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## Good Tidings of Great Joy

The wise men of the east in their quest for Him who was born King of the Jews did not stay until they came to the manger in which He lay. And the greatest difficulty they would have would be to get through the inn to the stable beyond. "Where is He that was born King of the Jews?" Go through the inn and what do you find? No encouragement there! No king dwelt there! They knew nothing about Him! But they went on to the stable beyond in spite of those that were in the inn. They were wise enough not to be turned back by those in the inn. And lo, in a manger, at the end of the stable, they found the King of kings, the babe wrapped in swaddling clothes.

God has said, "In the last days I will pour out my Spirit upon all flesh." We are in the last days, and the people have looked for an outpouring of the Spirit. And they go to the inn. The inn is full of worshipers come up to worship, and they ask: "Where is the outpouring?" They know nothing about it. They passed by the babe. If they were told it was a babe they would not understand. Men hear the crying, the prattling, the jabbering, the unintelligible sounds of the babe, and they cannot understand. The King of kings was hidden in the little babe of Bethlehem; and in the stammering lips and other tongues of these latter days is hidden the Spirit of the most High God. It is good to pass through the inn of the modern ecclesiasticism to the place where, from out the mouths of the babes and sucklings, you can hear the God-ordained praise in the Spirit.

The tender heart of the mother could

interpret the crying, the cooing, the prattling of the babe, even in a stable. And the heart that is tuned of the Lord can hear the music of eternity coming through the weak babes. A few wise men have found the stable, and they have found Jesus there, but not many wise, not many

### A MESSAGE FROM THE MANGER

*The harvest days were over and the grain  
Was ready to be fed to those in need.*

*The golden straw in heaps lay cast aside  
And mourned its fate*

*—straw could not serve to feed.*

*Through scorching days of Summer it had stood  
And bravely lifted to the sun the wheat,  
Rejoicing that it held a crown of life,  
Contented to be stalks and not the wheat.*

*The stable was a humble place indeed,  
And modest was the welcome at its best.  
A natal place was sought for Love divine,  
And this was all they offered Him for rest.*

*The manger was not filled with golden grain;  
Of fresh, clean straw they made His simple bed.  
I think perhaps the straw might well have sung,  
While it was made a pillow for His head.*

*My heart is but a lowly place I know;  
I am not grain that others might be fed.  
I'm happy now to be but broken straw,  
And feel myself so near His blessed head.*

*—John Wright Follette*

mighty; only the weak, the base things, the things that are not, have found out where God is now giving His Spirit. "Even so Father, for so it seemed good in thy sight."

Those wise men said, "We have seen His star in the East!" As they looked up, their feet were guided aright. The glow of that star went right into their

hearts, and they followed their hearts. Are you looking for His star? If you see the star, you will soon see the glory of God. The Daystar is arising. But if you are looking at the dazzling lights of the world you will miss the faint glow of the rising of His star. It is rising, slowly, quietly, to many unnoticed. But to those who look for Him, shall He appear a second time. Jesus loves to hide Himself. "Ye shall seek Me and find Me, when ye shall search for Me with all your heart."

It is a heart search for His heart.

Few there be that find this way.

Do not miss the doorway because it is secluded, because it is narrow, because the gateway is unpretentious. The despised narrow way opens into the wide glorious way of eternity. Blessed, eternally blessed, are those who not only find the way, but continue in the way. Jesus will go all the way with you. Every step that you take in this way will be in Him. It is a narrow way, because if you step to the right or the left, you step out of Him. The way is only as wide as He is. From start to finish He is the way. He loves to have His people trust Him, and they love to hear His voice, "Come unto Me!" Hear the cries of Jesus, "Come!"

Come for salvation, come for direction, come for caressing. Come to the place of His breast, where John loved to lean, the breast of the loving, tender, compassionate Shepherd.

His heart burst with love on Calvary and His heart bursts with love now. Get into the heart of this wondrous loving Jesus, into the overflow of this infinite love.

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## Receiving the Gifts of the Spirit

By Pastor Donald Gee at the Wellesley Park Camp

*"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Rom. 1:11.*

It is my profound conviction that the restoration of every one of the nine gifts of the Spirit is the deepest purpose of God in this Pentecostal movement. I am delighted with the enthusiasm for revival campaigns that is marking this movement; I am also delighted with the great work being done on the lines of divine healing, and foreign missionary endeavor; but I want to say that while I am heart and soul with every proper feature of every true revival, yet I believe God poured out the Latter Rain for a specific purpose—the restoration of the gifts of the Holy Ghost.

One of the currents I am a little concerned about is the tendency to let down on our distinctive testimony; to say less and less about the gifts of the Holy Ghost. But I believe to do that is to fail in the purpose of God. It is my conviction that whether we are popular or not, it is the purpose of God in this revival to restore the gifts of the Spirit and to restore the supernatural to its proper place in the church of God.

The first thing I want us to grasp in receiving the gifts of the Spirit is that they are gifts in the literal sense of the word, and that we cannot possibly do anything to "earn" them. If you want to receive a gift from the Spirit of God there is not a bit of use in telling the Lord you have been a Christian twenty or thirty years, for you are just as likely to get a gift if you have been a Christian only twenty minutes. You need not tell Him you are a preacher or an elder or a Sunday school teacher. The Lord won't give you gifts of the Spirit for all those things. You need not tell Him you put so many dollars in the offering and sent so much to the missionary cause. You cannot buy gifts of the Spirit, and you cannot bribe the Almighty one inch. I am glad of that, because it immediately brings us all down to the same level. The gifts of the Spirit are gifts pure and simple.

The next thing I want us to notice is that there are gifts for everyone who is filled with the Holy Spirit. There are no exceptions to this. And if you already have one gift, there are more for you. "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. I want to put the emphasis heavily on the word "every", because there it is in the Book. The gifts are not only given to preachers and missionaries, but to every one. I believe the divine plan is that every believer who is filled with the Holy Ghost should have a manifestation

of the Spirit—and in the church too! My dear Pentecostal brother and sister, if you are not enjoying some manifestation of the Spirit (I do not merely refer to the speaking in tongues, for we do not all have the gift of tongues), if you are not enjoying some manifestation of the Spirit you are not up to God's design for you.

On top of that, if you have one gift then the Lord wants you to have some more. For instance in 1 Cor. 14:13 we read, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." You who have the gift of tongues have no business to be satisfied with just that. When some people receive the gift of tongues they think they have everything, and they are all ready for glory. But when you have the gift of tongues you have a duty to perform. The Word says, "Let him that speaketh with an unknown tongue pray that he may interpret."

"Wherefore, brethren, covet to prophesy." I believe one reason why we have so many messages in tongues in our meetings, when the Book says there should be but two or three, is because so few of the Lord's saints have the gift of prophecy. And when the Lord is wanting to speak to the people He cannot use the gift which ought to be used—prophecy. You will notice there is no limit to the number who may prophesy; in fact the Book says, "Ye may all prophesy one by one." We are told to covet to prophesy.

Some folks sit back in an arm chair and say, "Oh, if the Lord wants to give me a gift I am quite willing to receive it." I have met that sort of attitude all over the world. "Covet to prophesy." We are to be absolutely keen about it.

That thirteenth chapter of First Corinthians finishes up by saying, "But covet earnestly the best gifts." We are not only to covet them, but to covet earnestly. Weymouth has it, "Be earnestly ambitious for the best gifts." I believe that the best gifts are the word of wisdom and the word of knowledge. The best gifts are the least spectacular, they have the least fireworks about them, they come in to the least prominence, and will make you seem the least wonderful; but they are the best gifts all the same. Most folks want a gift which will cause people to say, "Oh, isn't he wonderful! Can't he speak with tongues of men and of angels!"

Some of the gifts that are the least shown are the most necessary. I was an organ student before the Lord switched my ambitions from organs to spiritual gifts. In an organ the foundation of the music, the harmony of it, the very root

of the chords, is down in the pedals, where you can hardly hear it. And the foundation of the music of God is down in the base. Coming over the Atlantic Ocean in that twenty-thousand-ton liner, the members of the crew we saw were not as important as the men we did not see. Every time we had dinner we saw the table steward, but if he had fallen overboard the boat could have gone right on. But down below in the engine room there were vital members of the crew whom we never saw. And up on the bridge were the captain and the navigators whom we seldom saw. It is the same in the human body. You cannot see my heart pumping, but if it should stop this sermon would soon end. The Lord give us to appreciate things in a more balanced way! We put the emphasis in the wrong place and value too highly the spectacular. The Lord help us to get back to a right sense of values, and realize that the more important gifts are the least showy.

There are two sides to receiving spiritual gifts—God's side and ours. In regard to God's side we must see that He is absolutely sovereign. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Do you submit to that? The sovereignty of God is absolute. Not what you think you would like, not what would show off well with you, but—"as He will." May He get us submissive before Him. "But now hath God set the members every one of them in the body, as it hath pleased Him." 1 Cor. 12:18. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, etc." In the matters of the bestowal of spiritual gifts, He is sovereign. This forever settles one thing with us—we cannot possibly be jealous of one another where gifts of the Spirit are concerned, because God has given them as He will. There is no more use being jealous of anyone's spiritual gifts than there is in being jealous of their good looks. We each have what the Lord has willed for us to have.

God very often chooses (though not always) to bestow spiritual gifts through the laying on of hands. "Neglect not the gift of God, which is in thee by the putting on of my hands." 2 Tim. 1:6. The laying on of hands is a method by which God Himself bestows gifts. Let me emphasize as much as I can that there is never anything whatever in the personality of the channel, but God does use channels. Let us shatter completely the idea that there is anything in the vessel used. But God has designed to use human channels. Is not that wonderful? Does not it humble us? To think that God Almighty has condescended to work through these poor faulty vessels of clay! And al-



though men may lay hands on people in the name of the Lord, yet even then the sovereignty of God is left untouched; God gives the gifts as He will.

You know I come from Scotland: and the Scots are very reserved. Shortly before I left Scotland there was a Scotch Presbyterian missionary staying in our home. She had met some missionaries in India who had received the Baptism in the Spirit and I could see she was hungry. But to get a Scotchman to open his heart to you needs a surgical operation almost. She stayed in our home four days, then packed her bag and went away. After she was gone she wrote me a letter saying, "I was longing to talk to you but I could not bring myself to do it. I knew you could help me. I want to ask you about the laying on of hands. You know it says in the Bible to have hands laid on, but I can't bear it. Do you think I can receive the Baptism without the laying on of hands?" I wrote back, "Well sister, in the 10th chapter of Acts the Lord let the Holy Ghost tumble on them without any laying on of hands at all. But nevertheless in the 19th of Acts they had hands laid on. I expect what you need is a bit of crucifixion of yourself, and if laying on of hands is going to crucify you, then make sure the Lord will lead you that way."

If the Lord can give you the Baptism of the Spirit and any and every gift of the Spirit without anybody laying their hands on you, all right. The Lord Jesus Himself can lay His hands on you, and that is enough. "Mine the blessed ordination of the pierced hand." But if you are wise you won't miss the chance of any means of grace. For my part I delight for my brethren to lay hands on me, but I want to know who is going to do it, I don't want everybody doing it. I would not have some people lay hands on me for a hundred dollars. When it comes to the laying on of hands the thing that matters is not gifts but character. When you lay hands on folks the thing that matters is whether you are clean, pure, good, and filled with God.

From the human standpoint of receiving spiritual gifts there are three things. First we must be absolutely submissive to God's choice. Oh the people who say, "I want the gift of healing but I don't want the gift of tongues." Now you just leave that to the Lord. The second thing is there must be strong desire, very strong desire. *Covet* spiritual gifts, covet them earnestly, be earnestly ambitious for them. God give us intensity concerning these things. We can desire intensely and yet be perfectly submissive, there is no contradiction between the two. I can pray intensely for the gift of interpreta-

tion and at the same time say, "Not my will, but Thine, be done."

The third thing is the most important, the most misunderstood, and most difficult of all, and it is the place where most of us fail. It is this—if we are ever going to have them and exercise them we must exercise faith. "Having then gifts differing according to the proportion of faith." Rom. 12:6. The amount of your prophecy will be in strict proportion to the amount of your faith. I have been with folks when the Lord has been wanting to give them utterance in tongues, but their own lack of faith hindered them. There is no hindrance with the Holy Ghost, the hindrance is in our unbelief. I have seen on some folk enough of the power of the Holy Spirit to shake them to bits, and yet they did not exercise their gift. They were waiting for God to do it. But my friends, you have to exercise faith; and when God is wanting to give you utterance it is your part to utter.

I hope I am making this clear, it is the point where so many stick. They are waiting for God to push it through whether they will or won't. The spiritualistic mediums may have it pushed through them, but God does not deal with us that way. If I exercise any gift, it will be according to the proportion of my faith.

Don't expect to ever get to the place where you don't have to fight a battle over the matter of faith. I have been in this way for years and I still have my battles over it. It is the same with healing. What is the use of laying hands on people for healing if you don't believe God is going to do something. To exercise the gift of the word of knowledge, as I am doing to you now, it requires faith. What would you think if I said, "Well, I think it may be so, I am not quite sure, but I hope perhaps I am right." A lot of good I would do you if I spoke that way!

When the Spirit of God comes upon you and you feel His touch, then yield, yield, yield. Don't be afraid, speak out. If you don't know what you are going to say next, speak out and leave that to the Lord. He will not fail you. Like dear old Peter when he started to walk on the water, some of you get one foot over the edge and then you pull it back again. You will never exercise the gifts of the Holy Ghost without faith.

My last word is this—There are a lot of Pentecostal people (far more than you would imagine) who have received gifts from the Holy Spirit but their gifts are lying dormant. They say to me, "Brother Gee, I would like the gift of interpretation of tongues." I say, "Have you ever had it?" They answer, "Yes, once or twice, but I don't seem to have it any more." Well those folks evidently have the gift, but it is not being used.

What they need is to stir up the gift that is in them. "Neglect not the gift that is in thee." 1 Tim. 4:14. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee." 2 Tim. 1:6. Again and again I hear people praying, "Lord, stir up my gift." The Lord says for you to do that, you are the one who is to stir up your gift. Am I scriptural? I am not bringing you my own ideas about these things, I am bringing you the word of God.

To those who are afraid they have lost their gift, the Word has a lovely promise. "The gifts and calling of God are without repentance." Rom. 11:29. If God ever gave you a gift He gave it to you to stay, and I believe it is still there. Before the war I was very fond of swimming. I had a season ticket and went every morning for a dip before breakfast. When the war came on I could not do that, and for four or five seasons I did not have a chance to swim. At last the war was over, spring came, and I was able to have another swim. But I will never forget my feelings when I stood there looking at the water and wondering whether I had forgotten how. I kept saying, "Shall I? Shan't I? Shall I? Shan't I?" I walked up to the deep end where it was about nine feet deep, and looked at it. "Shall I? If I have forgotten how, it will be rather awkward," I thought. Then I went to the shallow end where it was only about three feet deep, but I had not been used to that and I did not like the water creeping up by degrees. So I went to the deep end and plunged in. Well of course if you have once learned to swim you never forget, so I swam right off. I want to invite you to come along once again to the deep part of God's river and plunge right in head first, and you will find that the Holy Spirit is as ready as ever to manifest His presence through a yielded, believing and consecrated vessel. "Neglect not."

### WONDERFUL COUNSELLOR

The office which our Lord Jesus sustains is "Counsellor" (Isa. 9:6.)

Now there are numberless things before us continually in our earthly pilgrimage regarding which we need advice; and then under these circumstances we should go to our Lord Jesus Christ and say to Him: "My Lord, I am ignorant: now what am I to do? Thou art my Counsellor, now show me clearly and distinctly how to act under these circumstances." And what will be the result? We shall be taught.

You need never take a step in the dark. If you do, you are sure to make a mistake. Wait, WAIT till you have light.

George Mueller, of Bristol.



# Having a Part in God's Great Missionary Program

Stanley H. Frodsham

## 1. The Vision.

When we see conditions in the world looking dark it is well to remind ourselves of the vision that was given to Hudson Taylor, the founder of the China Inland Mission. After seeing the vision he declared, "A great war will take place, a more bloody one than any that has taken place in the past. Russia stands on the one side, and a nation in the East on the other. Russia will lose. Thereafter a revolution will take place in Russia. This will lead to a great revival in the western part of Russia that will spread out over the whole world, and then—praise be unto our King—our Saviour shall come."

This was given before the Russo-Japanese war in which Russia lost. Then came the great World War, followed by the revolution in Russia. Today we are seeing the revival there.

## 2. Opportunity.

In the year 1918 when a special conference was held in Chicago for the evangelization of Russia, Mr. Thos. Stephens, director of the Great Commission Prayer League, laid before the conference the following facts: "We are called to evangelize 'the Jew first,' and one Jew in every two in the world is in Russia. 'And also the Greek,' and there are seventy-five million Greek Catholics in Russia. One person in every nine in the world is in Russia."

At this time there were two societies organized for the evangelization of Russia. One of these did not continue long. The work of the other started well but has not prospered since the time the director declared himself in opposition to the Pentecostal message. But it is the Pentecostal message, the Word confirmed with signs following, that is needed in Russia and Eastern Europe. No half and half gospel will suit the Slavs. They want the apostolic message of Christ and Him crucified, and manifest power of the Spirit of God as seen in apostolic times.

Today the wind of the Spirit is sweeping through the lands of Eastern Europe and over the steppes of Russia. The Day of Pentecost when the mighty rushing wind descended on Jerusalem, was the day of God's visitation to that city; and the apostles fully availed themselves of the Spirit's power. These Spirit-filled fishers of men had 3000 souls in their first netful.

One day we were strolling with Brother Geo. Montgomery at Casadero, California, and pointing to a stream he said to us, "This was once a good place for fish, but it is about fished out now. You

have to go elsewhere for them now. Sometimes it seems to me that America has ceased to be much of a place for fishers of men. You have to go to the regions beyond to get them in any quantities these days."

The Master understood fishing operations, and His instructions to us are to launch out into the deep—into the depths of the teeming millions of Russia and Eastern Europe—and there let down our nets for a draught. The few fishers who have gone there are getting wonderful netfuls, and they are needing reinforcements. They need 100 helpers as soon as we can send them, and a 1000 additional workers won't be too many.

## 3. The Curse of Holding Back.

There is a plague of indifference among God's people today. Fanaticism has slain its thousands but lukewarmness its tens of thousands. Do you remember the words of Deborah, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." There is a great fight on at the present time in Russia. One of our missionaries has just been banished to a barren lonely island on the White Sea, where the tem-

perature is from forty to fifty below zero. In mentioning this at a meeting recently Brother Swanson said, "Our answer to this will be twenty-five more missionaries thrust forth during the next ninety days."

The story is told of an old musician who had a hobby of accumulating violins. He was found dead one morning with scarcely a comfort in his home, but in the attic they found he had collected during his life 246 exquisite violins. He had treasured these instruments, but while he had treasured them he had robbed the world of their music.

Many today are treasuring the truth, but they are failing to send out the glad tidings to others. And if we keep back the gospel from Russia, what quantities of music we shall be holding back from the world. For when the Russians are converted they become a people of song, a people of ceaseless praise. The evangelization of Russia will mean that millions of tongues now silent will soon be giving forth anthems of praise to Jehovah.

## 4. The Plea of the Pierced Hands.

In the days of Oliver Cromwell of England, an officer in his army was found guilty of treachery. Cromwell signed the man's death warrant, and orders were given that the following morning when the bell of a nearby church steeple should ring at six o'clock, that officer was to be shot.

The wife of the officer came to Cromwell, and falling on her knees pled, "Won't you pardon my husband?"

Cromwell replied, "Your husband has proven himself a traitor, and when the bell in yonder steeple rings at six o'clock tomorrow morning your husband will be shot."

The wife did not sleep that night. Early in the morning, her heart filled with grief, she hurried to the church steeple and ascended to where the large bell was hanging. The deaf old sexton who always rang the bell came to the church and promptly at six o'clock he began to pull the rope.

The distracted wife placed her hand between the brass tongue of the bell and its side, so that the tongue instead of striking the side came down upon the soft hand of that loving woman. As the tongue of the bell would swing to the right, it would come smashing down on her right hand; and as it swung to the left, her left hand bore the crash. For five minutes the deaf old sexton pulled at the belfry rope, and at the end of that time as the tongue of the bell struck those delicate fingers, there was nothing left but shreds of flesh and blood. Tears flowed



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down the woman's face but not a sound was emitted from her lips. She was suffering for a loved one, and she thought it worthwhile. She descended from the belfry, and with hands dripping with blood she made her way to Cromwell.

As she entered the presence of that man of iron she said, "You said that when the bell was heard from yonder church steeple my husband should be shot. You have not heard the bell this morning; for every time the bell struck, its hammer came upon these bleeding hands. Now for the sake of these wounded hands, won't you forgive my husband?"

For once in his life the man of iron was touched and began to weep. He said to her, "Woman, great is thy love. Go in peace. I will release your husband."

There is one who has suffered for all those who are under the sentence of death. He has given His pierced hands for those in darkness on the steppes of Russia. Can you resist the plea of these pierced hands when it is in your power to help these people?

#### 4. *The Missing Corner Stone.*

We are reminded of a story of Cromwell's day that Paul Bettex used to tell. Seaforth Abbey was one of the finest Gothic churches in Scotland. When Cromwell's armies entered that country he gave orders to raze the stately piles to the ground, and that not one stone should be left upon the other, but that all of them should be thrown into the river that flowed past the Abbey.

The old abbot who had been in charge of the church had to leave while the work of destruction was going on. He had been a man of prayer and as he took a last look at the church where he had worshipped so long he pronounced the following curse: "Seaforth Abbey and estate shall never pass from father to son until the last stone in the church is once more restored to its place." The estate was given by Cromwell to one of his officers who had heard the old abbot pronounce his curse, and had been so impressed with it that he at once had the river dammed and search made for every stone of the abbey. In a short time it was set up again. Only one corner stone could not be found. This stone has been missing for two hundred and forty years. According to the statement in the Buenos Ayres Herald, from which Brother Bettex quoted, "For two hundred and forty years Seaforth Abbey has never passed from father to son. During the whole of this period the immediate heirs of this estate have known that they were predestined to a premature death and that the estate would not come to them."

We do not know whether this story is authentic, but dear Brother Bettex, who

was an apostle of consecration, used this illustration to serve as a parable. He wrote, "The old Gothic Abbey represents the old faith which is gradually crumbling and tumbling until it must be broken up completely and thrown into the river of time by the movement of the reformation. But the material, the stones, were all right. They were once more taken up and rebuilt in a stronger, a firmer monument and church. Only one corner stone has been missing in it. On this corner stone there is written, 'He that loseth his life for My sake shall find it, and he that saveth his life shall lose it.'"

"It is the corner stone of full consecration. Scarcely ever has the glory of the Lord been content to dwell on one Protestant church for more than one generation because that corner stone has not been brought back to its proper place. Let us find that stone and put it back where it belongs."

Andrew Murray has pointed out that in one generation the whole world could be evangelized. Where has been the failure? The lack of consecration of those who name the name of Christ. The Pentecostal revival we are now in is a call to renewed consecration and renewed missionary effort. In Russia and Eastern Europe are wide open doors which the Lord has opened and no man can shut. Shall we renew our consecration and enter these doors, willing to lose our lives, if by any means we may get the gospel to others?

#### 6. *The Biggest End of the Business.*

In the story of Praying Hyde we read that the Lord laid a great burden of prayer upon the heart of Hyde and his two friends, Paterson and Turner. For thirty days and thirty nights Hyde and Paterson waited before God in prayer. After nine days Turner joined them, and for twenty-one days and twenty-one nights these three men prayed and praised God for a mighty outpouring of His power. Did God respond? He never fails to respond. No wonder we read in this story of the visitation God gave in response to prayer: "It was as if a great cyclone came sweeping into the assembly and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Hearts were bowed before that divine Presence as the trees of the wood before a mighty tempest. Hearts were broken before it. There were confessions of sins with tears, that soon changed to joy and then to shouts of rejoicing."

We are exhorted by the Holy Ghost that "first of all supplications, prayers, intercessions and giving of thanks be made for all men." As we pray in the Spirit we shall see the power of God come forth

in these last days. Let us not cease to pray for the Spirit to be poured out upon all flesh. Remember the vision that God gave to Hudson Taylor—the revival in Russia, spreading around the world, and then the Lord Himself coming.

#### 7. *The Great Incentive.*

The Lord is at hand. When He comes His reward will be with Him. He will not forget to compensate the one who gives even a cup of cold water in His name. That dollar given monthly for the cause of the evangelization of Russia will not be forgotten. You will be glad then that you went without a few things in order to give an extra \$5 or \$10 to help the missionaries.

On September 1st last, when a word was given by Brother C. W. Swanson at the Wellesley Park Camp concerning what is happening in Russia, three different friends offered to undertake the support of a missionary. One of these has already sent in a check for \$240 for the support of a new worker for a year. In the days of the outpouring of the Spirit in the early church the Christians gladly brought their all and laid it at the apostles' feet. When Jerusalem was destroyed, their treasures were in heaven where Roman vandals could not destroy them. In the last few centuries we have seen great revolutions in which things were turned upside down and men lost all their wealth in a moment. We know not what revolutions may take place in the days to come. He who lays up his treasure in heaven is a wise person. The only investment that is safe these days is that which we invest in the extension of the kingdom of our God. And when the King returns He will not fail to reward all those who have given to His cause.

#### RENEW YOUR SUBSCRIPTION NOW

Be sure to renew your subscription to Word & Work, for there are many good things coming in the paper in the days to come. The monthly article from Pastor Donald Gee of Scotland is worth a good deal more than the 50c subscription to the paper.

Pastors Harry Long, W. E. Moody, S. A. Jamieson and Carl Hedeon have promised to contribute to the paper. Brother Swanson is going to Europe and arrangements have already been made with a prominent official of the Soviet government to enable him to enter Russia. He expects to take pictures in Russia, Poland, Latvia, Hungary, Bulgaria, and will be sending interesting letters and special missionary news to both Word & Work and the Gospel Call of Russia. A dollar will pay for both papers.



## The Lord's Healing

An Address by Pastor P. C. Nelson

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with lips do honour Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work and a wonder. . . . And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness"—Isa. 29:13-18.

### Time for the Lord to Work

We are living in just such a time as the prophet describes. Thousands make a profession who have no possession. Much churchianity, little Christianity. Beautiful forms of religion but denying the power of God. Laxity in morals, selfishness, greed and hypocrisy in the high seats in the synagogues. We preachers have failed to stem the tide of worldliness which has swept into the churches and threatens to sink them. We cannot do it by the ordinary means employed. The people who most need the message of warning from the faithful pastor seldom hear it, and if they do, and he speaks out against their pet sins and their secret faults, with directness, he is soon seen packing his goods to take his journey. In just such a time, the Lord asks us to step back and let Him take the work in hand, and by marvellous miracles of power demonstrate His presence and awaken the people out of their lethargy, indifference, and unbelief. For this reason He asked me to scrap all my old sermons and methods and the learning acquired by many years of patient study, including twelve years in several of our best schools and seminaries, let Him give me a new message of power and life, and "confirm the Word with signs following." Glory to God! He has not failed me yet, and He has demonstrated His saving and healing power right here.

So many say, "If this is the work of God, why do not all the ministers recognize it, and co-operate in it?" I do not wish to cast any aspersions on my brethren, but I suspect it is for the same reasons the religious leaders of the Jews, with rare exceptions, failed to recognize the work of God in the time our Lord was on earth. He said of some, "Neither will they be persuaded though one rose from the dead."

### Christ, the Only Divine Healer

Divine healing is the work of God, just as much as the creation of the world and the saving work of Christ our Lord. Healing not wrought by divine power is not divine healing. How strange that

anyone should dare in our times to raise objections against the work of Jesus Christ in opening the eyes of the blind, the ears of the deaf, and making paralytics walk!

Papers over the country dub me a divine healer, or worse still, the divine healer. I am no healer and am as human as anybody. I never claimed I could heal anyone, never thought I could. There is but one divine healer. His name is Jesus Christ. He commanded His followers to heal the sick, but it was in His name and by His power. As a man of wealth might say to his secretary, "Write this man a check and pay him." The secretary "pays" him, but out of the funds of his employer. In the same way I heal the sick by the command of Jesus Christ and by His power.

### A Warning to Opposers

Those who oppose this work are not opposing us, but the Lord Jesus Christ, who is saving scores of souls daily and is healing all manner of disease among the people, exactly as He did in ancient times. It is His way of reviving His work and building up His cause; and if it cannot be done in the churches and with the backing of the religious leaders, thank God, it can be done without them. I would rather have my right arm severed from my body than oppose what Christ Himself is doing, lest happily I "should be found fighting against God" (Acts 5:39).

Let us now take up some of the objections commonly heard against divine healing.

### Has the Devil Been Converted?

Some have said it is the work of the devil. If that is so, the devil has been soundly converted and is now working to build up the cause of Christ, for hundreds have been wonderfully converted in these meetings. Some have made restitution, some have been delivered from vices and bad habits, some have paid up debts, some have quit the dances, the card tables and the show houses, and some have given up old grudges, and many who cursed and swore have learned to pray and to praise the Lord. One Brother answered this objection by saying that if it was the work of the devil, the devil failed to get the praise, for all that are healed give the glory to God! I never knew that the devil could be converted, but if this is his work, he is now more effective in building up the cause of Christ than all the pastors in the city put together. I would not venture such a statement if I had not

constantly disclaimed any credit for the work myself. It is not the devil's work, not man's work—it is the work of God. If it is the devil's work, how is it that the devil and his dupes are fighting it so hard. Jesus said, when they made the same objection in ancient times, "A house divided against itself cannot stand!"

### Not Hypnotism, Mesmerism or Magnetism

Many say it is hypnotism or mesmerism or magnetism. I have never been hypnotised and have never hypnotised anyone, and could not do it if my life depended on it. If this is hypnotism I certainly ought to be decorated with all the honors and medals the kings and potentates of earth can give, for not one of the professional hypnotists can make the deaf hear, the blind see, or the lame walk, and none of these miracles which you have seen in this tabernacle can be done by them. Hypnotism can make fools out of those who become its victims, but it cannot restore to reason or to health, as you have seen the Lord doing in these meetings. It is over a year since the Lord healed me after a painful, serious automobile accident. If this is hypnotism, I too was "hypnotised", and thereby enabled to rise and walk, and I have been on my feet ever since. This "hypnotism" has good lasting qualities. I have known some who were "hypnotised" many years ago, and escaped death, some from cancer, some tuberculosis and some from other deadly diseases, and they are still "hypnotised".

### Not Suggestive or Psychic Therapy

Some say it is "mental suggestion" or "psychic therapy". Why then do not those who believe in and practise these methods of healing lead in the work? Why do they fail to give hearing to the deaf and sight to the blind, if suggestive or psychic therapy would account for what you see in these meetings? Let those who claim it is mental suggestion demonstrate it by suggestion to deaf mutes that they hear and speak, and to the blind that they see. It is true that the faith of one may stimulate the faith of another. If I prayed as if I expected no answer, and if I whispered to the sick that their cases were helpless, and told them after I anointed them that it was a failure, and God would not hear prayer, probably none would have a faith strong enough to take healing from the Lord. I expect the Lord to fulfil His promise as I fulfil His command, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14, 15).

### Not Spiritualism but Spirituality

Some say it is spiritualism. No, it is not spiritualism; it is spirituality. It is so spiritual that the carnal "Christian" cannot



understand it. But it has nothing in common with spiritualism, or spiritism, which is everywhere condemned in the Bible as a work of demoniac delusion. The increasing interest in spiritism is one of the signs that Christ will soon appear and that we are now living "in the latter times," for Paul says (I Tim. 4:1): "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy: having their conscience seared with a hot iron." With God, the Father, and Christ, the Son, and the Holy Spirit, our Comforter, abiding in us, as Jesus taught in the fourteenth of John's gospel, and with the light of God's holy Word on our pathway, we need no witch or medium to bring us into communication with the dead. Spiritualism denies the soul-saving doctrines of the Word of God, denies the inspiration of the Scriptures. This abominable delusion of the devil has never made anybody better, but has wrecked many a good life. People who have been healed in our meetings have lost their healing when they have gone to spiritualistic seances. Some of the most pitiable people I ever met were dupes of spiritism and were demon-possessed on account of dabbling in these things so fearfully denounced in the Word of God.

#### *Not Christian Science, but Christian Sense.*

Some call this Christian Science. That shows a deplorable ignorance. It is not Christian Science, but, as a local physician said to one of his patients who was healed in these meetings, "It is not Christian Science, but Christian sense." We do not deny the reality of matter or of pain. We do not say we do not suffer when we do. We do not deny the personality of God, or the death of Christ, or His resurrection or His coming again. We do not set aside the ordinances of the Gospel, and we lay hands on the sick, and anoint them with oil, exactly as He commanded. We put all our faith for salvation from sin and healing from disease in the atonement made by Jesus Christ on the cross (Matt. 8:17), and in the power of the convicting, regenerating, healing, Spirit of God. You never saw or heard anything more diametrically opposed to Christian Science than this doctrine of divine healing.

#### *Why All Are Not Healed.*

Some ask why all who come to us for prayer are not healed. I answer because the Lord's requirements have not been fully met. Many come forward for salvation in revival meetings and some in the regular church services who are not saved. If you pray for the salvation of a soul and fail to get him saved, you have made a more serious failure than I have if I pray for a thousand to be healed and they

die without healing, for the salvation of the soul is infinitely more important than the healing of the sick. However, the quickest and surest way, and in many cases the only way, to get people saved is by the use of this key of divine healing, which the Lord put into the hands of the church. The church lost it, and now that it has been found, refuses to take it back.

#### *Healing May Be Gradual.*

Some ask why all who are helped are not perfectly and instantly and permanently healed. I answer that the Lord frequently begins a healing work to encourage the person to get deeper into His love and grace, and to acquire a greater faith, and get a spiritual blessing, and then complete healing from all bodily afflictions. Partial or gradual healing may prove a much greater blessing than instantaneous, complete healing. The Lord wants you to learn to walk with Him. If He healed you instantly and completely, you might forsake Him, and run away from Him. Many do not have faith to take complete, instantaneous healing. Many remark to me, "This trouble was long in coming on, and I have had it many years. I cannot expect it to leave me at once."

#### *Spiritual Preparation Necessary.*

All who come up for healing should be in the services several days to hear the Word of God, see people healed before their eyes, and hear the joyful testimonies of those who have been healed. They should have time for private confession of hidden sins and for the reading of God's sweet promises. When you have a promise to stand on, and real faith, you are not disturbed by symptoms; you are not looking at symptoms—you are staking all on the Word of God, and ask for no other evidence. Many have been soaked in unbelief so long that it takes a long time to get it all out of their systems. Ministers who should be "examples of faith" as well as piety, sometimes are so full of prejudice and unbelief that they look with pity, if not contempt, on people who believe that God will fulfill His gracious promises with reference to prayer. You must have faith enough to take healing from the Lord, and enough to stand firm in the midst of a cold, unbelieving, cynical world. And what is worse, too often the churches that bear the holy name of Christ, discount, discredit, disclaim and disown His work.

#### *A Final Word.*

In conclusion, let me say that divine healing is being revived in our times, not by the churches as such, but by the Lord Himself through humble servants who are not afraid of the sneers of their fellows, and are not seeking popularity, or pleasure

or ease, and are not afraid to stand alone with the Lord, who Himself was despised and rejected by the very people He died to save. It is spreading over the whole earth. God is using this ministry to awaken a cold, worldly church, and prepare a people for His soon coming. It is the master key to the human heart. It is the method of Jesus and of the Apostles and of all the early preachers of the Christian church. It is the key which the Lord is using today to unlock the hearts of men, and to bring in the greatest revivals ever known to this world. Those who oppose it are not opposing a doctrine or a person like myself. They are fighting against God, and standing in their own light. In all humility and love we would warn those who oppose this work of God, in the words of Paul in the synagogue at Antioch of Pisidia:

"Beware therefore, lest that come upon you, which is spoken in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you (Acts 13: 40, 41).

#### THE THIEF OF ETERNITY

Such is procrastination.

A preacher relates the following illustration of this: A bright boy heard and was deeply impressed by the text, "My son, give Me thine heart." Satan whispered, "Time enough yet," and he put it off.

Ten years later a brilliant collegian heard the same text under circumstances which seemed to make that the time of his salvation. Again the tempter whispered successfully, "Time enough yet."

Twenty years later a statesman listened to the same text from the lips of an aged bishop, and felt it was a message for him. This time the tempter said, "Visit foreign countries before you decide."

A traveller in Paris was stricken with cholera. But his greatest suffering was agony of soul because he was not prepared to die. His last words were,

"TOO LATE"

The boy, the collegian, the statesman, and the traveler were one.

"Today if you will hear His voice, harden not your heart." (Psa. 110:7, 8).

"Boast not thyself of tomorrow." (Prov. 27:1); (John 3:14-18; John 5:24).

Don't waste time wondering how God is going to deliver you out of difficulties. Believe He will do it in His own time and way. Faith is the crucifixion of the question, "How?" Trust and obey. Isa. 1:19. Isa. 27:3. Isa. 42:6.



# Current Events in the Light of Prophecy

## A MONTHLY SURVEY

*An Eventful Year.* Mr. Thomas M. Chalmers has written an illuminating article in the November issue of the *Jewish Missionary Magazine*, pointing out that seven notable events relating to Israel, Rome, and the idea of universal peace, have marked the present year as one of great significance to students of prophecy. He counts as the most startling event of the year the signing of the agreement between the Pope and Mussolini last February. This step he believes marks the resumption of Rome to universal power. He foresees in this the way being prepared for the speedy fulfillment of Rev. 13 and 17. He says, "The Papacy will mount the beast. In her exultation and drunken blindness she will use the temporal power to crush out all opposition to Romanism. Her garments will be dyed a deeper red with the blood of the saints of God. The Antichrist will arise to take the scepter of the revived Roman Empire. Two autocracies will find Rome too small for them. The Beast will devour the scarlet Woman and shake off all restraint and assume divine honors for itself."

*The Budding Fig Tree.* The second significant event is the announcement made last April of the revival of the Jewish Sanhedrin. Its restoration will become a factor, Mr. Chalmers believes, "in preparing that group of Jews in the land who will join the Antichrist in the league he makes for seven years." The third event is the foundation of the Jewish Agency. Last August at Zurich in Switzerland the Zionist and Non-Zionist Jews came to a definite agreement as regards the forming of this agency for making Palestine a national home for the Jews. This led to the fourth event, the Arab-Jewish riots. Mr. Chalmers quotes a leading British official who knows conditions in Palestine: "If we (the British) should clear out of here, the Moslems would probably cut the Jews' throats the first week, and possibly the Christians' throats the next." Mr. Chalmers believes the recent riots are a foreshadowing of the attempt to wipe out the Jews as a nation, prophesied in the 83rd Psalm.

*Paving the Way for Antichrist.* The fifth significant event is the arrangements being made for the proposed International Bank. "It seems a great step towards the vast world combinations in finance and commerce which will dominate the future and which will have their final center in Babylon on the Euphrates. As merger after merger appears in the commercial world, it is easy to visualize a world controlled thereby by one man, the Antichrist." The sixth significant event is the

ratifying of the Kellogg Peace Pact, and the peace parlies between President Hoover and Premier MacDonald. "Men of the world may soon be able to acclaim the success of world leaders, declaring in boastful words, 'Peace and Safety!'" The seventh is the proposal for the United States of Europe made by M. Briand, until recently Premier of France, before the representatives of twenty-seven nations at the Hague.

*World Conditions at Present.* There is a thoughtful article in December *World's Work*, written by Mr. Frank H. Simonds, entitled, "Storm Signals in London." Mr. Simonds states that Europe's recovery during the past five years has been largely due to the work of three statesmen, Stresemann of Germany (the Bismark of Peace), Briand of France, and Chamberlain of Great Britain. Because of the death of the former and of the removal from office of the last two statesmen, the men who have labored hardest to bring about peace and harmony in Europe are removed from the sphere of its politics; and with their passing, the policy they have pursued is being undone by those who have followed them.

*A Great Blunder.* At Locarno the experts of Great Britain, France, Belgium, Germany and Italy, together with those of America, came to a perfect agreement concerning the plan for German reparations. But at the Hague recently, Philip Snowden, Great Britain's new Laborite Chancellor of the Exchequer, fussed and haggled until he managed to get ten million dollars more for his country than the experts declared was their proper share. Snowden returned to England, the hero of all the British Nationalists; but when Briand went back to France he was "the foreordained victim of French Nationalism." The French chamber was indignant at his submission to the British demands and turned him out of office. German Nationalists and Italian Nationalists are likewise indignant at Great Britain; and as a result, Mr. Simonds declares, "the whole spirit of reconciliation is abolished," and today cooperation, if not absolutely impossible, is "incredibly difficult." The entente cordial that existed between the various countries of Europe has been sacrificed for a sum that Henry Ford would consider just a fair month's profit, and as a result clouds are gathering over Europe.

*A Volcano of Unrest.* There are ominous clouds hanging over Palestine also, to judge from the contents of a bundle of Jewish and Arabic papers the writ-

er has recently received from Jerusalem. This spirit of unrest can best be judged by a telegram sent by leading Arabs to the League of Nations: "The Executive Committee of the Palestine Arab Congress states that this revolt is the fourth that has occurred in Palestine, this being the best proof that the Zionist policy of the British administration is a failure. Many Arabs joined the allied powers in the Great War and many of their sons were killed fighting for independence, but the Arabs got nothing out of it except the following: Their country was divided; these divided territories, against their wishes, were given to different mandatory powers; Palestine is governed by a foreign power with all authority vested in a High Commissioner; Zionists aim at annihilating the Arabs and establishing a Jewish government. All these things, and especially the action of the Zurich Congress which strengthened the Jewish aspirations, are the reasons for this revolt, for former revolts and for many future revolts which will surpass those which have already occurred."

*What is Back of the Palestine Agitation?* Mr. S. B. Rohold, a Christian Jew, declares in the *London Christian* what he believes to be back of the Arab agitation against the Jews. "The troubles began in 1918, soon after the Balfour Declaration, when every endeavor was made to induce the Jews to believe that England would not carry out the terms of the mandate, and that France would offer better conditions. The Jews, however, refused to give credence to the unworthy suggestion. At that time the Greek Orthodox Church was on the verge of bankruptcy. She was Rome's greatest rival, for the Papacy regarded Protestant missions in Palestine as of little account. The reason is once more apparent when we remember that the Greek Church owns the majority of the holy places. Rome thought at that time that she was in a position to take advantage of the financial embarrassment of the Greek Church to make a special offer to the patriarch (Dimianios). Rome offered to assume responsibility for all his Church's debts, and to recognize him as the sole patriarch of Palestine, subject to the important condition that he should recognize the supreme authority of the Pope at Rome."

*Failed by a Jew.* "To his honor be it said, the old patriarch refused, and so Rome set about attempting to bankrupt the Greek Church in earnest. When, as it seemed, everything was ready for liquidation, and the Papacy (the only party possessing funds) was confident of buying up everything, the plot was frustrated by the unexpected intervention of the Jewish High Commissioner, Sir Herbert Samuel. He declared a moratorium, and set up a com-



mission to deal with the Greek Church's finances. Sir Herbert, moreover, wrote to the king of Roumania, pointing out to him that, as the Czar of Russia (who had been virtually head of the Greek Church) was dead, he (King Ferdinand) was his natural successor. Thus it came about that a Jewish High Commissioner foiled the Romish plot. It is not surprising that soon after this, the strongest opposition was started to the whole scheme to found a Jewish national home in Palestine."

*The Shadow of Rome.* Mr. Rohold continues: "A significant sidelight upon the present situation is the fact that of six Arabic newspapers in Palestine, five have so-called Christian proprietors and editors. It is no secret that strong efforts were made in influential circles during the whole of last year to have the Palestinian Mandate transferred to Italy. The recent Concordat has made the Pope a temporal sovereign who needs a State. Palestine has always been regarded by the Papacy as its own special domain. Thus we can easily see from which quarter the wind blows! The section of the English press which is supporting the agitation against the British Mandate does not realize that it is being made the cat's-paw of Rome. The Jewish settlers in Palestine know full well that, had it not been for an agitation engineered from outside the country, and coming from so-called Christian sources, the terrible troubles of recent days would not have occurred. It is to be feared that Protestant Christians generally have little realization of the tremendous bid Rome is making to win over the Jews. A 'League of Zion' has been formed with the avowed object of inducing Jews to embrace Roman Catholicism. The effort has made surprising progress in Germany, Austria, Roumania, Hungary, and Poland. As a matter of fact over 100,000 Jews have joined the Romish Church since the War, and not a few of those in Palestine have also gone over."

*Preparing for the Last Act.* A few days ago the writer attended a meeting at the Old South Meeting House in Boston, and heard Mr. George Young, a British international lawyer who has spent a good deal of his life in British diplomatic service, (mostly in the Far East,) speak on the subject of Great Britain and Palestine. Mr. Young pointed out the extraordinary changes that have taken place in Europe during the past few years, the crumbling of the German, Russian and Turkish empires, and he likened the spirit of unrest that has caused these changes to a stream of boiling water which is coming against a glacier. He pictured the "Great Unchanging East" as the glacier which is being reached and affected by this boiling stream. Already we have seen the great

upheaval in China and also in Afghanistan. This spirit of unrest is affecting India and also the great Arab races. Like Lord Rothermere and other influential Englishmen, Mr. Young seemed to take the view which he said was that of the average Englishman, that the policy of "hands off" would be the best one for Great Britain. If Great Britain should take its "hands off" Palestine and give up the mandate granted her by the League of Nations, Mussolini would certainly seek to have his "hands on" the land of Palestine, and the stage would then be set for the last act of the drama. The Romans were the power in control of that land in the days of Christ's first coming. Will they not be the power in control at the time of His second coming, and receive the judgment that is predicted when He shall come with flaming fire taking vengeance on them that know not God?—S. H. F.

### AN URGENT WATCH NIGHT APPEAL

Since the tenth Watch Night Appeal was sent forth by the Great Commission Prayer League, there has been another year of watching and waiting, of working and wrestling, on the part of spiritual Christians. Of watching unto prayer, because they realized the need of daily strength from above; of waiting for the Bridegroom, because the signs are multiplying which show that His Coming draweth nigh; of working with God, because lost souls everywhere are perishing and many of God's children are fainting; of wrestling against the powers of darkness, because they have come in like a flood and are seeking to deceive the very elect.

On account of this constant watching and waiting, working and wrestling, many of God's servants have grown weary under the pressure and strife, and like Gideon's band of old they are "faint, yet pursuing". The God of battles is with them and they are assured of ultimate victory; however, they need reinforcements; they need to have their hands stayed by the Aarons and Hurs until the going down of the sun. Will you be a prayer warrior?

As we consider the activity of Bolshevism in Russia, the increasing strength of Roman Catholicism in Europe, the bitter conflict between Jews and Arabs in Palestine, the menace of civil war and mutiny in China, the spread of Hinduism in India, the hold of Buddhism on Japan, the power of Mohammedanism in Africa, the growth of Modernism in America, and the prevalence of Atheism throughout Christendom, the human outlook is not at all encouraging. But the eye of faith looks through the divine telescope of God's promises and sees a brighter day coming.

The man of faith also realizes that "the end of all things is at hand" and that we must be "sober and watch unto prayer" (1 Peter 4:7).

We therefore urge that Christians everywhere gather in their churches or homes, and spend the closing hours of the old year in earnest prayer and supplication, with humility and confession of sins and short-comings, together with praise and thanksgiving, and confident expectation in our faithful Creator and Redeemer. "The Lord is nigh unto them that are of a broken heart, and unto all them that call upon Him" (Psalm 34:18; 145:18).

We would earnestly make these suggestions:—

1st. A three day "Prayer Conference", beginning Sunday morning, Dec. 29th, with a Bible message on "How to Pray", continuing Sunday and Monday evenings, and throughout the entire day Tuesday, with sessions at 10 a. m., 2:30 p. m., and 7:30 p. m., on until midnight. Or,

2nd. An all day meeting for prayer on Tuesday, December 31st, as above indicated. Or,

3rd. A Watch Night service during the last five hours of the old year. The time might be divided into three periods, viz: from 7:30 to 9:, prayer for the Jews, the peace of Jerusalem and Jewish evangelization; 9 to 10:30, prayer for all men, all nations, and the world-wide preaching of the gospel; 10:30 to 12, prayer for all true Christians, and for a mighty revival in the entire Body of Christ in preparation for the coming of Christ, the Head. Different leaders might be provided for each period to direct the thought and quote appropriate promises to stimulate faith, but the time should be spent mainly in praise, testimony and prayer, opportunity being given for special requests.

In closing, we quote from the last Watch Night Letter prepared by the late Thomas E. Stephens, the founder and director of the Great Commission Prayer League: "*The hour has come to cease doubting God! For God answers, not the despairing cry of unbelief, but the triumphant shout of faith.* And that triumphant shout is going up today from multitudes of intercessors who know Christ, not alone as crucified, but in the power of His resurrection; and who know that if God was able to raise the Head of the Body from the dead nineteen hundred years ago, He is able to raise to newness of life His paralyzed Body today."

Therefore, beloved brethren, let us "*Continue steadfastly in prayer, watching therein with thanksgiving*" (Col. 4:2, R.V.).

GREAT COMMISSION PRAYER LEAGUE



## Overcoming the Accuser

"There is therefore now *no condemnation* to them which are in Jesus?" Never listen to the accuser of the brethren, for he will ever endeavor to get you to limit the Holy One of Israel. Ever be looking to the limitless expanse of God's mercy and grace. Abundance of grace! Grace to swallow up all condemnation! Do not spend all your time examining yourself in analytic introspection. Keep looking unto Jesus. If God be for us, who can be against us? If you and your house are under the Blood, the destroying angel cannot touch you.

Resist the devil and he will flee from you, and resist him not only for yourself but for the Church of God. The devil is the accuser of the brethren, and if he cannot accuse them of sin he will bring up imaginations. Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: *whom resist steadfast in the faith.* And one of the subtleties of the enemy is to endeavor to make you believe that all your morbid introspections are from God.

Don't measure God by your own petty feelings. He is infinite in wisdom and strength and boundless grace. Get a vision of God and His infiniteness. When the enemy reproaches you and says to you daily, "Where is thy God?" Cry out like the Psalmist, "Why art thou disquieted within me? Hope thou in God: for I shall yet praise Him!" Praise defeats the foe. The living creatures in the Revelation cease not day nor night in their praise, and God would have a people ever doing the same.

The enemy seeks in every way to come in, but we are not ignorant of his devices, for we are not of the night but of the day. Never yield to the temptation to measure God by the devil's rule. He limits God all the time. "Can God do this or that? Can God furnish a table in the wilderness? Yea, hath God said this?" The children of Israel listened, and they complained of God's provision, "Our soul loatheth this light bread!" They wanted to go back to Egypt. They listened to the devil and they *fell by the way*. Never listen to him. He is the accuser of the brethren. He is going to be cast out of the heavenly places, but before that, when he knows his time is short, he will multiply his accusations.

Accusation upon accusation hurled at the children of God! How? Through others, directly or indirectly. When you hear an accusation against a child of God, remember who is the prompter. The accuser of the brethren will be cast out, and those who lend their lips to his accusations must mind lest they themselves

be cast down with him. You have not so learned Christ. "Where are thine accusers?" Jesus asked the woman. "Neither do I condemn thee."

There is no condemnation to those that are in Christ Jesus. Why? Because He Himself has had all the condemnation the devil could give. He was condemned by the priests, by Pilate, and His own people denied Him. And those who are in Christ Jesus are not condemned, because He was condemned for them. He whom the Son sets free is free indeed. Free now, and for time and eternity! Walk as freed people and do not come under the condemnation of the enemy. The Lord has grace upon grace for you, for He is full of grace. Praise Him for the greatness of His grace, for the greatness of His victory and for the greatness of your freedom.

### THE EAGLE LIFE

Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength (Isa. 40:31).

The supernatural is contrasted to the natural, the divine contrasted to the human. There is absolute necessity for the human waiting upon, being linked up to, and becoming dependent upon the divine.

The old saints realized this. The present day saints are forgetting it. And now there is a demand for tonics, natural and artificial. Wait upon the tonics and you shall renew your strength! Men are ever seeking strengthening medicines, reviving potions, nature cures, and even spiritism cures. God is discounted. The Source of life, is ignored. The strength of the everlasting hills is His, and yet He is not waited upon.

Oh the necessity of it! We *needs must* wait upon the Lord. Why? Because we are in contact with the earth. We are grounded. We are losing power, spiritual and physical, continuously. God is the source of all power, material and spiritual.

Even the youths shall faint and be weary, and the young men shall utterly fall. Youth is not a guarantee against wastage, leakage, failing or falling. There must be a dependence and a waiting upon God. They that wait upon the Lord shall renew their strength. The *shall* of God stands for body as well as for soul and for spirit.

They that wait upon the Lord are taken out of one element into another. They shall rise as eagles, overcoming the natural drag, the earthward pull, and will go on to higher realms. The eagle comes down below to feed and gather the prey,

and he returns to the mountain to live and rest. He lives in the upper, and he comes to the lower realm only for acts of necessity. We are reversing the order. We live in the lower realms, and when driven, sometimes desperately driven, then we resort to the higher realm. Waiting upon God should be natural not compulsory.

The eagle flies and resides above, and God wants His people to be like the eagles, to be swift and tireless while doing His work and their own work down below. Flying and running, mounting up and walking, these are the results of waiting, and waiting upon God. He who waits most, rises fastest, and runs without being weary. The world is tired. Because it is not waiting upon God it seldom rises, and seldom runs the way He would have it go.

### WAYFARING MEN, THOUGH FOOLS, SHALL NOT ERR THEREIN

That which may be known of God is manifest to all (Rom. 1:19). Life, manifested in the things round about, in trees, fields, crops, the animals, points to, and speaks of, and shows forth God. And it is the fool that says there is no God. It is the man whose mind is deranged, unbalanced. He fails to see life and the Author of life. He is a fool to think that animate things, live things, can exist without the Author of life behind. He is a fool to himself, he is a fool to others, and he is foolish in his statement.

It is in God we live, and move, and have our being, as well as the things round about that have been created by God. But the lessons taught by the things that are made were not enough. God sent messengers and prophets to say that there was One coming who would reveal Him in a fuller way; One who taught of the Father's love, who taught what sin was, and the consequences, and about repentance and forgiveness to those who repented. And He says, "Thy sins, which are many, are forgiven thee." "Go, and sin no more." That is His message to you today. Thy sins, which are many. How many? Your neighbor has got a big list. Yes, and your wife may have a big list. But God has a bigger list. He says, "Thy sins which are many are forgiven thee, blotted out, purged." Why? How? God, for Christ's sake, has forgiven them.

God heard the cry of His Son on the cross, "Father, forgive them, they know not what they do." God heard the prayer, and will hear it for you. You say, "I can't pray." But He prayed for you. Take the answer.

The man went to the Temple, head bent down, smiting his breast and mur-



mured, "God, be merciful to me a sinner." The low cry reached high heaven. And he went back to his home justified. If God justified him, it does not matter what the neighbors said. And by and by proof will be seen that the justification, the forgiveness, was real, by the changed life.

Those He justified, them He also glorified; yes, down here, as well as in heaven above. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

And He declares: "Him that cometh unto Me I will in no wise cast out."

### "UPON ALL FLESH"

"All the promises in Him (Christ Jesus) are yea, and in Him Amen," 2 Cor. 1:20. The promises in the Word of God are all yea, and can be, because they are in Christ Jesus.

You can bank on the Word of God. The promises are all available today, and as true and as free as they were to the weakest or the strongest saint of bygone ages. They believed the promises and went out and acted upon them. They looked for fulfilment. Go thou and do likewise. They believed, expected, acted. God wants you to believe His written Word. Believe that He will be true, that He will fulfil what He has promised.

"I will pour out of My Spirit upon all flesh" is the promise of God. Can He keep it? Is He capable of doing this? Is there enough of the Spirit to reach all flesh? Can God fulfil His promise?

*His word has never returned unto Him void.* When He spake the stars were created. He spake and the sea was. He commanded, "Let there be light;" and there was light. By the word of God the world was created. Every time the word went forth it accomplished something, it never returned unto Him void. And His word is just as strong in creative force today as it was then. But in order to be effective, as far as the promises are concerned, it must be believed on by God's people.

There were ten days of waiting in the upper room. They claimed the "promise of the Father," including in this promise the promise given through Joel. God's word was believed and the Spirit was poured out. The Holy Ghost was received individually first, then the Spirit was poured out in a wider sense on all Jerusalem—a representative gathering including a wide area of nationalities.

You have received the Holy Ghost individually; but at the same time God wants a larger fulfilment of the promise. He gave the upper room experience, the personal endowment, to make possible the greater outpouring of the Spirit on all flesh.

*You have received individually the filling of the Spirit that God may fulfill in a larger sense His promise to pour out His Spirit upon all flesh.* God wants to repeat the upper room experience and also the outside experience. If He has done the one He can do the other. Come down from the upper room experience to the outside, and the Spirit will be poured out on all flesh.

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." This is the promise of God, and all the promises are yea and Amen in Christ Jesus.

### "NOT AS I WILL, BUT AS THOU WILT"

Matt 26:39

Man snatches the reins out of the hands of God, believing himself more competent than God to guide the chariot of his existence. Yet he is blind, knows nothing of the path, and is unmindful of the greatness of the stake. And when he finds himself among rocks and precipices, going to manifest destruction, too often he gnashes his teeth at God as though He were the author of his ruin. Truly is the sinner described as a fool in the word of God. What more towering folly can we conceive of, than that which makes a man believe that his interests are safer in his own hands than in those of God; that the chart of the voyage of life which he draws at random in some hour of intoxication, is more to be trusted than that which infinite wisdom drew; that it is best for him to follow his own caprice as he goes about amid the complicated mechanism of the universe.

Do men consider what it is they make of God when they set aside His will for their own? They make Him an austere hard-hearted tyrant, indifferent to the welfare of His creatures, if not indeed taking pleasure in their misery; a selfish, unjust being; setting Himself up to be loved with all the heart by men, when utterly unworthy of love. But out of their own mouth God condemns them. If He is really what they, by insubmission, allege He is, they can only expect destruction in a path that He has forbidden. He has the command of all the springs of human affairs, and can make things work together for the accomplishment of any purpose whatever. You break His commandments because He is an oppressor; yet if He is an oppressor, what hope is there that you will be permitted to do this with impunity? You have sat in judgment on God and pronounced Him a bad being; so bad that your own will is better; and yet you expect that in the judgment He will pronounce you good.

Taking therefore even the aspersed and

vilified character of God given us by the sinner, it is evident that the idea of future punishment, so far as being incredible, is perfectly reasonable. If God is so unreasonable and tyrannical as to attempt to drive us in a wrong path, how probable is it that He will make us suffer hereafter for having departed from that path.

But I hear some one say, "No, God is merciful; we have nothing whatever to apprehend from His displeasure; it is not in His nature to harm us."

Then I ask, why are you so much opposed to God's present will? If He is merciful, His commands must be expressive of His kindness; yet you persist in breaking His command; you act as though His command were expressive of hatred; you treat Him as though He were a traitor who would be certain to destroy you if you trusted your affairs with Him. You despise His word, His Son, His Spirit, His people. You give yourself the lie, perpetually; affirming by your disobedience that God is a being utterly void of kindness; and by your carelessness of the future, that you hope everything from His mercy. On the blessings that God now sets before you and before others, you write, in large letters, "Poison," not only rejecting them yourself but seeking to have all reject them; yet you talk of sitting down at the everlasting banquet of God in heaven.—George Bowen.

### THE EDITOR'S PARTING WORD

After a year of service with the brethren of the Russian & Eastern European Mission, I am returning to Springfield, Mo. to resume the position of editor of the Pentecostal Evangel. While on the train journeying to the General Council meeting at Wichita last September, the Lord showed me this was His thought for me, and I was made willing to accept this position when elected to take the same.

In leaving the work at Framingham I would especially commend the work and workers to the prayers of the readers of this paper. This work is a vine of God's own planting, and His smile is certainly upon it. Brother Swanson, Brother Peterson, Brother Randall, Brother Shedd, as well as others who are actively engaged in this work, are workers after God's own heart. I am glad I am leaving with my heart full of love to the brethren and with their heartiest wishes for God's blessing to follow myself and daughter as we return to Springfield. I shall appreciate your prayers.

STANLEY H. FRODSHAM.

Make Christ your model; copy Him, not other Christians. God has no favorites. "All things are yours."



## Over One Thousand Baptized in Water in Russia

Odessa, U. S. S. R.,  
August 29, 1929.

Dear Brothers and Friends:

Your kind letters of July 18th and 19th have been received and we thank you most heartily for them. Just today your communication of August 12th and remittance came to hand. We are glad to hear of your love for the work of God and praise Him for the support you are giving to our preachers.

In our letter of July 22nd we informed you that our Brother F. J. Krivolenko has been exiled for 3 years on the Island of Solovetsky. The money which you have sent for him we will give to his family consisting of wife and 5 little children now deprived of their father's support.

We have already informed you several have become much worse and that their position is an exceedingly difficult one. For this reason some of them have begun to refuse to enter the ministry as paid workers and have ceased to be servants of the church. According to the Soviet Russian laws preachers that receive salaries being classed as employees of religious cults, have no right to engage in agricultural work. They must choose one of two things, either to live entirely upon the salary which they receive as religious workers and refuse the privilege of doing secular work, at the same time forfeiting certain rights of other citizens, or engage in agriculture and refuse money for their religious work. If they are not employed in agricultural work and live only upon the salary which they receive for their religious activities, this salary must be far greater than what has been received up to this time. Since this law has gone into effect the amount received by each does not satisfy even the minimum requirements of many of our evangelists.

Because of this change in the law, with increased difficulties for religious workers there will be very few who will wish to receive an allowance. We suppose that if it will not be possible for you to increase their allowances most of them will be compelled to leave their work because of insufficient support and the fact that they are deprived of many rights enjoyed by other citizens.

If it is possible, we wish that you would increase the monthly allowances of our preachers, as follows: (Here the brethren list increases that range from \$10.00 to \$25.00 a month for all of our workers in Soviet Russia.—Associate Editor.)

We would recommend the following brethren for your support: (The names of 15 preachers are listed, who require from

\$35.00 to \$45.00 monthly.—Associate Editor.) All of these brethren are baptized in the Holy Spirit and have for a long time worked in the Lord's vineyard. Because of this they can be fully trusted in the ministry. They have a good understanding of the Word of God and know how to preach it rightly.

We should like very much to have two or three additional Jewish workers, but there are none to recommend at this time. We are praying about this matter.

Though we are meeting with different kinds of obstacles, our loving Lord helps us in the work. During the last two months our brethren baptized in water about 400 believers, and so far this summer approximately 1050 candidates have followed the Lord through the baptismal waters. Glory to God!



F. J. Krivolenko

This is the brother who has recently been exiled by the Soviet authorities to the Island of Solovetsky for three years at hard labor. He has left behind a wife and 5 young children. Brother Krivolenko was sentenced to death by the Czar's government for his Gospel activities, this sentence later was commuted to exile in Siberia, and he was liberated through the great Russian revolution of 1917. Please pray for our brother and his family.

Recently the atheists in their newspapers have been writing slanderously of us and various falsehoods concerning our work are spread abroad. But we are not striking back and according to the example of Christ, our Saviour, we pray, "Father, forgive them, for they know not what they do".

Your least brethren in Christ,

J. E. Voronaeff, *Chairman*  
V. R. Koltovich, *Vice-Chairman*  
J. J. Luchinetz, *Secretary*  
From *The Gospel Call of Russia*.

Subscribe for the *Gospel Call of Russia*. Always full of interesting news. Subscription price 50 cents per year. Send subscriptions to this office.

## HAVE FAITH IN GOD

It is the province of Satan to instil doubt. It is the province of the Holy Spirit to instil faith.

Herod put John the Baptist in prison, and when in prison through the instrumentality of Satan, he doubted. He sent to Jesus Christ and said, "Art Thou He who should come, or do we look for another?"

Jesus Christ did not condemn, but encouraged him. "Go and show John again those things which ye do hear and see." God's people today are doubting and are saying of the recent outpouring of the Holy Spirit, "Art Thou He that should come, or do we look for another?"

John had seen Jesus Christ without the miracles. He had seen Him with the Holy Spirit descending upon Him, but he had not seen Him work miracles. God's people are saying today, "Art Thou He? The real Holy Spirit, the same who came to the apostles?" Christ's answer is the same, "Go and show those things which ye do hear and see." But look for more. "I am the Christ that was anointed, but you looked the wrong way. You expected a King and you overlooked the intermediate stage. You have received the Holy Spirit. Recognize what you have but expect more; the same in quality but more in quantity. The same One, but in greater power."

"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The anointing which Jesus Christ had, fitted Him to do the works of His Father. The anointing that the children of God have had, has commenced to fit them, and the Holy Spirit will continue the work of fitting them to do the works of their Father.

If John had been out of prison he never would have doubted. Ask Jesus Christ to release you from prison and hear Him say, "The works that I do shall ye do also, and greater works than these shall ye do." John was cut off in his prime; but Jesus Christ is going to see that His children do the greater works.

Satan was going to try to cut off Peter. Christ said, "Satan hath desired to have you, that he may sift you as wheat." The onslaught of the servant maid nearly swamped Peter. But Jesus used him to do greater works. Don't look for another, but for greater power. Jesus Christ saved Peter from total collapse that he might do greater works. Peter's shadow worked miracles. And God is able to do the same today, and He will. Preserving His people to be His mouth piece and to do the greater works.



These examples in the Word are for our encouragement. "I have prayed for thee, that thy faith fail not; that thou mayest do the greater works, giving glory to God. He can raise up Peters; the one hundred twentys; a great company. Have faith in God and His Word.

### HELPS BY THE WAY

Remember your salvation rests upon the finished work of Christ; what He has done. You are linked to Him by faith. Isa. 53:5, 6. Gal. 2:20.

God has put your sins under the Blood. Leave them there. Don't look at yourself, look at Christ. Isa. 43:25. Psal. 103:1, 12.

Rest upon God's facts, not your feelings.

Fact 1.—All have sinned. You are included in that "all." Rom. 3:23.

Fact 2.—God demands a perfect keeping of the law; you failed, but Christ took your place. Rom. 7:5, 6.

Fact 3.—God has accepted Him as your Substitute, is satisfied with Him and His work, and you are free. 2 Cor. 5:21. Heb. 7:25.

It is Christ's responsibility to keep you—it is your responsibility to trust Him to keep you. Psal. 121:5. Isa. 27:3. Jude 24.

Be content to be a little child, and take one step at a time. 1 Kings 3:7; Hosea 11:1.

Don't steal tomorrow out of God's hands. He who saves will keep. The present is yours; the past and future are God's; live today, and rest in the Lord.

Don't get discouraged because you do not know everything at once. All discouragement comes from the devil. Sit at the Master's feet and expect God the Holy Spirit to teach you. Joshua 1.

Never think you have reached a terminus. Every blessing is but a stepping-stone to something better beyond. Conversion is only the door into life; growth must follow. Phil. 3:13, 14. Heb. 6:1.

You will never grow by pulling up the roots of your experience. Learn to leave yourself and your feelings alone. Walk in the light, and the Light of the world will reveal your soul's need to you. Die to your feelings and experiences; live in what God is now. 1 John 1:7.

When God gives you a command, obey it at once without asking questions. Hesitation always makes obedience harder. Don't argue with God. Zeph. 3:2. Job 36:11, 12.

Don't starve your soul; feast on the Word of God. Let good books always take the second place, and remember the Living Word is in the Written Word. God always feeds hungry souls. Anchor your soul to the promises of God, and don't

ignore His conditions or commands—for all God's commands are covenanted possibilities of power. Col. 3:16. Acts 17:11.

Remember nothing can touch you but God's will for you. Rest in it. Mat. 11:28-30. Psal. 40:7, 8.

"In everything give thanks."

### UNION WITH CHRIST

Divine intimacy, divine union, divine oneness; this is the great need of God's children today. Christ prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." No sincere Christian doubts the union and the oneness between the Father and the Son, and the Son and the Father, and Christ prayed that His believers may have the same union. "I in them, and Thou in Me, that they may be perfect in one."

Christ's prayers are always answered. This one is answered. There is a union. There is a oneness. Faith says Amen to the prayer and request of Christ. He spake and it was done in Creation. He speaks again and it is done in Redemption.

What can separate us from the love of Christ? Can tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? We are bone of His bone, flesh of His flesh, and he that is joined to the Lord is one spirit. We are branches in the Vine. Partakers of the divine nature. Not shall be, we are.

When the Lord instituted the memorial supper that commemorates His death, He said, "Take eat; this is My body." And He took the cup, and gave thanks and gave it to His disciples, saying, "Drink ye all of it: for this is My blood." He desires His own to partake of Himself. "Ye in Me and I in you" (John 14:20.)

Christ is the chief Corner-stone. Seek to get near the Corner-stone. Seek to know the love of Christ, which passeth knowledge, and that ye might be filled with all the fulness of God.

The stones in the temple that Solomon built were in place without the noise of hammer or axe; in silence and without fuss. And so faith rejoices in knowing that we are being builded into Him, and He is being imparted to us. "And they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church" (Ephes. 5:32). It is a mystery, hidden from the ages and the sages, but revealed unto babes, appropriated by faith, believed in, meditated on, assimilated and rejoiced in.

"That they all may be one." This is so comprehensive, for it includes the weakling, the one of little faith. It includes the Thomases; the doubters are included. "That they all may be one." Accept

your position in the "all." Include yourself in Christ's prayer "that they all may be one."

Christ's highest prayer, His loftiest wish, was "That they all may be one; as Thou, Father, art in Me, and I in Thee." Divine union! Angels stand aghast. It is beyond them. God, Christ, man, entwined and entwined, united and united, one and in one.

It is the merging of the outer court, the holy place and the holy of holies, making one Temple. God dwelling in the holy of holies; Christ without the veil in His humanity; and the outer court, the believer. And Christ prays that they may be one. And the prayer was answered at Calvary. The middle wall of partition was broken down. The veil was rent, and the outer court was in direct communication with the holy place and the holy of holies. It was accomplished in actual fact in the outward Temple when the veil was rent from the top to the bottom, and it was accomplished in actual fact in the present Temple in which you and I are a part. But you have to believe it, contemplate it and praise God that it is an accomplished fact.

The veil has been rent and the unseen partition has been broken down. Christ has entered into the holiest place, the risen Christ Jesus. And we are risen with Him and seated with Him in the heavenly places. God wants believers today, believers out of believers, who shall believe that the prayer of His Son has been, is now, and shall be, literally, perfectly and wonderfully fulfilled. "I in them, and Thou in Me, that they may be perfect in one." "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." The completed prayer will be, or is yet to be, completed in the believing believer. Christ is in you, and the hope of glory is assured.

### OUR GUIDE

He has pledged Himself not to let His people make one false step. "The steps of a good man are ordered by the Lord." And Satan cannot countermand the order. In eternity, your steps ordered by the Good Shepherd! Fall back on Him in absolute dependence and childlike simplicity. He will lead you into green pastures and beside the still waters.

Those who trust in God are never disappointed.

There is such a thing as mingling with the crowds and yet being shut in with God.

The pure in heart see God in everything.



## For Our Young Folks



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### CHAPTER 10 OFF FOR AMERICA

"The Lord sure blessed me as I were a preachin' on Naaman last night," said Jim, "and it done my eyes good to see twenty lepers a comin' out to have their sins washed away in the blood of Jesus. That's the one an' only cure for leprosy. Millions has been cleansed by it, and if the Lord tarries millions more'll have their sins washed away in it too. If the Lord let's me preach every day of me life, and I lives to be as old as Methusaler, I'll preach the gospel of salvation through the blood of Jesus, and that alone. There ain't no other way of gittin' saved."

"Yes, praise the Lord," said Mr. Carter, "you are right, Jim. I am glad you make salvation so simple, and that whosoever will can come and be cleansed in that precious fountain which is open for sin and uncleanness. Now I want to invite you to come back to America with us. I have finished up all my business and we shall be sailing in two weeks time. Will you come?"

"I'll pray about it," said Jim.

"Goodie!" said Jack, "we will have good times on the boat, and Dad has promised us two weeks in New Zealand."

"There are plenty of places to preach in America," said Mr. Carter. "I know of a dozen places where you could be a blessing, Jim."

"I've been prayin' that someone would come along with a milk bottle for these as is born agin," said Jim. "I ain't no teacher, and I've done told 'em all I knows. There's 300 of 'em as has got saved durin' the last four weeks. I knows that in some churches they has such a dead bunch that any old dry stick could take charge. It don't take much work to look after a bunch of corpses but it'll take a real live nurse to feed these 300 lively babes with the sincere milk of the Word."

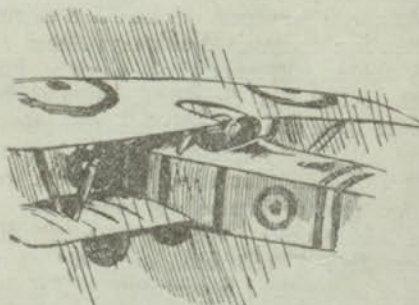
"I guess many of these modernistic churches are filled with corpses," said Mr. Carter. "I heard an evangelist preaching on 'Many now living are already dead,' and I think he was about right."

"When I were a livin' in Sydney I knowed a feller that were that lazy he would often say there weren't no use gittin' up in the mornin' as he would only have the trouble of undressin' himself at

night, and he'd save himself a lot if he didn't put on his clothes. I thought as how his wife must have picked him up in a salvage sale and got him cheap, 'cause he was subject to antiseptic fits.

"One day he got a great idear. He wanted to leave Sydney as the landlords was so persistent in wantin' him to pay rent, a thing he seemed to have conscientious objection to, so he told his wife to go round and kerlect money from all the rich folkses she knowed, to bury him. He said he'd stay home and would put somethin' on his face to whiten it, and he didn't think playin' the part of a corpse would be very bad for his nerves, not near as bad as some work were.

"His wife she went to one woman and she said she'd come along and see her that night after her husband brung home his wages. They come along sure



"There was the sound of an aeroplane overhead."

enough, and there were the corpse laid out all right, and the woman was a weepin' 'cause she had no money to buy a coffin. So they gived the poor woman some money. It were a wet night, and after these folkses had been away from the house for five minutes the woman says, 'Blest if I ain't left me rubbers! I'll have to go back for 'em.' When they got back the corpse was sittin' up lightin' his pipe, and were a sayin', 'I sure had a time keepin' from sneezin'."

"Now Mr. Carter, these here people as is comin' to meetin' has been brought from death to life, from bein' real corpses to real live folkses, and I'm a prayin' for God's man to come along and feed 'em."

While they were speaking there was the sound of an aeroplane overhead. Jim looked up and cried, "Well, if that ain't my friend Walknep's plane! I might of knowed it by the burr of the ingine for I've travelled a good bit in her." The plane made a few circles and landed close to the house.

"Well Cap!" said Jim, "I'm mighty glad to meet you agin. I was thinkin' of you last night and was a prayin' that if you was the right one to come here the

Lord'd send you. Where is you blowed in from?"

"I was in Sydney yesterday, Jim," answered the captain. "I heard you were here and having quite a revival. I was praying, too, last night, and while doing so I was impressed to join you here and see if I could help some. I am not exactly an evangelist, but I have been studying my Bible on my knees for a number of hours each day during the past year, and the Lord has helped me to do some teaching."

"You're jist the man we wants," said Jim. "What is needed everywhere today is men as loves the Word and knows how to preach it."

"Well," said the captain, "I am quite willing to help if I can."

Captain Walknep was introduced to the Carters and to Mr. Hibbs. The latter was only too glad to extend his hospitality to his new guest.

After dinner the captain suggested taking Jim for a ride in his plane. "And if your two friends could crowd in, I might be able to take them too," he said.

Jack and Eva were delighted. The plane quickly rose and they were soon scanning the country round from a distance of a quarter of a mile high.

"You will find a pair of binoculars in that pocket," said Captain Walknep, "maybe you would like to look through them."

Jack and Eva looked through the glasses and admired the views, then handed them to Jim. After looking for a few moments he became excited.

"There's our kangaroo down there," he cried, "and she's still wearin' the hat and coat we put on her. Swing her low, Cap, and I'll try to ketch her agin. She's jist in a good place where you can land easy."

The captain circled round the spot to which Jim pointed, and the kangaroo stood as if transfixed, not knowing which way to escape from the whirring plane.

"I thought somehow as I'd see Kangee today," said Jim, "and that's why I brung a lasso. I used to be perty expert with a lasso in days gone by, and I'll see what I can do today."

Just as the plane was landing Jim threw the lasso with great dexterity and it landed on the kangaroo's neck.

"Whoopee!" he cried, "here's your souvenir of Australey to take back to 'Mericky. Come on Jack, you'll have to help me git her back to Mr. Hibbs farm, as we can't back her into the plane. Cap, will you take Miss Eva back? As Kangee is perty docile me and Jack will have no trouble in gittin' her back."

Within two hours the kangaroo was in Mr. Hibbs's stables and seemed quite content as she lay down in a warm bed



of hay after having the supper of warm bread and milk which Eva had prepared for her.

That night Jim insisted on Captain Walknep preaching to the large audience which assembled in the barn. There was much blessing, and each night that week the Lord blessed as he expounded the Word.

"Mr. Hibbs is all took up with you, Cap," said Jim, "and he says he'll build a church here if you'll stay and pastor it. Folks is drivin' in for fifty miles and more, and they is enjoyin' your preachin' fine. I've done opened all my cans and can't give 'em nothin' more, and I'm thinkin' of leavin' for 'Mericky in a week's time with the Carters. Can you stay?"

"Yes, Mr. Hibbs has already spoken to me about this, and after praying about it I have told him I am willing to stay here for a year at any rate."

"Good for you!" said Jim. "Then I'm off to 'Mericky with Kangee and the Carters."

Ten days later Jim was sitting in the ship's library, and with pencil in hand (which pencil had to be continually put in his mouth and sucked while he sought new inspiration), he wrote the following brief letter to an old friend:

"Dear Cyril:

I spose you is quite well as this leaves me at present havin' just gotten over a mild atak of plumbago. Well I has left Australey for awhile and Im bound for Mericky onct more. Last time I went as a stow-away and a sinner but now Im goin back first clast and all dressed up in new clothes Mister Carter buyed me in Sydney. And I looks so nice in em some folkse may be in danger of mistakin me for a gent. And best of all Im saved from hell and I knows it.

Jack and Eva Carter is tryin to teach me manners and two nights followin they has told me not to drink out of the finger bowls at dinner time. The eats is fine and I thinks I've got about as big a appetite as the wail that swallowed Joner. I've been in a fine revival lately and Im lookin for more and Im startin meetins on board. Im findin there aint nothin else worth livin for but to keep well saved yourself and git others to have a big dose of the same thing. Jack and Eva is goin to Bible scool in Mericky and they has asked me to join em. I know I needs to know my Bible more and to be able to teach it right. Mister Carter says he will pay me way through so maybe next time you hears from me Ill be havin reverend on the front of me name and d.d.

at the back of it. Some folks always calls me the very irreverend Jim and maybe Ill keep that way to the end. If d.d. means down in the dust thats where I always wants to keep. For many years Ive been trying to live by these lines.

He that is down need fear no fall

He that is low no pride

He that is humble ever shall

Have God to be his guide.

Now don't forget to pray for me.

Your old friend

Jim the boomerang boy"

(The End.)

### "WHY WON'T YOU LET US ALONE?"

Four of us were travelling on a steamer in the West Highlands of Scotland. At the stern of the boat a lady was feeding the sea-gulls, which followed in its wake. One of our number gave her a gospel booklet, and one also to her husband by her side. Presently she threw it overboard, and the gentleman followed her example. We expostulated with them, saying that the booklets spoke of the Lord Jesus, and we pointed out to them what a solemn thing it was so to act.

"Oh! I only wanted to see how the gulls would like it," said the lady.

"But you will have to answer for this act one day," we replied.

Her husband, with face turned white with rage, and with a look which I shall not soon forget, here broke in, saying, "Why won't you let us alone?"

What a terrible thing if God had taken them at their word, and let them alone!

And, friend, if God were to let you alone, what would be the consequence?

(John 3:14-18; John 5:24).

### "TRUST ON"

Thou sayest, "Lord, make haste to help me; why tarriest Thou?" That patience may have her perfect work on the soul, not merely that there may be patience, but that it may have its *perfect work*. Trust on, do not be impatient! In that day, when we see how God has fulfilled His Word, and how the only failure has been that which has come in through our want of trustfulness; when we look back and "know as we are known," and understand that at every point of our road the pillar was in front of us, guiding and protecting, we shall say, "Oh, how I wish I had known it!" When we stand with every wish gratified, every longing satisfied, and every one of the desert tears wiped away, we shall say, "God was true, and I only wish I had trusted Him more fully."—*British Evangelist*.

### MISSIONARY OFFERINGS

Our readers can send their missionary offerings through this agency. The vision before us is 100 new missionaries for Russia and Eastern Europe during the next twelve months. Will you help? The following gifts have been received from November 13 to December 6, 1929.

Mrs. C. A. L. \$2; Mrs. B. \$1; A. C. K. \$1; S. B. 50c; A. G. \$7; Mrs. W. W. H. \$1; Mrs. E. A. \$2; L. W. \$1; N. B. \$20; A. V. H. \$5; Mrs. G. B. L. \$1; S. M. \$4; O. K. \$5; Mrs. J. M. C. \$5; Mrs. P. \$25; M. K. \$1; Mrs. G. D. P. \$2; D. M. S. \$1; C. M. G. \$1; E. M. W. \$6; Mrs. R. H. \$1; G. G. \$1; E. C. \$10; H. F. F. \$5; Mrs. A. M. C. \$1; Mrs. O. S. \$4; A. F. S. \$1; E. M. B. \$5; Mr. and Mrs. W. D. \$1; Mrs. L. F. H. \$50; G. T. \$10; A. A. S. \$1; P. C. L. \$10; Mrs. J. M. \$1; E. J. B. \$2; C. L. \$1; R. P. B. \$1; M. B. H. \$2; C. M. S. \$20; Mrs. E. B. \$10; G. L. \$4; G. H. \$1; Mrs. J. C. McK. \$1; G. W. O. \$1; M. F. \$5.07; Mrs. A. A. McG. \$1; Mrs. N. W. \$1; T. C. \$1; E. K. \$2; M. M. \$2; Mrs. J. B. \$2; M. E. P. \$2; Mrs. F. P. \$2; E. F. P. \$3; W. L. & E. B. \$45; Mrs. A. W. \$10; A. F. \$1; K. C. \$2; Mrs. N. A. G. \$25; M. E. \$1; Mrs. S. W. \$1; A. B. \$1; L. L. \$2; W. C. A. \$7; Mrs. C. D. \$2; W. J. \$20; W. J. B. \$1.95; G. A. \$10; H. W. \$1; L. W. \$92; Mrs. M. E. \$1; Mrs. E. H. \$1; N. R. \$1; Mrs. H. F. L. \$1; Mrs. N. W. \$1; Mrs. F. S. \$2; Mrs. G. J. D. \$1; M. B. \$2.42; E. H. \$10; W. F. \$2; S. T. A. \$1; G. A. E. \$5; Independent Lutheran Church, Haverstraw \$12; A. D. N. \$1; J. A. C. \$2; Mrs. C. L. 50c; L. L. \$1; Mrs. A. B. H. \$3; A. McC. \$3; H. S. \$1; A. L. \$1; N. J. \$1; Mrs. E. J. S. \$1; Wm. F. H. \$1; O. B. \$1; J. A. E. \$2; Lincoln Assembly \$35.

Total.....\$572.44

### GIFTS FOR THE HOME AND JAIL WORK, ETC.

We desire to gratefully acknowledge the following gifts received from November 13 to December 6, 1929. The Lord bless every donor.

Mrs. A. S. 50c; H. M. A. \$5; A. G. \$3; C. E. D. \$10; Mrs. F. W. B. 16c; O. K. \$5; M. K. 24c; Wellesley Park Collection \$7.39; G. L. \$4; Mrs. N. W. \$1; C. D. \$2; L. L. \$1; W. C. A. \$5; Mrs. N. W. \$1; Mrs. W. W. B. \$1; W. J. E. \$6.15; Mrs. A. S. \$1; R. S. 50c.

Total.....\$52.85

### ASSEMBLY NOTICES

(Other notices will be found on page 16).

LAKEWOOD, N. J. The Missionary Rest Home and Full Gospel Mission. 322 East Fifth St. Sundays: S. S. 1:30 Worship 2:30. 7:30. Monday, Y. P. 8 p. m. Tues., fasting and prayer, 7 to 10 p. m. Thurs, prayer, 8 p. m. Miss Inza Wood, Pastor. R. H. Baxter in charge.

ZANESVILLE, OHIO. The Monroe St. Church of God Mission, 528 Monroe St. Sundays: 2:30 and 7:30 p. m. Wed. and Fri.: 7:30 p. m. Jennie Miskimen, Pastor.



# DIRECTORY OF PENTECOSTAL ASSEMBLIES

We are pleased to print the names and addresses of assemblies that will take 50 or 100 copies of "Word and Work" monthly. The price of a bundle of 50 is only \$1.00, or 100 for \$2.00 postpaid. Each issue of the paper will be prepared with a view to setting forth the full gospel message, Salvation through the atoning blood of the Son of God, Healing through His stripes, Holy Living through His indwelling, the Baptism of the Holy Ghost as originally received on the day of Pentecost, and the Soon Coming of our Lord and Saviour, Jesus Christ.

AMITYVILLE, N. Y. Pentecostal Assembly.  
BALTIMORE, MD., Full Gospel Assembly.  
Lord's Day, 9:45, 11 A. M., 3 and 7 P. M.  
Tuesday, 8 P. M. Friday, Young People's, 8 p.m. E. F. M. Staudt, pastor.

BATTLE CREEK, MICH., Church of the Four-Fold Gospel, 303 Maple St. Alvin L. Branch, pastor.

BEAVER FALLS, PA., First Pentecostal Church, 27th St. and 9th Ave. Sunday Services: 10:45 a.m. and 7:30 p.m.; Wed. and Fri. 7:45. Everett Phillips, pastor.

BENTON HARBOR, MICH. Bethel Assembly, Territorial Rd. at Seeley St. Sunday, 10 & 7:30; Tues. & Fri. 7:30. Wesley J. Domm, pastor.

BLOOMFIELD, N. J. Bloomfield Pentecostal Assembly, 32 Civic Place. Sunday: 10:45 a.m. and 8 p.m. Ruth Haas in charge.

BRIDGEPORT, CONN. United Pentecostal Church, 285 Wilmot Ave. Sunday, 10:30 a.m. and 7:30 p.m.; Thursday, 8 p.m. MILFORD, CONN. Full Gospel Mission, 57 River St. Sunday, 3 p.m.; Wed. 8 p.m. Raymond Gordon, pastor.

BRONX, N. Y. Light House Mission, 4776—3rd Ave., near Fordham Road. S. S. 10 a.m. Preaching, 11 a.m. and 7:45 p.m.; Tues., Thurs. & Sat. 7:45 Bro. Geo. Thompson in charge.

BROOKLYN, N. Y. Elisheba, An Assembly of Christ. Headquarters at 475 Eighth St. Services are held at 370 Ninth St. in Lamb's Business School. Sundays, 4 p.m.; Wednesdays, 8 p.m. E. E. Robinson, pastor.

BROOKLYN, N. Y. Lighthouse Pentecostal Church, 71 Himrod St. Sundays at 10:30 a.m., 3:30 & 7:45 p.m.; Sunday School 2:15 p.m.; Meetings Tues. & Thurs. 8 p.m.; Young Peoples' Meeting Friday 8 p.m.; Ray S. Armstrong, pastor.

BROOKLYN, N. Y. Ridgewood Pentecostal Church, Cornelia St., corner Seneca Ave., near Myrtle Ave. German services, Sunday 10 a.m.; Mon. & Wed. 8 p.m.; Wed. 2:30; English services, S. School, Sun. 2:30, Preaching, 7:30; Fri. 8 p.m. Hans Waldvogel, pastor.

CAMBRIDGE, MASS. Christian Mission Church (Inc.), 789 Main St., Alfred E. Cragwell, pastor.

CAMBRIDGE, MASS. 59 Moore St., 1st Holiness Church of Apostolic Faith. Geo. A. Phillips, pastor.

CHESTER, PA. Glad Tidings Christian Assembly, 3rd. and Market Sts. Pastor Wm. Anderson.

CHICAGO, ILL. Immanuel Pentecostal Church, 1941 Belmont Ave. Services: Sunday, S. S. 1:45 p.m.; preaching, 3; Wed. & Fri. 8 p.m. All Welcome. Mr. and Mrs. George W. Finnern, pastors. Tel. Pensacola 3154.

COLUMBUS, OHIO. Pentecostal Mission, 316 So. Fifth St., Services: Sunday afternoon and evening. Tuesday and Thursday nights. John Boude, pastor.

CUMBERLAND, MD. The Assembly of

God, 307 Wallace St. Lord's Day 11 a.m. & 7:30 p.m.; Tuesday and Friday, 7:30 p.m. H. B. Kelchner, pastor.

DANBURY, CONN. Full Gospel Mission, 5 Maple Ave. Sunday: 9:30, S. S.; Morning Worship 10:30; Evangelistic, 7:30; Tues. Prayer and Praise 7:30; Friday, Bible Study, 7:30. Eugene W. Benjamin, pastor.

DETROIT, MICH. Pentecostal Assembly, 1310 Temple St., A. S. Knott, pastor.

DURANT, FLA. Pleasant Grove Assembly, A. G. Voight, pastor.

ELCENTRO, CALIF. Assembly of God, Park Ave. & 10th St. Tues. and Friday nights; Sunday and Sunday night. C. E. Shields, pastor.

ELIZABETH, N. J. Trinity Pentecostal Assembly, Sunday, 10:45 and 7:30; Tues. & Thurs. 7:45. Allan A. Swift, pastor.

EVERETT, MASS. Pentecostal Glad Tidings Mission, 134 School St. Sunday: 3 & 7:30; Wed. & Fri. 8 p.m. W. J. Mitchell, pastor.

FITCHBURG, MASS. Pentecostal Mission Pythian Hall, 298 Main St. Sunday afternoon, Preaching service; 3rd Sunday of each month an all day service. Paul B. Nelson, pastor.

HUBBARDSTON, MASS. All day Meeting first Sunday each month at the home of Brother Henry Taylor.

HOUSTON, TEXAS. Houston Heights Assembly of God, 1408 Allston St. Sunday, 9:45; 11 a.m. and 8 p.m. Wed. Thur. and Fri. 8 p.m. Hugh Young Montgomery, Pastor.

LAKEWOOD, N. J. Full Gospel Mission, 224 Jersey Ave. Sunday services: 2:30 & 7:30. Sunday School 1:30, Young Peoples' Meeting Thursday, 7:30. Inez Wood, pastor.

LEBANON, PA. The Auditorium, 513 Cumberland St., Services Sun. afternoon and eve.

LEOMINSTER, MASS. Full Gospel Assembly, 32 Monument Sq. Meetings on Sundays, Tues. and Thurs. E. E. Volland, pastor.

LEWISTON, IDAHO. Pentecostal Assembly, E. A. G. Miller, pastor.

LOS ANGELES, CALIF. Bethel Temple, 323 Justicia St., Louis F. Turnbull, pastor.

MADERA, CALIF., Pentecostal Tabernacle, North D. and Front Sts. Ernest R. Polhemus, pastor.

MIDVALE, N. J. Midvale Gospel Assembly, Corner Cross Street and Ringwood Ave. Evangelistic Service Sunday night, 7:45; S. S. 7 p.m. Midweek Prayer and Praise Service Wed. 7:45 p.m. Frederick D. Pettet, Pastor.

MILWAUKEE, WIS., Bethel Temple corner Brown and 18th Sts. Hugh Ulrich, pastor.

MECKLING, SO. DAK. Pentecostal Assembly, W. J. George, pastor.

MOOSIC, PA. Full Gospel Tabernacle, Springfield Ave. Sunday 11 a.m. and 7:30 p.m.; Wed. and Fri., 7:45 p.m. J. E. Jenkins, pastor.

NEWBURG, N. Y. Glad Tidings Assembly, 4 Avoca St., Albert J. Jenkins, pastor.

NEW LONDON, CONN. Open Door Mission, 465 Bank St., Sunday, 3 & 7:30. Tues. & Thurs. 7:30. Mrs. Lura L. Chapman, pastor.

NEW YORK CITY, Glad Tidings Assembly, 325-329 W. 33rd St. Robert A. Brown, pastor.

NUTLY, N. J. Bethel Pentecostal Assembly, 390 Franklin Ave. S. S. 2 p.m.; Services 3 & 7:30 p.m.; Wed. & Fri. 7:45 p.m. O. Olson, pastor.

OAKLAND, CALIF. Bethel Tabernacle, 1421-25th Ave. Sunday: 9:45, 11:00 and 7:45. Tuesday Eve., Prayer meeting, Friday Eve., Y. P. Services at 7:45. R. H. Moon, Pastor.

OAKLAND, CALIF. First Pentecostal Church, 31st St., near Grove. J. Narver Gortner, pastor.

OKMULGEE, OKLA. Assembly of God, 611 N. Oklahoma Ave. Weeknights, Wed. and Fri., Fred Eiting, pastor.

OAKLAND, CALIF., Gordon-Hitchcock Sisters, 2222-89th St., Oakland, Calif.

PALO ALTO, CAL. Full Gospel Mission, (Pentecostal), 445 High St. Meetings Tuesday, Thursday & Sunday at 7:45 p.m. Also Sunday, 3 p.m. Myrtle Akin, pastor 951 Channing Ave.

PASADENA, CALIF. Pasadena Pentecostal Tabernacle, 42 West Walnut St., Cor. of Fair Oaks Ave. Thos. B. Lennon, pastor.

PHILADELPHIA, PA. Highway Mission Tabernacle, 19th. and Green St. Ernest S. Williams, pastor.

RIPON, WIS. Assembly of God. E. G. Block, pastor.

RICHMOND HILL, N. Y. Old Fashioned Gospel Church, 135-06 Jamaica Ave., near Metropolitan Ave. Sunday Services: S. S. 2 p.m. Worship 3. Evangelistic, 7:30. Wed. Bible Chart Lessons. Friday prayer meeting 8 p.m. John T. Reed, Pastor.

ROCHESTER, N. Y. Bethel Full Gospel Tabernacle, North Goodman and Ripley Sts., Harry Long, pastor.

ROCHESTER, N. Y. Elim Tabernacle, Williams St., near East Ave. Services: Sundays 11 a.m. and 7:30 p.m.; Tuesdays and Fridays 7:45 p.m. Benjamin A. Baur, pastor.

SAN BERNARDINO, CALIF. Full Gospel Mission (Pentecostal), 374 1/2 Ist. St. Sunday, 11 and 7:30; Wed. and Fri. 7:30. Frank B. Collins, pastor.

SAN JOSE, CALIF. Upper Room Pentecostal Mission, Fourth and San Antonio Sts. Sunday: Bible 9:45, Communion 10:45; 3:00 and 7:30 p.m. Tues. and Thurs. 7:30; Friday Y. P. 7:30. Max Friemark, Pastor.

SANTA ROSA, CALIF. 2nd and B Sts. Sunday, Bible School 9:45, Services 11 & 7:45; Wed. 7:45; Fri., Y. P. 7:45. J. Paul Thommen and wife, pastors.

SCRANTON, PA., Pentecostal Assembly of God, 825 Green Ridge St., Sunday: 10:45 & 7:30. J. Roswell Flower, pastor.

SEMINOLE, OKLA., R. D. 3, Glad Tidings Mission. H. A. Baird, pastor.

SOUTH BEND, IND. South Bend Gospel Tabernacle, 119 East Sample St. Sunday School and Bible School 9:45 a.m.; Preaching, 10 & 7:30. Tuesday, Thursday and Friday, 7:30 p.m. Thomas Wellard, pastor.

SO. YARMOUTH, MASS. Sunday 10:30 and 7:30. Tues. 7:30. Fri. 7:30. Herbert Dingee, Pastor.

SPRINGFIELD, MASS. Bethany Pentecostal Church, Cor. Armory and Springfield Sts. Sunday: S. S. 2:30, preaching 3:30 & 7:45 p.m.

H. T. Carpenter, pastor.  
ST. JOHN, N. B., CAN. Latter Rain Pentecostal Assembly, 21 Murray St., Meetings: Sun., Tues., Thurs. and Fri. O. A. Speed, pastor, 30 Murray St.

SYRACUSE, N. Y. Grace Tabernacle, Pentecostal, 662 South Ave., Mr. and Mrs. G. A. Niles, pastors.

TULSA, OKLA. Faith Tabernacle, 1239 S. Trenton, W. F. Garvin, pastor.

WASHINGTON, D. C. Full Gospel Tabernacle, North Capitol and K Sts. Sundays, S. S. 9:30. Preaching, 11 and 7:30; Tues., Wed. & Thurs. 7:45. Harry Collier, pastor.

WATERTOWN, N. Y. Full Gospel Tabernacle, 248 High St., Alfred Trotter, pastor.

WORCESTER, MASS. Pentecostal Latter Rain Church, 554 Main St., Sunday: 3 & 8 p.m., Tues., Fri. & Sat. 8 p.m. Special all day union service, the 5th Sunday of a month.

J. W. & M. E. Curley, pastors.

WYCKOFF, N. J. Wyckoff Full Gospel Mission. Sundays: S. S., 2:15; Preaching 3:45. Tues. & Thurs. 7:30; Wed. Y. W. C. A. Paterson, 2:15; Sat. Y. M. C. A. Paterson, Young People's Meeting, 8 p.m. G. H. Galanti, pastor.