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Learning From Paul

Ernest S. Williams at General Council, Philadelphia, Pa.

WERE I to choose a text, it would be, "Follow me as I also follow Christ." How inspiring are the writings of Paul! What a rugged character he was! Although subject to every weakness to which we are likely, what a master he was in self-sacrifice, devotion, and service!

Our first thought is *Paul as an example in afflictions*. How much he had borne for the gospel! At the time when he wrote to Timothy he was a prisoner at Rome soon to seal his testimony with his life's blood. But even there we hear him say, "For which cause I also suffer these things: nevertheless I am not ashamed."

With Paul we also are appointed to afflictions and what some of them may be before this age shall close we cannot tell, as closing day step-pings of the powers of darkness are everywhere evident about us.

As Christians we need to be not in part only, but altogether persuaded that what-

The Day of Prayer

Daniel, the man of God, identified himself with his nation, confessing its sins as if they were his own and praying for his people that God might deliver them from their bondage. So great was his burden that he ate no pleasant food but in self humiliation and self abasement poured out his heart in intercession before the Lord. As long as Christians are in the world they are the salt of the world. Woe unto us if the salt have lost its savor.

A day of humbling, self examination, and prayer, called for by the General Council in session at Philadelphia has been appointed for Friday, December first. Each pastor is requested to co-operate and it is requested that each church be open throughout the day, and that all who can, gather to humble our hearts before the Lord, to look to Him for a fresh outpouring of His Spirit upon us, for an awakening among the lukewarm and unconverted, and for His guiding hand to be upon those in authority in the governments of the world. Pray especially for our afflicted brethren in Russia, Roumania, and other lands.

Those who cannot attend the church prayer services are urged to continue in a spirit of prayer as they go about their duties. May we unite with the prophet, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy," (Hab. 3:2) for in these days of world crisis and spiritual declension only God can help us. Brethren let us pray.

ever afflictions may come He is able to keep that which we have committed unto Him against that day. In imprisonment Paul was persuaded; in hours of misunderstanding he was still persuaded. Having given his life wholly to the Lord and committed his calling entirely into His hands, through thick and thin he pressed toward the mark for the prize of the high calling of God in Christ Jesus.

Your attention is next called to *Paul as an example in determination*. This has to do primarily with his purpose in ministry. The Jews cried for a sign, the Greeks clamored for wisdom, but Paul "determined not to know anything among you, save Jesus Christ, and Him crucified." Though he was among them in weakness and in fear, and in much trembling, his spiritual fervor was kindled afresh with the fire of God until his speech and his preaching was not with persuasive words of man's wisdom, but in demon- (See Page Nine)

Fulfilling the Master's Great Missionary Commission

Noel Perkin at the General Council, Philadelphia, Pa.

In our by-laws you will find it is stated that the Assemblies of God shall assume responsibility and do all within its power for the spread of the gospel in foreign lands. We might as well all go to heaven right away if there were nothing for us to do here, but God has left us to carry on the work that Jesus Christ started and continued through the apostles and is still continuing through His churches going out to seek and to save that which was lost.

You will also note in the by-laws that our missionary work is a responsibility of the Assemblies of God as a whole. In other words, we are not endorsing each individual doing independent missionary work—but we have felt that this responsibility was put upon us as a movement. We believe the commission to go into all the world and preach the gospel to every creature could not be carried out by any one person. There is no one who is capable of fulfilling that commission by himself. It is, therefore, addressed to the church as a whole, and in order to carry out that commission intelligently, the Assemblies of God was organized. As I understand it, those that came together in the beginning were chiefly concerned as to how they could work co-operatively to fulfill the last commission of the Master and reach the world with the gospel. Now in order to carry out this responsibility efficiently, the Missions Department was formed. It consists of the Missionary Secretary and four other brethren appointed by the General Superintendent. It is a great joy to me to be able to meet with my brethren and unload some of the burdens and obtain the benefit of their wisdom and counsel.

I used to think before I came to headquarters that the brethren at headquarters were somewhat dead spiritually and that we on the field were the ones who had the spiritual vision and ministry. I don't know whether any of you have felt the same way at any time, but I was agreeably surprised when I got to headquarters and saw something of the work they were doing and saw the staff and employees of the Gospel Publishing House when they meet together each morning, bow before the God and Father of our Lord Jesus Christ, and acknowledge Him as Lord and director of the enterprise, and remain there in prayer for a time. As an institution, we acknowledge Him as the Managing Director. Not only does the whole staff meet together for prayer, but also the different departments are continually looking to God in prayer for His guid-

ance. I always feel that my day is robbed of something if I do not leave time in the morning to close the door of my office and get down before the Lord of the harvest and ask for His help. And thank God, He does help us. Someone said once, after hearing some of our difficulties and problems, "Doesn't it rob you of your missionary zeal and enthusiasm when you see those who have failed?" A missionary may fail just the same as a minister may, and the missionary is opposed by greater obstacles on the foreign field. My heart goes out to them in sympathy in their problems. But even if the whole missionary force should fail, the commission of the Lord still stands to preach the gospel in all the world, and by His help we are going forward in this great cause. Failures are not going to quench our vision. The boys at the front did not stop when different ones fell, and this war is a more severe war than our armies had to face in Europe. We have the prince of darkness and all his legions arrayed against us, but He that is in us is greater than he that is in the world. "If God be for us, who can be against us?"

The brethren who have been selected as the Missions Department are precious to me. Our general superintendent is a man who is always willing to meet anyone more than halfway in his problems, if he sees there is a right spirit manifested. But when he sees that something is wrong, I have seen him stand solidly against it. He is willing to recognize one who shows a spirit of repentance when mistakes have been made, but when it is a matter of right or wrong, he stands firmly for the right. Our principle has been, if we stand for the right, whatever the cost, we can face both God and man without fear. Then we have our dear Daddy Welch who has been with us from the beginning, and we invariably find that he has a word of wisdom in helping to solve the many problems that come before us. If we try to get too free with the dollars, we have our good secretary and treasurer, Brother J. R. Evans to check us up. I do not know of a better man to entrust with the funds of the Council. I think it is a splendid thing to have a man of his character who knows how to put on the brakes. Then when doctrinal matters come up, we have the principal of the Central Bible Institute to illuminate us so that we hold to the doctrines of our great movement.

One of the big problems that comes up is the selection of missionary candidates.

We only need to put in the *Evangel* an appeal that we need forces to go into a certain field, and we get swamped with letters. There is no lack of missionary enthusiasm among our young people, and we are glad for that. We need, however, considerable wisdom and guidance from God to determine who among these candidates is called of God and who is not. There are some who will write to tell us that they feel that we need to move faster and have a little more vision. They are ready to go, they tell us, and the heathen are dying—they must go. They will quote that Scripture, "The king's business requireth haste." You must remember those words were spoken by a man who was running away from King Saul as fast as he could go, and he wasn't on the king's business at all. He was trying to escape for his life. There is another scripture, "He that believeth shall not make haste." If you know God has called you and you have said a whole-hearted yes to the Lord, and have your hand in God's hand and said, "Lord, You fulfill Your purpose in my life," God is going to do it for you, in spite of any Missions Department or anything else that may seem to hinder.

One dear brother wrote to us and told us that he was perfectly aware of the way things were run in the Missions Department but that God had called him and he wanted an immediate decision. Needless to say, that dear brother is still in the homeland. We had a little sister write to us from one part of the country telling us that she had her outfit and her support and her fare, and she wanted us to send her her certificate right away. We wrote that we would have to investigate her case a little further; that the financial aspect was not the most important; and that whereas we were glad she had gotten her fare, we had to hold her case up until we were sure she had proved herself. She wrote that it was time to sail for the field in order to get there at a suitable time of the year. We wrote to some of our missionaries and asked them to advise us about the matter immediately. We got a reply within about six weeks' time telling us that it was all right to wait a month or so yet. All the time this sister was getting more and more impatient.

Now you don't blame young people for having zeal. I used to feel that unless I were on the mission field when the Lord came, I would be failing Him, but I believe God has helped us to see that the field is the world. Then some of our brethren, knowing this sister, thought we were delaying unnecessarily, and they asked us to go ahead and send her her papers. We wrote, "You will have to assume responsibility, brethren. We are not fully satisfied." This little sister went to the field. She came back in disgrace. That little girl is lost, as far as I know,

to the ministry. I do not know where she is today. If only we had been able to hold her still for a while longer! We do not claim, brethren, that we have superior discernment to our brethren on the field, but I do believe that God recognizes authority. When He puts a brother in charge of an assembly, that brother is going to get the mind of the Lord for the assembly quicker than somebody in the congregation. There are times when we have come together to consider a missionary applicant, and found an absolute lack of response in our hearts to the candidate. They write that they feel called of God and want us to accept their call and their witness against the lack of absolute witness in our hearts. When we have felt that lack of response, we have often found that the candidate did not make good. This is not always the case, but very frequently.

One dear brother who applied to us for appointment pressed his case very strongly. His references seemed to be good, but the brethren, as they met together, did not feel any response in the spirit at all to this brother. He wanted to know why we didn't send him out, and it was difficult to explain. All we could say was that we just felt somehow restrained. He went around the country and talked to many folks about it. He had them write our office and ask why we didn't send him. There are very few folks who can not get a few good letters of reference. Of course, they give their best friends as references, but these are not always the most reliable because they are naturally prejudiced in favor of the person. Nearly two years later, this brother came to me and said, "I want to ask you to forgive me for pressing my case. God was back of you brethren stopping me. There were some things in my life I was trying to hide, but God has been dealing with me."

As an illustration of the other side, a young couple from the coast applied a year or so ago, and there seemed to be an immediate response in the hearts of the brethren to their application. They were a fine young couple. We endorsed them. Their support seemed to come in immediately, and they went to the field. We get nothing but good reports concerning them. I have often felt that in our General Council meetings when there is a difference of opinion it is a good thing not to take any action, just to stay where we are until God manifestly moves upon us. Brother Welch has told how in some of our early Council gatherings no action was taken until there was practically a unanimous decision. How blessed it would be if in all matters we could be of one heart and one mind, and surely it is just one mind that the Holy Spirit has.

In dealing with this matter of missionary applicants, there are many problems

involved. One matter that we have to take into consideration is the support of the missionary. After we have decided that a candidate is seemingly qualified, it is a real problem to know how to raise his support; but in spite of all that, I have a happy consciousness in my soul that anyone who stands true to the call of God is going to get to the field. We had a young couple, graduates of our Bible school, apply to us. They felt called of God and went out and canvassed the assemblies to see if they could raise their support. They got a certain percentage of it, but did not seem to be able to raise any more. They wrote a letter to the office saying they had come to the place where they couldn't go any further. They committed the matter to God, and He was working at the other end of the line. We knew nothing whatever of the struggle that was going on in these young people's hearts. We were interested in them and doing all we could. About that time I got a letter from one of our missionaries away off in West Africa saying, "Brother, we feel impelled to offer some of our allowance to support a new missionary. We are getting more than we actually need just now, and we can spare fifteen or twenty dollars from our allowance. We would like you to take this out and give it to some other missionary." It was just the amount we needed to make up the support of these young folks, so I wrote to them, "We have the amount necessary to send you out. You can prepare to sail." Our letters crossed. They had hardly mailed their letter before they received mine saying that everything was now in readiness to sail. They had gotten to the end of the rope, and God undertook. I think it is a fine thing when we get to the end of our rope and let go and let God undertake for us. We have had many similar instances of God's

gracious working, and it has encouraged our hearts.

A sister up in the Northwest sent us some money at one time saying, "I want you to use this for the outgoing fare of a new missionary. There was one young woman who was very well recommended and had done good work in this country. She volunteered for foreign service and was accepted. She wrote to us and said she did not feel like going around canvassing for funds but that she was going to place the matter in God's hands. We felt this money could be applied for this young woman's fare, and so we put it to her credit and wrote to her that this money had been sent in designated for a new missionary and we felt led to apply it for her fare. She was very happy about it. We went ahead and made her sailing arrangements. Then the sister who sent the money wrote to us and said she wanted the money to go to this particular young woman and was so afraid we had given it to someone else. I was happy to be able to write back and say, "It is all right, sister. The Lord has helped us to get the same thought." These things are encouraging. We feel our Father is helping us.

Another matter is the disbursement of missionary funds. Some people have wondered what the brethren do with all the money that goes to headquarters, and some have actually asked if we took any of it for ourselves. We have an outside firm of auditors come in, who look at our books from an unprejudiced standpoint. They see money coming in for some missionary and they check up to see what account it went into and what final disposition was made of it. It is no concern to them. They are there to get a correct report of the books of the General Council. In their report they have testified that the money was used as designated. There is no missionary money taken for the use of any of the brethren at headquarters. It is used exactly as you instruct us, and money sent for foreign missions goes 100 per cent to the field. If you send money in designated for any particular missionary, that missionary gets the money, whether he be Council or non-Council, approved or disapproved. If you ask us to send money on, we carry out your instructions.

Somebody heard at one time that we had \$30,000 in the National City Bank of New York. At that time our missionaries were having a hard time to get through on the allowances they were receiving, and it was taken back to the field that if the Missions Department would only pay out the money they had on hand, everybody would have sufficient. It is true we had \$30,000 in the bank, but every dollar we have in the National City Bank is spent money. It is to cover

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The Editor's Notebook



The Inspiration of the Infinite

J. H. Jowett tells of going into the exceedingly tiny room occupied by a cobbler who lived at a seaside town. He asked him if he did not feel crippled and cramped in the imprisonment of so small a chamber. "No," said the man, "if I am inclined to feel that way, I just open my door." From that open door he had a glorious sight of the sea. Some of us may not live near the sea, but we can get under the heavens at night, the heavens that "declare the glory of God," and as we look up at the work of the wondrous fingers of our God we can "let in the inspiration of the Infinite."

The Greater Revelation

Calvin has pointed out to us, "The prophet that tells us concerning the heavens, showing us that the constant succession of days and nights proclaims His majesty, afterwards goes on to speak of the Word: 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.' It is wise that a man should use his eyes to behold God's glory in creation, yet he must give his ears to the Word of God if he is to make good progress in the knowledge of his Creator." Let us open the Bible every morning and night, and from this Source of heavenly inspiration let into our lives the presence and the power of our infinite God.

What the Bible Declares

Opening the Bible we find before us two ways, a narrow way which leads to life, and a broad way which leads to destruction; we see two kinds of trees, good trees which bring forth good fruit, and corrupt trees which bring forth evil fruit—and the end of these last is the fire; we see two kinds of builders, one wise, who builds on the Rock, and that foundation stands the storm; the other foolish, who builds on the sand, and when the rain, the floods, and the wind come, his house falls, and great is the fall thereof. There is no third way, no third kind of tree, nor third foundation. The choice is between two.

The Destiny of Choice

It was this which that grand old warrior Joshua envisaged as he stood before Israel and put before them the way of life in following the Lord, and the way of death in following their vain idols. His challenge was, "Choose you this day whom ye will serve." Note the definite command, *choose*; the personal element, *ye*; the immediate demand, *this day*; the clear pointing out of the two masters,

whom ye will serve. There must be a definite, immediate, personal choice of either God or Mammon—you cannot serve both. The people said, "God forbid that we should forsake the Lord, to serve other gods." Joshua knew their double-mindedness and said, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God." Unholy people cannot serve a holy God. As a jealous God, He will not tolerate lukewarmness nor half-heartedness—half our hearts toward Him and the other half toward Baal. When the people declared, "Nay, but we will serve the Lord," Joshua immediately made the practical demand, "Now, therefore put away the strange gods which are among you." Translated into New Testament language this is, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. "Little children, keep yourselves from idols. Amen." 1 John 5:21.

Taking the Long Look

The choice came to Moses. On the one hand were all the luxuries of Pharaoh's court, its ease and its comforts. On the other hand was a crowd of despised slaves, continually subject to intense persecution and reproach. But were not these slaves the inheritors of great promises? Methinks that in his quiet hours, Moses must have meditated much on the supreme choice he was to make. He made his decision, risking his all on the infallible promises of God. By a deliberate act of faith he renounced and rejected his place in the household of Pharaoh's daughter, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt.

God's Great Rewards

Moses weighed these things in the balance in the light of eternity. The Old Book tells us, "*He had respect unto the recompense of the reward.*" Said Peter to Christ, "Behold, we have forsaken all and followed thee; what shall we have therefore?" He answered, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And at the end of the same Book we hear the word coming from the King eternal, immortal, invisible, "Behold, I come quickly; and *my reward* is with me." He will abundantly compensate for all that has been given up for Him.

Sharing His Rejection

David was escaping for his life. His

rebel son, Absalom, had taken the throne and all Israel was in insurrection. It was on this occasion that Ittai the Gittite came to David to lend him aid. David protested, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren." Listen to Ittai's answer, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." To which David said, "Go and pass over." And so Ittai passed over into exile with his dethroned, despised, and rejected king. A blessed picture. David's greater Son came to earth, born to be king, but He too was despised and rejected; was scourged and spat upon; was mocked at and marred; was cursed and was crucified. And a rebel described as "the god of this world" has gloatingly said, "We have killed the heir, the inheritance shall be ours." But Him whom men despised and demons hated, God raised from the dead, and He will yet ascend earth's throne. Temporarily He is in exile from the earth, but, thank God, He still has some Ittais loyal to Him and willing to share His exile. To them He has said, "Go and pass over," and to them that word has been a blood-sealed passport from death unto life. And they who now share His rejection will later share in His enthronement.

The Secret

Dr. A. B. Simpson used to tell of a girl who had been a very terrible character, but whose life was entirely transformed. Some of her friends could not understand the change in her life and remarked, "She must be in love, and that is what is making her different." Their conviction was confirmed by the fact that she was now wearing a locket. They said, "That locket doubtless contains a picture of the one she loves." The girl passed away and with curiosity they opened her locket. In it they found the secret of the girl's transformed life—a small picture of Jesus and under it the words written, "Whom not having seen, I love."

In the Light of Eternity

A few days ago I was talking with a young missionary candidate. She has practically everything that heart can wish in this land. But she told me that when the Spirit of God was mightily upon her she began to see how trifling all the things of time were, and that the only things which really counted were those that are eternal. And when the Lord whispered, "India," she said gladly, "I'll go where You want me to go, dear Lord." Some months ago when it was suggested that she take part in a certain work in the

home land that entailed much in the way of privation she shrank from the suggestion, but now, believing it will be excellent training ground before she goes to the field, she has offered herself for this work. She willingly has given up her all for Him whom not having seen she loves. Paul did this, but later on when he looked back on the things he had given up, he counted them but *refuse*. Let us not be like Bunyan's "man with a muck rake," ever groveling in the refuse, ever overestimating the value of the temporal, with no eyes for the eternal, with no vision for the crown that He is offering to all who will faithfully serve Him.

The Roll Call

It is considered a great thing for an artist to have a picture accepted in the Royal Academy in England. The committee that decides on all the pictures is very conservative. For many years they have rejected practically all paintings by women artists. But in 1874 there was brought before them a picture by Miss Thompson entitled, "The Roll Call." When the canvas was unveiled, they saw a number of weary, bedraggled, battle-scarred warriors vividly portrayed, and those dignified old gentlemen were so overcome that, forgetting themselves, they arose from their seats, took off their hats and cheered.

God's Roll Call

One day there is to be a roll call in heaven, and the saints will appear in answer to their names. I can well believe that our eyes will get somewhat dim, and our throats a trifle hoarse with cheering as we see the army of seared and battle-scarred martyrs march in to answer to their names, those men who were tortured, not accepting deliverance, who had trials of cruel mockings and scourgings, of bonds and imprisonment, who were stoned and sawn asunder, were slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. Many of these faced their end like that old French Huguenot martyr who, when sentenced to death, said, "I was glad when they said unto me, Let us go into the house of the Lord."

The Appeal

You remember the old story of Garibaldi as he appealed for volunteers for the liberation of Italy. "What do I offer you? I offer you hardship, hunger, rags, thirst, sleepless nights, footsore in the long marches, and in the end victory in the noblest cause that ever drew you." And Christ is calling for volunteers today. What does He offer? He offers suffering, He offers scars, He offers us a place among the offscouring of the world, He offers us a cross—but He also offers grace for the conflict, and He promises His own presence all the way.

But when time merges into eternity, what then? Listen to that crowd which John heard shouting. They are singing their praises to Him who had privileged them to be soldiers for Him. What is their song? "Unto him that loved us, and washed us from our sins in his own blood,

and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Here the kicks and the persecutions—there the kingship and the priesthood. Here loneliness—over there eternal companionship with the King of kings.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

More Riots in Palestine

The Arabs are resenting the incoming of numbers of German Jews into Palestine, and are showing their displeasure by new riots. The prophet Jeremiah was given a vision of a seething pot, and surely the whole world is becoming a seething pot of unrest.

National Revival Needed

According to *Capper's Weekly*: "Mrs Franklin D. Roosevelt reminded 1,000 Presbyterians in Baltimore that 'government by itself, no matter how wise, can only do so much,' and that the nation needs 'a great spiritual revival,' without which there is little hope for a permanent change."

The Soviet and Human Nature

Walter Duranty, American Newspaper correspondent in Russia, reports that a High Russian official, for the purpose of investigation, stood in line to purchase a bar of soap from a Soviet store. He discovered that it was a filthy mess manufactured from garbage, and that the proper ingredients had been withheld for the purpose of private gain.

All by way of illustrating that Communism, Socialism or any other human system will not change human nature. It takes the divine system—the gospel of Christ—to do that.

Famine in Russia

Wonderful Word quotes the following from *New York Times*, describing the experience of a tourist in Russia. "In Odessa he complained to his guides that they always took him from his hotel through the same streets. They replied that tourists were not permitted to go into side streets. The reason, Mr. Becherer said was obvious (to avoid the sight of famine victims).

"There were many stories of cannibalism in the region, which he believed to be authentic, he said. In fact, while he was there a mother was on trial for killing and eating her four children. The disappearance of three children was admitted, but the evidence concerned the killing of the fourth, and the woman's only defense was that this child would have died in a day or two anyway."

"And there shall be famines"—is one of the signs of the end-time.

The Fate of the League of Nations

According to one editorial: "The course of events within the next few months may possibly complete the demolition of the League. If this proves to be the case, it will be no occasion of merriment, for the demise of the League will symbolize the triumph of international chaos and disintegration."

"International chaos and disintegration" is part of the Bible forecast of the future. Luke 21:25, 26.

A Plea for Christian Equality

Bishop Muller of the German State Church, has decreed that none of Jewish race or descent ("Non-Aryans") may hold office in the German State church. But 2,000 pastors protested, saying: "It is not permissible that the church of Christ betray brotherly love and by the rule of force become a kingdom of this world. . . . We protest especially to the so-called Aryan paragraph." The spirit of Luther still lives in Germany!

God Knows His People

A critic of the Jews wrote the following poem:

How odd
Of God
To choose
The Jews.

To which a Jew answered:

God chose,
Which shows
God knew
His Jew.

God's dealings with Israel, past and present, may be strange; but He knows His business!

When Signs Follow

Some 5000 souls have found Christ, the blind, the deaf, the dumb, the lame and many internal sufferers have been healed of God, through the ministry of Fred Squire in Gt. Britain during the past year. In the last issue of *Redemption Tidings*, the official organ of the Assemblies of God in Gt. Britain, this brother tells of the kind of message God is honoring: "I have found this past ten months that the more hell fire I have preached, the greater the denunciation of sin and hypocrisy, the more souls have been saved; and the more separation I have preached, the more consecration there has been."

The Gospel in Foreign Lands

"See that Ye Abound in this Grace Also"

We would hesitate to emphasize the matter of giving were it not a necessary development of the spiritual life, as well as the means by which God has arranged for his work to be sustained. Tithing is not making a gift to God, but the paying of a debt, and those who do not return to the Lord at least a tithe are called in the Scriptures "thieves and robbers." If we argue that the law of the tithe has been done away with, then it must mean that God expects more of us today, in that instead of financing the needs of the religious services of the nation of Israel, He now has a world-wide program to finance. The early church recognized their responsibility and gave all that they had into the common treasury. Our responsibility certainly is not less than the tithe, and the indictment that was true in Old Testament times is much more true today of those who do not give as much as the tithe."

An interesting feature of the Pentecostal outpouring has been the great generosity of the people who have received this gracious visitation of the Spirit. They have given gladly for the furtherance of the gospel. In view of this we are bold to declare the needs of God's work in foreign lands, since this is our work, and our responsibility to care for. As good stewards we want to know where we may most profitably invest the money that belongs to God. Some of it undoubtedly belongs to the work in the "uttermost part of the earth," since this is a part of our field of operations as directed by the Spirit of God. When Israel was most careful in paying the tithe she enjoyed the greatest favor of God, and when the church of Jesus Christ in most careful in observing her responsibility, the members of this blessed body will enjoy the greatest blessing both spiritually and materially. It is not that God would have us put the matter on a commercial basis, but let us realize that with all God's blessings we enjoy it is surely a base sin of ingratitude, to put the matter most mildly, when we withhold what is needed for God's work and consume it on our own wants. Our obligations to others are all secondary to the responsibility we are under to pay at least a tenth of our earnings to the Lord. A dime of every dollar is "holy unto the Lord," and should not be used for any personal advantage. The night is upon us, the reign of Antichrist draws near;

let us invest what we have lest an anti-christian system appropriate it for ungodly ends! The needs of our missionaries are most pressing. The majority of our workers do not send out circular letters to let people know their needs, but are willing to trust God with us for the supply. They are living a truly faith life, and we can assure you that your funds will be invested where they are needed when sent to the Missions Dept., of the General Council. Let us at this time remember especially the gift of God's love to us and send a special *Christmas Offering* for the missionaries. If you would like to hear from the missionary who receives your offering we can arrange this for you on request.—Missionary Secretary.

Pentecost Among the Tribes People of S. W. China

During the past month we have again witnessed the mighty workings of the Holy Spirit in our outstation among the tribal people at Upper Rushes, a little town of about two hundred homes hidden away in the foot hills some four miles from the Chinese city of Lunan.

Last Sunday night we went from house to house playing the accordion, inviting the people to come to the meeting. An unusual number responded and the church was soon filled. We had the children's service first and then entered into the regular meeting for the grown-ups.

At the close of the message we invited the people to tarry and pray with us, and those that wanted to go home were at liberty to do so. Strange as it may seem, nobody left the building. After a season of prayer we began to sing, "Hallelujah! Thine the Glory," "His Grace Aboundeth more," etc. Thinking the meeting was over, we began to rise, but two young men kept singing the chorus, "His grace aboundeth more," over and over again, until the power of God came upon them. Presently both of them were prostrate on the floor, speaking in an unknown tongue as the Spirit gave utterance.

One of these young men had previously been baptized in the Holy Spirit. He was refilled on Sunday night. The other young man, named Hwang, who did the interpreting, received a mighty baptism, speaking in an unknown tongue for over an hour and a half. He would speak in tongues for a while and then he would give vent to his new found joy with great outbursts of laughter. Soon the whole audience had gathered in a semicircle

about the young man and watched eagerly as the Lord baptized him in the Holy Spirit. Great fear was upon them and several expressed a desire to serve the Lord. Thank God, we are able to offer the people something real in this Latter Rain outpouring, and whosoever will may come and drink of the fountains of living water freely.

We preached to the Chinese in Lunan for over a year, and prayed earnestly for them every day. Some of them know that our doctrine is of God, but for fear of persecution, they dare not make a public confession. Others have hardened their hearts against God and His Christ. We have now turned our efforts to the despised Tribal people (despised by the Chinese, but not despised by God) who have gladly accepted the invitation, and as a result, God is pouring out His Spirit upon them.

There is a meeting at this tribal outstation of Upper Rushes every night. Some of the students in the lower grades also attend these meetings. The Word is being sown in their hearts. Several of them are on fire for the Lord, having been baptized in the Holy Spirit. It would do your hearts good to see the little ones kneeling on the dirty mud floor at our improvised altar, pouring out their hearts to the Lord. Please pray for these little lambs, as their lot is a hard one and their living conditions are quite different from what you are enjoying in America. Truly God hath chosen the poor of this world rich in faith.

Since the manifestations of the Holy Spirit, there has been a greater interest in the meetings. The church is crowded and a revival spirit is in our midst. God is answering prayer. There are dozens, yes, hundreds of villages without the gospel, but there is nobody available to send with the message. Most of our time is taken up looking after the work in Lunan and Upper Rushes, but we do manage to break away occasionally and give some of the near-by villages a "slice from the loaf." Our hope is in these young men that the Lord has just recently baptized in the Holy Spirit. The Lord willing, we want to send them forth to their own people soon, for we feel this message must be heralded abroad quickly. Communism has gained a new foothold in West China just recently in the great Province of Szechuan, with a population of over sixty millions. Yunnan Province borders on the south of Szechuan.—Arthur and Rachel Johnson.

*Brief Notes from Far and Near**Souls Saved in the Malay States*

Sister Katherine Clause writes: "I am glad to report that God is continuing to bless the work here at Ipoh, and souls are being saved. Just a few days ago I spoke to a young man who thought he was a Christian just because he had been attending the meetings. I explained to him what the new birth meant and since then he has given his heart to the Lord.

"Some of these dear people pass through great trial and I praise God for the courage He gives them to stand true. One young woman who has stepped out for God has undergone great persecution from her brother who has threatened to kill her, but she stands firm telling him that though he destroy her body he cannot destroy her soul.

"I was touched the other day in visiting a poor Chinese family to receive from them two beautiful palms. They were perhaps the nicest things they had in the house, and they wanted to show their appreciation of the little ministry I had had in their home. I feared to refuse in case I should offend them." Surely there are still those who like Mary of old are breaking their boxes of precious ointment at the feet of the Lord.

A Church in China Where the Blood of Martyrs Was Shed

A letter from Sister Alice Stewart informs us of the opening up of two outstations in places where formerly many Christians were murdered in the time of the Boxer rebellion. Because of this the hearts of the people were fearful of the "foreign doctrine," but this last summer Sister Stewart tells us the prejudice and fear has begun to give way. She writes: "The Lord has opened up the people's hearts and several women have wept their way through to the foot of the Cross. One of them has turned to the Lord with her whole family and has torn down the idols in her home. Her grandparents and aunts were all killed in the Boxer rebellion, but the 'blood of the martyrs is still the seed of the church.' Just a few days ago a man from a neighboring village attended the meetings and was healed of deafness."

The Touch of the Master

Brother Bristow writes from Peiping China: "A man brought to us his little boy of three who was sick with fever, ill for some days. We prayed for him and the next day he was well and running around.

"A ricksha man asked prayer for his father who he said was having hemorrhages and spitting blood. He testified later that the flow of blood had stopped. This dear fellow loves the Lord and is so anxious for his old father to come

and enjoy this Jesus whom he has found in our little mission hall." We might mention that Brother and Sister Bristow have been in China this last term nearly ten years, and would very much appreciate a furlough this coming year. If funds were available they would have been brought home sooner as they really need the change for their health's sake.



Brother and Sister Percy Bristow of Peiping, N. China

A Forward Move in Rupaidiha, India

Here it is time again to send you a letter. How the time slips by when one is so busy! The children and I have just come down from the hills and find the men here very busy building rooms on to the house and making room for us on the compound. Rooms are being added to the main house for the two young women who have, up until now, had a little house to themselves, but since it has been decided that we work here too, the girls have so sweetly turned over their little house to us and are taking the new rooms in the house.

This is a lovely place to live. We are right on the Nepal border and only a few miles from both a large and a small jungle. The country is so pretty and green now and the people are all busy getting in their crops for the winter. Nepal is a country governed by themselves, and we are not even allowed to cross this line or walk up the road a little way without a special permit from them. They do allow white people to

visit one of their cities about one and a half miles in, once in a while, but will not permit any white person to remain in their land, and of course preaching the gospel is out of the question. They often come down into the U. P. though and hear the Word and some of them are saved, but so far, Nepal is a closed door to the white man or his God.

One thing that encourages our hearts is that the Christian people here including the teachers and the big boys, are organizing a church. They have been talking of it sometime, but are really taking action now. Everything will be in their own style. They will have their own pastor, and will do their own business, and make it self-supporting. Of course it will be overseen by the missionaries and it will be in full fellowship with our council on the field, abiding by the same rules and regulations as our council churches at home, but will be conducted by themselves and supported by them. This is an answer to many prayer, for the desire of the missionaries of India is that the Indian church should support their own pastors so this will not have to be done from home. Not only because of the money it will give for other phases of the work, but because when they learn to support themselves and become independent it will mean so much to them. —Brother and Sister M. F. Coughran.

*An Urgent Prayer Request
Sister Lillian Trasher Quite Ill*

Many of the friends of our Sister Trasher will be wondering why they have not heard from her recently or received acknowledgments for offerings sent her. A letter received from her dated Oct. 19 states: "I have suffered very, very much from rheumatic fever. Please request special prayer for me. The pain is in my hand so I am unable to write well and it is also very painful to write." Our sister has had to get away from the orphanage for a short time in order to have complete rest. Pray for her speedy restoration as her family of 600 souls needs her sorely.

The Training of Christian Workers in Liberia

We praise the Lord for the way in which He is working here in the Girls' School in Palipo. Many young girls are walking miles to enter the school and begging to know more about the Word of the living God. We have forty girls in the school now and others waiting for admission as soon as our new building is completed. Our hearts are saddened that so many must be turned away for lack of funds. We trust that the good people of the homeland will unite with us in prayer that the women of Liberia may be enlightened in the gospel of Jesus Christ. —Ada Gollan.



Bondslaves of Jesus



By F. M. Bellsmith

The apostle Paul begins his epistle to the Romans with these words: "Paul, a servant of Jesus Christ." He did not, however, use the word "servant" in the sense in which we do today. With us a servant is one who renders an agreed amount of service to an employer for an agreed amount of pay, whereas the Greek word "doulos" used by Paul means "slave." So the apostle was referring to himself as "the slave of Jesus" and not merely an ordinary slave either but a bondslave, like the Hebrew slave who refused to go out free and had his ear bored as a sign of perpetual servitude. In using the word Paul may have had in mind what he says elsewhere about bearing in his body the marks of the Lord Jesus.

This sermon was born in a small Pentecostal Assembly in a suburb of Toronto, Canada, one Sunday morning some years ago, when the writer was conducting a series of meetings. That morning he threw the meeting open for testimonies and among those who spoke was a handmaiden of the Lord, a precious saint, who, with tears in her eyes and a catch in her voice almost broke up the meeting by saying: "I am a bondslave of Jesus, and I don't want my liberty any more." Pentecostal people will not misunderstand my meaning when I say she "almost broke up the meeting." Such a wave of love and joy swept the little company that for a time it was impossible to do anything but weep and praise Him. Yes, tears of joy and words of praise often go together. Bless His dear name!

With the phrase already grasped from Romans I want to associate what Paul says in 1 Cor. 6:19-20, "Ye are not your own, for ye are bought with a price."

Slaves were bought and paid for and were the absolute property of their masters.

The Lord Jesus has bought us and paid for us and we belong to Him. And what a price He paid! He, the eternal Son of God, emptied Himself of His heavenly glory and took upon Himself the form of a man—a slave—a sinner; and being Himself without sin became sin for us and submitted Himself willingly to the cruel death of the cross, in order to redeem us and purchase us unto Himself as His own possession. Hallelujah!

When the slave was sold on the slave-

market he passed from the possession of one master to another. When Jesus, our redeemer, bought us with His own blood we passed from the bondage of sin and Satan to the blessed service of our Lord. Satan is a cruel taskmaster, and "the wages of sin is death;" we found it so; but the yoke of our Lord Jesus is easy, His burden light.

The story has been told of a beautiful quadroon girl who was being auctioned off during the days of slavery in one of the Southern States. The man who was leading in the bidding was a brutal looking slave owner, and the girl trembled as she realized what slavery with such a master would mean. Presently a gentleman with a kindly face began competing with the slaver and hope awakened in the girl's heart. She followed the bidding keenly as the price mounted higher and higher. At last the slaver gave in and the gentleman led his purchase from the auction block to the table of a lawyer and had the papers made out which gave the girl her freedom. Can we wonder that with tears streaming down her cheeks the beautiful girl said she didn't want her freedom but would rather serve the man who had redeemed her. Oh, to be the bondslave of Jesus! No freedom is equal to this.

The slave being the absolute property of his master, please note:

I. *That the slave's body was not his own and he could not do what he liked with it.* It was for the use and service of his lord. The Roman slave owner even had the power to put his slave to death for disobedience or attempting to run away. So the Christian has no right to consider his body his own, it is the temple of the Holy Ghost and is for the Lord.

What an effect the full realization of this truth will have on our actions! If my body is not my own but belongs to Him I may not injure it in any way but must take the best care possible of it. I may not indulge its appetites. I may not use injurious drugs or narcotics. I may not overeat, a sin all too common among us. Divine healing is a very blessed teaching of the Word; but it seems to me presumptuous to be careless in our habits and expose our bodies to disease and injury by so doing and then ask God to heal us of the results of our folly. In such cases, I think, confession and repentance should precede prayer for healing.

If my body is not my own I ought to consider how my Lord wants me to dress. Does He want this body which belongs to Him decked out in gay clothes and jewelry like those who are still in bondage to Satan? And what about the use of cosmetics in this connection?

The slave did not own the clothes he wore, nor the bed he slept in, nor the food he ate. All were supplied by his master.

II. *That the slave's time and talents belonged to his lord.* He could not use either as he pleased. All his time and all his ability were for the service of his master absolutely, and that without wages. Many Christians think that when they have "served God" by attending church on Sunday and given brief periods daily to religious exercises they have done all that is needed. Not so. We ought to serve our Master as faithfully on the other days of the week as on the Lord's day. Our Lord demands all or nothing. We cannot serve God and Mammon as many worldly people are trying to do. We must not engage in any line of business or trade which is displeasing to Him whose we are and whom we serve. If I am really His bondslave my consecration of time and talent must be without reserve.

III. *That the slave owned no property.* He had no possessions of any kind which he could call his own. He was a steward of his master's wealth. The law of the tithe was a Jewish law. For the Christian the standard is far higher. Not one tenth only is the Lord's; but all is His. If I am really the bondslave of Jesus I have no right to use money for mere pleasure, nor for unnecessary luxuries, nor for any form of self-indulgence. William Carey said before he went out to India as a missionary that he served the Lord and cobbled shoes to pay expenses. David Livingstone put it this way: "I will regard nothing I possess as my own except in relation to the Kingdom of God." And we all know how nobly he kept that pledge.

I know a man who was once rich and and getting richer, being very successful in his business, who took the words of Jesus to the rich young man himself and sold out his business and property and gave the proceeds away. Today he is a poor man working with his hands for the necessities of life. He said to me recently: "If you gave me one hundred dollars I wouldn't know what to do with it except give it away. I have no use for money." We may not agree that what Jesus said to the young man was intended as a principle to be followed by all Christians, but there can be no difference of opinion that slaves of Jesus must not waste their Lord's money, but must use it all for His glory.

IV. *That the slave served without wages or reward.* As already remarked the modern servant works for wages and always for the highest wages obtainable. But the slave of Jesus being a slave must not be a hireling. The sin of simony is very common among Christian workers. Let us give it its true name and not mince matters. What is commercializing the gospel if it is not really simony? This sin of covetousness is, perhaps, the commonest sin in the world today. Almost everybody, Christians and worldlings alike, are grasping after this world's goods. I have heard of evangelists who guaranteed a revival for so much money. I have known of an evangelist who having received a very generous offering demanded more. I know of a certain evangelist who when his meetings were over and he had received a large offering charged fifty cents admission to hear his lecture on his own life. Commercializing the story of God's dealings with him! Telling his own testimony at so much a head! Was what was going on in the Temple court when Jesus took a scourge and drove the money changers out any worse than this?

Madam Guyon wrote of what she called "disinterested love." It is a high standard, perhaps, but not too high. The slave of Jesus must be willing to serve Him regardless of pay; and I do not mean with his eyes on the heavenly rather than on the earthly reward, but even without that motive mixed with his love. How many of us would serve Him just as faithfully out of pure love for Him if there were no crown promised? Yet even so ought the bondsman of Jesus to serve Him.

V. *That the slave was compelled to render absolute and unhesitating obedience to his master.*

Obedience is not merely the first law of an army; it is the very first law of the universe. The sun and moon and all the planets obey God. The stars in their courses obey God. Nature obeys the laws of God. It is the absolute obedience of all created things which has been perverted by materialists into ground for denial of the existence of God. God is sovereign in His creation. Even Satan when persecuting Job did not dare overstep the limits God put on his actions. If it is the duty of Christians to obey the laws of the land, how much more is it their duty to obey God? Roman slaves frequently suffered death because of disobedience. And should not the slaves of Jesus obey Him?

There could be no order in the universe without obedience. Without obedience an army becomes a mob. Disobedience to the laws of the state endangers the very existence of the state. And without obedience to Christ within

the church there can be no spiritual blessing.

As the bondslaves of Jesus we must have no wills apart from His will, no ambitions apart from His cause and glory, no inward desires, even, apart from the promptings of His love.

Finally, my brethren, let us rejoice in this glorious servitude! It is a servitude which constitutes higher liberty than liberty itself. How much better to be a slave in Heaven than a sovereign in Hell! It is a glorious servitude indeed, this, to be the bondsman of Jesus.

A Present Need

Central Bible Institute is at present in need of supplies for the student body enrolled this year. Some of these students do not have sufficient funds with which to meet all their expenses. What can you send to help us to care for them? Either cash or farm products would be appreciated.

J. W. Welch, Central Bible Institute, Springfield, Mo.

Divine Healing Diamonds

A Change in Price

In the last *Evangel* we mentioned a new book by Dr. Lilian Yeomans, entitled *Divine Healing Diamonds*. We stated the price as 50c, but we have decided to publish this book at 25c a copy (add 5c for postage).

We recommend all our readers to get this excellent book. Dr. Yeomans was never in happier vein than when writing these faith-inspiring studies on the truth of divine healing. It will be found a most excellent book to distribute to those who are tested physically.

We are expecting to have the book ready for mailing on or before December 10.

There are hosts of devout people who believe in a past God, but who have a very slight hold on faith in a present God.—*Mabie*.

Learning from Paul

(Continued from Page One)

tration of the Spirit and of the power: that their faith should not stand in the wisdom of man, but in the power of God.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

I am confident that God's blessing has rested upon us as a church because we have known very little else than our Lord Jesus Christ and Him crucified. Our institutions of learning which we call Bible schools are not for the purpose of studying philosophy and the various learnings of this world, but they are schools in which we try to teach our youth about Christ and the fundamental things essential to Christian faith and practice, that our youth may be equipped to go to the uttermost parts of the earth with Paul's message, *Christ and Him crucified*. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," "for ye have not so learned Christ."

Keep it paramount before you; ask yourself often the question, Am I learning Christ? Am I preaching Christ? Am I holding before this world a gospel of full and free salvation without money and without price? As ministers of the gospel we must watch lest we be turned to preaching many things, even things in the Word, to the neglect of preaching our precious Lord. Paul laid aside all effort toward oratory or of ability to please the carnal mind of a heathen world, determining instead to proclaim a humble Saviour, One who had died to take away our sins.

Next may we think about *Paul's pleasures*. The natural tendency of man is to enjoy pleasure, and ministers must watch lest things, in themselves innocent, be permitted to rob them of their prayer and study and sap from them their spiritual life. We are in danger, but if we emulate the Apostle in selection of his pleasures we shall be preserved in safety. Turn with me to 2 Cor. 12:10, where we read, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." For years before this Paul had been preaching "the unsearchable riches of Christ," but there came the time when he was visited with a thorn in the flesh, a messenger of Satan to buffet him. He believed this thorn to be a great hindrance to his usefulness and thrice earnestly besought the Lord that it might depart from him, only to have it then revealed that it was to remain as necessary to his continued humility and spirituality. It is then that we hear him say with a fresh consecration, "I take pleasure."

How often have we suffered from things which seemed to handicap us and hinder what we believed would be a more effective ministry. Thank God for our zeal and desire to be at our very best for the Lord. We should all be happy if we had better voices, richer utterance, and a better vocabulary with which to ex-

press ourselves. We should be happy if no infirmity marred our excellency as we seek to declare "the unsearchable riches of Christ," but I confidently believe that those things which we often regard as hindrances are blessings, for without our sufferings from them we should most likely become forgetful of our need of, and dependence upon, the Lord.

May we, with the Apostle, learn from our Saviour, "My grace is sufficient for thee: for my strength is made perfect in weakness." When Paul learned this and that the grace of God could get into his infirmities and unpleasant circumstances, his consecrated heart was made to joyfully exclaim, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me!" May we have sufficient infirmities to keep us humble and conscious of our need of the Lord. Have you ever thanked God with Paul for weaknesses, for humiliations, for thorns? If accepted rightly they crown us with the power of Christ resting upon our brow.

We shall also consider *Paul's learning*. Here we study his ability to adjust himself to circumstances. His testimony is, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me," and, "For I have learned in whatsoever state I am, therewith to be content." It is easy to learn how to be abased and then how to abound, but it is quite a different lesson after having abounded to learn to be abased and whatever be our state to be still content. Many of us as young ministers of the gospel began with no certain dwelling place, wearing cast-off clothing, and suffering various privations. But as the years have passed our ministry may have increased and now, when the depression has brought reverses, we sometimes hear a murmuring of discontent. It is a victory to learn as we go along to adjust ourselves to changing plans and keep in harmony with God. Next time you feel chafed and find it hard to reconcile yourself to your lot say, "Lord, I am in the school of experience, I wish to learn to be content, teach me," and beautifully will He help as you yield to Him.

Since we are following the example of Paul we may now look at *that in which he gloried*. All ought to glory for such is natural to man, but Paul's glory was in the cross of Christ. We now have before us specially the thought of salvation in all that salvation means. "As many as desire to make a fair show in the flesh, constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. . . . But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It is a sad fact that sometimes self exalting demons come to ministers to put some new and foreign idea into their minds, inspiring them to propagate it, thinking themselves greater in spiritual life or knowledge of spiritual truth than their brethren. Away with any spirit that would deceive us. May we be kept humble and may our rejoicing be in the cross where full redemption was purchased for the world. Those whose glory is in Calvary, whose hearts have revealed to them the depths of love found in redemption, will be safe from compromising, for success or praise, with the world which crucified their Lord. Christian success is not dependent upon the applause of man, but upon the power and glory of the Spirit.

Finally, we shall look at *Paul's farewell message*. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day." The hour comes to all, to every minister of the gospel, to every child of God, when we must say farewell. As we come to the close of our pilgrimage here may we with the apostle be able to say, "I have fought a good fight." It is a fight, a warfare of many and many a battle. Our souls are often grieved, darts from the adversary are directed toward the very vitals of our being, but the shield of faith will help us to conquer. Paul believed in the Holy Ghost when called to his ministry, he believed with greater assurance as he came to the end. His confidence too, in the inspired Scriptures was unshaken, and in his parting letter we hear his confession, "All Scripture is given by inspiration of God." Old wives' fables and endless genealogies were of little worth to him, the faith once for all delivered unto the saints was that for which he had labored and fought. Now as a reward he looked for the crown, the crown which may be ours also if we are true. Be faithful. That is all we have to do. We may not be great, but we can be true. May none of us fall by the wayside, may sin not become our ruin, but like the Apostle may we endure unto the end.

There will be a glorious reunion after a little while. Some of our loved ones have gone before, age is beginning to tell on some of us. We have only a little longer to labor, just a few short years at most then we shall go to our reward. May we all meet again on the other side there to unitedly say, "We have fought a good fight, we have finished our course." These are the days which are going to try men's souls, days in which everything will be shaken that can be shaken.

We have had a good Council, the Spirit is in our midst. Our movement has passed through some severe siftings, but the brethren are pulling together. In the midst of the battle there are evidences of desire for deepened spirituality. Should Jesus tarry, thus permitting us to have another General Council, may we come together in greater fullness of the Spirit and greater richness of grace than we now enjoy. Should the Lord call us to Himself before another Council could meet may we hear His "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Fulfilling the Master's Great Missionary Commission (Continued from Page Three)

checks that are issued. Sometimes those checks are months in coming back, and so there is that money on deposit, but it isn't money that we can spend again. It is already spent. But you can understand how some on the field would throw up their hands in amazement who don't have the opportunity of hearing our explanation. There are usually two sides to every question.

Now in regard to money sent in. Some send it in for non-Council missionaries, but we send it to the field just the same, and we do not charge anything for sending it. We do not say that all missionaries not under the Council are not doing a good work. There are some splendid Pentecostal missionaries who are not associated with us, as well as able missionaries of other denominations, but I believe, as an Assemblies of God fellowship, our first responsibility is to those of our own family. Some may come along to your assembly at some time who are not worthy of your support. There are people who can deliver a very convincing talk and seemingly have some kind of a spirit back of it and thereby arouse the enthusiasm of the people; but not every spirit is the Spirit of God. Some people have emptied their pockets to unworthy so-called missionaries, concerning whose character and ministry they knew nothing. The purpose of the Missions Department is to protect those who send money to us to use, so that it is given to endorsed missionaries. One of our responsibilities, as a Department, is to try and keep our fellowship clean. When anything unrighteous or unholy comes up, we deal with it in the fear of God, so that your money will not be going into unholy and unconsecrated hands.

Now a question immediately comes up regarding some whom you may know we have not reappointed to service, and I would like to make this statement. It is

not always because of moral failure that a missionary does not receive reappointment. By no means. There are a lot of fine clean young folks who are held back because we felt they were not in God's best place on the foreign field, but they may make good here in the homeland, and it would be unfortunate to cast a suspicious eye at everyone who is not sent back to the field. There are some fine young people whom we do not feel it advisable to send back, not because of our own judgment alone, but because of information sent to us from our missionaries on the field. We have no way of knowing what a missionary is doing abroad unless the associated missionaries will let us know, and so our District Councils on the field keep us informed. It is a hard thing for a missionary on the field to give an unfavorable report regarding a coworker. I feel that our District Councils are to be respected for such decisions as they give us in the fear of God recognizing that their responsibility, as well as ours, is to God's work.

Now I believe it would be a fine thing if we, as an Assemblies of God fellowship, could pull together whole-heartedly for the support of our own missionaries. I believe we can recommend to you our General Council missionary force as a body of men and women who have the vision and are trying to do their best for God to see that the gospel goes forth.

One sister wrote to me saying, "Brother Perkin, a missionary came to me and said I should send my money direct to them because you just cut it from their allowance when it goes through your headquarters office. What shall I do?" I will confess to you that we do take into consideration money that comes in designated for a missionary's personal allowance. If a missionary has money designated for him, we do not give him as much from our undesignated funds as we give to one who has nothing designated for him. However, we do send as additional, money that is sent in for special needs. If you write to us and say, "My money is for a building," we mark that "building fund" and the missionary gets his personal allowance just the same.

God, I believe, can still answer prayer through the Missions Department. A sister in New York State wrote to us some time ago regarding a memorial for her daughter who had died. There was a little money left that they were considering using for a tombstone, but she said, "Brother, we feel that it would be better if we used that money for a little church somewhere where souls could find God. I believe my daughter would be better pleased if we erected a chapel on the foreign field." We told her how much money would be required. She asked that this church be built in Africa, so we wrote a letter to our missionaries

in a part of Africa. At the same time, away over there in Africa, a little party of missionaries were meeting together. They had built church after church, and the ants had been eating them up. They felt God would have them take a step of faith and build a brick building. They felt that it should be a memorial church, perhaps to one of the Council brethren who had passed on, and said, "Let us write to the Missions Department. It may be they will have a suggestion."

They sent their letter over the seas, but our letter was already on the way to them. They got our letter before we got theirs, saying, "Here is the money for the erection of a brick memorial church to Sister so and so." Well, you can well imagine they were happy over it, and we were real happy about it too. I sat down and wrote to this sister that God had certainly directed and that the missionaries had started to build the church even before they got the money. She wrote to us saying, "I have another five hundred dollars I could give for the erection of another church. Have you another field in Africa where they need a church?" I wrote back and said I believed there was. So we sent off to a certain field and told them that there was some money offered for a church building. We did not send the money on this time. We wanted to be sure that that was the best place. We said, "Let us know if you are in real need of a church building." The wrote back and said, "The government has just passed a rule that prohibits us from holding meetings in private houses. It will be necessary for us to have a building erected for that purpose. Now your letter comes saying that you have the money to build such a chapel. It is needed. Send it along." And so this sister has another memorial church erected in the French Sudan among the Mosi people. Now she has a missionary on the field.

The Lord is still on the throne, answering prayer, and so if you pray for us, I believe He will help us to get along.

ARKANSAS-LOUISIANA DISTRICT COUNCIL*

The 20th annual session of the Arkansas-Louisiana District Council was held in North Little Rock, Ark., Oct. 16-20. A larger number of ministers and delegates were present than ever before. The reports showed also the greatest gain ever recorded in all departments of the work. The financial report showed a marked advance over previous years, and 45 new assemblies were reported. The local church served 1600 meals a day on the two-meal plan. The host, Pastor T. J. Gotcher, and his assembly deserve special commendation for the thoroughness and attractiveness in their entertainment.

From the first service the blessing of the Lord rested upon the meetings. On Monday evening many visiting ministers were introduced.

The Mayor of North Little Rock spoke words of welcome to the delegation, and E. S. Williams, General Superintendent, gave the response. The pastor from Pine Bluff brought messages on the subjects, "He that glorieth, let him glory in the Lord," and "By the grace of God I am what I am." In all other evening services Brother Williams preached. His message found a hearty reception, and many sought the Lord in the after-services. A large well-equipped "sound truck" was used to take care of the overflow crowds, which often numbered more outside the building than inside. A daily twilight service was also conducted.

The program for the coming year provided for a 3 weeks' Bible conference to be conducted by competent teachers, in each of the 7 sections of the District. Only 2 changes were made in officials: Pastor L. L. Riley was elected a member of the executive committee and presbyter of the West Central Section, and T. J. Gotcher, presbyter of the Southeast Section, where he served last year. Elders Burris and Simms were retained as Superintendent and Assistant Superintendent, and E. J. Bruton as secretary-treasurer. The "Pentecostal Gleaner" is still to be published from the office of the secretary.—E. J. Bruton, Pastor Pine Bluff, Secretary-Treasurer.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of October, 1933.

Bohrman, Mrs. Ada C., Campbell, Calif.
 Bullock, Geo. A., Correctionville, Iowa
 Cass, Roscoe F., Petersburg, Va.
 Doan, Clarence C., Laurel, Miss.
 Doan, Verna L., Laurel, Miss.
 Doherty, Robert F., Napa, Calif.
 Fortenberry, L., Tatum, N. Mex.
 Frey, Geo. W., Manteca, Calif.
 Garns, J. Edward, Windsor, Va.
 Gottwald, Miss Christine, Bowbells, N. Dak.
 Halsey, Hobert, Mize, Ky.
 Henson Mrs. Alpha F. Carter, Okla.
 Horn, John E., Eckhart, Md.
 Knowles, Mrs. Florence K., Plant City, Fla.
 Lassegues, Emile L., Lincoln, Calif.
 Lehman, Harold S., San Francisco, Calif.
 Lugo, John L., New York, N. Y.
 McPhail, Jesse C., Houston, Tex.
 Marshall, W. A., Waco, Texas
 Nicholson, Coy H., Albuquerque, N. Mex.
 Nickoloff, Gladwyn V., West New York, N. J.
 Park, D. Edward, Union City, Tenn.
 Reynolds, G. A., Sharon, W. Va.
 Roberts, Chas. R., Fairland, Okla.
 Rowland, Chas. L., Green City, Mo.
 Skymer, Albert D., Grafton, W. Va.
 Strickland, Miss Bernice L., Hilo, Hawaii
 Warens, Virgil C., McArthur, Calif.
 Warterfield, Grover C., Tulsa, Okla.

The following names were removed from our General Council ministerial list during the month of October, 1933.

Byler, Rufus Z., Clanton, Alabama (withdrew)
 Guffey, Gerald I., Grand Island, Nebr. (withdrew)
 Masters, James R., Detroit, Mich. (withdrew)
 Masters, Mrs. Grace C., Detroit, Mich. (withdrew)
 Parker, Ted C., Salinas, Calif. (withdrew)
 Ryans, Chas. F., Chelsea, Mass. (dropped)
 Stambaugh, Kalley, Highgrove, Calif. (withdrew)
 Webb, Mrs. Bertha B., Tampa, Fla. (dropped)
 Wells, John D., Eureka, Calif. (dropped)

In the Whiten'd Harvest Field

MILL CAMP, A FERTILE FIELD

Pastor R. V. Carter, Alikchi, Okla.: "God has given another new assembly in this section. We have had a splendid meeting at Alikchi Mill Camp, lasting 3 weeks. Over 40 were saved, a good number received the Holy Ghost, and 23 followed Christ in baptism. The church was set in order with 53 on the roll. This assembly is within 13 miles of the Pickens Church, where we have promised to minister half the time."

NEW LIFE AND VICTORY

Pastor J. B. Houk, Wampum, Pa.: "We have had an encouraging revival campaign with Evangelist Pauline Kline, of Kokomo, Ind., as special worker. Over 20 came to the altar to be either saved or reclaimed. New life and victory are in our midst. We are grateful for the help and co-operation of the saints of neighboring assemblies. The spirit of fellowship manifested was precious. Brother J. R. Flower visited our assembly during the campaign. He has promised to return in November to set the church in order in the Council."

BLOOD-WASHED PILGRIMS REJOICE

Henry P. Nicholaison, Washburn, Me.: "Evangelist Gideon O. DeMerchant, of Amarillo, Tex., was with us for 6 services at the Washburn Pentecostal Assembly. Eleven knelt at the altar for salvation. Some marvelous messages were given through tongues and interpretations the last day of the meeting when the evangelist preached on 'The Blood Line.' Brother Walter Bouchard, of East Providence, R. I., favored us as pianist and special soloist. A duet was sung by Evangelist and Mrs. Vernon Burtt, Adventist ministers, from Blaine. A number of visiting young people assisted the local talent in a fine orchestra. The writer also attended Brother DeMerchant's farewell service at Bath, N. B., Can. The message was on 'The Three Crosses'; special solos and duets on the subject were offered. A large number of ministers were present."

WEST FLORIDA DISTRICT COUNCIL

The fifth annual session of the West Florida District Council met with the Marianna Assembly this year for the annual fellowship feast. Despite the depression there was a larger attendance this year than last year, and much better interest shown on all lines. The annual reports showed good progress in evangelistic efforts and in finances. We had a good number of stirring field reports, also. The various assemblies showed a fine spirit of co-operation with the District rule in financing the annual meeting. Everyone was bountifully provided for, night and day. The spiritual part of the meeting was wonderful at both the business and evangelistic part of the services. All agreed that it was a great privilege to attend this meeting, by which many were enriched in the spirit of love and co-operation. Elder K. D. Johns was re-elected Secretary-Treasurer for the ensuing year.—W. J. Hurst, Secretary.

SOUTH FLORIDA HOLINESS CAMP

Secretary Camp Meeting Association, N. A. Bell: "The Union Holiness Camp Meeting of South Florida District was held at the Pleasant Grove Camp Ground Oct. 5 to 15. The dormitories and cottages were filled from the beginning; Evangelist Otto J. Klink the principal speaker, spoke twice each day, and other ministers spoke at the other services. Many were saved and numbers received the Baptism. On Saturday night 14 received the Holy Ghost, speaking in other tongues and glorifying God. Evangelist Myrtle M. Snair had charge of the children's services, including those 14 years old and under, with an average attendance of 70. Pastor W. H. Couch, St. Petersburg, announced a baptismal service to be held at the pool on Saturday, but urged those coming from various assemblies to wait and be baptized at their home church, for the sake of co-operation. Seven were baptized at the camp service. The restaurant was operated successfully. District Superintendent A. G. Voight was present with words of encouragement for all, urging the ministers to work untiringly for the Master. This was one of the best camp meetings ever held in the South Florida District."

200 FIND "ROSE OF SHARON"

Evangelist Morris Charles Plotts, New Sharon, Ia.: "A wonderful revival closed Oct. 15, in this new field for Pentecost. We started a meeting in July, and God did richly bless His Word. The meeting continued nightly for 3 months, and immense crowds gathered to hear the gospel. We began in a tent, but when the weather became too cool, we moved to a large garage. The crowd at a single service was often estimated at 1,000, and more than 2,000 often attended the Sunday night meetings, people coming from many miles away. The total number of seekers for salvation is unknown, but a conservative estimate places the number at 200; about 70 received the Baptism with the Holy Ghost. Brother Bruce Bachman, assisted with piano and guitar. Numbers from other congregations are coming, and a strong assembly is developing. We are building a tabernacle 40x60 feet, which is to be dedicated soon."

"We are now en route to California for a much needed rest, and would like some meetings in the West before returning. Will be glad to come to any assembly within reach for a few days or longer, for entertainment and freewill offering. Our evangelistic party includes also a banjo player. Address 4900 N. Figueroa, Los Angeles, Calif."

Pastor and Mrs. O. O. Huguen, Route 2, Madison, Fla.: "We have recently accepted the pastorate of the Blue Springs assembly. A revival is now on with good attendance and great interest. One has been saved and others are seeking God. Meeting will continue indefinitely. We are 7 miles from Madison, and one mile from Blue Springs. Visiting brethren of the Council will be welcomed."

NO MORE "SHOTS" NEEDED

Pastor Earl W. Clark, Chicago, Ill.: "The Gresham Full Gospel Tabernacle opens Nov. 5. We have had meetings in our house during the past summer, and have seen many saved; God has also performed some marvelous healings. One of our faithful saints was healed of cancer. Another sister, who had taken 3 'shots' a day for sugar diabetes was prayed for and has not needed a shot since. This was 2 months ago. Another who had had asthma for 15 years and could not lie down at night, was healed and can now rest normally. We are praying that many sick and unsaved may be reached in the new tabernacle."

VISION OF SPIRITUAL CENTER

Pastor Vincent Alexander, Santa Rosa, Calif.: "We are glad to report victory in the work of God at this place. We accepted the pastorate here on July 8 and launched right into the work of the Master. We obtained a lease on a building in the business center of the city, and with the splendid co-operation of the church \$1,600, the amount necessary for our purpose, was raised. It was soon transformed into a small auditorium seating more than 300 people, also 5 Sunday school rooms. This building was dedicated as a house of worship on Aug. 14, by District Superintendent M. T. Draper. The blessing of God came down on the service and a number sought and found salvation. Our young people's band has a vision of making Santa Rosa the evangelistic center of Sonoma Valley. Together with the pastor they are holding services in the small towns within a radius of 30 or 40 miles. We recently opened a hall in Cloverdale, in which we hope in the near future to see a flourishing church."

EPILEPSY COMPLETELY CURED

Pastor and Mrs. George W. Hanson, Duncannon, Pa.: "We are glad to report glorious victory at Duncannon. We have been here over a year, beginning a work 3½ miles outside of Duncannon in an old Methodist church. During the summer about 50 members have been added to the assembly, and 36 were buried with Christ in baptism. The church was set in order by J. Roswell Flower, District Superintendent. Sister Edgerton a captain in the Salvation Army, in the early days of persecution, assisted with untiring zeal in the ministry and in prayer. We have been able to purchase an abandoned church in this city, and prospects for an eager response from the people are good. Hundreds of people stood and listened to the gospel being preached on the street this past summer. We have just closed a campaign in the old Methodist church, Mrs. Twigg, Evangelist, of Cumberland, Md., assisting. Much good was accomplished during her stay here. Many who came for prayer were healed. Among these was one girl who was delivered from epileptic fits. The church was also built up spiritually. Visiting ministers in the fellowship will find a welcome."

The Sunday School Lesson

Paul in Corinth

Lesson for Nov. 26: 1 Cor. 1:10-18.

Our lesson is taken from the first letter to the Corinthians, written to correct some abuses that were disturbing the church and to answer some questions that were perplexing its members. After greeting the church the apostle deals with the first abuse, namely:

The Party Spirit. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." A missionary was addressing a company of Africans. One of the number listened with rapt attention, his eyes never moving from the speaker's face. "Surely, the meaning of the Gospel has gripped that man," thought the missionary. But imagine his chagrin, on hearing this native enquire concerning his gold teeth! That, and not the Gospel, had held him spellbound.

The newly-converted Corinthians resembled that man. They had been blessed with able preachers: Paul the apostle, Apollos, the teacher, and either Peter or one of his representatives. But while these servants of God were pointing them to the Christ, the people became taken up with the personality and talents of the various messengers, comparing them one with one another, weighing, judging and estimating their talents.

The result was that the people took sides, and each leader, without his knowledge or consent, was in the way of becoming the leader of a sect. "Now this I say, that every one of you saith, I am of Paul; and I, of Apollos; and I, of Cephas (Peter); and I, of Christ." And if the apostle had not checked this party spirit, who knows but that there might have been several "splits" in this church resulting in the establishing of four denominations: The Paulist Church; The Church of the Apollonians; The Cephasite Church, and the "undenominational" church known as that "of Christ"!

Many are the causes of sectarianism; its cause in the Corinthian church was "preacher-worship." There is a danger that people will be won and swayed by the personality of a brilliant preacher or teacher (perhaps without the knowledge or will of the latter), so that they are more conscious of the human instrument than they are of the Divine Worker. But any real blessing received by people is founded and dependent, not upon human personality, but upon the Christ Himself. 1 Cor. 5:11.

The Basis of Unity. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." As soon as Paul understood the situation he immediately pointed the people away from himself to Christ, saying, "Was Paul crucified for you? or were ye baptized in the name of Paul?" Compare Acts 3:12; John 3:30. He knew that Christ is the center of Christian unity. Charles Reade, noted writer, is reported to have said that on a blank leaf of his grandmother's Bible was drawn a circle with several spokes converging to the center, which was named Christ, while on

the spokes were written the names of the different denominations of Christians. Underneath the circle were the words, "The nearer to the center, the nearer to one another."

Not only Christ, but a common Christian experience should form a bond of unity between Christians of all parties. In the middle of one of his sermons, Whitefield, the evangelist, raised his eyes to the sky and called out: "Father Abraham, whom have you in heaven? Are there Episcopalians there?" He answered his own question with an emphatic "No." "Are there Lutherans there? Methodists? Baptists?" After each question he answered: "No!" "Well, who is there in heaven?" "Children of God are here, with garments washed in the blood of the Lamb." Turning to his audience, Whitefield said: "If that be the case, let us forget names of parties and strive to love one another and to walk before the Lord as children of God."

It may be too much to expect that all Christians shall see eye to eye on all matters; but all can observe the following rule: "In essentials, unity; in non-essentials, liberty; in all things, charity."

The Supremacy of the Cross. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified." In these words the apostle laid his finger on one of the causes of the Corinthian party-spirit and leader-worship; namely, their inordinate love of learning and philosophy. Knowing this beforehand he had determined that he would lay aside all finely woven rhetoric and philosophical illustrations and depend for results upon the simple message of the Cross. He clearly saw that there was a danger that these restless-minded Greeks would be tempted to rely more on learning than on the cross of Christ, so that, with them, Christianity would evaporate into a philosophy or freeze into a system of ethics. Hence his insistence upon the Cross as the supreme doctrine of Christianity.

A study of Paul's writings will make it clear that the Cross, or the doctrine of the atoning death of Christ, is the very heart of Christianity, and that it is the spiritual dynamo that generates everything that is vital there. This being so, the doctrine of the atonement must be the touchstone of anything claiming to be truly Christian. In one of the government yards in England all hemp rope that is made there is marked by a distinguishing yarn of red jute which runs through the very center of the strands. An officer receiving a consignment of this rope does not subject it to tests for strength or durability, but looks to see if the red jute is to be found in the center of each strand. If it is there his mind is at rest, for he knows that it will stand the test. Here is the supreme test-question for any movement that claims to be New Testament Christianity: "Do you believe that Jesus was the Son of God in the unique sense, and that His death was a real and actual sacrifice for sin, in the sense that the word sacrifice is consistently used throughout the entire Bible?" A denial, or a dodging of this central question will reveal that the religion possessed by those

questioned may represent some diluted and modified form of Christianity, but certainly not the kind preached by the apostle Paul.

The Offense of the Cross. "For the preaching of the cross is to them that perish foolishness." The Cross never was, is not and never will be a popular doctrine. To the cultured Greek the preaching of a crucified Messiah was crude, absurd and "unphilosophical"; to the Jew who thought of Messiah in terms of outward power, the doctrine was a stumbling-block. But Paul did not "tone down" this message to suit either Greek or Jew, knowing that those who humbly received it would discover it to be the power—dynamic—of God.

Because of the offence connected with this doctrine attempts have been made to offer substitutes—philosophy, ethics, science, eloquence, education. But only the story of Christ crucified will meet the sinner's deepest need. When the late Ralph Waldo Emerson, noted philosopher, was in the ministry, he was called to visit a dying man. He sat my the bedside murmuring some weak commonplace remarks, when the aged invalid said: "Young man, if you don't know your business you'd better go home." He did go home, resigned from the ministry and devoted himself to philosophy and the writing of essays. The Christian worker in order to know his "business" must know the Cross, not only in the doctrinal sense, but as a real power in his life. His lived-out testimony must ever be:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all!

—Myer Pearlman.

AFTER-EFFECTS PRAISEWORTHY

Pastor J. Clifford Hall, Tunkhannock, Pa.: "Evangelist Emma Van Dalen-Jones, of Seattle, Wash., recently conducted a successful revival here. This ministry, which was beneficial and constructive, resulted in breaking down much prejudice among the people of other denominations, and hearing the Pentecostal truth in a convincing manner they came and received a born-again experience. Others also yielded to the Lord and were saved. A great hunger for the Holy Ghost was created in the hearts of many, who determined to seek until filled. Each night the meetings took on new interest. The crowds kept increasing, and the house was filled most of the time. About half the building fund was subscribed in about 10 minutes. The after-effects of the meeting are pleasing; revival fires continue to burn, the offerings are liberal, and all are praising the Lord for this precious and effective ministry."

ALABAMA-GEORGIA AMBASSADORS

Grover M. Langston, Columbus, Ga.: "The Christ's Ambassadors of the Alabama-Georgia District met in a blessed fellowship on Oct 29. The power of the Lord was gloriously manifested. Some found salvation and others received the Holy Ghost. The church was filled to overflowing, also the grounds surrounding were crowded with people enjoying blessings from the Lord. A missionary offering was received and has been forwarded to Brother Perkin, Springfield, Mo."

MANY MIRACLES WITNESSED

Mrs. Annie L. Youngblood, ex-clerk, Southport, Fla.: "The first week in August God sent Brother and Sister Mitchell, of Clearwater, to this place. This was the beginning of a great Holy Ghost revival. After holding services in the house for 3 weeks a large brush arbor was built to accommodate the hundreds of people who came. Here in the open God continued for 5 weeks to pour down His blessings. As the power rained down upon us many were in spirit 'present with the Lord' for hours at a time. Two were thus visited for 24 hours each, each receiving the Holy Ghost, speaking in other tongues. About 51 followed Christ in baptism. 30 received the Holy Ghost, as in Acts 2:4; 29 names were added to the roster, and 55 children were dedicated to God. Many miracles were also witnessed; among them was the instant healing of a child who had scarlet fever, and the removal of a wen from a man's neck that had been there 16 years. Twice the Lord stopped thunder and lightning and gave a clear sky a few minutes after prayer. Not once were the services hindered by bad weather. The new converts are rejoicing in the blessedness of the gospel light."

"JUST LIKE HIS GREAT LOVE"

Evangelist W. M. Lightford, McKinney, Tex.: "A meeting 2 miles north of here has closed with a great victory. About 51 found the Lord precious to their souls and 23 of that number received the Baptism with the Holy Ghost. The majority of these followed Christ in baptism. Brother W. O. Edwards, of Greenville, was with us a few nights just before the close of the meeting. Besides giving a number of messages, inspiring to both young and old, he set the church in order with about 42 members. It will be known as the Full Gospel Assembly of God. We have already received enough funds to start a church building. Hardware and other necessities have been donated by local hardware stores. A brother 300 miles away, our first convert this year, has offered to pay for the altar bench and 2 front seats. We began a meeting in the city Colosseum Oct. 13, and God has already saved about six souls. Two have been filled with the Spirit. Visiting ministers are always welcome."

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start

LUBBOCK, TEX.—Fellowship meeting in Central Plains Section, Texico District, Nov. 20-21. Beginning the night of the 20th all day the 21st.—W. A. Vanzant, Presbyter, Lockney, Tex.

MORGANTON, N. C.—Evangelist Oda B. Teets, and party will begin an old-time revival meeting in the Full Gospel Assembly, Nov. 26.—H. D. Coaplen, Pastor.

ABILENE, TEX.—Meeting will begin Nov. 7 in charge of the Hebron-Yearly Evangelistic Party, at the Full Gospel Tabernacle, 10th and Cypress.—Keetah Jones, Pastor, 1449 Orange St.

CHICAGO, ILL.—Evangelist W. E. Wood, of West Point, will conduct a revival meeting beginning Nov. 8, at the Full Gospel Assembly, 538 N. La Vergne Ave.—O. Olsen, Pastor.

HANNIBAL, MO.—Evangelist Stanley Cooke, of Maryland, will conduct a campaign in the Assembly Church, 1005 Lyon St., Nov. 8-Dec. 3.—Glenn Renick, Pastor.

BOURBON, MO.—Fellowship meeting Nov. 18, at Assembly Church. Morning service, 10:30.—Paul A. Steiner, Pastor.

LODI, CALIF.—Campaign begins Nov. 12, conducted by Evangelist R. D. E. Smith. Evangelistic and prophetic messages J. P. Thommen, Pastor.

BONESTEEL, S. DAK.—Evangelist Wallace Ross will hold a series of meetings in the Gospel Tabernacle beginning about Nov. 7, to continue 2 weeks, or longer.—A. H. Slagel.

HAYFIELD, VA.—Beginning Nov. 12, for 3 weeks, Evangelists Pete and Verna Saleskey will conduct a revival meeting.—Evangelist Luther McFarland, Route 3, Winchester, Va.

VAN BUREN, ARK.—Evangelist A. N. Burns, of Russellville, will conduct a revival at the church beginning Nov. 12, for 3 weeks or longer.—B. E. Haggard, Pastor.

HOUSTON, TEX.—Evangelist Guy Shields, of Amarillo, will conduct an old-time revival at the Magnolia Park Assembly, 79th Street and Baltimore Avenue, Nov. 5-19.—E. M. Yeats, Pastor.

AKRON, O.—Evangelist Ruth Cox, of Oklahoma, will conduct a campaign Nov. 12-26 at the Pentecostal Church, North Howard and York Streets.—C. A. McKinney, Pastor, 2025 Fifth St., Cuyahoga Falls, O.

CAMBRIDGE, MASS.—Beatrice L. Sims, of Toronto, Ont., Canada, evangelist and Bible expositor, will begin a special campaign at the Full Gospel Church, 40 Prospect St., Nov. 12, to continue indefinitely.—R. A. Babcock, Pastor.—Florence McCann, Secretary.

MILFORD, NEBR.—Evangelist Chas. Small, of Topeka, Kans., will be with us in a campaign Dec. 3-24. Services every night except Mondays. Neighboring assemblies are invited to co-operate.—Guy H. Rake, Pastor.

CLIFURNE, TEX.—Christ's Ambassadors rally of the Dal-Worth Section, on Thanksgiving Day. Services begin at 2 p. m. E. J. Robinson, C. A. President, will speak in the afternoon, Albert Ott in the evening. All Ambassadors are urged to attend.—Clifford Andrews, Sectional Representative.

COMFREY, MINN.—Evangelist Loyd Smith, who is now holding a meeting at Devil's Lake, N. Dak., will be with us for a campaign in the Full Gospel Tabernacle, Nov. 15. This is in the center of Delton Township. It will continue 3 weeks.—Clarence W. Hart, Pastor. Box 142.

DES MOINES, IA.—Evangelists A. H. and Miss Zelma Argue, of Winnipeg, will open an evangelistic campaign with Pastor and Mrs. J. R. Ritchie, in the Church of the Open Bible, 19th and Crocker Streets, commencing Sunday, Nov. 5.—Pastor J. R. Ritchie, Pastor, 19th and Crocker.

NORTH BERGEN, N. J.—Evangelist Nicholas Nikoloff, of Bulgaria, will be speaker at the fall convention, Bullah Heights Pentecostal Church, 4741 Hudson Blvd. Nov. 22-23. Young People's rally Nov. 22. Meetings every night. Co-operation of the assemblies in the vicinity appreciated.—J. E. Kistler, Pastor.

QUANAH, TEX.—Christ's Ambassadors rally, Gospel Mission Nov. 19. The church is located in the east part of town. Young people, please bring musical instruments and assist with music and singing. We request all who live in the section to be present. Services open at 10:50 a. m.—Mrs. E. B. Crump, Sectional Superintendent, Electra.

BUFFALO, N. Y.—Evangelist Harry E. Bowley will begin an evangelistic campaign at Pentecostal Gospel Tabernacle, 629 E. Delaware Ave., Nov. 21-23. Each week night except Saturdays, 7:45; Sundays, 3 and 7:30. A great Thanksgiving rally for western New York will be held Nov. 30. Services at 3 and 7:30.—Harold J. Snelgrove, Pastor.

LOUISVILLE, KY.—Evangelist S. E. Comstock, of Sioux City, Ia., President of Christ's Ambassadors, West Central District, will conduct a revival at the Bethel Assembly, 2115 Garland Ave. C. A. rally all day meeting in connection, Thanksgiving Day. We urge all ministers and C. A.'s of neighboring assemblies to be present.—Pastor Theo. E. Gannon, Pastor.

LATIN-AMERICAN COUNCIL MEETS

SAN ANGELO, TEX.—The fifth annual session of the Latin-American District Council, Nov. 19-23. All are cordially invited. All services in Spanish. We expect Brother Noel Perkin, of Springfield, Mo., to be with us. Gumersindo, Ramirez, Pastor; H. C. Ball, Superintendent.

EASTERN DISTRICT COUNCIL

BINGHAMTON, N. Y.—The 18th annual District Council, Jan. 3-5, at Faith Tabernacle, Coekin Avenue and High Street. Credentials Committee meet for examination of ministerial credentials Tuesday morning, Jan. 2. Those desiring entertainment write Pastor O. P. Brann, 2 High St.—E. C. Sikes, Secretary.

CAPE GIRARDEAU, MO.—Evangelist Clarence Smith and party, of Granite City, Ill., will begin a revival at the Assembly Church, 1202 S. Sprigg and Hickory Sts., Nov. 19-Dec. 17.—Pastor and Mrs. Powhatan Huffman.

PITCAIRN, PA.—Revival meeting starting Nov. 23, continuing as long as the Lord leads, at the Pentecostal Church, Brinton Ave. Evangelist Nimrod Park, of New York City, will be the special speaker. Each night 7:30. Special services on Thanksgiving afternoon and evening.—E. O. Leeper, Pastor, 440 Third Street.

NEW KINSINGTON, PA.—Evangelist Mary Louise Paige, of Uhrichsville, O., will conduct a revival meeting in Gospel Tabernacle, 1230 Leishman Ave., Nov. 19-Dec. 17. Meetings morning, afternoon, and evening, Thanksgiving Day. Assemblies near by are invited to enjoy these services with us.—A. W. Buckley, Pastor.

NEW YORK CITY—Glad Tidings Tabernacle, 26th annual convention Nov. 17-Dec. 3. Speakers, Ernest S. Williams, Joseph Tunmore, and others. Meetings each night except Mondays, 7:45, Wednesdays and Fridays at 3:00 p. m. Missionary Day, Nov. 26. Young People's Rally, Dec. 2, 7:30 p. m. Robert A. Brown, Pastor, 325 W. 33d St.

PHILADELPHIA, PA.—Thirty-ninth Thanksgiving convention, in Highway Mission Tabernacle, Nov. 19-Dec. 3, 19th and Green Sts. Dr. Chas. S. Price will be the special speaker. Week nights at 8:00; Sundays 10:30, 7:30; week days 2:30. Rooms and meals reasonable near church for those from a distance.—Flem Van Meter, Pastor.

WILMINGTON, DEL.—Seventh annual Thanksgiving convention beginning Nov. 19, and continuing 3 weeks or longer. Evangelist Harry J. Steil, of Ossining, N. Y., convention speaker, will conduct a Bible teaching and evangelistic campaign. All-day meeting Thanksgiving Day. Dinner and supper on freewill offering plan. One night accommodations if desired. Young People's rally Monday night, Dec. 4.—M. W. Richards, Pastor, 3118 N. Harrison St.

WILMINGTON, DEL.—Dr. Chas. A. Shreve, formerly pastor of McKendree M. E. Church, Washington, D. C., will open a campaign at Calvary Church, Odd Fellows' Hall, Tenth and King Streets, Nov. 21-Dec. 17, or longer. Sundays 10:30 and 7:45, week nights except Saturdays 7:45. Friends of Dr. Shreve in vicinity urged to rally and pray for great revival.—Ralph P. Hughey, Pastor.

CHICAGO, ILL.—Gresham Full Gospel Tabernacle opens Nov. 5, Sunday school at 10, preaching at 11, evangelistic service at 7:30. Services Tuesday, Wednesday, Thursday, Friday nights continue indefinitely. Earl W. and Beula O. Clark in charge, assisted by Earl Woodrow and Beula Elizabeth Clark. Corner Halstead and Vincennes; 87th Street cross-town car comes near the door. Will near-by assemblies come and help us to establish this new work? It is miles from any full gospel mission.—E. W. C.

TEXAS STATE CONVENTIONS

Greenville Section, Nov. 21-22, Greenville, West Cornelia Street Church; San Angelo Section, Dec. 2-3, Abilene, Abilene Assembly; McCamey Section, Dec. 9-10, Crane, Crane Assembly. All conventions begin at 10 A. M. first day and continue through following day, or days. Ministers and special workers are urged to attend convention nearest to you, for a great time of fellowship and practical work for God.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth, Tex.

POTOMAC DISTRICT CHRIST'S AMBASSADORS RALLIES

The following C. A. Rallies will be held in the Potomac District on Thanksgiving Day, November 30: Front Royal, Va.—William Dvch, Central Section Vice President will be in charge and will speak. Gay Benson will be the other speaker. Meetings at 2:30 and 7:30 with basket lunch and fellowship between meetings.

Hagerstown, Md.—Evangelist Ben Baur will speak for the C. A.'s. Meetings as above.

Grafton, W. Va.—Evangelist Guy Duty, District C. A. President, will be the special speaker. Meetings as above; rallies with basket lunch and fellowship between meetings.

Raymond Senasack, District C. A. Editor, 1314 Montello Ave. N. E., Washington, D. C.

KANSAS DISTRICT COUNCIL

COFFEYVILLE, KANS.—The 16th annual meeting of the District Council, Nov. 27-Dec. 1. The church will provide room and one meal a day to all ministers and delegates.

SUNDAY SCHOOLS

Nov. 30 (Thanksgiving Day) will be devoted to Sunday school work. We urge all Sunday school superintendents and workers to be present on that day.

STATE CHRIST'S AMBASSADORS CONVENTION Friday, Dec. 1, will be devoted to our Pentecostal young people. Let all C. A. Presidents and as many others as possible come.

We urge all ministers and delegates to come prepared to remain until the close of the Council. Coffeyville church is located at West 11th and Beech streets. Victor Greisen, Pastor, 916 Spring St.—Fred Vogler, District Superintendent.

PASO ROBLES, CALIF.—The monthly fellowship meeting of the Coast District will be held at the Church of the Full Gospel, 18th and Oak Streets, Nov. 20. Services at 10:30, 2:30, 7:30. Visiting brethren will be heartily welcomed.—S. W. Squier, Pastor.

MISCELLANEOUS NOTICES

NOTICE—Assemblies in the South Florida District interested in organizing Christ's Ambassadors classes please get in touch with Earl L. Frerking, State President, 430 South Hughey St., Orlando, Fla. He is devoting his entire time to C. A. work and the evangelistic field. He has some open dates for meeting.—Miss Grace Souder, State Secretary, Florida C. A's.

NEW ADDRESS—Pastor and Mrs. Frank L. Cook, Wauchula, Fla.: "Tabernacle on S. Eighth Avenue, Services Sunday and Thursday nights. Council brethren are welcome to visit us."

NEW ADDRESS—Pastor and Mrs. D. V. Robinson, Big Flat, Ark.: "We have accepted the pastorate here. Council brethren visiting us will be welcomed."

WANTED—Good literature, books, Bibles, etc., for free distribution. Sunday school quarterlies can be used.—D. Wilkinson, Route 2, Box 143, Jacksonville, Fla.

WANTED—Old Evangelists, Sunday school papers, quarterlies, tracts, and other full-gospel literature to give out to sick and incurables in the Eloise infirmary near Detroit. Many hundreds are calling for gospel literature.—F. X. De Lanoy, 15841 Braile, Detroit, Mich.

WANTED—Old Evangelists, sent postpaid, will be distributed to those calling for the gospel.—Maggie Edwards, Arton, Ala., Route 3.

WORLD MISSIONS CONTRIBUTIONS

October 26-31 inclusive

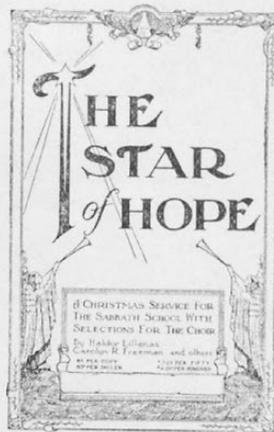
- All personal offerings amount to \$688.79
- .50 Boys S S Class Reno Ill
- 1.00 Assembly of God Church & S S Fruitdale Ala
- 1.00 Assembly of God S S Boynton Okla
- 1.00 Christ Ambassadors Ponca City Okla
- 1.00 Assembly of God Odonnell Tex
- 1.08 Junior Church Assembly of God Springfield Mo
- 1.12 Assembly of God Baker Ore
- 1.14 Assembly of God Torrington Wyo
- 1.25 Christ Ambassadors Ft Madison Ia
- 1.49 Full Gospel Revival Mission S S Birthday offering Anaconda Mont
- 1.50 Assembly of God Las Animas Colo
- 1.75 Assembly of God Cache Okla
- 1.94 Bascom Assembly Tyler Tex
- 2.00 Pent'l Assembly Ore Hill Pa
- 2.00 Jordan S S Arlington Wash
- 2.00 Assembly of God Mounds Ill
- 2.00 Sunday School Sitkum Ore
- 2.00 Women's Missionary Council Galena Park Tex
- 2.00 Assembly of God Washington Mo
- 2.00 Pent'l Assembly of God Orchard Colo
- 2.00 Assembly of God Wood Lake Nebr
- 2.25 Pent'l Assembly of God Arvin Calif
- 2.50 Ladies' Mid-Week Prayer Band Kennett Mo
- 2.60 Fulton Place S S Canton Ill
- 2.75 Assembly of God S S Arcadia Kans
- 3.00 Full Gospel Assembly Irwin Pa
- 3.00 Full Gospel Mission South Palo Alto Calif
- 3.20 Gospel Tabernacle Muskegon Mich
- 3.28 Banner Assembly of God Duncan Okla
- 3.44 Pent'l Church Las Cruces N Mex
- 3.50 Assembly of God Alton Kans
- 3.75 Junior Missionary Circle Gospel Tabernacle Hermosa Beach Calif
- 4.00 Assembly of God S S Winfield Kans
- 4.00 Full Gospel Mission San Luis Obispo Calif
- 4.25 Assembly of God Brave Pa
- 4.35 Full Gospel Revival Mission Anaconda Mont
- 4.74 Assembly of God Mt Union Pa
- 4.78 First Pent'l Church Beaver Falls Pa
- 5.00 Full Gospel Tab Brooksville Fla
- 5.00 Full Gospel S S Tyler Tex
- 5.00 Smithfield Assembly Smithfield Tex
- 5.00 Pent'l Full Gospel Tab C A San Diego Calif
- 5.25 Berean Bible Institute San Diego Calif
- 5.63 Bethel Full Gospel Church Hayward Calif
- 5.90 Pent'l Church Roseburg Ore
- 6.00 Pent'l S S Boynton Pa
- 7.35 Pent'l Mission Bangor Pa
- 8.00 Pent'l Church East Liverpool Ohio
- 8.00 Assembly of God Collinsville Okla
- 8.00 Pent'l Full Gospel Tab S S San Diego Calif
- 8.37 Highway Church & S S Garibaldi Ore
- 9.00 Benston Assembly of God Graham Wash
- 9.27 Wildhorse Assembly of God Hominy Okla
- 9.70 Assembly of God Joplin Mo
- 10.00 Christ Ambassadors Chickasha Okla
- 10.35 Assembly of God Quannah Tex
- 12.80 Assembly of God Huntington Park Calif
- 13.01 First Pent'l S S Wilmington Del
- 13.60 Glad Tidings Church Roseville Calif
- 14.00 Full Gospel Church Morgan Hill Calif
- 15.00 Assembly of God Terre Haute Ind
- 15.00 Full Gospel Church Sacrame to Calif
- 15.00 Full Gospel Temple Grants Pass Ore
- 15.20 Assembly of God & C A Galena Kans
- 17.00 Pent'l S S Sumas Wash
- 17.05 Gospel Tab Saginaw Mich
- 18.18 Assembly of God Church & S S Wood River Ill
- 18.41 Gospel Tabernacle Fargo N Dak
- 18.65 First Pent'l Church Pacific Grove Calif
- 19.26 Assembly of God Ft Collins Colo
- 20.00 Trinity Tabernacle St Louis Mo

- 20.00 Fairhaven Mission S Bellingham Wash
- 20.00 Full Gospel Assembly & Children's Church Inglewood Calif
- 20.19 Ass'mbly of God & P A C Chico Calif
- 21.74 Highway Pent'l Assembly Sunnyvale Calif
- 22.61 Full Gospel Tab Miles City Mont
- 25.52 Pent'l Assembly Martinsburg W Va
- 27.52 First Pent'l Church Bremerton Wash
- 31.00 Pent'l Tabernacle Buffalo N Y
- 40.00 Gospel Tabernacle Oshkosh Wis
- 40.00 Elim Tabernacle Church Rochester N Y
- 41.00 Pent'l Assemblies of Canada London Ont Can
- 42.00 C A's Assembly of God Springfield Mo
- 45.00 Student Miss Band Central Bible Institute Springfield Mo
- 46.62 First Pent'l Tabernacle Wilmington Del
- 50.00 Full Gospel Church & C A Dallas Tex
- 55.00 Southern Calif Bible School Miss Society Pasadena Calif

- 64.98 Pent'l Full Gospel Tab San Diego Calif
- 125.00 First Pent'l Church Lancaster Pa
- 178.07 Bethel Temple Los Angeles Calif
- 267.00 Bethel Tab German Branch Milwaukee Wis
- 492.50 Pent costal Church Cleveland Ohio
- 991.00 Glad Tidings Tabernacle New York N Y
- Total amount reported \$3,817.68
- Home missions fund \$ 27.54
- Office expense fund 101.55
- Deputational expense fund 3.12
- Reported as given direct to missionaries 536.70
- Reported as given direct to home missions 53.00 721.91
- Amount reported for foreign missions \$ 3,095.77
- Amount previously reported 13,850.24
- Total amount for foreign missions for October \$16,946.01

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