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## "I Believe God"

An Address by Pastor Stephen Jeffreys

"Wherefore, sirs, be of good cheer, for I believe God that it shall be, even as it was told me." Acts 27:25. You must disbelieve men, if you believe God. (See verse 11.) Here we find that wonderful little Jew, the apostle Paul, and it was revealed to him that he should go to Rome. He had said, "I must also see Rome," and here he is, going in a ship, and I just want to illustrate for a little, time Paul's voyage. It is very similar to our voyage, our going through this world. We are going over. Where are you going? Friends, do you know where you are going? Thank God, some of us do! "These things I write unto you," saith the Word of God, "that ye may know that ye have eternal life." There are many things in the world I don't know, but I KNOW this. Hallelujah!

### The Coming Storm

Paul told them of a storm that was coming on. He just whispered it, and lo! it went round like wildfire through the ship. If ever there was a time when there was a storm brewing it is in this world to-night. The most terrible storm that was ever known. Thank God, we shall be out of it. Glory be to God we have a SHIP that can go up! I have never known a ship like that before. Listen, he just warned them of the storm that was coming on. "Nevertheless, the centurion believed the master and the owner of the ship more than those things that were spoken by Paul." Oh, the owner of the ship could not take it in. "Why did this man come to warn us? We have been accustomed to voyages; we have been all our lives on the sea. Surely we are not going to listen to him, he knows nothing about it." And so they refused to take his advice.

God is to-day in a special manner filling men and women with the Holy Ghost, and their message is going forth. It is demanding attention and commanding attention all over the world, and they are giving out a warning note of the terrible time ahead which is revealed by the Holy Ghost.

But this man, this owner of the ship, says, "Dear me, we will have nothing to do with him, we know better," so he had his own way, refused to take Paul's advice and counsel. They drifted on, and trouble soon came. Listen! "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed by Crete." This is a danger to-day, friends. "Peace," when there is no peace, and then sudden destruction cometh. Oh, the south wind is blowing, softly, but look at the world in its terrible condition. If they only

knew how near they are to the great storm that is coming on they would be running to the house of God to-night. Yes, and if we as Pentecostal people only realized that, there would be more time spent on our knees. We would be pleading with God as never before. May the mighty Spirit of God just reveal the truth unto us, friends.

The storm is brewing as never before. The south wind, it is true, is blowing softly, and they suppose they have attained their purpose, by political movements, but oh, friends, the storm is coming on with greater force than ever before; but, blessed be the name of God, I am glad we have a glorious hope. Hallelujah! Although the outlook is black, the uplook is bright! I am glad that I am born again. I am glad of the Blood of Jesus that has cleansed me from sin, and God has filled us with the Holy Ghost to give us such a revelation of what is coming on!

Now just listen, let us follow this up. "And we, being exceedingly tossed with a tempest, the next day they lightened the ship." Don't you realize this is where the world is to-night? "Exceedingly tossed with a tempest," but the Christians are quiet. The world is as if it were in a sieve, everything seems to be out of its place, "it is exceedingly tossed." I praise God there is a place where you need not be tossed. Hallelujah!

"I know a Fount where sins are washed away,  
I know a Place where night is turned to day,  
Burdens are lifted,  
Blind eyes made to see,  
For there's wonder-working power in the Blood of Calvary!"

Oh, Hallelujah! A place! a place! a place! Hallelujah! a place! I have found it on the bosom of the Man of Calvary, where night is turned to day. It took place nearly 22 years ago, and glory be  
(Continued on Page Eight)

### MY PALACE IN THE SKIES Mrs. Ellen M. Winter

I'm a child of the King, but I travel in disguise,  
For the guards that attend me are unseen by mortal eyes,  
But their ministries are full of glad and sweet surprise,  
As I journey to my palace in the skies.

The world can't understand, so it looks on in amaze,  
As in midst of fiery trials my heart is full of praise,  
For the glory of His presence brightens all my darkest days,  
As I journey to my palace in the skies.

My friends don't understand, and so they pity me;  
They think I'm very, very poor, when I'm rich as rich can be,  
For I'm heir to a kingdom, and my title I can see,  
As I journey to my palace in the skies.

Nor can I fully understand the wonders of His grace,  
That He so freely gives me in every trying place;  
But I shall know the secret when I see His blessed face,  
And meet Him in my palace in the skies.

And CAN or WILL I ever know, while on the ages move,  
The breadth, the length, the depth, the height of Christ's surpassing love,  
That sent the blessed Holy Ghost with power from above  
To fit me for my palace in the skies?

## From the Pentecostal Viewpoint

**The Need of Revival** We printed a statement in the *Evangel* two weeks ago, on the authority of the Men's Church League, that approximately 64,000 out of the 200,000 Protestant churches in America had no converts last year. The yearbook of the Federal Churches of this country shows that 27,000,000 Americans, nominally Protestants, under the age of twenty-five, when their hearts would be most open to the gospel, are receiving no systematic religious instruction. And note this sad statement: "The Sunday school loses seven out of every ten of its boys and girls." No wonder we read the lament, "Unless something is done to counteract the destructive influences tearing down the moral fiber of our future citizens, we will soon rear a generation unable to cope with the multiplying forces of evil."

**Active Atheism** And while the church is sleeping, the enemy is busy sowing tares. The American Association for the Advancement of Atheism, Inc., has just published its second annual report. It states with glee, "There is much atheism in the church. . . . There is an increasing number of clergymen who conduct 'services' at which no prayers are offered and where no reference is made to God." They speak of evolution, which is taught in most of our schools and in a great many churches, as one of the five fundamentals of atheism. They claim the greatest achievement of the year is "the founding of the American Anti-Bible Society." They declare, "The hour to overthrow the church has come; . . . strike down the God superstition; . . . prepare for the oncoming religious revolution."

**Reaping the Whirlwind** We have seen what the propaganda of atheism has done in Russia. A correspondent in *Current History* of last October writes from Russia, "Atheism, not philosophical agnosticism, but one hundred per cent atheism, has been firmly established as a binding belief for the million or more members of the Communist party, the ruling party in the vast territory of the Soviet Union, which includes within its frontiers one-sixth of the surface of the globe. Not only is the Communist obliged to renounce religion himself; it is one of his party obligations to carry on anti-religious propaganda among the masses who have not been converted to atheism." "The Union of the Godless, an aggressive society which is in the vanguard of the crusade, is distributing books on the Darwinian theories of evolution among the Russian peasants." It will be seen what was back of the Russian revolution. The same seed is being sown in this country. May we not expect similar causes to produce similar effects?

**Poverty Spreading** There are many things to cause unrest. According to various reports there are from four million to five million in this country at this time without employment. For the past few months we have been watching the reports of various "mergers," business houses joining to business houses, and thus producing monopolies in a great many trades. It is written, "Woe unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isa. 5:8. But what do covetous men care for the principles of the Word of God? By these mergers they can concentrate work in some factories and close up others, and what does it matter if they throw thousands out of employment if they can get higher dividends? The small producer cannot combat with these great concerns, and the small retailer is everywhere being put out of business by the great chain stores. In Great Britain they have kept the country from revolution by giving the unemployed a weekly, "dole," and the rich have been taxed to provide for the poor; but wealth controls politics here, and there is little hope for similar legislation.

**Corrupt Courts** There is another thing that makes for unrest and that may yet produce revolution—the glaring distinction that is made between the rich and the poor in the courts of the land. Arthur Brisbane writes in one of his syndicate articles that appear all over the land, "A certain rich man, accused of bribing a cabinet officer, is convicted of tampering with the jury and sentenced to six months in jail. The average citizen reads the news and says, 'Nonsense! they will never put HIM in jail.' The next day's newspaper announces that the prosperous gentleman plans a trip to Europe, assured by good lawyers he need not worry about the jail for a year, if ever. Had he been poor and convicted of stealing an overcoat, he would be in jail now, and stay more than six months." This thing is going on everywhere. When in Los Angeles recently we noted that a judge complained that when he sentenced men to terms of imprisonment they were almost immediately released by a parole board, and in some cases there was no record that the condemned men ever went to prison at all. The earth has corrupted itself before God and is surely ripening for judgment!

**The Only Hope** In the years 1857-1858 there was a time of almost unprecedented depression in this country. Banks were breaking, business houses were failing, and conditions were about as bad as they could be. But these conditions sent people to their knees. The daily noon

prayer meetings that were started in New York City soon began to overflow. Every day there were ten large prayer meetings held in New York City during the noon hour. That was the beginning of revival in which it is estimated that more than a quarter of a million souls found the Lord Jesus Christ. The revival spread to Ireland in 1859, and then to England, and it is impossible to tell all the results and compute what God wrought in those days of gracious visitation from above.

**Power from on High** We need revival to-day, and we need a revival with more of the power of God in it than in any revival of days gone by. Right at this time God is sending a gracious revival in Great Britain, and one in which the gifts of the Spirit are being manifested (see the article entitled "Here and There" in the *Evangel* of Feb. 18). We should surely pray that it will soon spread to this country. Where wonderful miracles are taking place through the power of the Spirit, sinners are brought to God in real repentance, and it is not a difficult thing to bring them to a saving faith in our Lord Jesus Christ who shows Himself the same yesterday, to-day and forever. Miracles accompanied the preaching of the gospel in the early days of the church, and it is certain that we need them to-day to accompany the preaching of the Word of God.

**Praying Through** No cost is too great for revival. Articles which have appeared in these columns during the past two weeks, from the pen of Paul Bettex, have suggested the setting aside each month of a national day of prayer, and also the arranging for a national Saturday night of prayer. This is practical. Cannot our pastors arrange for the same in our Pentecostal assemblies? We know of one assembly that has many Saturday all-nights of prayer, and what wonderful Sundays for soul-winning have followed these nights of intercession! And as we give ourselves to prayer, shall we not earnestly covet the best gifts to be manifested in our midst? Alford's very accurate translation of 1 Cor. 14:12 is, "Forasmuch as ye are earnestly desirous of the best gifts, seek them, that ye abound in them." As Andrew Murray put it, "We need the power of God for the work of God." And we need the gifts of the Spirit in operation to meet and combat the entrenched infidelity of this age. The Lord is willing to vouchsafe His power and to send revival, but He would be inquired of to do this for us. Alford translates Col. 4:2, "Persevere in prayer." Let us persevere in prayer until God sends us a world-girdling revival, the like of which this globe has never yet seen. The promise of Joel 2:28, "I will pour out My Spirit upon all flesh," is still in the Book and is a challenge to our faith and to our prayer life.—S. H. F.

The sovereign love of God is the source of all redemption, deliverance and blessing.

**Pitching Tents in America's Unevangelized Territory**  
**An Important Letter**

To my Pentecostal Friends:

Warmest Christian greetings in the name of Him whom our soul loveth, whose name is as ointment poured forth.

In view of the fact that our General Superintendent has written a very timely message on "Our Responsibility to America's Unevangelized," appearing in the last issue of the Pentecostal Evangel, a message which ought to stir the hearts of all the people throughout our entire fellowship resulting in such a practical demonstration as the Missionary Department at Headquarters has not witnessed for many a day, I feel constrained to add a further word and if possible set forth the other side of this great question so ably dealt with by Brother Gaston in the article referred to above.

Having in the providence of God been brought into this movement in the first days of the outpouring and feeling that I am a part of the movement, I think it safe to unburden my heart to you.

Several years ago, when somewhat closely associated with the Pentecostal Bible schools in the East and coming in close contact with the students in those schools and observing that many of them were young men and women of exceptional ability, I felt distressed when I learned that they were being graduated from these Bible colleges, many of them to drift back into secular work and perhaps some to turn aside from the Pentecostal faith entirely, all because of the lack of a helping hand. More than once, I consulted with some of my brethren in the ministry and they concurred with me when I expressed the opinion that something should be done to save these splendid young lives to our movement.

Now, since my association with the Central Bible Institute, this burden of former years has been laid again upon my heart and the conviction of other days has greatly deepened until I can no longer hold my peace. I am constrained to appeal to our fellowship in behalf of these excellent young men and women who are about to be graduated and who are, so far as I can discover, consecrated to go anywhere and to do anything that they may be asked to do by the older brethren in whom they evidently have the greatest confidence.

It is all very well for us to express the thought that if these young folk were made of the right material they would make good without any assistance from us. It is true, some of us in the early days of this outpouring were forced to press our way through without much assistance from any one, but personally, I question if God is asking as much of the young people of our day in this respect as He did of us who were called upon to pioneer this movement through its first stages. I believe that if we do not ex-

tend to them a helping hand and they drift back into secular work and thus are lost to our movement, God will hold us responsible for it more than He will hold them.

I agree with many of my brethren that we were raised up to be a missionary movement and that our work is distinctly that of evangelizing in the dark places of the earth, but I fear that unless we do something immediately to strengthen the home base, ere long we will be completely stalled so far as our foreign work is concerned, and we will find it necessary to say to God-called young men and women who have a burning passion in their hearts to preach the gospel in the regions beyond, "Forget your call, or apply to some other missionary society; we are powerless to send you forth."

Shall we not rise to the occasion, catch the vision of earlier days, make such consecration as may be necessary, get behind our young people and make it possible for them to enter unoccupied and unworked territory in this great land of ours? Thus they will not only be saved to our movement and secure the necessary experience for the work in the dark places of the earth, but at the same time they will be building up the home base, which in the end will greatly increase our foreign missionary offerings.

Pardon this somewhat lengthy letter, but in closing let me add, I have only ex-

pressed a very little of the burden that presses upon my soul these days. Brethren, let us not only pray, but let us act and that immediately.

Yours in the Pentecostal fellowship,  
 A. G. Ward.

(All offerings for the 50 tents to be used for evangelistic work in new territory, and to provide the pioneer workers a start in the work, should be mailed to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., and designated for Home Missions.)

**THE EVOLUTION FABLE**

So far from the evolution craze being a sign of our advance in science, it is rather the other way about, as it is a revival of ancient heathenism. Democritus, B. C. 460, propounded the theory of "the fortuitous concourse of atoms"; and Lucretius, B. C. 95, same absurdity. So that at the rate we are going now in these days of so-called science, we shall soon be as clever as our heathen ancestors. "Professing themselves to be wise, they became fools" (Rom. 1:22). The priests of Baal, whom the prophet Elijah so discomfited on Mount Carmel (1 Kings 18:27), were probably all evolutionists, as Baal was supposed to be the god of Nature, from whom all life and light emanated.

The theory of evolution was revived at the Revolution by a Frenchman, who had just come out of a lunatic asylum, or was just going in—forget which; and again revived by Darwin, who dished it up as his own original invention. Both Agassiz and Professor Sanderson repudiated the notion as ridiculous, and also the late Lord Kelvin. Professor Friesmann, vice-president of the Congress of German Naturalists, is of the same opinion, which is the more significant because until 1894 he was an ardent follower of Darwin's heathen speculators, which he now says are the results of mere imagination. The celebrated French geologist Meunier says there is no evidence whatever in geology for Darwin's intermediate forms of existing species.

Infidelity is ever shifting its ground with its "modern thought," and with the pendulum of time first swings one way and then the other. During the Gnostic period the infidel party thought themselves little less than gods, but now little better than apes. It would be impossible to know the origin of creation except by revelation. Where science ends, Divine revelation begins.—C.

**A BOASTFUL LINGUIST**

A thoughtless, conceited young man was boasting of the number of languages he knew. In French he was a complete Parisian; Spanish and Portuguese were as familiar to him as his old gloves. In Italy he had passed for a native. Now and then he gave vent to an oath, swearing that he thought he knew all languages. An elderly man, who had listened attentively to his speech, suddenly stopped him by asking him if he was at all acquainted with the "language of Canaan."

**The Pentecostal Evangel**

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## --: Faith in Action :--

By Paul Bettex

*The following message, an extract from an article on "Forward Steps in the Evangelization of China," should be read by all. The principles that this great missionary set forth are not only applicable to the Chinese missionaries but will prove helpful to every worker in every field. Paul Bettex lived a life of faith himself, and so wrote with authority on this subject.*

The subject before us now is that of a volunteer ministry for China. First of all it is our duty to state that no sane man wants to attack the salaried ministry of the missionary force of 5000, which has been and is still doing such excellent work throughout the land.

But we may certainly point out the weakness of the system, and its influence on the native worker.

Not long ago in a Bible lesson on the first chapter of John, a young man seemed specially interested. Finally he arose; "Teacher, how much did Jesus pay to His disciples when He engaged them?" This was a truly Chinese question, and at the same time perfectly logical. He had never known any but a salaried ministry. And that the native brethren have learned the lesson only too well, every one knows. Job-hunting is one of the great weaknesses of our church. We would like to pass the brother's question back to every missionary on the field. How much did Jesus pay His disciples when He "engaged" them? How much salary did the risen Saviour, prior to His ascension, promise to Peter and the rest of the apostles when He sent them out to the conquest of the world?

God's normal, highest, best way, is a ministry of love. We could not understand a marriage contract based on and dependent on a stated salary payable to the would-be bride. It ought to be a ministry of love.

In a world which worships the golden calf, the ministry of Jesus at least should be free from this taint. If you should ask a hundred preachers to preach without a stated salary, ninety-nine of them would shrink back in ghastly fear of the consequences. Yet a life of faith is God's plan. Perhaps not God's second best, but God's first best. If it is not the plan of New York or London, it is the plan of Jerusalem and Galilee. Most of us finally find out that God's way is not only the best way, but in the long run it is the only way. Those whose work has gone ever so little over the plumbline will have to go over the work again.

No matter how impossible to man's eye the circumstances may seem, unwavering loyalty to the revealed will of God will in the long run be vindicated and bring its reward.

We plead for this volunteer ministry chiefly for one specially Chinese reason: just because to the Chinese mind this

lack of faith in God's promises amounts to a practical denial of God's power.

Why should these disciples go? Because all power was given to the Master; because the Master claimed the privilege of feeding His own from above as He fed the Israelites on their desert march. Could Rockefeller, could the Steel Trust, or the Harriman system afford to starve their truest workers? God has laid our foundation charter on "All power is given unto Me in heaven and in earth, go ye therefore, disciple all nations, and lo I am with you always, even unto the end." Will He fail us? Can He afford to let us starve if we preach His gospel where it is most needed? Can He reward my trust with such a betrayal? Could He afford to set such an example before a sneering world? Could His church expand if He first calls me out and then lets me sink in the waves?

Is then the fault on Jesus' side? No; it is our lack of faith. I have often thought that the breaking of the Decalogue would not grieve the heart of Jesus so deeply as to see His ministers refusing to discount His promises for ready cash. The salaried ministry may be the normal one according to the hard common sense of the church, but it is the abnormal one from the viewpoint of believing faith. That ghastly fear in our native ministry to have to trust God for a living, almost amounts to a denial of the power of God.

If according to human foresight we might perhaps expect China to be evangelized within sixty years, using only the means in force up to this time, by that time a generation and a half (in round figures about 600 millions) will have passed away to a Christless grave. Think of such a holocaust. But if lack of faith were not blocking the way of God's chariot wheels (the only thing in the world that can black the chariot wheels of God is unbelief and disobedience in His own church), China could, with the aid of a volunteer ministry, be evangelized in about twenty years. I for one never attend a Chinese meeting and hear them sing "keituk Kwan peng chun chin" but I feel the blessed Spirit wooing each one of them to leave all—home, business, and job—to preach the gospel as did the disciples of old, to the 425 millions of their brethren.

There are few Chinese Christians whose hearts are not aglow at the thought of a crusade for the evangelization of China on practical faith lines. Then comes that chilly ghostly fear; If I should trust the Lord, I would starve to death. It is not so much shrinking from suffering, but just that ghastly fear. Perhaps also the fear of losing face if they are not accredited before the world with a monthly salary, has something to do with it.

I know many earnest missionaries who see the need of such a movement. Yet of course they cannot exhort others to step out of the safe boat to walk the waves with Jesus while they themselves remain snugly aboard. The earnest young Chinese say, "Just the thing! But it cannot be done in China, we are so weak in faith!" But they always trusted me, although they knew I had nothing in the world but faith to pay their salaries. Their faith in my word was much stronger than their faith in the Word of God Almighty. No wonder that in their estimation, they have a weak God!

The word of Rockefeller or of Rothschild may break. That of the first gentleman of Europe may be found shaky. But the word of the great "I Am" is the only stable, imperishable thing in the earth. And in the name of my Master I guarantee a living to every one willing to evangelize China. And what is more, I myself am willing to share every bit of the hardship that must be gone through.

There is no obstacle. The way is free. "Go ye therefore." As one has said, "Go in God's name. Fear neither mountains nor deserts, nor rivers nor oceans. Fear not the climate nor the laws, nor the customs nor the sages, nor the officers and rulers of heathen nations. Only let nothing swerve you from the cross of Jesus. Go straight to your aim; go as the eagle swoops and as the lightning strikes. Go in the name of Jesus and you will conquer."

"Christ the Lord hath sent me  
Through the midnight lands;  
Mine the ordination  
Of the pierced hands!"

There are two kinds of religion. One is a dead assent to a doctrine, whether of Confucius or Buddha or Jesus. This is a ghostly religion with no body to it. For instance, in the monthly magazine of a South China mission society we read a letter from a young lay student volunteer in a well known German university, well stocked with liberal theology, "We had a wonderful prayer meeting, possibly because none of the theological students were present. These poor fellows seem to carry with them an atmosphere of doubt and death than can be felt. We really shall have to ask them to keep away from our prayer meetings altogether."

Here is an example of living, red-blooded religion from the palmy days of the Salvation Army. A ragged colored man stands timidly before a Salvation Army officer, and says, "Brudder, de Lord hab called me to preach de gospel." The Staff Captin, rather perplexed, looks up to heaven for guidance, and then replies, "Well, come back in three months and bring some soul you have led to God." "All right, Captain," says the boy, "dis chile is sho gwine to come back all right, and de Lord bless you, Sah."

After only a few days he appears with a dozen ragged mountain negroes, men and women. "Captain, whilst I's gwine home de Lord says to me, yes He do, 'Chile why ain't you gwine to show de brudder your batch of last three months'

converts?' So I come and brought 'em wid me. Now will de last three months' converts do for samples, Captain? Day's my lawful chilern all right, sah." The captain on examination concluded the last three months' samples would do, and accepted both candidate and some of "de lawful chilern."

For three years Jesus had a Missionary Training Home, in which all the foundations were laid for the Christian church. It was a life of action, a life of faith, a life in the open, no steady home, ceaseless wanderings, ceaseless fighting with demons and men, ceaseless teaching and action, ceaseless victory over demons, men, and death. No school books, no school rooms, no benches, no pen nor ink nor paper. A paper religion is good for dead people only. The element of instant action, the only element Jesus taught by, when left out of our training schools and colleges, causes us to largely educate dead preachers for dead congregations.

My dear brother, stop sitting down to consult with flesh and blood and reckoning up the cost of the tower at every step. That was necessary when first you made your consecration to Jesus; afterward never. Come down from your high fence where you have been sitting holding your own life so very dear and precious unto your self. He that loseth his life shall find it. He that saveth his life shall lose it. What shall it profit you on judgment day to have been a nice church member, if you have not lost your life, root and branch, for Jesus? You will have lost all. The Christian's chief business is to find the right place to lay down his life at Jesus' feet, not to find a good church job at so many dollars per month. What is that right place? It is your own, vast, broad, fertile China. What a glorious place would China make for an apostolic training home. The rivers for baptistry, the shade of the mighty banyan tree for your prayer room, the steps of temple or ancestral hall for pulpit (and maybe bedroom), the cities and markets for your synagogue, and the teeming millions for your inheritance and possession!

How do you like this kind of life? It is not a job for genteel incapacity. But it is the ideal life of Jesus; a life of action and a life of victory. Until you have trod this path you do not know what it is to live. This is the job your better soul has been craving—to yield your own life a living sacrifice for your countrymen, in Jesus' name.

#### **"NOBODY EVER ASKED JOHN TO COME."**

He was a blacksmith, and a most wretchedly wicked man. He knew everything that is blatant and blasphemous in infidelity. He hated everything that is good, and loved everything that is bad. He studied to make himself an irritation to all who believed God, not even sparing his wife, who did the best she could in the patience and kingdom of Jesus. This man was given up as altogether beyond moral recovery, and so indeed he seemed. Prayer was made as though he had no existence; churches were opened and shut, but never with reference to

him; the gospel was preached and mercy offered, but no one connected him with God's message to the world.

A few miles back in the country from the blacksmith's town there lived an old couple, Father and Mother Brown. They were close to ninety years of age. Theirs had been lives of conscious acceptance with God and of patient unremitting devotedness to Him; and they were waiting without sorrow and without fear for the promised home-going.

Very early one morning the old man awoke, terribly agitated, and began to call his wife: "Get up, wife! Get up!"

"Why, old man," she said, "what is the matter?"

He answered: "I can't tell you now what's the matter; for I must start a fire in the kitchen. I want you to get breakfast ready as soon as you can; for I've got to go to town this morning."

"You go to town this morning!" she exclaimed. "Why, you are out of your head. You can't go to town. You haven't any way of going, and I know you can't walk."

"Don't tell me what I can't do," the old man persisted. "I tell you, I've got to go to town. I had a dream last night, and—well, I'll go and make the fire, then tell you about it."

His wife followed him, the breakfast was prepared, and when the meal was over the old man started for town. It was a long and weary way for an old man to walk, but some strange strength was supplied him, and without stopping to rest he kept on. The village was reached. Through the main street he trudged, then into the narrow cross street, and made to the shop of "Devil John," the blacksmith.

"Father Brown!" he exclaimed, in great amazement; "what are you doing here, and so early in the morning?"

The old man answered: "That's just what I've come to tell you. Let's go inside, where I can sit down; for I am tired."

Together they went into the shop, and when seated the old man said: "John, I had a dream last night, and I've come to tell you about it. I dreamed that the hour I have thought about so much and tried to keep ready for so long was come. It was my time to die. And it was just like I thought it was going to be; for it was just as the Lord promised it should be. I wasn't the least bit afraid. How could I be? My room was full of angels, and they all spoke to me, and I loved them, and know they loved me. Then some of them stooped and slipped their arms under me and away we went. Beyond the hills and beyond the clouds we mounted through the starry skies. Oh, how they sang! I never heard anything like it in my life. On we swept, and on, till one of them said: 'Look yonder, now; there's heaven!'"

"O John, I can't tell you how I felt when I was in sight of heaven; nor can I tell you what I saw when I looked. I don't believe any one could tell it. It was so peaceful, so beautiful, so pure, and so glorious! As we drew nearer, I saw the gates swinging open, and with

even faster wing than we had come we swept through them into the city. Such a welcome! Welcome from everybody; all so glad; every hill seemed robed in gladness; it was in the fragrance of the flowers, in the music of every harp, in the song of every tongue, in the grasp of every hand; gladness everywhere, because I had come. Why, they made over me like I was somebody, when I was only a poor sinner saved by Jesus' blood. I found all my children there—not one of them lost—my boy that you used to be with and play with so much when you went to school together, was there, and your old mother, who was in my classes when I went to school. And after a time—I don't know how long it was—I saw the same angels who brought me, bring another; and it was my dear, sweet wife. I loved her more than ever when they brought her to me there. She was fairer than the day we married. We sat under the trees of life together, and walked by the river that flows from the throne of God. So happy! And I saw angels bringing in others—others that I love and you love. And so the years of eternity rolled.

"Then, John, all at once it came to me that I hadn't seen you anywhere. I set out to look for you. I went into every street, asked everybody, but could get no trace of you. I was distressed more than you can know; and I went to the Lord, my precious Saviour, and asked Him where you were. And, O John, that you could have seen how sorry He was when He told me that you hadn't come. 'Not come!' I said. 'Why didn't John come?' And He wept, as I suppose He often did when He was down here, and told me, 'Nobody ever asked John to come.' Oh, I fell at His feet. I bathed them with my tears. I laid my cheeks upon them and cried: 'Blessed Lord! Just let me out of here half an hour, and I'll go and ask him to come. I'll give him an invitation.' And right then and there I woke up. It was beginning to get light in the east, and I was so glad that I was alive, so I could come and ask you to go to heaven; and now here I am; and I have told you my dream, and want you to go."

With other words the old man urged the royal invitation, but the blacksmith stood as one petrified. He could not speak nor move. Father Brown got up, and saying, "Good-bye, John; remember you've got the invitation; remember you are asked to come," took his staff and started home.

The blacksmith seemed to come to himself, and, as one recovering from a magician's charm, he set out to pursue the labors of the day. But everything went wrong—the bellows would not work right, the hammers would not strike right, the nails would not go in right, the horses would not stand right. "O God, be merciful to me, a sinner!" he began to sob at last, and leaving the shop, he went home. He told his wife of Father Brown's visit. "Blessed be God!" she said. "We will send the horse and buggy and have him come back." "Yes," he added; "for I mean to accept the invitation, and I want him to pray to God to keep me true and steadfast to the end."

## ...Faith...

Pastor Ernest S. Williams,  
Philadelphia, Pa.

"Now faith is the substance of things hoped for, the evidence of things not seen."

We hear much about faith, but have we faith? Faith has also the meaning of faithfulness, and steadfastness. The man of faith is steadfast and faithful. He believes God right along. We find many who respond to invitations to be healed, and to other calls, who, were another opportunity given the following night, it would find them right there again. What is wrong? Either they do not have faith, or else their faith is put in the wrong object. If it is in the one who is to pray for them, disappointment is likely to result. If it is in God, then His promise is sure. But remember, not a temporary emotion, neither a momentary resolution to trust, will bring results desired.

It is often true that God bestows His blessings upon very feeble faith, but when He deals with those who have known Him for some time, He requires true faith. Nothing else does He require, not your money, not your works—although He does require that you be earnest, and that your all be yielded to Him—just faith—faithful, steadfast, persistent faith; a faith such as Jacob's when he said, "I will not let Thee go except Thou bless me"; like Job's when he said, "Though He slay me, yet will I trust Him."

Now the Bible gives us some examples of what one might call degrees of faith, all the way from strong faith to its opposite, unbelief. Of Abraham it is written, that he "was strong in faith, giving glory to God." Strong faith shouts the victory. It did so in Abraham, and it did so in the children of Israel. It enabled them to march obediently around Jericho, and triumphantly shout down its walls. It takes strong faith to shout in the face of seeming defeat. But one must not mistake a shout for faith. Back of Abraham's giving glory to God was a persuasion. "Being fully persuaded that, what God had promised, He was able also to perform." "He staggered not at the promise of God through unbelief."

Here is the secret. You may try bluffing, but you will end in defeat. Too many cry aloud their faith before it is tried, but, when the test comes, they fail. We should be careful in our judging another's faith. Sometimes we hold opinions and think them to be faith, and then condemn others by our opinions. It is often best to leave others with the Lord. "To his own master he standeth or falleth."

If you have been wonderfully healed, or otherwise specially helped of the Lord, your testimony may be of inestimable value to the faith of another. But if your spirit becomes that of condemning others for their lack of faith, or because they do not measure up to your standard of belief, it is likely to repel, or bring a

spirit of bondage over those of weak faith; and remember, the spirit of bondage never freed any man. Faith is liberty. How many are being deprived of true blessings in Christ, and deliverance also, because they are living in a spirit of fear instead of faith.

But even strong faith does not mean a faith perfected, or incapable of further progress. As to Abraham's strong faith, the Newberry Bible informs us that its true meaning is, "being strengthened in faith." Many now were the years since definite faith had led Abraham from his native country at the bidding of the Lord, and he had become "the friend of God"—happy fruit of faith—yet he must still rely upon God for fresh quickening to his faith, and, no doubt he, as we, often prayed that his faith fail not. One's faith, however firm it may be, needs continually the strengthening hand of God upon it, that it may develop and increase, and that its first freshness be not lost.

The faith of some seems to have deteriorated into ideas and doctrines. We must not allow this. You have met people whose past experiences have been without question in many lines wonderful, yet their present testimony does not seem to inspire. It lacks mellowness and love. Moreover, were one to judge from what he can see at present, the fruits of their faith seem lacking. Their faith seems to have dried up with their experience, and all we have of it is what once was. Faith is fresh, it has new quickening upon it from day to day, and it should grow in strength, and Christian grace, as its possessor grows in years.

Then the Bible tells us of "little faith." These do not have "strong faith," yet they are the children of God; and to be the happy possessors of even a little faith is cause for much thanksgiving. The disciples of Jesus seemed to be in this class, for we find Him admonishing them on so many different occasions about it. He speaks to them about temporal necessities, and points them to the herb of the field, saying, "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

Then again, He gives them a lesson on trusting in adversity. He sleeps in the hinder part of the ship while they toil in rowing, but when they awake Him, seeing their fear and excitement, He reproves them saying, "Why are ye fearful, O ye of little faith?" He loved them in spite of their smallness of faith, and worked for them—what a lesson to us to keep away from trying to measure our own faith, and to keep our eyes upon our Lord—yet He would have them trust Him more fully. How kind He is, yet He would draw our hearts out to put simple and full trust in Him. May He help our

little faith, and make it to grow strong.

Then we find, as we go down the line from strong faith toward its opposite, unbelief, the word doubt. Peter had doubt. He was on the waters. He thought he had faith, and he seems to have had, but it was temporary, not steadfast, and remember a temporary faith will bring only temporary victory. As he looked at the billows, and lost sight of the Saviour, he began to sink. Then Jesus took Him by the hand and said, "Wherefore didst thou doubt?" Now to doubt means, to stand divided, to waver, to hesitate. How many of us have found ourselves in this class. We have been divided in our minds, have wavered in our faith, have hesitated in our actions.

A fire in our city recently destroyed a home. The father rescued one of his children and carried him to the street, but it was impossible for him to re-enter for the other yet remaining in the burning building. Suddenly at an upper window a little face appeared, and a child's voice rang out on the night air, "O daddy, save me!" The frantic father cried back, "Jump, sonny, jump!" But sonny doubted—he was divided, he wavered, he hesitated—his little head disappeared from the window, and appeared no more. He was lost in the flames. And what would become of some of us were it not for our merciful Lord who reached down His hand to doubting Peter that cold night on the tempestuous sea? Jesus loves you even though you may be a doubter, but do not think to receive much from God, or to long continue in your present state, for there is no promise to doubters. "A double minded man is unstable in all his ways, for let not that man think that he shall receive anything of the Lord."

Then there is that sad opposite to strong faith, unbelief. Its history is found in the failure of Israel. "They entered not because of unbelief." "They perished in the wilderness." The Lord delights in strong faith, He encourages those who have little faith, He reaches out to them that doubt, but unbelief brings only condemnation. It expresses the state of the professor who is backslidden, for its meaning is disobedience. God will seek to encourage us when our faith is small, yea even when we waver and seem so vacillating that many of our friends might lose patience with us. But when He sees that hardness of heart which is entirely cold to seeking His will, and yielding to Him; when He sees the unrepentant murmurings, the unkind and false accusations against His chosen; the determined self-will, and self-seeking, which gives Him no consideration; the definite disobedience; only His wrath abideth upon such, and the only hope of forgiveness lies in a deep and thorough repentance, a straightening out with God and our fellow man.

And this often does not come, for unbelief borders on skepticism as to God's claim upon us, and verges on apostasy. Yet many to-day, as in the days of Israel, who once enjoyed a real and living faith, now go on with an empty profession, warring and hindering the work of God. No wonder we have been so urgently exhorted, "Take heed, brethren, lest

there be in any of you an evil heart of unbelief, in departing from the living God." There are those who sit in our congregations, who hear the Word of God spoken in the Spirit of God, yet whose hearts seem untouched. Once they were soft and tender, once it was easy to get them to seek the Lord, but now nothing seems to move them; they seem set to follow their own ways. It is serious. It is sad.

May we make the object of our lives a strong faith that gives glory unto God. If we lack, we may still hold it before us as our goal. And as God sees our earnest desire, and we confess our lack and seek His face, that precious blood that cleanseth from all sin can cleanse away the sin of unbelief. May we be kept broken, and our hearts kept tender, lest, with all our profession we sleep the sleep of death, not to be awakened until the judgment trump sounds forth the summons, "Depart from Me."

"This is the victory that overcometh the world, even our faith."

### READY FOR THE SICKLE

Christ said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26, 29.

Mark the stages of growth and development. First the blade, then the ear, after that the full corn in the ear. We have here the stages of growth of the Christian church, the blade, the ear, the full corn, the fruit, the harvest. The full corn has no right to despise the blade. The full corn, the fruit, and the harvest are a result of the coming forth of the blade.

Speaking of those saints mentioned in the eleventh chapter of Hebrews the Spirit of God says, "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The Old Testament saints, those of the early church, those in the Middle Ages, and those of the last days—those who have a right to the first resurrection—all share together. The blade comes from the corn of wheat that died; the ear also comes from the corn of wheat that died; and the full corn in the ear also comes from that corn of wheat that died. The relationship between the three is very intimate and close, and they are dependent the one on the other.

Christ said to His disciples, "I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." He linked up the disciples with the prophets and kings who longed to see His day, and taught them humility. It was no credit to them that they were living in those days when they saw the

miracles that He wrought. He was able to say to them, "Blessed are the eyes which see the things that ye see." In other words, Grace brought you where you are. And the same could be said to us "who are living in the last days, in the day of fruition, of the full corn in the ear, and of the bringing in of the fruit—God's harvest. James said, "Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain." Because you are living in the time of the latter rain before the gathering in of the precious fruit, it is no credit to you. Blessed are your eyes that see the signs of His coming and will yet see further signs. The sickle is about to be put in. Don't be frightened of the sickle. The sickle is only put in when the fruit is ripe—in other words, when the stalk, that which connects it with the earth, is dead, and the ripened grain is already being detached from even the husks that held it. A little shaking in the wind is enough to cause it to come out.

The whole of this parable is a sermon epitome of the saints' position—dead to the world, ripened, separated even from that which is most dear and that which caused you to come to where you are. Forget your father and mother and your spiritual props in the past, and be ready for the Spirit, the Wind, to separate you and take you up. The cutting of the sickle cannot possibly hurt the grain. It is already separated and the stalk is dead. Amen.

### TESTIMONY OF A U. B. PREACHER

Praise the precious name of Jesus! Shortly after my husband's death about seven years ago, I was converted, joining the United Brethren Church. As Simon and Andrew in days of old forsook all to follow Jesus, even so I forsook all for Jesus. I soon began to preach what I thought was the whole gospel. (How pitifully ignorant I was!) What sore treatment the precious Word received at my hands! I completely sheared it of the Baptism in the Holy Spirit; of speaking in other tongues as the Spirit gives utterance; of the healing power of the Lord Jesus, etc. In fact, about all I left was the new birth.

When I first began to preach, I was very happy in Jesus. Then the queerest experience came into my life. I understand it now—Glory to God! but I did not then. The more I prayed for the Lord to give me power to do His work, the drier my spiritual life became. "What is wrong?" was the question in my soul. Oh, how dry I was; like a graveyard of bones with no hope of resurrection. Why, oh why, did I not have power to do His work when it was promised in His Word? And the churches were so dead! What was the matter with it all? Why had things changed so since the days of our Lord Jesus and the early apostles?

I became ill and went to my parents' home to rest. When my strength returned I began working for a Pentecostal sister (near the Pentecostal assembly at Meckling, S. D.) while awaiting further leading from the Lord for my life. In

two or three months (last summer) the Lord did give me power to do His work. Glory be to His precious name! He baptized me with the Holy Spirit and I spake in other tongues when the fire from heaven fell on me. Jesus filled my soul with glory and gave me spiritual understanding.

Besides all of these blessings, Jesus healed my eyes. For about a month before I was baptized in the Holy Spirit, whenever I would pray for the Baptism, something would say to me, "You'd be a pretty Pentecostal preacher wearing glasses." For fourteen years I had worn them, and I simply could not see without them. Each year my eyesight became poorer even though the lenses of my glasses were changed often and properly fitted. The oculist told me my eyes would rapidly grow worse and they did. The future of my eyes looked very dark indeed for a young woman. When Jesus made them whole the heavy veil through which I had been trying to see for years fell off and I could see. Praise His name! The print in my Bible was clear and black instead of gray and dim.

Oh, what a wonderful Saviour! If that were all Jesus ever had done for me I never could praise Him enough for it. But Jesus did not stop there. No! No! Next the Holy Spirit gives me spiritual gifts which He has for me! Is it any wonder Jesus burns upon my soul His message, "Freely ye have received, freely give?"—Mrs. Mary Powell, Vermilion, S. D., Box 453.

(Sister Powell has held several pastorates and has done considerable evangelistic work.—W. J. George.)

### AN UNUSUAL HEALING

A few days ago I was fasting on account of a burden and the opposition of the enemy. In the afternoon I sat down at home with my Bible, and the Spirit of the Lord came upon me so that I wept for joy, prayed, talked in tongues and interpreted. The next day I sat down again in the same place, whereupon a large scab from a cancer that had been on my nose, fell off, and I am every whit whole. Praise God, He is still doing business in the same old way. He has been my Physician for 21 years, and I shall always trust Him.—W. F. McDade, Rt. 2, Box 269, St. Petersburg, Fla.

(As we frequently do, we held this testimony back from publication for a few months to see how permanent it would prove. Recently we wrote Brother McDade, and this morning we have his letter, signed also by his wife declaring that the healing is permanent, and that only the scar remains to mark the place where the cancer was.—Editor.)

The blacksmith cannot weld two pieces of cold iron into one. First he must heat them and when they are red hot, he unites them in one piece. It is only as we are heated by the Spirit that we can be made one, in service and in work for God.

"Thou shalt not avenge nor bear any grudge" (Lev. 19:18).

## Children's Corner

### BLIND MARGARETE

The mother of our blind Margarete could forget her baby, when she put her little girl of about one and a-half years old on the threshold of our Gospel Hall in Hangchow. She went away and never asked for her, nor cared for her. But God did not forget her; He pitied the poor and helpless child, and cared for her. One morning the doorkeeper of that Gospel Hall opened the door, and there he discovered a living bundle on the threshold. When he opened the bundle, he found a pitiful little blind girl, whom he brought to Mrs. Breton, our missionary there. When Mrs. Breton saw the child her heart was moved with compassion, and knowing she would be able to find a place for her in our Blind School, she took her in, gave her a bath, clothed and fed her, until a woman from the Blind School was sent to take her there.

She was such a pitiful sight, as her body was but skin and bone. But how should we be able to bring up such a weak child, and keep her alive? Her head was hanging down as though she had no strength to keep it straight. Besides, her whole body was covered with itch. So the little girl was put into a room all by herself, with a woman to look after her.

At Christmas time she was allowed to come into our midst for the first time. How different she looked after having been well fed and cared for for some weeks! Now the other girls were allowed to see her. "Who will love this little sister, and who will be kind to her?" I asked. "I will; I will," was the reply of many voices, and all the girls gathered around her to show her their affection. How delighted they were to have such a little sister in their midst! Before we had never admitted such a tiny one into our school. The rule of our school is to take in only pupils from five to twenty years old.

It took a long time till little Margarete could walk. Day by day she was sitting in her little chair, which was put into the corner of the schoolroom. One day we could hear a lovely voice singing the chorus of the hymn: "Rejoice and be glad." Little Margarete was the singer. How did she come to sing the hymn? Nobody had ever taught her to sing. She picked up the words, as well as the tune, just from hearing the others sing it. From then on, one could often hear her singing our hymns of praise, and about Jesus and His love. The other girls were very eager to teach her, because they liked to hear her singing. But not only they, the teachers and visitors of the Blind School also liked to hear her sing, and I think most of all, the heart of our blessed Lord Jesus was much pleased to hear the little girl singing praises to His name.

It has been very troublesome for her teacher to teach her the writing and reading for the blind, as well as for herself to learn it. Both needed a great deal of patience to do this; nevertheless, she learned it, and could do it very well after a long time of practice. Her greatest difficulty was to learn the knitting; for years her teacher taught her patiently, but she simply could not do it; she was the first pupil of our school who failed to learn the knitting. However, she was specially gifted in music, and it was her greatest pleasure to learn the organ.

About three weeks ago Margarete caught a very severe cold and she was very ill with high fever, which never left her, and took all her strength from her. Sometimes she sang a few lines of a hymn, clear, and without mistakes. On her last day, sitting at her bedside, and seeing her unshaken faith in the Lord Jesus, I was greatly blessed and comforted. "Shang t'ien, shang t'ien," she said to me one morning. This means: "I am going to heaven." Later on she clasped her trembling hands together and prayed: "Lord Jesus, please accept me, take me to be with Thyself. Amen." Then she called some of her blind sisters whom she specially loved. Suddenly, with a shining face, she said: "May I come, may I come in?" And after a while she said: "With Jesus; with Jesus!"

In the evening the Great Shepherd took her into the heavenly home. Now she will be singing in His presence before His throne, with all the heavenly hosts. This she loved to do from her very childhood, even unto her end, because she learned it so in our midst.—Mathilde Vassel, Blind Girls' School, Changsha, Hunan, China.

### I BELIEVE GOD

(Continued from Page One)

to God it is brighter to-night than ever it was. "Where night is turned to day." "There is wonder-working power in the Blood of Calvary."

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."

#### Drifting

The ship is drifting at the mercy of the winds, and this is what I see this world doing to-night, drifting at the mercy of the winds. They are trying to patch it together, and hold it somehow, but the Satanic winds move it, and the world is going on in darkness; there are no stars to be seen they are all out; trouble and disorder and unrest on every hand. But, Hallelujah, I thank God there is One coming who is going to put it right. Glory to His name!

"All hope that we should be saved was then taken away." Oh, what a terrible condition, and there are people who are feeling it, political leaders are feeling it. The world is in a strain and it cannot go on much longer. Oh, flee from the wrath that is to come! Come to the place where you can say, "I am redeemed." The world is crumbling, the world is in the most terrible condition, and yet the people say, "Don't preach these things." God has told me to preach and to bear

the news on with even greater power than ever, and I thank God He has told me the storm is coming on, but I can also tell you of a way of escape. Hallelujah!

Have you found the way of escape? Many of us have, Hallelujah! Wonderful Jesus! Oh, He is more wonderful to me this evening than ever before. Friends, He is a great Jesus, a marvelous Jesus! Do you know a great man can be great in one place, but very small in another? But, praise the Lord, Jesus is great everywhere! You can be a great man in Wales, but a very small man in London. You can be great in one place, but you cannot be great in every place. When I saw the Thames for the first time, I thought it was great, a great river—but, dear me, some time ago I saw the St. Lawrence, and I thought how small the Thames was!

I saw mountains in Wales I thought great, but a few years ago I was privileged to go to Switzerland and saw the Alps—dear me, these in Wales seemed little pebbles of mountains when I saw those wonderful Alps! Oh, listen, here is One who is great in every way, great in the morning, when He said, "Here am I, send Me," great in the manger in Bethlehem, so great that the angels ushered Him out as He came. Great as He went through the world without a place to lay His head! He was great on the cross, a great Jesus! I see Him sitting at the well and telling that woman, "Give me to drink," weary and tired. In a few days I see Him standing before the congregation with His arms open and saying, "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK."

He was great in every way, great in the Garden, great on the Cross, great in the grave, too great to stop there, Hallelujah! "Up from the grave HE arose." He was great on the Mount of Olives, great when He went up to heaven, and, Hallelujah! He will be great when He comes down. Glory! Glory! He is coming back, to be "admired in His saints," wonderful Jesus! How great; He is great! He will be great enough to take us up out of the storm that is coming, glory be to God! "I have such a wonderful Saviour that everybody should know."

The storm came on, the ship was in the thick of it, drifting like a lost thing, drifting on. This is where you are to-night if you are not saved. You are driven by a Satanic power, you cannot help it. I have no sympathy with the people that have no compassion for these poor men and women who are not saved. Do you know there are thousands in the city who do not desire to be where they are, but their will power is so weakened. They would like to be here and have changed lives, but they are driven on by the Satanic winds and they have no power in themselves; but, listen, God expects you and me in the name of Jesus to go forth in the power of an endless life and in the Holy Ghost, and scatter the Satanic power to the winds, and, Hallelujah! men and women shall be reached for God. They have no control over themselves. Do you know that in this world there are powers? The apostle Paul calls one the "power of darkness," and in one place

he breaks forth in ecstasy, and he says, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

One day, by His mighty power Jesus muzzled the winds and said, "Peace be still," and glory be to God, by His mighty power He can save you, Jesus will muzzle the winds and bring you out. Hallelujah! We are praising God for deliverance, "Giving thanks unto the Father who hath delivered us, and hath translated us." This is not to be religious. I was religious for years, but I was not translated. Good gracious! I knew nothing about it. I was trying to pump up a religious show somehow, but was not translated. I knew a man who said to me, "I have been baptized, I have been sprinkled, I have been confirmed, and I have been vaccinated, but none of them TOOK." Oh, Hallelujah! we have had something that took! Glory be to God. Fancy having all these things, and nothing took. Some one, who came to these services, said to a friend, "That is an awful place, they were even laughing in the meetings." You can weep like an old crocodile, but you are not to laugh! "The joy of the Lord is my strength." The joy of the Lord is in my heart, and I don't want a bazaar or a jumble sale, I am linked with Jesus! Oh, this is joy! There are times in the services when God comes forth in marvelous convicting power and you have felt God moving on the consciences of the people, and you realize God is taking you into deep waters, He is leading you beside the still waters and then there is an outburst of praise. Thank God for the Pentecostal touch!

#### I Believe God

The storm came on with terrific power, and the only man who was calm in the storm was this little Jew who had advised them, and given them counsel, and now again in the midst of the storm he is telling them, "Be of good cheer, Sirs, for I believe God that it shall be even as it was told me." Thank God for a confidence that believes God. Hallelujah! Why, there are educational sinners in the pulpits in many denominations. God have mercy upon them! Oh, yes, and although there is error preached in the land, I do thank God there are men standing and saying, "I BELIEVE GOD." Now what does God say in His Word? He says this. "All have sinned and come short of the glory of God." I believe God. "There is none that doeth good, no not one." I believe God. It says also, "For as in Adam all die, even so in Christ shall all be made alive." They are quickened. I believe God. Glory to God, I feel the quickening power of God this evening moving through my very being. I believe God. God says that the world is getting worse. But the Satanic winds are blowing softly, things will be better now, people say, all you want is an election. God help them! I remember an election down in the town I lived in once, and an old religious hypocrite came up to me and said, "I like your meetings, I do like

the Pentecostals, but I do not like the noise. We have been used to worshipping so quietly." Oh, yes, it is very quiet in the cemetery! They don't like it. Do you know, in a week's time there was a Parliamentary Election, and I saw that little hypocrite swinging his umbrella up and his hat in the air and he was shouting his lungs out! Can you blame us for praising Jesus? We have been washed in the Blood of the Lamb, we know our sins are forgiven, and we praise Him forever and ever for saving sinners like us.

Be of good cheer, I BELIEVE GOD. God says that the world is getting worse and worse. They tell you it is getting better. Don't believe it. The Word of God shall stand, let every man be a liar and God be true. Oh, yes, the Word of God says also, He is going to send Jesus back here. I believe God. Hallelujah. I believe we are nearer to the coming of the Lord than we have ever thought. It takes courage to believe God. I believe men will come out some morning, and, lo and behold, the first thing they notice on the placards will be, "A lot of peculiar people missing." They will say, "We heard them say He was coming." Yes, I do believe this is just what will take place, for—

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

Is God's Word sure? Yes, glory to God, His "shalls" are sure.

The trumpet shall sound and we shall be changed in a moment. God's Word is up to date, and it shall be as God said!

There was a time in this world 2,000 years ago when Jesus was only a promise; very few looked for Him, just here and there one. It had been prophesied, and it had been declared He was coming, but the masses would not believe it. Was the promise fulfilled? Glory to God, it was. Jesus came and He said when He went away, "I will come again." Two thousand years have rolled away, and He is nearer now.

#### They Sounded

They began to sound, and they sounded. It is a good thing when you see people beginning to sound. They began to tremble, they wanted to find out where they were. Oh, try to find out where you are. Men and women with common sense, try to find out where you are, what is going to become of you in the path that you are now pursuing. They sounded to see where they were. Never will I forget, friends (I am preaching an experience), the morning when I sounded, and felt there was no hope for me, a lost, hell-deserving sinner, "without God, and without hope in the world." I could not get peace in any way. If there is any one this evening like I was, let me plead with you. There is One who has been crucified on the cross. He left His home in glory to reach you. You are just in the place where God can save you, you are now in the place where the Man of Calvary can reach you. "Depths of mercy, can there be, mercy still reserved for me?" Yes, my brother, begin to sound.

We are nearer the coming of the Lord

than you ever thought. Look at the condition of the Jews, that wonderful nation. Two million of them are ready to go back to Jerusalem. The Word of God is fulfilled on every hand. "Nation is against nation" as never before! The world only wants a match again to kindle it, and it will be bathed in blood, but, Hallelujah! the Man of Calvary is coming back, blessed be the name of God. We have nothing to-night to be discouraged about, oh! no. All that God wants us to do is to go on and do our duty. Listen! there is a change coming; yes, Jesus said, "This is your hour, and the powers of darkness." It is the hour of the enemy. What a privilege to stand with God against all the power of hell! "Put on the whole armor of God," and stand for God.

Yes, "I believe God . . . It shall be even as it was told me," and do you know, I believe it myself. Dear me, look at the account of the thousands at the races recently. When you see the thousands on the football field, you can think of those words, "This is your hour, and the power of darkness." What is the attraction? It may not mean much to the man who has not had the revelation, but to the man who has his eyes open, it is important. I believe Jesus will hold His millennial services in this world. Instead of thousands going to the dance, thousands will come arm in arm singing, "Let us go to the house of the Lord," and "All hail the power of Jesus' name, let angels prostrate fall." Crown Him Lord of all! Give yourself to Him if you never have before. If there are any here who don't know Him, if you don't know Him, get to know Him. He calls you to come, the time is short.

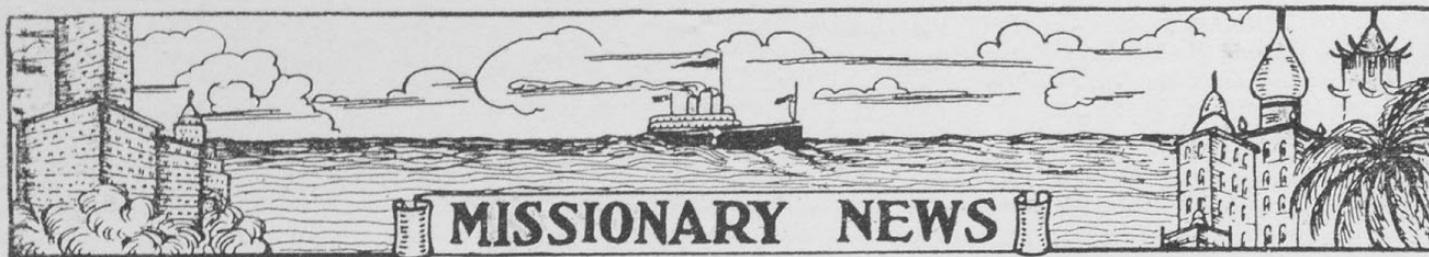
Friends, God is about to call His ambassadors home; we are about to give a last message; the Lord is about to tell us, "Close your book." God is coming to deal with the nations, let Him deal with you this night in mercy. "Oh, be saved, His grace is free." Amen.—Redemption Tidings.

#### A DOCTOR'S TESTIMONY

I was brought into the light and into the church of the fourfold gospel a year and a half ago. I am a graduate of Vassar—a doctor of medicine, so was my husband who died four years ago; but I was brought down to the verge of the grave, spent three years in Battle Creek Sanitarium. I was reared an Episcopalian, and was in the Episcopal Church until my illness; then I realized that my church could do nothing for me.

As I lay on my bed or a wheeled chair all those years, the light began to break through. I sent for Brother Branch; he anointed me and I began to come back to life and hope. In two months I was out of the Sanitarium. I began to study with him in a small group. I received baptism by immersion and tarried for the promise of the Father. Six months later—last July—I received the Baptism with the Holy Spirit.—Wilimena H. E. Emerson, Battle Creek, Mich.

"What I spent I had—what I kept I lost—what I gave I have."



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.

## S.O.S.

### SHORTAGE IN MISSIONARY FUNDS

We regret to report that our missionary funds took an unusual drop during this last month, so that in making up our missionaries' allowances we found that we were something over \$3,000.00 short of the amount required. One may well imagine that it has made our hearts ache to have to reduce the allowances to such an extent, and as we send the letters to the mail there is a big question in our minds: "How will the missionaries make ends meet with so small an offering?"

Will you not stand with us in prayer that God may stir the hearts of those who are able to give, that we may make up this shortage?

We feel sure that it is only necessary to let our Pentecostal fellowship know of the need to meet a quick response.

Missionary Secretary.

### NOW WORKING IN TRINIDAD

#### Where to Send Your Papers

A letter from Sisters Ruth Pemberton and Clara Siemens tells us they are no longer in Woodbrook but are now at Diego-Martin, Trinidad, British West Indies, to which address all mail should be sent. They desire to thank all those who have been kindly sending them papers and literature and they will appreciate having other literature sent to them. They write, "We need all the literature we can get to distribute among these darkened souls. Diego-Martin is a Roman Catholic village. We have given out many gospels and papers from time to time; and many, especially the men, are beginning to see light, and thank God some are walking in it. About two weeks ago six converts from Diego-Martin followed the Lord in the waters of baptism. Some have been enduring much persecution but they are going through with God.

"Last week we went to a village some miles away to have an open-air meeting. To our knowledge it is the first one ever held there, and the people were so eager. Half of the village crowd raised their hands for prayer at the close of the meeting, and a number were heard to say aloud, 'We all need prayer. Pray for all of us.' They begged us to come back, and by God's grace we intend to go back next week.

"One young Indian girl from the village of Piarco was baptized two weeks ago. She has been having Sunday school among children of Hindu and Mohammedan parents as they gathered in our little mud wall chapel."



### SYRIAN ORPHANS

These little orphans are being cared for and taught the Word of God in the Orphanage at Shweifat, Lebanon, Syria, which is directed by Yumna G. Malick.

### A NATIVE'S TRIBUTE

Samuel Jabarethnan, a native worker in India, bears testimony to the deep spiritual and missionary vision of our late Sister M. W. Chapman, who has been called to her higher reward. He says in part: "I was associated with Mrs. Chapman in the Lord's work for about eight years, acting especially as an interpreter in dialects other than the one she spoke. I found Sister Chapman to be a most devoted and spiritual missionary. She stood not just for the Pentecostal experience, but emphasized the need for a deep spiritual, sanctified life in those who have the Pentecostal experience.

#### Always Wanted Reality

"Sister Chapman was never satisfied with shallow, superficial things, either in a worker, a Christian or an assembly. She demanded reality and set the example in her own life. Her life was marked by a spirit of self-sacrifice, always doing and giving to others, trusting God to make it up in her own life when she had given her all to help some one else.

#### Much Time in Prayer

"Sister Chapman loved to spend much of her time in prayer. She never allowed the duties or responsibilities of her work to interfere with her prayer life. She labored and groaned in deep intercessory prayer for the souls of men to be saved, and as a result the Lord richly blessed her ministry. We shall miss her very much."

### TIBET REPORT

W. E. Simpson

What is the responsibility of the church to the Tibetans? The ranks of the missionaries have been depleted, several have been forced to leave because of the general conditions in China and then some also have laid down their lives. Great gaps have been made in the missionary work. What a weight of care rests upon those that remain. In all of Northeast Tibet there remains at present only one man laboring for the Master. One man that is true, but God is here too and He is just as unwilling that any should perish as He was in the days of the apostles. These gaps should be filled. There is such need of workers here.

Rongwo Raja is still unoccupied and all the immense region at the West of us has never so much as heard that there was a Saviour who died for sinners. Jesus said we should be "witnesses unto the uttermost parts of the earth," and it seems as though Tibet is that "uttermost part." This part of Tibet is truly open to the gospel. I have journeyed far into the interior and have found the doors wide open, all the ancient prejudice against foreigners and the gospel having been broken down. Tibet is willing to receive—are we willing to give?

Those who make God their ally need fear no harm, for He is mightier than all their enemies.

**CHINA'S DAY**

Harold H. Moss

There is a maxim that reads, "Darkest hours always come just before the dawn."

This is indeed a dark period for China. Clouds of dissension, strife, fear and misunderstanding have gathered thick over that land. Everything is in turmoil and confusion. A mighty struggle is on. The grim masters of war, hatred, greed, and avarice have been unleashed. Guilty and innocent alike are paying a toll of deprivation, suffering and death.

The picture at present looks dark and the outcomes seems all too uncertain. China with all her ancient traditions and customs is in the sieve of destiny, and a crumbling, disintegrating process is on. Yet this very convulsion may be the law of fertility operating to dissolve the old and bring forth an entirely new vision, life, and expression to the populace.

We are reminded of Paul's words when God had opened up to him a new field of service: "A great door and effectual is opened unto me, and there are many adversaries." May we not without sacrilege apply that expression to China to-day?

This is unquestionably China's day. Through the darkness rays of hope and possibility are shining. But there are many adversaries;

**Adversaries** who would destroy all system of national and political economy, political amity toward other nations;

**Adversaries** who would tear asunder all the fundamental principles of harmonious, social relationship, destroy the home and the community, and then fail to bind up the gaping wounds;

**Adversaries** who would abandon all thought of God and religion of every sort and give themselves over to enshrine and worship the sensual nature of man. We dread the thought of the inevitable result of this, for it means the lowering of man to little better than the plane of beasts; his finer instincts destroyed and wickedness enthroned. Last, and in a considerable measure not least;

**Adversaries** in the form of schools of higher criticism which in the name of Christianity have planted the seeds of skepticism and unbelief in the very thing their name and nature proposes to teach. Educational and religious mass movements devoid of the very essence of the life and dynamic force of true Christianity in the glorious person of Jesus Christ as the Son of God and Saviour of mankind, have reacted as a boomerang from the very sources benefited, and have come back home to these blinded leaders and both alike are "falling into the ditch."

It is not education that China needs in this hour of crisis, valuable and helpful as it may be. China needs a mighty spiritual awakening. She needs to know that either the man or the nation that puts his "Trust in God" shall not be made ashamed, but will be established upon a sure foundation, against which all of the sinister forces of evil from any source can never prevail.

China needs our help and not our criticism. I am a preacher, not a statesman. I leave it to the statesmen to de-

cide upon the best way to help China solve her political difficulties. The church of Jesus Christ has before it a great responsibility in the matter. It can help China if it will.

But the church must help China in a new way. China already has philosophy and ethics equal, if not in some respects superior, to that the Western world has to offer. We have looked upon China as having little or no inherent ability to think for herself. We have sought to force upon her a spiritual vision by Western methods. We have failed to realize that the Oriental mind is molded to run in entirely different channels from ours, and therefore cannot react toward our ideals as do those of our own kind. When we come to realize that China's awakening must come from within and that there is a stirring of latent forces that even now are groping for light and spiritual life, we will set out to work along entirely different lines. China must be left to "work out her own salvation." Our responsibility is to set before her, by practical demonstration and patient teaching, the principle of spiritual life. But we must leave it to China herself to discover the best way to apply it.

Jesus followed this principle. He did more for the world in three short years than the church has done for China in centuries. The Jews had law and organization but remained a self-centered entity, and the revelations they possessed passed very little further than their own borders through 4,000 years. Jesus came to earth, lived His gospel before men, demonstrated as well as taught the superior value of "His way." He organized no churches, evolved no complex methods, but men looked upon Him and said, "Behold the Lamb of God which taketh away the sins of the world." Straightway they were constrained to follow Him and to embrace His teachings. He left them in an unorganized, almost demoralized, condition, confused and perplexed, but they had caught the vision of a better way—a better truth—a better life, and yielded themselves to the moulding, quickening influence of the Holy Spirit, and in twenty centuries His life and teachings have built up in this world the greatest of all organisms—the church of Jesus Christ.

And yet, with all of this evidence at hand, we have failed to catch its significance and pursue the simple but effective methods of Jesus Christ. We have supplanted them with our own ideas and have tried to move mountains with a teaspoon and made just about as much headway as would be expected of one so equipped.

China is fertile now for the planting of a spiritual vision. This is her day of grace and ours. Will the blood of thousands of innocents drenching the soil of China to-day go unrequited? Will this cataclysm yield no peaceful fruits? Will the church of Jesus Christ fail to grasp this opportunity to help China to find a spiritual vision? God forbid! Let us depart as rapidly as possible from our past and present impractical methods and follow the example of Jesus in preaching the gospel, living the life, and displaying

the power of salvation. Holy Ghost revival fire manifest in and through such missionaries will start a spiritual movement that nothing can possibly quench. And should ever the door of China be closed to missionary effort the loss of the foreign missionary will not spell catastrophe or serious loss to Christianity in China. But the native Christians would be something like the early disciples. Drawn together by a kindred desire for God's best, they united, after Jesus had been caught away from their midst, and prayed through in the upper room until they became saturated with God and gripped by a mighty spiritual vision. So the natives left to themselves under similar circumstances will, if filled not merely with education, science, or the ways of civilization, but with spiritual life from God, rise to the emergency, and carry on triumphantly through the grace of the Lord Jesus Christ.

**SHWEIFAT, LEBANON, SYRIA**

Yumna G. Malick

The Lord gave me a fruitful ministry on one of my recent missionary tours. I stopped at the city of Aleppo. I found, to my surprise, that it was a city of over 300,000 inhabitants. I was accompanied by one of our Christian workers. In order that we might effectively reach the people, my worker and I parted and each took a separate section of the city. We went through a number of the streets, stopped at the stores, visiting in homes and speaking to people everywhere we went, giving them the gospel message. We found many hungry hearts and distributed hundreds of good tracts and Gospel portions.

The people on the whole received the Word gladly. There were just a few exceptions among the Moslem men who at first refused to accept our Gospel portions, pretending that they could not read. I began to explain the gospel and read portions to them. Most of them got so interested they reached out their hand and asked to be given the Gospel portion. There was a Jewish holiday on during the time we spent at Aleppo. We took advantage of the opportunity to mingle with the crowds, giving them likewise the gospel. We took with us a large supply of tracts and booklets and it was not long before we found ourselves surrounded by a great crowd of Jewish people, Armenians, Mohammedans and others, all asking for the leaflets.

After the supply had been exhausted, I withdrew a little distance from the crowd and stood watching them as they read with keen interest the tracts and leaflets we had given them. My heart ached for them. All that I could think of was, "Sheep without a Shepherd." How I yearned that some one might be sent among them to lead them into the fold of the great Shepherd, but we had to leave them without a shepherd and return to our mission station at Shweifat.

We praise God that we can report the Bible school at Shweifat is doing well, the students are eagerly studying and memorizing the Word of God. Pray for us.

## In the Whitened Harvest Fields

### A NEW PASTOR

Secretary J. R. Ward, Jester, Texas, writes: "We have called Sister Maude Anderson, of Corsicana to serve us as pastor. The Lord built up this work through Sister Anderson in 1921, and has blessed the people here through her ministry."

### A GRACIOUS REVIVAL

Brother John Dunn, Hoxie, Ark., writes: "Brother J. W. Thomason of Memphis, Tenn., is with us in a revival. About 20 have been saved and 5 have received the Baptism in the Holy Spirit. Any one desiring Brother Thomason's services may address him at 1238 Sardis St., Memphis, Tenn."

### PROGRESSIVE WORK

Mrs. Belle Price, church secretary, Pilot Point, Texas, writes: "We are praising the Lord for what He is doing in our midst. Brother B. B. Boland, of Dallas, Texas, took charge of the work here the latter part of Nov., 1927. Since he came the Sunday school has almost doubled in attendance. From 12 to 15 have been saved; 7 have received the Baptism with the Holy Ghost and some have been healed. The crowds are increasing. We appreciate the prayers that have been offered for this place."

### SHOWERS OF BLESSING

Pastor Theo. Johanson, Huntington Station, N. Y., writes: "God has mightily visited us with showers of blessing in our revival conducted by Brother J. Clark Soules, of Byesville, Ohio. It did our souls good to see the place filled to its capacity night after night as a result of convincing messages of divine truths from God's own holy Word. Brother Olson of Nutley, N. J., also visited us and sang the praises of God; also Brother and Sister A. N. Chase (pastor of Central Park Pentecostal Assembly), for whom we praise God. There were some remarkable cases of healing. A sister was delivered from pain in the spine of 13 years' standing."

### FIFTY SAVED

Pastor R. S. Fowler, Crane, Mo., writes: "Just closed a 5 weeks' meeting, which the Lord wonderfully blessed. Sister Neva Randals, of Monett, Mo., and the writer did the preaching. Fifty were saved and 33 baptized with the Holy Ghost. Four members of the Baptist Church were of the number saved and three of them were filled with the Holy Ghost. One night two twelve-year-old boys who had been saved went out of the church and came running back saying they saw a large ball of fire fall on the house. That night 16 were in the altar; some were saved and some filled with the Holy Ghost. The power fell in a marvelous way."

### OKLAHOMA MEETING

Pastor John E. Hooper, McCurtain, Okla., writes: "We have just closed a 3 weeks' meeting here, Brother Eddie Williamson, of Greenwood, Ark., doing the preaching. Though the bad weather hindered, the Lord gave us about 10 souls."

### SIXTY-ONE SAVED

Pastor Ben King, Tulsa, Okla., writes: "Having resigned as pastor of the West End Assembly of God, I accepted the pastorate of the North Wheeling Assembly. We secured the services of the Thompson evangelistic party for a revival, during which 61 souls were saved, 15 received the Baptism in the Holy Spirit, and the church was built up in the faith. Any of the brethren passing this way will always find a hearty welcome."

### CHILDREN'S REVIVAL

Brother Albert W. Lawrence, McCracken, Kansas, writes: "Feb. 19, the Lord led us to begin a revival with Brother B. H. Armes, secretary Kansas District Council, as evangelist. After 4 days' labor a 15-year-old girl was saved. On the 26th fire from above broke out among the smaller children; 4 little girls have been saved besides 3 or 4 older folks. About 15 are seeking the Baptism in the Spirit."

### LIKE JONAH'S GOURD

Pastor Ida Coates, Sharon, Okla., writes: "The Lord has been pouring out a real revival in our midst. Brother J. M. Kerr has been with us 3 weeks. The Lord graciously anointed him in preaching. Many were convicted of their need of the Holy Spirit. The town was stirred and some came from a distance. Twenty-five were saved and reclaimed and 8 received the Holy Ghost. One young man accepted Pentecostal light and brought four other families with him. Our little assembly, only 6 months old, is growing by leaps and bounds. How we praise God for His blessings!"

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of February, 1928:

Bacchus, Melchizedek Z., Flint, Mich.  
Cossey, Harry J., Orlando, Fla.  
Downing, Bessie A., Mulberry, Fla.  
Franks, Mrs. Mary F., Inglewood, Calif.  
Gressett, James K., DeLeon, Texas.  
Hudson, Thomas H., Los Angeles, Calif.  
Mueller, Mrs. Jennie K., Detroit, Mich.  
Perry, Mrs. Edna Mae, Miami, Fla.  
Robinson, Walter P., Wichita Falls, Tex.

The following name was removed from our ministerial list in the month of February, 1928:

Lewis, David D. (withdrew), Massillon, O.

### NEW TEXAS CHURCH

Pastor E. R. Winter, Draw, Texas, writes: "Our new church was set in order Jan. 29, 1928, by Brother A. W. Harris. The Lord is working in a wonderful way. We took the work here in December. Fourteen have received the Holy Ghost, a few have been saved and many healed. A young lady suffering from cancer on her arm was anointed and prayed for and the cancer is gone. We praise the Lord for it all. Our church is located 16 miles southeast of Tahoka, Tex. Any minister in good standing with the Council passing this way will receive a hearty welcome."

### NORTH DAKOTA NEWS

Pastor Herman G. Johnson writes: "The Assembly of God in Minot, N. Dak., is still on the firing line. It moved the first of the year into what used to be the Christian Church, on the corner of First Avenue and Sixth Street Southeast. Since moving, the blessing of God has rested on the services in the new location. We have just closed a revival meeting with Brother Rangnor Peterson, in which a few souls sought salvation, and the saints were received and greatly encouraged to press on. Brother Peterson has now started a campaign in Antler, N. D., where Sister Mabel Stake is pastor.

"We are looking forward to another campaign here beginning about March 11, when Brother and Sister Forsgren from Wilton well be with us."

### MISSIONARY CONVENTION IN TORONTO

Pastor Willard C. Peirce, writes from Toronto, Can.: "We have just closed our Fourth Missionary Convention. On account of moving into our new building last fall, we were not able to hold it at the regular time, October, and so were feeling the need of the convention. We had with us the 'Seven Morrisons,' Brothers Clifford, Vernon, and Elmer Morrison, and their wives, and Miss Luella Morrison, their cousin. Also had Brother and Sister Geo. Slager, Miss Florence Stock, and Miss Builder. The convention was all too short, and after the four days were over, we wished we had had it a week. The pledge and cash offering was about \$3,500, about the same as our last convention, but we have been heavily taxed with the purchase and repair of this property, so that we are glad that we have not gone behind, but held our own. By another year we will increase our giving much, I am sure.

"Brother Harvey McAlister's campaign closed with a great shower of blessing. Thirty received the Baptism during the last week, about 60 during the entire campaign of four weeks. Over 600 were prayed for for healing, and many definite and instantaneous healings occurred from arthritis, neuritis, fibroid tumor, deafness, partial blindness and many other very serious complaints. One child that had never walked, now four years old, was enabled to walk in a few days, and before the close of the campaign walked clear across a room. Many were converted but no accurate count was kept."



Student Body and Faculty, Texico Bible School, Dallas, Texas

**TEXICO BIBLE SCHOOL**

The above is a picture of the student body and faculty of the Texico Bible School, 111 N. Crawford St., Dallas, Tex., with Brother Cadwalder, Brother and Sister Bowley and Brethren Ward and Dunn. Since the above picture was taken 3 more students have enrolled making a total of 42 people in the school; 35 are in the building; 7 on the outside. Of the number in school only 36 are students. There are 2 teachers and their wives, and the cook's wife and daughter.

The students have come from 8 different states and Canada. From the present outlook we will have to provide for 74 or 100 students next year, by securing a larger building and enlarging the faculty. We have already refused a number because of our lack of space.—Finis J. Dake.

**NEW BUILDING DEDICATED**

Pastor Oscar Davidson, Humboldt, Kans., writes: "We are still moving on for God. Three years ago Dec. 27, I arrived in Humboldt, finding a few saints, but the little church had been divided. Though Satan had been trying to destroy the work, he didn't succeed. Praise the Lord! We called the saints together for service and began to pray, and God laid it upon our hearts to begin a revival. In a few nights the tabernacle, which seated about 400, was filled. God began to bless; souls were saved, healed and filled with the Holy Spirit. The meeting continued six weeks, then I was asked to take the pastorate. God continued to bless. The churches announced a union revival. As the pastors were to do the preaching we decided to enter the campaign for souls. God wonderfully blessed, and prejudice was melted as we preached the Pentecostal message. At the close of the meeting we saw the need of a new church. We bought a lot right on one of the main streets near the square, raised four or five hundred dollars and began to build. Most of the business men of the city donated to this worthy cause. The church was built of cement blocks 36x66; it will accommodate more than 400. The building was dedicated the

second Sunday in October, 1927. District Superintendent Fred Vogler preached the dedicatory sermon. The Lord favored us with a revival spirit and the tide is still rising. We have just closed a revival with a goodly number saved and baptized with the Holy Spirit. Any one in fellowship with the Council passing by, is welcome."

**PROGRESSIVE WORK**

Secretary, Mrs. W. F. Fiese, Fresno, Calif., writes: "The work at the Full Gospel Tabernacle of Fresno, is progressing splendidly. Brother and Sister L. R. Keys assumed the pastorate on Jan. 1st. The blessing of the Lord has been very manifest in the services. The power of the Spirit has been felt many times by all present. Souls are getting saved in all the Sunday night meetings and also in some of the other meetings. Many members are uniting with the assembly. Forty-three names were added to the roster a week ago. The crowds have been splendid. We have been especially stressing our Wednesday night meetings, and soon expect them to be nearly as well attended as on Sunday nights, when nearly 800 people are present. We are now in the midst of a revival with Helen Campbell, 13-year-old evangelist, and God is blessing in the salvation of souls. We have recently had the privilege of having with us Dr. John Roach Straton, of New York City, who brought two very splendid messages to large congregations. God is giving us a continuous revival, for which we praise Him. A splendid orchestra has been organized. God has given us a splendid band of Christ's Ambassadors. They are on fire for God and are working for the Lord wherever an opportunity is presented. Souls are seeking and receiving the Baptism. Brethren, pray for us."

**NOTICE**

Owing to the fact that a number of inquiries have been made concerning Brother Alex Lindsay, we wish to announce that our brother is not under appointment as a General Council missionary.

**PREPARING TO OPEN A NEW FIELD**

Brother and Sister Cecil M. Jackson, who have been studying the Cantonese language during their last two years' residence in the city of Canton, South China, are now making preparation to sail for Singapore. Singapore is a fair sized city located at the extreme end of the Malay Peninsula. They will need the Cantonese language for the new field of labor. There is no Pentecostal effort at present in Singapore and much of the Malay Peninsula is still untouched by the gospel, and we believe a real field of opportunity here presents itself to our brother and sister. They will undoubtedly make their headquarters at Singapore and then proceed to work inland.

**WEDDING ANNOUNCEMENTS**

Miss Katheryn Nethery of Philadelphia, Pa., was united in marriage to George B. Waggoner of Warren, Ohio, at the Chapel, Uska Bazar, India, Nov. 24, 1927. Brother and Sister Waggoner are laboring for the Lord at the Leper Colony.

Miss Jessie L. McNary was married to Thomas J. Brook at the Home Chapel, Qurdaspur, India, January 4, 1928. Brother and Sister Brook are also making their home and field of labor at the Leper Colony, Uska Bazar. Brother Harry Waggoner is in charge of this work.

Mrs. Anna Richards and Mr. James Scoble were married at Johannesburg, South Africa, December 30th, 1927. Johannesburg is their field of labor.

We congratulate these couples and pray God's richest blessing shall rest upon them.

To look away from God and to look at circumstances is the forerunner of discouragement and despondency.

**ITINERARY.**—Pastor James M. Reb of Cliff, New Mexico, who has successfully labored for the Master in New Mexico and California, will make a long deferred visit to his home state, Michigan, starting about April 15, driving by way of North Texas, Arkansas, West Tennessee, Kentucky and Ohio. In fellowship with General Council. Any assemblies in above named sections wishing meetings may address calls in care of Box 863, Artesia, N. Mex.

## Forthcoming Meetings

**SPRINGFIELD, MO.**—Campaign from March 27 to April 6. Pastor Thos. B. Barratt of Oslo, Norway.—W. E. Moody, 1417 Kimbrough, pastor.

**BURLINGTON, WASH.**—Evangelist J. Logan Stewart will conduct a three weeks' revival campaign at Faith Tabernacle, beginning March 4th.

**BILOXI, MISS.**—Evangelist Meycr Tan Ditter and wife will conduct a revival meeting at the Lee Street Church of the Assembly of God, beginning April 15th.—Pastor W. M. Stevens, 1108 Holly St.

**SPOKANE, WASH.**—Evangelist Zelma Argue will conduct a series of revival services March 11-25. For full particulars write, Pastor J. E. Rasmussen, 808 W. Spofford Ave., Spokane, Wash.

**MILAN, MO.**—Evangelist Nellie R. Cox of Albia, Iowa, will conduct an old-time evangelistic campaign for us March 11-Apr. 1. All nearby assemblies are invited to take part.—Pastor Elmer L. Simbro.

**TEXAS AND NEW MEXICO** Sectional Conventions will be held at Abilene, Texas, March 17 and 18; Big Springs, Texas, March 20 and 21; Mountainair, N. M., March 24 and 25; Artesia, N. M., March 27 and 28.—Hugh M. Cadwalder, District Chairman.

**FRANKLIN, NEB.**—Brother Oscar Olsen, of Chicago, will be with us for a ten days' Fellowship Meeting at the Assembly of God Church, beginning March 5, 1928. All near-by assemblies are cordially invited to attend.—Pastor John S. Curtis.

**ROSEBURG, ORE.**—Christ's Ambassadors Rally will be held here, D. V., on Easter Sunday, and the Saturday preceding; Brother F. E. Crook pastor. Also, a rally of the same organization will be held at Longview, Wash., Brother J. G. Gay, pastor, July 4th.—Leif Normo, secretary.

**MOUNTAINAIR, N. MEX.**—A revival meeting will begin here March 11, Brother A. C. Bates of Portales, N. M., in charge. On the 24th and 25th a district convention will close the meeting unless the Lord directs it to go on. For further information write, J. A. Perkins, pastor, Box 223, Mountainair, N. M.

**SEATTLE, WASH., NEW MISSION**, 5800 Rainier Ave., corner of Mead Street. In getting transfer from city cars, ask for Rainier transfer. Get off at Orcas Street. Mission one block south. Robert Gillespie, pastor-evangelist, in charge. Home address, 2154 8th Ave., West. Phone—Garfield 8830. Council workers and evangelists welcome.

**ALTON, ILL.**—The sixth annual session of the Illinois State Council will be held at Gospel Tabernacle, 6th and Spring Sts., March 27 to 31. Free entertainment provided for ministers and delegates. It is very necessary that all ministers be present. Written recommendations required for those desiring license to preach.—C. M. O'Guin, District Superintendent.

**FOSTORIA, OHIO.**—Evangelistic campaign will start at the new church on North Lynn Street, March 18, continuing until April 8. Evangelist Loren B. Staats, of Blue Rock, Ohio, will conduct the campaign and preach the dedicatory sermon 2:30 p. m., March 25. Service every evening at 7:45. Room and board at reasonable prices. For further information write Leslie Clevenger, 163 E. 4th St., Fostoria, Ohio.

**CALIFORNIA PROPHETIC BIBLE CONFERENCES.**—Frederick W. Childs, Chart Lecturer on "Daniel & Revelation Compared," is holding meetings as follows: **Kingsburg**, Feb. 7-21; **Palo Alto**, Feb. 23-Mar. 11; **Santa Cruz**, Mar. 13-27; **Modesto**, Mar. 29-April 12; **Stockton**, Apr. 15-29; **Lodi**, May 1-13; **San Francisco**, May 15-June 3.

John H. Kennedy, Radio Gospel Singer, has charge of the music in these meetings, and renders special solo numbers. The meetings are held in the Glad Tidings Pentecostal Tabernacles, and the public is cordially invited to attend.

**PITTSBURGH, PA.**—Jack Saunders, evangelist from Canada, will conduct an old-time revival in the First Pentecostal church, Lincoln Ave. and Shetland Street, East End, March 4-25 or longer. Services every night (except Saturday) at 7:45 and Sunday afternoons at 3:15. Brother Nimrod Park is pastor of this church. This campaign will be followed by the regular annual convention during the month of April. For further information address the Secretary, Louis M. Emerick, 1539 Alabama Ave., Dormont, Pittsburgh, Pa.

**SPRINGFIELD, MO.**—A Missionary Convention will be held April 5 to 8 at the local assembly cor. Campbell and Calhoun. Missionaries from Africa, China and India are expected to be present. Students of the Central Bible Institute, together with the young people of the Assembly will take an active part in the program. Special orchestral music will be provided under the direction of Brother Harold Moss, Field Secretary. Everybody welcome. Address all communications to Pastor W. E. Moody, 1417 Kimbrough Ave., Springfield, Mo.

**READING, PA.**—A 17-day evangelistic campaign will be held April 5 to 8 at the local assembly cor. son of Quarryville, Pa., in Glad Tidings Tabernacle, 330 West Windsor St., April 12-29. Mr. Gibson, a Methodist minister, now in fellowship with the General Council, has recently received the Baptism of the Holy Ghost as they did in the upper room, and this campaign will be his initial series. A special feature of these meetings will be messages in song by Mrs. Charles W. Pfautz, our little singing evangelist.—Edwin C. Sikes, Pastor.

**BARTLESVILLE, OKLA.**—There will be a District Fellowship Meeting at the Assembly of God, 3rd street and Virginia avenue, April 10-12. We expect either General Superintendent W. T. Gaston, or Assistant Superintendent D. H. McDowell, to be with us at this time. We shall endeavor to secure the services of Brother Fred Henry, blind pianist of Tulsa, Okla. Our assembly will do its best to provide entertainment for all who come, but it would be advisable for those who can do so to come prepared to provide their own entertainment, as our assembly is not large; but come. Brother James Hutsell, our district superintendent, and a committee of the district presbyters will be on hand to issue licenses and transact other necessary business.—Pastor H. B. Laws, 1209 W. 3rd St., Bartlesville, Okla.

**BIBLE SCHOOL:** The Heptzibah Home and Bible School, Inc., aims to provide a six weeks' Summer Bible course from July 16 to August 26, 1928. The practical instruction of Pentecostal truth by the following staff of teachers insures a high Spiritual standard of pre-millennial, Latter Rain truth:

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### DISTRICT COUNCIL

The 14th Annual District Council of Southern Missouri will convene April 3-6, at Kennett, Mo. We expect all the ministers and two delegates from each assembly to attend; entertainment will be provided by the assembly. The Christ's Ambassadors will be given a portion of time for business and a program; young people of the District, especially officers should plan to be present. We are arranging to have Brother W. T. Gaston or Brother D. H. McDowell with us through this meeting. Any one desiring license or ordination must secure Application Blank and have same filled in properly and meet the Board at this time. To come to Kennett from west side of District, Springfield, etc., take Frisco to Jonesboro, Ark, take bus from Jonesboro to Kennett, or Highway No. 60 to Dexter, Mo., No. 25 to Kennett; from east side, St. Louis, etc., Frisco to Haiti change to Kennett, or Highway No. 61 to Sikeston take 60 to Dexter then 25 to Kennett. For further information write Pastor S. K. Biffle, Kennett, Mo., or myself.—A. A. Wilson, district superintendent, 21 Market St., Dexter, Mo.

### TWO THREE DAYS' MINISTERS' MEETINGS

The Eastern District Council has arranged for two meetings for ministers and Christian workers for prayer and spiritual edification. During the day, all services will be for Christian workers only opening at 9:30. The evening services will be evangelistic and open for all. All ministers will be entertained in homes as far as possible, and meals will be served on the free-will offering plan. The first meeting will be on March 27-29, at First Pentecostal Church, Pittsburgh, Pa. Ministers coming from the East save time by getting off at East Liberty. Car No. 82 can be taken there, or down town near other stations. Get off at Shetland Ave., where church is. Notify Pastor Nimrod Park, 7103 Kedron St., Pittsburgh, at least five days before the meeting, stating accommodations needed.

The second meeting will be on April 3-5, in First Pentecostal church, 23rd and Pine Sts., Wilmington, Del. This can be reached from the center of the City by Market St. cars going north to 23rd St. Stanton or Newport St. cars run to 23rd and Pine. Notify Pastor M. W. Richards, 915 West 29th St., Wilmington, Del., (Phone 7458-J) no later than five days before the meeting, stating accommodations needed. All gospel ministers invited. Chairman's address—216 Strawbridge Ave., Westmont, N. J. Committee: William A. Coxe, Nimrod Park and Walter I. Palmer, Chairman.

**OPEN FOR CALLS.**—As pastor or evangelist. John Dunn, P. O. Box 323, Hoxie, Ark.

**OPEN FOR CALLS.**—To evangelistic campaigns.—Ruth Thompson Evangelistic Party, Boswell Hotel, 1-23 S. Main, Tulsa, Okla., temporary address.

**NOTICE.**—Pastor A. J. Jenkins' address is changed to Glad Tidings Assembly, 4 Avoca St., Newburgh, N. Y.

**WANTED—A TENT.**—I want to buy a good second-hand tent, size 50 feet or larger. Any one having such a tent for sale please communicate with Pastor J. Monroe Graham, P. O. Box 124, Columbus, Ga.

**NOTICE.**—I have a large number of choice Pentecostal papers, back numbers, which I will send postpaid to assemblies in Kansas, or nearby assemblies in Nebraska, if those in charge will let me know if they will be appreciated.—Sister J. C. Miller, Almena, Kans.

**FOR SALE.**—So that we may have money and be footloose to go where the Lord leads in His service we will sell very reasonable, our 2 story 10 room house, in Warrensburg, N. Y., on main highway from New York City to Montreal, Can., 70 miles from Albany, all in good condition. Garage for one car and small store on same lot, bath room, electric lights, good cellar; 5 miles from Lake George, one of the greatest summer resorts in the world. Write Robt. W. Farmer, 215 Warrensburg, N. Y.

### FOREIGN MISSIONS CONTRIBUTIONS

Feb. 24-29th, inclusive

All personal offerings amount to \$935.31.

2.00	Bay St Assembly of God Tampa Fla
2.50	Assembly of God Church & S S Illmo Mo
2.55	Attica Pent'l S S Attica Kans
3.00	Christ's Ambassadors Russellville Ark
3.00	Junior Boys' Class Goose Creek Texas
3.06	Sachse S S Sachse Texas
3.00	Assembly Philadelphia Mo
3.50	Desert Rose Assembly Woodrow Colo
3.85	Barton Chapel S S Murchison Texas
4.51	Christ's Ambassadors & Assembly W Laurel Miss
5.00	Highway Mission Tab Philadelphia Pa
5.00	Pent'l Assembly of God Orlando Fla
5.00	Christ's Ambassadors Crichton Ala
5.00	Full Gospel Rescue Mission Philadelphia Pa
5.00	A Group of Workers San Diego Calif
6.00	Full Gospel Assembly Monrovia Calif
6.60	Kent S S Turkey Texas
6.74	Assembly of God S S Paris Ark
8.14	Bible Assembly Home Gardens Calif
8.71	Assembly of God S S Madison Ill
10.00	Bethel Chapel S S Glendale Calif
10.00	San Diego Full Gospel Tab San Diego Calif
11.50	Pent'l Assembly Creal Springs Ill
12.00	The Pent'l Assembly Union Ind
13.00	Full Gospel Assembly Livingston Calif
14.61	Bethel Full Gospel Church Stockton Calif
15.00	Ladies of Bethany Pent'l Assembly Hartford Conn
15.00	Assembly of God Cambridge Ohio
15.00	Bethel Temple Chicago Ill
15.00	Kansas District Council
16.56	Assembly of God Des Arc Mo
17.40	United Pent'l Church Bridgeport Conn
20.00	Christ's Ambassadors Sunnyside Gospel Church
20.35	Pent'l Prayer Band Assembly of God Allentown Pa
22.00	Assembly of God St Louis Mo
22.15	Full Gospel Mission Macksburg Ia
23.00	Mehida Pent'l Assembly Canaan N H
24.01	Gospel Tab Spring St Alton Ill
25.00	Pent'l Assembly of God Jamestown N Y
25.00	Assembly of God & S S Alexandria Minn
25.00	Pent'l Assembly Witherbee N Y
25.00	Grand River Ave Mission Detroit Mich
26.50	Pent'l Mission Bellingham Wash
30.00	Ceres Assembly Modesto Calif
30.00	Full Gospel Tabernacle Auburn Calif
32.93	Full Gospel Tab 5th & Peoria Sts Tulsa Okla
40.00	Christ's Ambassadors 5th & Peoria Sts Tulsa Okla
40.00	Four Fold Gospel S S Taft Calif
50.00	Pent'l Mission Turlock Calif
50.00	Olympia Gospel Chapel Olympia Wash
50.00	Pent'l Mission Philadelphia Pa
52.42	Full Gospel Assembly Santa Ana Calif
101.60	1st Pent'l Church Warren Ohio
110.00	Church of Philadelphia Los Angeles Calif
120.00	First Pent'l Mission New Castle Pa
321.02	The Potomac District Council
329.05	Bethel Tab Assembly of God German Branch Milwaukee Wis
605.49	The Pent'l Church of Cleveland Ohio

Total amount reported minus \$243.45 amount given direct and designated for expenses \$ 3,168.95  
Amount previously reported ..... 13,462.97

Total amount for February .....\$16,631.92

### HOME MISSIONS CONTRIBUTIONS

Feb. 24-29th, inclusive

1.50	Assembly of God Church & S S Illmo Mo;
6.00	M E W Mystic Conn; 10.00 I M Gardner Colo;
Total amount reported .....\$17.50	
Amount previously reported ..... 52.45	
Total amount for February .....\$69.95	

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12 Of Dan; Ā-hī-ē'-zēr the son of Ām-mī-shād'-dāi.

13 Of Asher; Pā'-gī-ēl the son of

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