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## Weighty Words of Counsel

Pastor A. G. Ward, at the Springfield Assembly

"Be ye angry." Eph. 4:26.

How do you like that for a word of counsel? Be ye angry! You say, "I am very thankful for that word because I was very angry last week." Well, with whom were you angry? You say, "My husband bored me so I finally became angry with him. If you only knew what a sore trial he is to me." Perhaps you say, "I was angry with the children. I was trying to be quiet and the children just seemed to have a spell of acting up, until they annoyed me so much I finally got angry with them." Is that so! "Yes, that is the truth." And now you are glad for this word of counsel. "Yes, it relieves me greatly because I had felt a little condemnation afterward." I am not surprised that you felt condemned. I would think you were entirely backslidden if you did not. "Well," you say, "I should not have felt any condemnation, should I when I obeyed the Bible?"

Wait a moment, and I will read the rest of the scripture: "Be ye angry and sin not." Oh! Then there is an anger that is sinful! You say, "What kind is that?" Well, that is the kind you indulged in when you got angry with your husband or with the children. There is an anger which is not sinful and that is the kind I want to stir you up to. What sort of anger is it? It is righteous anger. Some folk haven't any of it, and they are to be pitied. The man who has none of this anger is not only to be pitied but he is to be despised; he is not of much use to any one.

What kind of anger is this righteous anger? The old Puritan was about right when he said, "The only way we can be angry without sinning is by being angry with sin." And the man who never gets angry with sin is to be despised. We are exhorted here to be angry with sin—not with the sinner. If you have allowed your anger with sin to fall on the sinner as well, you have gone too far. And if you allow that sort of anger to remain over night you are likely to lose your Christianity before sunrise.

Literally this scripture would read, "When you are angry see that you do not drive the passion of anger too far. Know when to stop; or your anger may become sin." Know when to stop. Stop before the anger falls on the individual with whose sin you are angry. If you let the anger fall on the sinner as well as on the sin you have let it go too far, and you have given place to the devil.

The next word of counsel is found in Rom. 12:9, "Let love be without dissimulation." Let love be unaffected. Let love be without hypocrisy. I hate hypocrisy; I am afraid that sometimes I despise the hypocrite as well as his hypocrisy. Let love be real. What a wonderful thing love is! It is no sentimental thing that is as colorless as the vapors of the rainbow; it is a real force. What a pity that we have so little of it on hand! "Let love be without dissimulation. Abhor that which is evil." What does "abhor" mean? It means abominate, detest, despise. Put a whole continent between yourself and the thing that is evil. You know how you back off from some things which you abominate. I passed along a street and sensed the foul odor proceeding from the sewer, and I backed away. I recognized

that it would not be a good thing for me to go close to it. If you take that attitude toward evil, your days of backsliding are ended. Take that attitude toward evil, and more than half the battle is won. Detest the thing! Despise what is evil! Be wedded to that which is good. If you have never been, come now and let me perform the wedding ceremony and I will wed you to that which is good. And what God has joined together no man shall put asunder.

"Be kindly affectioned one to another with brotherly love." I like this word. It means, Be full of mutual home affection, family affection. How it would relieve the situation if we would obey this scripture! Why, don't you know there are saints who find it difficult to even love other saints, to say nothing of their enemies; and yet the scripture teaches us to love our enemies. I was sitting in a church in New York state when one of the old deacons turned to me and said,

"To live with the saints in heaven  
Is untold bliss and glory,  
But to live with the saints on earth  
Is quite a different story."

And he seemed so sad as he repeated those lines. I am afraid his love was—well I guess it was running out, and he was running out, and he was not obeying the injunction to love one another with family affection. I am thinking of what one of the old saints said, "It is so sweet to love my enemies that if it were a sin to do so I fear I should be tempted to commit that sin. And if it were forbidden by the Lord I fear it would be the greatest temptation of my life to disobey that command."

You say, "That saint was a long way ahead of me, for I just cannot love my enemies, and I find it difficult to love even the saints." Well, what kind of an experience do you suppose you have? You say, "Thank God, I am baptized in the Holy Ghost." You don't mean it! You say, "Surely I mean it." Now you cer-

(Continued on Page Six)

...Jesus...

Thou art my all!

What can I lose

Since Thou art mine?

Guide me,

O best Beloved!

My portion choose,

For I am Thine.

## The Outlook and the Uplook

### Looking for the Super-man

"Some day the real superman will come. He will have a fully developed brain; he will really be civilized; he will be led by reason, and he will think. Only a few men at any time have done any real thinking. Only a handful of men think now. Some day because the majority of men think and have reconstructed society, governments will endure." Thus speaks President Darwin Kingsley of the New York Life Insurance Company at the twenty-first annual convention of life insurance presidents in New York. Men are looking for the superman, and he may be on the scene sooner than most of them think, and the Book tells us that all the world will wonder after him. The war which was to make the world safe for democracy has really paved the way for the coming autocrat.

### Rome's Revival

Italy is delighted with the superman she has developed. Recently the fifth anniversary of the Fascist march on Rome was celebrated. It was a time of almost unprecedented national rejoicing. "The jubilation was strikingly evident in all classes—among the poorest working people and the middle and upper categories of citizens. The proudest Italian to-day is he who can boast of having been a Fascist from early days, and no national feast or holiday is celebrated with such enthusiasm as the day of the Fascist march on Rome. Whatever the opinion one may have of Mussolini, there can be no doubt of the—in many respects—beneficent change he has brought about. Five years ago he found a government in a state akin to anarchy, a nation depressed and discouraged, an army and navy despised and disorganized, and hunger, misery and bloodshed stalking through the land. All this has been changed. From the first day of his entrance into Rome, Mussolini began making a clearance of anarchical tendencies. Peace was restored in the home and every man was guaranteed work." Thus the Christian Herald comments.

Several years ago Mussolini was an avowed atheist and spoke against the Christian faith and wrote against the Roman church. But he is an astute politician and keeps his atheistic views behind the scenes now, and is working with the Vatican and her priesthood for the control of Italy and for the full restoration of the old time Roman Empire. He does not pretend to be a man of peace, but declares, "Italy must be able to mobilize at a moment's notice five million men; and the drone of her aeroplanes must drown every other noise in Italy, and their wings obscure the sunlight of our peninsula. Between 1935 and 1940 we shall reach the vital moment of Eur-

ope's history." We do not know if there is any special significance in his assuming the role of a prophet, but it is worthy of note that the Theosophists prophesy the arrival of the great god-emperor in 1935.

### Wars and Rumors of Wars

A month ago relationship between France and Italy was nearly at the breaking point over the Franco-Jugo-Slav treaty, and there might have been a war if it had not been for the intervention of Great Britain who made overtures to Premier Mussolini, "not to be rough with the Jugo-Slavs, on the ground that they were a young nation and not versed in all the niceties of diplomacy, and their mistakes should not be taken too seriously." A leading Italian, Signor Nitti, who is now living in exile, told a special representative of the Chicago Tribune: "The danger of war was never so great as it is to-day, not even on the verge of the great war; and in spite of the disarmament of the defeated countries, there are a million more armed men in Europe to-day than in 1914."

This view seems to be shared by the Ex-Kaiser of Germany who recently granted an interview to the correspondent of a Danish newspaper. He said, "While ministers with olive branches in their hands are discussing peace, I see jealousy among the nations steadily increasing.

New experiments are made with U-boats, torpedoes, explosives, and horrid gases, and secret discussions on the employment of poisonous gas on the oceans are carried on. Besides inter-ocean flights, secret duration flights are made by planes heavily loaded with bomb shells, so that one must consider the possibility of being attacked suddenly. According to my opinion, we shall go through another and more awful war at the latest in 1937, a war which will last only a few days and possibly only a few hours. At the same moment that war is proclaimed, giant fleet of airplanes, airships and U-boats will be informed by wireless. Merchant ships will be destroyed immediately, and a nation unprepared for war will be exterminated within forty-eight hours. On land and sea new and pernicious gases, unknown in Germany, will be employed and will annihilate the weaker nations within a moment."

Shrewd men of the world can see storm clouds brewing. E. P. Oppenheim is a writer who foresaw the world war and wrote several books warning of its certainty. He foresees a greater war coming. A writer in Time says, "When the world war ended, Mr. Oppenheim's friends sympathized. He would have nothing further to write about, they felt. But now, a guileless reader of handwriting on walls, he finds that 'the stage is set for even more tragic happenings.'"

### Earthquakes and Whirlwinds

We have seen many great earthquakes of late. In the Black Sea there has been a succession of earthquakes. More than one hundred persons were killed and more than one thousand were injured. "A great typhoon and tidal wave broke on the western shore of the Island of Kiusiu in Japan, carrying great boats high into the air and dashing them on to inland rice fields. The towns of Nakamura and Kojima were wrecked. Jetties, heavy laden barges, motor boats, were crushed by the terrific weight of the water or blown away by the screeching wind. For six hundred miles the tempest careered before it had expended its mighty energy. Miles of sea wall, some of it only recently constructed, crumbled as the gurgling sea sucked it to its doom. In northeast Yokahama, a cyclone scurried, twisting and twirling. Off went tin roofs, shutters, sun blinds; down came chimneys, many small houses and belongings, and over went freight cars. There were 719 persons killed, 2313 injured, 850 houses destroyed, and 3000 flooded."

The latest news from China of the great earthquake that made the city of Kulang in Kansu entirely disappear with the loss of a hundred million lives, shows a mortality which ranks it with the greatest earthquake that has ever taken place.

Surely each earthquake brings a significant message to us to be ready for the Lord's advent.

**Legalized Lustfulness** There is one special sign that links up this day with the days of Noah. The Lord told us they were "marrying and giving in marriage," suggesting that at

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the end we might expect, as in the days of Noah, abnormal marrying. And so to-day we are hearing much concerning "companionate marriages." A cartoonist pictures an old-fashioned couple going to the clerk of a court and wanting a usual marriage contract, only to be told that they were no longer issued, but they could have a contract for a year, a month, a week, or one for over night. Thus does marriage suggest itself these days to the modern mind! Dr. John Roach Straton recently protested, saying, "As soon as we come to a wrong relationship between the sexes, and destroy the ideal of feminine chastity and masculine honor, we are approaching the danger point. The companionate marriage is the most subtle of the ruinous forces now working. The idea is to have a divorce tag attached to the marriage license so that all that is necessary to rid oneself of another is to sign the dotted line. The only difference between the American man and the Turk in his dealing with women is that the Turk has his wives in team fashion and the American man in tandem. I prefer the Turk, because, at least, in the harem there is a semblance of home life." Referring to the imitation of the Russian ideals on this line, Dr. Straton said, "Just as they did in Russia, the atheists here are planning to destroy religion and then destroy the government."

Concerning the Communist uprising in China the correspondent of the London Times recently wrote, "In Changsha the reign of terror was at its height. The Communists were supreme. They would advocate all things, including wives, in common; and forbid any liberty of speech or action. Every one was forced to join the Communist party; all women, old and young, were to cut off their hair, and pickets were stationed at the corner of the streets to barber a woman who neglected the edict. In the battle on May 21, we first hear much of the recently instituted woman regiments; a number of women have formed a fighting unit; they are members of society which is known as the 'Six months and then change league' and its adherents are pledged to oppose permanent marriage and to seek a change of husbands every six months."

We are seeing an ebb of Communism in China in some places at this time but at other places there may soon be a further flow. The Scriptures say, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." We are having plenty of mire and dirt in these adulterous days.

**Ever-increasing Crime** Two young men, one twenty-five years of age and the other twenty, held up a bank in Springfield on Tuesday last and escaped with over \$28,000. They are wanted for similar crimes in three other states. The papers are filled with the atrocities of the nineteen-year-old Hickman who not only kidnaped and killed one young girl in Los Angeles but now confesses to another murder committed a year ago. And our jails are filled with young men. What a generation this is when a career of crime is attracting

so many of the youths of the land. The screen is the pulpit from which they have been inspired with many of their criminal ideas. Corruption and violence are everywhere to-day even as in the days of Noah before the flood. Wealthy slayers can escape the penalty of the law with the plea of insanity. Surely this orgy of lawlessness will soon be headed up with the lawless one, and the earth will have ripened for the judgments of the Great Tribulation.

#### **Binding up the Bundles**

One thing has puzzled us for years, and that is that the Modernists who are about 99.99 per cent infidel, and the Fundamentalists who stand for real salvation, have been staying together in the same denominations. We have often questioned, "Why don't the Fundamentalists break away and let the Modernists have the few bits of denominational property?" There are surely still plenty of barns large enough to preach in in different parts of the country. Each of these different crowds seemed to belong to a different bundle, and we wondered how the Lord was going to bring about a separation which they seemed so loath to instigate themselves. Many of the Baptist churches in Canada have been a long time going on the down grade into Modernistic infidelity. Recently Dr. Shields of Toronto, who has been called the Canadian Spurgeon, led a strong revolt against the Modernists, and as a result was voted out of the Ontario-Quebec convention, together with other Fundamentalists. Other churches and delegates have now associated themselves with Dr. Shields; and since the convention was held, 715 delegates representing 82 churches in the two provinces, have joined Dr. Shields and his congregation to organize a new "Union of regular Baptist churches in Ontario and Quebec," with Dr. Shields as president. We hope a similar healthy separation will come about in the Baptists and Presbyterians in this country.

#### **Time to be Quiet**

Our Lord declared, that the children of this world are wiser in their generation than the children of light. Mr. Arthur Brisbane, the well known publicist, writes, "United States Gypsum Company, with offices in twenty cities, and twenty-two mines and mills in fifteen states, has this good idea. All headquarters managers must devote two hours from nine to eleven a. m. to 'concentration.' They allow no interruption except in emergency. Each manager has at least two hours a day for real thinking. John D. Rockefeller had that idea many years ago. He said to his directors, 'I want all important managers in our organization to sit with their feet upon clear desks, thinking how they can make more money for Standard Oil.'"

When men of the world see that it pays to take time to be quiet and think, isn't it time for the children of God to see that it is not wise to be cumbered from morning till night about much serving, without taking time to wait, like Mary of old, at the feet of the Master? We know that many quote, "The King's business requireth haste," overlooking the fact

that when David made this statement it was a gross misrepresentation, for he was endeavoring to deceive Abimelech into believing he was in the service of King Saul, when actually fleeing from him. There is no "Thus saith the Lord" behind this misrepresentation of David's, but there is a definite fiat from the Lord in that very Pentecostal chapter in Isaiah—the thirty-eighth—"Thus saith the Lord . . . **he that believeth shall not make haste.**"

Unless we take time to wait on God and wait for His counsel, we will be of no value in the service of our King. We do well to take heed to those words in Hosea, "Turn thou to thy God; keep mercy and judgment, and **wait on thy God continually.**" And Isaiah says, "**Blessed are all they that wait for Him.**"—S. H. F.

#### **HONOR THE BLOOD**

The night of the first Passover in Egypt was one long to be remembered. God went out searching. He was searching for blood. He was not disappointed in His search as far as the land of Goshen was concerned. But He did not see the blood in other parts of Egypt.

The God of mercy became a God of judgment. The merciful God became a judging God. The blood made the difference. The same thing is going on to-day. God is looking for blood on the houses, on the homes, and on hearts. And where He sees it there is mercy.

It is the presence of the blood of Christ that makes the difference. There are some places where it should be and it is not. To such, God will be terrible out of His holy place. Some churches are banishing the blood and putting gold in the place of it. Making a covering of tinsel and blotting out the blood! Blotting out the atonement and nullifying it by a covering of gold!

The blood has been a barrier against the wrath of God. It speaks of forgiveness. Men spurn the blood, spurn forgiveness, and in consequence they will have to suffer the wrath of God.

"When I see the blood, I will pass over you, and the plague shall not come upon you to destroy you, when I smite the land of Egypt." Ex. 12:13.

The destroying angel is not dead. He is still waiting to execute the command of his Master.

No blood, no mercy.

No blood, no protection.

Satan tries to keep men from honoring the blood, because God has honored it. What God exalts, Satan debases. What God honors, Satan dishonors. He is anti-God, anti-Spirit.

If you honor the blood, God will honor you. God will honor you because you honor the One who shed the blood, the Son of God.

Be among those who, in the glory, are around the throne giving glory and honor to the Lamb that was slain and hast redeemed us unto God by His blood. The Father is pleased with the company, however small, who honor the blood and give the Spirit His rightful place.

You honor the blood and God will honor and exalt you.

## The Potter and the Clay

Evangelist Thos. B. Lennon at Bethel Chapel, Glendale, Calif.

"Hath not the Potter a right over the clay?" Rom. 9:21. "Or, shall the thing formed say to Him that formed it, Why didst Thou make me thus?" Rom. 9:20.

A dear brother who is in our midst tonight brought me down to Los Angeles to see the Pacific Clay works, No. 4. I had wanted to see it for years past. I remembered how Jeremiah was told by the word of the Lord to "arise and go down to the potter's house, and there I will cause thee to hear my words." Jer. 18:2.

Jeremiah tells us: "Then I went down to the potter's house and behold he wrought his work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Jer. 18:3,4. Without a doubt God is a wonderful teacher, and Jeremiah must have had a marvelous lesson that day and one he would never forget. I shall never forget what I saw to-day, it has made the Word so real to me.

The first thing I noticed was a large pile of dry clay in crude lumps. Inquiring whether the clay pit was near at hand I was told that this clay had been brought many miles. Oh, Hallelujah! I was glad to hear that, for I remember that we are clay, and He took me from the fearful pit and from the miry clay, as the Psalmist sings, and brought me miles and miles from the old clay pit—even from Rome to Pentecost! Hallelujah! Oh, what a journey, from Roman Catholicism to Pentecost with signs following! Do you wonder I shout, "Glory to the Lamb"? Oh! praise His wonderful name. No backsliding now, He has taken me so far away from the old pit. Just think of how He led me all this way up out of Rome through Episcopalianism, then Presbyterianism, then Methodism, then the Salvation Army, through the Holiness Movement in to Pentecost—The Union Station of heaven.

I'm going back no more, Hallelujah!

I'm going back no more.

There's nothing to go back to;

I'm going back no more.

Oh, praise the Lord, He saves me with an uttermost salvation, not just taking me out of the horrid clay pit and leaving me to stand on the slippery edge that at the least mistaken move I would fall back in again, oh, no, no! He took me miles and miles away from the old pit and placed my feet on the Rock to stay, thank my Lord. And now I thank God for Pentecost.

The way some preachers talk about Pentecost you would think they paid God a great compliment by coming into it. It makes me sick to hear them speak about how they condescended to come

down from Methodism, etc., into the humble Pentecostal missions, and they expect us to look up to them with awe and wonder. Oh, the poor souls. The Pentecostal people are, in my humble opinion, the highest order of true saints on this old earth to-day, and I may say I know what I am talking about, for I tried a good many of the denominations. Now Pentecost for me! The Lord has truly honored any one, no matter who they be, that He brought into Pentecost.

But let us come back to where we left off. This pile of clay was shoveled onto a broad belt and sent up to a large machine to be crushed, moistened and mixed. After this process it came out at an oblong-shaped die about nine inches long and four inches deep. This was shapen for bricks right off.

I saw that it did not take much mixing to get the clay ready for bricks. I've often heard folks say in the old country, "You are a brick." This is supposed to be a great compliment. Well, that's all right, but I want to be a vessel for the Lord that I may be of use to Him. The clay for the water pots had to have a special grinding and mixing before the potter could handle it to put it on the wheel to mould it. But oh, how few like the great Potter to grind them and mix them. Oh, how they kick and cry out against the brother or sister that God uses to grind them. Oh, may God by His Spirit teach us to be as clay in the Potter's hands.

That brother or sister can not now help what they did to you, any more than you yourselves can help your past life now. God allowed that test in order to grind you small enough for Him to wet you with the dew and rain from heaven, that He might make you a glorious vessel fit for the Master's use. Then shout glory! and tell the devil when he comes to worry you, to go where he belongs. Don't listen to him; you don't belong to him; you are bought with a price—the blood of Jesus, and you are a citizen of heaven. So send Satan off about his business; you are none of his, and give thanks unto the Lord, rejoicing in tribulation, knowing that tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by His Spirit. And moreover we know that all things work together for good to them that love God. Praise His name!

I also noticed when the potter took up his hands full of clay to shape it, he would bang it down into the mould with a thud. He surely handled it roughly, but he knew what he was doing; he made no mistake by this means. The whole pattern would be complete when the clay came out again. The moist, soft, pliable clay, by being

dashed down roughly, would be pressed into every corner and crevice of the mould, so that when it came out it was a perfect image of the mould. Oh, bless God! It was surely a wonderful lesson to me not to pine or fret when God seems to be hard on me, for **He knows**.

Oh, how often He has picked us up for a while and we were so happy to be in His hands, but all at once we felt as if we were banged down. A loved one died, or some other bitter experience came our way, and we thought all was ended. But oh, no; it was only the great, grand, wonderful Potter shaping us into His own perfect image. I saw how the water pots were made in two parts, and while wet the two parts were put together, then when dry they were joined—one pot. I thought of the joining of the mortal and the immortal.

When the pots were dry they had many sharp, jagged corners and outstanding pieces. The potter took a sharp piece of steel, put the vessel on the wheel and spun it round once more, as he did at the first when he moulded the vessel. At first he shaped it with a piece of blunt stick, but this time it is a sharp steel like a knife, and as the wheel flew round, the knife was plied to the side of the vessel and off flew all the pieces that were superfluous and ugly. What a picture of the means of discipline the Heavenly Potter uses in the "perfecting of the saints," till we all come "unto the measure of the stature of the fullness of Christ."

I noticed that the potter's garments were all covered from head to foot with all the old wet and dry clay that flew off the pots. This also reminded me of the great Potter, Jesus our Lord, who was made sin for us; all our iniquities were laid upon Him. He bore our sicknesses and carried our diseases, who His own self bore our sins in His own body on the tree. Oh, yes, the potter looked an awful sight for dirt, but through all this the pot is looking better and better. Truly our Heavenly Potter was "made sin for us who knew no sin." Praise His holy name! I wonder what He saw in me to suffer such deep agony.

The pot was next put into the furnace to be burned. Ah, so many don't see the need of the fire, but we are no good without it. O Lord, send the fire! It is then sprayed, painted and put in again. And say! when it comes out this time it is a finished pot ready for use. Oh, glory to God! It will now hold water.

I thought of the Baptism with the Holy Ghost and fire, and of the gifts and graces and fruit of the Spirit the Lord equips us with, and then filling us with the water of life till the rivers flow from our innermost being to all the thirsty around. Hallelujah! Are you willing, brothers and sisters, to be washed in the blood, to be moulded, and for the fire of the Holy Ghost to be applied in order to make you a vessel meet for the Master's use?

There were other pots; they were very special, having a pretty design. They were kept, when finished, in a place by themselves. They were placed under lock and key, as they were precious. These reminded me of the real overcomers who



live the life and toe the line for God. They are the special objects of His care. Oh, glory! It pays to serve Jesus. The special pots were given the name of "King Tut." He that overcomes is also special and "King Jesus" has declared, "I will write on him My new name."

The last I saw was a heap of scrap—old broken bricks and pots. I asked what was done with these, and I saw they were put on the broad belt as if to have a rest, but now and again the belt gave a jerk and turned them in again to the grinding machine to be ground up again, to make something else. I thought of the words of Christ, "All that thou hast given Me I have kept, and I have lost none of them." But I learned that these broken scraps could not be re-made into vessels, but, they were made into something of a hard nature like fancy bricks. I do not want to be so restless in the hands of the Potter that He cannot fulfill His will in me in making me a vessel for His use. Some seem to be content with what they call God's "second best." I want His good, acceptable and perfect will.

O God, make us like the Pattern Vessel in the Mount, like unto Thy Son, and we will give Thee ceaseless praise for ever and ever. Amen.

#### WHICH SAVED HIM?

D. L. Moody told the story of a conversation he had with a man in Manchester. "Are you a Christian?" the evangelist had asked. "No, but I wish I were." Then Moody proceeded to quote passages from the Bible, but the man said they did not meet his case. "The fact is, I cannot feel that I am saved." "Was it Noah's feelings that saved him, or was it the ark?" asked Moody. The man thought a while, and then said, "Good-night, Mr. Moody, it's all settled."—Christian Herald.

#### A GOOD MINISTRY

A commercial traveler, named Rigby, was compelled to spend a week-end every quarter in Edinburgh. He always worshiped in Dr. Alexander Whyte's church and always tried to persuade some other visitor to accompany him. On one occasion, having taken a Roman Catholic traveler there, who thereby accepted Christ, he called on Dr. Whyte to tell him of the conversion. The doctor then asked his name, and on being told that it was Rigby, he exclaimed: "Why, you are the man I've been looking for for years!" He went to his study and returned with a bundle of letters, from which he read such extracts as these: "I was spending a week-end in Edinburgh some weeks ago, and a fellow commercial called Rigby invited me to accompany him to Saint George's. The message of that service changed my life." "I am a young man, and the other day I came to hear you preach at the invitation of a man called Rigby, and in that service I decided to dedicate my life to Christ." Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.—From the Record of Christian Work.

## Fear Not A Good Watchword

Perfect Love Casteth out Fear

FEAR NOT! I am with thee.—Gen. 26:24.  
FEAR NOT! I am with thee.—Isa. 41:10.  
FEAR NOT! I am with thee.—Jer. 46:28.  
FEAR NOT! I will help thee.—Isa. 41:13.  
FEAR NOT! The Lord thy God will hold thy right hand.—Isa. 41:13.  
FEAR NOT! Thou worm, Jacob! I will help thee.—Isa. 41:14.  
FEAR NOT! I HAVE REDEEMED THEE.—Isa. 43:1.  
FEAR NOT! I have called thee by thy name; thou art Mine.—Isa. 43:12.  
FEAR NOT! Therefore; I will save thee from afar.—Jer. 30:10.  
FEAR NOT! O man greatly beloved: Peace be unto thee.—Dan. 10:19.  
FEAR NOT! Take heed. Be quiet.—Isa. 7:4.  
FEAR NOT! There are more with US than with THEM.—2 Kings 6:16.  
FEAR NOT! Ye shall not need to fight in this battle.—2 Chron. 20:17.  
FEAR NOT! For THE LORD THY GOD DOTH GO WITH THEE.—Deut. 31:6.  
FEAR NOT! STAND STILL! SEE THE SALVATION OF GOD!—Ex. 14:13.  
FEAR NOT! HE will not fail thee nor forsake thee.—Deut. 31:6.  
FEAR NOT! Be strong and of good courage.—Deut. 31:6.  
FEAR NOT! Thou shalt not be ashamed.—Isa. 54:4.  
FEAR NOT! Ye are MY witnesses; have I not told you?—Isa. 44:8.  
FEAR NOT! MY SPIRIT remaineth among you.—2:5.  
FEAR NOT! The reproach of men.—Isa. 51:7.  
FEAR NOT! Ye shall be a blessing.—Zech. 8:13.  
FEAR NOT! From henceforth thou shalt catch men.—Luke 2:10.  
FEAR NOT! PEACE BE UNTO YOU! Gen. 43:23.  
FEAR NOT! I will surely show you kindness.—2 Sam. 9:11.  
FEAR NOT! O land! Be glad and rejoice!—Joel 2:21.  
FEAR NOT! I will pour water upon him that is thirsty.—Isa. 44:3.  
FEAR NOT! I will nourish you and your little ones!—Gen. 50:21.  
FEAR NOT! God has heard the voice of the lad—where he is.—Gen. 21:17.  
FEAR NOT! Hagar!—Gen. 21:17.  
FEAR NOT! Abram! I AM thy Shield.—Gen. 15:1.  
FEAR NOT! Joshua! Arise. Go.—Josh. 8:1.  
FEAR NOT! Daniel!—Dan. 10:12.  
FEAR NOT! Mephibosheth!—2 Sam. 9:3.  
FEAR NOT! Mary!—Luke 1:30.  
FEAR NOT! Joseph!—Matt. 1:20.  
FEAR NOT! Shepherds! Behold I bring you GOOD TIDINGS.—Luke 2:10.  
FEAR NOT! Jairus! ONLY BELIEVE!—Luke 8:50.  
FEAR NOT! Paul!—Acts 27:24.  
FEAR NOT! Daughter of Zion! Behold THY KING COMETH.—John 12:5.  
FEAR NOT! For I know that ye seek JESUS WHO WAS CRUCIFIED!—Matt. 28:5.  
FEAR NOT! I AM THE FIRST AND THE LAST.—Rev. 1:17.  
THOU SAIDST, FEAR NOT!—Lam. 3:57.  
THOU SHALT NOT BE AFRAID.—Ps. 91:5.  
Selected by T. Orde Smith, Oakland, Calif.

#### GAINS AND LOSSES

Gains in lower spheres often make us oblivious to loss in higher ones. A man may win a fortune, but the very winning of the fortune makes him oblivious of the fact that he is losing faith. A man gains the prize he strains for, and his very success blinds him to the fact that it has cost him his purity. A man gains riches and loses rest, and knows not he is losing until he awakens to find he has lost all power of appreciating the quiet and the rest of God in Christ. A man gets the crown of wild olives, which the world gives, but he loses the conscience void of offense toward God and man. It is because of these facts that God seeks to arouse us, that the ministry of His disturbing providence ever reaches us.—W. H. Griffith-Thomas.

The more heavenly minded you grow, the more you will abound in praise. The work of heaven is often described as praise. Every description of heaven given in the Book of Revelation contains much of praise in it. The true happiness of a creature consists in giving praise to the God who made him. Then how much better to depart and be with Christ. It is far, far better.—M. McCheyne.

#### WASHINGTON, D. C. REVIVAL

Pastor Harry L. Collier of the Full Gospel Tabernacle, Washington, D. C., writes: "Dr. Charles A. Shreve, former pastor of McKendree Methodist Church of this City, has just closed a very successful revival campaign here. The meetings opened Nov. 27 with a big welcome-home service. Sunday morning Dr. Shreve preached the dedicatory sermon; Pastor E. M. F. Staudt of Baltimore preached in the afternoon. In this service 95 souls knelt at the altar in quiet consecration to any service for God—at home, or in the 'regions beyond.' A number of pastors of the Council fellowship were present and took part in the program. At the evening service Dr. Shreve launched the 3 weeks' evangelistic campaign and the altar was crowded with the hungry. A spirit of tender love and fellowship characterized the meetings and we recalled the old days of his pastorate here, when the Pentecostal fire burned so brightly in his church. He found many familiar faces in the Tabernacle membership. Hundreds from his former church (and other places) who loved his ministry, came to sit with us in the new tabernacle where revival never stops. A number of Washington ministers and Congressmen were in attendance. There were some definite healings and about 60 saved, reclaimed or baptized with the Holy Ghost. A goodly number of new members were added to the church. However, the results of the meeting were far-reaching and cannot be measured by this number."

"A living sacrifice," is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves."

Think little of yourself and you will not be injured when others think little of you.

## The Power of the Name

Ivan Panin

In a prayer meeting in Boston a middle-aged man rose and said, "I have been thoughtless and impenitent till within a short time, and I will tell you how it came that I am now a disciple of Jesus.

"One Sunday evening I was lying on the sofa in my parlor. My wife had gone out, and no one was with me but little Mabel, a child of about six, who was at the time visiting us, and who sat by the table amusing herself with pictures. At length, getting tired of them, she came up to the sofa, and began caressing me in her childlike way.

"Uncle," she said, putting her little hand in mine, 'tell me something about Jesus: mamma always does Sunday nights.'

"I was struck by the question, but evaded it, talking of something else. But the little one would not be put off. Again and again she came back to the same request, 'Uncle, tell me something about Jesus.' Finding I did not comply, she said at last, opening wide her blue eyes, 'Why, you know about Jesus; don't you?'

"That question awakened thoughts and feelings I never had before. I could not sleep that night; the dear child's wondering words, 'You know about Jesus, don't you?' haunted me through the long, silent hours. I felt I did not know about Jesus, had not wished to know; and a sense of my ignorance and guilt weighed heavily upon my soul. I was distressed for days. I read my Bible with an inquiring, anxious heart till at length I found the blessed Saviour, and could say in humility and faith, 'Now I know about Jesus,' that Jesus of whom little Mabel so eagerly wished to hear."

Though reporting this incident second hand, the writer has no reason to doubt its truth, all the more so as similar incidents well accredited, can be cited by the thousand, and he submits the following for the consideration of candid minds:

Here is a man's life totally changed, and note, after much distress, by a mere name; that of a certain Jesus. It proved in this man's life a power, a mighty power. Skeptics often suggest that the Lord Jesus, if a great man at all, was no greater than, say, Socrates. Well, does any one at all know of a child of six that would be asking of her uncle: "Tell me something about Socrates?" And would the name of Socrates have thus acted upon the man? Some again, like the Unitarians, are ready to admit that the Lord Jesus was indeed a unique man, but still only a man, no more than, say, their beloved Emerson. Well then, can these well-meaning folk bring forth a single instance where the question, "Uncle, tell me something about Emerson," has under like circumstances wrought a similar resolution in any life? And what is there in the name of a mere

man, even a unique man (but still frail, subject to disease, mortality and final corruption) to bring about such result in thousands, millions of such cases?

But once accept the Christ at His own Word that He is indeed the Son of Man, but only because He is the incarnate, eternal Son of God, and this incident and the countless others like it, are rationally accounted for, scientifically accounted for.

An old man made his home for years in a room on the top floor of a Brooklyn hotel. His wife and children deserted him when he was converted. The hotel people named him, "Happy Day," because far up in his little room, night after night, he would sit and read his Bible and sing hymns. His favorite was:

"Happy day, happy day,  
When Jesus washed my sins away."

But one morning a man who occupied an adjacent apartment, said to the proprietor, "I heard no prayer meeting last night. 'Happy Day' must be sick." One of the newspapers that recorded his death added, "Always in the early hours of the night, when his devotions would disturb no one, this pious father of a large family that had forsaken him sought consolation in solitude and would let the young men who played billiards downstairs know that the happy hours of life are not those of conviviality but of communion with God."

It is conceivable that some soul might feel like singing now and then, "Happy Day, when Emerson (or, say, Herbert Spencer, or Kant, or Plato) reconstructed my intellectual outlook!" But no candid mind will maintain that an incident like the above (again one in thousands) can be true of any other name but that of this same—Jesus.

Again it is submitted that only the faith that the Lord Jesus is not only Son of man, but Incarnate Son of God, adequately accounts for the above incident, and the innumerable like it.

Please note that not only was he made happy by the name of Jesus, but his conscience was actually set at rest by this self-same Jesus. No mere man has ever succeeded in speaking lasting peace to a guilty conscience, but this Name has to millions of souls, and now for nearly 2,000 years, not only given peace to guilty hearts, but also filled them with a joy the world can neither give nor take away.

Even those who reject the power of the name of Jesus in their lives readily admit that He was certainly a great man, a good man. But this Man spake as never man spake. No one ever yet said or dared to say: "Heaven and earth shall pass away, but my words shall not pass away." Nor, "the words that I spake

unto you, they shall judge on the last day." Nor, "I am the Way, I am the Truth, I am the Life, I am the Resurrection." Nor, "And this is His (God's) will that all should honor the Son even as they honor the Father." With these His words, Jesus Christ was either deceived and therefore deceiving and a blasphemer, or—He is what He professed to be, The Eternal Son of God.

Skeptics, scientists, Unitarians, permit me to press upon you in all kindness the question, What then will you do with this Jesus?

The essence of the Gospel is in the one sentence that it is Christ who died for sinners. The wages of sin being only death, there is no manner of escape therefrom by thine own merit; the only escape therefrom is by the merit of another, the other, the One who, sinless Himself, could effectually die for others. The acceptance of that meritorious death for oneself is the saving faith by which alone in these days or in any other, men can fulfill their first duty toward God: getting right with Him.—Bible Numerics.

### WEIGHTY WORDS OF COUNSEL

(Continued from Page One)

tainly cannot mean it; you surely do not expect me to take you seriously; you cannot possibly mean you have the Baptism and yet find it impossible to love your enemies, and difficult to love your friends. Oh, may the Lord help us!

And then I notice Heb. 13:1, "Let brotherly love continue." You say, "There are times when I feel a good deal of love. It seems easy to love almost everybody. But to let it continue, keep it up, that is where I fall down, I have not enough." Well, come along and get some more. The Bible tells us about a love that never faileth, and assures us that if we will consent to it God will pour just as much of that love down in our hearts as we need for every occasion and every emergency.

In Col. 3:12 we have the fair garments of the new man set forth: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." What do you think of the Christian's outfit? It starts out with a heart of compassion or pity. If you could get up close enough to the folks, you would find out that every individual is deserving of more or less pity. Some folks are having a mighty hard time. They are not telling it in the meetings, and that is good, but they are deserving of pity. You say, "But these folks whom I know simply do not deserve any pity because they deliberately do what is wrong and they won't take advice." Hold on, don't go quite so fast. Who set you up as a judge? You have no business feeling that way. The only person who is competent to be a judge, is the person who can get down inside the other fellow and find out what is going on down there. I cannot do that, and so I am not competent to judge folk. Let's put on a heart of compassion. We are so austere and cold



that a lot of people are afraid to approach us.

The next thing is kindness; put on kindness. That means you must turn a face of good will to everybody; and that will be easy if you feel pity in your heart. Humbleness of mind; that ought to be easy too. You say, "It is very difficult for me to keep humble." Is that so? Sometimes when God uses an individual just a little more than the ordinary individual, a lot of silly folk will begin to say, "Isn't it wonderful how humble he keeps." No, I don't think so; I don't see any reason for anything but humility. I don't see any reason for anybody setting himself up and spreading himself like a bird spreads its tail. Pride is certainly out of place in creatures such as we are. If you are ever tempted to be proud just remember the day when God found you out on the dung hill. You would never have been among princes if God had not passed your way and said to you, "Live!" There is no occasion for pride. When you are tempted to be proud, remember these two questions, "What hast thou thou hast not received?" and "Who is pure before God's judgment seat?" Then I think any temptation to be proud will vanish and you will find out how small you are.

Meekness, longsuffering. These two seem to be one and yet there is a distinction. Let me pass on a definition of meekness, "Meekness is the temper which acknowledges God's dealing, or evil inflicted by man, as God's instruments, without resistance." Longsuffering is the long holding out of the mind before it gives way to a temptation to action or passion, especially the latter.

Then forbearing one another, and forgiving one another, if any man have a quarrel against any. If some folk have done me wrong, and they have never asked me to forgive them what about it? Why, just follow the Scriptures, and the divine order is confession then forgiveness. Do you know that God would like to forgive you, but He cannot do it until you confess? God's heart is this moment full of compassion, pity, love and tenderness for every rebel and sinner on the earth, and He would just love to forgive them, but He cannot do it until they confess. "If we confess our sins He is faithful and just to forgive us our sins. You just follow that order. My heart is full of compassion for some one who has done me a wrong; but that individual has never asked me to forgive them. I am ready to forgive the wrong. And I think when they get converted (they profess to have the Baptism) I will hear about it and have a chance to forgive them.

"And let the peace of God rule in your hearts." This is the peace that the apostle speaks of when he calls it "the peace that passeth all understanding." This peace will keep out all intruders. It will act as a sentry at the doors of your heart and mind, and in a few days you will wonder at the change and will think you are not the same person. Yes, you are just the same, only you are different because the peace of God is now ruling in your heart and you are being kept in a state of calm.

"Do all things without murmurings and disputings." Phil. 2:14. Now we are going to fit a little close, but I like to be a close fitter. I have been fitting garments on saints for a good many years, and so no wonder if I have developed into a close fitter. "Do all things without murmurings." You say, "I cannot do it." Well, I suppose that is true in your present spiritual condition. However, here is the divine ideal, and I cannot imagine God setting forth an ideal that is not attainable. Do all things without murmurings. Do all things without getting into discontented moods. Avoid discontent. "Oh," you say, "a person cannot help the different moods he gets in, can he? I get gloomy in spite of myself." You do? Well, that is an open confession, but still it does not justify you. You say, "You don't know to whom you are talking; you don't understand my position. Just try to live where I am living." Well, do you think you have it worse than the saints had it over in Caesar's household? If you have anybody half as bad as old Caesar was you had better put him in jail. Let's talk sense. When the Bible says, "Do all things without repinings and getting into these discontented moods," it means exactly what it says. When you start out to work perhaps you say, "Oh, bother, I am going back to the old office and I am sick of it. Shut in for eight hours a day, the air is not very good, and some of the employees are not very congenial, and I am tired of it. Never anything else comes to me but hard work." If you go on thinking like that you will have a fine (?) morning. That will rob your labor of every bit of sweetness and your work will be drudgery.

You get up to-morrow morning and think of the big wash you have. "Dear me, a family to wash and iron for, and half the week will be gone before I get my work done!" Now just get up and put the boiler on, praising the Lord and shouting, "Hallelujah," and you will find a mighty big difference. Do things without discontent and repining and there will be a lot of sweetness about your labor. By noon time you will say, "Well, thank God, it is surprising how quickly the morning passed."

Do all things without repining and disputings. What are disputings? They are wranglings. While the repinings rob our labor of sweetness, these wranglings will despoil us of our holy strength.

"That ye may be blameless and harmless." "What? Is this the only way a man can live a correct life in all the externals?" To be sure. You say, "Well, I hope to be blameless when I get to heaven." Well what about down here? You say, "There is no use thinking about it. I have spells when I am religious. There are times when I feel powerfully good—but being without blame, of course nobody can be." Have you never heard some of these folk trying to justify their faults by saying, "Well, everybody has them, so we are all just alike." If we all have them, then we are all beneath the New Testament standard. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of—a crowd of saints where every body is

enjoying themselves in the Lord and you could not be anything but nice if you tried? Oh no, that is not it—"in the midst of a crooked . . ." Crooked! God knows the people are crooked where I live. Well, that is a good place for you. We are to be blameless and harmless, the sons of God, in the midst of a crooked and perverse generation.

"Among whom ye shine as lights," or, ye shine as luminaries. Isn't that wonderful! We are to be lights down here and shine for the Lord, reflecting the light of God. A profound German once said, "If thou knewest how every black thought of thine takes root outside of thee and goes on for half a century, pushing its poisonous roots through the earth, how carefully wouldst thou walk, how carefully wouldst thou choose and think." F. B. Meyer says, "It is almost terrible to live with these thoughts pressing on our hearts, that one can never speak a word, never transact a piece of business, that one's face is never seen lit up with the radiance of God, or clouded with despondency, without it being made harder or easier for others to live."

"Let your speech." Col. 4:6. Just here it might be well to remind you that this word "speech" is so inclusive as to comprehend all the issues of life. It not only means our speech but it means our looks as well. It means our manners and actions. "Let your speech be always with grace." Let your words, let your manners, let your looks, let your actions, at home (where there are more tests than anywhere else), in the office, on the street, or doing business with some one, let them be always with grace. What does this mean? I believe it means that we should let the manifest influence of God's Spirit, who dwells in the Christian's heart, control and sanctify our words and manners and conduct. Why, have you never read the prophecy of the Holy Ghost that when He should come He would teach us all things? And we limit the meaning of that to just a certain line of thought. He will teach us all things. If you will let Him, He will teach you how to talk, how to walk, so that your walk will tell as much for God as your talk does. He will teach you how to conduct yourself so that you will feel at ease in a palace or in a hovel. He will teach you proper manners even if you have not studied etiquette. I am not joking about this thing. The Holy Ghost is the great Master-Teacher, and if you will only allow Him to mold your life and character He will undertake to round you out and make you full.

"Let this mind be in you which was also in Christ Jesus." Phil. 2:5. "Let." Is that all there is to it? Yes, that is all, just let. Some of the things I have counseled you to do seem difficult, but I am going to tell you about something wonderfully easy now. It is easy because all you have to do is "let." Let this mind be in you. What mind? The mind that was in Christ Jesus. What sort of a mind did Christ Jesus have? Let me read "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took

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## Using a Juggernaut Car for a Pulpit

A True Story for Young and Old

Do not think that this car was like an automobile in any shape or form, or in any respect whatever. On the contrary, it was as different as anything could be.

In the first place it belonged to an idol and was kept in one of his temples, in southern India.

Juggernaut is one of the principal gods of the Hindus. There are millions of Hindu people, and they worship a number of different idols, and they wear a mark on their foreheads to show which one it is. These false religions are based on fear. If their gods are made angry they will punish them. That is their one idea.

We lived among these people when I was a child. Our house was on the banks of the river called the Godavari. It was a very wide river,—four miles wide in front of our home. My father had very large engineering works there. He was building a sort of dam, or **bund**, right across the river, so that the surplus water of the river could be turned into canals to irrigate the country. Sometimes there were tremendous floods, sometimes no rain, and then famines, when many of the people died through sickness and want.

My first recollection as a little girl is of a Juggernaut car. Once a year there was a procession, when this great idol was seen by all the people, riding in state. But I remember hiding under a bed, because the noises outside were so dreadful. The shrieking and screaming, wheels rattling, and children crying, made quite a Babel. The people carried flaring torches, and they were beating drums, and making very strange sounds on wooden pipes and other discordant instruments.

Hundreds of men were dragging the car with ropes along the roads. It was made of wood, and had six platforms, one above the other, with some distance between. The platforms got smaller and smaller as they went to the top, where there was a canopy with little tinkling bells.

On the second platform from the ground sat the idol, with his legs crossed. He was thirty feet high. He had six arms, great, red eyes, and an enormous red mouth, with ears like an elephant. He was made of clay and covered with whitewash. As the car went along, it towered over all the huts where the natives lived, and even over the trees.

But the worst of all was that each of the eight wheels had two great curved knives fastened to it, and the people tried to please their god by throwing the women and children down under these knives. Many of them were very drunk with a strong spirit called "**arrack**," which they get from the palms, and as the blood flowed the excitement was very great. **Why did they want the blood to flow down the streets?** Because, though they were only poor heathen, they seemed to

know something that even our people do not know, or understand always. They thought that by this means their sins would be forgiven. They thought, too, that the anger of their god would be appeased, and that the smallpox might be kept away, and the harvest would be better.

God has told us Himself in His own Word that without the shedding of blood, there is no remission of sins. But these poor people thought their own blood must be shed. They did not know that the blood of Jesus Christ, God's Son, cleanses us from all sin.

While all this screaming and noise was going on, and the poor children were being hurt and some of them killed, and the women too were being sacrificed to please the hideous monster that they were all worshipping, something happened. A white man appeared on the scene. He was a young engineer.

My father had several young men on his staff, all studying the engineering profession. One of them had lately become an earnest Christian. In our house he had many opportunities for Bible study, and in the evenings, conversation, which had opened up to him the way of salvation. He knew now that Jesus Christ had died for him, and that all his sins were atoned for. He was forgiven, pardoned for Christ's sake, and he was at peace with God.

On this day of the procession he was going back to his little hut beside the river when he saw this great crowd and heard the dreadful noise of shouting and screaming. When he saw the women and children being hurt, and even killed, by the knives on the car wheels, he ran into the middle of the crowd and shouted to the people. More than two thousand of these men were employed on these great works, so he knew them quite well. Indeed, he had to pay them their wages every Saturday, so he knew most of them by sight.

"Oh, my men," he said, "why do you shed this blood? How can you be so cruel to your wives and children?"

"Our god, the mighty Juggernaut, demands it," they answered.

Holding up the little Testament in his hand, he began to preach the Gospel to them.

"This is the Word of the white man's God," he said. "He has created the whole world. The true God speaks to you. He loves you. He does not want you to hurt yourselves. Listen to what He says, 'Believe on the Lord Jesus Christ, and you shall be saved.' 'Behold the Lamb of God, that taketh away the sin of the world.'"

He had just reached this point when the priests became very excited and called out,

"Gag him. Drown him. He is speaking

strange words against our god. Tie up his hands and feet, and put him in the river."

"No, no," the workmen shouted, "he is a good man. He is our paymaster. He gives us all our money. He does not hold back one **pice** (a cent). He pays it all. We will hear what he says."

The next moment Captain Henson found himself lifted up in the men's arms, and carried to the car, where they placed him on the platform beside the god Juggernaut. There he found himself standing, and the people expecting him to speak. So from this strange pulpit, he began to tell them in the Telugu language which he had been learning for some little time, the glorious Gospel story of salvation through the Lord Jesus Christ. The priests had all slunk away, and the vast crowd of people were listening intently. He told them that God did not want them to hurt themselves. He was ready to bless them and save them from all their sins. They must not be afraid. They must learn better things. They must learn to know the Lord Jesus Christ, God's dear Son, and trust in him. He said that God loved them and wanted them to be happy, and blessed, and after they died to come to His beautiful home above the skies.

The sun was now setting, and its rays of gold and crimson were reflected like a carpet of glory in the river below. And that is the way we have heaven down here, shining in our hearts. These were quite new lessons for these poor people to learn. But God Himself was teaching them, as we shall see. That is the wonderful thing about missionary work. We read the Bible to the people, and God explains it to them by His Holy Spirit.

The preacher was getting very tired now. So he told the listening crowd that he would pray to God for them, and then he must come down from his high platform, and go back to his hut. This was the end of his first missionary service, but not his last.

The workmen took him from his lofty post beside the idol. He asked the people all to go back to their homes quietly, and they did so. The noisy procession was ended. That night while the young officer was asleep in his cot, he was awakened by a touch on his shoulder. He started up asking, "What is the matter?"

The hut was quite dark, but a voice whispered in his ear,

"Do not fear, master. I am your head carpenter. You know me well. I have come to ask you a question. Do you believe what you said to-night? Is it true?"

Then he asked that the conversation might be carried on in a low voice, for no one must hear. The answer was a very simple and a very direct one.

"I do believe every word that God has spoken. The little book which I showed you was God's own message to both you and me. It is the message to us all. If you, too, believe in the Lord Jesus Christ, the Son of God, you can be saved. You can be saved now. You can be saved to-night."

They talked some time. And then they prayed.



"I will be a Christian," said the carpenter. "I will serve your God." And then he told the officer that from this time his life would not be safe. He would be an outcast from the village where he lived. The priest and the people would curse him. They would poison him if they could. He slunk away in the dark, to bid adieu to his wife. And then what followed.

She shrieked and screamed. The neighbors all came running out. Stones and dust were thrown after him. He ran into the woods for shelter, and there he had to live on roots and fruits and grain. For he could not buy food. No one would sell it to him. But he continued in his place at the works. There he was under protection. And every week he placed money at his wife's door, to provide for his family. This went on, and then there was a reconciliation, and his wife begged him to return to her. His position and conduct were so good that he won the respect of his neighbors.

After a time the young officer went to England for a short time, and as he stood on the deck of the steamer, the carpenter said farewell to him, adding this request,

"Sir, you have the Word of God in that little Book. Will you give me one page of it, that I may look at it every day?" Then the poor fellow broke down, and could not speak another word.

"You shall have the whole book," said his friend. And he put the Testament into his hand.

When Captain Henson returned from England he found to his great joy and surprise that the carpenter had been very earnestly teaching the people what he had learned, and had established little missions along the banks of the river. There were **nine** of these missions in the villages, where the heathen men and women were coming eagerly to hear the Gospel message. After a time this native carpenter became a missionary. He was ordained and devoted the whole of his life to this glorious work.

Some people say that we ought to let the heathen races have their own religions without interference,—that they should be left to live lives of misery, sin, and darkness, and then to perish without ever hearing of our Saviour. Do you think that is right?

No, no. We must spread the Good News, and let every one share with us the blessings we have found.—Lady Hope in S. S. Times.

### WEIGHTY WORDS OF COUNSEL

(Continued from Page Seven)

upon Him the form of a servant." What does "Who being in the form of God" mean? does it mean anything more than that He had the external appearance of God? Oh, yes, a great deal more, because this word "form" stands for the essence of God's nature.

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation." You say, "That is the apostle talking. Where did Jesus ever claim

equality with God?" Let me call your attention to the four courts of earthly life in which Jesus Christ prosecuted this claim to equality with God. First in the court of intimates, Matt. 16:13-17. The second court was the court of public opinion, John 10:30, 31. The third was the court of justice, Matt. 26:63, 64. And the last was the court of death, Luke 22:43.

Although He was on equality with God He made Himself of no reputation. That is the mind He had. Folks might far better be engaged in trying to develop Christian character than making a reputation for themselves. The fellow who is trying to make a reputation for himself has not the mind which was in Christ Jesus, because Jesus made Himself of no reputation. He emptied Himself voluntarily, it was not compulsory. What did He empty Himself of? He emptied Himself of heavenly glory, John 17:1, 5. He emptied Himself of His equality with God, Phil. 2:6, 7. He emptied Himself of His personal will, John 6:38. He emptied Himself of His independence, Matt. 4:1. He emptied Himself of His right to know, Matt. 24:36; of His right to speak, John 12:49, 50; of His right to act, John 5:19; and of His right to live, Matt. 26:38, 39. Jesus had a right to live; He need not have died, but He chose to die. Let this mind be in you which was also in Christ Jesus, the mind which will enable you to voluntarily empty yourself of your independence, of your right to speak when you could justify yourself, of your right to act, of your right to live; and you will fall into the ground and die, and the world will look on and say, "Poor fools." All right, just let them say it.

I am presenting to you the type of character that the world declares to be a failure; I am presenting a type of character that the world usually calls a poor, spiritless type. What the world is looking for is, men who can demand their rights, and put things across, and make folks come to their terms. But Jesus Christ is looking for folk who will die out to these things, fall down and let the world trample them under their feet. When you are being trampled upon just remember that He made Himself of no reputation and took upon Him the form of a servant . . . and humbled Himself and became obedient unto death.

In summing it all up, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." Heb. 13:12, 13. You say, "I don't want to go without the camp. I cannot bear the thought of going without the camp." Well, what is the use of staying inside when Jesus is outside? Do you want to stay where there is no Jesus? If He had not gone outside, and died outside, there would be no salvation for us. Then let us go forth unto Him.

"A beam of light will pierce more quickly and farther into an iceberg than will an auger, and love will find a solution for many a problem in which logic fails."

### THE PREACHERS' WEDDING

Happily surprised was the Assembly of God church at 4707 Grand River Ave., Detroit, Mich., when it was announced that Evangelist Mrs. Grace Thomson of Los Angeles, Calif., and Pastor James R. Masters of Detroit, Mich., would be united in marriage Dec. 14, 1927.

The writer, who had the pleasure of introducing Mr. Masters to Mrs. Thomson at the General Council at Springfield last September, was called from Findlay, Ohio, to confirm their vows and take charge of their pulpit while on their wedding tour.

At the Council meeting, Sister Thomson did not believe in change of names, but in this particular case, knowing it is written, 'It is not good for man to be alone,' she answered the call to hold the revival for Brother Masters and decided to become the assistant pastor, so we congratulated them and bade them God-speed. Let us pray for them and the assembly under their charge.—Elder Thos. K. Leonard.

### NEW ENGLAND DISTRICT COUNCIL

Secretary R. H. Norton writes: "The fifth annual convention of the New England District Council was held Nov. 4-6 at the United Pentecostal church, 285 Wilmot Ave., Bridgeport, Conn., Gordon C. Shredd, pastor. The business session convened Nov. 5, with Brother Alfred Wight of Framingham as chairman pro tem. Brother James R. Hicks of Portland was chosen superintendent to succeed Brother Arthur Lewis, who has faithfully served the District since its reorganization in 1923, but is now in California for a stay of several months.

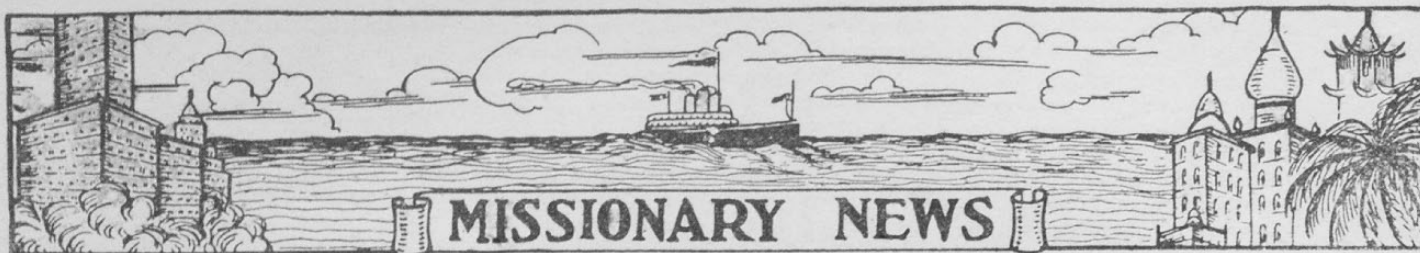
"The District was well represented and a strong indication of the determination of the entire fellowship to advance the Pentecostal testimony was evidenced by a hearty response in providing for the support of a District Evangelist for the coming year. Brother Ernest E. Voland of the New Haven church is to serve in that capacity. The ordination of Sister Estelle R. Irving of Portland, who is now ministering in Florida, adds another efficient worker from this District.

"The messages of the brethren were characterized by deep feeling of responsibility for the propagation of apostolic truths and for maintaining a state of spiritual living in accord with the position into which the Baptism of the Holy Spirit has brought us as representatives of the supernatural manifestation of God in the closing days of this dispensation.

"The reports of increase of membership in our assemblies and of the presence of God in healing and in the Baptism of the Spirit, were a source of great encouragement to all."

**OPEN FOR CALLS.**—As evangelist—anywhere the Lord may lead. In fellowship with General Council. References: A. A. Wilson, Superintendent Southern Missouri District; E. R. Fitzgerald, Superintendent Arkansas District.—W. A. Bishop, 3418 Lucas Ave., St. Louis, Mo.

**NOTICE.**—Brother Will Cunningham has taken charge of the work at Spur, Tex., and will be glad for his friends to address him there.—Box 757.



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

### CHRISTIANITY, CHINA'S NEED

The sun was shining bright, and everything seemed to sing a song of welcome, as out of the main river, leading to Sainam our little man-power boat gently glided up to the banks of the river just opposite our home, on the morning of October 18th. We had been absent from our work in the country, with the exception of monthly visits, for eight months. How our hearts bounded with joy when the American Consul gave us permission to return to our work in Sainam. As our boat came to the shore, we were greeted by the large company of soldiers who had gathered there attracted by the sight of our little boat laden with hand bags, boxes, suit cases, wash tubs, baskets, etc., but their greeting was not altogether friendly.

One of them walked out from among his comrades and called, looking into my face, "Imperialist!" "Running dogs!" and added, "I am training the soldiers to kill these Imperialists," and then, walking a little closer, he straightened himself and took a deep breath heaving out his chest as far as he could expand it and said, "My chest is larger than yours—it cannot be punctured by a bullet." For a minute I looked to the Lord for some way out of the situation. I first thought, Well this is one of the "Red Spears" we hear so much about, who thinks it to be his duty to kill all the foreigners. I quickly replied, "Yes, I have heard of the Imperialists, and I have been here long enough to sympathize with China in all of her legitimate aspirations." "Oh, you speak Chinese so well!" was the quick reply. Then I asked them what kind of luck they were having and if the fish they were catching were large enough to eat. Within ten minutes, they had taken a different attitude—and one of them ventured to say, "Well, we have Imperialists in every country, we have some among the China people." Then another added, "It makes much difference if one can speak our language." I left them with a friendly feeling—ALL because the Lord had given us wisdom, and because we were able to converse freely with them, in their mother tongue. Since that time several of them have visited me and left with a pocket full of Christian literature—and one of them made the astounding confession that "What China needs is Christianity."

We can hardly believe that so many weeks have elapsed and that now we are preparing for the third annual District Council. Special meetings at the different assemblies, visiting the Christians, giving advice to the workers, holding conferences

about the future of our work, keeping up our correspondence, praying for the sick, etc., has made the time pass quickly. Just yesterday a letter from nearly 2000 miles away brought a request most pathetic—Six years afflicted, only three months' time on earth, I have read your paper, and believe in the message of healing—Pray. Before breakfast this morning, a man came in, all excited, to tell us that three miles away 118 thieves entered the village, set fire to the buildings and that in all probability the mission there was burned, and possibly the workers. Something must be done as quickly as possible to get a message through to them who might be still alive. Such is the busy life of missionaries now.

"How many believe our message?" was the question put to the men standing in the little mission at Shek kok Sunday night November 6. The first one to make a move was a large man with open face—and with a kindly look about him. Being attracted to this particular one that night, I asked the preacher about him. "Oh, that is Mr. Chan, the manager of the large pawn shop here," and he added, "He never has a chicken dinner without asking me, he says he believes the gospel. He reads the New Testament, and is a subscriber to the monthly paper." He added, "Did you see the man whom I pointed out to you as Mr. Poon at the baptismal service yesterday, he is the proprietor of one of the rice shops here—he is a believer too. And all of the business people here are friendly to the mission. I eat as many as ten meals a month with the shop keepers, for they say they know that a preacher's allowance is very meagre, so they don't like to have any good food without dividing it with me." Being impressed with the influence the mission had with the people I asked a few questions: "What area does this town govern?" "A population of 200,000, was the quick reply. "On market days how many come into this town from the country?" "Approximately 10,000," he said. "I'm thinking of what number the visitors here a month amounts to," and I figured it up at nine market days a month—**there are 90,000 people coming there each month!** My Jesus, what about this vast multitude, without the light!

"Click, Click, Click," went the telegraph instrument on November 25th, and the message was a hurry up call, not for the doctor, but for our Brother Wai Chi Ue from North China who has been signally blessed of the Lord in evangelistic meetings—in about six of the northern Provinces. It read, "South China District Council, Nov. 15-20, you are invited to be special speaker." Never in the history

of the South China work has such a message gone over the wires. It marks a new day in the progress of the work in South China. A Chinese ordained man, for the main speaker in our Council, and more than that he is to assist in the ordination of Mr. Chung, the man selected by the Council in session at Sainam last year to be the first ordained man in the South China work. There is the sound of MUCH rain; there is evidence on every hand that a general awakening is about to take place; the church of the Lord beginning to shake herself from the ecclesiastical thongs; the Christ marching in the midst calling His beloved from the world—is witnessed with much interested comment on the part of the missionary body. God is in the midst of His people, let the people rejoice!—George M. Kelley.

### REVIVAL AMONG YOUNG

Pastors Willard and Christine Peirce write: "A Watson Argue of Winnipeg, Man., has just closed a two weeks' evangelistic campaign in Evangel Temple, Toronto. During this time 225 persons have knelt at the altar for salvation and to be reclaimed, and about 10 received the Baptism of the Holy Spirit. This is the first campaign since the opening of The Evangel Temple, which has just been purchased by the Toronto Evangelistic Association.

"Each Sunday evening the Temple was packed to its capacity, (nearly 2000), and an overflow meeting for children was conducted in the Sunday school building where about 200 children met each week. The week night services were largely attended, in fact by greater crowds than in any previous campaign since we have been in Toronto.

"Many men and women of mature years knelt at the altars, but the majority were young people in the prime of life. What a sight to see fine, stalwart young men coming down the aisles, tears streaming down their faces. Brother Argue seems to attract young people to the Lord by the fact that he himself radiates 'the gospel of sunshine' he preaches."

### NEW TENT—REVIVAL

Pastor Joshua F. Miller, Weleetka, Okla., writes: "We praise the Lord for the way He has been blessing us here. He has given us a tent 40x60, and after we put it up He sent Evangelist Mrs. Boucher and Mrs. Haub along for a revival, during which 22 have been saved, and 5 filled with the Holy Ghost. Several have been healed of different diseases."



## DO MISSIONS COST?

The question has repeatedly come to us, "Do missions pay?" In the light of conditions, as we know them, and as we consider the command of God, our hearts are pained. It would seem we have the question backwards, as one has said; it should be, "Do missions cost?"

We are on the very threshold of another new year. Alone on our knees, shall we check up the hours we have spent in faithful, agonizing intercession for the regions beyond during the past year, yea, since we yielded our hearts and lives to Christ? I wonder then what words we would use to frame the question.

Have missions cost us anything in real sacrificial giving? Have they cost us a son, a daughter, yea, our own lives? Can we see Him, the triumphant Christ, with some of His loved ones on Mt. Olivet with the scenes of the places of tragedy in view:—Golgotha, where He was crucified; the Tomb of Joseph of Aramathea from which He had arisen; now the Mount of Olives where He had spent nights in prayer. He is about to leave and go "unto the Father." Oh, the amazing confidence He placed in us when He left the spreading of His gospel, not to angels, but to **man**! Our Lord has no other plan; He would work through the human.

A pageant pictured perfectly the striking scene where Jesus is brought before the judgment-seat of Pilate. So gripingly was it done that, beholding it, one little girl, deeply impressed, leaped from her seat and cried, "Mother, O mother, do let me go and untie His hands!"

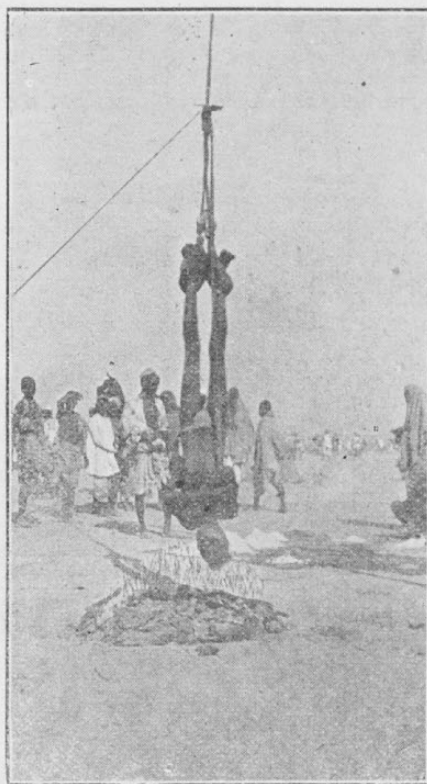
The pageant pictured not only the events of that ancient day, but portrayed forcefully a similar situation in our own time. The hands of Jesus are still tied:—They are tied by our indifference and our neglect; by clever excuses and easy complacencies. We are still bringing Him bound before little potentates of the world—money, pleasure and organized selfishness. The world's salvation waits for the day when we shall set free those pierced, redeeming hands! The pagan world awaits the story of a God of love. They die without Him!

As we view many of the churches here at home, with their easy pews, electric fans, cool interiors, and soothing music; also the radio where folk can, without leaving the comfort of the living room, "listen in" to sermons, the question again forms itself in our minds, "Do missions cost?" Somehow it seems almost an impoverished atmosphere of worship as compared with the strenuous acts of the Hindu worshiper.

Let us stand on the Indian road. The heat is intense, the sun scorching and the road deep in trampled dust. We see a man (or woman) prostrating himself on the ground, making a mark on the road as far as he can reach, arising, toeing that mark and again prostrating from that point, repeating the process over and over. It is done in absolute silence. He struggles on in his self-imposed task. The temple and its idol are miles distant and he has already slowly, painfully, literally covered miles with his all but nude body. At times he gasps for breath. The veins

stand out in knots on his forehead while the sweat drops have made deep lines through the dust accumulated on his travel-stained face and body.

Each time as he bows to the ground with folded hands he silently worships. We try to tell him of the love of Jesus and the simplicity of the gospel, but in silence he glances at us only to continue paying his vow, and prostrating and reprostrating he slowly makes his way toward the distant temple. Great is the ardor and forgetfulness of bodily comfort of the heathen.



An Indian's price for salvation.

One, with a hope of salvation, vows he will lie on a bed of spikes a certain number of hours during each day or night. Another is buried alive to the chin and remains so until worms begin to prey on his body. Still another hangs with his feet in the air and his head just over a low fire.

Only prayer can bring deliverance to these deceived, self-tortured souls. The powers of darkness press around and upon us as we mingle among such. If India's history has any significance, it means that she can pay heavy costs for conviction and faith. Perhaps the length to which the awaking one will go depends upon the length to which you and I go. Their spiritual destiny and ours is inevitably linked together.

Does not the astonishing number in the world to-day who are without a knowledge of Christ point to the fact that missions have cost the church little by way of definite, sacrificial prayer?

To us the plan of salvation—of reaching the lost—is profoundly wonderful. We meditate upon it and the part He has given us in it. We are His messengers; we are to sow and reap; through us He

would draw dark natures to Himself. But "we have this treasure in earthen vessels." It is all so very wonderful and yet profoundly simple. We are prone to think it is only the large things that count, but He said, "A cup of cold water—." There was the "widow's mite." Nothing can return void. If you have a bag of corn, send it to India and if planted, it will grow and increase, and who can count its multiplied blessing? Just so your prayers, your offerings, they will grow there likewise. The ground is fertile and eternity alone will reveal the increase.

We long for "earnest, effectual" prayer for our district during our furlough time. In this favored land we have often found a "prayer-chain" in the assembly; have heard the pastor ask: "Who will pray from 6 to 7? from 12 to 1? etc.," and there was always a ready response. They were ready to join the prayer-chain and spend an hour in prayer for the local church. Our hearts warmed with the thought, and there was born in our very soul a deep desire that we might form a prayer-chain for the work we represent at Laheria Sarai and Jaynagar. Could you not pray fifteen minutes daily or fifteen minutes one day in the week, for the regions beyond?

Having spent some years in a pagan land, we deeply feel the need for more prayer and long that you may join the prayer-chain. You may spend the time as He leads, in praying for the land or the missionaries He lays on your heart. "Ask anything according to His will."

We can supply you with pledge cards containing a few printed prayer requests and spaces for you to add your own requests. Slip them in your Bible and take them daily to Him in prayer. Will you?

These may be obtained either from the Foreign Missions Department, 336 W. Pacific St., Springfield, Missouri, or from our home address 13941 N. Ardmore Avenue, Detroit, Mich.—J. J. Mueller.

## ARRIVED AT GOMBARI, CONGO BELGE

We are glad to announce that we have received word of the safe arrival of Brother and Sister Eric M. Johnson at Gombari. They reached their destination on Nov. 7th. Will all those who promised to contribute towards the support of our brother and sister please send in your offerings, as regularly as possible, since we need more than has been coming in up to the present time in order to supply what is required.

## ILLINOIS REVIVAL

Pastor J. B. Jones, Paris, Ill., writes: "Brother Elisha B. Hosanna came here and started a revival Dec. 10. There was good interest; the house was full every night. Sixteen saved, 6 received the Baptism with the Holy Spirit. One among the number lay on the floor an hour and preached a sermon in other tongues. She said God spoke to her, saying that He wanted her in foreign fields. She is doing real missionary work among her neighbors. We are going to start a young people's meeting next Sunday and give our young folk a chance to work for God."

## In the Whiten'd Harvest Fields

### NEW MEXICO MEETING

Brother and Sister L. R. Misener, Amarillo, Tex., write: "Just closed a meeting at Pleasant Valley, New Mexico, in which 6 were saved and 8 received the Baptism. Several were healed. Many unbelievers were made to believe that Jesus is the same yesterday, and to-day, and forever."

### FLORIDA MEETING

Pastor I. J. Bolton & wife, Tampa, Fla., write: "Just closed a two and a half weeks' meeting in Oak Park with Sister Effie Miller as evangelist. From the very beginning God blessed the Word as it went forth under the anointing of the Holy Spirit. Many were saved and some reclaimed; seven received the Baptism with the Holy Ghost. Last Sunday night was a wonderful time. The power of the Lord was so great we could not preach. We just gave an altar call and people ran to the altar. Seven were saved and 3 received the Baptism."

### GOOD GEORGIA MEETING

E. T. Andrews, Columbus, Ga., writes: "Brother D. J. Dubose, Baker, Fla., was with us in a 4 weeks' revival campaign. Forty were saved, 23 received the Baptism with the Holy Spirit, and 19 were added to the church roster. Hundreds came to hear the message from time to time. The altar was filled at every service and many were slain under the mighty power of God. A little girl 14 years old was under the power from 9:30 at night until 10:30 the next day. The Lord gave her a vision of heaven. She told of many wonderful things she saw. We expect the revival to continue."

### WONDERFUL HEALINGS

Pastor S. M. Padgett, Tulsa, Okla., writes: "We praise God for His wonderful works among men. Indeed, He is the 'same yesterday, and to-day, and forever.' Our assembly membership is steadily growing. God is wonderfully manifesting Himself in our midst. There have been some remarkable cases of healing, but we will only mention two. A sister who had been deaf since she was 25 years old, was prayed for, and the next night she testified to healing, stating that she could hear as well as when she was a girl. A man was brought to church several times in a rolling chair. He had suffered two strokes of paralysis, could not move his lower limbs, could not use his hands, or move one eye. He was prayed for one night and God healed and reclaimed him. He could move his limbs anyway when he left. The next time he came to church, he walked into the house like anybody else. Praise to God went up from all over the church, some laughed, others cried for joy. God is with us."

### REVIVAL SPIRIT

Secretary J. R. Keys, Douglas, Ariz., writes: "The Lord is working in a wonderful way in our midst. In the last 6 months since the return of Pastor John Eiting, there have been about 12 conversions, and about 18 have received the Baptism. Most of those baptized are 'Christ's Ambassadors.' Thank God, the young folks are realizing the necessity of having oil in their vessel when the Lord shall appear."

### VINCENNES, INDIANA REVIVAL

Pastor Wilbur Cox writes: "The Lord has given us a gracious outpouring of His Spirit in Vincennes, Ind. Evangelist Louis Draper of Alton, Ill., conducted a revival at the Assembly of God hall, 711 N. Second St., Nov. 20 to Dec. 24. Twenty-seven were saved, some reclaimed. The last week of the meeting was given up almost entirely to preaching to the saints. God has been very merciful to us, for which we praise Him."

### CENTRALIA REVIVAL

Brother W. S. McLaughlin, Centralia, Wash., writes: "Our first fall and winter revival has come and gone. Brother R. D. Stringfellow of Bellingham was our evangelist, assisted by Brother Arnie Vick, song leader. Only eternity will reveal all the good that was accomplished, but some of the visible results were between 20 and 30 conversions, and 21 Baptisms with the Holy Spirit according to Acts 2:4. Prejudice was broken down and many discouraged hearts were blessed and helped. Our young people are doing a good work at the county jail and other places. Some of the prisoners are getting salvation, one man condemned to hang was wonderfully saved. Brother G. C. Myers, our pastor, came to us in August."

### PROSPEROUS CIRCUIT

Pastor R. E. Taylor, Excel, Ala., writes: "God is wonderfully helping us here. I accepted this work about a year ago. We found a lot of saints walking in the light, doing their very best for God. At this time there was not a church building in the circuit—only two dirt floor tabernacles. God began to talk to the hearts of the dear saints, and to-day we have here at Excel a nice new 40x50 church finished inside and painted. At Bratt, Fla., we have installed Delco Light system and purchased a piano, both of which are paid for. We have also set in order 2 new assemblies, one at Jay, Fla., where we have already built a nice new church, and the other at Megargee, Ala., where we will soon have the church finished. We already have the lot and the building is started. I preach at all of these assemblies, and any brother in Council fellowship is invited to visit us."

### MODESTO, CALIF. REVIVAL

Brother Wm. F. Kirkpatrick writes: "We have had a wonderful revival. The Lord has poured such streams of glory into our midst that we feel amply repaid for any hardship we may have had. Yesterday was a red letter day. We were called to pray for a woman in the country who was paralyzed on the left side; her hand, foot, and tongue were lifeless. When we prayed for her she lifted up her hands and praised the Lord, saying, 'I can use my foot.' To-day we called up and were informed that she was up and around. Last night 4 were saved and 1 man received the Baptism with the Holy Spirit. In all, 20 have been saved and 5 received the Baptism."

### STEADY PROGRESS

Pastor H. B. Laws, Bartlesville, Okla., writes: "Just a word of praise to God for what He is doing here. Brother Jas. Hutsell, district superintendent, was with us 10 days in revival services; the Lord graciously anointed him in bringing the full gospel message. Several were saved and some received the Baptism with the Holy Spirit. The assembly was quickened into new spiritual life. After Brother Hutsell (because of his official duties) was called away, Evangelist Chas. Peppers continued the meeting 10 days longer, and others prayed through to victory. The last Sunday of the meeting, the 'store-house' plan was explained to the assembly and they unanimously adopted it. Since then the tithes have doubled in amount and the blessing of God is upon the work. Last Sunday night a man 64 years of age was gloriously saved in our regular service. Seven names have recently been added to our assembly roll as a result of the revival, and the assembly is making steady progress."

### MISSIONARY CONVENTION

The first missionary convention of the Bath, N. Y. Assembly started on Thanksgiving Day with Dr. and Mrs. Slocum, India, Pastor and Mrs. Finkenbinder, Porto Rico, Mrs. Cook, China, Miss Jamieson, India (formerly under Presbyterian board but received Acts 2:4 lately in India), and Miss Graham, Alliance Missionary, India, who received Acts 2:4 at Miss King's mission in India. The crowds were the largest ever seen in our assembly, the mission being crowded night after night. Souls were saved, sick bodies healed, and a greater vision of the regions beyond brought to our hearts than ever before. Pastors from different Pentecostal assemblies attended, and a very sweet spirit of unity and tenderness was manifested in all the meetings. Should Jesus tarry, we expect to have another missionary convention in the new year, as we believe it pays to keep "a missionary spirit" among the people.

The work here at Bath is moving on in God, and the Lord is blessing in a marked way. Sunday services are attracting the people, and fine crowds are coming in to hear the Word of God. Evangelist A. J. Jenkins, is being used of the Lord in our midst, and we give God all the glory for His goodness to us here.—Nellie Eiband, (Sec.) 115 E. William St.



**SUNDAY SCHOOL RALLY**

Pastor H. H. Trusty, Wewoka, Okla., writes: "The Lord gave us a wonderful time on our rally day. God was with us from the beginning, remaining in power throughout the day. Our district superintendent was with us from Saturday night to Sunday night. The Lord blessed his messages to the hearts of the people. There were several preachers with us rally day and superintendents from 4 or 5 Sunday schools, with their classes, who each made a report of his work, and the pastors gave talks along the line of Sunday school work. The Lord also blessed our young people in their program. The Bible class presented 'The Ten Virgins.' Nearly everybody was in tears, as we realized just how it will be at the separation of the 'foolish' and the 'wise.' There were two blessedly saved the next Sunday night."

**A LIVE CHURCH**

Pastor P. C. Tacker, Escalon, Calif., writes: "The Lord has been wonderfully blessing us here this past summer, and especially the past three weeks, for which we give Him glory and praise. During our tent campaign last summer, six came to the altar and confessed Christ, several received a healing touch in their body, and 5 received the Baptism with the Holy Spirit. Fourteen were buried in water baptism and God's presence was with us in a wonderful way. Several have been saved and added to the church since. For 5 weeks we had with us Evangelist Louis Rynning, graduate from Glad Tidings Bible Institute. Twenty-one (ranging in age from 9 to 71 years) received the Baptism. We have a fine band of young people filled with the Holy Ghost and on fire for God."

**AMBASSADORS' CONVENTION**

Miss Mauriece White, Bloomington, Ind., R. No. 6, writes: "The third semi-annual convention of Christ's Ambassadors was held at Jasonville, Ind. Nov. 24-27. The Lord surely did honor and bless in our meeting. There were 12 or 13 saved and one received the Baptism with the Holy Spirit. Thursday morning we had a fellowship meeting, followed in the afternoon by Bible study led by Brother Van Meter. At night an evangelistic message was brought by Sister Effie Phipps, our State president. Friday morning a missionary meeting was conducted and Bible study in the afternoon was led by Brother Williamson of Terre Haute. Miss Vera Williams brought the evangelistic message. Saturday morning we held our business meeting. Mrs. Williamson, chairman of a committee on preparing a constitution for Christ's Ambassadors, submitted her report, suggesting that we use same constitution as the Assembly of God which was accepted. Saturday afternoon a meeting for the boys was led by Brother Van Meter, the girls were led by Sister Van Meter. Brother Cox of Vincennes brought the message at night. Sunday morning was spent in Sunday school and services as usual, followed in the afternoon by a missionary rally. Sunday evening service was led by Miss Florence Marker.

Special songs and readings helped to make each meeting more interesting, and the orchestra made the song services very good. Our next convention will be held in May."

**DEEP CONVICTION**

Brother S. C. Johnson writes: "Fouke, Miss., is said to be **hard**, but to offset this, it has some unusual **pray-ers**. During a recent revival at that place there were some of the deepest and most pungent convictions I have ever witnessed. One woman said, 'I want you to pray for me, and pray right now.' Another said, 'Brother Johnson, I want you to pray for me and pray quick; God has made me feel that this is my last chance.' She said she felt the sting of death in her body, that her hands were cold to her elbows. Then her father came out and said, 'I know somebody has been praying for me; I have been miserable all the week.' During the meeting 7 were saved and 4 received the Baptism of the Holy Spirit. Pastor Kinsey started a meeting at Westwego, La., and turned it over to me Thursday. Sunday night, 5 had accepted Christ and 3 received the Baptism. Severe weather hindered both meetings. There were remarkable healings at both places. At Fouke an infant whose neck was twisted was healed—its neck made perfectly straight. At Westwego, a little girl was seized with lock-jaw, had several convulsions. God marvelously delivered. God willing, I shall tour from New Orleans to Raymondville, Southwest Texas via Houston, Timpson and Dallas. Saints desiring a few services may write me at 905 De Queen Blvd., Port Arthur, Texas."

**NEW TABERNACLE**

Elder and Mrs. J. F. Shackelford, Fortuna, Calif., write: "We came to Fortuna the first of May, 1927, and began holding meetings in a hall down town. This place is known as 'gospel hardened,' but there is nothing too hard for God. The Lord blessed our efforts for Him. In June we called for Elder J. D. Wells, District presbyter, to set the assembly in order. The Lord laid it upon our hearts to build a tabernacle. Nobody thought it could be done, but God undertook for us. We bought a lot and on Sept. 5, had a house-raising. The Eureka church helped. The work went on and by Nov. 1, the Lord enabled us to complete a fine tabernacle seating 250 people, with a five-room parsonage in the rear. This property is valued at \$5,000.00 and is almost free from debt. Dedication services were held on Oct. 30, by W. R. Steelburg. Brother Steelburg continued the services for 3 weeks. The house was filled from night to night and a goodly number came to Jesus."

**BRIEF MENTION**

Mrs. Nealie Friege sends an enthusiastic account of a short meeting in a new field in her community nine miles from Avinger, Tex. Evangelist C. C. Gove, Box 56, Kaw, Okla., reports a meeting at Cantwell Mission in which five were saved.

**JESUS HEALS TO-DAY**

Several remarkable cases of healing are testified to by Brother Jacob M. Shanholtz, of Green Springs, W. Va., who writes: "Over a year ago we prayed for Miss Kidwell of Paw Paw, W. Va., suffering with cancer; and praise be to Jesus, He mightily healed her. Another woman was pronounced insane; after prayer was offered for her, the doctor said her mind was perfectly sound. Six doctors had said they could do nothing for a certain man; he was prayed for and healed by the power of God and is able to be at his work again."

"At three o'clock one morning, wife and I were called to pray for a woman. We found her screaming in agony. When the demon was cast out in the name of Jesus, and she was prayed for, she lay as one dead for about ten minutes, then began praising the Lord and asked for something to eat."

"The little son of this sister became very sick. When taken to a doctor the latter could not tell what the trouble was. We were called to anoint and pray for him. As soon as hands were laid on him in the name of Jesus, an abscess gushed from his head. The same little fellow was taken with spasms and was stiff like one in death. As soon as he was prayed for and anointed, he rose up in the name of Jesus and went right to play."

"We had one man who could not be a Christian because he was a slave to tobacco. One day when he went to work we prayed for the Lord to make him sick of his tobacco; He surely did, for the man gave his tobacco away and God wonderfully saved him."

"We are in a hard field, there is much unbelief, and we ask your prayers that God will keep us."

**POWER FALLS IN WASHINGTON**

Pastor T. A. Sandall writes: "We often read and hear of wonderful outpourings from God, and rejoice in them, but how blessed to be able to be firsthand partaker of such. This was our privilege for 6 weeks during a tent campaign held in Puyallup, Wash., by Evangelists Cecil and Mollie Perks, in August and September. From the very first meeting people found the Lord as their Saviour. At a very conservative estimate, well over 100 found Jesus, and many wonderful healings took place from time to time. Though there was no real convenience for tarrying meetings, eighteen received the Baptism, one sister was baptized while sitting in her seat in a service. Two baptismal services were held and over 60 were immersed. Real, old-time conviction was manifested, not only in the tent, but around the countryside, and there were many marvelous answers to prayer. I was called to the pastorate just before the meeting closed and followed up with special meetings for 2 weeks in our assembly hall and the Lord continued to pour out His Spirit, as many as 12 receiving the Baptism in one day. We are praising God for a continuation of the revival spirit and the movings of the Holy Ghost in this town."

## Forthcoming Meetings

**SEATTLE, WASH.**—A. H. Argue and daughter, Zelma, will conduct a revival campaign at Bethel Temple, Third and Bell Sts., with Pastor W. H. Offiler, Jan. 7-22.

**SULLIVAN, MO.**—A revival conducted by Brother B. E. Hillman, West Plains, Mo., will begin with the 5th Fellowship Meeting in January. —Pastor Stanley J. Miller.

**WATERTOWN, N. Y.**—A. Watson Argue, Canadian evangelist, will conduct a revival campaign at the Full Gospel Tabernacle Jan. 15 to Feb. 5.—Pastor John B. Jacobs, 248 High St.

**CRESTON, IOWA.**—Revival campaign, Jan. 1-22. Evangelist Adolph Peterson of Chicago, in charge. We ask all near-by assemblies to plan to be with us.—Pastor Minnie Steck, 706 N. Cherry St.

**WHISTLER, ALA.**—There will be a Fellowship Meeting here the fifth Sunday in January, 1928. All pastors are invited to come and bring their members. Dinner will be served on the ground. —Verny L. Clark, pastor.

**BYESVILLE, OHIO.**—Evangelistic campaign Jan. 19, to Feb. 5, at the Assembly of God Tabernacle, Cor. W. Main and South 7th St., Evangelist J. Clark Soules in charge. Services Sunday afternoon and each night.—Raymond T. Kimble, Treas., R. 10, Cambridge, O.

**BOWIE, TEX.**—There will be a consecration service for the new church on Jan. 15, 1928. We are expecting some able ministers to be present and officiate on this occasion. We extend a cordial invitation to all near-by assemblies. All ministers of the District are especially urged to come and have a day of fellowship with us. —Pastor Dora E. Rawle.

**TULSA, OKLA.**—Special evangelistic services at Full Gospel Tabernacle, 5th & Peoria Sts., each night, continuing through January. Sister Mamie Keel of Olympia, Wash., in charge, assisted by Brother and Sister Williamson, gospel singers of Denver, Colo., and Brother Fred W. Henry, Radio KVOO artist; blind pianist at the piano.—O. E. French, secretary.

**KNOXVILLE, TENN.**—Our next fifth Sunday Fellowship Meeting will convene at the Assembly of God Church, 219 W. Scott St., Knoxville, Tenn., Jan. 27-29. We invite all that are in reach of Knoxville to attend this meeting. The assembly of Knoxville has promised free entertainment. For further information, write Pastor R. L. Wilkerson, 1515 Madine St., Knoxville, Tenn., or District Superintendent A. T. Hickman, Elm St., Cairo, Ill.

**OLNEY, TEX.**—Fifth Sunday meeting, January, 1928, at the Assembly of God church, located two blocks south of G. T. & W. R. K. Station. The meeting will begin Friday night, continuing over Sunday night. All brethren in the North West Texas District, please be here, and we cordially invite the brethren from the neighboring districts to come. For further information, write: Pastor C. H. Mason, Olney, Tex., or R. L. Steger, Vernon, Tex.

**WASHINGTON, D. C.**—An evangelistic campaign will be conducted by A. Watson Argue, Feb. 12 to March 4, at the Full Gospel Tabernacle, North Capitol and K Sts. Services Sundays and every night except Saturday. The full gospel message and the ministry of Christian healing will be the features of the meeting. A limited number of rooms free to pastors; others can be obtained at reasonable rates. For further information address Pastor Harry L. Collier, North Capitol & K Sts., Washington, D. C.

**PORTLAND, MAINE.**—It is with great joy that we announce that the Lord has given into our hands a large residence, barn, and one and one-fourth acres of land including some very fine fruit trees. The exclusive residential neighborhood makes it an ideal spot for our purpose. It has been made possible for us to have all the necessary alterations completed and we are able to entertain any of the Lord's people who desire spiritual help, healing or scriptural teaching. We are expecting Brother Wm. I. Evans, Bethel Bible School, Newark, N. J., to direct our 6 weeks' Summer Bible School in 1928. For further information concerning the Home or Bible school, write Pastor Jas. R. Hicks, 103 Read St., Portland, Me.

**OPEN FOR CALLS.**—As pastor, or for special meetings.—A. H. Jamieson, 54 Grant Ave., Farmingdale, L. I., New York.

**FARGO, N. D.**—The North Central District Pentecostal-Evangelical Convention will be held at the Gospel Tabernacle, 7th Ave. N., and Broadway, this city, Jan. 15-22. All ministers and missionaries of our district are urged to be present. Meals will be served free to all ministers and rooms will be provided for as many as possible. This will not be a business session, but rather a spiritual feast. There will be 3 services a day. Several prominent ministers have promised to come, and others are expected. The public is cordially invited. For information write Pastor Henry H. Ness, 515 7th Ave. N., Fargo, N. D.

**OPEN FOR CALLS.**—An experienced Council evangelist and pastor is arranging to hold a series of full gospel revival campaigns in Indiana and Kentucky, and is open for other calls directly after Jan. 1. Twenty years in Pentecost. Would like to hear from assemblies in Michigan, Illinois, Indiana, Ohio, Kentucky, Tennessee and other states surrounding. Any assembly open for campaigns can get in touch with him by writing Secretary J. R. Evans, Gospel Publishing House, Springfield, Mo.

**FOR SALE.**—In Springfield, Mo., 6 room stone and stucco house with full size basement having cement floor; good furnace; laundry chute; built-in cabinets in kitchen; double garage with cement floor, chicken coop; good location; paved street, all improvements paid for. For further information write J. W. Bostrom, 810 N. Alabama Ave., Okmulgee, Okla.

### FOREIGN MISSIONS CONTRIBUTIONS

#### December 16-22nd, inclusive

All personal offerings amount to \$1922.70.

- 1.50 Christ's Ambassadors, Assembly of God Church Humboldt, Kans
- 1.65 Assembly of God Cotton Ga
- 2.00 Glad Tidings Assembly S S Gilroy Calif
- 2.89 Pent'l Assembly Lamesa Texas
- 3.00 Sunday School Sachse Texas
- 3.00 3 S S Classes Bethel Tab Lodi Calif
- 3.35 Assembly of God S S Bad Axe Mich
- 3.46 Sunny Vale Pent'l S S Attica Kans
- 3.78 Assembly of God Church Yakum Texas
- 3.85 Assembly of God Indian Valley Idaho
- 4.00 Mayfield Assembly Cedarvale Okla
- 4.23 Full Gospel S S Dewey S Dak
- 4.25 Full Gospel Mission Vallejo Calif
- 4.30 Assembly of God S S Broken Arrow Okla
- 4.69 Sunday School Canolou Mo
- 4.71 Assembly of God S S Wesson Ark
- 5.00 Sherman St Pent'l S S Ottumwa Iowa
- 5.20 Full Gospel Mission Napa Calif
- 5.51 Assembly of God Westwego La
- 5.51 A Group of Friends Memphis Tenn
- 6.00 A Group of workers E. San Diego Calif
- 6.15 Mission S S Canyonville Ore
- 6.25 El Sereno Gospel Tab Los Angeles Calif
- 6.81 Assembly & S S Wynne Ark
- 7.00 Assembly of God Mission S S Walthill Nebr
- 7.18 Mehida Pent'l S S Canaan Center N H
- 7.95 Assembly Chetopa Kans
- 8.00 South Side Assembly of God & S S Ft Worth Texas
- 8.00 Glad Tidings Mission Escalon Calif
- 8.02 Assembly of God & S S Phoenix Ariz
- 8.13 Bethel Tabernacle El Dorado Ark
- 8.29 Full Gospel Tab 5th & Peoria Sts Tulsa Okla
- 9.00 Assembly of God S S Calumet City Ill
- 9.16 Assembly Live Oak Calif
- 10.00 Full Gospel Church Milwaukee Wis
- 10.00 Christ's Ambassadors Wesson Ark
- 10.00 Bell Full Gospel Assembly of God Bell Calif
- 10.00 Young Peoples' S S Class Wasco Calif
- 10.66 Full Gospel Tabernacle Yakima Wash
- 12.00 Pent'l Assembly Charleston Wash
- 12.30 Assembly Memphis Tenn
- 13.00 Young Peoples' Meeting of Assembly of God Sorento Ill
- 13.25 8th Ave Pent'l Church Gary Ind
- 15.00 Peak & Garland Assembly Dallas Texas
- 15.00 Gospel Mission & S S Verdugo City Calif
- 15.00 Church of God Sayles Pa
- 15.00 The Gospel Tabernacle Muskegon Mich
- 15.00 First Pent'l Assembly Mercersburg Pa
- 15.00 Assembly Nelsonville Mo
- 15.20 Faith Tabernacle Assembly Burlington Wash
- 17.45 Glad Tidings Assembly Santa Cruz Calif
- 18.00 York Congregation S S Medina Ohio
- 18.00 Laurel St P P Sunday School Indianapolis Ind
- 18.56 Emmanuel Chapel S S Whittier Calif
- 20.00 Christ's Ambassadors of Sunnyside Gospel Church Chicago Ill
- 23.00 Central Park Assembly Central Park N Y
- 23.67 Full Gospel Assembly Tulare Calif
- 24.70 Free Mission Church Egeland N Dak
- 25.00 Calvary Tab Camden N J
- 30.00 Pent'l Assembly Knoxville Pa
- 32.00 Southern California Bible School Missionary Soc Pasadena Cal
- 42.00 Houston Heights Assembly of God & S S Houston Heights Texas
- 46.35 Bethel Tabernacle & S S Watsonville Calif
- 50.00 Pent'l Gospel Mission Millvale Pa
- 50.00 Pent'l Mission Turlock Calif
- 50.00 Pent'l Bible Class Avoca Pa
- 50.00 Gospel Chapel Olympia Wash
- 50.70 S W Va W W Va & E Ky Dist Council
- 51.00 Pent'l Mission Anacortes Wash
- 53.12 Full Gospel Assembly Santa Ana Calif

66.68 Wells Memorial Church & S S Tottenville N Y  
98.25 Gospel Tabernacle Pasadena Calif  
111.00 Ferry St Assembly Buffalo N Y  
308.15 Potomac District Council  
712.00 Glad Tidings Tabernacle New York N Y  
Total amount reported minus \$160.50 amount given direct and designated for expenses .....\$ 4140.05  
Amount previously reported ..... 11818.27  
Total amount to date .....\$15958.32

### HOME MISSIONS CONTRIBUTIONS

#### Dec. 16-22nd, inclusive

.50 Mrs. Z S Ironton Mo; .55 R J Caruthersville Mo; 1.00 Mrs F R B Bookoo N Dak; 2.00 Mayfield Assembly Cedarvale Okla; 7.00 C P Shendoah Ia;  
Total amount reported .....\$11.05  
Amount previously reported ..... 25.29  
Total amount to date .....\$36.34

### FOREIGN MISSIONS CONTRIBUTIONS

#### Dec. 23-31st inclusive

All personal offerings amount to \$1953.16  
1.12 Assembly of God S S Ilmo Mo  
1.70 Pent'l Church Roanoke Ohio  
1.75 Assembly of God Ilmo Mo  
1.92 Willing Workers S S Class Redondo Beach Calif  
2.00 Full Gospel Assembly Huron S Dak  
2.00 Assembly of God Church Seagraves Texas  
2.14 Full Gospel Assembly & S S Weskan Kan  
2.31 Assembly Oakwood Okla  
2.34 Assembly of God Exeter Calif  
2.47 Assembly of God S S Gilmour Ind  
2.60 Hastings Park S S Vancouver B C  
3.00 Berean Class Ewing Mo  
4.00 West Laurel Assembly Laurel Miss  
4.30 Assembly of God Savanna Okla  
5.00 Assembly of God Ringwood Ill  
5.00 E Side Gospel Mission Davenport Ia  
5.00 Pent'l Prayer Band Fallentim Pa  
5.00 Standard Bearers of the Church of Philadelphia Los Angeles Calif  
5.00 Avant S S Avant Okla  
5.15 First Glad Tidings Mission Oroville Calif  
5.57 Assembly, Sonnette Mont  
6.00 Full Gospel Assembly Brainerd Minn  
6.16 Assembly of God S S Portales New Mexico  
6.50 Pent'l Assembly Ault Colo  
6.75 Assembly of God Brookfield Mo  
7.40 Mehida Pent'l Assembly Canaan N H  
8.00 Pent'l Tabernacle Altoona Pa  
8.00 M E Group Hammond Ind  
8.35 Philadelphia Assembly Philadelphia Mo  
8.36 Four Fold Gospel Mission Wasco Calif  
9.34 Assembly of God S S Goose Creek Texas  
9.38 New Bethel S S Ft Smith Ark  
10.00 Open Door Mission S S Fellows Calif  
10.00 Christian Assembly Racine Wis  
11.10 Kent S S Turkey Texas  
12.00 Young Peoples' Soc Gospel Lighthouse Tab Asbury Park N J  
12.00 Assembly of God S S Electra Texas  
12.00 Pent'l S S Grand Junction Colo  
14.79 Bethel Pent'l Church Modesto Calif  
15.00 A Group of Sisters of Bethany Pent'l Assembly Hartford Conn  
15.00 Children of Assembly Eagle Bend, Minn  
15.00 Pent'l Mission Corry Pa  
15.54 Full Gospel Assembly Lancaster Calif  
16.60 Full Gospel Mission Assembly Inglewood Calif  
17.50 Full Gospel Mission Palo Alto Calif  
20.00 North Side Assembly of God Wichita Falls Texas  
20.00 United Pent'l Assembly Bridgeport Conn  
20.00 Sunday School Acampo Calif  
26.50 Bethel Pent'l Assembly Juneau Alaska  
32.63 Pent'l Mission Bellingham Wash  
38.86 Glad Tidings Assembly & S S E St Louis Ill  
40.00 Christ's Ambassadors Tulsa Okla  
45.00 Pent'l Assembly Latah Wash  
50.00 Full Gospel Tabernacle Tampa Fla  
66.70 Ebenezer Church Elizabeth N J  
70.00 West Auburn Park Church Chicago Ill  
70.00 First Pent'l Church Chelsea Mass  
74.98 Pent'l Tab S 12th & G Sts Tacoma Wash  
100.00 Assembly Findlay Ohio  
100.00 Presbyters of Central District Council's Assemblies  
101.00 Assembly Warren Ohio  
125.00 First Pent'l Mission New Castle Pa  
125.00 Student's Missionary Band of Central Bible Institute Springfield Mo  
205.00 The Pent'l Church Akron Ohio  
374.51 Assembly Wilmington Dele  
406.00 Bethel Tab Assembly of God German Branch Milwaukee Wis  
606.52 The Pent'l Church Cleveland Ohio  
Total amount reported minus \$555.36 amount given direct and designated for expenses .....\$ 4444.66  
Amount previously reported ..... 15958.32  
Total amount for December .....\$20402.98

### HOME MISSIONS CONTRIBUTIONS

#### Dec. 23-31st inclusive

1.00 Miss M B E Bernard Texas; 1.75 Assembly of God Ilmo Mo;  
Total amount reported .....\$ 2.75  
Amount previously reported ..... 36.34  
Total amount for December .....\$39.09



# THE GOSPEL PUBLISHING HOUSE

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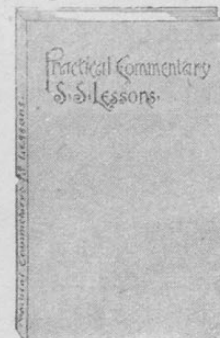
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