? There are several causes. The primary one is given. Four times in this chapter the Lord says, "Ye have not hearkened unto Me"; four times, "You have not heard My words" (vv. 3, 4, 7, 8). God has spoken through His servants the prophets, and in the last days through His Son. But men everywhere have ignored and rejected the word of the Lord, and what wisdom is in them?

The people were evil (immoral) in their ways and doings (v. 5) and surely that is an outstanding characteristic of our day. F. E. Marsh once wrote: "Immorality is festering beneath the fair skin of the world's body, and not least among the nations is Britain. So much so, that a well-known novelist, in speaking of London, says, 'London, the fermenting mass of good and evil—London with all its deep-seated horror, beauty, and vileness—London the lost soul of a vast section of humanity—a soul that is sinking so surely and swiftly into the choking quicksands of vice, that not even the outstretched beams of the Cross seem able to bear it up from destruction.'"

The editorial secretary of the London City Mission, D. F. Acland, writes (*Religious Digest*, July, 1940): "Had you my annual task of reading the 270 reports of as many London City Missionaries you would tremble for the future of our people. It ought to be known how widely the marriage tie is ignored, and with what lightness men and women speak of their 'indiscretions.' These iniquities threaten the very

fiber of our nation, and may bring upon our beloved country the condemnation of Sodom and Gomorrah. Surely someone must speak of the broken hearts of men and women and the tragic heritage of little children; of homes destroyed by lust, and bodies by disease. To hide this festering sore of immorality is to foster wickedness."

And surely what is said here of London is true of New York, of Chicago, of San Francisco, of New Orleans, and other cities of this country and also of all the great cities throughout the world.

There are other sins here mentioned. An outstanding one is idolatry. Turning to the New Testament we learn that covetousness is idolatry. What nation is free? We need to pray constantly to be delivered from this form of idolatry which together

with the sins of fornication, adultery, thieving, and drunkenness will forever bar our way to a place in God's heavenly kingdom. 1 Cor. 6:9, 10.

As Jesus stood on the mount of Olives, where He had foretold the coming judgment upon Jerusalem, tears filled His eyes. His breast heaved with sobs as He with the compassionate heart declared: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" Matt. 23:37, 38. He has not changed. His heart is just as compassionate today. A Jewish friend of mine, now with the Lord, who was very intimate with Him, said to me one day: "I spent some time this morning in the presence of Jesus, and I could hear Him sobbing." How often would He gather all the nations to Himself. But they would not. Their countries will be left desolate. The world's Saviour is still despised; He is still rejected. But His Word warns us of that day when He will come and execute the judgments decreed of His Father. His garments will be stained with the blood of rebels. As surely as judgment came to Belshazzar and Babylon so surely will God's judgment come upon all nations who reject Him.

The moving Finger writes; and, having wrote,  
Moves on; nor all our pity, or wit  
Shall lure it back to cancel half a line,  
Nor all your tears wash out a word of it.

But while this sure and certain judgment is coming on all nations, the grace of Him who delights in mercy will be extended to all who will "kiss the Son." Psalm 2:12.

Jeremiah had to take the cup of God's wrath to all the nations. But is not this the cup which the Master Himself drank in Gethsemane? And at Calvary did not all the billows and waves of God's wrath against sin come upon Him? And does He not today offer "the cup of blessing" to the little flock who have received Him and believe His words? He who is greater than Jeremiah offers to us today His cup of salvation and of blessing. Do you appreciate God's gift, and is your attitude like that of the Psalmist who said, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Psalm 116:12, 13.

But every soul who does not accept the cup of blessing and of His salvation will have to receive the cup of the fury of His wrath.

Some years ago we were in a powerful Pentecostal meeting, and just at the close a message was given in the power of the Spirit. It was on this line. "The Lord's word to you tonight is—Come. You can understand that word. And you can act on that word. But if you do not, one day you will have to hear the word—Depart. You will understand that word. And you will have to act on it."

Thank God that we are still in the day of the Lord's mercy and grace, and from the glory world the Lord of Calvary is saying to all, "Let him that is athirst come."

**THE PENTECOSTAL EVANGEL**

"BY HIS SPIRIT BATH THE LORD"

"TRY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS"

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Rev. 22:17. But do not forget this: If you refuse to take the cup of blessing, the cup of salvation that He offers, one day you will be compelled to drink of the cup of the Lord's wrath. This cup is prepared for all nations and will have to be drunk to the full by every individual in every nation.—S. H. F.

## The Victorious Life

Myer Pearlman

Read John 8:31-36 and 1 John 3:5.

When we were saved, old things passed away and we became new creatures in Christ Jesus. After a while, though, some of the old ways came back to trouble us. Sometimes we felt that an angel had us by one hand and a devil by the other as we engaged in the civil war of the Spirit against the flesh. It is true that while we truly are born again, the old nature continually seeks to reassert itself.

The easiest way out of our problem would be to die and go to heaven, but we cannot commit suicide. God has provided a way of victory for us in a kind of substitute death by which we can die to sin and the old life.

The problem is to know how to cut loose from the old nature and environment and live in the new nature, new world, and new environment of spiritual things God has provided for us. This change from the old to the new involves conflict.

There are three ways in which we can cut loose and die to sin so that the old nature is rendered powerless and the new life is victoriously on top.

First, the Surgical Method, which is a clean break, a sort of scriptural suicide. In Matt. 18:8, 9, Jesus said, "If thy hand offend thee, cut it off." He was not talking about physical mutilation, but about deliverance from heart sins. In matters of sin and indulgence that will damn the soul, don't "taper off." Quit! The only sensible thing to do is to make a clean-cut break. Make a complete surrender of everything and be done with it.

God has condemned certain things, and He wants us to separate ourselves from those things. In the final analysis the surgical method is the most simple, the most effective, and the most humane way to achieve the victorious life.

Second, the Medical Method, which is the more gradual way of dealing with sins. Such things as the drink habit require the surgical method; but such things as temper and other inner heart conditions sometimes require continued treatment. You cannot cure fever with a knife; and temper is a fever. We must make a distinction between sin and sins, between the nature and the acts. God forgives the act but condemns the sinful nature. Our sins are forgiven for His sake, but His death condemns to death our sinful nature.

Romans 6 and Colossians 3 tell us that we are dead to the old nature and that our lives are hid with Christ in God. The best way to be dead to the old life is to be filled with the Spirit—the power of the new life. The more you try to forget wicked imaginations, the more you impress them upon your mind, and the more you will remember them. The way of victory here lies in fixing your

mind and your heart affections upon things above where Christ sitteth at the right hand of God.

Third, the Diet or Limitation Method, which means simply the regulation of the good and the legitimate in order that one may have the best. One may go to extremes even in good things. Sometimes one must limit the good in order to have the best. It is well to use the good things, but it is not good to let those things possess us. In matters of

### Our Aged Ministers

Sixty faithful servants, now beyond ability for active ministry are receiving monthly checks from the Aged Ministers Fund.

Thanksgiving Day or the Sunday following, November 21 or 24 has been recommended for receiving special offerings to provide the needed funds to continue assistance for these faithful warriors. Let us make it a time of happy giving to help to provide for their needs.

Offerings should be designated for the Aged Ministers and sent to the General Treasurer, J. R. Flower, 336 West Pacific Street, Springfield, Missouri.

dress, recreation and of taste we need not judge one another. Remember that when you shoot the bird through the heart you will get his feathers.

### "Wherefore Tongues Are for a Sign"

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." 1 Cor. 14:22. A clear, concise, definite statement of the Holy Spirit. Frame the statement. Hold it aloft. Read it aloud. Study it dispassionately.

"In the law it is written, With men of other tongues and other lips will I speak unto this people, and yet for all that they will not hear Me, saith the Lord." 1 Cor. 14:21. This Old Testament prophecy from Isaiah 28 was like a film kept in a box. When it is put into a lantern and the light of God's Spirit passes through it, it is thrown with brilliance upon the screen. God used Paul to throw it on the screen. There are some people who are rejoicing for the illumination.

Some would like to blur the screen and to distort the lettering, but this will have no effect upon the hidden film way back in the lantern. God holds the film and supplies the light.

"With men of other tongues and other lips will I speak unto this people." "I will speak." Men do not recognize God's voice. They are stopping their ears, or their ears are heavy. So many other sounds drown

the sound of God's voice. "Yet for all that will they not hear Me, saith the Lord." 1 Cor. 14:21.

Then comes the Holy Ghost explanation: "Wherefore tongues are for a sign" (v. 22), a God-given sign. Up to the day of Pentecost it was a God-concealed sign, but today it is a sign—a sign of God's much spoken against, as God's signs generally are. God's greatest sign, Jesus Christ, was crucified.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." The true believer will recognize the Word of God, but tongues are for a sign to them that believe not. Is there need for signs? This country is full of signs for the automobile driver, directing him from one city to another. Take down the signs and you have confusion, and many are in perplexity. It is an illegal act to remove landmarks, and men who do so suffer punishment. Yet today men inspired by the evil one, want to remove the sign of speaking with tongues. They have conferences on how to reach the unsaved, and they are seeking to remove one of the signs, one of God's signs that God says is a means to reach the unbeliever. God's Word says, "Tongues are for a sign."

Woe to the sign people who are ashamed of the sign. If the sign people lose the sign, they are like salt that has lost its savor. Salt stings, but it preserves. Take out the sting and you remove the preserving power. Remove the sign of your distinctive testimony and you remove the sting, but in doing so you remove the preserving principle for yourself and for others.

"Wherefore tongues are for a sign." A man when he retires from business takes down his sign. If you take down your sign, it is an evidence that you are retiring from business. The Lord says, "Occupy—keep in business—till I come."

Yet God will speak. "With men of other tongues and other lips will I speak unto this people." He will get yielded instruments. How long will He continue? As long as there are unbelievers to listen, as long as there are unbelievers to need the sign. Keep in the army, in the employ of the King of kings and be a channel for the Eternal One to speak through lips of clay.

"Tongues are for a sign," and Christ draws. The one is not in conflict with the other. Tongues have their place as a sign, but Christ is the One to be lifted up. Paul preached Christ crucified, but he also spoke in tongues more than they all.

### Thanking Christ for His Death

In his diary William J. Patton wrote—"I spoke to a good many about Christ, and found it quite easy and natural. And so it is when one has been with God."

When preaching in a certain church, he found a young man standing in one of the passages. Putting his hand on his shoulder, he said, "Young friend, did you ever really thank Christ for dying for you?" The young man, taken aback by the unexpected question, hesitated for a little, and then replied, "Perhaps not in the right way." "Then," said Mr. Patton, leading him aside into one of the pews, "just do it now." What followed proved the means of the young man's conversion.

# THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

## War and Missions

Noel Perkin

We are made very happy by the gracious response of our Evangel readers and assemblies contributing for missionary work. A goodly sum has been received by the Missions Department for distribution among missionaries of the Pentecostal faith not affiliated with the General Council but engaged in the same full gospel ministry and sent out by European countries. Many of these missionaries have been entirely cut off from their former source of support because of the war, and we are happy to report that we have been able to send out over twenty-five hundred dollars for the assistance of these missionaries so that they may carry on their ministry. Many are the expressions of gratitude we are receiving for the help rendered, and other cases of need are being brought before us which we hope we may be able to help. Any offering sent in for our emergency fund will be carefully distributed for needy missionaries.

### China

The attention of the American nation has been directed towards the Far East with no little concern in view of recent developments. It is the opinion of the Missions Department that missionary work will be continued in China, we hope for an indefinite period of time. The missionaries are also remaining in Japan, although events are taking place so rapidly that we hardly know from one day to another what emergency may arise.

Thus far our missionaries are all continuing in active service in these Far Eastern countries, although it may be necessary for some at interior points to go to safer locations. We have received information from reliable sources that it will not be advisable to send out any more new missionaries to China, India, Japan, or Iran until conditions improve, but we are hoping to keep all those that we have in these countries active for God.

### India

There seems to be no cause for particular concern at this time for our missionaries' safety in India. The work is proceeding as usual and

definite efforts are being made by our India missionary council to extend its borders and reach more towns for God.

### Egypt

Although our only certain means of communication with Egypt is by cable, we have every reason to believe the missionaries now there are in good health and with certain limitations able to carry on their regular ministry.

### Palestine

Reports coming from Palestine indicate that interest in the meetings has if anything been increasing during these days of uncertainty. The missionaries as a body have taken a definite stand that they will remain on the field as long as it is possible for them to do so. Funds are being cabled to the field each month, so that the missionaries are maintained, although it is practically impossible for them to carry on any regular correspondence with the homeland.

### Iraq

Word has been received from Brother Philip Shabaz, our missionary representative in Baghdad, where things seem to be proceeding as usual.

### Ivory Coast, West Africa

Our missionaries in Ivory Coast, while continuing their ministry, are subject to certain inconveniences due to war conditions, since supplies cannot get through to them as formerly. We are however, able to cable money through the courtesy of some of the oil companies with representatives in that area. Prayer is needed for this field that the doors of opportunity may be kept open and that our missionaries may be able to carry on in spite of difficulties which they are encountering.

All other fields are operating more or less normally.

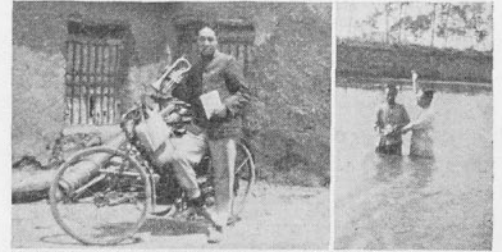
### Transportation Problem

Our chief difficulty these days is the securing of transportation for missionaries on furlough who desire to return to their fields of service. There is also difficulty in getting accommodation for missionaries who should be brought home.

We thank God that above all there is a note of victory in the correspondence that is reaching us, with many reports of souls being saved, bodies healed and believers filled with the Spirit through the ministry of our missionaries as well as the native evangelists and pastors.

### Our Opportunity to Help

We are very anxious to do something special to encourage our missionaries and the native workers at this time when they have so much that is undesirable to contend with, while a few are actually in danger. We have felt that no better expression of our sympathy and support could be shown than by a special Christmas offering which would enable us to add something to the allowances of the missionaries which would reach them about Christmas time. This would not only be a gift to the missionaries but would also be an offering unto Him whose birthday we shall be celebrating. Send your offering now marked "Christmas Missionary Fund."



Above Left: Native evangelist who is engaged in pioneer work in large section of North China field.

Below: The same evangelist preaching to crowd in an outdoor meeting.

Above Right: A native minister baptizing.

### EXPANSION PROGRAM CONTINUES Martin Kvamme, North China

We are thankful for steady progress in our efforts of expanding missionary activities to untouched sections of our field. The newly established gospel centers where the good seed of the Word has been sown during the past months are now beginning to yield precious fruit. For the month of July we are happy to report about twenty definite conversions—men and women saved from the deepest sin and heathen darkness to enjoy peace and happiness through accepting Christ as their personal Saviour. Upon one group of these new converts a wonderful spirit of prayer is resting and they are now having special tarrying meetings for the Baptism in the Holy Ghost.

### Native Ministry

We now have a fair force of native evangelists in active service for the Lord. Through them the Word of God is being preached to multitudes who formerly were not privileged to hear of Jesus and His love, and many are joyfully receiving the gospel message. Some of our workers are suffering persecution and hardship in various ways, but thus far they have proved faithful and have kept the victory.

We thank all of you who are making it possible for us to spread the gospel in this land. God Himself will reward you and heaven will fully reveal the true results. Pray that we shall be enabled to assist many more evangelists into the harvest field of China and that the doors of opportunity may continue open to us.

### ONLY A BOWL OF MILK, BUT . . .

A simple incident that manifested the fatherly care of God for the physical needs of His children is related by Mabel Bax de Garcia, Araraquara, Brazil:

"We were going to an out-of-the-way town for week-end meetings. The men had gone ahead on horseback and I was traveling by bus in order to take the organ. Through wrong information given to me, I found myself on the streets of a small town at 7:00 o'clock in the morning, unable to continue my journey until 4:00 that afternoon. I sat on the organ and meditated on the delightful boulevards of the United States and the comforts of travel



**YOUR HELP NEEDED—  
AT ONCE—URGENT**

Mail your contribution designated  
"CHRISTMAS MISSIONARY FUND"

in that progressive land. However, finding such a procedure too cold and uninspiring, I got up and began to make enquiries as to where a glass of hot milk might be obtained, only to be assured that such was not to be had anywhere in that town.

#### Busy for the Lord

"After a few moments of silent prayer I decided to deposit the organ in a bar near the place from which the bus would leave and then set out to distribute tracts from shop to shop and house to house along a street leading out of town. Everywhere the effort was kindly received and we believe has helped to prepare the way for the opening of meetings in that town at no distant date.

"On arriving at the end of the long street with only two tracts left, I spied a house further along, back in a field, and followed the path leading to the door.

#### Rest for the Weary

"After some conversation with the woman of the house, I was invited inside and followed her into the kitchen at the back of the house. It was a relief to sit down and rest, for there had been no sleep for me the previous night and the day had begun at 4:00 a. m. with a cup of black coffee and a piece of dry bread. Further conversation, however, made me oblivious of my own needs—until to my astonishment the daughter placed in my lap a large bowl of hot milk! She called the bowl a cup, because it had a handle, but it was the biggest 'cup' I have ever seen. Apparently the owner of the little cottage had five cows but the milk was sold in bulk and sent away from the town each day. The Lord knew where it was and sent me to the place where He could supply my need. It was only a bowl of milk, but what a blessing it brought to my soul!

#### YOUR CHRISTMAS OFFERINGS AT WORK

IS OUR EFFORT TO REMEMBER THE MISSIONARIES WITH A SPECIAL CHRISTMAS OFFERING WORTH WHILE?

Surely this question finds a great big affirmative answer in the joyous letters we receive from our missionaries from time to time, filled with grateful thanks for our remembrance. Space will not permit sharing these letters in full with our readers, but perhaps you would be interested to know a few ways in which the missionaries have used their Christmas offerings in the past:

W. G. Long, North India, bought two new bicycles for native workers and brick for their living quarters.

Mollie Baird used her Christmas money to publish a song book in Hindustani, which has been a blessing to many.

Carl Holleman was able to present a small token to each of the Sunday School children at Poona, South India. Nearly one hundred children received gifts to gladden their hearts and they went away happy in the blessing of Jesus.

Ted Vassar bought a hand organ to help in the Indian meetings.

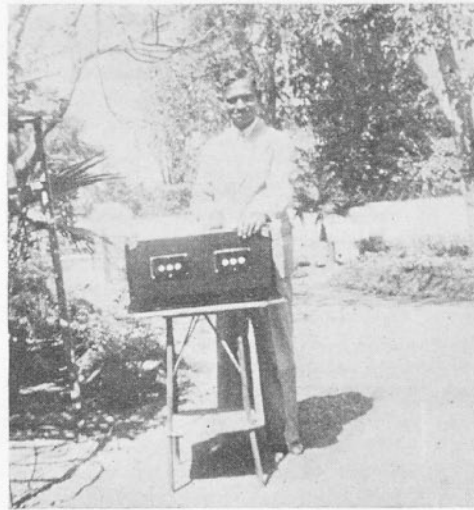
Carl F. Graves used the offering to help finish the church building at Galle, Ceylon.

Amy Ausherman was enabled to receive into her home a young native couple who assisted her in the work in Cuba and whose ministry proved a real blessing.

O. S. Boyer, Brazil, replenished the fund for Bibles, Testaments, and song books which was almost exhausted.

H. C. Ball wrote that over thirty of the students of the Latin-American Bible Institute, Saspanco, Texas, were unable to go home for the Christmas vacation. On the night of December 24 these students were given a special treat and served with candies, cookies, fruits, and other goodies—just to gladden the Christmas season for them.

Again, we ask, IS THE EFFORT WORTH WHILE? Send all Christmas offerings to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated "Christmas Missionary Offering."



The hand organ Brother Vassar bought with his Christmas offering, and the Indian preacher who plays it.

#### WHAT'S NEWS IN THE MISSIONS DEPARTMENT

##### Arrival

Brother and Sister Bender arrived in New York, October 3rd, where they were welcomed by a large group of relatives and friends. From New York they went to Staten Island and are now enjoying a time of rest with their son and his family at 1233 Todt Hill Road, New Dorp, Staten Island, New York.

##### Appointed to Peru

Friends of Mr. and Mrs. Alva Walker will be interested to know that appointment has been granted to them to go as missionaries to Peru. Mrs. Walker (formerly Louise Jeter) has labored in that field for many years. Brother Walker, who has served two terms of missionary service in the Belgian Congo, is of the conviction that the Lord would have him unite with his wife in the new field of endeavor. Arrangements have been made for the sailing of the Walker family October 18th on the Heiyo Maru from San Francisco.

Mr. and Mrs. Walker have very much appreciated the kindness of friends with whom they have held meetings while traveling through the country. The Lord has graciously supplied their need and provided them with a practical type of car for the work in Peru which is so arranged that it can be used to carry a number of workers and also may be converted into sleeping quarters when necessary. Some money is still needed to cover cost of outfit and transportation to the field, including expense of shipping the car. Any friends who are willing to contribute to this need should send their offerings designated for Mr. and Mrs. Alva

Walker, and funds that are not required for their support can be applied on these extra expenses.

##### Returning to Alaska

We are pleased to announce that our Brother Charles C. Personeus and his son Byron are returning to Alaska. They plan to sail from Vancouver, B. C., October 22nd on the Princess Louise and will be locating in Ketchikan. Mrs. Personeus and daughter will remain temporarily in California in order that they may be more fully built up in health before going back to face the Alaska climate.

Lester F. Sumrall is expecting to join Brother Personeus in Alaska the early part of November, where his time will be devoted to conducting evangelistic meetings.

#### A MURDERER FINDS SALVATION

Brother and Sister Graves have contacted a young man in Ceylon who is inspector of a certain department in the schools over the whole island. He is an earnest Christian, Spirit-filled, and on the alert to witness for the Lord. This young man has related the following incident:

##### A Strange Leading

Several years ago a man of high standing in Ceylon was murdered. The proceedings of the murder trial appeared in the daily papers, together with a picture of the murderer. When the above mentioned brother read the record and saw the picture, he felt moved to write to the murderer. As he thought the matter over, it seemed strange to write to a man whom he had never met and probably never would meet. However, as the feeling persisted, he wrote a letter telling the man about the Christ who could save him. The letter was sent in care of the prison warden who acknowledged receipt and stated that it had been handed to the prisoner. Then the young Christian heard nothing more, except that the prisoner had been executed.

##### ". . . After Many Days"

Quite a long time later the young Christian was talking to a man who mentioned the murderer and remarked that he had "died a happy man." The young man immediately asked what he meant by that, stating that he was especially interested in the case. The man then called in another who knew more about the case than he and who related to them how the murderer had read the letter with interest, had accepted Christ as his Saviour and thus had died "a happy man."

Our brother was amazed at the goodness of the Lord in dealing as He had done, and further than that in letting him come in touch with perhaps the only two men who knew the facts of the case. It has greatly encouraged him to launch out in personal work and to yield himself more fully to the leading of the Lord.



#### CANDIDATES FOR BAPTISM

Brother and Sister Wingard send this picture of a fine group of candidates for baptism at their Assembly "C," Harbin, Manchuria.

# The Office of an Elder

Walter Beuttler

## *The Fact of the Office.*

Whatever vagueness may exist in regard to some aspects of the office of an elder, it is certain that the office existed in the apostolic church and formed an integral and indispensable part of the mature local assembly. Writing to the Philippians, Paul addressed "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. 1:1. The bishops are recognized here as elsewhere, as part of the congregation. They are not regarded as an official group outside of and in authority over the local assembly.

The term "bishop" is translated from the Greek *episkopos*, meaning overseer, superintendent or inspector. The same is true of "bishop" in 1 Tim. 3:2 and Titus 1:7. The church of Ephesus had elders (Acts 20:17), who were called *episkopos* or overseers, Acts 20:28. That the office of an elder is neither unnecessary nor merely optional may be seen from Paul's instructions in Titus 1:5, where he writes, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The inference is that Titus was slow in carrying out his instructions and Paul insists that he shall do so.

Churches otherwise mature, but without elders are not regarded by Paul as being in good scriptural order. The necessity of having elders in the church which is here made plain, the frequent mention of the office in the Epistles and the practice of the apostles in ordaining elders in every church (Acts 14:23), establishes the divine institution of this office in its local character as an indubitable scriptural fact.

## *The Nature of the Office*

In order to get the necessary perspective of the usage and meaning of the term *elder* and the official functions connected with it, we must first turn to the Jewish economy of the Old Testament from which the office really originated. There the term was used to describe an aged person who by common usage filled places of dignity and authority on the basis of superiority in knowledge and wisdom. Gradually the term elder became the recognized title of a ruling office regardless of age. So with the beginning of the Christian era, it was carried over from the synagogue to the church and became an important office in the churches of the apostolic period, where the elders did the overseeing, ruling, steering, piloting and directing of the internal affairs of the local assemblies.

To further clarify the nature of this office we must first of all consider 1 Tim. 5:17. "Let the elders that rule well be counted worthy of double honor, especially ("most of all"—Young) they who labor in the word and doctrine." Weymouth translates this verse: "Let the elders who preside well be held worthy of double honor, especially

those who labor in preaching and teaching." This divides elders into two distinct classes, namely, elders who preach and rule, and elders who rule but do not preach. It was the practice of the apostles to see to it that all the churches which they themselves had founded had elders. Of these elders at least one was the messenger (Rev. 2:1, margin), ministering in the Word by preaching and teaching, whereas the others were laymen chosen from among the congregation to work with the pastor in the general oversight and government in the church. These elders as a group constitute the local church government answering to "governments" in 1 Cor. 12:28.

## *The Work of An Elder*

The pastor, who is also an elder, occupies an office greater than that of a lay-elder. The pastor by virtue of his office is the general leader and overseer of the assembly. He is presiding elder. The lay-elders share with him the piloting and governing of the assembly under his leadership. The work of the lay-elders is in particular need of clarification. The claim that they together with the pastor constitute the government in the assembly is based upon the various duties ascribed to them in the Epistles, and the practice of the apostolic churches.

After Paul called together the elders of the church of Ephesus (Acts 20:17), he told them that they were made overseers over the flock. They were to oversee, to inspect and to watch over the assembly. This care was not left to one individual as it is mostly done today. The invariable use of the plural in regard to this office must be convincing proof that the government of the assembly by a single individual is not the scriptural standard. Pertaining to this question, Ernest S. Williams writes in the Pentecostal Evangel: "It seems that in the early Church it was a little different from what we have today. Paul would go to a city and have a revival. Later on he would return to that church, set it in order and, with the endorsement of the church, set apart certain of their own congregation as elders to take the oversight of the work. Of these elders in the early church not all were preachers, for the Bible says, 'Count an elder worthy of all honor, especially those that labor in the word and doctrine.'"

It appears that the apostles founded only one church for each city. Cities in those days were not as a rule big. This policy produced large congregations and this would account for the necessity of a number of overseers from a practical viewpoint alone. A pastor alone simply could not do the work. Besides, by having overseers chosen from among the congregation, the pastor could through them keep his finger on the pulse of the congregation much better than if he were alone. We might well wonder whether we are not disregarding apostolic example and whether some of our seemingly insoluble problems are not caused by having so often several little struggling independently operated assemblies in one town instead of a single, strong and influential government.

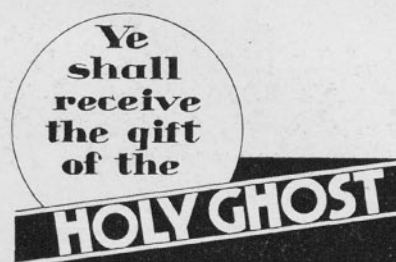
The elders were to rule. This is clearly a function of government. "Let the elders that rule well," etc., 1 Tim. 5:17. "Remember them which have the rule (to lead, to guide, to govern) over you, who have spoken unto you the word of God"; "Obey them that have the rule over you"; "Salute all them that have the rule over you." Heb. 13:7, 17, 24. Here too the plural is used in each case. Elders too are to anoint and pray for the sick (James 5:14), and this includes both classes of elders. There is the only ruling office specified by the apostles.

## *The Office from the Pastor's Point of Need*

Pastors are of course the spiritual pilots in and of the assemblies, but as the work grows, as responsibilities enlarge and duties multiply, the need will be felt, especially by the pastor, for assistance in, and distribution of, some of those delicate tasks. Many a pastor fails to keep up with all the demands upon his time and energies, so that the assembly is actually suffering, and his health going to ruin with the prospects of a premature end, because he does not have enough of the right kind of help. The healthy growth of many an assembly is retarded by failing to abide by the scriptural pattern of government which is God's provision for enabling the pastor to share some of his heavy responsibilities and burdens with capable and reliable brethren.

A pastor of a large assembly related how he travels about five hundred miles a week in pastoral visitation alone, and yet has not been able to see some of his members for five years. We simply fail to see the will of God in such things. Some of our most pressing problems would be easily solved by simple obedience to the principles of the Word of God. It should certainly be possible in a large assembly to find brethren who could share in the work and relieve the burdens.

This principle is also seen in the circumstances under which the first deacons were chosen. Acts 6:1-7. The apostles noticed that their work was increasing. When they saw that it tended to adversely affect their ministry, they took steps to distribute some of their work that they might give themselves "continually to prayer, and to the ministry of the Word." The answer to many a pastor's overworked body and mind is distribution of responsibilities. The body is not one member but many, and the message of the twelfth chapter of 1 Corinthians is the existence and distribution of ministries, not their centralization in one individual.





When an assembly reaches that stage where the pastor needs assistance, or where order and efficiency in the realm of government and administration require it, the office of an elder is the scriptural solution. The pastor needs counselors. He needs somebody from the assembly to give him a tactful word of caution, to assist him in exercising discipline, and even take his place when he is away. He needs suitable brethren for many discussions of confidential problems arising in an assembly but which will never be heard outside the council chamber. Many a pastor would not have made some of his mistakes if he had had brethren on whose integrity, wisdom and spiritual understanding he could rely with confidence.

### The Appointing of Elders

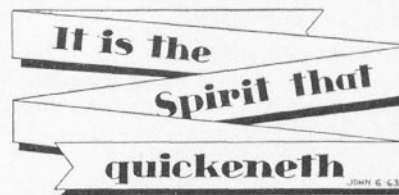
"For this cause left I thee in Crete, that though shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5.

Elders were regarded as a necessity in the mature assembly. Paul spoke of "things that are wanting" or "failing." In other words, the need for elders was manifest and felt before such elders were appointed. Efficiency and order demanded them. No attempt should be made to appoint elders in the full New Testament sense before there is any real need for them. Assemblies which are still in their adolescent period of growth are in most cases better off with the pastor alone. As the work grows, and the need is felt, the appointment of lay elders should be unhesitatingly but cautiously and prayerfully done, if any qualified men are available. It is doubtless a mistake to strain at attaining to an exact duplicate of the government used by the apostles without having first the duplicate of a corresponding need. To do so before the need warrants it is certainly not apostolic, neither will it be found satisfactory.

The length of the term for which an elder should serve the assembly in this capacity is not given in the word. We can readily see why no fixed limit has been provided for. Brethren whose average qualification rates the highest have to be chosen for this office and a comparatively frequent change would not only be impractical but injurious to the assembly. Elders, once their worth has been attested, should remain in office as long as possible up to a lifetime. Of course it is understood that when an elder ceases to meet with the qualifications for the office, he forfeits the same. But to think that new elders should be appointed each year just to give others a chance, only demonstrates the complete lack of understanding of the true nature and work of this office. It takes considerable time before an elder gets really acquainted with his work, and obtains a knowledge of the intimacies connected with it. His experience increases from year to year; his authority becomes more recognized; his official equilibrium becomes more steady; his insight into human nature broadens; his opinion of his pastor will be more accurate; his judgment will become sounder; his spirit will become softer; his heart more sympathetic and when after years have gone by, and he has heard many confessions; has had to deal with great problems; has learned to conceal secrets; has suffered from human fickleness and knows the assembly's weak-

est points. His accumulated experience, his broadened outlook, his clearer vision, and his own greater maturity, all of which are in part the product of time and the work of God in his own life, make him a constantly growing asset to the assembly and the pastor.

Elders are not to be chosen by the vote of the congregation but are appointed by the pastor or those elders already in office. If the assembly is the natural offspring of a mother assembly that has had the jurisdiction over it so far, it is only logical that in such a case the elders of the mother assembly make the young assembly's first appointment for elders when it reaches sufficient maturity and becomes independent. But wisdom may dictate to submit the choice of the elders to the assembly for ratification. It stands to reason that should the assembly



not concur in their judgment with those who make the appointments, nothing good would be accomplished. The word "ordain" used in Titus 1:5 is also translated "to place, or to set" and as used in Acts 14:23, it means "to designate by stretching out the hand."

The reason for the appointment of elders instead of their nomination and vote by the assembly is not difficult to see. It is an office with great responsibilities and unless really qualified brethren are appointed, the office would become a curse instead of a blessing. We have personally heard complaints about the eldership, but the cause lay not with the office but with the men. If the wrong person gets into this position, there will be no end of trouble. This in itself should be reason enough not to be hasty to build according to the New Testament pattern without having first the material on hand from which to do so. If unqualified brethren are appointed just for the sake of having the proper form of government, it will turn out to be worse than useless. When God told Moses "make all things according to the pattern" (Heb. 8:5), it included the specified quality of the material as much as the outward form. The scriptural form of church government at its best is only a means to an end, not an end in itself. If the true spiritual qualities that really make the office be missing, the most exact duplicate of the form of apostolic practice is nothing more than a shell without a kernel.

In view of the consideration of the office from the pastor's point of need, the institution of the office in an assembly may be found desirable even though the assembly is not very large. It helps to shield the pastor to some extent from those unreasonable men who are quick to resent and rebel against any necessary action by a single individual, especially when it affects them or any of their friends. It is evident that no definite time can be fixed when an assembly should institute the office, except when the need

for it is really felt. This will vary greatly in different assemblies, depending on the size of membership, its mentality, and racial temperament, national and educational background, the history of the assembly, prevailing conditions that may have to be dealt with and even the type of pastor in charge. The form of our local church government should be patterned according to the New Testament. But the time of doing it is determined by the local need when we can say with Paul that we must "set in order the things that are wanting."

### Rejected in the Spirit

The Jews expected the Messiah, and there they were right; but they expected Him in their own way, and there they stumbled and fell. While they looked for a mighty conqueror, another Alexander, to make them great, they overlooked the lowly Prince of Peace, who came to make them good; and at last they crucified Him as a base impostor. The Jewish disposition is in all by nature. Hence Christ is commonly rejected in the Spirit by Christians, as He was in the flesh by the Jews. We would have Him come to give us an idle rest, but He appears to teach us to deny ungodliness, and fight the good fight of faith; this we do not like.

Our nature wants to step at once into a throne; but He offers first to nail us to the tree, and to crucify our flesh with its affections and lusts; and from this we shrink as from the grave. We expect to be carried at once to the top of Mount Tabor, to see the unutterable glory; but He leads us to Gethsemane to watch and pray, or to Calvary to suffer and die with Him; here we recoil and do not choose to know Him.—John Fletcher.

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### WANTED A MAN OF PRAYER

It is said that a western rancher once asked the advice of another when trying to secure a pastor for his church, "How big a man do you want?" "Well," said the rancher, "we want a man who is big enough that when he is on his knees, he can reach unto heaven."

# Weeds

B. Harvey

It was late in the evening when I was called to the bedside of Farmer Hoames. He had had an accident.

I knew Farmer Hoames well, and I was aware of his weakness. In spite of his good intentions, he fell again and again a victim to his besetting sin—drink.

He was apparently sleeping when I entered the room and took my seat by the bed; but he soon opened his eyes and stared wildly round. Then in rambling talk cried, "It's the weeds, man! It's the weeds! I can't keep them down. The more I cut them the more they grow. It's the weeds, the weeds!" Then he relapsed into a heavy sleep.

His wife told me, when we had left the room, that he had been worrying about a field near the stream which he wanted to cultivate, and he could not get rid of the weeds. It was causing him much trouble and anxiety.

I saw him frequently during his recovery, and he was ashamed of himself, and annoyed that his intemperance that night had led to this accident. He was impatient and vexed over the enforced idleness. One day, in conversation, we got on to the subject of that field, and he explained how he had tried to clear the soil to grow a crop, but always the weeds overran it, and his labor was wasted.

"And the thorns sprang up and choked it," I said quietly. "Good seed, good ground, but ruined by the thorns, the weeds."

"Yes," he said; "that fits it exactly."

"Some of us are like that, eh?"

His face hardened as he said rather curtly, "Not too personal, please!"

"But that's just what I'm going to be," I said, with a smile; "why else should I come to see you?"

"Come in for a friendly chat, I should say."

"More than that. More than that."

His silence suggested submission, so I went on: "You are often at church, and your presence there shows that there is something good in you. It may be there is much more that is good than I know; but when you get with your friends you allow this temptation to master you. The weeds flourish and the good seed has no chance.

"Now," he said, interrupting me; "it's no use talking like that. I know quite well what I can do, and what I can't; but if sometimes drink gets the better of me, I can't help it."

"I see. You can't help it," I answered. "Of course, a man like you wouldn't allow himself to be made so foolish if you could help it."

"Well, what of it?"

"Just this. If you say honestly you can't help it, I will remind you of a verse in the Bible, 'With men it is impossible, but not with God; for with God all things are possible.'"

"How do you mean?"

"Why, if, instead of fighting against this temptation alone, you and God together faced it, don't you think there would be a very good chance of conquest?"

"When you put it like that, I should say not a chance, but a certainty."

"That's just the point. You profess to be a Christian. You worship in God's house; but it's only a profession, an outward show of what you know should be an inward fact. You have never taken God into your life, or given yourself wholly to Him."

"That's a big thing."

"It is, and you must face it in a big way. Go down to your field, plow deeper and often, and you'll conquer those weeds at last. So in your own life, let your faith get deeper. There are weeds in your life which you can't dig up; but lay them before the Cross, seek pardon, and Christ will root up those weeds and you will be free. 'We are more than conquerors through Him who loved us.'"

Some days later I met Farmer Hoames leading his team of horses across the meadow. There was a gleam of happiness on his face; and he paused as I drew near.

"I think I've got rid of the weeds," he said. "I mean in my own life. I know now that the Lord has changed my heart and enabled me to conquer. Now I'm going down to that field to get the weeds out for good."

He is a quiet and retiring man; but he is showing clearly among his friends, at home, and in the fields that he is a changed man, not in words, but by living daily in the spirit of his Master, Jesus Christ.

know what that smells like to the Lord? Burning hide and hoofs!

The world wants to hear what Christ has done for you, and not what you have done for Christ. The world knows about troubles and about trials, but what people are hungry to receive is the aroma of the burning incense, not to hear about the pain caused by your sacrifice to God.

We cannot please God unless we sacrifice. It is a sacrifice to pay tithes, but God does not ask us for our tenth because He wants to smell the odor of our sacrifice. God asks these things that He may fill our hearts with His goodness, with His praise, and with His glory, that we may have the fragrance of Christ falling upon our souls. We cannot please God unless we have the righteousness of Christ permeating everything we do. Any sacrifice that we make in our own name is a stink before God; but whatever we do in the name of Jesus Christ has an aroma that is pleasing to the nostrils of God.

The Psalmist said, "Let my prayer be set before Thee as incense." He knew the prayers of the natural man were permeated with self-esteem and self-seeking. Even the most spiritual of us are inclined to have so much of self in everything we do. But when we come with our sacrifice and say, "I want You to accept it in the name of Jesus, in the name of Him whom I love," it is then our prayers are answered and accepted. That is why we need this incense in our lives. Getting the glory and the fragrance of Christ's presence in our life is an incentive to further sacrifice. We need this fragrance in our soul or we shall fall by the wayside. If we do not have it, Christian service will become a burden instead of a privilege.

Keep this always in mind, if you stay as close to Christ as He wants you to stay, you will have so much unction and so much anointing that instead of being dry, your soul will be filled with the fragrance of Christ and it will be a joy for you to get up and testify or preach.

If there is fragrance and glory in any service it is because we as individuals have brought the fragrance of Christ to the service. If we lose the glory of God out of our soul, if we lose the fire on the altar of incense, it will not be long before we begin to "smell" the service and say, "There is no incense here." If we get backslidden in our hearts we think the whole world is backslidden.

At the brazen altar in the outer court we see the sacrifice for our sins. Thank God for that sacrifice of Calvary's Lamb. But realizing our sins have been fully atoned for, we can as priests enter within the veil to the golden altar, where the fragrant odor of Christ is a delight to God and to us. This surely is a place where we can worship God in Spirit and in truth. The pure incense of the presence of Christ and the blessed Holy Spirit are surely in marked contrast to the fleshly zeal and strange fire of carnal and unspiritual service.

A greater than Moses will graciously build within us a golden altar. He will supply the incense and the fire. He will add to our prayer life the holy incense of His own divine presence and power, and He will not fail to apply the true fire of the Holy Ghost.

## The Altar of Incense

(Continued from Page Two)

in to make a sacrifice they would not be taken up with the odor of their own sacrifice. God ordained that incense should be burned.

So it is in the hour in which you and I live. If you keep as close to God as He wants you to, you are going to find yourself close to the cross of Christ. However, God does not want us to look upon our own sacrifices and what it costs us to serve the

Lord. We are instructed to present our bodies to God as a living sacrifice. But this is to lead us on to the place where our testimony is, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Then everywhere we go we shall be to God "a sweet savor of Christ." 2 Cor. 2:15. Don't ever be guilty in your testimony of saying, "I have had to give up a lot to come this way. It has cost me something to be a Christian. I gave this up and I gave that up, and I am doing so much for the Lord." Do you

## Samson Slays a Lion

(Continued from Page Three)

God when He directs your steps, no one will see your lion either. Now isn't that grand? Let us say, "Amen!" The Lord knows, and so do you and I, that we all have lions, but He does not ask us to lead them around in a circus parade.

So Samson stands there, without a weapon or anyone to call upon, facing this great issue in his heart and life. He meets *his* lion and no one else's. Perhaps the same issue or question some of you are facing today in your desire for a deeper fellowship and richer possession. In the walk of the Spirit, let us remember the greatest problem (or enemy) is not, "Where will I get the next month's rent?" "How shall I make the next payments on the car?" Your greatest enemy or lion is nearer and far more intimate than that. God will force you into a place where you will stand alone in the dusty road of life, conscious of one fact, that none other than you yourself are causing the greatest difficulty. Stop placing the blame on everyone else and everything under the sun; you are your greatest enemy. I personally fear myself more than the devil. The devil is already conquered—but, are all the finer, subtle points of my strange personality conquered?

Then we read that the Spirit of the Lord came upon Samson and under the inspiration and power of that Spirit, he laid hold of the lion and rent it as though it were a kid, with a grace and power that startled even himself. For he well knew that he could not have done it. You will find that over and over again this truth is taught in both Old and New Testament, by Christ, and also by Paul, who elaborates on the teachings of Christ. The conflict is always a conflict between Spirit and flesh—not flesh and flesh. "The Spirit warreth against the flesh and the flesh against the Spirit." Does Christ not ask, "How can Satan cast out Satan?" Here is a rich field, dealing with methods and principles and a basic theme for Christian living. Flesh cannot kill flesh. Were it not so pathetic, it would be amusing to see in some assemblies, the flesh try to kill and overcome other flesh. All flesh, but of different types. I wish we might learn the lesson of letting God by the Spirit do what we so many times in the energy of religious flesh try so hard to do. God says, "Stand still and see the salvation of the Lord." So many times the Christian becomes over-anxious (in the standing still period) and then starts a salvation all his own. The self-reformation, by self-will and resolutions, makes a make-shift salvation which in turn comes clattering down over our heads. God does not want us to depend on any foreign powers of the human or natural man, lest we partake of them. He says, "Let me get hold of *you* and I can take care of the lion. I can roar through you and slay it." You see, when one uses any other method than God's way, the lion resurrects all the time. One may put up a stiff battle and fight and "the fur may fly," but after the battle the lion gets up again, shakes himself, and starts roaring. But don't miss the point—Samson did not stand off on the side of the road and look on; he was most wonderfully exercised and much occupied. He became clothed upon

with the Spirit and thus he was empowered. It took both—he became the instrument—a divine intervention.

What does Samson do with the slain lion? He pushes it off on the side of the road and goes on to Tinnath and the wife—this is his real business and he attends to it. What a very sensible and spiritual thing to do! But do not think that is the end of the story, or the one and only lion. This lion is representative. He stands for all the lions of the natural man. Most people have found there is a regular menagerie—enough for all the zoos in the country.

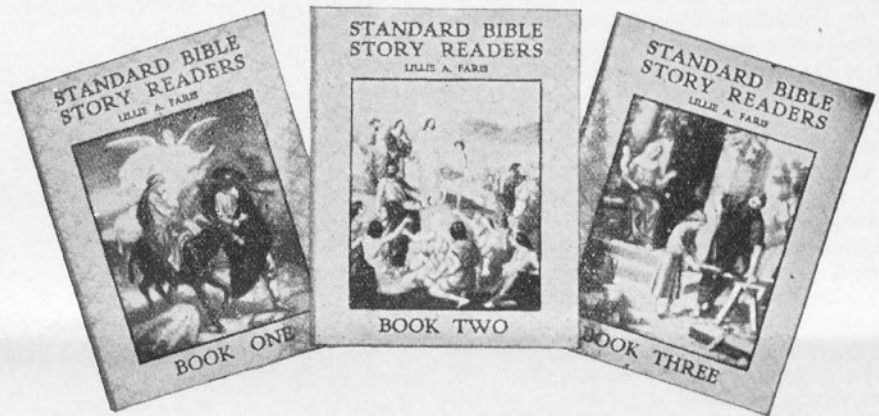
And now for a word of encouragement

—what happened to Samson's lion it *truth* and happens to *all* the other lion manifestations. Remember, that judicially, objectively, the whole old lion (tail, claws and all) is dead right now. The Scripture tells us so: Col. 2:20; 3:3; Gal. 2:20; 6:14; 5:24. This is true in experience as far as we by faith "reckon," "yield," "mortify" (count to be dead), "put off," "put away," "deny self," "abide," "walk in the Spirit," etc. We do not fight; we reckon. What a glorious and liberating truth! Paul found it and lived in the power of it—and I am sure he knew a lion when he met one. Gain the victory

(Continued on Page Twelve)

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### Samson Slays a Lion

(Continued from Page Eleven)

and go on. So many times I have told my students, "Never let the glory of the present victory so dazzle your eyes that you cannot see the conflict or battle just down the road." Just as sure as you slay one lion there will be its mate and all the little cubs. I know, as all of us do, there is a crisis in experience, when up to all the light we have, we say an eternal *No* to flesh and nature, and, as it were, slay the lion and really consent in our wills, to its death. God takes us at our word and proves us by letting us meet as many lions as He sees good to let out. So do we show our surrender to God and He clothes us with His Spirit and gains the victory. Let us remember what Samson did—he put the dead lion off the road and left it alone. Will you please try to remember to do that?

There are Christians who seem to know nothing about the lion or possession with Christ at all. They seem to park on salvation, the Baptism, healing or some wonderful experience, and stay put. They no doubt will land in heaven, for we are not doubting their salvation, but they are weak and have so little to offer that is vital and helpful. But if they once dared to really make a move toward their spiritual possessions I am sure they would discover a lion too—he is now taking a nap and not bothering them. Since they have no special conflict with the lion of greed, pride, or lust, they are deceived into thinking they are all finished and now ready for translation. But you see, the lion of flesh may be in the subtle, undreamed-of latent powers of the human heart, never yet given a chance to come out. Jeremiah gives a good description of the lion. Jeremiah 17:9, in the Hebrew, reads, "The heart is deceitful above all things and it is desperately sick." Some render it—*incurable*. A very good picture of the lion. Such people are often sweet and lovely but sort of useless and uninteresting.

Then we have a group of people who are very conscious of their possessions, of the wife at Timnath and the vineyards. They are in a continual, energetic struggle to possess these—in an eternal warfare, always in some kind of conflict, having a time of it with the world, the flesh and the devil. Their general theme, testimony, prayer and life, revolve about the one matter—the flesh and overcoming: "This is flesh;" "that is flesh;" "he is in the flesh," and "that was so of the flesh," etc. They have become so involved in the conflict, they forget the Spirit is to do the warring; they war and roar and take on in general, until, should you see them in the conflict, tumbling around on the floor "doing conflict" you could scarcely tell the lion from the person. The dust is thick and one hears groans and a desperate prayer for possessions. But I am sure Samson did not fight all day. There is an end to all things. He got through (and with grace) and so do we.

Often in assemblies, we find still another group. These have slain the lion and now see him in death. Their theme is death, death, DEATH. I am dead, you are dead, he is dead, we are dead. Yea! all are now

dead. The atmosphere is that of a graveyard or a morgue. I can't do this or the other, for I am dead. I must die, you must die, he must die. Please remember, that by and by dead things smell, and if you are not careful the whole atmosphere will tell it too. You see, they have discovered a phase of truth very real and true, but have developed a sort of complex in the matter and have failed to know the life and resurrection to follow. Truth is blanced and often there are different phases to even one truth.

But praise God, there is another group, and I trust we may all be found in it. They do as Samson did. When he pushed the lion off to the side of the road, instead of watching it, or commenting on it, or poking it, or feeling sorry for it, he went about his business, which was Timnath, and a wife.

I can almost hear him, "Even though I have met this lion along the way and slain him, my objective is my inheritance—Timnath and a wife—not this lion." He has awakened to a very vital and powerful truth. Always keep your objective before you and in correct perspective to all else in the landscape.

A man driving his car in traffic along the highway recently, suddenly discovered that all the traffic ahead of him was turning right into a dirt road. He thought, of course, there was a *detour* ahead and so followed the traffic. After driving for some miles he hailed a farmer and said, "Where does this detour end?" "Aw! this ain't no detour," replied the farmer. "You are following a funeral procession to a cemetery."

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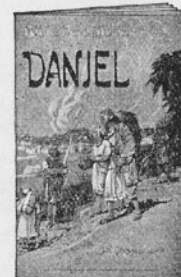
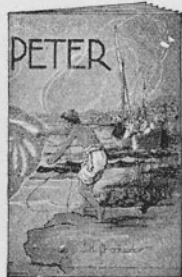
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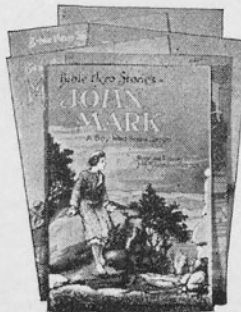
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Make your own application and draw your own conclusion. Where are you going? So many, although they do not know it, are really following some funeral procession to the cemetery. Just to think you are getting somewhere is not enough—you are, but where? Many are in the cemetery and parked there, for they never kept their objective before them.

Of course the rotting is a very necessary part of the process in preparing the carcass—it must be clean, dry, and merely suggest the lion. We slay the lion and leave him.

He is dead. Some do not seem to know or understand this truth—they are all at sea if the lion snorts or rolls its eyes in death. Can't you hear them? "Do you suppose I got the right kind of experience? I wonder if I am really saved? Was that the Baptism or some sort of emotional experience? Dear, dear, where am I anyway? What is this experience all about? Shall I tell anyone, or will they think I am backslidden? Yes, I am sure the lion wiggled his tail! Can he really be dead?" Yes, the lion is really dead. But if you fool around looking at

him and poking him to see how dead his is, you will surely lose out. RECKON and go on to Timnath. The lion likes all the attention and pity you can give him, and will hold you as long as you are willing to reason. Don't reason—just reckon!

Shall we ever learn this lesson? Let the penetrating rays of the sun do the work and the sun will dry out the carcass. Do not be so occupied with the process; the sun does that. There is a subtle danger in hanging around the thing—the pretty fur and fine form may arouse your sympathy and you will enter into a compromise and spoil the whole thing.

So Samson goes on and enters into his inheritance, his possessions—wife, vineyards, and Timnath. Now let us follow him as he makes a return trip to visit his old home. It is so in the life of the Christian. Walking along the dusty highway he becomes conscious of the past victories and he remembers the days of conflict and teaching. He is reviewing some of the precious lessons of faith which God taught him as he pressed on to Timnath. He thinks again of the love, mercy, patience, grace and faithfulness of God in dealing with him and his life. How wonderful is this adorable Lord as he goes over some of the lessons of reckoning, faith and identification—all so necessary to spiritual life and culture. Suddenly he comes to the very spot where one great battle took place—even the slaying of the lion. Yes, he is where he learned to stand still. He just had to, for there was no other way. How clearly now he sees he is not the lion—he is a new creature in Christ Jesus. He is not the old Adam he once thought he was, struggling to make him look and act like God's last Adam. No, he is a new man and he now reckons, has faith and counts and does not trust his feelings.

Suddenly he sees something along the side of the road, off near the brush—a dry, clean, weather-beaten carcass. Yes, that is all that is left of the lion—that strong, beautiful lion. No struggle, no stench, no lion! He finds but the suggestion of a lion. It is like the echo of a voice—but not the voice.

And as he looks at it he hears in the warm, sunny air the sound of bees, humming and buzzing as they pass and repass, going and coming. He is interested and notices that they come and go to and from the carcass. Down he gets upon his knees (an excellent place for discovery) and there, hidden in the depths of the carcass is honey—sweet, luscious honey. He tastes it and finds it is most refreshing.

Is this not true to type? It is the spiritual experience of those who go on, and on and on with God. Not only does one slay a lion and move on to Timnath but he also learns to gather honey from the conflict. Does the Word not say, "Nay, in all things, we are more than conquerors through him that loved us"? Praise God, that it true! He has become a partaker first, of the fruit. To slay the lion is to conquer, but to gather the honey from the dry carcass is to be more than conqueror. Hallelujah! But he does not enjoy it alone—the life of the truly spiritual Christian is not self-centered.

(Continued on Page Fourteen)



**"Sunshine Line" De Luxe Christmas Greetings**

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Springfield, Missouri

### Samson Slays a Lion

(Continued from Page Thirteen)

Out of the abundance of a life and heart (which for necessary delays often seems to be self-centered) there flow power and life and food for hungry hearts. He has some for his mother and father and friends. And when they ask him where he got it, he does not tell them. That is his secret with the Lord. The heart knows, and God knows and that is enough. There is a lovely spiritual truth suggested in the fact that there was plenty for the household. The secret of its power and source is in the heart of the one who is exercised and moved upon by God. Remember that in the miracle of turning the water into wine, the same truth is found. When the ruler of the feast had tasted the water that was made wine he knew not whence it was! But the servants which drew the water knew—I like that, for I believe it is a bit of revelation as to the source of spiritual ministry. It is only those who serve who know, and when you truly, or spiritually serve, you will also know.

"But what are the bees?" someone asks. I believe they are the secret desires and purposes of the Lord for one who is to slay a lion. They are the tokens of God, centered in the very thing that has caused you so much trouble, the thing over which you have gained the victory. He will make that very lion a place of witness—that out of it you may have fruitage. But remember, the bees never made any honey in the lion while he roared. It was too busy roaring. The bees of God's desire for fruitage never come in a carcass while the flesh is rotting. But when it is dry, clean, bleached and weather-beaten, He says, "Now, bees, you may go in."

Are you discouraged today? Are you saying, "It doesn't seem as if I shall ever get any honey out of this lion?" Let me tell you something: Every one of you has reached into the carcass of some lion and taken out of it *some* sweet, I am sure. And as we move on with God He will make it

still more possible. So many times in the lives of Christians (and especially workers) there is a lack of real spiritual ministry and *food* because the dear souls have no message. They have an experience but no message that is vital, fruit-bearing and helpful—no honey. They cannot wait and pay the price of rotting and dying. They think it is too self-centered and not active enough. So not only do they miss much but their ministry is hampered or light because they have not learned this precious, costly truth. So many are trying to gather honey when the lion is roaring or when they are slaying it. Or being over-anxious to teach and preach, they reach in their hands, only to find the lion is rotting and there are no bees, and of course no honey. The carcass becomes even weather-beaten. I like that so much—it is so true.

Trust God to make every lion the nesting place for His bees, and with *joy* (a secret and sacred joy) you will reach in and gather the honey. God is with you for this very thing—trust Him and sing!—From *Fruit of the Land*, a new book by Brother J. W. Follette, obtainable from him at his home address, New Paltz, N. Y. Price 35 cents.

### Education

We once thought that if we were in condition to found good schools and to bring the boys and girls under the influence of good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is that education with reference to this point is a total failure. Men do not act according to their best knowledge, but they do the things they love to do. It matters not how high we may educate the understanding, a man can, in spite of it, be a slave to his passions. While education of the intellect may cause its possessor to beware of the grosser sins, it may at the same time be only a means of making the man more cunning.—Dean Butler, *University of Chicago*.

### A New Book of Poems . . .

## Shafts of Sunlight and Songs of Shadows

By J. Narver Gortner

From the standpoint of workmanship this new book is a beauty. Bound in chocolate-brown cloth cover with titles printed in gold, it is an attractive addition to any bookshelf. There are nine full-size enamel pages scattered through the book, one being a picture of the author and eight artistic pictures showing the handiwork of God in nature. They include mountain and lake scenes, the big redwoods, waterfalls, and the resting place of the unknown soldiers, etc.



The true value of the book, however, goes further than workmanship in paper and ink. The spiritual value of meaningful truths undergirding numerous poems printed on the 113 pages of the book cannot be estimated. There are messages in verse, and poems written in memory of or in dedication to well-known saints including J. W. Welch, Pastor and Mrs. R. J. Craig, Leslie Tonander, J. R. Young, Sister Campbell, and others.

The author of this book and his life of faithful ministry are so well known that they are a guarantee of the true value of the book. Brother Gortner is one of the Executives of the General Council. **Price \$1.25.**

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## Soul Stirring Books

FOR CHILDREN

WE KILLED A BEAR! ..... Each 50c

By Paul Hutchens

Here is a story that will keep any boy curled up in his chair; for the members of the Sugar Creek Gang are real boys, who find plenty of excitement in the woods, fields and swamps of their own neighborhood.

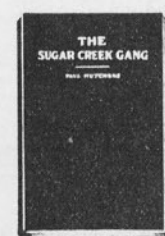
These boys have character; they do not hesitate to show newcomers that they will stand firm for what they believe. And their loyalty to each other will make other boys proud to have lived for a while with the Sugar Creek Gang.



THE SUGAR CREEK GANG ..... Each 50c

By Paul Hutchens

As a story for boys of 10 to 14 years, we believe this book is in a class all by itself.



It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals, Dragonfly, Poetry, Little Jim and Circus. It was no wonder that Bill called that week the most exciting one of his life. The boys found a mysterious

map hidden in a hollow tree; they discovered where the treasure was buried; and they caught—but you'll want to read the story yourself to find out.

Every boy will enjoy reading this story. He will never forget it, and it will do him a world of good.

Girls who like excitement will enjoy the story just as much as boys will—and that's saying a lot. Parents will appreciate the wholesome, Christian atmosphere of the story. Beautifully Bound.

FURTHER ADVENTURES OF THE SUGAR CREEK GANG ..... Each 50c

By Paul Hutchens

Those who have read of the earlier adventures of the Sugar Creek Gang won't want to miss this third book in the series; and those who haven't will want to get acquainted with these boys right away, for the Sugar Creek Gang have a way of running into exciting experiences. And they always find a way to meet their unexpected problems; for six bright minds can think farther than one alone. And, besides, when they are in difficulty they do not hesitate to ask for the guidance of their heavenly Father who knows all things.

You'll like every one of the six boys, perhaps each one for a different reason. And you'll find old Mr. Paddler one of the kindest men you've ever met—a man who plans surprises for the boys, even though he is old and wrinkled and has a big white beard like a bib covering his chest.

With no additional cost books will upon request be wrapped in Christmas paper, with a card bearing the giver's name enclosed.



Gospel Publishing House, Springfield, Missouri

*The Danger of Criticism*

While in Pittsburgh listening to a fellow-minister giving an address, God spoke to me about sitting in the seat of the critic, and I went down to the basement to the coal-bin, and prayed for God to take that thing out of my heart, and put in prayer instead. God blessed my heart greatly as I confessed my criticism.

I came up and didn't notice the coal-black on my hands. The minister said, "Will you come up, Brother Rader, and lead us in singing the hymn?" I came up, and had to use my black fist. Then I had to tell them why they were black.

When the service was over and the man whom I had criticized went home with us, I found out that he had been a missionary in China, for lo! these many years, and had come home broken down in nerves.

When he got through talking about how Jesus had worked with him, a lady said, "Do you know, Mr. Rader he is the most wonderful preacher we had in China? Did you notice his little woman ways? Well, they are not woman ways, but he is a real Chinese orator, and has lived with them, and so gotten their ways that he talks exactly like them."

He wore a queue, and also Chinese clothing; and when he preached to the Chinese they would say, "He is a Chinaman." "No, he isn't." "Yes, he is." If they had taken a vote, the majority of them would have said, "He is a Chinaman." He had become a Chinese for the Chinese and for Jesus' sake.

Now he is back in America, going at things in the Chinese way, and I, poor fellow, sat there and criticized a man who had given his very life and vitality, poured it out for Jesus, away from all home ties. I sat with one corner of my lip curled up.

God cannot bless critics. Criticism kills the Holy Spirit's presence and ruins the blessing in your heart. I have never seen a person sitting in the seat of the critic yet that found any blessing.

You ought not to sit back and expect the preacher alone to pray and take hold of the meeting. It is your business; it is your meeting; it is your Jesus. You ought to be interested in your own city, for your loved ones and your friends.

Pride makes one a critic and gives us our temper. You scorn because you are proud of yourself, thinking you know it all, and how it ought to be done. Ask yourself this: "Of what have I been taking inspiration? What has had its influence on my life? What is stimulating my ambitions? Whatever it is has come out. I sacrifice it, Jesus, to you. It may have been luscious and delightful, but it has to go; it has colored everything of my life. I do not know what it is, but You know, dear Lord Jesus. Speak to me about it."

*Filled With the Spirit*

On December 26, 1899, at the funeral of D. L. Moody, Dr. Scofield said, "Moody was baptized with the Spirit and knew that he was. It was to him as definite an experi-

ence as was his conversion." Moody himself said, "The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point that I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to this world at all. Right there, on the street, the fire of God seemed to come upon me so wonderfully that I asked God to stay His hand. I was filled with a sense of God's goodness, and I felt as though I could take the whole world to my heart. This happened years after I was converted."

Charles G. Finney says of his own experience, "As I turned and was to take a seat by the fire, I received the mighty Baptism of the Holy Spirit. The Holy Ghost

descended upon me in a manner that seemed to go through me, body and soul. I could feel the impressions like a wave of electricity going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. I wept aloud with joy and love; and I do not know, but I should say I literally bellowed the unutterable gushings of my heart."

In his writings, Charles G. Finney says, "He who neglects to obey the command to be filled with the Spirit, is as guilty of breaking the command of God, as he who steals, or curses, or commits adultery. His guilt is as great as the authority of God is great, who commands us to be filled. His guilt is equivalent to all the good he might do if he were filled with the Spirit." Have you received the Holy Ghost since you believed?

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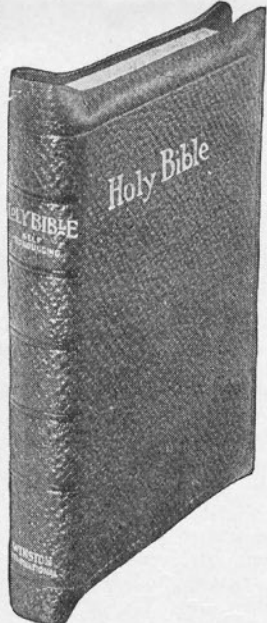
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**TAKE** heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

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# THE SUNDAY SCHOOL LESSON

## The Sin of Lying

Lesson for November 10. Lesson Text: Acts 4:32 to 5:11

Satan, the ever vigilant adversary of Christ and His church, stirred up the priests and Sadducees to bring about the first persecution of the church. However, this attack from *without the church*, was not nearly so serious as his attempt to ruin the church from within, by leading Ananias and Sapphira, members of that church to bring lying and hypocrisy into the holy body of Christ.

THE OCCASION OF THE SIN. Acts 4:32-37.

*The Community of goods.* Moved by the loving Spirit of their Lord, the members of the first church sold their possessions and brought the money to the church where it was placed in a common fund from which every member was supplied according to his need. Communists and Socialists use this scripture as a proof of the rightness of their methods. But there is a world of difference between Socialism or Communism, and Christian brotherly love! The community of goods in the early church was: (1) Voluntary and *not* obligatory. The people were not *forced* to sell their property or contribute their money to the common fund. (2) Confined to believers in Jerusalem. (3) Temporary and not permanent. It was undoubtedly made necessary due to the fact that many of the Jews, in becoming Christians, were driven from their houses, stripped of their possessions, and dismissed from their employments. (4) Limited to members of the church, and did not include the outside world.

*The example of Barnabas.* Among those who contributed to the common fund was one Barnabas, a native of Cyprus, a country noted for its self-indulgent luxury and sensuality, but who nevertheless sold his property (and he was evidently a man of considerable wealth!), and publicly laid the money derived therefrom at the feet of the apostles.

THE NATURE OF THE SIN. Acts 5:1-2.

"But a certain man named Ananias"—Luke sets in contrast the work of the Spirit in Barnabas and the work of the devil in the hearts of Ananias and Sapphira—"with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." What was there sinful about this act? Were they not to be commended for their giving? Their action revealed—

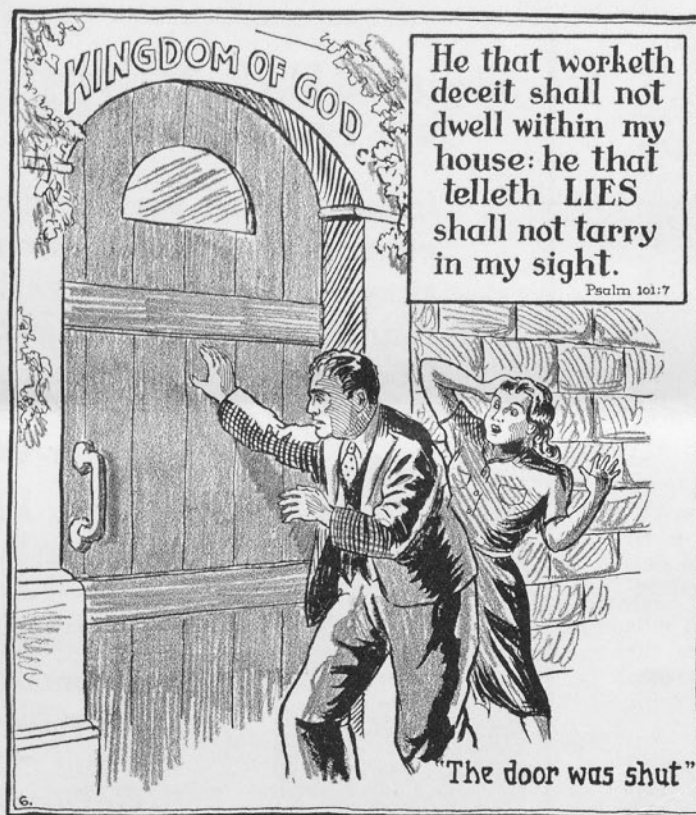
*Covetousness.* Paul tells us (1 Tim. 6:10) that the love of money is the root of all evil." Ananias and his wife were doubtless inspired by the good example set by Barnabas; but when they held in their hands the money received for the property sold, they did not have the heart to part with all of it. Then they decided to keep part of the money and pretend they had given all. So covetousness was the beginning of their end! "Take heed and beware of covetousness," said Jesus (Luke 12:15); and we do well to take his advice. Covetousness has caused robberies and murders, started wars, sapped the spiritual life of many a preacher and saint of God. Let us pray with David, "Incline my heart unto thy testimonies and not unto covetousness." Psalm 119:36.

*Inordinate desire for praise.* The consecration of Barnabas probably elicited praise and admiration from the church. Ananias and Sapphira thirsted for similar recognition, so much so that they re-

sorted to deception to obtain it. So it always is. Love of praise is deadly! It has meant the spiritual ruin of many. Let us take heed to the message of Jesus in Matt. 6:1-6! May our attitude toward the praise of men be that expressed in the words of the familiar poem—

"Dead to the world and all its applause,  
To all of the customs, fashions, laws  
Of those that hate the humbling Cross,  
So dead that no desire may rise  
To appear good or great or wise  
In any but my Saviour's eyes."

*Desire for gain without effort.* Not only did the erring couple desire praise. They wanted to appear as spiritual and generous in their giving as Barnabas. But they were unwilling to pay the price of a similar consecration. A school boy may



be able to get a high mark in an examination by cheating; but a Christian can never be truly spiritual without paying the price of rugged consecration to Christ. Glory comes after sacrifice. Power comes after purity and prayer. Life with Christ comes after crucifixion with Christ!

*Hypocrisy.* To attempt to appear good without being good is hypocrisy. The word "hypocrite" comes from a Greek word meaning "an actor." Ananias and his wife acted a part. When they brought part of their money and laid it at the disciples' feet they wished to give the impression that the were, like Barnabas, giving their all. But "the hope of the hypocrite shall perish (Job 8:13);" sooner or later he will be found out!

THE EXPOSURE OF THE SIN. Acts 5:3, 4, 7, 8.

"Be sure your sin will find you out"—of this truth, Ananias was fatally forgetful. Even as Ananias laid his gift at the feet of the apostles, Peter by a revelation from the Spirit was aware of what Ananias had done. Peter's words reveal—(1) The source of the sin. "Ananias, why hath Satan filled thine heart?" Sin begins when Satan's whisperings enter the heart. See Luke 22:3, 31.

Yet the Christian retains the right to choose as to which shall have access to his heart. Had Ananias resisted the devil he would have fled from Him. Eph. 4:27; James 4:7. (2) The seriousness of the sin. Ananias was not "overtaken in a fault (Gal. 6:1)," nor did he sin through weakness of the moment. Instead he deliberately planned to deceive. He was not compelled to sell his land (v. 4); neither did he have to give any or all of the money to the church after he sold it. His sin was premeditated, voluntary, and without excuse. (3) The One sinned against. "Thou hast not lied unto men, but unto God." Ananias thought he could deceive the church but forgot that He could not deceive the Holy Spirit "who searcheth all things (1 Cor. 2:10)," and who had been sent by Christ to guide and protect the church!

THE CONSEQUENCES OF THE SIN. Acts 5:5, 6, 10, 11, 13.

*Death to Ananias and Sapphira.* "And Ananias hearing these words fell down and gave up the ghost." Three hours later his wife, who was ignorant of her husband's death, entered the church, was questioned by Peter, lied in answer to his questions, fell down dead, and was carried out and buried by her husband. Why was God's judgment upon this couple so severe? (1) To once and for all show His attitude toward hypocrisy and lying. (2) To preserve the purity of the first church.

*Fear upon the church.* The sin and death of Ananias and his wife worked together for good to the church. It put a holy fear upon the believers and impressed upon them the necessity of living holy lives.

*Fear upon unbelievers.* "And of the rest durst no man join himself to them." Those who might have been tempted to join the church from impure motives dared not to do so. They did not wish to take the risk of being struck dead!

SUGGESTIVE QUESTIONS

1. Ananias acted a lie. Since an acted lie is, of necessity premeditated, is it not worse than a spoken lie which may be uttered through momentary weakness? How may it be possible for a Christian to act a lie?

2. There are many forms of lying. What about exaggeration? What about telling "polite lies," for example, Mrs. Brown says, "Oh, Mrs. White, I am so glad to see you," when down in her heart she is saying, "I wish that old busybody would stay at home"?

3. What about telling a "white lie" in order to shield another from suffering or punishment?

4. What about flattery, half-truths, evasions, double meanings?

5. Since we are told that by our words we shall justified or condemned (Matt. 12:34-37), can we be too careful in our speech?—J. Bashford Bishop.

### A LIAR'S PUNISHMENT

In the country of Siam, a kingdom of Asia, a liar is punished, according to law, by having his mouth sewed up. But it is not the mouth that needs to be sewed up; it is the heart that needs to be changed for "out of the abundance of the heart the mouth speaketh." There is only one thing that will change the heart—the blood of Jesus Christ. Unless this remedy is applied to the heart "all liars" and "whosoever loveth and maketh a lie" "shall have their part in the lake which burneth with fire and brimstone."

"We are members one of another"; and assuredly by everything we do, every word we speak, we make the lives of those around us better or worse, more happy or more miserable.—Creighton.



# THE DYING WORLD AND THE LIVING WORD

## JEWISH INTOLERANCE

The Jews, victims of cruel intolerance at present, nevertheless are sometimes intolerant themselves when the opportunity comes. According to *Dawn*, in the all-Jewish city of Tel Aviv no Christian witness is tolerated.

## A DAY OF PRAYER FOR THE NATION

As the events that are happening in the world today with lightning-like rapidity are becoming increasingly serious, Christians are feeling the need for united prayer for our nation. A large attractive poster, printed in three colors, announcing a day of prayer for Sunday, November 17, may be obtained free from the Great Commission Prayer League, 808 N. LaSalle St., Chicago. Please include return postage with requests for the poster.

## OUR BLESSED HOPE

As the world grows darker and men's hearts grow heavier, the "blessed hope" grows brighter and brighter. We know that Jesus is coming to reign in peace and righteousness over all the earth. Comments an English writer in *Guardian*: "Those who do possess this hope of divine intervention are the only happy people in the world today, because they see beyond its immediate turmoil the glory of the kingdom we may expect Christ so soon to set up."

## LIFT UP YOUR HEADS!

Writes Dr. L. S. Bauman in *Sunday School Times*: "The eye of faith pierces the darkest cloud, and sees just above it the Conqueror of death and the Destroyer of oppressors! His great white charger is champing at his bits! The foot of the Lord of glory is in the stirrup! 'The beasts of the earth' may bring death, but their reign shall be exceeding short! 'The Lord will be the hope of His people.' Joel 3:16. As for the 'beasts,' of our Lord it is said: 'Thou shalt break them with a rod of iron... shalt dash them in pieces like a potter's vessel.' Psalm 2:9."

## CHINA'S OPEN DOOR

While other doors close to gospel missionaries, China's door remains open. Although war conditions threaten coastal areas, far inland a great new mission field has developed. Since the spring of 1938, seventy-seven Chinese universities have been moved one to two thousand miles beyond the reach of Japanese guns, says *Time*. So education in China goes on. In fact, China today has the largest college enrollment in its history. Since 1938, nearly fifty million Chinese have been taught to read and write. The movement of multitudes inland has brought to the former wilderness of western China new farming methods, medical facilities, reading and writing, and has brought to gospel missionaries a wonderful opportunity and a challenge to greater efforts for Christ in that region.

## "LOCUST" PLANES

Under a photo in a recent British daily which showed cartridge belts being loaded into the rear gun-turret of an airplane, were the words, "Putting the sting in their tails." Commenting upon this, *Redemption Tidings* points to Revelation 9 where, speaking of the "locusts" that ascend from the bottomless pit during the Great Tribulation, God says, "There were stings in their tails." v. 10. It further draws attention to verses 9, 17, and 19 where the locusts are said to be made of iron, to have wings, to make a sound as of many chariots, and to have smoke and fire issuing from the front and rear. This description fits many modern fighting planes, most of which have front and rear gun turrets. Does this highly symbolic passage of Scripture refer to planes? We cannot say, but the parallel is striking.

## ALASKA FOR REFUGEES

A bill to open Alaska to European refugees is going forward at Washington, reports *Jewish Chronicle*. The measure would promote permanent settlement of immigrants and needy Americans as well.

## ITALIANS WHO HATE ANTI-SEMITISM

The National Italian-American Civic League, meeting recently at Madison, Wisconsin, unanimously adopted a resolution condemning "abusive and false propaganda" and "artificially inspired race hatred," reports *Jewish Chronicle*. It denounces propaganda leveled against citizens of the Jewish faith in America, and pledges the League to combat these forces with all the means at its disposal. Anti-Semitism should have no place in America or in the life of any Christian.

## BACK TO THE MIDDLE AGES

For the first time since the Middle Ages, Jews are to be enclosed in a walled ghetto, reports *Prophecy Monthly*. A new Nazi edict envisages such a ghetto for the Jews of Warsaw—one more burden for suffering Jewry. Says Dr. Zeidman, President of the Hebrew Christian Alliance of America: "It would take a man with the descriptive power of Jeremiah to write a new book of Lamentations describing the misery, the poverty, the woes and complete desperation of Jewry in Europe." Yet the Jews show little sign of understanding what a time of trouble yet awaits them and the whole world. See Jer. 30; Rev. 3:10.

## A GOD-FEARING GOVERNOR

Governor Sam Houston Jones, the new governor of Louisiana, is a man of prayer and genuine Christian conviction, reports *King's Business*. He echoes the sentiment of the Founding Fathers: "God governs in the affairs of men." He has said:

"Nothing great was ever achieved in the history of the world without the help of God. The Declaration of Independence and the Constitution of the U. S. have been preserved because God and the thought of God dominated those who penned these two immortal documents. The Treaty of Versailles, without thought or mention of God, has scrambled the nations of Europe and pitted man against his brother in a bitter war. . . .

"You can't be Christian and not a good citizen. . . . As Christian leaders you must also be defenders of the principles upon which the government is built. Godless doctrines must not be allowed to creep into our schools or seats of government. The hatreds of Communism, Fascism, and Nazism are not for peace-loving, God-fearing Americans."

## WAR TOLLS

Says *Alliance Weekly*: "Probably not far short of three millions of Chinese and Japanese have been slain in the three years of unremitting strife between those nations. The numbers of dead in Europe are not revealed, and are probably not fully known. Upwards of two hundred thousands of Russians and Finns fell in the brief struggle in Finland. On the soil of Norway, Holland, Belgium, France, and Britain a multitude have died, while African lands are again being fertilized with blood. The extent of the slaughter begins to resemble that of the day of the Lord's controversy with the nations. Jer. 25:31. Of that coming time it is said that 'the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground.' There is every indication that we are in the closing hours of the age. 'What manner of persons ought ye to be in all holy conversation and godliness?' 2 Peter 3:11.

## CHINESE AND CRIME

Out of about 3,000 Chinese boys and girls in the New York area, says *The United Presbyterian*, there have been only two cases of juvenile delinquency in the past eight years. Chinese delinquency is the rarest in proportion to population among all racial groups. Chinese teachers were asked the reason. They quoted a precept of Confucius in reply: "The misconduct of the child is the fault of the parent." Every parent in America should read this! Read also Prov. 22:6.

## WHY THE JEWS LIVE

Hitler would like to destroy every Jew. *Das Schwarze Korps*, the official Gestapo paper, refers to the Jews as "scum" saying: "Germany's and Italy's victory will secure space far away from European labor and culture where the scum of humanity may try to lead a life of its own toil or die a death it earned." But the Jews will live on. Hitler is not their first enemy, though he is one of the deadliest. For centuries they have been persecuted, first in one land then in another. Against no other race have there been such long-continued, unremitting attempts at extermination. What is the secret of their survival? God has said: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. Israel lives, and always will live, because God keeps His Word.

## THE MISSIONARY OUTLOOK

At present German, Norwegian, Danish, Dutch, and other missionaries all are cut off from their homelands. Says *Time*: "In World War I, only German missions were cut off completely from home bases. Other Protestants then raised more than two million dollars to keep the missions going. Today's problem is far larger. And beyond the need for immediate aid, U. S. churchmen face the prospect that an Axis victory would halt missionary work in colonies Germany may then dominate. Hitler believes in short shrift for missionaries. Said he in *Mein Kampf*: 'Mission education in Africa is based on the absurd notion of making lawyers out of half apes.' The outlook demands much prayer and sacrificial giving among us, giving on behalf of the Pentecostal missionaries from these German-dominated countries. So far our Foreign Missions Department have sent \$2,600 to these orphaned missionaries, but the need for additional help will doubtless become greater and more urgent as the situation becomes more fully known.

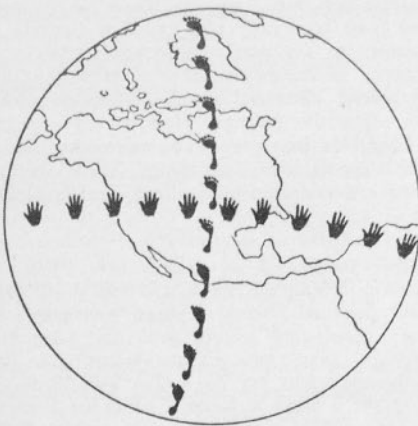
## BOMBED

John Carter, the Editor of *Redemption Tidings*, the official organ of the Assemblies of God in Great Britain, writes in the issue of Sept. 20: "This issue has been produced under difficulties owing to the Editor and his workers being suddenly precipitated into the front line of the war. It happened on Wednesday, September 11th, at 4:15. Squadrons of enemy planes had passed overhead and were returning when they encountered our fighters. A terrible battle ensued in the air immediately over the editorial office. In the cellar were the Editor, his wife, daughter, and newly born babe, together with the Bookroom attendant. The bombs fell in quick succession—one! two! three! Parents' bodies bent over the sleeping babe to protect the little life. Surely the house had crashed above us—but no! One bomb had demolished the house three doors away, breaking our windows and injuring part of our house, and strewing wreckage in the garden; another had fallen in the garden opposite, wrecking the house and breaking most of the windows in the street; the third (a time bomb) fell at the top of the road rendering the vicinity dangerous. Thank God, no lives were lost.

"Another providential escape was experienced a few nights before, when an incendiary bomb fell at the Editor's front gate. Thank God, it missed the house. Another fell at the same time two doors away, and yet another across the street, but did no harm.

"Surely the guardian angels were not far away."

## HANDS AND FEET AROUND THE WORLD



As we consider the thought, "Hands and feet around the world," we think of our four hundred faithful missionaries who have stepped out from homes, have bade farewell to loved ones, and are now located around the world occupying thirty-eight distinct mission fields. Just what do their hands find to do in these far-away lands among strange people?

From early morning till late at night these four hundred pairs of hands and feet are busy with the varied duties which the missionaries have in taking the gospel into all the world. Most of them are up at an early hour in the morning to have a prayer service with their workers and the native Christians before the day's work be-

gins. Then follows a full day: Native evangelists must be directed in their activities; village and chapel services are planned and conducted, and not one of the sick and discouraged who come for aid is ever turned away no matter how busy the missionary may be.

Bible Schools and class work require a large portion of a missionary's time, but surely it is time well spent when we consider that a well-trained native ministry is our highest hope of really evangelizing the world. Where orphanages are established there need be no question about what occupies the missionaries' time when there are numbers of small boys and girls to care for, teach and train.

We should be proud of our army of valiant warriors of the Cross as they labor on for the King of kings in the face of grave danger. Even though evacuation has been advised by the authorities in some places, our missionaries feel that now is the time they are most needed on their fields and have chosen to remain to continue preaching the gospel to hearts that are open toward the message and to stand by and comfort the Christians. In foreign lands alone we have affiliated with our mission work approximately 60,000 believers—our brothers and sisters in Christ. Around the world we must join hands and hearts with them in prayer and Christian fellowship.

This year our missionaries need our remembrance more than ever before. We are hoping to be able to add a little to each missionary's check this month as a Christmas gift, to cheer them in far-away lands and to assist them in providing a little Christmas joy for their native Christians. This will be possible if every Sunday School will take a special offering for the missionaries and send it designated "For the CHRISTMAS MIS-

SIONARY FUND" to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

## FROM DEATH TO LIFE

For many years Sir Robert Matheson was Registrar-General for Ireland. While a young man he was traveling through Scotland with his father. He had to change trains at a certain station, and there was a delay. In the hour that he had to wait, the young man walked into a graveyard to pass away the time. He was led by curiosity to remove some weeds from a tombstone and (could he believe it?) he read the astounding words: "Here lies the body of Robert Matheson." His very own name! A dead namesake!

The thought came to him that a day would come when he would be in his grave. From the Scottish graveyard he sent up a cry to God for salvation, and God heard him. From that day forth, like Saul of Tarsus, he was determined to know nothing among men save Jesus Christ and Him crucified. From the day of his conversion he never passed a tombstone without pausing to seek from it the old solace of that saving memory. He always remembered the words of Scripture, "There is but a step between me and death."

## PAID IN POSTAGE

During the fiscal year ending July 31, 1940, the Gospel Publishing House paid out for postage the amazing sum of \$42,167.01.

## REPORTS FROM THE REAPERS

**BIG STONE GAP, VA.**—The Lord has blessed in a wonderful 3½-weeks revival here. Fourteen were saved, one was filled with the Spirit, and 12 were baptized in water. Edna Koonce and Pansy Sample, St. Louis, Mo., were the evangelists. Their ministry in song and word was greatly appreciated by all.—Andell L. Todd, Pastor.

**MERIDIAN, MISS.**—We have enjoyed a very successful 4-weeks revival at the East End Assembly, Evangelist Al Ragsdale, North Little Rock, Ark., in charge. A great number sought God at the altar, some 35 or 40 were gloriously saved; 15 received the Baptism in the Holy Ghost; 25 followed the Lord in water baptism; and 20 united with the church. The Sunday School attendance broke all previous records, there being 351 present last Sunday. The revival closed with an overflow crowd and many seekers at the altar.—P. F. Ramsey, Pastor.

**FLAGSTAFF, ARIZ.**—We had from April to September four evangelists and two Bible teachers. They were all elderly men and old-time gospel preachers, and the ministry of every one proved to be a blessing. During the fifth revival, conducted by Wm. Anderson of Phoenix, several were saved and 8 received the Holy Ghost Baptism. Our Sunday School is growing steadily. Remember this pioneer field in your prayers.—Oren O. Paris, Pastor.

**BLACK DIAMOND, OHIO**—We just closed a 2-weeks meeting at the Black Diamond Mission, 8 miles from Cambridge, in the mining district. Several claimed salvation and one received the Baptism with the Holy Ghost according to Acts 2:4. The saints were encouraged and determined to line up with the Word of God. Chas. Wood, Fairmont, W. Va., brought the messages under the anointing of the Holy Ghost. Much prayer and great conviction were upon the people.—Clinton J. Wilson, Pastor, 524 Steubenville Ave., Cambridge, Ohio.

**TAHOKA, TEXAS**—A 3-weeks revival has been conducted here by Evangelists Fredonia Amerman and Myrtle Wolford, from Oklahoma. Eighteen were saved, and 8 were baptized with the Holy Ghost. Two were saved and one was filled the last night of the meeting. A man 75 years old was brought to the altar in a wheel chair by his wife, and he gave his heart to the Lord. Our Sunday School attendance almost doubled and the church was wonderfully built up. The town was stirred, and our church could not accommodate the crowds.—Mr. and Mrs. Elmer Adams, Pastors.

**WEST EMINENCE, MO.**—We have just closed a most successful revival, with Evangelist and Mrs. L. A. Hebbeler, of Bakersfield. Every department of the church was greatly built up, our Sunday School reaching the record attendance of 103. Our brother's preaching was very inspiring as he preached night after night under the anointing of the Holy Ghost. Fifteen people were saved, 3 baptized with the Holy Ghost, also 6 followed the Lord in water baptism. Sister Hebbeler's songs were very inspiring and her singing was enjoyed by both saint and sinner. We feel that our church and Sunday School are progressing toward greater things in God.—C. H. Aslinger, Pastor.

**BLYTHEVILLE, ARK.**—For 3 weeks in August our assembly had a wonderful revival with Evangelist Hildreth Ethridge, Caldwell, Kansas, in charge. Over 30 were saved, 17 were baptized in water, and 25 joined the church. Through the anointed ministry of Sister Ethridge the church received a real refreshing from the presence of the Lord. Our Sunday School attendance has greatly increased with the addition of 12 new Sunday School rooms. Our record attendance is 353. Our C. A. class has a large attendance each Sunday. The young people conduct services each Sunday afternoon at the county jail and each Wednesday night at the county work farm and old folk's home. They also have complete charge of the Tuesday night services.—S. A. Merrill, Pastor.

**NASHVILLE, TENN.**—We have just closed one of the best revivals we have had since our church was started two years ago. George Hayes, Houston, Texas, was our evangelist. He is a fearless, tireless preacher and a staunch believer in the power of the Word of God. He uses more scripture in his preaching than any other preached I have ever heard. If Hitler and Mussolini die, Brother Hayes will still have a message for he preaches nothing but the pure unadulterated Word of God that will stand when all earthly things have been swept into oblivion.—J. B. McIntosh, Pastor.

**HOPE, ARK.**—September 22 we reached the high peak of 751 in the Sunday School at Hope Gospel Tabernacle. This was 250 above our previous high record of 501 on last Christmas eve.

We have practically completed a new, 50x82 foot, two-story, brick-stucco combination Sunday School building, so arranged that all departments, seven in number, have their own assembly hall and opening exercises. When we remodel the main auditorium, which we expect to do this Council year, we shall be able to care for 1,000 in Sunday School, departmentally. The entire building is 50x182 feet.

Despite an unusual amount of rain on Sundays during the summer, and the disorganization caused by meeting in a school building while our building was under construction, we averaged for the Council year just closed, 418 per Sunday in Sunday School. The average last year was 354. Upon moving into our new building we reorganized the school thoroughly.

Every department in our church has been blessed of God in an unusual manner this year and we can report an increase. During the year we have organized the Men's Fellowship (a men's meeting), the Women's Missionary Council, and the Christ's Ambassadors Union, one organization covering five groups of C. A.'s.

Scores have found Christ, and been filled with the Holy Spirit. The membership increased 26½ per cent. Finances increased during the year 60 per cent. Perfect unity prevails, and we anticipate the extraordinary from the Lord this year.

During the year we have enjoyed the ministry of several splendid evangelists including Wm. F. McPherson, Guy Shields, Lester Sumrall, and Carl W. Barnes, the last of whom was with us in Septem-

ber and contributed much to the record number in Sunday School as well as in other departments of the church. It is with a sense of unworthiness and deep gratitude to God that we report His marvelous blessings upon His work here.—James E. Hamill, Pastor.

## SOMETHING OF INTEREST

Have you heard of the splendid work done by the Women's Missionary Council of Modesto, California?

An average of 17 women met every Thursday at the church at 9:30 a. m., and worked at late as 5:00 p. m. They gave their time without wages or support of any kind, making possible the success of this department of the church, and through their labor and the splendid co-operation of those who contributed clothing or money or food to this cause, there have been given out without charge: 2,856 garments, 84 pair of shoes, 39 quilts, 15 layettes, 4 quilted quilts, 8 tacked quilts, 1 comforter, 2 mattresses, 40 dozen eggs, 633 pounds and 310 cans of food. The \$149.49 given into the treasury was spent for necessary supplies.

## COMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

**MORAN, MICH.**—Oct. 30—Nov. 17; K. L. Godbey, Evangelist.—A. D. Bowan, Pastor.

**WOOD RIVER, ILL.**—First and Jennings, Nov. 3—24; Eva E. Linder, Evangelist.—Adolph Petersen, Pastor.

**PAMPA, TEXAS**—500 S. Cuyler St., Nov. 3—; Bracy Greer, Evangelist.—H. E. Comstock, Pastor.

**LYNDEN, WASH.**—Oct. 20—; Silas S. Rexroat, Grand Island, Nebr., Evangelist.—Russell Rexroat, Pastor.

**SCRANTON, PA.**—825 Green Ridge St., Oct. 27—Nov. 17; Alex. Clattenburg, Akron, Pa., Evangelist.—Leo S. Starner, Pastor.

**SKELLYTOWN, TEXAS**—Nov. 3—17; Morris Lefkowitz, Evangelist.—James D. Wilkers, Pastor.

ENID, OKLA.—Nov. 5-24; Wm. F. McPherson, Sanford, Fla., Evangelist.—B. L. Greene, Pastor.

HANNIBAL, MO.—Oct. 27-; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Glenn Renick, Pastor.

MCCOOK, NEBR.—Oct. 15, for 3 weeks; Wm. McPherson, Evangelist.—Glenn A. Reed, Pastor.

OROVILLE, WASH.—Nov. 1, for 3 weeks or longer; Peter Jepsen, Evangelist.—F. R. Edgemon, Pastor.

BAD AXE, MICH.—Nov. 3-; Mr. and Mrs. C. D. Quackenbush, Nashur, Iowa, Evangelist.—Everett D. Cooley, Pastor.

NATIONAL CITY, CALIF.—1130 Hoover Ave., Oct. 20-; Evangelist and Mrs. Robert Perryman.—H. G. Miller, Pastor.

ST. CLOUD, MINN.—Oct. 20, for 2 weeks or longer; Evangelist and Mrs. Elwin Argue.—Fred Gottwald, Pastor.

BIG STONE GAP, VA.—Oct. 22-; W. A. Spain, Milan, Tenn., Evangelist.—Andell L. Todd, Pastor.

FAIRFAX, OKLA.—Oct. 20-; Evangelist and Mrs. J. E. Wilson.—Geo. M. Patterson, Pastor.

SAN BERNARDINO, CALIF.—4th and Sierra Way, Nov. 17-; Roy P. Foster, Evangelist.—F. C. Woodworth, Pastor.

IRON RIVER, MICH.—Meeting in progress for 3 weeks; K. L. Godbey, Ft. Collins, Colo., Evangelist.—M. E. Schroeder.

NEWTON, IOWA.—Oct. 15, for 3 weeks or longer; Evangelist and Mrs. C. B. Bell, of Marshalltown.—D. A. Hastie, Pastor.

ALTON, N. Y.—Oct. 22, for 3 weeks or longer; Gay Benson, Philadelphia, Pa., Evangelist.—Kelly Wigfield, Pastor.

PONCA CITY, OKLA.—Oct. 20-; Arthur S. Arnold, Evangelist.—S. J. Scott, Pastor.

YORK, PA.—Nov. 12-24; or longer; Guy Benson, Evangelist.—Albert D. Skymmer, Pastor.

WARREN, OHIO—First Pentecostal Church, Nov. 10-; Arne Vick, Evangelist.—Chas. Shuss, Pastor.

DOROTHY, W. VA.—Nov. 12, for 2 weeks or longer; Mr. and Mrs. Vernon Cardiff, Evangelists.—W. P. Broyles.

BAYARD, NEBR.—Nov. 10-; Verne J. Crews, Denver, Colo., Evangelist.—Raymond L. Sherman, Pastor.

CLIO, MICH.—Oct. 16—Nov. 3, or longer; Evangelist and Mrs. James D. Coleman, West Monroe, La.—Ralph W. Harris, Pastor.

FT. WAYNE, IND.—Prophetic-Evangelistic Campaign, 2329 Winter St., Nov. 1-30; Otto J. Klink, Speaker.—Herman R. Rose, Pastor.

BEGGS, OKLA.—Revival in progress; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—David B. Jagers, Pastor.

WINDSOR, PA.—Nov. 8, for 3 weeks or longer; H. E. Hardt, Falling Waters, W. Va., Evangelist.—Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

BELLEVILLE, ILL.—Oct. 30, for 2 weeks or longer; Evangelist and Mrs. E. T. Quenabush, Belmar, N. J.—T. Kermit Jeffrey, Pastor.

BRUNSWICK, MD.—Nov. 10, for 2 weeks or longer; Etta E. Reckley, Evangelist. Near-by assemblies invited to cooperate.—S. B. Foltz, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Oct. 13—Nov. 3; Kenneth Haystead, Sacramento, Calif., Evangelist.—R. S. Armstrong, Pastor.

DALLAS, TEXAS—Peak and Garland Sts., Oct. 21-; Sanders Brothers, Jefferson City, Mo., Evangelists.—Loren B. Staats, Pastor.

MERCERSBURG, PA.—Holy Mount Corner Mission (4 miles S. W. of Mercersburg); Nov. 3, for 2 weeks; Charles Shafer, of York, Evangelist.—Cyril Fowler, Pastor.

GALVESTON, TEXAS—Nov. 5, for 2 weeks or longer; Jack and Esther Martz, Reading, Pa., Evangelists.—Wm. E. Kirschnke, Pastor.

DALLAS, TEXAS—Oakland and Marburg Sts., Oct. 27-; Fern Hufstutler and Verbal Eskew, Evangelists.—R. L. Davis, Pastor.

FORT MADISON, IOWA—1212 30th St.; meeting in progress to Nov. 3; Evangelist and Mrs. Floyd R. Hoole, of California.—W. E. Longdin, Pastor.

JAMAICA, L. I., N. Y.—90-10 168th St., 7th Anniversary Revival, Oct. 20—Nov. 10; Bird H. Campbell, Dallas, Texas, Evangelist.—Vernon G. Gortner, Pastor.

LANCASTER, PA.—West Orange and Concord Sts., Oct. 27—Nov. 17; Harvey McAlister, Evangelist.—Wilfred A. Brown, Pastor.

FLINT, MICH.—2215 Lewis St., Nov. 10—Dec. 1; Fox Evangelistic Party. Radio service Tuesday 11:45 a. m.—12:30 p. m., Station WMPC, 1200 kilos.—Chas. W. H. Scott, Pastor.

TUNKHANNOCK, PA.—Oct. 30—Nov. 17, or longer; Hans Christopher, of Eastern District, Evangelist. Near-by assemblies asked to co-operate. J. C. Hall is pastor.—Kenneth C. Clark, Secretary.

PARAGOULD, ARK.—November 5, for 2 weeks or longer; Jack and Esther Martz, Singing Evangelists. Broadcast Sundays 7:15 a. m. and Thursdays 8:30 a. m., on 1200 kilos.—Alfred A. Bradley, Pastor.

VALE, ORE.—Oct. 20-; Evangelist and Mrs. E. W. Fagerstrom, Springfield, Mo. Near-by assemblies invited to help by prayer and attendance at the Gospel Tabernacle.—Carl and Grace Allquist, Pastors.

CLEVELAND, OHIO—27th annual Missionary Convention, East 55th St. and Lexington Ave., Oct. 24—Nov. 3. Missionaries from India, China, Africa, and other fields will be with us. Arne Vick will be evening speaker.—D. P. Holloway, Pastor.

RUGBY, N. DAK.—Home Mission Training Center Nov. 2—Dec. 15. District Superintendent H. G. Johnson, Evangelist C. H. Jensen, Marjorie Trulin, Maxine Williams, and A. M. Selness, Teachers. Send your pastor's recommendation with application. Evangelistic meetings, conducted simultaneously by C. H. Jensen, Alexandria, Minn.—A. M. Selness, Pastor.

NEW YORK, N. Y.—33rd Annual Convention, Glad Tidings Tabernacle, 325-329 West 33rd St., Nov. 3 to 24 inclusive; David H. McDowell, Evangelist. Services each day at 7:45 p. m., except Mondays. Friday afternoons at 3:00 p. m. Young People's Rally Nov. 23 at 7:30. Special services Thanksgiving Day at 3:00 and 7:30. Missionary Sunday Nov. 17.—Robert A. Brown, Pastor.

STATE C. A. CONVENTION

WICHITA FALLS, TEXAS—State C. A. Convention, City Auditorium, Nov. 20-21. First service 10:00 a. m., Wednesday. State President, Leonard Norville, in charge. Special speakers from out of State. All musicians urged to bring instruments for orchestra. For further information write Leonard Norville, 1822 E. Lamar St., Sherman, or Pastor E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

KANSAS DISTRICT COUNCIL

The 23rd annual Council of the Kansas District will convene at 7th and Riverview, Kansas City, Kansas, Nov. 25-28. H. B. Garlock, 1260 N. 36th, is host pastor. Free rooms provided for Kansas ministers and one delegate from each assembly, as far as possible. General Superintendent E. S. Williams will be guest speaker. For further information write District Superintendent V. G. Greisen, 1017 So. Market St., Wichita, Kansas.

TEXAS DISTRICT CONVENTIONS

Houston Section, Oct. 31—Nov. 1. Evangelistic Temple, Houston; Yoakum Section, Nov. 5-6, Port Lavaca; San Antonio Section, Nov. 7-8, Assembly at 1216 Kenedy

## Books for Children

By Editor Stanley H. Frodsham

### THE BOOMERANG BOY AND OTHER STORIES ..... 25



In these stories by Brother Frodsham the truths of the gospel are taught in a unique way. The book is now in its third edition.

Some of the stories are: "The Way of Life," "Timothy's Confession," and "Be Sure your Sin Will Find you out."

The stories are written especially for boys and

girls but many grown-ups will enjoy reading them too.

### AROUND THE WORLD WITH THE BOOMERANG BOY ..... 35



Upon his first appearance, the Boomerang Boy became so popular that a sequel was needed. Into this sequel are woven many, many phases and points of gospel truth. The book has become a favorite.

Brother Frodsham states the one object in writing this book is to set forth the way of salvation and the principles of the Word of God.

By Charles E. Robinson

### SALLY COTTONTAIL ..... 25



Many excursions are taken to places where our God has lavishly adorned nature. Children, young people, and even adults see and rejoice in such surroundings, but how little they know of the wonders that He has wrought for us!

A lifetime of study and research qualifies this writer for telling nature stories which give honor to our God.

### KEO THE COLT ..... 25



Here is another entertaining story by the author of "Blacky the Wasp" and "Adventures of Sally Cottontail." The children will enjoy reading again of Skippy, Sally Cottontail, Old Man Coyote, and the Little Laughing Brook.

Brother Robinson has a unique way of presenting the truths of the Gospel to the children.

### BLACKY THE WASP ..... 25



In this book are found many interesting stories about "Blacky the Wasp." Our Heavenly Father has taught her to do many wonderful things that boys and girls would never think she could do. Here we read about Blacky's long sleep and how she was first fed and grew. Then how she started housekeeping and cared for her babies.

With no additional cost books will upon request be wrapped in Christmas paper, with a card bearing the giver's name enclosed.

### THE GNAT'S LIFEBOAT ..... 35



Almost everywhere we turn we hear the buzz of the insects; we see the birds and animals moving about; we play under the trees and enjoy the lakes and streams. But, how many boys and girls are there who can tell very much about all these interesting things which our Father in heaven has given us?

## Books for Children and Youth

By Bertha B. Moore

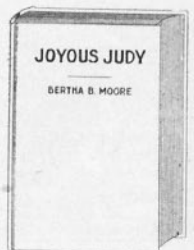
### THE TRIPLETS IN BUSINESS ..... Each 50c



Mix three jolly youngsters, a new house, a candy stand, two new friends, somebody who needs help, and plenty of excitement—and you have a story that boys and girls will enjoy. Especially when the three youngsters are the Baer Triplets, because Iona, Iva, and Teddy Baer are lively and delightful playmates. There's never a dull moment when they are around, and when they go into business, things really begin to happen. This story

provides wholesome entertainment for boys and girls up to 14 years.

### JOYOUS JUDY ..... Each \$1.00



The author of this book is so well known in the Pentecostal fellowship that it will be much appreciated by our young people.

It is a sparkling story of Judy Bright and her companion and it is a vivid picture of the mysterious and sad scenes of American life of today. The story is so true that you see it enacted before your own eyes in different ways, every day.

One writer says, "The pages are packed with the merry, sad, mysterious, exciting events through which Judy Bright found the peace that passes all understanding."

With no additional cost books will be wrapped in Christmas paper, with a card bearing the giver's name enclosed.

Gospel Publishing House, Springfield, Missouri

Ave., Corpus Christi; Valley Section, Nov. 12-13, Edinburg; Austin Section, Nov. 14-15, North Austin Assembly, Austin.

All conventions begin at 10:30 a. m., with two services daily. All ministers and workers urged to attend. For information write District Superintendent F. D. Davis, Route 1, Box 420, Ft. Worth, Texas. SOUTH FLORIDA DISTRICT COUNCIL ORLANDO, FLA.—The South Florida District Council will convene Nov. 11-14. It is hoped that General Superintendent E. S. Williams will be present. All applicants for credentials will meet the Credentials Committee afternoon of Nov. 11. Christ's Ambassadors' Business Meeting Monday afternoon, Rally Monday evening. Rooms furnished free to ministers and delegates.

For further information write either W. E. Emanuel, 119 West Keys St., Tampa, Fla., or H. S. Bush, 815 17th St. N., St. Petersburg, Fla.

ERIE, PA.—Eastern District Prayer Conference, 1612 Sassafras St., Nov. 19-21. Services daily 9:00, 2:00, and 7:00. Sunday School period at 6:15-7:15 p. m. in charge of Norman T. Spong, District S. S. Secretary. Speakers: District Superintendent Flem Van Meter, and other ministers of the District. Thursday night, Nov. 21 C. A. Rally in charge of Sectional Vice President C. LeMon.

Accommodations free as far as possible. Meals on freewill-offering plan. All ministers asked to make a special effort to be present, and to announce the conference in their churches as open to all. For accommodations write to Pastor Norman T. Spong, 3836 Trask Ave.—Frederick D. Drake, Prayer League Leader.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Jefferson and Palm Sts., Nov. 10, 2:30 p. m. Henry Hoar is pastor.—Elmer J. Boettcher, Secretary.

WASHINGTON, D. C.—Missionary Convention and Revival, Full Gospel Tabernacle, 915 Massachusetts Ave. N. W., Nov. 3-; Mabel Willetts, Evangelist.—B. E. Mahan, Pastor.

TURLOCK, CALIF.—C. A. Convention, Northern California and Nevada District, High School Auditorium, Nov. 9-11. Revival campaign, Nov. 11; George Hayes, Evangelist.—H. E. Alford, Pastor.

GENTRY, ARK.—Ozark Fellowship Meeting, Nov. 5. Services 10:00, 2:00, and 7:00. Meals served by local church. Vent Bowlin is pastor.—Omer Jarrell, Presbyter, 1035 W. Walnut St., Rogers, Ark.

CHICAGO, ILL.—Northern Illinois Fellowship Meeting, Calvary Tabernacle, 2715 North Ave., Nov. 4. Services 3:00 and 7:30. J. Robert Ashcroft is pastor.—Ernest C. Sumrall, District Presbyter.

JOLIET, ILL.—Northern Illinois Fellowship Meeting, Richard St. Methodist Church, 206 Richard St., Nov. 11. Services 3:00 and 7:30 p. m. W. E. Weides is pastor.—Ernest C. Sumrall, District Presbyter.

BARNETT, MO.—Sedalia Sectional Fellowship Meeting and C. A. Rally, Nov. 11. First service 10:00 a. m. Basket dinner at noon. All sectional workers urged to attend.—Floyd L. Dennis, Assistant Secretary, Versailles, Mo.

CLARKTON, MO.—Fellowship Meeting, Kennett Section, Nov. 4. As this is a new work, all churches in this section urged to co-operate by bringing basket dinners.—Loren Wooten, Secretary, Box 206, Campbell, Mo.

FLINT, MICH.—Missionary Convention, 2215 Lewis St., Nov. 3-10. Noel Perkin, Missionary Secretary, and missionaries expected. Services nightly 7:30; Sunday 11:00 and 7:30. Radio service Tuesday, 11:45 a. m. to 12:30 p. m., WMPG, 1200 kilos.—Chas. W. H. Scott, Pastor.

AMARILLO, TEXAS—Home-Coming Service and Sectional Fellowship Meeting, 900 North Pierce St., Nov. 6-7. First service Wednesday night; all-day services

Thursday, the night services climaxed with burning of church mortgage.—E. R. Foster, Pastor.

KANSAS CITY, MO.—Sectional Fellowship Meeting, Sheffield Church, Nov. 4. Services 10:30, 2:30, C. A. Rally 7:45. Bring basket dinners and musical instruments. Frank Brewer is pastor.—J. L. O'Dell, Sectional Secretary-Treasurer, 1506 Van Brunt Blvd., Kansas City, Mo.

TURLOCK, CALIF.—C. A. Conference, Northern California and Nevada District, Nov. 9-11. C. A. Officers, District Superintendent Leland R. Keys, Glad Tidings Editor Hazel MacLeod, and Evangelists Paul H. Pipkin and George Hayes will be the speakers.—Harold S. Lehmann, C. A. President, 598 31st St., Oakland, Calif.

MARTVILLE, N. Y.—Central New York Sectional Fellowship Meeting, Nov. 7. Services 10:30, 2:30, 6:30, and 7:30. Ministers' meeting 1:15. District Superintendent Flem Van Meter, Special Speaker. Mrs. Hazel F. Schuldt is pastor.—Robert T. McGlasson, Sectional Chairman, 28 Vincent St., Carthage, N. Y.

CHEYENNE, WYO.—Prayer Conference, C. A. Rally, and S. S. Convention, 312 W. 20th St., Nov. 12-14. Five services daily. District Superintendent J. E. Austell, District Secretary O. L. Mabry, S. S. Superintendent R. A. McClure, C. A. President Guy Heath, and others will be speaking. Church will endeavor to furnish beds and breakfasts to all.—Omar S. Johnson, Pastor.

MINISTERS' INSTITUTE AND FELLOWSHIP MEETING

AKRON, OHIO—Second annual Ministers' Institute and November Fellowship Meeting of Northeast Ohio, North Howard and York Sts., Nov. 4-6. Proposed subjects to be discussed: Church Problems, Sunday School Work, Ministerial Problems, Our Attitude to Present-day Conditions, and the Church's Prospect. Speakers: F. J. Lindquist, Minneapolis, Minn.; G. F. Lewis, District Superintendent; D. P. Holloway, A. L. Hoy, N. P. Thomsen,

J. O. Savelle, and others. Services 9:00, 1:30, and 7:00. Overnight accommodations provided ministers and companions.—Claude Weaver, Secretary-Treasurer, 907 Ashland Ave.

CABINS, W. VA.—Monthly C. A. Rally, Nov. 4. Services 10:30, 2:30 and 7:30. Bring basket lunches. Hot beverages served by assembly. Expecting Brother Long to be afternoon speaker, Brother Braun, evening speaker. Bring musical instruments.—Hazel Devore, Sectional Vice President, Horseshoe Run, W. Va.

FREMONT, OHIO—Northwestern District Fellowship Meeting, Clover St., Nov. 4. Brother Findlay is pastor. Services 10:00, 2:30, and 7:30.—R. A. Hoffman, Secretary-Treasurer, Fostoria, Ohio.

MISCELLANEOUS NOTICES

NEW ADDRESS—2310 Lincoln Ave., Ft. Worth, Texas.—Mr. and Mrs. J. C. Wilder.

NEW ADDRESS—1201 Orange, Long Beach, Calif. "I have accepted the pastorate at 439 West Anaheim."—E. W. Mincey.

NEW ADDRESS—173 Church St., Ripley, Tenn. "Have accepted the pastorate of Whitefield Assembly."—Nolon B. Rayburn.

NEW ADDRESS—431 N. 8th St., Cambridge, Ohio. "After pastoring at Mortonsville, Ky. for two years, we have accepted the pastorate here."—Mr. and Mrs. Tice Snider.

NEW ADDRESS—Route 3, Nocona, Texas. "We have accepted the pastorate at Hynds City, 9 miles north of Nocona. Council brethren are invited to stop by and visit us."—Howard Taylor.

WANTED—Evangels, C. A. Herald, books, other Council literature, for free distribution in new field.—L. D. Walker, Box 123, House, N. Mex.

WANTED—Bibles, Testaments, Evangels, Gospel Gleaners, tracts, picture rolls, etc., for free distribution among the gospel hungry.—Mrs. Exor Woods, Route 1, Gorman, Texas.

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# MISSIONARY CONTRIBUTIONS

October 9-15 Inclusive

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Andalusia Assembly of God	10.47
Atmore Assembly	7.00
Bay Minette Assembly of God	2.50
Crichton Orchard Assembly of God	2.10
Eufaula Assembly of God	9.10
Falco Bradley Church	3.50
Geneva Assembly of God & SS	1.17
Opp Opine Assembly	2.85
Phenix City Girard A of G	6.83
Prichard A of G SS & CA	8.81
Sulligent Military Grove Assembly	2.10
Warrior Assembly	2.37
Wilmer Tanner-Williams A of G	2.20
<b>ARIZONA</b> Personal Offerings	14.55
Douglas Assembly of God	10.55
Kingman Assembly of God	13.00
Mesa Apostolic Tabernacle	3.00
Phoenix Assembly of God	13.38
<b>ARKANSAS</b> Personal Offerings	9.63
Bearden Assembly of God	1.40
Blytheville First A of G	7.50
Booneville Assembly of God SS	1.30
Dardanelle Assembly of God SS	4.44
(Near) Dardanelle Carden Bot A of G	1.61
(Near) Dardanelle Union Hill A	.35
Dermott Assembly of God	5.00
Dierks Assembly of God	5.00
El Dorado Assembly of God	30.00
El Dorado Duest Chapel SS	2.18
Eureka Springs A of G & SS	8.89
Fordeyce Assembly of God	7.00
Forum Assembly of God	9.00
Gentry Bethel Heights Assembly	1.13
Glenwood Assembly	1.20
Greenwood Assembly of God SS	2.94
Gurdon Assembly	1.02
Harrisburg Bay Road Assembly	2.00
Hartford Assembly of God SS	2.36
Hope Gospel Tabernacle	19.18
London Assembly of God	1.00
Malvern (North) Assembly of God SS	7.60
Malvern Glen Rose A of G	2.00
Midland Assembly of God SS	2.55
N Little Rock First A of G SS	17.50
N Little Rock Empire A of G	2.00
Pindall Assembly of God	2.06
Portland New Liberty Assembly	1.00
Pyatt Assembly	1.00
Russellville Assembly of God SS	30.00
Saint Joe Assembly of God	7.33
Sheridan Assembly of God	3.55
Subiaco Midway Assembly	2.00
Texarkana College Hill A of G	9.43
Van Buren A of G	6.00
Van Buren Sunny Side Assembly	2.25
West Fork Assembly of God	2.00
<b>CALIFORNIA</b> Personal Offerings	420.27
Antioch Assembly of God	4.86
Auburn Full Gospel Tabernacle	12.00
Avenal Gospel Tabernacle SS	11.08
Bakersfield Gospel Gleaner SS	8.32
(Near) Bakersfield Sterling Gos Tab	5.85
Bakersfield Weed Patch A of G	9.83
Bellflower Full Gospel Tab	50.40
Benicia Trinity Full Gospel Mis	13.65
Berkeley Church of the Full Gospel	8.97
Burlingame Assembly of God	6.75
Carlsbad Full Gospel Tabernacle	14.00
Centerville Assembly of God Mis	9.00
College City Community Church	6.00
Corcoran Full Gospel Mis SS	15.00
Covina Assembly of God	7.05
Delano Full Gospel CA	6.50
Dinuba First Pent A of G WMC	3.50
Dunsmuir Pentecostal SS	73.07
Elsinore Assembly of God	3.00
Escalon Glad Tidings Church	25.00
Exeter Assembly of God SS	8.00
Fontana Pentecostal Church	17.61
Fresno Bethel Temple	25.00
Fresno Full Gospel Tab	55.00
Fullerton Glad Tid Assembly & SS	45.31
Garvey Bethany Church	2.00
Gilroy Glad Tidings Tab	6.32
Glendale Grace Tabernacle	2.00
Grass Valley Assembly of God	4.93
Half Moon Bay F Gos Ch	4.21
Headstrow Full Gos Assembly	16.22
La Mesa Gospel Tab SS & CA	17.15
Los Angeles Bethel Mission	5.00
Los Angeles Beth Tem Swedish PG	100.00
Los Angeles F Gos Ch SS & CA	76.42
Los Banos Full Gospel Ch CA	5.00
Manhattan Beach Assembly of God	5.00
Manteca Glad Tidings Assembly	14.00
Maywood Christ Ambassadors	3.00
Merced Pentecostal Church	15.00
Monrovia Full Gospel Assembly	18.00
National City Pentecostal Tab	50.00
Oildale First Assembly of God CA	11.52
Pacific Grove First Pent Ch	45.01
Palo Alto Glad Tid Tab	5.00
Palo Alto (East) Com Church	29.50
Paradise A of G Tab	3.08
Paradise So CBC Pilgrims CI	30.00
Perris A of G Lighthouse	2.50
Petaluma Full Gospel Assembly	15.00
Placerville Full Gospel Assembly	27.24
Pomona Full Gospel Ch SS & CA	34.39
Riverside Assembly of God	35.00
Rohnerville Assembly of God	3.44
Roseville Glad Tidings Tab CA	12.17
Roseville Glad Tidings Tab	13.88
San Bernardino F Gospel Tab	1.00
San Diego Glad Tidings Assembly	10.85
San Francisco Bethel Full Gos Ch	10.00
San Francisco Glad Tid Tem & BI	310.42
San Jose Calvary Temple	5.62
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Santa Rosa Assembly of God	7.00
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Trinidad Pentecostal Church	7.09
Tulare Full Gos Tab SS & CA	19.27
Tulelake Full Gospel Church	12.91
Ukiah Gospel Tabernacle	6.90
Wasco Four Fold Gospel Church	15.18
Whittier Assembly of God	24.35
Willowbrook First Pent Church SS	6.00
Wilmar Garvey Pent Church	10.00
Wilmington Full Gos Assembly	40.00
Woodland Full Gos Assembly	8.25
Yuba City F Gos Assembly	7.31
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Aurora Assembly of God CA	4.76
Brush Assembly of God	4.35
Chivington Assembly of God	4.00
Craig Assembly of God	6.20
Crook Assembly of God	7.25
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Grand Junction Pent A of G	24.95
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Hoyt Moore A of G	4.03
Johnstown Assembly of God SS	5.96
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Pueblo Glad Tidings Jr CA	1.00
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Silverton Little Church on the Hill	1.82
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Bonifay New Smyrna Assembly	1.00
Brooksville F Gos Tab SS & CA Class	2.20
Clearwater Church & SS	11.76
Durant Pleasant Grove Assembly	5.78
Goulds Full Gospel Mission	7.70
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Jacksonville First A of G	11.98
Jacksonville Norwood Assembly of God	11.00
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Laurel Hill Campton Church	1.00
Miami First Pentecostal Church	50.00
Millville Assembly	3.70
Ocala Assembly of God	3.75
Pensacola Brent Ferry Pass A of G	2.50
Saint Petersburg A of G	23.60
Tampa Glad Tidings Assembly	15.50
Tampa Oak Park Holiness SS	10.00
West Palm Beach West Gate A	20.00
<b>GEORGIA</b> Personal Offerings	4.00
Atlanta Apostolic Assembly	3.00
Atlanta A of G Tab	6.00
Columbus East Highland A of G	20.17
Columbus Linwood Assembly of God	4.45
<b>IDAHO</b> Personal Offerings	24.00
Blackfoot Assembly of God	2.00
Caldwell Assembly of God	68.03
Coeur d'Alene Good Tid Assembly	27.32
Indian Valley Assembly of God	6.96
Jerome Assembly of God & SS	6.50
Lane Joy Sunday School Class	6.00
Lewiston First Pent Church	1.89
Payette Assembly of God	18.23
Payette Assembly of God CA	1.00
<b>ILLINOIS</b> Personal Offerings	378.10
Astoria Assembly of God	4.30
Aurora Assembly of God	8.50
(Near) Belleville Rentchler SS	1.69
Bloomington Trinity Tabernacle Foreign & Home Missionary Society	5.00
Bushnell Assembly of God	5.10
Cairo Assembly of God SS	7.18
Clinton Assembly of God	5.00
Coffeen Assembly of God	3.65
Collinsville Calvary F Gos SS	5.00
Creal Springs A of G SS	2.50
East St Louis Bethel Tab	55.52
East St Louis Trinity F Gos Ch	5.52
Elgin Olivet Pent Church	7.32
Evanston Assembly of God CA	4.50
Fulton Full Gospel Assembly	2.70
Galesburg Calvary Pent Ch & SS	26.48
Gilgespie Assembly of God SS	3.00
Grafton Assembly of God SS	2.50
Granite City F Gos Tab MBC	6.00
Greenville Assembly of God	2.92
Harvard Bethel Mission SS	9.64
Madison N Venice Assembly of God	14.00
Marion Assembly of God	7.65
Mason City A of G SS	6.27
Mounds Assembly of God	1.91
Normal Assembly of God SS	5.55
Panama Pent Assembly of God	3.91
Paris Assembly of God	3.84
Pawnee Assembly of God	4.60
Pekin Assembly of God	11.77
Percy Assembly of God	10.34
Pinkneyville Beard Mission SS	2.45
Pocahontas Calvary F Gos Church	2.00
Quincy A of G Bethel Ch	96.30
Robinson Assembly of God SS	6.00
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Brooklyn Ridgewood Pent Ch SS	5.00
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Buffalo Girard A of G Church	3.42
Cache Assembly of God SS	6.73
Camargo Assembly of God	1.10
Cement Assembly of God SS	1.75
Choctaw Assembly of God Ch	1.19
Clebit A of G Church & SS	1.70
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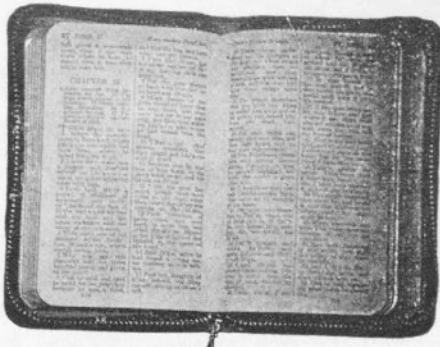
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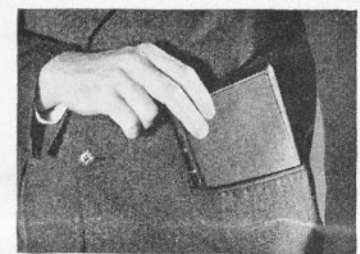
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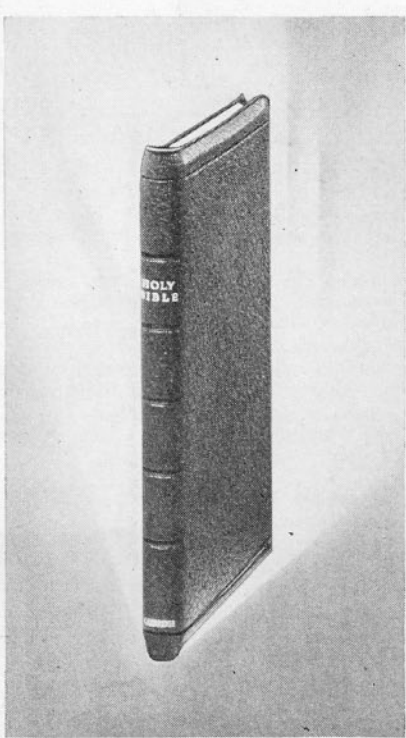
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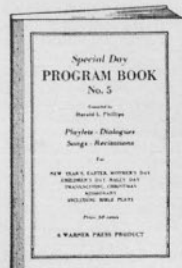
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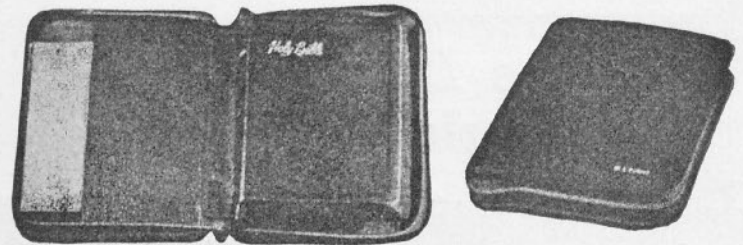


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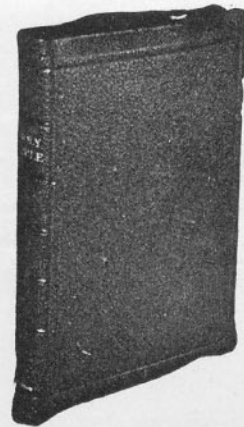
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