

12-1931

## Word & Work, vol. 53, no. 12 (December 1931)

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VOL. LIII. NO. 12.

FRAMINGHAM, MASS., DECEMBER, 1931. \$1.00 a year, 10 cents a copy.

## That Wonderful Name!

By S. Raymond Fostekew, Pastor Bethel Temple, Chicago, Ill.

(A Christmas Message)

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

This Scripture is a prophecy of the coming of the Lord Jesus Christ, and was given at a time when Israel was going through a dark place and did not know which way to turn. In the first two verses of this chapter we read, "the yoke of his burden" is upon her. Isaiah takes this picture of the darkness that the Israelites were in as the reason of the burden which had settled down upon them, and then gives this promise: "The people that sit in darkness hath seen a great light. For unto us a child is born." He tells of the coming of Jesus who will change the order of government and lead out of darkness into light. Jesus is coming to do this very thing. In the midst of the darkness Isaiah said, Christ is coming. And I say in the midst of the darkness which is settling upon the earth, that the message is the same—Jesus is coming to bring a glorious day.

Jesus did come to bring light unto the Israelites, but they rejected the light and he turned to the Gentiles. The fact remains: Jesus is coming again to bring a glorious day, and "to them that walk in darkness hath a light shined." So we find in this Scripture some marvelous truths. In Isaiah 9:6, 7, he gave Christ's name.

It is interesting to look into the Word and note the names of Jesus—

to see what God called Jesus. Recently I picked up a little tract wherein was stated one of the greatest names of Jesus: "Jesus the same yesterday and today and forever." He ever was; He ever is, and ever will be King of Glory and the Saviour of mankind.

Here Isaiah gives the name of Jesus

### THE MANGER

*I've built a little manger  
Within my heart tonight,  
To welcome in the Stranger,  
The Lord of Love and Right.  
I've built a manger lowly  
Where He may come and rest,  
And here the infant holy  
Shall be my welcome Guest.*

*For many a door has turned Him  
Into the evening gloom,  
And many a voice has spurned Him,  
Saying, "No room. No room."  
I've made a little manger  
Because I have no more.  
Come in, thou blessed Stranger,  
Possess it evermore.*

and says: "Unto us a child is born." We know this Scripture; we have read it and quoted it time and time again, but do we realize the full meaning of this name? I fear we do not. Therefore let us examine these names that God has given unto Jesus in the 6th and 7th verses of the 9th chapter of Isaiah.

First: "Unto us a child is born."

Therefore, Jesus was called "The Child." The annunciation by the angel to Mary was of the "Child." The angels sang to the shepherds on that great day, "This shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12), the babe yes "The Child." The highest hope of the women of Israel was that they should be the mother of this Messiah—this CHILD which was promised unto them. "Unto us a child is born."

I do not know whether you have ever thought why Jesus was born a child. We read in the New Testament that sin came upon all men through the first Adam: while through the second Adam all are made alive. Jesus was the second Adam and life came through the resurrection of Jesus. Adam the first came into this world a full grown man. He had all of his faculties. He was also in the likeness of God. But through disobedience he dragged the whole race down into the mire, and through sin he brought the human race down with himself. And now sin rests upon all mankind.

Now Jesus did not come as a full grown man, but as a little infant wrapped in swaddling clothes, and lying in a manger. From the first moment of infancy, Jesus began to take every step of the way from the cradle to the grave. He knew the testings of mankind. No man could say "Of course there was no sin in Him, for He was a full grown man when He was born." No, He

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BERT EDW. WILLIAMS, EDITOR

CONTRIBUTING EDITORS

DONALD GEE W. E. MOODY  
HARRY LONG J. N. HOOVER  
THE ARGUE FAMILY

Subscription price in U.S.A. and possessions, \$1.00 per year; Canada, \$1.25; Gt. Britain and Possessions, 6s. In bundles, 20 copies, \$1.00; 50 copies, \$2.00; 100 copies, \$3.00, postpaid.

Entered at the Framingham P. O. as second-class matter.

Accepted for mailing at special rates of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Nov. 5, 1920.

Published monthly by  
CHRISTIAN WORKERS UNION  
(INCORPORATED)  
7 Auburn Street,  
Framingham, Mass., U.S.A.

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#### THE SUFFERING ONE

O CHRIST how THOU hast suffered,

In dark Gethsemane,  
THY bloody sweat has healed me,  
Thy pangs have set me free.

O CHRIST how THOU hast suffered,

In Pilate's judgment hall,  
To bear my pains and sickness,  
And set me free from ALL.

O JESUS THOU hast suffered,  
My stripes were laid on THEE,  
THY thorny Crown and scourging,  
From sickness set me free.

Jesus was led to the judgment hall  
that I might be brought to His ban-  
queting house.

## Notes and Comments

By the Editor

### New Heaven and New Earth

At the meeting of the National Academy of Science held recently at Yale University the opinion was expressed by Prof. Oliver J. Lee, head of the Northwestern University astronomy department, that "The stars will break down, the sun will grow cold, life will disappear on the earth and our planet will grow cold as the moon. . . . Man, of course, is merely an ephemeral incident in the life of the universe. But the universe will continue indefinitely." Dr. George Van Biesbroeck, assistant director of Yerkes Observatory of the University of Chicago, said, ".....it is likely that the earth will become so cold as to be uninhabitable. But it is also very probable that the gases in space will gather into new orbs, warm orbs where life might exist."

So, it appears, that the scientists are quite in agreement with the Scriptures that there shall be a "new heaven and a new earth." And John the Revelator further declares, ".....for the first heaven and the first earth were passed away" (Rev. 21:1).

### The Jew and His Land

A new outburst of "Jacob's Trouble" seems at hand. In several countries there are positive expressions of renewed hatred for this ancient people. It is reported that in the Ukraine and in other parts of Russia whole communities have recently been destroyed, and that there is a vigorous campaign being carried on against the Jews by the means of pernicious literature. In Germany the Fascists who control a vote of more than 6,400,000 under their notorious leader, Adolph Hitler, have openly adopted an anti-Jewish policy, and have actually launched a vigorous campaign against them, charging them with the cause of Germany's most serious unemployment problem. It is stated that Germany has 500,000 Jews and that there are 3,000,000 people unemployed in the country. Many of the Jewish cemeteries throughout Germany have been destroyed because of this sentiment. The number is said to have reached 110.

Recently a demand was made in the South African Parliament by a Boer Nationalist by the name of

Roberts, that the 50,000 Jews in South Africa be expelled as the only remedy for depression in that part of the world. There are three weeklies published in Montreal, Canada, that are openly opposed to the Semitic people.

These conditions, together with the fact that the ten million Moslems that live in Palestine, and hundreds of millions who live in other parts of the world, are only waiting and hoping for the opportunity to make of the coveted land of Palastine but a national Jewish cemetery rather than a national home, looks very forbidding for the ancient people. Already it has been remarked by a resident priest in Palestine, "These poor creatures are coming to this land to be slaughtered." Surely the time of Jacob's Trouble seems not far away.

### What Twenty Million Women Want

Anna Steese Richardson, writer and lecturer, speaking to five hundred Chicago women recently on the subject, What Twenty Million Women Want, said: (according to the Chicago Daily News) "What woman wants mainly is romance, then beauty, variety, leisure, travel, culture and thrills. Romance drives them into the divorce court, and romance 20,000,000 women to the movies every week in the year, and sends them home to look with dissatisfaction upon the unromantic men they have chosen. Woman's second want is beauty. No more is it a case for woman of 'Be good and you will be happy!' Rather it is, 'Be good-looking and you will hold your husband's affections.' Women want their house work reduced to three hours a day so they can spend the rest of their time at bridge."

What a promise is this for the future generations. Yet many are telling us that this condition is in no way an evidence of moral and spiritual decadence, but merely an expression of adjustment to new conditions and environments. But what a tremendous expenditure of effort and energy is required to conform one's life to this new world. Really it is much better not to be conformed to this world, but to be "transformed by the renewing of your mind" (Romans 12:2).



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## Christian Workers Union and Bethel Home for the Aged

INCORPORATED

PUBLISHING AND PRINTING PLANT

7 AUBURN STREET

FRAMINGHAM, MASS., U. S. A.

TELEPHONE 2924

#### "Word and Work"

Published Monthly  
\$1.00 per year.

CAMP GROUNDS AND  
TABERNACLE  
Wellesley Park, Mass.

December 7, 1931.

Dear Friend:—

Christmas Greetings to You!

It is over half a century ago that our monthly magazine was started. It reached a circulation of over sixty thousand. Great was the vision of that stalwart founder of this work. Great was his zeal to spread the Gospel in foreign lands, especially by sending aid to native workers, and to send tracts and Gospel literature to the shut-ins of prisons and hospitals. The thrilling history of our work will soon appear in a catalogue giving all phases of the work, which we are sure every Spirit baptized believer will want to have, as this work holds a unique place in the history of the Pentecostal movement.

Many of our subscribers are now sending in their renewals for "Word and Work." Why not send in several subscriptions for your friends as a Christmas present to them? This would be a present that may count for eternity. Take advantage of our special offer.

Our Editor has been through two great universities, and like the Apostle Paul, it cannot be said of him, "much learning hath made thee mad"; rather his work is easily understood. It is pithy and crisp and to the point, and contains much food for the hungry soul. He leads you beside the still waters and into green pastures. You cannot afford to miss a single copy of this wonderful magazine. We need not tell you about the splendid group of contributing Editors. —of Donald Gee, who is known the world over among Pentecostal people as "The Apostle of Balance," of Watson Argue and the Argue Family, of J. N. Hoover, cousin of the President, of Harry Long and W. E. Moody. They are men with fertile minds and nobility of character, giving you each month articles that are rich, deep, true and enduring.

This magazine contains timely articles on our full Gospel testimony, Salvation, Healing, Holiness, Baptism of the Spirit, Fulfilment of prophecy, and the Soon Coming of our Lord Jesus Christ. Brother Bert Williams has added some interesting features. The "Get Acquainted Page" conducted by Watson Argue, lets you become acquainted with some of the wonderful Pentecostal Assemblies throughout our Country, in which we usually have a photograph of the church building and the leaders.

No doubt you are already familiar with Bethel Home for the Aged and approve of our efforts. It cares for and maintains a home for aged Christians, missionaries and pastors. How thankful they are for such a place. Although we look for the soon coming of Christ, yet we remember He said, "Occupy till I come." It is a Christian duty not to neglect the aged and infirm, and more especially those that have devoted the best part of their years in laboring in the Master's vineyard.

Bethel Home has gone forward in faith and with the blessing of God upon it, but as we near the close of the year, our material needs become very urgent. "Your Father knoweth that ye have need of these things" and we believe that He would have us make the need known to His stewards. The money that the inmates have turned over to the Home covers only a small part of their maintenance. Just now accordingly, there exists a real opportunity for you to share in the care of one or more of these aged Christian saints, with a gift toward the current expenses of Bethel Home.

If you, and every other recipient of this letter, will respond in proportion as you have been prospered by the Lord, we feel confident the present needs will be met. The enclosed coupon and envelope are for your convenience in responding.

Cordially yours,

The Board of Trustees.



### *Don't Forget Home Missions*

Don't forget that there are 10,000 communities in America which have no church of any kind. There are 30,000 communities which have no resident minister, and there are more than 10,000,000 children receiving no religious instruction. Sixty per cent of the population of the United States is not identified with any kind of organized religion.

Perhaps the experience of Sophie, the illiterate German woman who was called to "scrub and preach" will suggest something to some ones mind. Living in a tenement house in New York City, she entertained what she had interpreted to be a call to the Foreign Mission Field. But one day the Spirit said to her something like the following: "What is the nationality of the people living in the flat above you?" "Russian." "What is the nationality of those living below you?" "Polish." "The nationality of those living across the street?" "Chinese." "Have you spoken to any of them about becoming Christians?" "No." "Why then do you want to be a foreign missionary when you have never spoken to the foreigners all about you?"

The lesson had its effect and the sincere soul set to work to win her neighbors to the Lord. And there is very good evidence that she was the means in God's hands of leading hundred if not thousands to her Saviour. She scrubbed her way into the homes of all classes of people and preached Christ into their hearts as she worked. May her race increase.

### *A Tooth and Evolution*

Dr. Riley of Minneapolis says that a certain little woman who weighed about ninety pounds, had a bad tooth and she went to the dentist and had that tooth pulled and when the dentist pulled the tooth he looked at it and said "That is the biggest tooth I ever saw come out of a human head." He took it to the Dental Association, and none of the dentists had ever seen such a tooth. Dr. Riley said, "Give me that tooth"—he thought he would see what the evolutionists would say about it. So he had the tooth polished and otherwise treated so as to make it appear of uncertain age. He then sent it to a certain university to have the professors in evolution to examine it and express their opinions. It is reported that one professor said, "The

animal that grew that tooth has been extinct two hundred thousand years." Another said, "The animal that grew that tooth has been extinct six million years." Still another said, "No species of the animal lives now that grew that tooth."

### *A Million Dollar Tooth*

One is reminded of the "Million Dollar Tooth" that was found in Nebraska some years ago, and at a meeting of the National Academy of Science held at Washington, D. C. some time later, was declared, so it is reported, to be the "only real evidence of an intermediate step between anthropoid apes and man." But later it was admitted, though with much chagrin to some noted scientists, that the much heralded tooth had once graced the jaw of a wild hog. A fragment of a supposedly human skull declared by science to be millions of years old, is now confessed to be a part of an elephant's knee cap. Well, well—"Ever learning and never able to come to the knowledge of the truth" (2 Tim. 3: 7).

### *Suicide*

During a recent period of twenty-four hours an unusually large number of persons committed suicide. In most instances they were people of the world in the excessive sense of the word, and had intoxicants in some form close at hand, of which, as evidence showed, they had been freely imbibing. They were persons who lived amidst the so-called gaieties of life, and were supplied with money. In most instances no clues could be found for their actions.

### *Life a Drab Existence*

The question naturally arises: "Why should these persons in the bloom of health and the prime of life voluntarily bring their lives to such an abrupt and disgraceful end?" Perhaps the answer in part is that life ultimately becomes a sordid, unsatisfactory, monotonous, disappointing existence to those who have no vital faith in God, and fancy that when the thrills of the world have all been experienced, there is nothing left that is worth living for. This statement may be substantiated somewhat by the statement in the diary of the girl from high life whose dead body was recently washed up by the ocean on the New Jersey shore. Not long before her tragic death, so the date of the entry showed, she wrote that she had experienced every thrill

known to life. I suppose the poor deluded creature thought at the time of the entry that it was a great accomplishment. But she was mistaken about the completeness of her list of thrills, for some of us know that the thrill of the incoming of the divine presence of the Holy Spirit transcends all other emotions of the human soul. It is great to learn that a *round world* can never fit into a *three-cornered heart* that was constructed to accommodate the person of the Father, the Son and the Holy Ghost.

### *Cowardice*

Doubtless another reason for many suicides is cowardice. Many have not the fortitude and character and interest in the best things of life which are necessary to keep one pressing on in the battle for existence. Of this fact Sir Thomas Browne, the eminent English physician and author, once said "Suicide is not to fear death, but yet to be afraid of life. It is a brave act of valour to despise death; but when life is more terrible than death, it is then the truest valour to dare to live; and religion has taught us a noble example, for all the valiant acts of Curtius, Scervola, or Codrus, do not parallel or match that one of Job." Sometimes it requires more courage to live and face the future than it takes to murder ones self.

### *Life Appears of Little Value*

But what appears almost as an epidemic of suicide may have a much deeper meaning than any yet suggested. It is doubtless an evidence that the fear of God is leaving the hearts of the people. Men and women are not afraid to meet God even with their own blood on their hands. And the present wave of crime, so often resulting in murder, followed by suicide, is an evidence of this same moral audacity. During a period of the French Revolution when the Bible was suppressed and God openly denied, from September, 1792, to December, 1795, 1,022,351 persons were beheaded, shot, drowned, outraged and shamefully put to death. And for several decades following this denial of God and His Book, suicide in the city of Paris exceeded that of any other city of the world. It appears that life is scarcely of more value than a straw or a feather where the heart is void of the sense of God with His loving kindness and His stern judgments.



## Perfect Peace

By W. E. Moody

*Isa. 26:3. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.*

These are days in which the "man of the world" is looking for a thrill. And these thrills have oftentimes resulted in death and tragedy. Of late I have been deeply conscious of a thrill in my soul which is of a real and heavenly origin—a thrill that has come direct from God.

It began a few mornings ago when just as I opened my eyes from slumber the Lord whispered to me the words which thrilled and which still continues to thrill my inner being. The words were, "Perfect Peace." And these were followed by the whole passage in *Isa. 26:3*. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

As I meditated on these wonderful words other like Scriptures were borne in upon my mind, as for example the words of Jesus in *John 14:27*. "Peace I leave with you, my peace I give unto you." What a legacy Jesus left to His disciples and to us! "My peace I give unto you."

And then He added, "Let not your heart be troubled neither let it be afraid." How can we be troubled and afraid when we have Christ's own peace—a peace that is perfect, never ruffled or disturbed.

And then I thought of *Phil. 4:6*, *R. V.* "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. "Here is a peace that is care-free, and passes the understanding of mortal mind for it is the peace of God, a peace that is perfect, and moreover it guards our hearts and thoughts in Christ Jesus."

Or as *Weymouth* puts it. "The peace of God will be a garrison to guard your hearts and minds in union with Christ Jesus." Such a peace is your heritage and mine—a peace that is perfect because it is the peace of God.

Ten times in Paul's Epistles we find the salutation, "Grace be unto you and peace from God," and three times we find "grace, mercy and peace from God," here adding the word

mercy to make a complete sandwich. (See *1 Tim. 1:2*; *2 Tim. 1:2*; *Titus 1:4, 7*.) Those to whom Paul addressed this salutation were justified believers and hence had peace with God (*Rom. 5:1*), but he wanted them to have the peace of God which of course comes from God. The other Apostles have also similar salutations as in *1 Peter 1:2*; *2 Peter 1:2*; *2 John 3*; *Rev. 1:4*.

That this breath of "peace from God" should occur just fourteen times in the Epistles is in itself quite significant; seeing it is the number of spiritual perfection and completeness, emphasizing the fact that a double portion of peace is our heritage—not only "peace with God" but also the peace of God.

Such is the peace of God and on certain conditions it can be ours. But let us turn back to *Isa. 26:3*. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." A more literal reading would be: "Thou wilt keep him in 'peace, peace' (double peace) whose mind is stayed on thee: because he taketh refuge in thee." The marginal reading of the American Standard Version reads: "A steadfast mind thou keepest in perfect peace because it trusteth in thee." It seems to me however that there is such a fascination about the well-known words of the Authorized Version that we would fain cling to its rendering.

"Thou." Who? The Great and Mighty God who is at the same time our loving heavenly Father. "Wilt." We can sense no tinge of uncertainty in these words, "Thou wilt." His word is forever settled in heaven (*Psa. 119:89*). He will assuredly do what He has said.

"Thou wilt keep" — literally guard the heart and maintain it in peace. This is a very similar expression to one used by Paul in *Phil. 4:7*, *R. V.* "guard your hearts and thoughts in Christ Jesus." He will keep guard—maintain our hearts in perfect peace.

"Thou wilt keep him." Who? The one whose mind is stayed on thee. The word stayed means to prop, to lean upon, to lay hold. Here it means to set our minds on God, to stay upon or lean upon God.

This attitude of mind and heart is emphasized in many Scriptures, both

in the Old and New Testament. Take for example those familiar words in *Col. 3:2*. "Set your mind (*R. V.*) on things above." The old mystic writers used to put much emphasis on (re-collection); that is to say, if your mind wanders from God, bring it back to God by a definite act of the will. If it wanders again bring it back again, and every time it wanders repeat the process. By and by your mind will habitually be turned toward God and be stayed on him. "This is not easy in these days of hurry and bustle but it can be done, for "God's commands are enablers."

Then in *Phil. 3:19*, Paul writes of some "who mind earthly things." That is to say, their minds were fixed on earthly things. God wants us to fix our minds on heavenly things.

In *Isa. 50:7* we read "Therefore have I set my face like a flint." This was a prophecy of Jesus, and we find its fulfillment in *Luke 9:51* where we read, "And it came to pass when the time was come that he should be received up he steadfastly set his face to go to Jerusalem." In other words, he set His face towards the Cross. Have we taken the death-route with Jesus and are we following in His train?

Then in *Isa. 50:10*, we have a remarkable and comforting statement. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God." Here we have the case of one who is walking in providential, circumstantial darkness. He is directed to trust in the name of the Lord and stay or lean hard, upon his God. And how can we stay upon God if we allow our minds to wander here, there and everywhere? We must learn to gird up the loins of our minds, (*1 Peter 1:13*) and stay then upon God. We are commanded to love the Lord our God with all our mind, as well as with heart, soul and strength.

We are told by the Apostle Paul in *Rom. 8:6* that "To be carnally minded is death: but to be spiritually minded is life and peace." "Thou wilt keep him in perfect peace whose mind is stayed on thee." Perfect peace—not perfect ecstasy or rapture. Such an experience would not be healthful to our spiritual life. But perfect peace, perfect rest, perfect spirits may be at perfect rest. And



tranquillity—such is our inheritance in Christ Jesus.

Scientists tell us that right in the center of a cyclone there is a perfect calm. We are also told that when a fierce storm is raging on the mighty deep, when the waves are tossing mountain high, that if we could but look down into the depths of the tempest-tossed ocean we would find a perfect calm.

So, when the waves of temptation, and the stormy seas of trouble and distress are raging around us, we may, in Christ find a perfect calm, and our spirits may be at perfect rest. And yet in the face of this full provision how often God has to upbraid us for our unbelief and say, "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

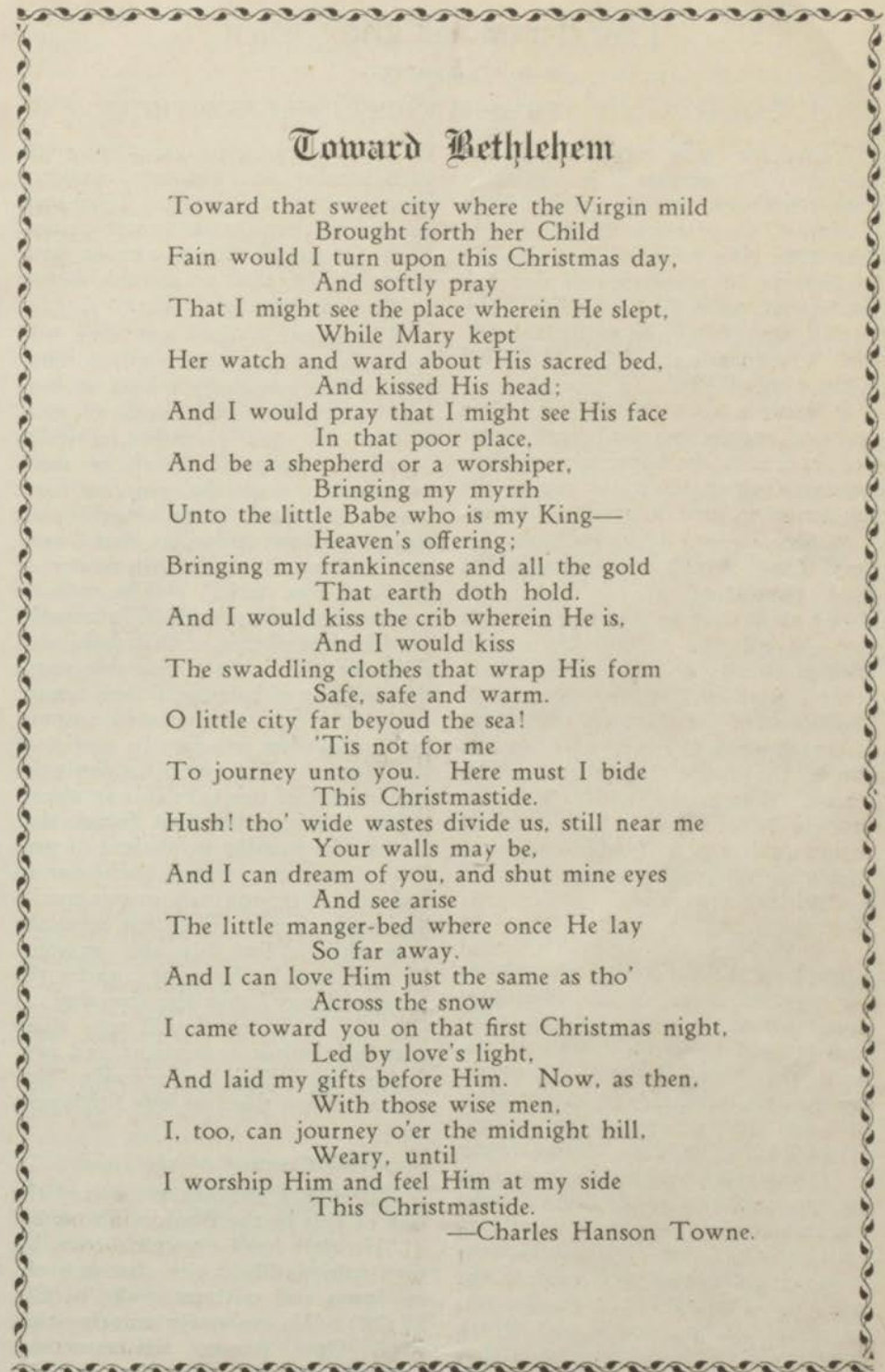
But the text goes on to say, "Because he trusteth in thee." "Because." There is a human reason or cause for every divine act of pleasure or displeasure.

In Daniel 6:23 we are told regarding Daniel that while in the den of lions "no manner of hurt was found upon him, because he believed in his God." Daniel's faith was the cause and reason of a divine act of pleasure.

In Luke 1:20, regarding Zacharias, the father of John the Baptist, Gabriel said, "And behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

Here Zacharias' unbelief brought forth an act of divine displeasure. In the text, perfect peace is promised to the man whose mind is stayed on God, and because he trusts in Him.

What is it to trust? "Trust" is the characteristic Old Testament word for the New Testament words, "faith," "believe." It occurs 152 times in the Old Testament and is the rendering of Hebrew words signifying, to take refuge, to lean on, to roll on, to stay upon." In this text the word means "to take refuge"—"because he taketh refuge in thee." In other words he makes God his habitation, or the place in which he hides away. What a marvellous thought that we can even make God our habitation—that we can dwell in God, and hide away in him.



## Toward Bethlehem

Toward that sweet city where the Virgin mild  
Brought forth her Child  
Fain would I turn upon this Christmas day,  
And softly pray  
That I might see the place wherein He slept,  
While Mary kept  
Her watch and ward about His sacred bed,  
And kissed His head;  
And I would pray that I might see His face  
In that poor place,  
And be a shepherd or a worshiper,  
Bringing my myrrh  
Unto the little Babe who is my King—  
Heaven's offering;  
Bringing my frankincense and all the gold  
That earth doth hold.  
And I would kiss the crib wherein He is,  
And I would kiss  
The swaddling clothes that wrap His form  
Safe, safe and warm.  
O little city far beyond the sea!  
'Tis not for me  
To journey unto you. Here must I bide  
This Christmastide.  
Hush! tho' wide wastes divide us, still near me  
Your walls may be,  
And I can dream of you, and shut mine eyes  
And see arise  
The little manger-bed where once He lay  
So far away.  
And I can love Him just the same as tho'  
Across the snow  
I came toward you on that first Christmas night,  
Led by love's light,  
And laid my gifts before Him. Now, as then,  
With those wise men,  
I, too, can journey o'er the midnight hill,  
Weary, until  
I worship Him and feel Him at my side  
This Christmastide.  
—Charles Hanson Towne.

How can our peace be other than perfect in such a place of calmness and security! And it is to such a believer that God says, (Psa. 1:9-12). "Because thou hast made the Lord which is my refuge even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Why? "For (because) he shall give his angels charge over thee, to keep

thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone."

Oh that this perfect peace—the peace of God—may be ours, that we may truly know the reality and sweetness of our text. "Thou wilt—without fail—keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

(Continued on Page 7)



# The Fruit of the Spirit

By Donald Gee

## Chapter X "TEMPERANCE" (SELF-CONTROL).

There are still many people to whom "Temperance" is specially connected with strong drink; but it is almost unnecessary to point out that true Temperance has a wide application to every one of our appetites, not only all the bodily ones, but all the mental and spiritual ones, too. "Temperate in ALL THINGS" is the aim of Paul, (1 Cor. 9:25). It is possible to be abstemious to the point of "neglecting the body" (Col. 2:23), and yet be hopelessly immoderate in temper, or in the use of the tongue, or in love of praise or power.

Samson was a Nazarite from his birth (Jud. 16:17), which signified total abstinence from wine and strong drink; yet he is one of the saddest examples on record of a man with practically no self-control where other passions were concerned. "Self-control" is the finest definition of true Scriptural temperance, and is, indeed, the actual translation used in several places in the Revised Version, as Acts 24:25; 2 Pet. 1:5; etc. It is this quality of character known as "Self-control" which is the Fruit of the Spirit.

### Self-Control of the flesh

Lack of self-control of the physical appetites is one of the most prevalent forms of weakness and sin. Paul winged an arrow straight to the mark, that terrified Felix, when "he reasoned of righteousness, self-control, and the judgment to come" (Acts 24:25, R. V.). Some forms of intemperance with the body are not outward and public, like drunkenness, but they are equally deadly to both body and soul. "Abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11). Paul's tremendously strong words are worth quoting in full:—"Every man that striveth for the mastery is temperate in all things. Now they do it for a corruptible crown; but we an incorruptible. I therefore keep under (buffet) my body, and bring it into subjection" (1 Cor. 9:25-27). Moffat's translation puts fresh force into some of his words:—"Every athlete practices self-restraint all round. I maul and master my body." The language used implies constant vigilance, if not constant struggle. The stakes are so high that

the soul cannot afford anything less than keeping an absolute mastery over all physical desires. They may serve, but they must never reign. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

The question does not even end with things commonly called "sinful," which popularly means an outrage on propriety or a breach of moral law. It equally applies to things "lawful," things in which no disobedience to a specific commandment occurs. Indeed, says Paul, "all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). The man or woman who simply MUST have the gratification of this or that fleshly indulgence, and is miserable and thrown out of balance if they cannot enjoy it, is by just that same amount of bondage less free for the service of the Master. We too often limit the application of this principle to champagne or cigarettes; but forget that we can be equally in chains to our cup of tea, our extra half-hour in bed, our afternoon nap, or our special whims in food. Excellent servants, these things; but miserable masters. "I will not be brought under the power of any" says the free soul. A Christly Self-control will use them gratefully when convenient and profitable; but will just as serenely "carry on" when they are not forthcoming.

### Self-Control of the spirit

There is a striking picture of the lack of this in the Book of Proverbs:—"He that hath no rule over his own spirit is like a city that is broken down and without walls." (Ch. 25:28). We can easily imagine that city! Once strong, self-respecting, able to resist all marauders and defend the fruitful gardens all around; now despicable and dejected, no power of resistance to the feeblest attack, overgrown with weeds and rubbish.

For there are passions of the spirit which, ungoverned, can plunge the soul into a wreckage every bit as ruinous as that which comes through unmastered passions of the flesh.

(a) One of the most prevalent is uncontrolled temper. Few who read

these lines are likely to be the victims of those outbursts of rage that ultimately bring the soul seemingly, and even actually, under absolute demon-power. But anger can take other forms; it can be morose, gruff, sulky or moody. Yet we seldom hear this called "intemperance"!

(b) An extravagant love of praise and popularity can be another intemperance of the spirit. We all like to be appreciated, and a little bit of it is manna to a hungry soul, and good for us all. But there can grow up within us an inordinate love of the praise of men that holds us in such slavery that we are unwilling to perform any service unless flattered and fawned after, and unable to give a good account of ourselves in that particular line of ministry God has given to us unless coaxed and enthused by crowded and enthusiastically appreciative audiences. If that is so we are in miserable bondage, and severely handicapped in our usefulness. A preacher who asks for "amens" from his congregation is generally only advertising his own weakness.

(c) Another intemperance of the spirit is an unbridled tongue; whether lashing out in passionate anger and cutting sarcasm, or pouring out an unrestrained river of sheer emptiness and gossip. It is possible to become almost intoxicated in some company with the flow of words, words, words. Not long ago the writer was present at a meeting where the Anointing of the Spirit had rested so mightily upon the word that a holy awe seemed to rest upon the crowded congregation as it dispersed. Yet it was all dissipated for some by the way they simply let the fulness of their spirits find expression in ceaseless joke and banter in the bus on the way home. There was no Self-control. They felt "full-up" after the good meeting, and that seemed the only way they could let it out. It appeared innocent; it was actually tragic.

Most of us have known these times when the temptation of levity gets hold of a company, and a golden opportunity of really profitable conversation becomes worse than wasted by a welter of personal chaff and witicism that ends in positively grieving the Holy Spirit. We MEAN to be cheerful, but we become mischievous.

Or else the mere love of passing on news opens the floodgates until that which ought to have been held in



strictest confidence and reserve flows on through the lips,—beyond recall. The unhappy regret we feel afterwards is only a part of the price paid for lack of "temperance in all things." The Scriptural word used for mastery of the tongue is "BRIDLE" (Jas. 1:26); and it implies a firm strong control of the spirit however enticing the circumstances.

(d) It will be a surprise to many that lack of rule over our own spirits,—spiritual intemperance,—can be the reason for an abuse of Spiritual Gifts that ministered through and to the understanding, and quite heedless of those present who could not enter into their ecstasies or gain any benefit from them.

Paul dealt with them sympathetically, but firmly. He did not forbid speaking with tongues (1 Cor. 14:39); but he insisted upon temperance. Note carefully that his remedy is *self-control*. "Let it be by two, or the most by three, and that by course" (v. 27). "If there be no interpreter, let him keep silence" (v. 28). "The spirits of the prophets are subject to the prophets" (v. 32). Unfortunately so many have never learnt to distinguish between the moving of their own spirits, by some eloquent and anointed preacher, or some emotional hymn or prayer,—and the true moving of the Holy Spirit upon them to give forth a genuine revelation from the Lord.

An intemperate use of any "sweet" thing always ends in nausea and re-action. The old word of wisdom stands fixedly true—"Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it" (Prov. 25:16). A sweet song too often sung, a sweet phrase too often used in preaching or prayer, a sweet spiritual gift too often exercised:—all alike become ultimately tiresome and in danger of being cast away altogether. This often means lasting loss. These things were, like honey, essentially good in themselves if used in moderation. The Scriptural remedy is temperance, not prohibition. To end by being useless to the Holy Spirit just because we did not control our own spirits sufficiently is sad indeed.

*Self-Control:—yet not self.*

All this talk about "Self-control" savours so much of modernistic teaching rather than sound old evangelical

truth that some of our readers will wonder where we are taking them. Yet we cannot have gone far wrong since we have kept to the very words of Scripture. There IS a place for Self-control.

True Sanctification, however deeply taught and experienced, will never destroy the personality of the individual, and a genuine Baptism of the Holy Spirit never damages one iota of our power of self-control, or moves our personal responsibility, however mightily filled with God. There is a deep gulf fixed between the Christian led by the Spirit and the spiritist medium carried away by a power they know not of.

The Lord Jesus Christ possessed a radiant personality, perfectly poised, and under complete self-control in every situation. In the Judgment Hall of Pilate, Christ was probably the only one there who was exercising perfect self-control, though He appeared to be at the mercy of all. He carried His superb balance right to the Cross. The Early Church faced persecution, sweeping success, overwhelming inner experiences, with the same wonderful poise. If any of the Assemblies showed any signs of losing it there were apostles quickly on hand to restore the equilibrium.

Yet this amazing sanity and self-control, in the face of entirely new spiritual experiences that might have been counted upon to effectually destroy it, existed along with, and indeed because of, an utter and complete surrender of self to One Who had died for them and rose again. It was so real they said they were "dead"; but they "lived" in Him. Therein lay the open secret: beautifully expressed centuries later by one who wrote, "MY FREEDOM IS THY GRAND CONTROL."

Self-control as never before is the happy experience of full salvation. And where the poor rags of the last shreds of not only self-control, but self-respect with it, have been torn from the heart that has become the slave of passions of every description, then the message of hope in the Gospel is that in Christ all may be restored. When Jesus comes into the heart, then His Spirit controlling within produces as the final fruit—"temperance in all things."

"The narrower the way gets, the more liberty and freedom we find therein."

## PERFECT PEACE (Continued from Page 5)

Let me close with the well-known words of Bishop Edward H. Bickersteth.

*Peace, perfect peace, in this dark world of sin?*

*The blood of Jesus whispers peace within.*

*Peace, perfect peace, by thronging duties pressed?*

*To do the will of Jesus, this is rest.*

*Peace, perfect peace, with sorrows surging round?*

*In Jesus' bosom naught but calm is found.*

*Peace, perfect peace, with loved ones far away?*

*In Jesus' keeping we are safe, and they.*

*Peace, perfect peace, our future all unknown?*

*Jesus we know, and He is on the throne.*

*Peace, perfect peace, death shadowing us and ours?*

*Jesus has vanquished death and all its powers.*

*It is enough: earth's struggles soon shall cease.*

*And Jesus call us to heaven's perfect peace.*

## "MY HELPERS IN CHRIST JESUS"

Rom. 16:3

*A word of counsel by S. A. Jamieson*

It has been well said "That Christ's church is overrun with captains. She is in great need of a few more privates." How true it is, that a few rivers run into the sea, but a large number run into other rivers. We cannot all be pioneers, but we can all be helpers. And no man is fitted to go to the front until he has learned well his duties of the subordinate position. Beware of the spirit of self-importance that proves fatal to all work for Christ.

Brother A. B. Simpson truly said, "The biggest enemy of true spiritual power is *self-consciousness*." Moses must die before the Israelites can enter Canaan. God has often to test His chosen servants by putting them in subordinate positions before He can place them in the front ranks. We have a good illustration of this fact in the career of Joseph. Joseph must learn to serve in the kitchen and to suffer in prison before he can rise to the throne. One thing is true: as soon as Joseph is ready for the throne the throne is waiting for him. God



has more places of responsibility than He has accepted candidates.

Let us be willing to enter God's training class and even be glad to take the lowest place for we shall soon be promoted if we really deserve to be and have proven ourselves faithful. We are not to exalt ourselves, but are to let God do it, for He knows

what places we can best fill. This is also true of Christ's Mystical Body. All cannot be the head, but in God's sight, the hand is as useful as the eye. May we pray the prayer of John Wesley: "Lord, use me so that Thou shalt be glorified and I shall be hid from myself and others." Amen.

## Defying Destiny

By Bert Edward Williams

Continued from November Issue

*"Vengeance is mine, saith the Lord, I will repay."*

God's time-clock moves slowly, but it moves surely; and the person who plays fast and loose with time, despises his best friend.

Time is given us today in order that we may prepare for eternity. We have a destiny that reaches into a boundless future toward which we are ceaselessly moving.

As Dr. Robert Hall once said of the destiny of man:

"The wheels of nature are not made to roll backward; everything presses on toward Eternity; from the birth of time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom, whatever is pure, permanent and divine."

"Heaven is attracting to itself whatever is attractive to its nature." But some are despising heaven. Defying destiny. Toying with the divine opportunity, living as though there were no death.

But death moves on a pace each day, and finally his horrid form looms upon the horizon and man knows that his day is nearly done.

With stealthy tread this hideous monster presses his way irresistibly upon the life of man; and one day every man shall die.

### *How Man May Die*

He may die like Caesar Borgia, that noted Italian profligate, who sought by cunning to win fame and fortune; but when the stroke of death fell upon him, he said:

"I have provided in the course of my life, for everything except death; and now alas! I am to die, although entirely unprepared."

But whether unprepared or otherwise every man shall die. In death, man meets an enemy that he can not longer treat with contempt.

Like Julian the Apostate who in his last moments threw a handful of his own congealing blood into the air crying: "O Galilean, thou hast conquered"; so the time will come in the experience of every man when he too shall cry, "O death thou vanquishing monster, thou hast conquered."

To defy destiny is to die like Thomas Hobbs the noted English philosopher who, during life seemed to delight in writing things to offend the Church of Christ, but in death, cried: "I am taking a fearful leap into the Dark."

To defy destiny is to die like Queen Elizabeth who cried:

"All my possessions for a moment of time."

To defy destiny is to die like Francis Spira the Roman (Italian) apostate who exclaimed just before his death:

"My sin is greater than the mercy of God. I have denied Christ voluntarily; I feel that He hardens me, and allows me no hope."

### IV THE SERIOUSNESS OF DESTINY APPEARS.

The seriousness of existence appears when death approaches; and destiny is found to be one whose favors are to be courted rather than despised.

The proper attitude toward destiny is well expressed in the significant words of Dr. Blair. He says:

"Sure 'tis a fearful thing to die, my soul!

What a strange moment it must be, when near

Thy journey's end!—thou hast the gulf in—

That awful gulf, no mortal e'er repass'd

To tell what's going on the other side.

Nature runs back, and shudders at the sight,

And every life string bleeds at thought of parting

For part they must,—body and soul must part,

Fond couple; link'd more close than wedded pair;

THIS (soul) wings its way to its Almighty source,

The witness of its actions, now its judge;

THAT (body) drops into the dark and noisome grave,

Like a disabled pitcher, of no use."

Men and women I bring to you tonight the account of the death of six men who defied destiny. Whether there is any significant relation between their death and the fact that they defied their destiny, each one of you will judge for himself.

Some years ago in a village in New York State a gentle spirited old man with gray hair was conducting a revival. The rowdies of the town made him the butt of ridicule, even playing many pranks on him, and sought in various ways to break up the meeting.

However, in spite of the opposition, a number of their crowd were converted. This stirred considerable animosity among them.

As the meeting progressed, one night a group of ruffians and town rowdies, together with some so-called respectable drinkers were gathered in the bar-room of the village hotel. Obscene jokes were passed around and the language in general became unseemly and vile.

Finally some one inquired how the revival meeting was conducted. A half-drunken young fellow at once volunteered to show the crowd how it was done, providing a number of them would assist. Five men stepped forward, and under the direction of the leader, knelt down on the bar-room floor and burlesqued God and the revival of religion then in progress. They prayed mock prayers to God for the forgiveness of their sins, they faked tears of repentance. Then they closed the disgraceful scene with a hymn they had learned at their mother's knee.

"Rock of ages, cleft for me,  
Let me hide myself in Thee, etc."



When the shameful debauch was over they were alone in the bar-room. Horror-stricken, the rest of the company, unable longer to endure the blasphemy, had skulked away.

Now, I call to your attention a series of striking co-incidents regarding the death of these six men who defied their destiny.

IN LESS THAN A YEAR the hotel keeper, who was one of them, stumbled, and falling ruptured a blood-vessel which caused his death.

TWO YEARS LATER the young man who proposed the shameful imitation, while staying over night in a hunter's shack with a party of hunters, got up in the night for a drink of water, and falling to the lower floor, broke his neck, dying within two days.

THE THIRD YEAR AFTER, a light-hearted fellow by the name of Tom; and the one who had been the noisiest in the mockery, opening the wrong door in his house, fell to the cellar, breaking his neck.

THE FOURTH MAN, thinking it would break the sequence of events, went West and secured a position on the railroad. However, in a short while the newspapers announced that he had been crushed to death between the bumpers of two cars, and died in great agony.

THE FIFTH MAN sank down in poverty and misery. His entire family died. He spent his time drinking and carousing. One night he fell six feet from a saloon steps and broke his neck.

JUST TEN YEARS from the date of that shameful mock religious service, the last of the six men was killed in a railroad wreck at a place called Oakley's Creek. His back was broken and he died in a couple of hours.

Of course there are plenty who will say that these deaths were mere chances of probability. Perhaps so, but I would call to your attention the fact that every last one of them met with a violent death.

They defied destiny. They blasphemed God. They insulted Him to His face. As the journalist said, perhaps God doesn't care when He is insulted, but these men all died in ten years of a violent death.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

## A Course of Study in Personal Work

### 3. JESUS TAUGHT AND EMPHASIZED IT.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15:16.

"Go work to-day in my vineyard."—Matt. 21:28.

"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35.

"As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18.

"Go out into the highways and hedges, and compel them to come in."—Luke 14:23.

"Ye are the light of the world—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14-16.

"Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."—Acts 1:8.

### Some Examples of Personal Work in the New Testament.

ANDREW—When he found Jesus he "first findeth his own brother"—"and brought him to Jesus."—John 1:41, 42.

PHILIP—When he had found Jesus—"findeth Nathanael and saith we have found him."—John 1:45.

He would not be sidetracked when Nathanael attempted to argue the Lord's claims, but said "COME AND SEE."—John 1:46.

PETER—Not only did he lead thousands to Jesus Christ out of the great audiences but through his personal individual effort brought Cornelius to Christ.—Acts, Chapter 10.

PAUL—He reasoned and argued with kings and governors. He saved the life of the maddened jailor and led him and his house to accept Christ.

PHILIP—The Angel of the Lord called him out of the midst of a stirring revival campaign to take the least popular road that led out of Jerusalem, the road which led to "Gaza," which is desert.—Acts 8:26.

On the road, the Spirit of God directed Philip to speak to the lone Ethiopian and he led him to accept Christ.—Acts 8:38.

### Every Believer is Under Obligation to do PERSONAL WORK

God has ordained that "by the foolishness of preaching shall they who believe be saved."—1 Cor. 1:21.

But preaching is not to be wholly interpreted as addressing large audiences, but refers as truly to individual work.

When Philip met the Ethiopian "he preached unto him, Jesus."—Acts 8:35.

God expects you to do your part. Do not expect the minister and a faithful few workers to pull the load alone.

A successful business is not entirely due to the men at the head, but in a large measure to the personality and earnest efforts of the salesmen in the store and on the road, and to their personal and practical representation of the goods the house produces. JESUS said: "Go out into the highways and hedges and compel them to come in."—Luke 14:23.

It is amazing and startling to realize how quickly the world could be won to Christ, if every believer was a personal worker.

Jesus further emphasized the importance of personal work when He spoke with Nicodemus.—John 3:1-21.

Woman at well.—John 4:4-42.  
When He called Matthew.—Matt. 9:9.

When He healed man with withered hand.—Matt. 12:9.  
And many other instances.

### TROUBLED

Mark Twain once said: "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I always notice that the passages in Scripture which trouble me most are those which I do understand."

What mystery or secret of method or rule had the early church that they wrought such miracles in His name? Ah! it was not a formula, but a state of being, a relationship, a fellowship, a deep abiding in Christ, and He in them. "Christ in you." This is the mystery.



## The New Dispensation of the Spirit

By Henry S. Proctor F. R. S. L.

"If anyone thirst let him come to me and drink: he that believeth into (eis) me..... out of his inner man (koilias) shall flow rivers of living water. This spake he concerning the Spirit, (peri tou Pneumatou) which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7:37-39).

### A Boundary Line

between two dispensations of the Spirit. Whatever blessing is here promised, could never have been bestowed before this time, nor could it even now be fulfilled, until after Jesus was glorified. No saint of the Old Testament could have received it—no, not even the greatest of all the Prophets, John the Baptist; although he was filled with the Spirit from his mother's womb. (Luke 1:15). To what then does this prediction refer? It is described in Luke 24:48 as—

### The Promise of the Father

and identified in Acts 1:4, 5, with the BAPTISM. The Spirit, which was received by Jesus after His exaltation to the right hand of the Majesty in the heavens, to pour forth on His waiting disciples (Acts 2:33); thus fulfilling the prediction of John the Baptist concerning Him, "He shall baptize you with the Holy Ghost" (Matt. 3:2). So we may understand the phrase, "The Spirit was not yet" (lit.) as meaning that the baptism of the Spirit was not yet; which agrees with the fact that believers did not begin to be Baptized in ONE SPIRIT into ONE BODY (1 Cor. 12:13) until Pentecost. But that which Old Testament saints had received was not "The promise of the Father" (Heb. 11:39), i.e. the Baptism into the Body of Christ, which was the "better thing" reserved for us, but it was the—

### Anointing of Separate Individuals

by means of which they were filled with the Spirit of God, in WISDOM and understanding, and KNOWLEDGE (Ex. 31:3-6). Of others it is said: "The Spirit of Jehovah came mightily upon them" (Judges 14: 6:19; clothed itself with them (Judg. 3: 10; 6:34; 9:29); spake within them (1 Pet. 1:11) and one testified,

"Truly I am full of power by the Spirit of the Lord."

The Gift bestowed previous to Pentecost was symbolized always by the anointing with oil. The subjects of the anointing became Judges, Prophets, Priests or Kings and were called, the Lord's anointed (1 Sam. 2: 10; 2 Sam. 23:1; Ps. 105:15).

Our Lord Himself is always spoken of as being anointed (not baptized) with the Holy Spirit (Isa. 1: 1; Acts 4:27; 10:38). It is He who received from the Father, "the promise of the Holy Ghost," and who now baptizes with the Spirit. But it is the Father who is always said to anoint, as in 2 Cor. 1:21, "Now he that establisheth us with you in Christ, and hath anointed (chrisas) us, is God." We learn from this that it is the privilege of the New Testament saints, not only to be baptized but also to be so anointed with the Holy Spirit, that we may—

### Know All Things

so that we need not that anyone should teach us. And if this anointing abideth in us, and we abide in Christ, it is impossible that anyone should lead us astray (1 John 2:20-27).

The special signification of the anointing here, is to have the Holy Spirit abiding in us as our teacher, leading us into ALL TRUTH (Jno. 6:13). Or that special Gift from the Father of Glory of a spirit of wisdom and revelation, in the perfect knowledge of Him (Eph. 1:17), through having

### The Eyes of the Heart

anointed (Rev. 4:8). Anointing always signifies endowment, or the bestowal of some spiritual gift, specially of the gift of prophecy (1 Sam. 10:6-10; 16:13; 1 Kings 19:16). Baptism, on the other hand, always signifies purification—the washing away of sin (Acts 22:16). In regard to water baptism, it was typical only. But heart purity is really effected in those who are baptized with the Spirit (Acts 15:8, 9). That the anointing did not signify purification is proved by the fact that those who were to be anointed, were also typically cleansed by water and by blood (Lev. 8:6-23; Ex. 29: 4-20).

### The Baptism of The Spirit

under this present dispensation is sometimes accompanied by the bestowal of some gift or gifts of the Spirit, but only because in such cases the anointing is included with it. But the special function of the Baptism is to unite us to The Body of Christ (1 Cor. 12-27). There can be but one Baptism, but the anointings are repeatable. This is remarkably illustrated in the case of the Apostle Paul. Immediately after his Baptism of The Spirit, Saul preached Christ in the synagogues of Damascus as a herald (Acts 9:20). Later on we find him included among Prophets and Teachers (Acts 13:1). At Antioch he is appointed by The Holy Spirit to be an Apostle (Acts 14: 14).

For each of these offices he would require an anointing, viz, for the gift of a Teacher, Prophet, and an Apostle. He teaches those who are already of The Body of Christ, who have therefore been baptized with the Spirit to desire "Earnestly the greater gifts" (1 Cor. 12: 31), but especially—

### The Gift of Prophecy

(1 Cor. 14: 1), which we learn from the Old Testament analogy is to be received not by the fresh Baptism (which is impossible) but an anointing of The Holy Spirit, which is to be earnestly coveted and sought for, that we may excel to the edifying of the Church; to the building up of the Body of Christ.

### "IT IS NOT EASY

To apologize.  
To begin over.  
To be unselfish.  
To take advice.  
To admit error.  
To be charitable.  
To keep on trying.  
To be considerate.  
To avoid mistakes.  
To endure success.  
To keep out of the rut.  
To think and then act.  
To forgive and forget.  
To make the best of little.  
To subdue an unruly temper.  
To maintain a high standard.  
To shoulder a deserved blame.  
To recognize the silver lining—  
But it always pays.

It is easy to find fault, to be unfair; and people love easy things."

—Edward W. Howe.



## Is Scriptural Healing Fanaticism?

By J. N. Hoover. Santa Cruz, Calif.

Jesus spoke no unkind word against doctors, nor did He advise the people to dismiss their physician, but HE did urge them to take everything to God in prayer. No well informed person will advise anyone to dismiss his doctor. This is the business of the individual conscience, which should be controlled by the Holy Spirit. The Bible is clear on the subject of healing. Divine healing has always accompanied the preaching of the Gospel of Christ. The prayer of faith for the sick thru all ages has been heard in Heaven and God has raised them from their beds of suffering.

Much of our sickness is due to our eating and the improper mixing of foods. Our digestive organs are capable of caring for a certain amount of food and an over supply will bring stagnation, complication and sickness. We can help God keep these bodies in good working condition by observing the laws of health and the proper mixing of foods.

Physicians and nurses are doing a wonderful work for humanity and it would be exceedingly unfortunate to depreciate their service. Did not someone help the blind man to the pool of Siloam? We must never overlook the fact that every good word and work, no matter how it is delivered to us, comes from God, and we should acknowledge and appreciate them. After all, it is healing we are seeking and not the manner in which it may come.

Dr. James B. Bell, a noted physician and surgeon, writing on the subject of healing, said: "I would say first, there can be no antagonism between the medical profession and Divine healing. If only a few here and there have the faith to grasp this blessing, what physician can there be who would not rejoice? It is not the medical profession that stands in the way of Divine healing. The great obstacles to the general acceptance of this truth lie in with the people themselves. I am sure no physician need be ashamed to confess that the Lord is a better healer than himself. Surely the maker of anything knows best how to repair it, whether it be a watch or a human body." The great Dr. W. J. Mayo says: "The surgeon and physician of experience realize quickly that they

need religion to help them. I have seen a minister come to the bedside of my patient and do for that patient what I could not do, though I had done everything in my power."

The Post-Intelligencer of Seattle, Washington, says: "The principles of Christian healing are endorsed by a joint commission of the Protestant Episcopal Church in an extraordinary report signed by three doctors, including Dr. Charles Mayo, which says, 'Christian healing has passed beyond the stage of experiment and its value cannot be questioned. Spiritual healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons.'"

Dr. James H. Jackson, founder of the Jackson Sanitarium, declares: "Jesus came to show how God forgives all sins and heals all our diseases." Bishop Charles H. Brent of the Episcopal Church affirms: "He who waives away the healing power of Christ as belonging only to the early New Testament times is not preaching the whole Gospel. God was and is the Saviour of the body as well as the soul. God is not the last resort in our sickness. He is the first."

### Fanaticism

Divine healing is not a theory but a fact. You will find fanatics in every walk of life but a Christian is not a fanatic. To be a Christian is to be sane, and to be sane is to take God at His word.

We vary in our manner of expression, but because one is more demonstrative than another is no evidence that he is a fanatic. The blind man was loud and enthusiastic in his cry to Jesus, but he was not a fanatic. You will never get the evidence of salvation, the evidence of the baptism of the Holy Spirit, or the evidence of healing until you demonstrate your faith in the promise of God.

Is the doctrine of divine healing fanaticism? Are the people who throng the churches and missions where the Gospel of healing is proclaimed, fanatical? Are the thousands of people who testify to the healing of their body fanatics? If it be so, then Jesus was a fanatic, the people who claim healing are fanatics, and the Bible is an array of fanatical impossibilities. Oh friend, let us be sane and permit the Holy

Spirit to explain the divine plan which is so clearly stated in the divine Book.

### Are All Healed?

No, and there is reason. In one place the Lord Jesus "did not many mighty works because of their unbelief." Healing is an evidence of faith, and where there is no faith there is no healing.

Again, not everyone who prays for healing is healed, and not everyone who is prayed for is healed, and there is reason. Jesus did not heal every one in the same way. To the man who had been an invalid for thirty-eight years, He said, "Take up thy bed and walk," and IMMEDIATELY he took up his bed and went on his way rejoicing. This is INSTANTANEOUS healing. To the ten lepers Jesus said, "Go show yourselves to the priests," and as THEY WENT they were healed. This is PROGRESSIVE healing, in both cases it was Divine healing, and God's program is the same today, for He is unchangeable.

Prayer changes things, but not always in a minute. Some times it requires days and weeks before there is a visible answer to our prayer. Some times it is necessary to stand still and see the salvation of God. Some times it is necessary to roll the stone away before God can consistently answer our prayer.

Because the sick are not healed immediately when we pray is no evidence our prayer is not granted. We must never lose sight of the fact that "all things work together for good to them that love God, to them who are called according to his purpose."

We can not expect God to do what He has told us to do. If we want healing we must pray; we must believe His word; we must exercise faith; we must live a clean life; we must be filled with the Holy Spirit and we must observe the laws of health. This we can do and more than this God does not expect.

God would never send the darkness  
If He thought you could bear the light;

You would not cling to His guiding hand.

If the way were always bright,  
So He sends you the blinding darkness

And the furnace of seven-fold heat  
'Tis the only way, believe me,

To keep you low at His feet.

—Selected.



## HOW THE DEAR LORD HEAL- ED ME OF A SERIOUS COMPLAINT

For about three years I suffered from a serious weakness of my bladder and kidneys, brought on by advancing age. I went to a doctor for treatment, but he did not benefit me. Then I went to another who did help me, but could not cure me; so I stopped going to him for a while.

During this time a good Pentecostal woman took charge of my home for me and she kept telling me to go to a Pentecostal church and that the Lord would heal me. I did not know much about the Pentecostal faith at that time. However, I had been a member of a church since childhood, but frankly admit that for a long time I had not been satisfied with my experience. I had a longing to get closer to the Lord. I saw some friends rejoicing in Jesus' love and presence, and praising Him for the blessings which He was bestowing upon them, but I could not do it. So when this woman, who had charge of my home, further urged me to go to the Latter Rain Mission, then at 6209 Market Street, assuring me that I would be healed, I went.

I met there dear Brother Sivas, the pastor, and Brother Ward, who, together with some other brothers and sisters, prayed for me, anointing me with oil as the Bible indicates should be done. As the result I was instantly healed. This was during May 1930. The dear Lord also gave me a wonderful blessing in my soul and I have been thanking and praising His precious name ever since. Since that time the Lord has healed me of colds, neuralgia, earache, and other complaints.

On the 12th. of April (Sunday) I was taken with a very bad chill and it was found that I had ptomain poisoning. A doctor who was called believed I was getting appendicitis also and gave me about one day to live. But he did not know that my dear Pentecostal friends were praying for me. I told the dear Lord to have His own blessed way, for I was suffering very much pain. On Thursday He completely healed me, taking all the pain away in a second of time. The doctor himself admitted it was God who had done the work. He has done wonders for me, for at 78 years of age I am free from ache or pain and have no complaint whatever of any kind.

I don't know for what purpose the Lord has raised me up, but I have promised Him that I would testify on every possible occasion to the great things He has done for me, and I am trying to keep my promise. I go into many homes while at my work, and often have opportunities to tell what the dear Lord has done for me. If any one wishes to inquire concerning my healing I will gladly respond if addressed at 4021 Brown St., W. Philadelphia, Penna.

Harry G. Warner

## THE SOON COMING OF CHRIST

By A. W. Frodsham

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. This was also prophesied in the time of Habakkuk. Hab. 2:3. "A little while." We cannot understand these words; it seems such a long time!

When we are gathering a harvest, when we are gathering money, when we are gathering in great crops, it seems a short time. God has been gathering crops down through the ages—His harvest. It may seem a long time to us. God is not slack. He is unwilling that any should perish. God is not slack concerning His promises. He suspends the enjoyment of His "harvest home" in order that the gathering may be complete. If we see the harvest gathered in and help in the harvest, the time will not seem so long.

"He that shall come will come, and will not tarry." That is the Word of God. Man's word is just the opposite. "Where is the promise of His coming?" we say. "We cannot see it in the world, all things continue as they were." We look at the world and not at the Word.

Yet the Word confirms part of what we say. "All things continue as they were." Jesus says they will continue as they were. As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of man. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away: so shall the coming of the Son of man be." Matt. 24:39.

The worldly man looks at the world, the Christian looks at what Jesus says. The worldly man looks through the wrong end of the tele-

scope, but the Christian takes the telescope, cleans the lens, looks through it the right way, and things that are afar off are brought nigh. He says, "Now is our salvation nearer than when we believed." Rom. 13:11.

"For yet a little while, and He that shall come will come, and will not tarry." "It shall surely come, it will not tarry." Hab. 2:3. A little while! Surely come! The Lord give patience. We have heard of the patience of Job. That was for temporal blessings. How much more will He give His children patience for spiritual blessings? You have need of patience as you wait for His Son, "whom the heavens must receive until the times of the restitution of all things." Acts 3:21. The heavens are receiving and retaining Him until His return is complete.

No wonder they cry out, "Who is this King of Glory?" Why open the gates so wide? Because the Head is returning with His body. Oh, how vast that body! All the saints of all the ages, of all lands, of all nations, of every tribe will come! The ranks of heaven augmented! Hell has enlarged itself. Heaven enlarges and excels herself as the King of Glory enters triumphant, the mighty Conqueror, leading the prophets, the patriarchs, the martyrs, the apostles—a goodly company, a multitude which no man can number! It is the day of His espousal; the day of the gladness of His heart.

The Father welcomes Him, and the Son introduces His own, saying, "Father, those Thou gavest Me I have kept, and none of them is lost." "The glory that Thou gavest me I have given them." And when all things shall be subdued unto Him, then shall the Son of man also be subject unto Him who put all things under Him that God may be all in all throughout eternity.

Therefore possess your souls with patience.

NOTICE—Last month we published an article entitled, "When God Baptized the Moravians in the Holy Spirit," from the splendid 94 page booklet, "Power From On High," by Rev. John Greenfield, D.D. The editor has received a fine letter of appreciation from Dr. Greenfield and wishes to state that this booklet can be purchased direct from the author at Warsaw, Indiana, for 35 cts., 3 for \$1.00.



MOTHER SHIPTON'S  
PROPHECY

The following poem is a part of the prophecy of a woman known as Mother Shipton. It is claimed that she was an English lady, born in Norfolk, England, and died in Clifton, Yorkshire, in the year 1449. It will be observed that her prophecy was made nearly five hundred years before most of the events described in it took place. She foretells the coming of the automobile, the telephone, the wireless, the radio, the submarine, the steel battleship, the readmission of the Jew to England, where dwells the pagan and the Turk, the World War, the customs of modern women, and the disintegration of modern society.

A carriage without horses shall go,  
Disaster fill the world with woe;  
In London Primrose Hill shall be  
Its center hold a Bishop's See.  
Around the world men's thoughts shall fly,  
Quick as the twinkling of an eye.

And waters shall great wonders do—  
How strange, and yet it shall come true.  
Then upside down the world will be,  
And gold found at the root of tree.  
Through towering hills proud man shall  
ride,  
No horse or ass move by his side.

Beneath the water men shall walk,  
Shall rise, shall sleep, shall even talk;  
And in the air men shall be seen,  
In white, in black, as well as green.  
A great man then shall come and go,  
For prophecy declares it so.

In water iron then shall float  
As easy as a wooden boat.  
Gold shall be found in stream or stone,  
In land that is as yet unknown.  
Water and fire shall wonders do,  
And England shall admit a Jew.

The Jew that once was held in scorn  
Shall of a Christian then be born.  
A house of glass shall come to pass  
In England—but alas! alas!  
A war will follow with the work  
Where dwells the pagan and the Turk.

The States will lock in fiercest strife  
And seek to take each other's life;  
When North shall thus divide the South  
The eagle builds in lion's mouth.  
Then tax and blood and cruel war  
Shall come to every humble door.

Three times shall sunny, lovely France  
Be led to play a bloody dance;  
Before the people shall be free,  
Three tyrant rulers shall she see:  
Three rulers in succession be—  
Each sprung from different dynasty.

Then, when the fiercest fight is done,  
England and France shall be as one.  
The British olive next shall twine  
In marriage with the German vine.  
Men walk beneath and over streams—  
Fulfilled shall be our strangest dreams.

All England's sons that plow the land  
Shall oft be seen with book in hand.  
The poor shall now most wisdom know,  
And water wind where corn doth grow.  
Great houses stand in far-flung vale,  
All covered o'er with snow and hail.

And now a word in uncouth rhyme,  
Of what shall be in future time:  
For, in those wondrous, far-off days  
The women shall adopt a craze  
To dress like men and trousers wear,  
And cut off all their locks of hair.

They'll ride astride with brazen brow,  
As witches do on broomsticks now.  
Then love shall die and marriage cease,  
And nations wane as babes decrease,  
The wives shall fondle cats and dogs,  
And men live much the same as hogs.

In nineteen hundred twenty-six,  
Build houses light of straw and sticks.  
For then shall mighty wars be planned,  
And fire and sword shall sweep the land.  
But those who live the century through,  
In fear and trembling this will do:

Flee to the mountains and the dens,  
To bog and forest and wild fens—  
For storms will rage and oceans roar,  
When Gabriel stands on sea and shore:  
And as he blows his wondrous horn,  
Old worlds shall die and new be born.

## SMART MEN

A group of men recently met in New York city, under the leadership of John B. Watson, psychologist, and Harry Elmer Barnes, who has been a professor in Smith College, Northampton, Mass., since 1923. They declared for the abolition of religion, deplored mother love, and urged that children be reared henceforth by society in colonies. We thank God that we were not brought up that way. We rejoice in a mother's love and glory in a mother's religion.

## THE MASTER'S QUESTION

Have you looked for sheep in the  
desert,  
For those who have missed the  
way?  
Have you been in the wild waste  
places,  
Where the lost and wandering  
stray?  
Have ye trodden the lonely highway?  
The foul and the darksome street?  
It may be ye'd see in the gloaming  
The print of my wounded feet.

Have ye folded home to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the Shepherd's  
name?  
Have ye searched for the poor and  
needy,  
With no clothing, no home, no  
bread?  
The Son of man was among them:  
Had nowhere to lay His head.

Have ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wound-  
ed,  
"Christ Jesus maketh thee  
whole"?  
Have ye told my fainting children  
Of the strength of the Father's  
hand?  
Have ye guided the tottering foot-  
steps  
To the shore of the "golden  
land"?

Have you stood by the sad and  
weary,  
To smooth the pillow of death,  
To comfort the sorrow-stricken,  
And strengthen the feeble faith?  
And have ye felt, when the glory  
Has streamed through the open  
door  
And flitted across the shadows,  
That there I had been before?

Have ye wept with the broken-  
hearted  
In their agony of woe?  
Ye might hear me whispering beside  
you,  
"Tis the pathway I often go."  
My brethren, my friends, my dis-  
ciples,  
Can ye dare to follow me?  
Then, wherever the Master dwelleth,  
There, too, shall the servant be.

"A hundred 'half' Christians can-  
not make a single whole one."



# THAT WONDERFUL NAME!

(Continued from Page 1)

went through infancy—"Unto us a child is born."

"Unto us a child is born." It seems that this Holy Child Jesus was very precious to God the Father. All through the Scriptures this thought of the Child is brought before us. Jesus said on one occasion, "Whosoever receives one such little child in my name receiveth me" (Matt. 18:5). We must become as little children ourselves if we would enter into His kingdom and know Him—"The Child." Yes, become little children, for the innocence and beauty of children manifest the childhood of Jesus.

*Second:* "And the government shall be upon his shoulder."—*The Governor.* This means that His government shall rule the world, and not only so, but it means also that He shall govern our lives. He rules many lives and is the only one who can bring the blessing into any life today.

From the beginning of time, governments have risen and fallen. And Democracy will fall just the same as other forms of government. The Republics are rising but they too shall fall, and at the last the government of the whole world will be placed upon the shoulder of Jesus.

"He shall judge the people with righteousness. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the rivers unto the end of the earth. . . . Yea, all kings shall fall down before him: and all nations shall serve him" (Psalm 72:2, 4, 8, 11).

The governments of the world are on His shoulder. See the conditions of the world today. Think of seething Europe—a boiling pot—being moved by the hand of God. Does it mean that France is standing out against Germany? No. It is God's hand moving to work out His plan so as to get the universe in the place where the government can be put upon the shoulder of the King. He is going to take the reins in his hand. You may have read recently how Germany is planning to produce a man who will bring her out of her financial troubles. This means that she is preparing for the superman who will come in the name of Anti-

christ. And as he comes he will but pave the way for the King of kings. Some of the nations of Europe, so it is said, are now expecting a great rise of the Reds and they are banding themselves together and have proclaimed that they will produce a man whose name shall be the Great Unknown; because the people are not ready to receive his proper name. We are heading up, but it is merely God moving upon the nations to bring about the government of the King of kings. Is it not a fact that while we are but few in number who are bowing before God, God is moving this way for the express purpose that we who are redeemed by the blood of the Lamb may rule and reign with Christ when the government is placed upon His shoulder? Those who let Him rule over their lives now will share in His glory when "the government shall be upon His shoulder."

*Third:* "His name shall be called Wonderful." His name shall be called a Miracle—Supernatural—in other words. And we find His truth and ways were supernatural. He will rule the universe with a supernatural power "His name shall be called Wonderful." Under His administration the laws will be supernatural, and He will rule with a rod of iron. He is a supernatural God. He is a Wonderful God. Therefore, if we have entered in and realize what this word means, our religion will be supernatural. Our spiritual life will be a divine life where the life of Jesus comes in and takes control of our minds to move and to work where He sees fit. The ecclesiastical battle which is on today is not so much the taking away of religion, as the robbing religion of the supernatural. But when we see Christ as the supernatural One, as the Miracle One, the Wonderful One who is able to stop every wheel of the universe if He desires; then we humbly bow down and worship him.

"The eyes of the Lord are running to and fro to prove Himself strong (wonderful) on behalf of those whose hearts are perfect before Him." Our God, is a God who is able to do for us what he did for Joshua—He is able to make the sun stand still in the heavens. He is so mighty that He could blot out the sun, plunge the earth into darkness, and suspend all natural laws. "His name shall be called Wonderful." God moves when we let Him. His

name is "Wonderful." When we get a supernatural faith that lays hold of Christ we will be led into a supernatural life that glorifies Christ.

*Fourth:* Not only was His name Wonderful but "He shall be called Counsellor." Jesus is the wisdom of God. His name shall be called "Counsellor." Namely: the wisdom of God. The ministry of Jesus proved this. He revealed the love of God. He lived without sin and brought salvation nigh. He knew just when to say—"Rise and walk." He always knew just the right answer, and when to give it. He knew when it was wise to sit still and when to move on. His name shall be "Counsellor,"—the wisdom of God.

The Word of God says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "His name shall be called Counsellor." He is able to impart wisdom. And when we walk according to the will of God, many obstacles will be thrown in the way to thwart God's plan, but "His name is COUNSELLOR," and He will impart a wisdom unto us that will enable us to know just what to say and what to do.

Is He the counsellor in our lives? Do we go to Him? "His name is Counsellor." We may have many dear friends, but their wisdom may not always be the best. But we can always depend upon Christ, for "His name shall be called Counsellor."

*Fifth:* "His name shall be *The mighty God.*" The Omnipotent, the Omniscient, the Omnipresent, the Holy, Righteous and Faithful God. Jesus is the ALL Powerful One. And this means that the power of God is at the disposal of those who are abiding in Him and put their trust in Him. It is possible for every one to know God in His Almighty, in His boundless power and be clothed with that power. It is possible to have Him so around us that faith may lay hold of the promises at anytime. "His name shall be the mighty God." Do we know Him as the Omnipotent One? Have we proven Him? May we not do so?

*Sixth:* "His name shall be called . . . The everlasting Father," or the Father of Eternity. Not that He robs the Father of His place, but all the plans of Jesus are eternal. Think of it! Every plan that Christ has for our lives today, is eternal.



And if we will yield to these plans, He who is the Father of Eternity will enter our hearts and our ways will become eternal ways. His name is The Father of Eternity.

The eternal Father—His existence had no beginning and will have no ending. He is "the same yesterday and today and forever." Because He is the eternal one He cannot change, neither in His character, His purpose or His counsel. The Eternal One from the beginning of the creation could not look on sin with any allowance and so judgment for sin was sent forth. Christ became our Redeemer and God's judgment fell upon Him and we are free. From that time God looks on us in and through Christ who manifests to us the eternal love of God the Father. His name shall be, "The everlasting Father."

He is the Father of Eternity and if He controls our lives, we become eternal. Here we are secure, for no one is able to pluck us out of His hand. As long as we stay in God's will and abide in Jesus Christ and His words abide in us we are secure from the power of every adversary. His name shall be **THE FATHER OF ETERNITY**.

Seventh: "The Prince of Peace." "The chastisement of our peace was upon Him," and in return He says, "My peace I give unto you; let not your heart be troubled, neither let it be afraid."

We all remember the incident on Galilee: It was when the boat was about to sink that Jesus spake one word: "Peace" and the waters calmed. Jesus is the "Prince of Peace."

The word of God says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth for ever." And that peace is in our souls today for we have Jesus dwelling in our hearts and lives. "My peace I give unto you, my peace I leave with you," and then He goes on to say: "Of the increase of His government and peace there shall be no end, . . . The zeal of the Lord of hosts will perform this." I am glad the Holy Spirit put that in, for it is all the work of the "Lord of Hosts."

Praise be unto the name of the Prince of Peace! It means that as we yield our hearts and lives unto God, "Unto us a child is born." He will bring us down as a child in His

presence that we may display the glory of the Jesus that dwells within us, in the simple faith of a child. He will then raise us up to rule and to reign with Him. He will give us a supernatural spiritual life. And He will give us the wisdom of God. Praise be unto His Name! If every Christian was moving in the wisdom of God, what a power the church would be. Yet this wisdom is at our disposal—He is called "Counselor." Have we proven Him in our lives according to the names God gave Him? If not let us ask Him to help us prove Him. God means what He says. Why not let Him receive of our lives that we may receive of Him?

### THE MINISTER AND THE PEDDLER

A minister who wished to trace  
Amid his flock a work of grace  
And mourned because he knew not  
why,

Yon fleece was wet while his kept  
dry.

While wondering what he could do  
more,

Heard someone rapping at his door.  
And opening, there met his view  
A dear old brother whom he knew  
Who had gone down by worldly  
blows

From wealth to peddling cast-off  
clothes.

"Come in, my brother," said the pastor,

"Perhaps my trouble you can master.  
For since the summer you withdrew  
My converts have been very few."

"I can," the peddler said, "unroll  
Something perchance to ease your  
soul,

And to cut short all fullsome speeches  
Bring me a pair of your old breeches."  
The peddler gazed and said, "No  
longer be amazed,

The gloss upon this cloth is such  
I think perhaps you sit too much.  
Building castles bright and gay  
Which Satan loves to blow away.  
And behold, as I am born,  
The nap from neither knee is worn.  
He who would great revivals see  
Must wear his pants out on the knee.  
For such the lever prayer supplies  
When pastors kneel, their churches  
rise."

Some say there is no harm in  
spending a few hours in the flower  
garden on Sunday, but they are likely  
to take advantage and end in the potato patch.

### A CHRISTMAS CAROL

"What means this glory round our  
feet,"

The magi mused, "more bright than  
morn?"

And angels chanted dear and sweet,  
"Today the Prince of Peace is born!"

"What means that star," the shepherds said,

"That brightens through the rocky  
glen?"

And angels, answering overhead,  
Sang, "Peace on earth, good will to  
men!"

'Tis eighteen hundred years and more  
Since those sweet oracles were dumb.  
We wait for Him like them of yore.  
Alas, He seems so slow to come!

But it was said in words of gold  
No time or sorrow e'er shall dim  
That little children might be bold  
In perfect trust to come to Him.

All around about our feet shall shine  
A light like that the wise men saw  
If we our loving wills incline  
To that sweet life which is the law.

So shall we learn to understand  
Simple faith of shepherds there  
And, clasping kindly hand in hand,  
Sing, "Peace on earth, good will to  
men!"

And they who do their souls no  
wrong,

But keep at eve the faith of morn,  
Shall daily hear the angel song,  
"Today the Prince of Peace is born!"

—James Russell Lowell.

### "THE BIBLE"

The Bible is shallow enough that  
the most timid swimmer may enjoy  
its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here: they are gone.

It is the root of all good civil law, and good practice.

It has comforted millions, as no other book can comfort: and still continues to do so.

When nations ignored its teachings, they fell.

It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond.

It is God's vital and inviolate Word, and can never be set aside.—  
John Watson.



## The Get Acquainted Page

Conducted by Watson Argue

Presenting the Story of Trinity Tabernacle, St. Louis, Mo.

Rev. Fred Lohmann, Pastor.

About thirty years ago Brother Fred Lohmann began his ministry as an evangelist in the south land. He is a native of Texas and grandson of one of the pioneers of the Texas Republic. His campaign work led him through various parts of the United States and Canada.



Fred Lohmann  
Pastor

About ten and one half years ago he accepted the pastorate of a small

Lohmann, is a modern brick structure accommodating about 1500 people in the main auditorium. A lower auditorium is located in the basement where a large audience of several hundred can be accommodated.

When in St. Louis be sure to visit Trinity Tabernacle and meet Pastor Lohmann. The tabernacle is located at the corner of Page Blvd. and Marcus Ave. Page Blvd. is a busy thoroughfare with main street car and bus lines. It also forms a part of two of the great national highways, which means that many tour-

ardless of Denominational Affiliation and cultivates a non-sectarian spirit.

Brother and Sister Watson Argue have just concluded a successful campaign in Trinity Tabernacle. They greatly enjoyed the fellowship of the saints and especially of Pastor Lohmann and his family.

On one eventful night during the campaign, about thirty-three adults sought salvation. Brother Lohmann stated he believed this was the greatest altar scene he had ever witnessed in the tabernacle. The closing night of the campaign, the main auditori-



Auditorium and Congregation in Trinity Tabernacle

congregation of less than one hundred members. Out of this beginning has grown the Trinity Tabernacle work in St. Louis and several other self supporting congregations in that vicinity.

The present beautiful building, built under the ministry of Brother

ists pass the tabernacle door daily.

While Trinity Tabernacle is a Full Gospel work, stressing the truths of Scriptural conversion, the Baptism with the Holy Spirit, Divine Healing, the Second Coming of Christ and the consecrated life, it maintains an open door of welcome for all re-

um was well filled and an overflow children's service was conducted by Mrs. Argue in the basement.

346 ACCEPT CHRIST AT  
MOLINE, ILL.

Evangelist and Mrs. Watson Argue conducted an old time revival at



the Moline Full Gospel Temple continuing from Oct. 11 to Nov. 1. Every night from the very beginning and throughout the campaign sinners were at the altar seeking salvation. As many as 30 and 40 in one service accepted Christ as their personal Saviour. A total of 346 answered the altar calls for salvation.

The last night of the campaign 67 were buried with Christ in the watery grave, with many others to follow in a few weeks. A total of 79 were received into church fellowship while others signified their intention of doing likewise later on.

Many times the people were turned away, unable to get into the large Temple seating 1480. Amplifiers were installed, so that overflow crowds could be taken care of in the lower auditorium, but even with this arrangement many went away.

Brother Argue preached under the anointing of the Spirit, strong, Scriptural sermons which stirred up great interest in the city. Sister Argue was a great help at the pipe organ during the altar call and was much blessed in conducting children's and young people's meetings. We give the Lord of hosts all the glory and praise. Every hour of the day and night prayer for the revival was ascending to God from the prayer tower on the third floor of the building.—*Pastor A. W. Kortkamp.*

## CHRISTMAS ON YOUR FACE

The story is told of a poor little street girl who was taken sick one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse, "I am having real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus being born?" "Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more." "You did? I thought you looked as if you didn't, and I was going to tell you." "Why, how did I look?" asked the nurse, forgetting her own order in her curiosity. "Oh, just like most o' folks—kind o' glum. I shouldn't think you'd never look glum, if you knew about Jesus being born."

(G. B. F. Hallock, D. D. in 100 Best Sermons.)

## The Open Door

By Hubert Entwisle, Sunderland, England

Continued from November Issue

It is recorded that when George Whitfield, the renowned evangelist, separated from the Wesleys, some of his friends advised him to form a new sect, he replied thus, "Let names and sects and parties fall, and Jesus Christ be all in all." God give us that spirit!

### What God Shuts None Can Open

In recognizing the truth that none can close the door which Christ has opened, it is well, also, that we solemnly remind ourselves that when He shuts none can open. Every present day denomination has been born in revival, yet in so few years the fires have been almost extinguished. No great awakening seems hardly to have out-lived its own generation.

### The Pentecostal Movement

During the last twenty years the whole world has felt the effects of what is known as the Pentecostal movement. Much which has occurred in this movement is to be deprecated. Wild fire fanaticism has marred its testimony and repelled the interest of sane godly people; at the same time stimulating ridicule on the part of the profane. Quite a number of responsible leaders are realizing this and in their earnestness to counteract these tendencies are in some cases allowing the pendulum to swing to the other extreme. Councils and bodies are multiplying all over the world and we are beginning to see a repetition of the perilous procedure by sectarianism.

There are greater barriers between some who claim to have a pentecostal experience than between themselves and those who have not. The name "Presbiter" was the original title of the man who now claims to be a sacerdotal priest. And with abbreviation of the word 'priest' came to be used by Christian ministers with all its attendant errors, not only in the sacerdotal sense but also in its assumption. The label does not make the man. And whilst many a preacher may spurn the garb and the title yet his arrogance and his pride may reveal his character.

The same weapons that have been used against 'heretics' by Rome are, in a more subtle manner, being now engaged. Is God going to smile on such innovations? Organization and

order there must be. But when we depart from the narrow path of God's Word we will soon be side-tracked. Let us humbly pray for His guidance and refuse every unscriptural basis of fellowship. It is the Lord's work. He will see it through. There are spiritual conditions upon which God blesses and revives.

### Conditions To Be Met

There are also conditions to be met for the perpetuation and continuance of the blessing. These are mentioned in our text and are threefold. Let us notice the first

"For thou hast a little strength." What we already possess we must utilize, and before claiming further endowment we must demonstrate our acknowledgement of their worth. A little strength. In Acts 1:8 the Lord promises power, or strength. Power to witness is not necessarily preaching ability. A witnessing church is a growing church. We may may all witness though we may not all preach. They overcame Satan "by the word of their testimony."

There is very little witnessing taking place amongst ordinary believers one finds, it is left to the preacher whose ministry is confined to the walls of the meeting-house. The winsomeness of a changed character and the words of the spiritually endued Christian will in many cases accomplish more than all the propaganda of the pulpit and the press. Much of the soul winning in the mission field is accomplished through personal conversation, and back of nearly every case of conversion it will be discovered that some one's testimony made an avenue for the saving Word. We all feel our weakness on this line. Many a man can be bold in the pulpit and be embarrassed in personal work.

But this is no reason why we should evade the responsibility. God has promised power to witness, and this power is to be looked for, especially amongst those who claim a particular baptism in the Holy Ghost. The question has been asked, "Why is it that apart from speaking in other tongues there is often no difference between the Pentecostal believers and others?" Let us each answer this question for himself and



figure out whether our power, bequeathed by God, has been allowed to run out in unprofitable directions; or whether we have quenched the Spirit of God.

The manna that was kept over night became offensive to the taste. Whilst the Philadelphian church could not rejoice in any great evidence of power, she could be commended by the fact that she had some. "Thou hast a little strength."

#### *Hast Kept My Word*

Secondly: "Thou hast kept my word." The Word of God must be our foundation of faith, and guide of conduct. This was the fundamental of the Protestant reformation. It is not sufficient to refer to the early fathers, we must pay attention to the grandfathers. The Apostles' doctrine must be our basis. The revelation of God through the prophets of the New Testament must be our guide. Tradition must not replace revelation. Modernism, on the other hand, must not be permitted to rob us of the infallible truths concerning God's order. We are not to be afraid of being called narrow. We must keep God's Word.

The strategy of Satan revealed in the manner in which he has deceived millions of souls by substituting tradition in the place of revelation, and by inculcating the doubts of modernism into the minds of the uninformed, may also be demonstrated through misinterpretation of the use of spiritual gifts. Visions, dreams, trances, so-called revelations, prophecies, tongues, and interpretations must not displace the complete Word of God. Human reasonings do not compare with the voice of the Lord. We are privileged to enjoy the blessings of God's Word without interference and are even afforded civic protection. Let us rejoice in our heritage and jealously protect our freedom. The best Christian is the Bible-loving Christian. Coldness towards God's Word reveals lack of spirituality and faith. We are born again by the Word of God. We are sanctified by that same Word. We are edified and enjoy its guidance. Let our evangelism be pregnant with the Word of God.

Musical items can not regenerate. They may prove assets to our ministries and accessories to our labors but the Word of God alone can generate new life into the dead. Let our schemes and plans be in accordance with God's Word, though perhaps

our success is not as apparent as those who work on broader principles. Gold, silver, and precious stones will be more acceptable than wood, hay, and stubble at the Bema. The Word of God meets our every need as a true compass, it is sure. Let us keep God's Word.

#### *Faithfulness*

The last characteristic was concerning faithfulness in relation to the name of Jesus. "Thou hast not denied my name." The name of Jesus is our authority and our comfort. Our salvation is revealed in this name. Matt. 1:21: "Thou shalt call his name Jesus: for He shall save His people from their sins." Here is salvation in its fulness—saving from sin. Holiness of life and fellowship are based on that name. Matt. 18:19, 20: "Where two or three are gathered together in my name there am I in the midst." For Christians to gather together in any other name is wrong; whether it be the name of a preacher, or a church or particular blessing, it is unscriptural. We dare not gather unto the name of Pentecost lest we should deny the name of Him who bought us.

It may be asked, "What's in a name?" From a scriptural standard: much. The name of Paul or Apollos or of Cephas was not to be the title of a denomination. The name of Jesus is our password. As to the power of prayer: "Whatsoever ye shall ask in my name."

In closing: there are those of us who realize the possibilities of a church abandoned unto God, earnestly seeking to be found faithful at this time, and that with Divine wisdom we shall proceed, avoiding the pitfalls of the past and present before the world a true ideal of what the church of Jesus Christ should be—the church of Brotherly love. "Go ye, therefore, and make disciples." "For I have set before thee an open door." Amen!

#### **WATCH NIGHT SERVICE, 1931**

##### *An Appeal from the Great Commission Prayer League*

During recent years many Christians have gathered on the night of December 31st to pray for revival. Reasons for doing so this year are weightier than ever.

The world is experiencing dark, difficult and distressing days. Millions of fellow-mortals are on the verge of despair. World conditions and the spiritual life of the Church

are more serious than at any time in the memory of the oldest inhabitants.

In other periods of depression, people in their troubles have turned to God, but there is a noticeable lack of this at the present time. As a result, the preacher can say with the prophet: "All this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth" (Daniel 9:13).

These perilous days constitute a challenge to God's people as similar days were to Daniel, who was moved thereby to pray three times a day for his distressed fellow-countrymen. He laid to heart the Word of God: "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord" (Jeremiah 29:12-14).

We would earnestly urge Christian leaders and workers to make more of the Watch Night Services this year, as a time for prayer. And then do everything possible to stimulate the spirit of prayer during the Week of Prayer, and in the weekly prayer meetings, and in the conferences and conventions which are sponsored throughout 1932. Otherwise we shall remain in our impotency. The arm of flesh will fail us. The keenest mind will not avail. Even the intelligence of an archangel cannot solve the present day problems in the world and the Church.

Shall we not, therefore, make the forthcoming Watch Night meeting an occasion of repentance, confession, and surrender to the will of God? We must either pray or perish. Nothing else reaches the heart of God like a sincere cry of distress. For He has said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). As we do this, may we not look for the fulfillment of these promises?

The following program has been suggested: 8 to 9 p. m.—Prayer for revival on the mission fields. 9 to 10 p. m.—Prayer for revival among Christian Jews. 10 to 11 p. m.—Prayer for revival of the Body of Christ. 11 to 12 p. m.—Prayer for revival in our own hearts.



## News From Our Mission Field

### BATTLING THE POWERS OF DARKNESS

*By K. Domokos, Ocsa, Hungary*

A woman, who had been afflicted for several years with visions of demons which tormented her at night, came to one of our meetings. After the sermon she arose and asked us to pray for her. I then explained that demons could be cast out only in the name of the Lord Jesus Christ, and she believed my statement. We closed the meeting and, dismissing the visitors, shut the door and the windows. Then all the believers knelt and prayed fervently to the Lord concerning this woman who also knelt. My wife and I laid our hands on her head and as we prayed the Lord answered and the demons were cast out.

The woman enjoyed a good night's rest, but not so the members against whom the demons were greatly roused. That night some of God's people had disturbing visions and a sister on the way home from the service at 11 o'clock fell unconscious in the street. The sisters with her cried to the Lord mightily and, after regaining consciousness in answer to prayer, she was able to go to her home.

In the meantime I had gone to bed as it was midnight. At 1 o'clock in the morning a brother knocked on our window and called me to visit the sister who had suffered this attack on the way home from church, as she had become ill since reaching home. She could not speak and a cold sweat had broken out over her body. I at once arose and hurried to her home on my bicycle. The family was at the bedside in prayer, and I also knelt and called on the Lord to help us. Then turning to the afflicted one, I took her by the hand and said, "In the name of Jesus of Nazareth arise." She immediately opened her eyes, sat up in bed, and spoke. We were very happy and praised God for victory.

Last Sunday we had a meeting in a new place where we experienced great joy. In the morning service several persons gave their hearts to the Lord. During the afternoon we walked to another village where we spoke of the Lord's sufferings to about 100 people. Here, too, some surrendered to Christ and joined us in prayer. Praise God!

On Monday afternoon a friend, Kovacs by name, brought a brother to us who lives in Pestelizabeth where he has a mission home. This brother had heard about the baptism of the Holy Spirit and had come to seek it, having learned that in Ocsa there were "real prayer people." That evening some of our members gathered and we prayed for the visitor, the Lord filling him with the Holy Spirit. He has expressed a desire to be baptized in water. Among his friends are some Protestant clergymen and he intends to testify to them of this experience. This brother speaks German and English and I believe he will be of great assistance to us in the work.

On the 15th we had a water baptismal service in Inarcs, and Brother Kovacs brought a visitor who was a surveyor. Many people accompanied us to the water where a brother and sister were immersed. After the service the surveyor came to me, saying he also wanted to be immersed. Both my wife and I had believed that this would be the outcome of the meeting, and I joyfully stepped back into the water and baptized him. He is definitely seeking the baptism of the Spirit. This is the second baptism we have had this month.

August 21st Brother John Kurgis, Brother Francis Nagy, and I visited the mission home in Pestelizabeth. Brother Kovacs also was with us. Here an assembly has been formed composed of a better class of people. As I preached on the subject of the ten virgins the Lord appeared to a woman and she fell to the floor and began to pray. We all knelt immediately and prayed fervently. The power of God also came upon a man during this service. Both have asked to be baptized in water.

### A BUSY SUNDAY

*By J. Zub-Zolotarew, Kiwerce, Poland.*

Another month has gone by during which I have been privileged to labor for the Lord. It was a rather hard month because of the harvest season and other work which occupied the time of the people. Owing to this condition, the meetings were held mainly on Sundays, which consequently were busy days. For example, one Sunday I had charge of a

baptismal service at the river, administered the Lord's supper in the meeting hall, had two weddings, and an evangelistic service in the evening in another village. Praise God, He supplies us with the necessary strength.

We had another baptismal service in Zarudia, the village in which we experienced much opposition the last time we baptized some believers there, sticks and stones having been employed by some of our opposers to harm us. On this occasion we immersed ten.

During the month I held 19 meetings and officiated at 2 baptisms when 31 followed the Lord Jesus Christ through the watery grave. I also married 3 couples and on two occasions took charge of the Lord's supper. Brother Arthur Bergholt and I visited a number of assemblies together and were able by the help of the Lord to straighten out some difficulties and aid them in the solution of their problems.

### TWO MISSIONARIES TRAVEL ON ONE BICYCLE

*By Gregory Fedyshin, Tarnopol, Poland*

I praise God that during August He gave me strength and opportunity to work for Him in His vineyard. In the beginning of the month I was in the vicinity of Zloczowa and Tarnopol for a few days, and while in this neighborhood, Brother Bendinger of Lodz arrived for meetings.

After I closed the meetings here, Brother Chepeliuk and I traveled about 65 miles on one bicycle to Brother A. Tesliuk's district. Brother Tesliuk then accompanied us to Hnylcze, Dytyatin, and other places where the Lord helped us wonderfully in holding meetings every day. Some days we traveled as many as 50 miles, but, in spite of the great distances, we felt all right physically. I held 23 meetings and visited 14 assemblies during the month.

In many places where false prophets had stolen into the assemblies the people have come to know that these men have not been sent of God. They are, therefore, very glad when we visit them and bring them the true Word.

In Krasne, where there was a division, the people have come together and are worshipping the Lord unitedly, for which we praise Him.

Brother Tesliuk accompanied me  
(Concluded on Page 21)



# Monthly Bible Readings and Illustrations

## PRAYER

How to pray. The Holy Spirit only can teach. Rom. 8:26.

When to pray. Always. Luke 18:1; Eph. 5:20; 1 Thes. 5:18.

Where to pray. Everywhere. No temple needed. 1 Tim. 2:8.

What to pray for. Everything according to His will. 1 John 5:14.

The Holy Spirit will teach us what that will is. John 16:13.

## SOME THINGS WE SHOULD PRAY FOR

Charity. 1 Cor. 13.

Wisdom. James 1:5.

Patience. James. 5:8.

For the sick. Jas. 5:14.

Spiritual gifts. 1 Cor. 12:31.

To bear fruits of the Spirit. Gal. 5:22.

To be steadfast. 1 Cor. 15:58.

To know the hope of His calling. Eph. 1:18.

To know the love of Christ. Eph. 3:19.

To know the riches of His grace. Eph. 4:16.

For good judgment. Phil. 1:9.

For a lowly mind. Phil. 2:3.

For humility of heart. Phil. 2:5.

To be blameless and harmless. Phil. 2:15.

For knowledge of His will. Col. 1:9.

To be fruitful. John 15.

## SEVEN PRESENT BLESSINGS

(Hebrews 10)

1. A conscience purged from sin. v. 2.

2. Perfect peace through a perfect sacrifice. vv. 1, 2.

3. Sanctified through the offering of Christ. v. 10.

4. Perfected forever by the same offering. v. 14.

5. The Holy Spirit is a witness to us of the work. v. 15.

6. Priest seated at the right hand of God. v. 12.

7. Boldness to enter the holiest of all. v. 19.

(W. G. Carr)

## A MAN OF PRAYER

When a man has shown himself eminently useful in the service of humanity, it will be found usually that he also honors his God. Jacob A. Riis, who has done so much for the uplift of the people of the slums of New York, was a devout believer in God, and made large use of prayer.

Since his death a writer in the *Advocate* relates this incident:

"One day at his Henry Street settlement, a great file of bills was placed before him by his secretary, with the remark, 'There are many bills this month, but no money with which to pay them.' Mr. Riis, who was busy opening his morning mail, looked up only long enough to say, 'The Lord will provide.' A few moments later he opened two letters which contained checks from 'unknown friends' for exactly the sum needed to pay every bill. This is a sample of the way he did a great and always expanding charity work."—*Selected*.

## PRAYING WITHOUT CEASING

Some years ago a revival broke out in an Illinois town of about 2,000 population. There were not far from a thousand professedly sound conversions, and the country was stirred for miles around. It was the writer's privilege to visit that town shortly afterwards, and one of the things that deeply impressed him was the testimony of some of the older saints of God, that for TEN YEARS cottage prayer meetings had been held to PRAY FOR REVIVAL. The spiritual drought had been severe and long continued, but Oh, what a downpour when it did come!

"Men ought ALWAYS to pray, and NOT TO FAINT."—T. E. Stephens.

## INTERCESSION

Dr. J. R. Mott says that he has made it a practice, in traveling among the nations, to study the sources of the spiritual movements which transform whole communities; and that invariably, when he could reach the source, he found it to be intense intercessory prayer, the fervent prayer of a righteous man. "I heard of a man," he says, "who spent three hours a day in intercession. I thought I would get from him some very valuable hints as to how to get people to pray. When I asked him, 'How can we multiply intercessors?' he said, 'I have got through with giving methods. I used to lay down a great many points in my addresses on the subject of getting people to pray, but I have made up my mind that the only way to get them to do it, is to do it myself.'"—(*Exchange*).

## STATEMENT OF RECEIPTS

With praise and thanksgiving to our faithful God the following report of gifts and subscriptions received is submitted:

Received at Framingham, 8439....		5.00
October, 1931. 8449....		5.00
8450....		5.00
GENERAL FUND 8453....		5.00
AND MISSIONS 8456....		1.00
8470....		20.00
Receipt No.	Amount	
8180....	\$ 18.00	
8181....	1.00	
8182....	.16	
8193....	5.00	
8205....	5.00	
8211....	1.00	
8212....	.50	
8215....	2.00	
8216....	1.00	
8224....	1.00	
8225....	4.00	
8246....	.50	
8257....	4.00	
8259....	2.00	
8277....	1.56	
8280....	1.72	
8283....	2.00	
8287....	1.00	
8303....	3.00	
8306....	5.00	
8314....	1.00	
8326....	15.00	
8357....	1.00	
8360....	4.50	
8365....	5.00	
8377....	.15	
8380....	2.00	
8382....	2.00	
8385....	.25	
8386....	1.05	
8388....	2.00	
8398....	9.00	
8408....	3.00	
8421....	1.00	
8427....	13.00	
8432....	2.00	
		Total \$323.34
		BETHEL HOME
		8233.... 3.00
		8314.... 3.00
		8450.... 5.00
		8495.... 1.00
		646.... 2.00
		651.... 2.00
		654.... 1.00
		657.... 2.00
		660.... 97.13
		661.... 3.00
		Total \$119.13
		FREE LITERATURE
		8259.... 4.00
		WORD & WORK
		Subs. and Sales 221.46
		Total \$667.93

Gratefully acknowledged,  
OTTO KARLSON, Treasurer  
PRAISE THE LORD!

## CHELSEA, MASS.

Evangelist Emma van Dalen of Seattle, Washington, assisted by Mrs. Eleanor Bowie, will conduct a series of special meetings from Jan. 3 to 24 inclusive, at the First Pentecostal Church, 113 Hawthorne Street. Sunday services at 3:00 and 7:30 p. m. Every week day evening at 7:45 except Saturday. Special meetings for children under direction of Mrs. Bowie. All welcome.  
C. C. Garrett, pastor.  
25 Barrett St., Revere, Mass.

## OPEN FOR CALLS

Mrs. L. L. Chapman of East Providence, R. I. announces that she is open for calls in the evangelistic field accompanied by her husband. Address, 846 Broadway, East Providence, R. I. c/o Mrs. Christine A. Gibson.



# JENNETTE E. DUDLEY, OLDEST MEMBER OF BETHEL HOME FOR THE AGED, PASSES AWAY

Last month I told you about Sister Dudley being unable to come to the dining room for her meals. On the evening before Thanksgiving Day, her soul took wings and fluttered away from her little frail body. She remained cheerful to the end, was able to eat and suffered no pain, except that her eyes grew dim and she was unable to see well. She was always able to recognize our Matron, whom she called "Mother." Our Matron was with her to the end and as she seemed to realize she was passing away, her last words uttered a little weakly were: "Praise the Lord!"

She was born September 8, 1845, in Guilford, Connecticut, and so was a little past eighty-six. Through the influence of her friends in Springfield, Mass. where she was living, she became a member of Bethel Home almost two years ago.

A beautiful funeral service was held at Bethel Home, conducted by Pastor Petrus Swartz and Pastor Paul B. Nelson, two of our trustees. Her niece Miss Ruth Dudley, of Manchester, N. H. attended the service and was happy to know of the tender care she had received at Bethel Home. It was the desire of the niece that burial be had at the family lot in Guilford, Conn. and so she arranged for this.

Relatives living who mourn her loss are Ruth Dudley, of Manchester, N. H., Kate Dudley, of Guilford, Conn., Mrs. George Baeder of Middlebury, Conn. Alice E. Lovell of New Haven, Conn.—F. T. C.

We have just received the following letter from her niece regarding the burial.

\* \* \* \* \*

Dear Mother of Bethel Home:-

The burial service for my Aunt was held at half past two on Saturday in Alderbrook Cemetery, Guilford, Conn. Her body rests beside two of her nephews, her brother and others who knew and loved her in past years.

There were ten present at the service including her life-long friend, Miss Kate M. Dudley, and my sister, Mrs. Baeder.

Again I want to thank you for all you and those associated with you have done to make these two

last years of her life comfortable and filled with faith and joy. God bless you every one. I thank you, too, for all the kindness you showed to me on the day of the funeral.

Sincerely,  
Ruth C. Dudley.

\* \* \* \* \*

## An Appreciation

We the members of Bethany Pentecostal Church extend our love, and sympathy to all relatives and friends and Christian brethren. As she was a member of our church we can freely say she was a devout and self-sacrificing Christian, one who was much interested in foreign missionary work. We thank God for her true and kind acts to all she knew and with whom she had fellowship. It can never be forgotten. Although she has departed to be with Christ which is far better, yet the memory of her life still speaks.

May God bless all who mourn her loss.

H. T. Carpenter, pastor.  
Bethany Pentecostal Church,  
Springfield, Mass.

\* \* \* \* \*

I want to add my appreciation of our dear Miss Dudley's life and character.

Her's was an unusually beautiful Christian type of a consistent, unselfish, consecrated example to others. Her utter disregard of self-interest, her love and thoughtfulness for others, her gentle humble walk were remarkably exemplified. Her memory will be an incentive to us all. We all loved her and she will be a loss to our church and a circle of friends here. Truly she hath done what she could.

Mrs. Albert Weaver,  
Rockrimmon,  
Springfield, Mass.

## TWO MISSIONARIES TRAVEL ON ONE BICYCLE

(Continued from Page 19)

to Tarnopol, and when we reached my home I found a postcard awaiting me, requesting that I come immediately to Podwoloczyska where a baptismal service was to be held on the 30th of August. Brother Tesliuk came with me. It was good to see a crowd of about 1000 people attentively listening to the Gospel of our Lord Jesus Christ. From this place I went on to Staromshchina where the Lord was with us in blessing.

## REVIVAL IN VERMONT

God is richly blessing in our midst. In October we had a 3 weeks' revival. Brother and Sister Harold Lennox were with us and also Brother H. T. Carpenter for a few days. Meetings were held in Greenfield, Mass. one week. In Brattleboro, Vt., 2 weeks. In Buckland, Mass., one week. Some of the meetings overlapping one another. Thirteen were definitely saved in Brattleboro and several were healed. One man was reclaimed and healed of a paralytic stroke, not being able to walk or talk properly and his left hand was used only with difficulty and great pain. Now he is praising God and leaping for joy. Ulcer, hemorrhages, lung trouble, erysipelas were healed. A boy, whose eyes were out of focus and who had to wear special glasses is now able to see straight. Praise the Lord. Many others were also healed.

The work in Brattleboro is a new work. We rent a church that seats about 120. There are now 16 voting members. The average attendance is 35. The work is growing fast. A Sunday School has been started.

Other opportunities are opening in Dummerston and Turners Falls. Pray for this great harvest field.

J. T. Reed, pastor.

## A GOOD REPORT

Evangelist I. J. Bolton and wife of Plant City, Fla., writes: "During the year we have held 20 revivals, and in each one God gave us many souls. A total of 169 received the blessed Holy Spirit according to Acts 2:4. We had charge of the Pleasant Grove Camp Meeting at Durant, Fla. and God blessed in a wonderful way. It was estimated that over 10,000 people were present at the Sunday night services. The altar was filled each night and many were saved. About 35 received the Holy Spirit and 48 were baptized in water. We have just closed a two weeks meeting in Lakeland, Fla. with Pastor Hollisbrook. God blessed from the beginning, and 25 were saved; while 9 received the Baptism in the Spirit. Water baptism was administered to 5, and 6 united with the church. There was also a dedication of seven babies. Our next meeting is with Pastor Snow in Wanchula, Dec. 8. We covet your prayers that God will continue to bless.



# Christmas Gift Bibles and Books

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