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Be ye holy in
all manner of
conversation.

1 Peter 1:15



He that is holy,
let him be holy
still.

Rev. 22:11

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Holiness and Efficiency

Gayle F. Lewis at Central Bible Institute, Springfield, Missouri

LET us turn to Matthew 28: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." No doubt each of us is here this morning because we have heard or felt this commission of Jesus to His disciples: "Go ye."

What are we going for? To preach the Gospel and to build for Jesus Christ. There is a great harvest field out yonder. We must build with gold and silver and precious stones—something that will endure throughout time and eternity. That is our hope and desire. Perhaps we have a great deal of confidence as we are about to labor, realizing that we have great resources back of us. Jesus said, "I am with you always" and He will demonstrate, and give us, His presence. So with the confidence of His presence and His confirming, we have high hopes.

But let me warn you that there have been many who have gone forward before you with these same high hopes. They have gone forth with a great deal of confidence, a great deal of honest effort has been put forth, and yet it has ended in failure. If we are go-

ing to realize the hopes that are within our hearts, certain conditions must be met. Men are wearing their lives away, and going to premature graves, trying to do something for God. They have heard the call, and desire to labor for God, but they wear themselves out in God's service with so little accomplished. We cannot help asking ourselves the question: "Why does so much honest effort seemingly end in defeat?"

As I think of this great work that is before us, it somehow reminds me of the

race track. At school in the spring-time they prepare for track meets. As a young man I was much interested in running. The young men will line up with their toe on the line, every one set ready to go, waiting for the sound of the gun. When the gun cracks they are off, all of them with the same equal start. But they do not stay together very long. It is just a few yards before some begin to leave the other fellows behind. Some begin to forge ahead in the race; others begin to drop back.

Some run well; others do not. I think how true it is in your life and mine, and in this ministry. In the beginning of the school year a great company come to Bible School. They all have the same start, and the same privileges, but before going very far some begin to lead out in their classes. Others begin to fall behind. Perhaps some of them do not run so well in the beginning, and they realize they are falling behind, so they lay aside the weights and sins that do so easily beset them; they throw themselves into the race, and after a while overtake their leaders and come out as outstanding students.

When commencement comes we are again on equal footing, and each one starts out to run another race with the same advantages and oppor-

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My Helmsman

There's a Master Hand that is guiding my bark
Through the pathless seas to yon distant shore;
When the waves roll high, how safe am I!
Secure though the tempests sweep the sky!
For that Master Hand is true and strong;
It will never tire though the way be long
But will guide me safely o'er.

Sometimes, when the billows sweep the deck
Trembling I steal through my cabin door
And ask to abide near my Helmsman's side—
('Tis a wonderful place from the storm to hide!)
Then I see His smile through the dashing spray
"Fear not, I will keep thee," I hear Him say,
And I trust, and fear no more.

For that Helmsman true that is steering my bark
Is master of tempest, and tide, and sea;
O'er the fathomless deep His watch He'll keep,
"He will never slumber and never sleep."
I know He will keep me, though wild be the blast,
And into His haven safe bring me at last,
For Christ—my Helmsman is He!

—Clara M. Brooks



Singing in the Spirit

Donald Gee

"I will sing with the spirit, and I will sing with the understanding also." 1 Corinthians 14:15.



"Singing in the Spirit" has been one of the altogether delightful manifestations accompanying the present Pentecostal Revival. It charmed the writer from the first time he heard it. How hallowed was the first occasion when it was given to personally participate. Hallelujah!

Since then there have been innumerable seasons of holy worship and fullness of joy that have found expression in spiritual songs set to music of no human composition; sometimes when alone, but more often in company with others; and generally in words that were equally given by the Spirit, for they were "in other tongues as the Spirit gave utterance."

The thrill of this mystic swelling chorus of song when it sweeps a great congregation must be experienced to be understood, though those who are then participating in it will probably be far too occupied with the Redeemer to take any special notice of emotional effects, however pure and powerful. For "singing in the Spirit" implies such a temporary losing of the vision of all else but the beauty of the Saviour that for the time being the soul seems rather to be in heaven than on earth.

Those who were present on the Thursday night of the Whitsuntide Convention in Sunderland in 1935 will never forget the glorious visitation which the Lord gave to us on that occasion, when for probably twenty minutes some hundreds of Spirit-filled believers were "lost in wonder, love and praise" as they sang in mighty inspired chorus, some in other tongues, some in their own language, but all blessedly "in the Spirit." What a foretaste that was of the Eternal Glory!

A striking element of the supernatural is often present when a congregation is thus singing in the Spirit in the fact that so many spontaneous voices find themselves in exquisite and fundamental harmony, and there is no jarring note. An unseen conductor seems to be leading a heavenly choir. The almost simultaneous cessation of the manifestation is usually as impressive as its bursting forth. Any carnal attempt to participate by some individual who is not in the Spirit becomes glaringly apparent when a jarring personal "solo" is main-

tained through lack of being under the control of the Divine Conductor.

Sometimes a personal song in the Spirit is given that expresses in an exquisite manner the love and adoration of the individual. If given in a "tongue" in the Assembly this is quite properly followed by an interpretation, and the wonder of the manifestation is increased if the interpretation is also sung, and follows the same melody. We have heard such, and have reverently added our "Amen."

Another wonderful element in this manifestation is when one who has no natural gift of song at all is enabled to sing sweetly and powerfully when under the anointing of the Spirit.

The scripturalness of these things may be demanded by some. We believe that this provides little difficulty, even though the amount of material be small.

There is the passage in 1 Cor. 14:15, "I will sing with the spirit, and I will sing with the understanding also"; and there are the references to "spiritual songs" in Eph. 5:19 and Col. 3:16. These passages reveal a kind of singing in Christian experience, and in the churches, that has certain distinctive qualities as compared with ordinary singing of praise.

In 1 Corinthians 14 the contrast is with singing "with the understanding," and the context proves that the distinction is identical with that between speaking with tongues and speaking with the understanding in ordinary languages. "Singing with the spirit" (A. V.), or "singing praise in the Spirit" (Moffatt), is unquestionably singing praise in other tongues.

In Ephesians and Colossians "spiritual songs" are significantly distinguished from "psalms and hymns." It seems reasonable to conclude that these passages refer to three distinct forms which the singing of the early churches took. "Psalms" would be the singing of the familiar Old Testament psalms that would doubtless be inherited from the synagogues. "Hymns" would include those specially written songs of faith and worship which appeared at an early stage in the history of the Church, and which A. S. Way renders in his translation of Paul's epistles as actually embedded in many places in the New Testa-

ment itself. "Spiritual songs" evidently provided something distinct from either of the above, and must surely be the same manifestation of the Spirit and type of praise that Paul refers to in 1 Corinthians 14.

A reverent analysis of the exact nature of this supernatural form of singing praises recognizes the same essential features as in all other utterances in "tongues." It was singing by, or with, the human spirit of the believer just as when Paul testifies, "If I pray in an unknown tongue my spirit prayeth"; but it was only made possible by the inspiration of the Holy Spirit. It is significant that in Ephesians and Colossians the "spiritual songs" are connected with a blessed state of spiritual fullness and grace, and that they definitely arise therefrom. The element of inspiration is clear.

The Greek word for "sing" in 1 Cor. 14:15 is "psallo,"—"to sing a psalm," and is the same word that is used in James 5:13. This is very interesting in view of the fact that when these songs in the Spirit are interpreted they nearly always partake of the nature and language of the book of Psalms.

In Eph. 5:19 and Col. 3:16 the Greek word is "odo,"—"to sing an ode or song." This is the identical word used for "they sung a new song" in Rev. 5:9 and 14:3; and also for the song of Moses and of the Lamb in Rev. 15:3. It is beautifully fitting and richly significant that these "spiritual songs" in the churches on earth thus anticipate in their character the ultimate songs of the redeemed in glory. Truly the sealing of the Holy Spirit of promise is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory (Eph. 1:13-14), and singing in the Spirit gives a fresh proof and taste of this precious fact. Such singing on earth is a divinely conducted "choir practice" for the songs of heaven.

It may seem surprising that the Scriptures should teach any check upon such a delightful form of praise, but the words of the apostle on the matter in 1 Corinthians 14 are clear. The reasons for this seem to be twofold:

(a) Singing in "tongues," like more ordinary speaking in tongues, leaves a

most important part of the redeemed personality, the "understanding" (literally "the mind,") unfruitful (1 Cor. 14:14). It is highly emotional, and largely ecstatic, and although pure and holy and capable of giving the believer a means of personal expression by the Spirit that lifts him into the realm of wondrous communion with God (v. 2), yet its unbalanced use will both dwarf the full-orbed spiritual growth of the saint, and will apparently not satisfy the divine demand for worship from the whole being. We are to love the Lord our God with all the heart, all the soul, all the mind, and all the strength.

Divinely satisfying praise must therefore employ our intellectual as well as our emotional faculties. This important principle might well be applied, on a lower level than our present study, to certain hymns and choruses which are little less than an insult to intelligent people. Hymns should satisfy and worthily express the intelligent adoration of believers who have had the eyes of their understanding enlightened to the riches of His grace. They should express Scriptural truth, and be sung with appreciation of the meaning of the words. Hymns can often be an incidental vehicle for inculcating sound doctrine. We should enjoy the "truth" as well as the "spirit" in worship.

(b) Singing in the Spirit in tongues leaves the "unlearned" man who happens to be present under a grave handicap. Moffatt's translation expresses the apostle's point very clearly: "Suppose you are blessing God in the Spirit, how is the outsider to say 'Amen' to your thanksgiving? The man does not know what you are saying! Your thanksgiving may be all right, but then, the other man is not edified!" He may, and probably will, feel something of the spiritual beauty of singing in the Spirit, but too much of it will certainly weary, even if it does not disgust him, and will finally send him away robbed of the privilege of any personal participation in our common birthright of public worship.

The demand for singing with the understanding rather than with the spirit increases in proportion to the number of what Moffatt renders "outsiders" who may be present. In a convention of Spirit-filled saints a liberal amount of singing in the Spirit in other tongues may safely be conceded without any violation of Scriptural precepts; but in public gatherings of the Assembly it must be admitted that this manifestation should be given a limited place. Up to a point that place can be legitimately increased through an exercise of the gift of interpretation of tongues where the singing in the Spirit is concerned, but the decency and order of public worship demand a wise limitation upon such an involved method of praise, in accordance

with the general instructions of 1 Cor. 14:27.

Failure to sufficiently consider the outsider can only spring from a lack of love, and since the law of love is the mainspring of all activity in the Spirit-filled life it must inevitably follow that the continual and excessive exercise of any spiritual gift that involves a breaking of the law of love will possess less and less of the genuine inspiration of the Holy Spirit. Finally it will become mere "sounding brass and tinkling cymbal." Alas that this can become true of even such a beautiful and sacred thing as "singing with the spirit"!

But Paul did not foolishly eschew and condemn all enjoyment of these things because a few of his friends temporarily went to extremes. This has been the inexcusable folly of some today. He still said, "I WILL sing with the spirit," and heartily exhorts to "spiritual songs." One of the most pure and lovely things in a healthy full Pentecostal experience is that the believer, both alone and in the assembly of God, can thus sing inspired praise to God in other tongues, thereby glorifying the Lord and refreshing his own soul with a veritable foretaste of the joy of the everlasting songs of the redeemed in heaven.

The Last Half Hour

By W. C. Moore

It is said that at one time, when Constantinople had been besieged and bombarded for many days, the besieging forces decided that it was of no use to try further, so at 9:30 one morning they withdrew. Later on it was found that the Turks had also come to the decision that it was of no use to hold on any longer and they were planning to hoist the white flag of surrender at 10 a. m., but then the enemy had withdrawn.

Many Christians over the world today are crying out to God for a Revival. Their hearts are burdened and broken by conditions in the church and in the world. The answer is delayed—but Oh, brothers and sisters in the Lord, let's hold on for this last testing half hour. Let us, by His grace endure to the end and always pray and not faint—that He may be glorified.

As we continue to ask for a Revival, our faith should go right along with our asking—fully believing that God is working while we are praying.

Some time ago God showed me that the deep heart-cries of His children are being heard and are being stored up—to be answered in great effectiveness in a mighty outpouring of the Holy Spirit. As God is for a time withholding the answer, the "Prayer Pressure" is increasing more and more, and so the outpouring of the Spirit and the reviving of His work will be all the more mar-

velous because of the accumulated force of unanswered prayers. "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18:7-8.

James, in writing of the Coming of the Lord, urges us to "be patient." See James 5:7-8. To be patient means not only to endure, to hold on, but God has in mind for us to joyfully endure. Our confidence in God, who loves us, should be such that we will be assured that since He is constantly stirring us to pray for a Holy Ghost Revival, at the same time in His great love and faithfulness He is moved to mightily answer our prayers in a measure exceedingly abundantly above all we ask or think.

We read in Rom. 8:26-27, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Quoting these two verses, Chas. G. Finney says, "Here, then, if you find yourself strongly drawn to desire a blessing, you are to understand it as an intimation that God is willing to bestow that particular blessing, and so you are bound to believe it. God does not trifle with His children. He does not go and excite in them a desire for one blessing, to turn them off with something else."

Our heart cry is for a Holy Ghost Revival. Oh, let us hold on in definite, desperate faith until God answers.

"ASK ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Guidance

God guides by His Word; He also guides by circumstances, and by the Spirit. There is no royal road to guidance. God's clarifier in guidance is waiting. He guides a step at a time; it is maybe by stops as well as by steps. Beware of short cuts in guidance; and of flesh and blood guidance. Guidance is SURE for those who wait and pray.

No man can be a disciple of Jesus Christ without bearing the Cross. A great many people want to know why Jesus Christ has so few disciples, and Mahomet has so many. The reason is that Mahomet gives no Cross to bear.—D. L. Moody.

Unconfessed sin in the soul is like a bullet in the body.—D. L. Moody.

-:- "Shall I Smite Them?" -:-

Arne Vick

An enemy is defined as, "One who cherishes resentment or malice; an adversary or foe." Amidst the teeming millions of earth there arises daily in the dealings of men with each other, untold occasions for offence. It is by offences, real or imagined that enemies—those who cherish resentment—are made. Speaking in a general sense then we may safely say that there will come times in every life when one is conscious of having made an enemy; either innocently or deliberately. At such a time, how easy it is to follow the spirit of the carnal king of Israel, and say, "Shall I smite them?" But no; from the Mount of Beatitudes comes the voice of the Christian's Saviour, "Love your enemies, do good to them that hate you." To "smite" means to retaliate, to be vengeful and vindictive. To "love" means to forgive from the heart.

Syria was the avowed enemy of Israel, and through the supernatural blindness brought upon the army of Syria in answer to the prayer of Elisha, they had been led into a military trap. 2 Kings 6:8-23. There they stand; surrounded by the hosts of Israel, helpless and at the mercy of their foes. It is our attitude and conduct toward our enemies when they are "at our mercy" that reveals how much of the Spirit of Christ is ours. To "smite" or to "love," which shall it be? In Elisha's answer, "Thou shalt NOT smite them," one catches a glimpse of the true Christ spirit. Not only did he order their release, but he commanded that they be fed, thus fulfilling the New Testament precept, "If thine enemy hunger, feed him; if he thirst, give him drink." The glorious result of this paradoxical treatment of their enemies was that for many years, Israel was spared the formerly frequent marauding invasions of the armies of Syria. "The bands of Syria came no more into the land of Israel."

David, in the days of his persecution at the hands of Saul, repeatedly illustrates the amazing spiritual force there is in "turning the other cheek" and "overcoming evil with good." Consider the time when Saul entered the darkness of the very cave wherein David and his men were hiding. The king lay down so near that David, unnoticed because of the dark and Saul's repose, was able to cut the skirt from Saul's robe. Yet the very knife with which the robe was cut could as readily have been driven into the heart of the king; but in spite of the insistence of his men that

he recognize the occasion as God-given, David refused to "smite" Saul, still calling him, "My master, the Lord's Anointed."

When a little later, Saul was made aware of what had occurred in the cave and knew how David had spared his life, the force of love as manifested by David, broke his heart and caused him to say with tears, "David, thou art more righteous than I; for thou hast rewarded me good, whereas I rewarded thee evil." How glorious was the son of Jesse that day, and what a striking type of a Greater David who, "when we were enemies" reconciled us to God by his own death on the tree. Yet once again at a later time, David had opportunity to "smite" Saul, but instead of doing so merely carried away his spear and cruse of water, as evidence to Saul of his good will toward him. On this occasion as formerly, the spear that was temporarily stolen could easily have been plunged into the heart of his foe, but as before David chose to "love" rather than "smite."

The reward for such conduct was not long in coming from the hand of the Lord, David being exalted as king over Israel. Let us not fear to walk in the footsteps of Jesus in our social relationships, for only in this way do we experience the "love that covers." In times of misunderstanding and offence, let us not forget that there is one great "Healer of the breach," the "love that never fails."

Holiness and Efficiency

(Continued from Page One)

tunities. When Brother Evans hands you a diploma, it is like a gun, and the race is started afresh. But after a short time some will run well and go ahead faster than others. Some will fail. They all have the same promises, and the same God, but some will succeed while others will fail. Why? I believe there are definite reasons why some succeed and others fail—reasons why some are able to accomplish things for God and others, who toil just as hard, go down in defeat. There are many things that we could mention.

The first one we wish to call attention to, is *Sin*. There is a tendency to divorce the sin question from the church and from God's people. You can't do it. Sin will find its place, even in the lives of those who claim to be followers of Christ. Sin will bring defeat. I don't care whether it is in Bible School, or on

the field, or anywhere else. You will recall the stories of Israel, when sin prevented them from being victorious. Remember when Joshua was commanded to move forward with the people, and cross Jordan. No man moved forward with a greater commission than Joshua. They crossed the river and took Jericho, and under God's hand they had a great victory. Moving on, there was a small city named Ai. They looked it over, and decided that it wasn't necessary for all the army of Israel to advance upon such a small city, so only two or three thousand of the men went up to take the city. But that number came back defeated! You will recall how Joshua fell on his face before God; he rent his garments and complained: "Would to God we had stayed on the other side of Jordan!" But God answered to Joshua: "Get thee up; wherefore liest thou thus upon thy face. Israel hath sinned."

It is sin today that has ruined much of the honest effort which God's people are making these days. Sin renders God's people powerless and robs them of results. If there is anything that we need today, it is a revelation of sin. Not what we see as sin, but what God sees as sin. We need a revelation that will put a fear of sin in our heart. We need a revelation of the holiness of God. We know of the holiness of God as a theory, but I wonder how much we know of it in reality in our individual lives. What a burning, consuming hatred God has in His heart for sin!

In the past two or three months, holiness has had a new meaning to my own heart. In January we were privileged to have a three-day prayer convention over in one of our churches in Michigan. As we went, I had a cry in my heart for God. In the grind and routine of work it is possible to become so absorbed, that we lose God out of our own lives. I believe that many times we are far more busy in the work of God than God intends us to be. When we get to the place where we cannot take time to be holy, we are on dangerous territory. We lost many of the hours of prayer that we usually enjoyed because we had been so busy, so I looked forward to the presence of the Lord.

In the first day, the Lord was precious and blessed us, and as the day went along, He blessed us more and more. The second day was better still. On the second evening one of the brethren, who was to speak that night, came on the platform, and he spoke to me, asking me to pray for him, as he seemed torn between two messages: Holiness, and Prayer, and he didn't know which the Lord wanted him to preach. I said, "Trust the Lord, and He will lead." I have never been in a service where the Lord took such control. The first song was on Holiness to the Lord. And the

second song likewise. And the third song was, "Holy, Holy, Holy, Lord God Almighty." There was a message in tongues and interpretation about the Holiness of God. Then there was a solo on the Holiness of God. Then there came another message in tongues, and interpretation, such as I have never heard, and it was on God's Holiness.

I spoke to the brother who was to preach, "Surely the Lord is showing what is His will for the message." So he stood up and he preached the message "God had given him: "Without holiness shall no man see the Lord." I have never heard such a sermon in my life on the Holiness of God. It seemed to come from an Unseen Source. The atmosphere became electrified and it seemed like the glory of God was rolling like billows over the congregation, and burning and cleansing, and the people almost gasped for breath. When the altar call was given, many ran to the altar, and cried out to God until the small hours of the morning, pleading for mercy. People did not want to eat nor sleep the next day, and the next evening a salvation message was given. You should have seen the sinners that were on the way to the altar at the close of that service. One man was a confirmed gambler, for whom the church had been praying for eight years. As I saw that great crowd of seekers, I thought that it must be the forerunner to a great revival.

What a message that is, "The Holiness of God." I believe when God can make real to us His Holiness, we are going to see results. I covet that God will give us a revelation of His holiness so that it will go down deep into our own hearts, and we will go out to be preachers of His Holiness until sin is consumed before God's eternal Holiness. It is the way to success. If you are going to succeed and run well in this race, it will be because God consumes everything in our lives that is not like Himself. A real burning, consuming presence of Almighty God—that is it, and how we need it.

Follow the history of revivals through the Old Testament and you will find that every revival began with these words, "We have sinned." When we begin to confess our failure, and ask God to work in our individual lives, God is going to work and give victory. But there is a great deal of tolerance in these days. Everywhere I go I find a desire for revival, and people talk about what used to be. God will do the same for us today as He ever did, if He can; but we are trying our best to do something and not getting anywhere because there are conditions in our lives that God cannot put His approval upon, and until that time comes when we are pleasing before God, we are divided. We cannot let down the banners of Righteousness

and True Holiness. May we take them to the four corners of the earth. The Holiness of God!

There are other things that put us down in defeat. Human effort, for instance, will bring defeat. I would call your attention to a little scene beside the seashore in the days of Christ. After the Crucifixion a group of the disciples had gathered themselves together. They had doubtless been talking about all the mysterious and discouraging things that had come lately, and Peter said, "I go a-fishing." The others said, "We will go too." They went, and they toiled all the night, but took in no fish. In the morning Jesus appeared and cried out to them, "Children, have ye any meat?" "No." "Cast in your net on the right side of the boat, and ye shall find." They had toiled all night and caught nothing; nevertheless in obedience they dropped their nets. They drew the net to land full of great fishes. It was the same lake; the same boat; the same fishermen; the same net; but they were now moving under the direction of the Lord. What a difference that makes!

How many times today we find people working under their own plans. "I am going to do this," and "I am going to do that." They hold a revival. After the meetings, you ask the pastor, "Have you any results?" "Well, one or two came to the altar; I don't know whether they were truly saved or not." Others reply, "Well, a little prejudice was broken down." But Jesus asked, "Have ye any meat?" and the disciples confessed, "No." After all our efforts, oftentimes we haven't any results. When Jesus takes control, how different it is! The same church, the same congregation, the same preacher, the same Word, but—a great revival! I wish we could learn, somehow, that "Except the Lord build the house, they labor in vain that build it." Unless the Lord directs our efforts we will not get anywhere.

When Israel went forth, they moved under the direction of God. When the cloud stood still, they stood still. On another occasion God told them, "Wait until there is a moving in the tops of the mulberry trees." Dear ones, there are a lot of people going forward with human effort. I am afraid we are becoming largely professional in these days. A great many of the evangelistic meetings are being put on a professional basis. One evangelist with whom I was working wanted to run things his own way, during a campaign, but I was there and I couldn't agree with all that he wanted to do. Finally he said, "This is our business, and if you will leave it to us, we will put it over." I said, "You mean, you will throw it up, and I will catch it when it comes down."

Many are ignoring that fact, and just looking for a place to preach. But God has a program for you, and only as we

find it can we be at our best. A few days ago, one of our Pentecostal old-timers said to me, "I can't understand why we don't have revivals these days. In the old days, everywhere we went we had a revival." I replied, "In those days you went where God sent you; today you go where you want to go." God-directed service. If God leads, we will have success. Human efforts end in failure.

Another thing we must consider, is *Motives*. It is alarming how many have wrong motives. I believe that John the Baptist gave us a truth that it would be good for God's servants today to learn: "I must decrease, but He must increase." When we take that attitude of John's, the Lord will revolutionize our efforts for God. It doesn't matter what happens to the preacher; he may come or go, but God's work must go on. When we become centered on our own attainments and advancement, the hands of God are tied; because He wants to bless His work but He can't send the revival that is needed because the preacher is looking at his own reputation and might become proud.

One more thought: a *dried-up fountain* will bring defeat. I mean, losing the anointing of God from your life. We have a great many evangelists who get a certain group of sermons and that is all they know. They go around preaching the same messages everywhere they go. Sometimes they can't go back to the same place because they have no new sermons. They have nothing fresh and it becomes a dried-up proposition. We can go to a pastorate and preach for three years, and then think the next three years will be easy sailing—preaching the same messages. I am not saying that there are not some cases where the same sermon may be preached all right. But you must wait in the secret place until God can water your soul.

If you are going to run successfully in life, you must have a life that is clean. We need a life that is moving under the direction of the Holy Ghost. The purposes of our life must be pure; our eye must be single to the glory of God. We must be anointed by God continually. When we lose purity of heart, singleness of eye and the anointing of the Spirit our lives are headed towards defeat and failure.

An Early Riser

D. L. Moody was methodical in the use of his time. He was always an early riser. He generally rose at daybreak in the summer in order to devote the early hours to Bible study and communion with God.—Rose Ingram.

Healing Number of Evangel. We still have a few of our last special Healing Number of the Evangel. Price, 25 for 25 cents, (Canada, 30 cents) 100 for \$1.00; (Canada \$1.15.)

The Sunday School Lesson

Jesus and Nicodemus

Lesson for April 18. Lesson Text: John 3:1-21.

Believers. At Jerusalem, at the passover feast, Jesus performed certain miracles that caused a number to believe on Him. In John 12:42, 43 we read that many of the chief rulers believed on Him, but they did not confess Him lest they be put out of the synagogue: for they loved the praise of men more than the praise of God. Many today know in their hearts that there is a genuine Baptism in the Holy Ghost according to the pattern in Acts 2:4 and that they could receive if they sought; but they do not want to be associated with the despised Pentecostal people and lose the esteem of many of their church friends. Such will be eternal losers. "Tickets, please," said the man at the gate of a railroad track. It was a cold night and the passengers, having to unbutton their coats to get their tickets, complained. "You are not very popular with the passengers, are you?" grumbled one. "No, sir," answered the railroad man. Pointing to the office of his chief, he said, "That's the man I want to be popular with." Enoch before his translation had the testimony that *he pleased God*. Paul asked, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

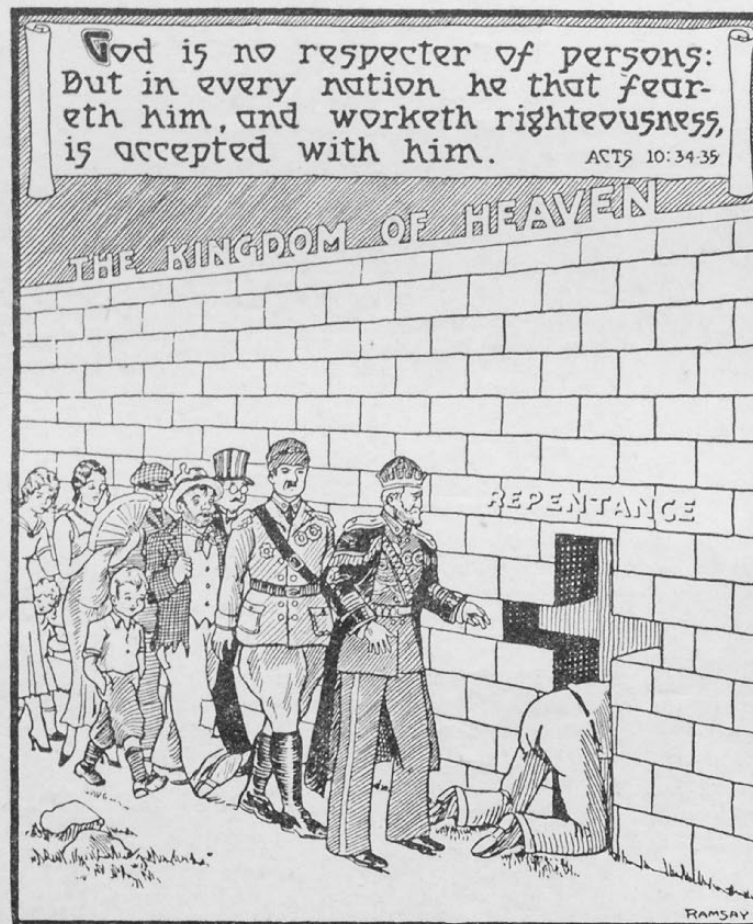
A night visit. Nicodemus, a Pharisee, and a ruler, came one night as an inquirer. Graham Scroggie comments: "Better come in the dark than dodge Christ all your days." It was quite natural if he wanted to have a quiet talk with Christ to choose the night season. I heard a converted Jew give his testimony, which was much like that of Nicodemus. At first he had a desire for Christ and timidly inquired by night concerning Him.

Then later, as he got to know Him, he felt bold to defend Him before his Jewish friends. John 7:45-52. Finally he desired to show his devotion to Him who had died for him (John 19:38-42), and he gave himself unreservedly to Christ for His service. The name Nicodemus means "conqueror of the people"; but he had to learn that we can only conquer as we are conquered by Christ and triumph in Him. 2 Cor. 2:14.

An inquiry. Miracles were the credentials of God's prophets. Men at this time were musing in their hearts concerning the coming of Israel's great Messiah. Luke 3:15. Nicodemus in his approach to Christ was saying in substance, "Do these miracles signify that you are the long-looked-for Messiah, who according to all our prophets is to set up a great and glorious kingdom?"

A heavenly kingdom. Jesus knew what was

in his heart and immediately began to correct the common view of the kingdom. All Israel had looked for a great earthly kingdom like that of Solomon in its magnificence, but Jesus spoke again and again of the "kingdom of heaven," His heavenly kingdom. When Pilate asked, "Art thou a king?" He answered, "My kingdom is not of this world." His is a heavenly kingdom that will be set up on this earth when He returns. Every Jew had thought that all the seed of Israel would be citizens of this kingdom, but Jesus amazed Nico-



demus by saying, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The new birth. Nicodemus was puzzled. Could an old man like him enter once again into his mother's womb, and be born again? Jesus further said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water represents the Word (Eph. 5:26), which is the means God uses in the new birth: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The Spirit. The Spirit has a large part to play in the new birth. He convicts of sin and then applies God's remedy for sin—the precious blood of Christ. He gives us such a sight of our sin that we long to forsake it, and we cry out, "God, be merciful to me, a sinner."

Then, having shown us the greatness of our sin, He shows us the greatness of our Saviour, who blots out our sins and remembers them against us no more. This Saviour cleanses the temple and comes to reside in it—Christ in us, the hope of glory. He declares to us the gloriously good news, "Sin shall not have dominion over you." He will come in to reign in the very place where sin reigned. He changes our dispositions, that whereas we once loved sin and hated righteousness, now we hate sin and love righteousness. We need both the Word and the Spirit, to live by every word of God (Matt. 4:4), and to be constantly filled with the Spirit. Eph. 5:18. Said an evangelist, "The early Methodists had lots of fire and nothing to cook"; and then referring to some who are real students of the Word he said, "These have plenty to cook, but no fire."

"Ye must be born again." This new birth brings deliverance from the powers of darkness, and translation into the kingdom of God's dear Son. Col. 1:13. An interpreter will translate a statement from English into Spanish or from Spanish into English. Our great Interpreter translates not only our language but us. When a foreigner comes to this country and wants to become an American citizen, he asks to be naturalized. Sometimes if the authorities do not think he is a very desirable character they refuse. When we realize we are aliens to the kingdom of heaven and want to become fellow-citizens with the saints in light, we have to apply for supernaturalization. Our loving Saviour says, "Him that cometh to me I will in no wise cast out." He seems to have had extra compassion upon some of us who were the most undesirable. "This Man receiveth sinners," and He makes them into children of God, heirs of God, joint-heirs with Himself.

The wind. In Ezekiel 37 the prophet was given a vision of dry bones being assembled, then clothed upon with sinews, flesh, and skin. And yet there was no life. Then he was bidden, "Prophesy unto the wind . . . and say to the wind . . . Come from the four winds, O breath, and breathe upon these slain, that they may live." He prophesied as commanded, and "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Thus through the wind of the Spirit, the breath of God, are souls brought from death to life. In these days of the old sailing ships, wise was the mariner who took advantage of the favorable wind. On the day of Pentecost there was the sound of a mighty rushing wind from heaven, and they were all filled with the Spirit. The wind of the Spirit brings up into the new birth, but there is yet a further endowment of the Spirit upon the new life. Be sure to receive both. The *Sunday School Times* recently told of some Christians in China who were living in a famine district. They prayed for food. A windstorm came and they were

(Continued on Page Eleven)

The Passing and the Permanent

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

"LIKE UNTO A MUSTARD SEED"

Religious Digest reports that so near as the records tell the story, there were not more than fourteen Protestant Christians in China one hundred years ago. Today there are more than 500,000. In addition there are about 1,000,000 who are under the direct influence of Christianity in families and schools.

THE GOSPEL SUITS

Jack Troup of Glasgow stated at the recent Moody Centenary Celebration in Chicago: "The gospel suits the people of Britain: The Welshman likes something to sing about; Irishman likes something to fight about; Englishmen like something they can talk about; and the Scotsman likes it because he gets it for nothing."

A CHALLENGE TO THE CHURCH

Said Charles E. Coughlin, "Communism has won ten times more adherents to its philosophy in the past twenty years than we Christians have won to Christianity. If the indications of the past twenty years are of any value, Moscow will be more influential upon the lives of the fourth generation removed, than will be Bethlehem."

GAS MASKS FOR ALL

The *Elim Evangel* quotes a broadcast message by Geoffrey Lloyd, the British under-secretary for Home Affairs, who is specially responsible for air-raid precautions: "Gas masks for the civilian population are now being manufactured in enormous numbers, and very soon the output of the factories will be at the rate of 2,000,000 a month. Within a few days the first London depot will be receiving supplies. Other storage places are being prepared, and by Easter London will have a substantial proportion of its necessary stock of gas masks. Depots throughout the country will also be filling up shortly. London will be the first capital city in the world to have gas masks for every inhabitant."

NO HOPE BUT CHRIST

Dr. French Oliver writes: "I may be as old-fashioned as a hoop-skirt, but I believe man is composed of spirit, soul and body. At one time the highest authority in man was his spirit; but some catastrophe struck with desolating fury, and left man upside down, with the body on top, the soul in the center, and his spirit in the mud. The vast sweep of mere animalism and sensuous things have taken possession where once the spiritual, the ideal and the beautiful bore sway. There is no Lincoln in America today. No Gladstone in England. No Garibaldi in Italy. No Bismarck in Germany. No Tolstoi in Russia. No Pericles in Greece. No Nebuchadnezzar in Babylon. No Solomon in Palestine. No Tallyrand in France. This jazz age has produced jazz political ninny-hammers who are mere opportunists, adventurers, and who stand for one thing only: and that is election!"

Our hope however does not rest in passing politicians but upon the coming Christ. "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

STIRRINGS OF LIFE

Reports *Alliance Weekly*: "One of the most significant religious facts in Greece is the Zoe (Life) Movement, which has led to the formation of numerous Sunday Schools, wherein thousands of boys and girls are receiving definite and regular Christian teaching. The good results already obtained stir high dignitaries and many priests of the Orthodox Church to desire widespread reading of the Scriptures. There has been a strange awakening of priests to the significant influence of the Scriptures upon the people, while they themselves have been fettered by dead formalism in religion for so many years."

THE JEWS' NATIONAL HOME

Napoleon foreshadowed Zionism. He made an appeal (says Graetz) to the Asiatic and African Jews to rally to his banner, and promised to give them the Holy Land and restore Jerusalem in its ancient splendor. Lord Balfour achieved it; and towards the close of his life "he told me," says one of his biographers, "that he felt that what he had been able to do for the Jews had been the thing he looked back upon as the most worth his doing." According to Mr. H. Frumkin, statistician of the General Jewish Labor Federation, apart from funds used in commercial channels, between 1932 and 1935 the Jews invested \$155,000,000 in Palestine.

Questions and Answers

Is there any relationship between Romans 3:23 and 1 John 5:18?

Romans 3:23 teaches that before we were saved, in our natural state, "all have sinned and come short of the glory of God." 1 John 5:18 teaches that a saved person rejects evil and resists temptation trusting in Christ for grace to keep him from sinning or yielding to the temptations of Satan.

Which is the proper way to baptize in water, Matt. 28:19 or Acts 2:38?

The Greek word in Matt. 28:19 is *eis*, which means *into*; and the word in Acts 2:38 is *epi*, which means *on*. Thayer in his splendid lexicon says that to be baptized "on the name of Christ" is to "repose one's hope and confidence in His Messianic authority."

Acts 2:38 shows the ground *on* which one ought to be baptized. Matthew 28:19 signifies the relation *into* which baptism brings one. All who are baptized according to Matthew 28:19 are baptized according to Acts 2:38 since they are baptized on the ground of Christ's sacrifice for them. Some in order to avoid controversy with those who object to baptizing according to Matthew 28:19 have adopted the plan of baptizing in the name (on the authority) of Jesus Christ into the name of the Father, and of the Son, and of the Holy Ghost. There is no conflict between Matthew 28:19 and Acts 2:38 when one understands the meaning of the two words used which are translated "in."—E. S. W.

SHUTTING UP THE KINGDOM AGAINST MEN

"Every new report of the Bible Society has notices of clerical hatred of the Word of God," reports *Sunday School Times*. "Mr. Bukoeicz of Warsaw reports a priest who requires his parishioners to take an oath that they will not buy Bibles. The re-establishment of monarchy in Greece has encouraged the Greek priests to prohibit the sale of the New Testament in modern Greek which the people understand more readily than archaic Greek. In the Dutch West Indies the priests are not greatly disturbed by the sale of Spanish Scriptures, but use every means at their disposal to stop the sale of the Papamento version, the vernacular."

THE UNWANTED NATION

In opening the Jewish case before the Royal Commission of Investigation in Palestine two months ago Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, gave utterance to these simple but deeply moving words:

"There are six million Jews condemned to live in places where they are not wanted. No spark of hope lights their way. Their governments are not concerned with their fate. They are fenced in by a wall of hatred. Their doom is sealed and they are in despair. No wonder they hail a permit to emigrate to Palestine as the grandest of prizes. Only one out of twenty or thirty ever attains the privilege of a certificate which spells salvation, freedom and an opportunity for life and labor."

So far, the Jews are depending on self-salvation; but no permanent deliverance is in sight until, like Jonah, they acknowledge that "Salvation is of the Lord."

AN OPEN-EYED PESSIMIST

Pastor Graham Scroggie of Edinburgh, Scotland, was recently interviewed by a reporter of the *Los Angeles Times*. When asked, "What is your opinion of the world status?" the preacher wept as he replied: "Unless the churches stop their quarreling and unite in an effort to inspire the hearts of men with the gospel of love, unless war for conquest is outlawed by nations that call themselves Christian, unless officers of the law dare to enforce the laws that the people and their leaders make, unless the drink evil is curbed, and unless youth is taught respect for their parents and reverence for God, I see little hope for humanity."

"Better to be an open-eyed pessimist than a blind optimist. Faith in God and the conviction of the final triumph of right saves me, as it saves many others from despair. Faith is the one unailing anchor of the Christian. However, we must face facts as they are before we can hope to remedy conditions. The Millennium is not at hand. The nations are spending billions of dollars for armaments. The world faces bankruptcy. There will be no more borrowing. Nations are neither able nor willing to lend."

"Yet war will come," he continued. "Germany is preparing for revenge. Russia will defend and is seeking to spread her godless system. Italy, whose soldiers in Ethiopia are largely responsible for the fact that in that country there is hardly a virgin more than 10 years of age, is a threat to civilization and a challenge to decency."

The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

SOWING BESIDE ALL WATERS

An interesting phase of the gospel work in South China is that of evangelizing among the people who live on the water, as told us by J. E. Perdue. He writes: "We have been out on the river holding meetings for the boat population, who are a neglected lot. Driven from the land years ago because of high taxes, these people moved out to the water and have made their existence on it ever since.

"We held services three times daily and then went up and down the river to the near-by villages, where a ready response was found among the listeners. Our Evangelistic Band consisted of the Bible school students, native pastor, Bible women, and some of the Christian workers. One lady who went with us had been instantly healed of a crippled hand about a year ago when prayed for.

"We owe much to the dear Chinese Christians who go out as ambassadors for Christ, witnessing to His miracle-working power. Many Gospel portions were sold for one cent each and from the opportunities encountered in the village of Loh Ts'uen, we plan to establish meetings in the home of an aged believer, who was baptized several months ago. Kindly pray for the seed sown beside all waters."

MISS TRASHER WRITES:

"We have just had a very lovely visit from our friends of the General Council from Springfield—Brother Welch, Brother and Sister Williams, Brother Perkin, Miss Hattie Hammond, and Brother Crouch. To us it was a time never to be forgotten and



when they had all left us, I went to my room feeling that a very lovely week had passed. We see many Americans here in Egypt but not from our church, and our work is so far away from all the friends who help us, that they never get to see what really is being done. It was such a joy to be able to show these friends what the Lord has helped us to do.

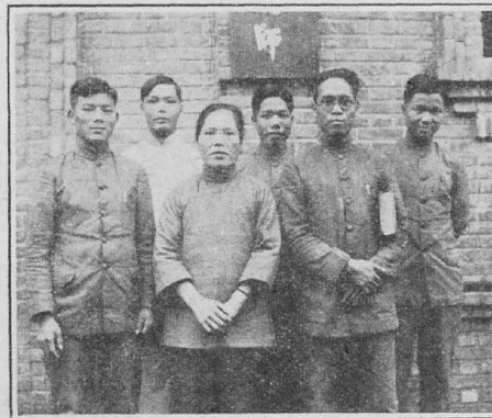
"We are busy now building a new store room and a big sewing room. We have also been making over hundreds of the quilts and mattresses. We hope to build a large room on top of the nursery soon, as the rooms are so full now that there is not room for another bed. We had to put four beds in the little entrance room and the children are sleeping two in a bed, and the beds were made for only one each.

"One lady on tour, come and saw the babies playing in the nursery yard and noticed that there were many flies. She gave me \$50.00 to make a screened-in play room for the little ones who are too small to brush away the flies. It certainly is a blessing."

NEW CHAPEL IN LIBERIA

A touching letter, revealing the hunger in the hearts of the natives of Liberia comes to us from Miss Jennie W. Carlson. She says: "When the convention closed I was called to Ketiabo where the Christians have succeeded, by the help of the Lord and the full approval and help of their Paramount Chief and his assistants, to complete the nice, roomy mud church. At the convention they asked that a missionary might come home with them to dedicate it.

"The blessing of the Lord rested upon the place from early morning. Christians from neighboring tribes had come in for the service. The day before we had gone to a little town near by called Cairobo and invited them to come, too. Quite early Sunday morning we saw their chief coming. All during the service, which lasted between three and four hours he sat there



taking it all in. On Monday he returned and told us that the night before as he was going home his people came to meet him and he tried to preach to them. Then he asked prayer for himself. Two souls were wonderfully saved and one baptized with the blessed Holy Spirit on Sunday, and there was a general stirring for God and a hunger for the truth as it is in Jesus.

"On Monday we felt that the Lord would have us gather to search the Scriptures. During the long afternoon service a keen interest was manifested and they desired that the study should continue on Tuesday. Many sought the Lord for hours after this meeting. Truly the fields are already white unto the harvest. Brethren pray for us!"

GREEK PENTECOSTAL MAGAZINE

Our Pentecostal magazine is touching many souls and we are receiving good reports from many places here and also from other countries where Greek people are found. We shall be most grateful if all the dear Pentecostal people will send us the names and addresses of the Greek people in their district who might be interested in reading our Greek literature.

The work in Greece is going on nicely and souls are being saved in Macedonia. We are expecting a mighty revival in this country soon.—Harry Mamalis, P. O. Box 103, Athens, Greece.

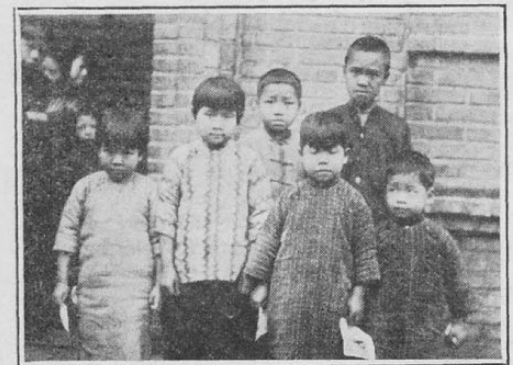
OUR SOUTH CHINA BIBLE SCHOOL

By L. E. Johnson

Greetings in the precious Name of Jesus, our Lord and soon coming King!

Our hearts are ringing with the song "Blessed be the Name! Blessed be the Name! Blessed be the Name of the Lord!" This old-time song seems to be the theme song of our Bible school students these days.

The accompanying picture of the students is the latest one that we have. Since this picture was taken we have seen one of our finest young men go home to be with His Lord. The boy sitting at the right end



Left: Evangelizing the river folk of South China by means of the Sampan, with Christian banners, and the Evangelistic Band. Center: Some of the Bible school students who teach Sunday School classes in the Fat Shan church. Right: A few of the children who dared to have their picture taken.

of the front row was taken from us by a violent attack of spinal meningitis. We are glad to say that our Brother Cheng was on the firing line when his call came to go home. He had been caring for one of our newly opened stations and was proving to be a faithful worker.

By the time this letter reaches you our graduation exercises will have been completed. 1937 will see our first fruits, for we will have four students graduate; Brother Cheng would have made the fifth.

As this picture comes to you through the Evangel we desire your earnest prayers for our students. There comes to mind an exhortation from the book, "Wholly for God": "The first stage of missionary effort is, naturally and everywhere, the creation of literature; the Bible first and other means of information, whereby the gospel message can be laid before a nation. Second, the gathering of converts and the building up of churches, living centers of light, where the message may be put before the people by living witnesses of their own flesh and blood." It was this last phrase that impressed me so forcibly. What is more needed in China these days than living witnesses of their own flesh and blood? For a nation that is becoming nationalistic, and that rapidly, there is no better way than to send forth well-equipped native workers. The need in China today is Spirit-filled leaders who can lead their own people on into the depths of this New Testament experience of Holy Ghost power.

Our Bible school in Fat Shan is our power house for our South China field. It is here that we can train the native workers and send them forth, Spirit-filled, to establish Spirit-filled churches throughout the length and breadth of the land. What we need is mighty surges of prayer from the homeland friends. Further, we need your financial help. We feel confident that there are many of our friends in the homeland who desire to be cheerful givers to this worthy cause. May our gracious Lord lay this great need upon your hearts and make it of special interest to each of you.

Note: \$3.00 per month will maintain a student in the school and help him to prepare his life for the service of the Lord.

Brother Johnson has also appealed for good used wind instruments for the Bible school, which the students may use as they go out in meetings. We are able to secure good factory-rebuilt instruments and ship them to China for a total cost of \$35.00. Those who will respond to this need and those who would like to undertake or help with the support of a student in Bible school, should send the funds to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, specifying which need you wish to help.

REGARDING NATIVE WORKERS

Since some very unpleasant conditions have arisen at times through money being sent direct from individuals to native workers, we find it better to send help for them to the missionary under whose supervision they are working.

CHANGE OF ADDRESS

A recent letter from Mr. and Mrs. Carl D. Holleman informs us that they have moved to Kirkee to take over the work there. Mail will now reach them addressed to 490 Followers Road, Kirkee, Poona District, India.

They write: "This work was started in Kirkee some eighteen months ago by a member of the Assemblies of God in Great Britain and Ireland. When it became necessary for him to return to England, we were asked to take over the work. There is a little Sunday School and the little



Students of the South China Bible School. Brother Cheng, front row right, was called home to be with the Lord shortly before graduation.

Indian children come and sing and worship the Lord and we teach them the truths of the gospel. We have from twenty-five to thirty-five every Sunday. The congregation is made up of many varieties of people.

"We are greatly in need of a car in order to do effective work for the Lord. Please join with us that the Lord will supply this need."

GOOD REPORT FROM PERU

Brother and Sister LeRoy Williams write: "There has been a gradual increase in our work during the last few months for which we give God all the credit. Our native worker has been visiting some of the smaller hamlets and villages near by and he reports a real hunger for the gospel and that about fifteen people responded to the call to follow Christ. Of course, now they need some encouragement and teaching.

"Also two of our brethren have returned from the northern part of Peru where they were engaged for the past five weeks in an evangelistic trip. Some places they visited

did not receive them so well, but they report around twenty-one conversions."

PLANNING TO RETURN

A good letter has been received from Brother Shirer, missionary home on furlough from Gold Coast, who has been endeavoring to stimulate the missionary vision in the East. The Lord is wonderfully blessing the Shirers in providing their outfit at small cost and from unexpected sources. They are purchasing a light truck and good house-car trailer for use in evangelistic work when they return to Africa. They are also hoping to take with them a public address system which would greatly aid in getting the gospel message out to the people. A fund is also being raised for the opening of new territory and the building of new stations in Gold Coast. For any of these items funds may be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, clearly designated for which purpose it is to be used.

CONGRATULATIONS!

Word has been received recently of the arrival of two little missionaries in Africa. Mr. and Mrs. E. H. Simmons announce the arrival of a baby girl, born December 16 in Liberia.

Mr. and Mrs. John F. Hall are the happy parents of a baby boy, born January 30, in Mossiland. Both these messages were received by cable and the name in each case was not given. May the blessing of the Lord rest upon each of these little lives and protect them from all harm and evil.

NEW VICTORIES IN P'U-CHI, CHINA Grace P. Nicholson

Our village evangelist returned recently with good news from Yeh-ho, where he has been holding meetings for several weeks. The Lord has been working deeply in hearts there, and fourteen have come out for God and, taking their stand against the forces of darkness, have been baptized in water. The people are so bound by demons and possessed by them that we want you to rejoice with us over this victory that God has wrought. This is a new place. Pray that the Lord will keep these whom He has delivered and make them soul winners in that dark place.

You will rejoice to know that thirty-four were baptized during the special spring meetings here at P'u-chi. Some hundred people gathered from the Yun-ee district for a week's meetings. Our Brother Shih, whose faithful ministry there has been owned and blessed of God, baptized eight in the Wen River. One of these was an aged, white-haired lady recently saved from heathenism. The day was cold and rainy

(Continued on Page Eleven)

In the Whiten'd Harvest Field

HACKETT, ARK.—We have just closed a 3 weeks' revival conducted by Fred Patterson, Muldoon, Okla. Fifteen were saved or reclaimed, and 4 received the Baptism in the Holy Spirit.—Macie Wickersham, Pastor.

McCOMB, MISS.—We recently closed a 3 weeks' campaign here, T. H. Spence, Pastor. God met with us in a blessed way. The church was revived, and some were saved.—The Hall-Perkins Evangelistic Party.

PACIFIC, MO.—We have just closed a very good meeting here, Evangelist E. B. Turner, of Mokane, in charge. The church was greatly helped. We reorganized the C. A.'s, and held a church election. The Sunday School was deeply stirred. T. J. Farris is the pastor.

SAND SPRINGS, OKLA.—In a 19 days' meeting at the assembly here, where Brother Vern Ray is pastor, many were wonderfully healed, 29 found Jesus at the old-time altar, 30 received the glorious Baptism in the Holy Ghost, and the assembly was built up spiritually.—Mr. and Mrs. H. C. Leete.

CROWLEY, LA.—We have just completed a week's campaign here, Joseph L. Armon, Pastor. God met with us in a precious way. Eight prayed through to salvation in the old-fashioned way, and 4 received the precious Baptism in the Holy Ghost.—Evangelist Clifton Hall, Whistler, Ala., General Delivery.

AMARILLO, TEXAS—We just closed a revival, Leland R. Faith, C. A. president of the Rocky Mountain District, in charge. Many were saved and some were filled with the Holy Spirit. The meeting closed with 6 praying through to a definite experience the last night. This is one of the most successful revivals we have had since coming to Amarillo.—E. R. Foster, Pastor.

AFTON, OKLA.—The Tri-State Fellowship meeting held March 1 was well attended. Fred Hembree, the Pastor, made us welcome. Jacob Miller was the afternoon speaker, and his message was enjoyed by all. The C. A.'s had charge of the night meeting. John Waldron, Carthage, Mo., officiating.—J. A. Rogers, Tri-State President, Baxter Springs, Kansas.

LOGAN, N. MEX.—About 8 months ago we were called to the pastorate here. At that time they were having services in the old dance hall. We bought a church building and moved it to town. On the night of February 7, we began a revival, R. M. Hargis, Ponca City, Okla., in charge. Six were saved, and one received the blessed Baptism in the Holy Ghost. The church was wonderfully lifted up and souls were stirred for miles around.—C. A. Rabon, Pastor.

TULSA, OKLA.—December 20 to January 3, we were holding a meeting for Brother Lewis at the Bowen Street Assembly. Eighteen were saved, 8 were filled with the Holy Ghost, and there were many remarkable healings. The assembly was built up spiritually, and the glory of God was much in evidence.—Evangelist and Mrs. H. C. Leete.

OXFORD, FLA.—God richly blessed our assembly in revival power during the special meetings which were held February 2 to 21 inclusive. The Martin-Shauger Evangelistic Party did the preaching. About 15 were wonderfully saved, and several were reclaimed. Several of the new converts are seeking the Baptism.—C. A. Symonds, Pastor.

WEST TULSA, OKLA.—We were 21 days in a meeting here, L. D. Roberts, Pastor, and the assembly was spiritually uplifted. There were some wonderful healings. Twenty found the Master at the foot of the Cross, and 21 received the Baptism in the Holy Ghost with the Bible evidence of speaking in tongues.—Evangelist and Mrs. H. C. Leete.

HOXIE, ARK.—We closed a 3 weeks' revival here on March 14. The interest was wonderful, and we had large crowds night after night. Thirty have been saved or reclaimed, and 6 have received the Holy Ghost according to Acts 2:4. Surely God is still in our midst, and that to own and to bless. God blessed Alma Hodgson, Rockford, Ill., and Blanche Novak, Gary, Ind., in coming our way and laboring here in this wonderful revival. Sister Hodgson's message was blessed in reaching the hearts of the unsaved.—Arthur C. Tilley, Pastor, Walnut Ridge, Ark.

MABANK, TEXAS—Last Christmas we came to this church as evangelist. God began to work in a mighty way. Old men were so convicted they could hardly stay away from the altar, and sinners were weeping all over the house. We were hindered by the cold weather and had to close our meeting. Later the pastor resigned, feeling called to another field, so I was called as pastor. God is blessing and the country is stirred.—S. A. Thorp, Pastor.

WHISTLER, ALA.—The Lord has blessed in a very successful revival, Etta McCaskill in charge. This meeting stirred the greatest interest known since our coming to Whistler. The messages were gripping and greatly inspiring. Several sought God for salvation, and many were blessed and uplifted during this time of refreshing from the presence of the Lord. The revival fires are still burning here as we march on to greater victories. Council brethren are invited to stop over with us.—Pastor and Mrs. Frank L. Cook, Box 304.

LYONS, N. Y.—I have just closed a 2 weeks' campaign at the Full Gospel Assembly in the Baptist church at Lyons, N. Y. The Lord blessed in a very precious way. The first Sunday morning we had a real visitation from the Lord. The power of God fell, and the meeting did not close until after 3:00 p. m. Several were saved, and 5 received the blessed Baptism in the Holy Spirit. During the 2 weeks 10 were filled with the Spirit, many received a fresh anointing, and others found Jesus as their Saviour. Sister Danforth is the pastor. They celebrated the 9th anniversary of the assembly during the campaign. The church raises considerable money for missions each year, and is in a healthy progressive condition. The Lord was among us in a real way, and there was no strain or extravagance. The Spirit worked and hungry hearts were fed.

I am now in Canandaigua, N. Y., helping Brother Bramer on his needy field. There is a hunger on the part of the people here and God is blessing, saving souls and baptizing believers.—Mae Eleanor Frey.

OCALA, FLA.—We praise God for His blessings upon our tent revival which we opened January 17. Evangelist and Mrs. I. J. Bolton were with us 4 weeks. God blessed their ministry in a precious way. Several were born into the kingdom of God, some received the Baptism in the Holy Ghost, backsliders were reclaimed, the sick were healed, and many people became interested in the Pentecostal message.

These evangelists were followed by the Martin-Shauger Party. Last night the meeting closed with a large crowd present. A wonderful spirit prevailed, the altar service was victorious, and young people prayed through to real salvation. God blessed the ministry of song and Word brought by these young evangelists, and we praise God for the spiritual fruit He has given us. In all during these meetings 8 new members were added to the assembly, and many newcomers are attending, having become interested in the good work in Ocala. We welcome the fellowship of Council ministers passing this way.—C. H. and Myrtle M. Snair, Pastors.

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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Seed Thoughts

Gathered by Alice E. Luce

As obedient servants of Christ we want to render Him not only service but *sacrifice*.

That service which costs us most, like Mary's ointment of spikenard, is most pleasing to Him.

He knows the value of the sacrifice to our own characters, and so He permits us opportunities to practice it.

When Jesus told the servants to fill the waterpots, they filled them *up to the brim*. Do you always obey your Lord with a brimful measure?

It was a long and tedious business to fill those huge waterpots, and it seemed so useless too—such a waste of their valuable time.

How often we have felt that way about some little, humble ministry which the Lord has asked of us. Yet was it wasted time?

"We fill our waterpots to the brim with water; but at the end of the days of careful preparation we sadly review the result and say to ourselves, 'After all, it is very poor stuff, ONLY WATER at the best.' But as we pour it out in service to others, we know that the Master has been collaborating with us, and has **TURNED THE WATER INTO WINE!**"

There are wonderful secrets between the Miracle-Worker and those who obey Him. "The servants who drew the water *knew*."

KENTUCKY MOUNTAIN NEEDS

We have at the present time the largest number of workers actively engaged in missionary work that we have ever had and the Lord has surely blessed the efforts put forth. There are, however, many open doors that we are not yet able to enter because of the lack of sufficient workers to establish stations. We have, at the present time, in the Kentucky Mountains, 23 established stations and 46 Sunday Schools where the Full Gospel message is going forth steadily to hundreds of hungry hearts. With the opening of every new Sunday School, two additional workers are required and the erection of a suitable building for the housing of these workers. Anyone who believes he is called to this field of labor, please communicate with the District Superintendent, O. E. Nash, 2525 Gilbert Ave., Cincinnati, Ohio.

SLATON, TEXAS—Since taking over the pastorate here the last of May, we have been busy in the Master's work. We have had four revivals, the last one being conducted by Evangelist E. A. Musick, of this city. The Central and South Plains Sectional Bible and Prayer Conference was also held here, District Superintendent A. C. Bates in charge. W. A. Gilbert, San Jon, N. M., was the Bible teacher. A goodly number from both sections attended, also some from other sections. In all these efforts God has blessed and has given some glorious victories in the salvation of souls, Baptism in the Holy Spirit, and healing of the sick. Passing ministers and workers of the fellowship are invited to stop with us.—Mrs. Beatrice Martin, Pastor.

WITH CHRIST

News has come to us of the homegoing of Brother Casper C. Schmidt, of Sedalia, Mo., at the ripe age of 94 years. May the Lord bless and comfort his widow in her time of sorrow.

ITHACA, N. Y.—August 2, we began special meetings with Pastor and Mrs. Ward Lusk in charge. The meetings continued for 7 weeks, during which time 12 were saved, 6 were reclaimed, and 7 received the Baptism in the Holy Ghost. The revival spirit still continues, and people are being saved and receiving the Baptism according to Acts 2:4. We have 26 baptized saints attending the services at present. Two of our girls are at the Central Bible Institute.

Brother and Sister Lusk are in charge of another church at Holmcombeville, with good attendance* at Sunday services. They also are holding 4 tarrying meetings each week in different homes. Brother and Sister Lusk were pastors in the Baptist denomination before receiving the Baptism in the Holy Ghost. A Young People's Society was organized in September, with 35 as an average attendance.—Charles H. Patterson.

NEW VICTORIES IN P'U-CHI, CHINA

(Continued from Page Nine)

but she came out of the water, rejoicing, not feeling the cold. Pray for these babes in Christ that God will keep and mightily use them.

We had our district superintendent, Brother Kvamme, and his wife with us for a few days some little time ago and after returning he wrote: "It was so interesting to visit your work at P'u-chi and see such a fine band of Christians there." He was impressed with the way God is working in Shantung Province.

One busy day I took a letter from one of our prayer helpers and went out of our compound to a quiet spot where I could read and enjoy the letter. The patches of wheat heading for harvest and the fresh vegetable gardens were lovely, and the old, scrubby sycamore trees, with their large shiny, dark green leaves reminded me of Zacchæus who got up into one to see Jesus as He passed that way. After reaching a quiet spot and reading my letter I sat still and lifted my heart to God in prayer, then, noticing a man coming along the path, I felt impressed to take a Gospel in Mandarin from my basket and begin looking at it. The man stopped and I looked up and spoke to him, handing him the Gospel. He sat down on a little stool he was carrying and as he sat there facing me he read fluently from the first chapter of Luke. I asked him if he understood it and he told me he did not and I had the precious privilege of talking to him about Jesus. Please join me in prayer for him. His name is Drung. Perhaps God sent me to that very spot that day for the salvation of this one man. One soul is precious in His sight. Pray also for these wayside ministries. We can hardly step outside the gate before we have opportunities to give out the gospel.

Pray also for our Chinese workers who go out for long distances through the burning heat of the tropical sun.

THE SUNDAY SCHOOL LESSON

(Continued from Page Six)

showered with tiny seed that proved edible. They had blown over a thousand miles from Mongolia to just the place where they were needed. In like manner the Spirit conveys the blessings of heaven to us.

The ministry of the Spirit. Just as the Son was faithful in His ministry, so the Spirit is faithful in His. We see that God's Spirit strove with man before the days of the Flood—but man rejected Him. He strove with Israel, but we read, they "vexed his holy Spirit: therefore he was turned to be their enemy." It is possible for us to reject, to vex, to resist, to grieve, and to quench the Spirit. On the other hand, realizing our need of the Spirit, we can constantly come to the Lord Jesus, the Rock from whence the Spirit flows, and drink of Him until mighty rivers of the Spirit are flowing from us, bringing blessing wherever they flow.

The uplifted serpent. Jesus reminded Nicodemus of an incident in the wilderness. Israel had sinned. Serpents were destroying them. Corruption filled their veins. But provision was made. A brazen serpent was erected upon a pole—a picture of sin judged. The people looked, and they lived. As the serpent was lifted up, so the Son of man was to be uplifted. He was to become sin for us and sin was to be judged. He was to die for our sins. A look of faith at that erected serpent brought physical health. A look of faith at the uplifted Christ will bring eternal salvation. From that cross He says to all, "Look unto Me, and be ye saved."

Faith. When Paton was translating the Bible into the language of the New Hebrides he could not find a word that represented faith, and prayed much about it. One day a native who was working for him, came to his hut and threw himself on a couch, saying, "I am so very tired, I want to lean my whole weight upon this couch." Paton said, "Thank God, I have my word." "For God so loved the world, that he gave his only begotten Son, that whosoever leaneth his whole weight upon him should not perish, but have everlasting life." Said one who never spares herself in self-sacrificing service, "Yes, the Lord is my all in all. I have learned to take Him as my mattress on whom I continually rest." Gipsy Smith pictured a flake of snow saying to a mountain, "Mr. Mountain, do you think you can hold my weight?" and the mountain replied, "Certainly, little snowflake. I can bear thee and millions more like thee." And our blessed Rock can bear thee and millions more like thee.—S. H. F.

SWIFTON, ARK.—I have just closed a 2½ weeks' revival at the Bay Village Church, with Brother Hugh May. Six precious souls wept their way through to Calvary. One feature about the new converts was noticeable—they stepped right out for the Lord, some of them being used in special singing and music. One night each week was given over to healing services, and a number of sick were prayed for. In spite of sickness and cold weather, we had a good meeting, and we were drawn closer to the Lord and to each other. Several began to tarry for the promise of the Father.—Walter Ivie.

Forthcoming Meetings

QUINCY, ILL.—April 4-30; Evangelist and Mrs. Christian Hild.—V. R. Jackson, Pastor.

AURORA, N. Y.—April 5-25; Evangelist and Mrs. E. A. Schink. L. Maracle is the pastor.

PALMER, NEB.—March 21—; Oscar Davidson, Evangelist.—W. Keith Reed, Pastor.

SOUTH SIOUX CITY, NEB.—April 11—; Carl and Edna Goodwin, Compton, Calif., Evangelists.—Paul Copeland, Pastor.

MADERA, CALIF.—Pentecostal Tabernacle, D and Front St.; April 4—; Zelma Argue, Evangelist.—F. T. Alford, Pastor.

CHICAGO, ILL.—Lakeview Assembly of God, 3142 N. Racine Ave.; April 11—; Anna C. Berg, Evangelist.—John A. Westman, Pastor.

ST. LOUIS, MO.—Assembly of God Tabernacle, Virginia and Osceola; April 13, for 3 weeks; Chas. C. Robinson, Evangelist.—H. E. Waddle, Pastor.

ORD, NEB.—Assembly of God; April 11—; Evangelist and Mrs. Russell Rexroat.—Lester W. Dickinson, Pastor.

TRINIDAD, COLO.—Full Gospel Church, 924 Nevada Ave.; April 7-25; Evangelist and Mrs. L. R. Faith, C. A. President.—S. E. Williams, Pastor.

SPOKANE, WASH.—First Pentecostal Church, Spofford and Post; April 1—; Arne Vick, Alameda, Calif., Evangelist.—J. E. Rasmussen, Pastor.

TOLEDO, O.—Glad Tidings Tabernacle, Dorr St. at Lawrence Ave.; April 4—; Asa F. Miller, Evangelist.—Wesley J. Domm, Pastor.

CALDWELL, KANSAS—April 4-25; D. M. Hopple, South Gate, Calif., Evangelist.—Earl J. Hance, Acting Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly of God; April 4—; Clara Classen, Evangelist.—Carl W. Barnes, Pastor.

MONROE CITY, TEXAS—March 28—; Mr. and Mrs. Vernon M. Murray, Texas Radio Evangelists.—M. L. Fauss, Pastor, Box 138.

LEWISTOWN, PA.—Full Gospel Tabernacle, 108-110 Logan St.; April 4-25; L. Wesley Jaeger, Richmond, Calif., Evangelist.—H. A. Christopher, Pastor.

WINNIPEG, CANADA—March 28-April 11; Blanche E. Brittain and Mildred Westerlind, Evangelists. Gordon F. Pierce is the Pastor.

MILES CITY, MONT.—Gospel Tabernacle; March 28, for 3 weeks or longer; Homer Rugwell, Everett, Wash., Evangelist. W. Paul Jones is the Pastor.

MARSHALL, MO.—Assembly of God; April 4—; Willa Short, Oklahoma City, Okla., Evangelist.—David Hogan, Pastor.

ANTLER, N. DAK.—Gospel Tabernacle; March 28, for 3 weeks or longer; Verna M. Strong, Vancouver, B. C., Evangelist.—Chas. Deck, Pastor.

PALO ALTO, CALIF.—Glad Tidings Tabernacle, Channing and Cowper Sts.; April 4—; Einar Waermo, Evangelist.—Floyd R. Hoole, Pastor.

WARREN, OHIO—First Pentecostal Church; April 4, for 2 weeks at least; Mrs. E. E. Reckley, Evangelist.—Chas. R. Shuss, Pastor.

WACO, TEXAS—Faith Tabernacle; April 6—; J. N. Hoover, Santa Cruz, Calif., Evangelist.—A. C. Lane, Pastor.

CAMBRIDGE, OHIO—Assembly of God, South 8th St.; April 4—; Lewis and Edna Jean Horn, Ionia, Mich., Evangelists.—C. D. Hirst, Pastor.

CONNEAUT, OHIO—March 30, for 3 weeks or longer; J. D. Saunders, Evangelist.—Earl E. Bond, Pastor.

HOUSTON, TEXAS—Magnolia Park Assembly of God, 79th St. and Baltimore Ave.; April 4-25; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—E. M. Yeats, Pastor.

DALLAS, TEXAS—Full Gospel Church, Peak and Garland Sts. Revival and Bible Conference, March 14-May 2. For information write Evangelist L. B. Staats, 4831 Junius St.

NORRISTOWN, PA.—Calvary Gospel Tabernacle, DeKalb and Marshall Sts.; April 1-4; Sister Lloyd Shirer, Speaker. Lloyd Shirer will show pictures of Gold Coast, April 3, 8:00 p. m.—Miss E. Marchant, Church Secretary.

NEWARK, N. J.—Bethel Pentecostal Church, 4th and Dickerson Sts.; April 4-25; Zella E. Anthony, Jasonville, Ind., Evangelist.—Ray S. Armstrong, Pastor.

NORFOLK, VA.—Glad Tidings Church, Colonial at Spottswood; April 4, for 3 weeks or longer; Rogers and Renfro, Evangelists.—Arthur H. Graves, Pastor.

TOPEKA, KANSAS—Assembly of God; Now in progress, to continue for 2 weeks or longer; Stanley Comstock, Sioux City, Iowa, Evangelist.—Claude J. Utley, Pastor.

WASHINGTON, D. C.—Bethel Pentecostal Tabernacle, 6th and G. St. N. W.; April 1-18; Isaac T. Bolton, Tampa, Fla., Evangelist.—Harry V. Schaefer, Pastor.

MASONTOWN, PA.—Assembly of God, Harvey Ave. at street car stop; April 4-25; J. Earl Douglass, of Pittsburgh, Evangelist. Paul Brown is the Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple, 1441 Ellis St.; March 9, for one month or longer; Evangelist and Mrs. Watson Argue, Winnipeg, Canada.—H. Wesley Cooksey, Assistant Pastor.

PETERBOROUGH, ONT., CANADA—Full Gospel Pentecostal Church; March 21-April 18; Otto Klink, Opa Locka, Fla., Evangelist.—Geo. A. Chambers, Pastor.

TORONTO, ONT., CANADA—Glad Tidings Tabernacle, 833 St. Clair Ave. W.; April 11-May 2; Evangelist and Mrs. Stanley McPherson, Carthage, Mo.—H. R. Pannabecker, Pastor.

PETERSBURG, VA.—First Pentecostal Tabernacle; March 25, for 4 weeks or longer; Mabel Willette, Midlothian, Md., Evangelist.—R. F. Cass, Pastor.

WEST HARTFORD, CONN.—Hartford Gospel Tabernacle, Warren Terrace and West Beacon St.; April 4, for 3 weeks or longer; Cecil and Mollie Perks, Evangelists. Pastor Lewi Pethrus, Stockholm, Sweden, will be with us one evening, April 22.—Roy Smuland, Pastor, 16 Lockwood Terrace.

SCRANTON, PA.—Pentecostal Church, 825 Green Ridge St.; March 21-April 11; Annual Missionary Convention and Revival. Special Speakers: District Superintendent Flem Van Meter; Evangelist F. Ewald, Elizabeth, N. J.; Mr. and Mrs. Lloyd Shirer and Harvey Wagner, returned missionaries. Missionary service Easter Sunday 2:30.—Fred D. Drake, Pastor.

READING, PA.—Missionary Convention, Glad Tidings Tabernacle, April 2-11; services nightly 7:45. Speakers: Mr. and Mrs. Harvey Wagner of China, Miss Irene Dietrich of South Africa, and Mr. and Mrs. Lloyd Shirer of Gold Coast. Young Peoples' rally, evening, April 10. Brother Shirer will show his pictures. Special offering for Gold Coast will be received.—Alexander H. Clattenburge, Pastor, 1220 N. Front St.

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

LIBERAL, KANSAS—C. A. Rally, all day, April 9. Bring musical instruments; basket dinner. Elmer Stump, Pastor.—L. D. Doss, Sectional Secretary.

ERIE, KANSAS—C. A. Rally, April 9. Services: 10:30, 2:00, and 7:30. Everybody welcome.—A. Gaddis, Sectional Secretary, Chanute, Kansas.

GARY, IND.—Northwestern Indiana Pentecostal Fellowship Meeting, Gospel Tabernacle, 8th Ave. and Connecticut St., April 5. Services: 10:30, 2:30, and 7:30.—Chester B. Zimmerman, Michigan City, Ind.

MARYSVILLE, O.—Southwestern Fellowship Meeting, Glad Tidings Tabernacle, N. Court St., W. C. Wibley, Pastor; April 5. Any Council minister will be welcomed.—F. T. Wells, 147½ E. Winter St., Delaware, O.

CHICAGO, ILL.—The Chicago Full Gospel Fellowship, April 12. Full Gospel Assembly, 538 N. Lavergue Ave. Services: 2:00 and 7:30. Evangelist Anna C. Berg, Evening Speaker.—John A. Westman, Secretary, 3142 N. Racine Ave.

ELK CITY, OKLA.—Sectional meeting beginning April 5; Fellowship meeting April 6; Bible conference throughout week until April 9. For information write E. E. Fullerton, Pastor, 1115 W. 5th St., Elk City, Okla.—R. V. Carter, Sectional Presbyter.

BATH, N. Y.—Western New York Zone Fellowship Meeting, April 7, at I. O. O. F. Hall, 21 Pine St., with Bethel Assembly. Services: 10:30 Prayer; 1:15 Ministers' Meeting; 2:30 Worship; 6:30 C. A. Meeting; 7:45 Evangelistic Service. Bring basket lunch; assembly will serve refreshments. Rudolf Metzger, Pastor, Box 827.—Gordon R. Bender, Zone Secretary, 688 Tonawanda St., Buffalo, N. Y.

CANTON, O.—Bethel Tabernacle, 313 Elgin Ave. N. W. Sunday School Convention, conducted by A. L. Branch, April 13-16; Bible Conference, April 18-May 2; A. L. Branch, Speaker.—Fred H. Neubaer, Pastor.

COMMERCE, OKLA.—Tri-State Fellowship Meeting and C. A. Rally, April 5. First service 10:30. Lunch served at noon. Afternoon service 2:00; C. A.'s 7:30. H. A. Rogers, Pastor.—J. A. Rogers, Tri-State President, Baxter Springs, Kansas.

MUNCIE, IND.—Southern Indiana Fellowship Meeting, April 5, at Glad Tidings Assembly of God, 915 E. Memorial Drive. Bring special songs and musical instruments. Noon and evening meals will be furnished.—Zella E. Anthony, Secretary-Treasurer, 503 S. Lawton St., Jasonville, Ind.

NEWBURGH, N. Y.—Hudson valley Fellowship Meeting, April 5, at Glad Tidings Assembly, 4 Avoca St., William Van Dam, Pastor. Services begin at 10:00 a. m. Lunch and supper served to out-of-town visitors.—Earle E. Shevel, Chairman, 23 Woodland Pl., White Plains, N. Y.

OKMULGEE, OKLA.—Sectional Council Meeting and Sunday School Rally, April 12-13. First service 2:30 p. m. Ministers will be cared for as far as possible. James Hutsell, District Superintendent, Slick, Okla.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

TAYLORSVILLE, KY.—The Spring Fellowship Meeting of Kentucky District Council will convene at the new Assembly of God here, April 12-13. Services: 10:00, 2:00, 6:00, and 7:30. Special C. A. and Bible school meetings 6:00. District Superintendent O. E. Nash will be present. G. Ralph West, C. A. President, will have charge of the Ambassador hour. Ministers entertained free as far as possible. Bring your instruments. For further information write J. J. Humphries, Pastor.—Theo E. Gannon, Secretary-Treasurer.

CLEVELAND, O.—Prayer Conference and Deeper Life Convention, Northeast Ohio Section, 55th St. and Lexington Ave., April 5-8, D. P. Holloway, Pastor. Opening service 10:00. L. A. Hill, of Youngstown, Speaker. A. L. Branch will speak every afternoon. Special evangelistic speakers in evening. Local church provides luncheon and dinner on Monday. Rooms to ministers and Christian workers.—Claude Weaver, Secretary-Treasurer, 130 Beebe Court, Elyria, O.

NEBRASKA DISTRICT COUNCIL

The annual Nebraska District Council will convene in Grand Island, Neb., in the Old Fashioned Church, 520 N. Sycamore, April 6-8. Delegates and ministers provided with rooms as far as possible. For further information write A. M. Alber, 634 South Denver, Hastings, Neb.

SOUTHERN MISSOURI DISTRICT COUNCIL

The Annual Southern Missouri District Council will convene at Assembly of God Church, Marshall, Mo., April 27-30. Beds furnished free to ministers and delegates. Meals at reasonable rates. For further information write David Hogan, Pastor; or S. L. Johnson, District Superintendent, Dexter, Mo.

TEXAS SECTIONAL CONVENTIONS

San Antonio Section, Glad Tidings Church, San Antonio, April 6-7; Valley Section, Brownsville, April 8-9; Austin Section, South Austin Church, April 13-14. All licensed ministers of the District will be required to renew their fellowship certificates and all ordained ministers will be required to fill out annual district questionnaire at sectional conventions. Conventions will open at 10:30 a. m. and continue through both days.—E. L. Newby, Supt.

TEXICO DISTRICT COUNCIL

The 7th Annual Texico District Council will convene April 28-30 at First Methodist Church, Plainview, Texas. Those applying for ordination must appear in person. All licensed ministers of the District, who plan on renewing their papers, must secure an application blank from their presbyters and have it filled out and signed before coming to the Council. Meals and rooms at reasonable rates. Free rooms to ministers as far as possible. For further information write Pastor H. M. Reeves, Box 1404, Plainview, Texas; or A. C. Bates, District Superintendent, Box 5048, Amarillo, Texas.

EASTERN DISTRICT COUNCIL

PHILADELPHIA, PA.—The 21st Annual Conference of the Eastern District Council will convene at Highway Mission Tabernacle, 19th and Green Sts., April 27-30. Credentials Committee will meet April 26, afternoon and evening. Application blanks can be had by writing to the Acting Secretary, A. Newton Chase, 3660 N. 4th St., Harrisburg, Pa. Room and light breakfast will be furnished ministers and delegates as far as possible. Meals served in the church during the Council meeting on free-will offering plan. For reservations and information write Pastor Wesley R. Steelberg, 6641 N. 17th St., Philadelphia, Pa.—A. Newton Chase, Acting Secretary.

SIOUX FALLS, S. DAK.—Gospel Tabernacle; April 13-25; George Hayes, Houston, Texas, Evangelist.—Arthur F. Berg, Pastor.

CENTRAL DISTRICT COUNCIL

The 18th Annual Central District Council will convene May 4-7, at Memorial Hall, First and St. Clair Sts., Dayton, Ohio. Those arriving on Monday should meet the Entertainment Committee at Bethel Temple, 104 Buckeye St. All arriving on Tuesday or later come direct to Memorial Hall, D. P. Holloway and Noel Perkin, Special Speakers.—James D. Menzie, Secretary, 808 Connecticut St., Gary, Ind.

NEW ENGLAND DISTRICT COUNCIL

The semi-annual business meeting of the New England District Council will be held in the United Pentecostal Church, 285 Wilmot Ave., Bridgeport, Conn., May 4-5; H. L. Ettinger, Pastor. First service 10:00 a. m. for prayer and ministry of the Word. All ministers of the district expected to be at all the services. Elder Flem Van Meter, of Eastern District, will bring the Word to us.—H. H. Shelley, Secretary, Box 2, Cumberland Mills, Me.

OPEN FOR CALLS

Evangelistic

Lester Sumrall, Route 1, Box 51, Wilmer, Ala.—“Just returned from a tour around the world.”

N. R. Giasullo, Box 86, Stonewall, Miss.—“I have resigned the pastorate of the Stonewall assembly.”

Pearl E. Herndon, Route 1, Seminole, Okla.—“I want to give my full time on the field.”

Arthur F. Sengstack, 4400 Ellerslie Ave. S. E., Washington, D. C.—“In fellowship with Potomac District Council, Walter E. Long, Superintendent.”

Shelt Webster, 3539 E. 61 Place, Huntington Park, Calif.—“Am leaving for Colorado, going through Arizona to southern parts of New Mexico. Any assembly wishing me to stop for a few nights' meeting or revival, advise before April 10.”

Neil Saurey, Bentonville, Ark.—“Am resigning pastorate at Rocky Comfort Assembly. In Pentecost 10 years. References: David Burris, District Superintendent, Arkansas-Louisiana District, Chas. Pepper, Secretary-Treasurer, Box 310, Russellville, Ark.; G. W. Harcastle, Pastor, Okmulgee, Okla.”

Mrs. Grace Cook, 2710 College Ave., Alton, Ill.—“About 8 years' experience in pastoral and evangelistic work in fellowship with General Council. References: Arthur Bell, District Superintendent, Box 133, Belleville, Ill.; E. L. Phillips, Alton, Ill., and W. J. Higgins, Cape Girardeau, Mo.”

Pastoral

J. S. Farrar, 969 Bird St., Oroville, Calif.—“Have resigned the pastorate here. Have had 17 years' experience as pastor in Assemblies of God. Play trombone and lead singing; wife plays piano and guitar; 4 children in family, all have the Baptism and play musical instruments; crotet, violin, bass horn, alto horn.”

MISCELLANEOUS NOTICES

FOR SALE—Good gospel tent, 4 section, 40x80 ft., fully equipped. Price \$250.00 complete.—George Lewis, 1410 N. Emporia, Wichita, Kansas.

FOR SALE—Gospel tents, one 40 ft. round, and one 40x60 ft. A real bargain.—L. P. Shaw, 813 S. W. 1 Ave., Moultrie, Ga.

WANTED—Tent, about 40x60 ft. State full particulars in first letter.—C. A. Johnson, Route 1, North Ave., Waukegan, Ill.

WORLD MISSIONS CONTRIBUTIONS

March 10-16 Inclusive

ALABAMA. Personal Offerings	\$ 5.30
Abbeville Assembly	2.10
Elba Wooten Chapel	5.00
N Brockton Southeastern Bible Institute	22.27
Prichard Assembly of God S S	1.73
ARIZONA. Personal Offerings	10.00
Kingman Full Gospel Church	6.30
Phoenix Assembly of God	19.77
Sedona Assembly of God	10.00
ARKANSAS. Personal Offerings	6.20
Camden Assembly of God S S	5.01
Eureka Springs Assembly of God Church	5.00
Everton Crawford Assembly	1.74
Fayetteville White Chapel Assembly of God	2.00
Grape Vine Hidden Chapel Assembly of God	1.50
Hackett Assembly of God Church	1.00
Harrison Assembly of God	2.50
Heber Springs Assembly of God & S S	3.36
Hope Gospel Tabernacle	10.00
Malvern Assembly of God S S	7.50
Nampa Assembly of God Young People	1.00
Ola Assembly of God	.50
Sunset Temple Hill Sunday School	1.80
Wesson Assembly of God S S	1.72

CALIFORNIA. Personal Offerings	189.08	Santa Ana Full Gospel Assembly	9.00
Alameda Glad Tidings Church & S S	20.52	Santa Paula Pent'l Church	17.67
Alturas Bethel Assembly	3.00	Santa Rosa Assembly of God	6.23
Auburn Full Gospel Tabernacle	20.00	S California & Arizona Dist W M C	5.70
Bakersfield F Gospel Sunday School	10.00	Trinidad Pent'l Mission	7.28
Bakersfield Full Gospel Tab C A's	7.00	Tulare Full Gospel S S & C A's	30.06
Bellflower Christ Ambassadors	13.00	Tuolumne Bethel Tabernacle	7.00
Blue Lake Full Gospel Church	6.00	Ventura Full Gospel Church	4.40
Campbell Pent'l Mission	10.38	Wasco Four Fold Gospel Mission	23.25
Cedarville Full Gospel Church & C A's	7.50	Wasco Christ Ambassadors	3.00
Chico Assembly of God & C A's	12.64	Waterford Pent'l Mission	5.00
Covelo Assembly of God	1.25	Watsonville Elkhorn Union S S	5.00
Delano Christ Ambassadors	1.50	Whittier Assembly of God Church	10.00
Dunsmuir Pent'l S S	97.18	Willows Assembly of God	4.40
El Cerrito Pent'l Open Door Mission	15.75	Wilmington Full Gospel Assembly	45.00
Exeter Assembly of God S S	5.50	COLORADO. Personal Offerings	22.00
Fellows Open Door Mission S S	24.00	Akron Union Center Assembly	2.17
Fortuna Pent'l Tabernacle	5.57	Chivington Assembly of God	3.62
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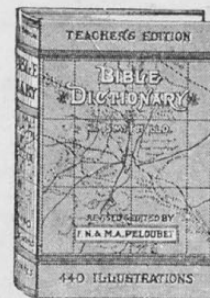
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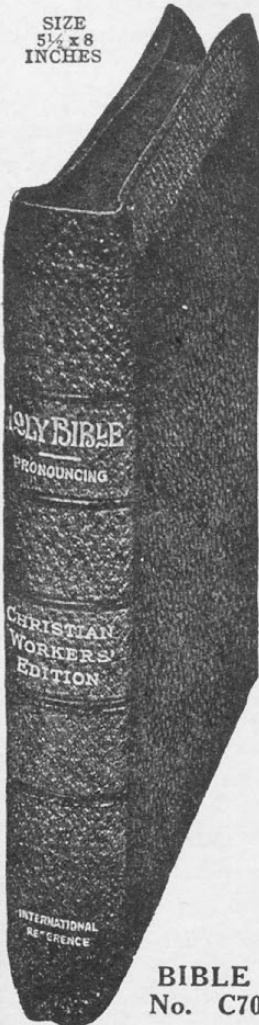
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Tioga Liberty Hill Band	2.00
Troup Red Oak Flat Assembly of God	5.64
Tyler Full Gospel Assembly	7.00
Waco Morrow Avenue Assembly of God	23.60
VERMONT. Brattleboro Pent'l Church	5.00
VIRGINIA. Personal Offerings	12.00
Amonate Assembly of God	4.00
Belvoir Full Gospel Tabernacle S S	15.39
Front Royal Full Gospel S S	3.64
Winchester Full Gospel Tab S S	4.25
Winchester Hayfield Assembly	6.00
Windsor Pine Grove Assembly	2.80
WASHINGTON. Personal Offerings	100.05
Anacortes Pent'l Tab & S S	51.30
Bellevue Pent'l Assue of God	22.27
Burlington Faith Tab Assembly	5.00
Cashmere Full Gospel Assembly	3.00
Chelan Assembly of God	4.27
Colfax Full Gospel S S	15.50
Colville Community Church S S	5.00
Davenport Pent'l Assembly of God	2.00
Ellensburg Bethany Pent'l Ch & S S	30.63
Gig Harbor Wollochet Pent'l Assembly S S	3.65
Leavenworth Pent'l Assembly	12.61
Lynden Pent'l Church	10.00
Oak Harbor Full Gospel Corner Church	5.25
Oroville Assembly of God	6.26
Pasco Full Gospel Assembly	8.08

Peshastin Pent'l Assembly	7.00
Pomeroy Pent'l Assembly & S S	2.12
Poulsbo F Gospel Tab & S S	4.00
Puyallup Pent'l Tabernacle & S S	60.00
Puyallup Woodland S S	10.00
Raymond Full Gospel Tabernacle	5.00
Rice Pleasant Valley Full Gospel S S	3.45
Seattle Fremont Pent'l Tabernacle	10.00
Sedro Woolley Bethel Tabernacle	14.79
Sunnyside Full Gospel Tabernacle S S	6.33
Tacoma Glad Tidings Mission S S	53.44
Tenino Assembly of God	4.58
Toppenish Pent'l Assembly	8.46
Walla Walla Assembly of God Y. P.	6.14
Waterville Full Gospel S S	3.00
Yakima First Pent'l S S	25.00
WEST VIRGINIA. Personal Offerings	6.00
Fairmont Full Gospel Mission	27.07
Flemington Pent'l A of G	11.70
Grafton Pent'l Sunday School	8.00
WISCONSIN. Personal Offerings	83.00
Antigo Full Gospel Assembly	8.25
Appleton Gospel Temple	38.30
Black River Falls Gospel Tabernacle	10.00
Glidden Gospel Tabernacle	3.50
Kenosha Christian Assembly	31.65
Milan Gospel Mission	10.00
Milwaukee Full Gospel Church	33.31

Monroe Gospel S S	10.00
Poynette Full Gospel Assembly	5.36
Rice Lake Gospel Tabernacle	5.00
Ripon Gospel Tabernacle	4.00
Sheboygan Gospel Tabernacle	4.00
Sparta Full Gospel Tabernacle	11.82
Washburn Gospel Assembly	2.50
Wausau Christian Assembly	9.00
Wausau Christian Assembly S S	5.00
Whitehall Gospel Assembly	2.00
CANADA. Personal Offerings	13.00
Toronto Evangel Temple	18.00
FOREIGN. Personal Offerings	.25
Total amount reported	\$8,864.36
Home Mission Fund	\$213.16
Office Expense Fund	100.31
Literature Expense Fund	36.06
Reported as given direct for Home Missions	132.49
Reported as given direct to Missionaries	493.69 975.73
Amount received for Foreign Missions	\$7,888.65
Amount previously reported	11,008.42
Total amount received for Foreign Missions to date	\$18,897.07

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