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Weighed in the Balances

By W. E. Moody

"Thou art weighed in the balances, and art found wanting" (Dan. 5:27).

It is not my purpose in this message to go into the historical facts which cluster around this text, though these facts are exceedingly fascinating and interesting.

I want rather to come at once to the practical thought and warning contained in the text, particularly as the words apply to the present condition of the church.

While meditating recently on the present spiritual state of the church—the body of Christ—these words were borne in upon my soul, "Weighed in the balances and found wanting."

To the close observer it is evident that we are rapidly approaching the time referred to in Matt. 24:12, "And because iniquity (lawlessness) shall abound, the love of many (literally, *the many*) shall wax cold."

Many feel that the *sifting time* is now on; also that God is now shaking all those things that *can* be shaken, that those things which *cannot* be shaken may remain (Heb. 12:27).

The Great Apostasy, which has already set in and which is gathering momentum daily, is shaking the church of God to its very foundations; and the sad comment of our Lord regarding the first and last of the seven Churches mentioned in chapters 2 and 3 of Revelation (Ephesus and Laodicea) is becoming increasingly applicable to present conditions.

To the Church at Ephesus, after much commendation, the Lord said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

And to the Church of the Laodiceans He said, "Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my

mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:15-18).

All of God's true children throughout the world are feeling the awful pressure of the powers of darkness as they are closing in upon us preparatory to the bursting forth of that fearful Tribulation which is to come "as a snare on all them that dwell on the face of the whole earth" (Luke 21:35) and which is spoken of in Revelation 3:10 as "the hour of temptation (trial), which shall come upon all the world, to try them that dwell upon the earth."

Sixteen times in the Gospels Jesus warns us to "take heed"; and it would seem to the writer that in view of the soon closing of this Age, the most pertinent warning for us today is that contained in Luke 21:34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares."

Or, as Weymouth puts it, "and that day come upon you suddenly, like a falling trap."

Surely if ever there was a day when we needed to "put on the whole armour of God" (Ephes. 6:11-18) and to put on the Lord Jesus Christ (Romans 13:14), it is today.

Like Belshazzar, we are being "weighed in the balances," and I fear that many of us are "found wanting."

The balances are God's Word. In

those balances our words and actions are continually being weighed. "The word," said Jesus, in John 12:48, "that I have spoken, the same shall judge him in the last day."

"Weighed in the balances":—

1. Our *prayer life* is being "weighed in the balances." The prayer life is the *acid test* of our spirituality; for of all things else, our *prayer life* will be the test as to how much we, in reality, know of the Christ life.

If we have really taken our place with Christ in His death, then in His resurrection, and then in His ascension, we will have reached the Throne Life with Jesus; and we know that as our High Priest at the right hand of the Father, "He ever liveth to *make intercession* for us."

If we say we have died with Christ and are risen with Him, and are seated with Him in the heavenlies, and have no spirit of intercession, we are, as yet, strangers to that real Throne Life with Jesus which is the privilege and heritage of every true believer; for "He ever liveth to *make intercession*." Positionally we may be there, but *experimentally* we have failed to enter in. We are *found wanting*.

2. Our *giving to the Lord* is being "weighed in the balances."

It is needless to say that we may give away plenty of money to God's work, as we think, and yet not be giving to God at all. And why? Because we give in a way which exalts self rather than Christ.

We want others to *know* that we are giving, whereas the way that pleases God is "let not thy left hand know what thy right hand doeth" (Matt. 6:3).

And, should it be impossible to keep secret our gifts to God, let us see to it that

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WHAT IS PRAYER

To many people, prayer is a pious practice rather than a vital transaction, not so much because it is an inherited bit of propriety, but because it is looked upon as a good work which wins merit in the eyes of God. Men think of prayer as a safe practice to indulge in if they are to keep on good terms with God. They go through it as a courtier might observe the rituals of obeisance that please the king and the neglect of which might get a careless man into trouble. Prayer to many is a safety appliance, like a lightning-rod, upward raised lest the Eternal God, seeing their neglect, fall foul of them. It is founded on fear. They conceive that the saying of prayer is a measure of protection which they would better attend to. What a pitiful misunderstanding of prayer! Prayer is not a "good work" in return for which a blessing is given, as men buy and sell over the counter. Our pious practices are as useless as a Tibetan prayer wheel, unless at the heart of them all is conscious fellowship with the Father who cares.

—Selected.

Doing Things God's Way

By S. A. Jamieson

What would happen if true believers would only do everything God's way! A great revolution would take place in the Lord's camp which would startle the whole world. What was experienced in the temple in the days of Solomon would be repeated today: "The priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (2 Chron. 5:14). The church then would have the same power that it had in the days of the apostles. Ever since the time that Satan told Eve, "That in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods" (Gen. 3:5), man more or less has tried to steer his own bark. In so doing he has made many a sad shipwreck that has involved many. Man is incapable of directing his own affairs for two reasons.

First, because he is so short sighted that he does not even know what a day may bring forth.

Second, he is so powerless that he cannot control many of the events that may cross his pathway. How often he is heard saying, "I am powerless to act." That being the case, he should let the Lord control his life. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalms 37:23, 24).

We should take heed to the following words of warning: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). The result is death where God is not present. How true it is that man proposes but God disposes. Man, however wise, is not independent of God, though he may think so. He may attribute his failures to circumstances or lack of judgment, but the fact in the case is that God had His hand somewhere on his circumstances or judgment.

This is true of nations as well as of individuals. Has God any hand in the history of nations? Yes, He has, for we read in Prov. 21:1, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." We have a good example of this in the last Great War. Why did Germany lose the war? Because God is the God that doeth wonders among the nations. This is why Germany had the war won seven times and then lost it.

One historian says the French lost the battle of Waterloo by a chain of accidents, that "a peasant shaking his head instead of nodding it" resulted in Na-

poleon's defeat. By every military law Napoleon should have won that battle. He would have won had it not been for seven "ifs" which spell God. Napoleon said, "God is on the side of the heaviest battalions." Then he should have won, but seven divine "ifs" lost him the battle.

General Lee said that had certain *ifs* occurred he would have won the battle at Gettysburg.

The trouble with Napoleon and Lee was that the god of war was not on their side. If God had been with their "ifs" they would have won the day.

We notice that David, before engaging in battle with the enemy, enquired of the Lord as to whether he should fight the Philistines. If God said "yes," then he went and won, but when God said "no," David remained at home.

Notice the result of taking things into our own hands. When any Christian does this, it is certain to be followed by painful disaster and regret. God promised Abraham and Sarah a son. For ten weary years they waited in vain, then Sarah took the matter into her own hands and we know the results.

King Saul had a test on this very point, and he failed. Samuel told Saul to wait seven days and then he would come (See 1 Sam. 13). He lost his kingdom by wilfully taking matters into his own hands. God tested David on this point, and he stood the test. Saul cruelly sought David's life. On two occasions David found Saul asleep and was advised to kill him. But David said, "Mine hand shall not be upon thee." He would not take the matter into his own hands. This was a greater victory than the one he won over Goliath. Ruth is also a good example of letting God have His way in all things. By being obedient to God's will she was led to the brideship.

There were two great camp meetings carried on at Mt. Carmel. One was conducted man's way, and God did not recognize it. No fire fell and the sacrifice was not consumed. The prophets of Baal prayed in vain. The leader of the other camp meeting was Elijah and he did things God's way. Consequently the fire fell and consumed the sacrifice as well as the stones, and as a result Israel was won back to God that day.

We as Christians are failing because we are not doing things God's way. Since we, as Christ's followers, recognize Him as our Lord, let us then do things His way. The Word of God says, "The way of man is froward and strange:

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The Authority of Jesus Christ

Pastor DONALD GEE

Read Matthew 8:5-10.

If only we had a grasp of who Jesus is and what His power is, how mightily the Lord would work in our midst. The centurion had a measure of the grasp of the truth concerning Jesus, and the Lord said He had not found so great faith, no, not in Israel. Now, what was this truth concerning the Lord which this Roman soldier had grasped? He put it in a rough and ready way just as you would expect a soldier to do. And in his rough and ready way he declared a tremendous truth concerning the Lord. Vs. 9. Somehow or other he felt his own position in the army was a reflection of the authority and position and power of the Lord Jesus Christ, and the Lord put His seal upon it. The Lord sealed it as something which was a correct interpretation of His own position. Now what was it? It was this. The centurion was a man who was under superior authority, and because he was under superior authority he had authority over those that were under him. He was, as it were, one link in a chain. There were superior officers he had to obey, and as he obeyed them he had authority delegated to him that he could use. If at any time he disobeyed his superior officers he would lose his authority over those below him.

What was the position of the centurion? He knew his own station in the Roman army exactly. He said, "I am a man under authority." "But," continued he, "I have soldiers under me. And I say to this man, 'Go!' and he goes, and to that man, 'Come!' and he comes."

I want to declare to you this truth concerning our blessed Lord with the utmost reverence, that He is under authority, and because He is under authority He has authority. The authority of Jesus Christ is dependent upon His obedience to the Father. And as His obedience to the Father is complete He has all power over that which is beneath.

First of all, I want you to notice His authority over demons. Do we believe it? Verse 16 and verse 31. Just one short, sharp word of command, "Go!" And they were glad to go quick. May God dispel from the heart of every one of His people the fear of demon power. Our blessed Lord Jesus has authority over the whole lot of them. I don't care if there are 500 of them, if He says, "Go!" they have to tumble out sharp.

Demons always came grovelling at the feet of the Lord Jesus Christ. They knew He was their Master. Listen how they came and whined at Him. "Art

Thou come to torment us before our time? We know we have to go out of this man. As a favor let us go into the herd of swine." And He granted their request as One who had absolute authority.

God help us to walk this earth free from fear. I want to walk every step of my life absolutely fearless. "I will trust and not be afraid. The Lord Jehovah is my strength and song. He also has become my salvation. He is the strength of my life, of whom shall I be afraid?" I believe I can walk every day devoid of fear because I know the Lord.

Praise God for his authority over the elements. Matthew 8:26. What a majestic figure! He stood there in the midst of the howling wind and the driving rain and He rebuked it. And the mighty deep sank to rest like a little child upon its mother's bosom. Oh, the authority of Jesus Christ! That verse, "Peace, be still," hardly gives us the force of it. When we think of "Peace, be still," we sometimes think of the mother soothing the fevered brow of the child. But there is more authority in it than that. It is really, "Lie down; be quiet." It was a word of divine authority. And wind and wave sank instantly at the command of the Master. Jesus is mighty. Jesus is the Lord of lords and the King of kings. Hallelujah!

There is a deeper realm still—His authority to forgive sins. Matthew 9:6. He had authority to forgive sins. He still has that authority. He has spoken to my heart and told me my sins are all forgiven for His name's sake. My heart is washed from sin in the blood of Jesus Christ. Do you wonder we are a happy people? "Our sins are all forgiven, and we're on our way to heaven; we're a happy lot of people, yes, we are." The One who has authority to forgive sins has spoken in our hearts. He has told me with divine certainty of the covenant of Almighty God, sealed in the blood, the blood of the new covenant; He has spoken to me and told me my sins are forgiven.

The Lord Jesus Christ has authority over all angelic beings. Even in His hour of greatest weakness He said to Pilate, "I have only to speak the word and ten legions of angels would spring to My rescue." Legions of angels would have sprung to His rescue and gloried in it. But no, divine love kept them bound because He was wounded for our transgressions. And so even angels were held back that He might suffer.

"All authority is given unto me in heaven and on earth." (Matt. 28:19, literal Greek). Hallelujah! Today He has all authority in heaven and in earth. I want to say to troubled hearts, "Rest in the Lord and wait patiently for Him, and He shall give thee the desires of thine heart," for the Lord liveth and is on the throne and He will work according to His mighty power.

We have seen how Christ has authority, and yet the secret of it all is that He Himself is under authority.

The whole of the universe in every department is under law. Go to any scientist and he will tell you that. There are laws governing every department of the universe. Science is simply the study of those laws. There is that law which we are all very familiar with, the law of gravitation. You all know if anything falls on your head you feel a bump and you know when you tumble down you get a bump. The law which I find in nature is the expression of the great Creator and Ruler of the universe.

This is an age of lawlessness. God is a God of law, and sooner or later lawlessness is doomed to go. God save us from lawless people in Pentecostal Assemblies. The church of God is a law-abiding community. There are some people who go in for lawlessness in the church of God and call it liberty. That is not liberty. It is lawlessness. God help us realize there must be law and order in the church of God. When some of us stand for it, there are some silly people who say, "You are getting too churchy." And their only idea of "Pentecost" is a glorious picnic, when everybody is having their own way. A real Pentecostal Assembly is an orderly body of people. Pentecost does not stand for disorder. It stands for order. Real order never quenches real liberty. Real liberty and real order go together. And it is a false liberty that comes with lawlessness, and it ends in cast-iron bondage.

A large part of the universe is in a state of rebellion against God. Although God is the Ruler of the universe, He is not having His perfect way. We are all conscious that something is wrong. I cannot agree with that poet who says, "God's in the heavens, all's right with the world." All is not right with the world. All is not right with the world in business or in physical things, else you would not have your hospitals full of sick people. It is a lovely world, but all is not right with it. There is something very wrong with the world, and I think most thoughtful men and women agree that they are conscious at times of something very wrong with them.

What is this thing that is wrong? It

is like something that has gone wrong in the engine of an automobile. You run along and there is a horrible scraping going on. You know there is something wrong somewhere. Every now and again the machinery gives a terrible jolt. What is it? I can put it to you in one word—S-I-N.

Now, what is sin? Modernism tells us sin is simply a disease that we are outgrowing. Now that won't do. We have not a clear enough vision of sin. What is sin? Sin in the final analysis is this—rebellion against God. Sin is God's laws being broken. Sin is when you are not doing the perfect will of God. You cannot say you have perfect victory over sin until you say, "I love to do Thy will, O God." That is salvation. When a man is really saved he is saved so that all rebellion against the will of God is taken clean out of him.

There is One who said, "I delight to do thy will, O God." The perfect obedience of the Lord Jesus Christ! In a glorious way He fulfilled the Father's will in everything. All the forces of rebellion in the universe are heaped up under a leader. Satan is the leader of the forces of rebellion, and I want to thank God that Satan is doomed to everlasting defeat.

The Lord Jesus Christ pre-eminently is the One who leads the forces of obedience to God. In every step of the way He does the Father's will. When He left His Father's home above He came to be born a babe that He might die. And as I see that babe in Bethlehem's manger I say He came to do His Father's will. He comes to Jordan, and as John was baptizing the people, there comes One, and John says, "Baptize You? I need to be baptized of Thee, and comest Thou to me?" Listen to the words of Jesus, "Thus it becometh us to fulfill all righteousness." Then came a voice from heaven, "This is my beloved Son in whom I am well pleased." He comes along and heals the sick, but every step He says, "The works that the Father doeth the Son doeth also." He was not healing the sick merely because it pleased Him, but because it pleased the Father. He was doing the Father's will. And in His prayer I hear Him say, "If it be possible—if it be possible—let this cup pass from Me." And for a moment I tremble. All heaven is trembling and all hell is breathless. It is the supreme moment of history. And as everything is trembling in the balance I hear the voice of the Son of God with all its glory on that peaceful night. I hear Him say, "Nevertheless, not My will but Thine be done." Heaven shouts for joy and hell knows its doom is sealed. The victory

is won. He goes to Calvary a mighty Conqueror. Calvary was won at Gethsemane.

As He goes to Calvary the will of God is fulfilled every step of the way. His body is laid in the tomb. His Spirit goes to God who gave it. His soul descends to hades, and we often have thought He arose from the dead because He was the Son of God. Death could not hold Him. Why could death hold everybody else? Because everybody else had sinned and come short of the glory of God. And when they went to the tomb death had them. But what does it say here? "It was impossible for Him to be holden of it." Acts 2:24. Why? Because He never sinned. But there was something that held Him, and that was obedience to the Father. Have you noticed this? It comes in a dozen passages in the New Testament. "God raised Him from the dead." He didn't raise Himself. He lay in the tomb until God raised Him. That is one of the most superb revelations of the obedience of Christ that there is in the Word. On the third day God raised Him from the dead. He was delivered for our offences, but He was raised again for our justification, and then He walked the earth for 40 days until God's time came to take Him up. And when God's time came He went to the Father's right hand. "Sit down on my right hand until I make thine enemies thy footstool." And that is where He is today.

But He is still under authority. At God's right hand my High Priest is interceding. And He is coming again. But even the very day of His coming again is subject to His Father's authority. Even in the day of His supreme victory, when God shall put all things beneath His feet, the last revelation I have of Jesus Christ, He is still under authority. Listen to this message in I Cor. 15:25: "He must reign until He hath put all things under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet, but when He saith all things are put under Him: it is manifest that He is excepted, which did put all things under Him. When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him that God may be all in all."

So the final revelation of Christ in the New Testament is that of subjection to the Father. Now, this does not take one iota from His glory. It enhances it. The supreme glory of Jesus Christ is His obedience to the Father. It is His crowning glory. It is that which ensures for Him the place of divine authority.

His obedience, His subjection, has

been tested and tried. It is perfect in every detail, and because of that He says, "All authority is given unto Me." He does not say, "I have taken it," but He says, "All authority is given unto Me in heaven and on earth."

I close with one point of application to ourselves. Lord, help us to grasp it. The principle of the authority of Christ is the principle of my authority in the spiritual realm. The only secret of having spiritual authority as a believer is that I must remain in subjection to Him. While I remain in subjection to Him I have authority given to me. One of the most thrilling revelations of the New Testament is when the Lord passed on His authority to His people. In Mark 16 it says: "In My Name they shall cast out devils; they shall speak with new tongues: they shall lay hands on the sick and they shall recover." "In My name" they shall do it. God has designed that we should have authority. I believe we should walk the earth with divine authority.

Why is it that sometimes we have missed it? It is because we have not been under it. I have seen Pentecostal people shouting and yelling at demons to come out, and I have almost seen the demons laugh at them in their faces. What is the reason of it? These folk have ceased to be under authority so they have lost it. The only man that has authority is the man who is subject to the Lord Jesus Christ. I don't believe I have a bit more authority than I have submission. When everything is brought to submission to the Lord Jesus Christ, when nothing in me wants to go my own way, but everything in me wants to go His way, when all that defending myself, and all that ambition, and all that love of prominence and love of place goes, and I am submitted to Him; that is the man God gives authority to. That is the only man He can trust it with, because that is the principle on which Jesus Himself has His authority. He has His authority on the principle of His submission. God help me to see I will only have mine on the same condition.

An idle soul stands in the world as a cipher, and God writes the book of life. Heaven is no hive for drones: an idle person is fit for temptation. When the bird sits still on the bough it is in danger of the gun: one sits still in sloth, then the devil shoots him with a temptation. Standing water putrefies.—*One of the Fathers.*

Accepting Christ means the loss of the world, but the gaining of heaven.

Being occupied with past failures, hinders future success.

My Personal Testimony to Pentecost

By Howard Carter, London, England

It is hard to express the intense hunger which one has for more of the Lord's fullness of blessing immediately after salvation. The taste of salvation only fills the soul with an unutterable longing to drink more deeply of spiritual things.

The meetings of the church were not satisfying, and often we left the place of worship feeling that we were but touching the fringe of a great ocean of revelation and power.

In the church of which I was then a member, was a certain brother, who, with myself, desired to know the Lord better. This friend suggested that we might attend a Friday evening meeting in an undenominational church, where the pastor taught the people to seek for a definite experience of the Spirit's indwelling. I was only too pleased to comply with the proposal; and the next Friday found us wending our way to the side room of the church. Up till then I had heard nothing of the wonderful Pentecostal movement. The side room had about twenty people in it, mostly elderly, and I sat—perhaps the youngest—in the serious company of seekers. The pastor was a little, old man whose countenance wore a look of strength and determination, and as he opened the meetings he would clap his hands heavily upon the Bible and declare that all the fullness of the Spirit was not only the believer's privilege, but the command of God. His explanation as to the experience led me to seek for a great quaking from the Lord, which was to evidence the incoming of the Spirit.

After a hymn or two, and prayer, the meetings would be open for testimony, or a message from the Lord, and as the pastor also believed in divine healing there were often testimonies given to the Lord's miraculous power in healing the body.

Attending these Friday evening meetings was a brother who was always looked to when present for a word, as his gift seemed to lie particularly in the direction of ministering the Word. His messages were a delight, for the intense earnestness of his appeal, coupled with a certain descriptiveness of delivery, made his Bible stories of Jacob and the angel, and the deliverance of Israel from Egypt, live before the minds of the hearers. When he had preached his limited stock of messages and was looked to for further ministry, he used the same sermons again and again, never failing to bring freshness with the well-worn words. And then his earnestness counted for much to such a young disciple as I, and I listened with eagerness. If inspiration was ever lost for a moment, per-

spiration in delivering the Word was not, for the handkerchief with which he used to wipe his brow would often get soaked before the sermon was ended.

How often we trod the desert sands of Egypt to the promised land, but never once were we left outside the Canaan of promise. The Jordan parted every time, and we were marched triumphantly into the land of the giants and the grapes! Sometimes we were told the story of the giant Goliath's defeat with a youth's pebble, and faith never failed to rise as we viewed and reviewed the effectiveness of a stone when slung in confidence that God would direct its course. And very naturally the Canaan of the Israelites typified the filling of the Spirit—the victorious life of the child of God.

But how could I get this filling of the Spirit? I prayed and prayed and attended to the ministry of the Word carefully and never failed in my attendance at the meetings, yet the coveted blessing did not come. I had no satisfaction that the Comforter had come to dwell in my heart.

Receiving the Spirit by Faith

The fervent preacher of these Friday evening services spoke to me of another meeting across the city, where the filling of the Spirit was also taught. I attended these meetings as well, and earnestly pleaded for the outpouring of the Spirit. A visiting servant of the Lord prayed one week-end with a number of seekers, and we learned afterwards that some had received the Holy Spirit "as at the beginning," for "they heard them speak with other tongues." There was no doubt in my mind that this was the true blessing, for the evidence was the same. To learn further I attended, in company with others from the assembly, the S— convention in 1912, and was overjoyed at the wonderful way the Lord was working in the midst. Healings were seen in answer to prayer, testimonies to vision and revelation, messages in other tongues with inspiring interpretations, and sermons were preached which glowed with the glory of the anointing which rested upon every word. How blessed it was to sit and enjoy such meetings!

After a brother had spoken to me upon the subject of the filling of the Spirit, and exhorted me to take the blessing by faith, I stepped forward in my Christian experience and took the blessing. What joy came into my heart! The Spirit's indwelling was now mine!—by faith.

Seeking More of God

I returned to my church after the wonderful meetings, and testified to the bless-

ing received. In 1913 and 1914, I attended the same convention again and received more blessing from the Lord. After the 1914 convention, still hungering, I went to B— further to seek the manifestation of the blessing I had taken by faith two years before. While there the pastor of the assembly arranged a day of prayer and fasting, and along with several others I waited upon the Lord.

The prayer time for the first few hours seemed to pass slowly, for a sluggish feeling had overtaken me. About 5:30 in the afternoon I felt a gracious quickening, and prayer became free.

The pastor in charge passed up and down among the seekers, and laid his hands upon various ones in accordance with the Scriptures (Acts 8), and coming to me he laid his hands upon my head, praying, "Lord, let this brother receive the Holy Ghost now." At the same moment I inwardly prayed that the blessing should come. We two were therefore agreed, and the Lord answered accordingly. The Holy Spirit descended mightily, and an indescribably glorious power thrilled my whole frame. I shook mightily as wave after wave of blessing was poured into my soul. Heaven seemed to have touched the earth. The glory of God was flooding my soul. Calvary was more wonderful than ever before. Eternal things were marvelously real to me. How I praised God! I cried aloud with joy of heart, until my voice echoed through the hall! God had met me, the Holy Spirit had come, the coveted blessing was surging through my frame. The Lord heard my many prayers and granted my heart's desire. The blessed experience lasted about half an hour, but the sweet memories linger and will abide with me until the consummation of all earthly blessings in the breaking of the eternal day.

Now I could understand why the small company met every Friday night at the undenominational church, and just what they waited for. The Spirit's indwelling was a real experience, a glorious power from above.

The convention days soon passed away, and I returned to my home. The great joy of my soul was in the fact that I knew the Spirit's power by personal experience. The blessing, taken by faith in 1912, was now known experimentally. Yet I was not satisfied. I had felt the power of the Lord on that memorable day, but one cannot live in a past blessing. The experience I was really seeking was one that would be mine every day, and all day. I literally wanted to live in the consciousness of the presence of the Lord daily and hourly. The

blessing I had received only made my hunger the greater. To press on for more of the Lord had now become the passion of my soul.

In 1915 I was again at B——, and was keenly seeking a full and lasting experience of the baptism of the Holy Spirit. Between the services I sought the help of any speaker or friend who was in constant enjoyment of the much-coveted blessing. A little before one afternoon meeting, I enquired from a ministering brother why the Lord had not granted me a continual experience of the baptism of the Spirit, and a like manifestation as on the day of Pentecost. He asked, "Do you believe the Word of God?" "Most assuredly," I replied. "Then these signs shall follow," he said, repeating the last part of Mark 16. "Kneel down here," he directed, "and I will pray with you." I knelt and he prayed, but the response did not come just then. It was nearly time for the service to commence, and he was to speak, so he sent me to take a seat in the congregation.

Fully Satisfied

For a little while I enjoyed the meeting, but shortly found myself experiencing an anointing of the Spirit akin to the one I had had twelve months before. The power of the Lord was surging through me. I turned round and knelt, intending to pray quietly and praise the Lord for His blessings. As I prayed the power of the Lord increased, and I soon forgot all about the meeting and was wholly taken up with the Lord. Heaven seemed wonderfully near, and the spiritual joy which flooded my being words cannot describe. I praised the Lord and rejoiced in His wonderful goodness. How long I had been on my knees I do not know, but I felt someone touch me on the arm and ask me to rise. I protested at first, fearing that the heavenly blessing would be lost, whereupon, he whispered in my ear, "You are disturbing the meeting, brother; will you come with me to the vestry, and we will pray." I was astonished to learn that my silent prayer had become audible, and so much so that I was hindering the progress of the service. I left the seat and followed the brother rather unwillingly into the vestry, and as I was crossing the threshold the power of the Spirit flooded me mightily. My whole being vibrated under the mighty waves of the Spirit's power which passed through me, and I broke forth for the first time in my experience in other tongues. To describe a spiritual experience is as impossible as to define the sweetness of honey, or the beauty of a flower. I may simply state that the spiritual blessing received that day met the great craving of my soul, and satisfied me that the experi-

ence for which I had yearned so long was now actually real. The Lord had granted me the gift of the Holy Spirit with the like manifestation as on the day of Pentecost and in the house of Cornelius.

My heart overflowed with joy and thanksgiving and speaking with other tongues. The aching void of my Christian life was filled by the Spirit of the Lord. The feeling that prophets and apostles of past dispensations had been privileged to enjoy some experience impossible to us was banished. The like gift, although but an initial experience and foretaste of all that might follow by faith, was mine. At the same time my heart was changed, for the love of God was shed abroad, yea, my whole being was flooded by the divine Spirit. A definite experience of boundless love and joy filled me, and such a joy as I cannot express, a joy unspeakable and full of glory, for I felt like singing and praising God continually. Moreover, the Cross of Calvary seemed so wonderfully great to me, and the atonement so much more marvelous than ever before. I was seeing Calvary in the light of the Spirit's revelation. A deep consciousness of the abiding presence of the Lord was blessedly mine from this hour. I had lived before in an experience which was not always overflowing with joy and continual consciousness of the Divine Presence; now God seemed real at all times. Whatever engaged one's thoughts, the presence of God was always felt. I knew more of the unity of the Spirit, for was not the indwelling of the Spirit given to make believers one, and one in a sense I had not hitherto contemplated? I had learned, too, of the edifying of oneself by the speaking with other tongues, as an experience which only can be known by those who possess it. This, and much more than words can describe, became mine by the outpouring of the Spirit. Let those who have not yet experienced the Spirit's indwelling continually earnestly seek, for God will fulfil His Word.—*Redemption Tidings*.

Come, O Lord, in much mercy down into my soul, and take possession and dwell there. A homely mansion, I confess, for so glorious a Majesty, but such as Thou art fitting up for the reception of Thee, by holy and fervent desires of Thine own inspiring. Enter then, and adorn, and make it such as Thou canst inhabit, since it is the work of Thy hands. Give me Thine own self, without which though Thou shouldst give me all that ever Thou hast made, yet could not my desires be satisfied. Let my soul ever seek Thee, and let me persist in seeking, till I have found and am in full possession of Thee. Amen.—*St. Augustine (354 to 430)*.

DOING THINGS GOD'S WAY

[Concluded from Page 2.]

but as for the pure, his work is right" (Prov. 21:8).

"The way of the just is uprightness" (Isaiah 26:7). Let us walk in it. We are also told to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16). People who do things God's way are on the royal road to heaven.

The story of David's new cart and its results is a striking illustration of the spiritual truth that blessings do not follow even the best intentions in the service of God except as that service is rendered in God's way. It is a constant point of failure. God had given explicit instructions as to how the ark should be borne, but David adopted the Philistine expedient. The church is full of Philistine ways of doing service for Christ. Let us find out God's way of doing things and do them His way.

What a terrible blunder David made in trying to move the ark the Philistine way. As a result, Uzziah was killed and David failed to bring the ark to Jerusalem. He finally had to conform to God's way before he could succeed.

I fear there are many "Davids" among God's children today. Let us belong to the class that will do things God's way and great will be our reward.

I wish to call your attention to the ways that God wants us to walk in. The Scriptures plainly tell us what the ways are that the Holy Spirit has prepared for us to enter upon for our good and God's glory. Here are some of them.

The way of *cleansing*, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalms 119:9). Also the way of *light*, "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105). The way of *protection*, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). The way of *truth*, "I have chosen the way of truth" (Psalms 119:30). The way of *wisdom*, "I will behave myself wisely in a perfect way" (Psalms 101:2). The way of *life*, Jesus says, "I am the way, the truth, and the life" (John 14:6). There is also the way of *complete victory*, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

The jeweler who would repair a watch by polishing the case, and the preacher who substitutes education for faith, are engaged in a similar work.

The Gospel is the Power of God

By Kenneth G. Olsen

The prominence of language gifts, both inspirational and logical, will always create a ministry of spoken and written thought. This may variously take the form of inspirational prophecy, speaking in tongues and the interpretation of tongues or the logical presentation of the word of wisdom and knowledge. It may be seen either in the evangelist and the prophet in their inspired utterances, or in the teacher and pastor in their calmly deliberative presentations. Where there is a great predominance of language gifts, the ministry of the power gifts falls into disuse and disregard.

Paul said that his preaching was not with enticing words of man's wisdom, but in demonstration of the power and of the Spirit of God. Of course, Paul would not stand before folks speaking of worldly topics. So, what he meant was this, that his preaching did not run entirely to language gifts either of doctrine or by inspiration. But over them all his ministry was that of showing his audiences the power of God and the Spirit of God in operation before their very eyes.

The reason Paul assigns for his preaching ministry being rather of power than language is put in these words:—that the faith of his listeners might not stand in the letter of doctrine and revealed wisdom, but might be rooted in the power of God. Every teacher knows this secret of not only giving the theory of his subject, but of experimentally demonstrating its truth. If he is not able to prove his theory experimentally, his students soon lose faith both in him and his message. The hungry world is just the same. They have been preached to death. They have heard theory and doctrine and creed and sermon until there is no longer power to interest folks in only a ministry of words whether spoken or written. The wise minister will follow Paul and in demonstration of the power and Spirit of God build solid faith based on experimentally revealing the power of God.

No doubt the query is arising, are not the language gifts demonstrations of the power of God. In a sense they are if they are exercised under an anointing. But primarily they are a demonstration of the mind and thought of God. A lad may give a splendid oration which demonstrates his mental capacity. But his power to run a race or lift a weight or do a day's work can not be estimated by his flow of language. Neither do the language gifts measure God's power to bless. They only hint at His willingness and ability. It is the demonstration of the

power and Spirit of God which is the sure foundation for faith. That is why Paul's ministry was not predominantly that of language gifts.

The word of wisdom, of knowledge, tongues and the interpretation of tongues, with prophecy constitute the language gifts. And they are mighty and blessed. Every spiritual movement in its beginnings has had them in action. And these same movements eventually lose the inspirational language gifts and finally substitute the natural reasonings of man for the wisdom and knowledge which God's Spirit gives. These same movements begin with demonstrations of the power gifts, which also soon wane into extinction.

Blessed is the movement which can maintain its language gifts under the inspiration and anointing of God. But more blessed is the movement which will preserve and foster the demonstration of the power gifts.

What are the power gifts? To one God gives the working of miracles, to another the gifts of healing. What are the gifts demonstrating the Spirit of God? To another God gives the gift of faith, and to another the discerning of spirits. How wisely God balances the language gifts with these four power gifts.

After the blessed preaching and teaching of the Word and wisdom of God, how practical to see God fulfill this Word in miracles and healings. We have all no doubt stood in meetings where God was healing the sick and working miracles and seen the full altars and the conviction resting on sinners. What can the ungodly offer in argument when they see the lame man leaping and praising God, the dumb speaking, the blind seeing, the deformed made straight. Such demonstrations of God's power do more than multitudes of words to bring conviction and to arouse faith. What if some have not understood the ministry to the sick or have failed in their prayer of faith, does that set aside the plan of God to balance the language gifts with the gift of miracles and healings? Surely not. The remedy is not to drop these power gifts, but to so purify our lives and faith that the power of God can assert itself in our ministry. It takes much less consecration to exercise a language gift than to let God work a miracle of healing through your ministry. And perhaps because the exercise of the power gifts requires so deep a consecration and humility, they are slighted and pushed aside by those who find it hard to pray and consecrate. Of course, the gifts of healing and the working of miracles are not for all, and it may be

that many seek to exercise that which God has not given them and so have very little results. Be that as it may, God has set the power gifts to balance the language gifts and the wise will profit thereby.

The Spirit of God manifested through faith goes far deeper than words about faith. The life of faith of the ministry will preach more loudly than all the language gifts the minister may possess. For God has designed that the faith of those ministered to shall rest on the demonstration of faith in the life of the ministry.

Of course, there are degrees of the call to faith in proportion to the gift of God's faith. George Mueller is not the standard of a life of faith, except to those of like call and gift of faith. But his testimony and demonstration of God's faithfulness has done more to give faith than multitudes of language gifts descriptive of faith.

Likewise the discerning of spirits is not based on theory or language but is an operation of God's own Spirit. And where this is demonstrated it does more than doctrines and lectures on wisdom and discernment. But to become so empty and so consecrated that God's Spirit may discern through one, may enable one to demonstrate a life of faith, enable one to work miracles and healings, is so rare that these power gifts seldom balance up the language gifts of a minister. However God offers the power gifts as the real balance wheel and the real essence of the ministry. Brethren, let us consecrate, let us so humble ourselves, let us draw so near to God that His power and Spirit may overshadow our exercise of language gifts.

TESTIMONIES TO GOD'S POWER

The testimonies that follow are all from members of the Full Gospel Assembly of Leominster, Mass., of which E. E. Voland is pastor. His address is 32 Monument Square, Leominster, Mass. We mention this in the event some friend possibly might wish to confirm these reports of transformation in the hearts and bodies of those whose names appear below.

MIRACULOUSLY PROTECTED

As I was driving home to dinner one day several years ago, I was caught in one of the most severe storms this city has ever known. I saw a tremendous black cloud coming up over the hill, and the wind was blowing very hard. The windshield was up, and in order to close it I had to use a wrench, so drove to one side of the road, set the brakes, and put the car into low gear. This was a fortunate thing, for I had just time to close the windshield when the storm broke. The top of the car was

ripped off like a flash. The next thing I knew there was a big ball of fire playing around the front axle with a great noise. I thought surely the electric wires were all burned out. Suddenly it shot back to the rear of the car and then disappeared. The auto must have been heavily charged with electricity, but I did not think of it at the time, neither did I feel it.

It was a wonderful sight to see electric wires coming together and poles being blown over, causing a big ball of fire to flash in the sky with a great noise. At the same time four or five large pine trees standing together near by crashed to the ground. I could not help being amazed at the wonderful power which caused those trees to bow so gracefully to the ground as though making obeisance to God. A little farther ahead of where I stopped, a tree fell across the road, blocking all passage. A short distance away the roof of the Park-hill mill was blown off, killing a man. Roofs of houses were also blown off, yet in spite of the severity of the storm, my car never moved out of its tracks. The windshield and the rest of the car were peppered with dust and stones which carried away fine particles of glass and flecked off the paint. My glasses disappeared, but I did not know where or how they went, and in all that happened I never received a scratch. The Lord is surely merciful to them that walk uprightly before Him.

"A thousand shall fall at thy side. . . . but it shall not come nigh thee" (Psa. 91:7), and as I relate this experience my heart is filled with gratitude to Him who "is able to keep."

Arthur L. Sunbury.

HEALED FOR HIS GLORY

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Glory to His Name! His Word is true; He never changes.

About three years ago I became afflicted with a severe hernia, and suffered a great deal. As I had trusted the Lord for many years as my only doctor, I looked to Him for healing, but grew worse until many knew I was in a serious condition. At the time I did not know just what the trouble was and went to a doctor. He said it was a very severe hernia, and advised an operation at once as the only cure. This I would not listen to, so put on a truss, yet suffered a great deal just the same. I had peace and rest within, so just kept on trusting until God healed me.

The morning of April 16, 1928, the Lord, by His Spirit, spoke to me and said, "Go to the city." I began putting on my street clothes, not knowing what He wanted me to go for, and He spoke again and said, "Take off that truss, I have healed

thee. Go tell it, that men might know I am the same yesterday, today and forever". (I have been telling it ever since.) The glory of the Lord came down, and I danced all around the house, telling the folks what God, by His power, had done, and we all praised Him for His wonderful works to the children of men. Could not say how many I told the good news to that first day, but He got all the glory.

Dear suffering one, do not doubt His Word. Believe and receive.

One of the least of His children,

Mrs. Mabel E. Brown.

SAVED FROM A LIVING DEATH

I was a disabled World War Veteran, having been shell shocked and getting a ruptured ear drum while under fire in the navy. I was laid up in the hospital aboard ship for a week. In the middle of the night I would awaken with severe pains in the right side of my head. I had just strength enough to call for the night man on watch at that hour. He would come and give me a pill which killed the pain immediately so I could sleep. At the end of a week this pain left me not to return till three years later, after I had been married one year.

One night as we were retiring I felt peculiarly but didn't realize what it was till I got into bed. Then I remembered three years back when in the hospital on ship. Oh, what pain and misery I went through. I was crazed with pain and fell out of bed. My wife and her folks thought I was dead. I, too, thought I would never pull through as my heart seemed to stop functioning. When at last I came to, it was like arising from the dead. A doctor was called and he injected morphine into my arm immediately. The pain then left and I was all right till the next attack came. That was the beginning of four long years of suffering. My wife and I are the only ones who know how much untold agony I suffered.

From that time I spent much of my time in the Burbank Hospital, Fitchburg, Mass., the Massachusetts General, Eye and Ear Infirmary, and Chelsea Naval Hospital of Boston, Mass., also at Mt. Ato Hospital in Washington, D. C. They all diagnosed my case and all with the same answer, "We can do nothing for you." Encouraging, wasn't it? Every hospital I went to seemed to add to my troubles till altogether I had a ruptured ear drum, seventy-five percent neurasthenia, heart-trouble, external hemorrhoids and pains throughout my whole body. The only relief the doctors gave was the needle (dope). For four years I suffered and was steadily getting worse. After wasting time and money on doctors I was

ready to give up and take the road of the hopeless or try anything.

I was a man who thought he knew God and thought he was living a Christian life. Oh, what a blunder I was making of it. Professing but not possessing. How many people today are in the same place of professing Christianity. Then one night I was invited to a meeting which was being held at my mother-in-law's house, so I went. During the service I had two bad spells. The people there prayed for me, and later suggested that I go to Leominster to be anointed and prayed for Thursday evening as the folks there were having a healing service that night at the Full Gospel Assembly or Pentecostal Mission. Arrangements were made and Thursday night found me there at the mission. During the closing hymn I had another bad spell. They anointed and prayed for me according to James 5:14, 15. Suffering much, I went home that night and got down on my knees before God and prayed as I never did before. The next morning I felt differently than ever before for I was a new man in Christ Jesus. He came into my heart and told me I was cured. Glory to my God and Father! Hallelujah to His precious name! Oh Glory, Glory to His name. Praise God! Praise God! I can't praise Him enough. He has filled my heart to overflowing with joy, praise and thanksgiving. My earnest prayer is to be ever faithful and to walk closer to Him. Oh, Lord keep me true and use me for Thy service.

God was ready to heal me as soon as I went to Him and surrendered all and was willing to go all the way with Him. I thought it would be hard to walk a real Christian's way; but He showed me it wasn't so hard after all. He took all my earthly desires away and now I am walking in the light. Glory to His name. Just let Christ Jesus come into your heart and rule and see if this way isn't the easiest and happiest of all. He has done many things for me since He healed me. Glory to His precious name.

Albert P. Marchant
55 Norwood Street, Fitchburg, Mass.

HEALED OF RUPTURE

I praise the Lord for His goodness to me. Some years ago I had a bad rupture and had to go to the hospital and have an operation. It was successful, but about a year after, three more broke out. I went to the Lord and He healed them all. Praise His name! I mean to go all the way through with Him who has been so gracious to me.

William R. Johnson.

I praise the Lord for healing me of a cancer in my back, and of varicose veins.
Mrs. C. G. Gravell.

Throwing the Bible and God Overboard

By Stanley H. Frodsham

A Travesty of Pentecost. There are surely many indications that we are in the days of the "falling away." Under the auspices of the Ohio Council of Churches, which consists of seventeen Protestant denominations, 5000 delegates recently gathered in Columbus, Ohio, to celebrate the nineteenth centennial of Pentecost. According to the magazine *Time*, as the days passed "the convention became definitely Modernistic." This paper states that one speaker, Samuel S. Wyer, declared, "I doubt if there is any other book which reaches from such sublime heights to such degrading depths as the Bible. The Bible was not written by God. . . . If written now, it could not be sent through the United States mails. . . . All scholars agree that the Trinitarian references in the Bible are pious forgeries. The question of the divinity of Jesus is not worth a hill of beans. . . . We must scrap the Bible before we can attain church unity. It has no part in the twentieth century civilization."

A Pure Book. We turned from this blasphemous statement to the old Book and once more read what Peter had to say concerning how the Scriptures came to be. "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And some of us will still persist in believing that what Peter said was true, and that God the Holy Ghost really did give us the Scriptures of truth. We will still insist that these were holy and not impure men to whom God gave this Book, and we set our seal to the words of the Psalmist, "*Thy word is very pure; therefore thy servant loveth it.*" We are aware that sin in all its hideousness is shown forth in this Book; but praise God, the way of deliverance from sin is also shown. We are inclined to think that Paul was writing of those who professed to see impurity in this seven times purified Book when he wrote: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

We do not read that at this "Pentecostal" centennial at Columbus there was a rushing mighty wind from heaven, or cloven tongues of fire; nor do we read that the place was shaken where they were assembled.

Yet Worse. In the same issue of *Time* we read: "Many religiously-minded moderns believe that unless organized religion stops seeking old, illusive gods, and identifies itself with scientific humanitarianism in an attempt to improve mankind,

it is doomed to perish from the earth. Five able pedagogues subscribed to this belief in a letter they sent last week to many a United States scholar, author, teacher, scientist." In the letter these five university professors state, "While the imperial Deity, seated on a throne and demanding worship and flattery, is a myth, the Super-Self of our own nobler nature, the Hidden Dynamo within mankind, can and does lead man from primitive society to the State, to the Democracy, and on to that which does not yet appear. . . ."

The New Idolatry. So while at Columbus there was a move to scrap the Bible, these men go still further in an attempt to scrap the God of the Bible and to place on the throne the "Super-Self of our own nobler nature." This is a new form of idolatry which elevates your own super-self as an idol. I admit it may not appeal to some of us who have found out by experience the truth of Paul's statement, "I know that in me, that is in my flesh, dwelleth no good thing." And so in spite of what these great men tell us we shall still worship the God of the Bible. When Israel came out of Egypt the cloud that gave light to them was darkness to the Egyptians. And so today the same Book that is a light to the believer is darkness to the wilfully unbelieving. They reject the Word of the Lord, and the Lord of the Word will reject them.

An Atheistic State

To what will this repudiation of the Word and of the Lord lead? Where has it led in Russia? Mr. Winston Churchill once said, "Lenin was the great repudiator. He repudiated everything. He repudiated God, king, country, morals, treaties, debts, rents, interest, the laws and customs of centuries, all contracts written or implied, the whole structure—such as it is—of human society." All his followers united with Lenin in repudiating the Bible and the God of the Bible, and the Communistic party not only proclaimed itself atheistic, but has set to work to make the whole of Russia atheistic. Dr. Paul Hutchinson, of the *Christian Century*, recently returned from Russia, says, "There was a time when teachers in the Soviet schools were expected to take a neutral attitude on religion. That is past. For some time now all teaching has become actively anti-religious. Today every school is required to instruct its pupils that there is no God, and that religion is superstition. All the testimony that one gathers indicates that a stridently affirmed atheism now characterizes not only the three or four million of young Russians that belong to

definite Communistic organizations, but to at least ninety per cent of all school children."

Fighting the Evangelicals. The Communists first trained their guns on the old state religion, the Greek Catholic Church, but since May last have started a tremendous drive against the Evangelicals. Dr. Hutchinson states concerning the decree of restriction then enacted: "By the terms of this decree no minister could preach in more than one church. This brought to a stop the work of the traveling evangelist who had been so successful in arousing religious interest. Neither could a minister or church conduct organized classes for the teaching of religion. Neither could they engage in any form of social work. And the young people's societies, which had been growing at an astonishing rate, were summarily suppressed. But the Soviet authorities had no intention of stopping with these merely negative acts, they went ahead to close churches. In Moscow, for instance, the number of Evangelical churches or orthodox churches in which the reform movement has established an evangelical type of worship, has been reduced until there were, I believe, only three left functioning by the middle of August. The chances are that these three are closed by this time. Five hundred churches were closed last year (1928), before the present storm burst. The figures for this year (1929) will, when totaled, run well into thousands." The last issue of *Time* states that "every week, almost every day, some Russian church is being turned into a school, day nursery, workers' dormitory, theater, factory, or granary."

Persecuting Christians. Dr. Hutchinson tells us that not only are the churches being closed but also the schools of training for ministers. The entire faculty of the Baptist seminary in Moscow was put into prison. The publications of evangelical bodies were either suspended or cut to a shadow. The censor is refusing to permit the publication of religious books. He says, "The authorities are going ahead to rid the country of the men and women who, by their preaching and personal devotion, might keep the flame of a vital religion alight. Ministers and laity are being arrested, often on the flimsiest of charges, and exile is being pronounced on hundreds."

Pentecostal Preachers Arrested. We have rejoiced that for years the Pentecostal preachers have had a great measure of liberty. A letter dated January 10 has reached us, stating, "Three days ago in the office of our Union of Christians of the Evangelical Faith, and in the lodgings, arrests took place by the representatives of the G. P. U.—government secret

police. To our great grief all the Council of the Union of Christians of the Evangelical Faith have been arrested, including the following—the chairman of the Union, John Voronaeff, the vice-chairman, the secretary, the editorial helper on the magazine, *The Evangelist*, and also a few other brothers. We are very grieved with what has happened but seemingly all this was necessary to our loving Lord Jesus." Pray much for these brethren.

A Bad Situation. Dr. Hutchinson says, "The worst part of the situation is its secrecy. There has been a return to secret police control within Russia. The G. P. U. is omnipresent, and apparently clothed with complete power. The former Soviet claim that all trials are public is now abandoned. Men and women are secretly accused, secretly seized, secretly examined, and secretly condemned. The authorities would deny there is any such persecution under way. . . . This new terror is no myth. . . . The fate of hundreds and perhaps thousands of these Christians is already shrouded in the mists of prisons and far places of exile."

Christians Starving. In a recent issue of the *Sunday School Times*, Mr. Ernest Gordon writes: "A private letter from Russia is before me. It describes the suffering of Christians. 'Every day from early morning, and sometimes all day and night, we stand in long rows at the Soviet provision shops trying to get bread or meat or sugar. It is a horrible life. Christians are expelled from government institutions. The dilemma put to them is, 'Choose God or this crust of bread.' We have nothing to do and nowhere to go. Our preachers are banished to the cold island of Solovetsky in the White Sea.'"

Against the Jews. Professor M. Kroll of the American Jewish Congress has published a very sad report of the condition of the Jews in Russia. He lays much of the blame on the Yeosekzia, the apostate Jews whom he describes as "the most fanatical and servile of all branches of the Communistic party." He states that these are doing their utmost to incite the Communists against the religious Jews. Mr. Kroll says, "Religious oppression becomes more and more savage, and the confiscation of synagogues has assumed a systematic character." He says, "The Bolshevik assaults and persecution against the Zionists are growing from year to year in mercilessness. . . . The Soviet prisons are filled with Zionist youth, and so are the concentration camps and remoter places of exile in European Russia and Siberia." Professor Kroll gives an insight also into the recent trouble in Palestine: "To destroy our faith in

the possibility of peaceful existence in Palestine in friendship with the Arabs, to foment the fire of mutual hatred between Arab and Jew, to remove with one stroke the hateful Palestinian problem, and to deal a heavy blow to the prestige of England in the East—such is the plan which is being carried out by the Communistic International incendiaries, who regard any and all means as admissible."

A Moral Cesspool. Dr. E. J. Dillon, who spent many years in Russia prior to the war, has recently revisited that land. His description of things there reminds one of what Paul describes in Rom. 1:26-32. Writing in the *Contemporary Review* of July last, he says that Bolshevism "denies such a thing as sex morality. Incest, sodomy, abortion, may be indulged in with impunity." Badjan, a Russian writer states, "Nowhere on earth is there a rural population so miserable and brutalized." Much more might be written but we have said enough to show the condition of things which comes with the rejection and repudiation of the Word of God and the God of the Word.

The Way Out. The American Bible Society published some years ago a suggestive four-page tract. The outside was all black. There were just three words printed faintly in white on the cover, "The Only Way Out of the Dark." You opened the tract, and inside you saw just the picture of a Bible. It is the only way out of the dark. But the way into the dark is to scrap the Bible and the God of the Bible as the Russians have done and as some blind leaders would have us do. But, praise God, there are still a few old-fashioned folks who won't do this. Someone interviewed George Muller, the founder of the five great orphan homes in Bristol, England, some years before his death, and asked him how many times he had read his Bible through. "More than one hundred times," said George Muller, "and I read through the whole Bible four times every year." One man like George Muller who loved the Bible and the God of the Bible has meant more to the world than a myriad of infidels in cap and gown who would lead us into the dark.

Back to the Bible. Our need today is to get back to the Bible and to the God who poured out His Spirit so wonderfully in the early days, confirming His Word with signs following. The power vouchsafed on the day of Pentecost is still available. The very apostacy of today should make us cry desperately to God, "It is time for Thee to work; for they have made void thy law." The best answer to the formal Pharisees and the atheistic Sadducees in the days of Christ

and His disciples was the miraculous, which they could not gainsay. And today we should pray as they did of old, "Behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."—*The Pentecostal Evangel*.

A VISIT TO PENIEL BIBLE SCHOOL, DAYTON, OHIO

It was the Editor's privilege to visit the Peniel Bible School of 104 Bucl eye St., Dayton, Ohio, on Jan. 24th. We were asked to speak at the chapel service, and after addressing the faculty and students regarding the work of the Lord in Russia and other parts of eastern Europe, during which the great opportunities for service for the Master at this time were laid before them, a spirit of prayer came over this splendid company of young people and they sought the face of the Lord with earnestness of heart. It was evident that God was dealing with at least some of them in a definite way.

During the day we attended two of the classes and in the evening spoke to a good midweek gathering of friends from Bethel Temple and the Bible School. We believe many became intensely interested in the Russian cause as they listened to the story of God's workings among those people. The pastor, Brother A. B. Cox, was most cordial and we thank the Lord for this chance to bring the work before the assembly.

The school has an excellent staff of teachers composed of Brother O. E. McCleary and Brother and Sister J. Miller. These servants of the Lord, together with Brother Cox, Brother Flem Van Meter and other brethren of the Central District Council of the Assemblies of God, under whose auspices the school is conducted, are desirous of training many young people for home and foreign service. We received an excellent impression of the school and believe that their vision of a larger ministry is going to be realized.

We thoroughly enjoyed our brief stay with these dear friends and know that we have their prayers for the work in which we are engaged. May God richly bless them all.

OLD COPIES OF WORD AND WORK APPRECIATED

Mrs. Ida E. Cummings of 5421 Longfellow St., Los Angeles, Calif. would much appreciate clean copies of *Word & Work* and other Pentecostal literature. For five years she has been distributing Pentecostal literature and will appreciate all that is sent to her.

Greece and Her Needs

By C. W. Swanson

The board of trustees of the Russian and Eastern European Mission have for the last year considered it necessary to bring the activities of the mission field into a closer relationship with the home headquarters in America, and also to bring the home office into closer contact with the field.

The work of the Russian and Eastern European Mission has been blessed by God in a remarkable way. The board realized that it would benefit the work to have a representative go to the field for the purpose of helping our missionaries in their problems and of ascertaining the needs of the different units of the work. It was decided, therefore, that the writer should, as soon as possible go to Eastern Europe.

On January 9, we left New York on the S. S. "Saturnia", bound for Greece. The writer had the pleasure of sailing with a party of Christian friends, Brother and Sister Albert Weaver and their son Howard, of Springfield, Mass. It is always good for Christians to be together. This can be fully appreciated on shipboard, where there are so many things to detract from spiritual life. We came together daily for the reading of God's Word and prayer.

It was a great joy to be free from all care and sit on deck, looking over restless waves and inhaling the salty air which gives new strength and vigor to the body. We could not help meditating on God's great love and care for His children.

Before sailing, the writer asked God for a definite promise for the journey. Opening my Bible, my eyes fell on the 33rd chapter of Jeremiah, verse 3, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

On the fourth day out, I was taken down with a heavy cold and high fever. My entire body ached with pain (not seasickness). Remembering the promise, I called unto Him and was immediately freed from pain and restored. For this I thank God. His promises are true. Oh, that we would trust Him more!

We stopped at Gibraltar, that mighty fortress of the Mediterranean, for a short time on the evening of January 18. On our left was Europe, on our right, Africa. The next stop was at Cannes, an important harbor, where a large number of passengers left for different parts of Europe. After a short stay, we left for Naples, Italy. As we approached this city, before our eyes was the mighty Vesuvius, which for centuries has wrought devastation. We saw heavy columns of

smoke coming from the crater.

Naples is a beautiful city of special interest to the Christian world. Here the Apostle Paul landed, when on his way to Rome to stand before Caesar. On this coast, his shipwreck took place, near this same city, then named Puteoli.

As the boat was to remain in the harbor for six hours, we decided to take a trip by automobile to the ruins of Pompeii. Here we faced one of the greatest tragedies of all history, a city destroyed by the Almighty God for its wickedness—another Sodom and Gomorrah.

We saw the altars on which the sacrifices were made to the great goddess Diana, to the god Apollo, and to the goddess Isis. In the secret places, the most obscene pictures, too unfit for description, lined the walls and baths.

During the reign of the Emperor Nero, the great persecutor of Christians, an earthquake partly destroyed Pompeii in the year A. D. 63. The complete destruction of this wicked city occurred in the year A. D. 77, during the reign of the Emperor Titus, when the city was buried under 30 feet of ashes. Part of the city has been excavated, a silent witness that the wicked shall not prosper.

We returned to the boat, from this brief visit to the buried city, with memories that will never be forgotten. How much sorrow and disaster would be prevented if the nations would turn to God, and walk in righteousness before Him.

That evening we left for Athens, Greece, following the journey of Paul from Italy to Sicily. This took us near the city of Syracuse and from there to Patras, Greece, where Paul landed. With considerable confusion, we got through the custom house and took the train for Athens.

The journey from Patras to Athens is full of interest to the Christian. Corinth lies between these two cities. It was here that Paul labored and preached the Gospel for a year and a half, then was followed by Apollos. It was to this church that Paul wrote his two letters, First and Second Corinthians. The first of these epistles deals at length with the gifts and workings of the Holy Spirit.

The scenes we were passing through brought to our minds the great past of Greece. I was reminded of the dream of Daniel in which he saw the four great world empires: Babylon, Medo-Persia, Greece, and Rome.

The evening of the 21st of January, we reached Athens, glad to get to our rooms for rest after our twelve day journey from New York.

The next day we visited the Acropolis, on which stands the Parthenon. It is noted in history for its charm and beauty. It was built during the "Golden Age" of Athens, under Pericles, about 400 years before Christ. It was here that ancient Greece worshipped the goddess Athena and many other gods. The Apostle Paul visited this same spot when he came to Athens. Here he met the wise Greek philosophers and found statues to the different gods. We had these statues pointed out to us. Here he found a statue erected to the unknown God of which he was a representative.

Just below the Parthenon and to the left is Mars Hill. Here Paul preached to the Jews and the Greeks. At its foot lies the synagogue that he visited.

The following day we took an automobile trip into the interior and saw the real peasant life of Greece. Everywhere we saw shepherds and their simple thatched huts. We saw their flocks with the master goat leading the sheep and the shepherd walking along with his long staff. He wears a heavy and rough sheepskin coat. All around us we saw garden spots surrounding small peasant huts. We saw travelers riding slowly along on donkeys. The life of these people is as primitive today as it was in the days when Jesus walked in Palestine.

The Greek Orthodox faith is their religion. As we traveled along the road, we found small huts, or shrines containing an icon or image. Here the people come to pray and to drop coins for the benefit of the church. We also saw small churches where the people worship. Some of them are very old and I was told that they were erected in the Byzantine period, 300 years after Christ.

Greece has a population of 7,000,000. After the World War, a great many refugees were forced into Greece, from the Greek section of Asia Minor, which was captured by Turkey. These multitudes lost all they had in the world. Great suffering resulted from lack of clothing and proper nourishment. The Near East Relief Committee was formed in America to help these refugees and through the Red Cross immediate action was taken to relieve their sufferings. Refugee camps were opened in Athens and other places in the country. I was glad for the opportunity of visiting some of these camps. The largest one of them is located in Athens, and in it alone there are 80,000 refugees. Within a radius of 35 miles there are 625,000, and in the whole nation 1,500,000 of these unfortunates. What an opportunity to spread the Gospel among them! My heart cried out to God to send forth

workers, that these people who have lost all and suffered so much might have an opportunity of knowing our Lord Jesus Christ. What a responsibility we have as Christians, and especially as Pentecostal people, to give the Word of Life where hearts are mellow and spirits broken from hardships and suffering.

I enquired of one brother who has spent 45 years in missionary work, how many evangelists and pastors were working for the salvation of souls in Athens. He told me that there were only 8, as far as he knew, in the whole of Greece. What a startling statement—7,000,000 people and 8 workers! Two of these 8 are Pentecostal evangelists.

Thrilling Experiences in Volhynia and White Russia

(EASTERN AND NORTHEASTERN POLAND)

By A. L. Clause

During the month of December, the Lord was wonderfully good in permitting Brother Bergholt and me to make an unusually long and interesting missionary trip.

First, we went to Cholnitsa in Volhynia. Here a strong assembly is enjoying the benefits of that which God has done for the dear Russians in Eastern Poland. A real hunger for God fills the hearts of the people and in the different villages which we visited they came long distances to the meetings. The first Sunday we spent in Cholnitsa. Two brethren and one sister had come from Krzemieniec riding a distance of 100 miles by railroad and walking 7 miles through the forest over very bad roads. I could not help but weep as I saw the sacrifice they made, when in countries where people have all the conveniences some complain that the meetings are too far away. Here, 300 people stood for 3 hours, packed together so that it was hard to breathe.

At one village we were forbidden to preach and we felt like birds without wings. Oh, that God's people would appreciate their privileges where the Gospel is preached without restriction.

Many assemblies have been started in Volhynia and White Russia and some of the brethren baptized about 500 converts in 1928. One brother whom we visited baptized 350 last summer. Most of the members in a church of another denomination were baptized with the Holy Ghost in this brother's section.

As we came to the Wilna district, and especially along the Soviet border, we saw a real awakening. In one village an hour before the meeting started, the room

was packed so that we had a hard time to push through the crowd. Several hundred people were standing and they stood patiently for 4 hours during the meeting.

I was told today that the present government of Greece has forced the Greek Orthodox priests to preach to the people in their own modern Greek, instead of ancient Greek. I was also told that there is no restriction on printing and distributing tracts and Bibles. This great change has come about during the past year. The opportunity is great for spreading the Gospel. I pray God that He will put a burden on the hearts of His people that we may think less of ourselves, so others may have the Gospel.

We are leaving for Bulgaria and the next article will be of God's work in that land.

In Radoshkovic the saints had prepared a meal for us after the Sunday morning service. We went to that humble home, just a little hut, but we could feel the presence of God. Poor as they are, the love of God is in their hearts and one could see they did their best to refresh us. Our hearts fairly melted at seeing such a love feast.

Fifty Seek Salvation

The following day we left for some villages farther north. After riding 5 hours over rough roads, we came to Brother Mandrik's village unannounced. They sent word that a meeting was to be held and in an hour and a half nearly 200 people had gathered. They wept as we sang, they wept as the Word was preached and when we asked who wanted to accept the Lord, at least 50 went down on their knees and called on Him for forgiveness of their sins. The next morning as we wanted to leave for another village, many came for another meeting and we prayed with them and some more accepted Christ as their personal Saviour.

The greatest poverty is to be found here. The brother who took us in said, "I gladly give you lodging but I have no bread in the house." We sent to the village store for bread. It often happens that the missionaries are taken in by the saints but cannot get anything to eat for the people have nothing themselves.

In the last place we visited, the Jews had invited people to the meeting and the

room being low, we could hardly speak as the air was so bad. People were packed in so tightly that they could not move. Their hunger for the Gospel was so great that this was no hardship for them and their faces were radiant. Oh, what a joy to minister to such hungry people.

Some of the people came barefooted to the meeting for they have no shoes. Many wear footgear made of strips of bark and have their feet and legs wrapped with linen that they make themselves. In wet weather their feet are always wet. It is not difficult to find sleeping quarters with these dear Russians as they take several bundles of straw and make beds on the floor or on benches. The bread is hard for our stomachs to digest as it is very black and some of it not baked good; but the Lord gave grace to eat it and get along all right.

I do praise the Lord for being privileged to see this awakening in Volhynia and White Russia where the Pentecostal fire is burning in the souls of many.

The Lord is also blessing in Lodz. Large crowds come to the meetings and souls are being saved.

We foreign missionaries have considerable trouble concerning our stay in Poland. We are learning that we are pilgrims and strangers and are ready to go or to stay. All the hardship of the journeys are nothing compared with the joy of seeing people born again and delivered from the power of darkness and translated into the Kingdom of God's dear Son. The Lord hath done great things for Poland, whereof we are glad.

SHINE ON!

By Carrie Judd Montgomery

The glowing Sun, with fervent heat and power shines on;

It reck's not if its beams meet damp and mould,

*Or if it light on icebergs bleak and bold,
Or on Spring blossoms with their hearts of gold,—*

It shines, shines on.

The Love Divine from God's vast heights above shines on;

*Though objects of that love unworthy be,
The nature of our God is to set free
Souls bound and held in sin's captivity;
It shines, shines on.*

*O love divine, held deep within my heart,
shine on!*

*All darkness scatter by thy beams of light,
Till midnight is illumed like noontide bright,*

*And Jesus is revealed to inner sight;
Shine on, shine on!*

A HEART-TOUCHING STORY

By Kenneth G. Olsen

Somebody's mother with white hair and wrinkled features, still bright in spirit, though bowed in body lives free from care, for her sons and daughters, her once cooing babies, have provided her a home and care. Somebody's father still tries to help with the chores, although the hand is shaky and the step not so firm, but the love and consideration of his big boy and his lovely daughter, have made the sunset of his life pleasant with the rosy tints of their love.

meeting there was a very sad case, pleading for admission. The dear old soul has worked hard and saved a few dollars until that day was over. The search for a home brought her case to our attention and we want to do all that our Christianity teaches us to do, even though the sum she has is utterly inadequate to care for her very long.

Will not our dear readers and friends join with us to give this saint of God, our sister in the love of Jesus, a resting place until He calls her home to that bright mansion? If you feel this way, you may address your communication or gift to

earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

And in Mark 16:15, He said, "Go ye into *all* the world, and preach the gospel to every creature." Again in Luke 24:47, "And that repentance and remission of sins should be preached in his name among *all* nations, beginning at Jerusalem."

And in predicting the outpouring of the



Upper: South view of Bethel Home for the Aged, Framingham, Mass.

Lower: Group of buildings at our Framingham institution. Left to right they are: Administration building, Home; in the background to the right, building to be remodeled for use in connection with the Home, and printery; and in the foreground, chicken house and cow barn.

But it is different when the boys have gone far away and have forgotten, when the girls have moved and no longer remember, when perhaps every one of the kin lies yonder in the graveyard and there is no one to care, no one to provide, no one to help lighten the load.

It is still more pathetic when some dear soul, who has gone through life unmarried and never had the knowledge of children's affection or the hope of their being a comfort in the approaching evening of life, comes to the days of dimming eyes and silvering hairs with no friend or relative to care what becomes and only the grim outlines of the poor-house ever stare him or her in the face.

These are the things that have stirred our hearts to open the doors of Bethel Home for the Aged. And these are the things that will stir you to help us take in the poor and friendless withering leaves on His tree. At the February Board

Bethel Home for the Aged, 7 Auburn St., Framingham, Mass.

WEIGHED IN THE BALANCES

[Continued from Front Page.]

our motives are pure, and that there is no self-seeking in our giving; or that we are seeking the applause of men. As God—with His eyes of flame—looks into the motives which prompt our giving, are we not found wanting?

Does He not see a mixture in our motives, rather than a pure and sincere desire to please Him? Moreover, if we really are giving to the Lord, we will give liberally and bountifully, and will not dare to offer to the Lord that which costs us nothing (2 Sam. 24:24).

3. Our attitude towards Christ's final commissions is being "weighed in the balances."

In Matt. 28:18-20, Jesus said, "All power is given unto me in heaven and in

Holy Spirit, Jesus said in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

What is our attitude towards these last and most emphatic words of our Lord?

Are we treating them lightly, or are we quick to take in their meaning; and are we showing it by offering ourselves to spread this Gospel, or by our gifts and intercession, helping to send those who have the call of God upon them to carry the Good News to earth's remotest bounds?

It would seem with those of us who are longing for the coming of the Lord, that His weighty words in Matt. 24:14 would tend to stir our sluggish spirits to action—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is vain for us to pray, "Even

so, come, Lord Jesus" (Rev. 22:20), when at the same time our actions prove that we have but little interest in that which alone can hasten His coming, namely, the preaching of the Gospel to all the nations. To say that "the gospel of the kingdom" and "the gospel of the grace of God" are not the same, is a mere play on words; for Paul, the Apostle of grace, went everywhere preaching the kingdom of God (Acts 20:25), and yet in 1 Cor. 15:1 he says, "I declare unto you the gospel," and in verses 3 and 4 of the same chapter he defines the Gospel in those well-known words, "How that Christ died for our sins according to the Scriptures; and that he was buried, and that He rose again the third day according to the scriptures." And in 2 Tim. 2:8, he calls it "my gospel."

If we are not seeking, by every means in our power, to spread the good news of salvation throughout the earth, we are assuredly "weighed in the balances and found wanting."

4. Then, in our *conception and appropriation of the whole Word of God* we are being "weighed in the balances."

While it is true that some are specially called to be evangelists, others to be teachers, and others prophets, etc., yet it would seem that God would have us seek to have an all round grasp of the truth and an all round appropriation of its wonderful treasures.

Nothing is gained by throwing stones at and well nigh disfellowshipping those who do not happen to see the truth exactly as we do.

For example, some who speak and write of the tribulation and the coming of our Lord from a pre-tribulation standpoint hurl their poisoned arrows at those who accept the post-tribulation view; while, on the other hand, there are those who accept the post-tribulation viewpoint who write and speak unkindly of those who take the pre-tribulation view.

The same may be said regarding views of other truths, such as the baptism in the Holy Spirit, divine healing, etc. We cannot evade the issue that sooner or later "truth will out." The Holy Spirit, whose office it is to guide us into *all truth*, will see to that, in the case of every honest heart.

Meanwhile it will pay us to act the part of the Bereans in Acts 17:11 who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

Surely, in view of the approaching end of the age, it would seem to be the height of folly to neglect prophetic study merely because some prophetic teachers have

[Concluded on Page 15]

Special Notice Concerning Tracts

Our Publishing House is putting out a wide selection of the best Full Gospel (Pentecostal) tracts and booklets on Salvation, Divine Healing, Baptism in the Holy Spirit, the Second Coming of Christ, and the deeper life. We also have some fine tracts for children.

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772 Willie's Faith.

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The following is a 12 page tract.

754 An Angel Visit. J. Dustman.

"WORDS OF LIFE" HAVE BEEN DISCONTINUED AS A WEEKLY PUBLICATION

GLADIOLA BULBS FOR SALE

Mrs. C. W. Hess of 311 Oakland Ave., Goshen, Ind., writes that her husband, who is a Pentecostal minister, is seriously ill. They have two children, the older of which is 3½ years and the younger a baby of 7 months.

She informs us they have some very nice gladiola bulbs for sale at \$3.00 per hundred. Perhaps some friends are desirous of buying such bulbs and would order them from Mrs. Hess to aid the family at this time.

STATEMENTS OF RECEIPTS

With praise and thanksgiving to our faithful God the following report of gifts and subscriptions received is submitted: (Note: The only names shown are those of churches and church organizations. For gifts from individuals merely the receipt number is given.)

819.....	2.00
822.....	1.00
827.....	1.00
832.....	.50
839.....	.50
841.....	1.00
844.....	.50
849.....	.50

Received at Framingham	Mass.	11.20	821.....	20.00	
January, 1930.	743.....	12.00	823.....	3.00	
MISSIONS	744.....	1.00	824.....	1.00	
Receipt No.	Amount	2.00	825.....	28.80	
683.....	\$ 1.00	747.....	44.00	826.....	5.00
684.....	9.50	748.....	2.00	828.....	2.00
685.....	3.00	749.....	5.00	829.....	2.00
686.....	2.00	750.....	2.00	830.....	1.00
687.....	5.00	751.....	4.00	831.....	1.00
688.....	1.00	752.....	20.00	832.....	.50
689.....	2.00	753.....	2.00	833.....	2.00
690.....	2.00	754.....	10.00	834.....	2.00
691.....	1.00	755.....	2.00	835.....	1.00
691 1/2.....	5.00	756.....	100.00	836.....	3.00
692.....	1.00	757.....	2.00	840.....	1.00
693.....	3.00	759.....	5.00	843.....	2.00
694.....	1.00	760.....	1.00	844.....	.50
695.....	1.00	761.....	1.00	845.....	1.00
696.....	2.00	762.....	10.00	846.....	1.50
697.....	1.00	763.....	1.00	847.....	1.00
698.....	1.00	764.....	1.00	848.....	1.00
698 1/2.....	1.00	765.....	11.25	850.....	3.30
699.....	3.50	766.....	3.30		
700.....	10.00	767.....	3.00		
701.....	4.40	768.....	1.00		
702.....	3.00	769.....	1.00		
703.....	2.00	770.....	2.00		
704.....	1.00	771.....	5.00		
705.....	2.00	772.....	1.00		
706.....	1.00	773.....	1.00		
707.....	2.00	774.....	5.00		
707 1/2.....	3.00	775.....	10.00		
708.....	4.36	776.....	50.00		
708 1/2.....	15.00	777.....	2.00		
709.....	1.00	778.....	1.25		
709 1/2.....	2.00	779.....	1.00		
710.....	10.00	780.....	1.00		
710 1/2.....	1.50	781.....	3.00		
711.....	2.00	782.....	1.00		
711 1/2.....	10.00	783.....	1.00		
712.....	1.00	784.....	2.00		
712 1/2.....	1.00	785.....	3.35		
713.....	10.00	786.....	1.00		
713 1/2 Wellesley		787.....	1.00		
Park Gospel		788.....	6.00		
Mission, Wel-		789.....	3.00		
lesley, Park,		790.....	5.00		
Mass.	10.00	791.....	5.00		
714.....	1.00	792.....	1.00		
715.....	1.00	793.....	1.00		
716.....	1.00	794.....	1.00		
718.....	3.00	795.....	.24		
719.....	2.00	796.....	9.00		
720.....	1.00	797.....	1.00		
721.....	1.00	798.....	4.00		
722.....	4.00	799.....	2.00		
723.....	1.00	800.....	1.00		
724.....	10.50	801.....	.50		
725.....	2.00	802.....	10.00		
726.....	5.00	803.....	2.00		
727.....	2.00	804.....	16.00		
728.....	20.00	805.....	4.00		
729.....	1.00	807.....	2.00		
730.....	4.00	808.....	10.00		
733.....	1.00	809.....	20.00		
734.....	1.50	810.....	3.00		
735.....	1.00	811.....	.82		
736.....	1.00	812.....	10.00		
737.....	1.00	813.....	2.00		
739.....	2.00	814.....	1.00		
742 Wellesley		815.....	1.00		
Park Gospel		817.....	1.00		
Mission, Wel-		818.....	2.00		
lesley, Park,		820.....	1.00		

20.00	\$23.00	
3.00	FREE LITERATURE	
1.00	818.....	1.00
1.00	832.....	.50
28.80	837.....	.55
5.00	838.....	1.00
2.00	842.....	.50
2.00	844.....	.50
1.00	849.....	.50
1.00		
.50		
2.00		
2.00	Word and Work	\$4.55
1.00	578 Subs.	\$292.99
3.00		
1.00	Total	\$1,124.31
2.00		
.50	Summary of Receipts	
1.00	in Chicago, Ill.	
1.50	January, 1930.	
1.00	For Missions	\$4,441.79
1.00	Subscriptions	
152.29	to The Gospel	
3.00	Call of Russia	
	Subscriptions to	
	Pingstroten	3.00
2.50		
1.00	Total	\$4,597.08
4.00		
9.00	Summary of Receipts	
1.00	in England.	
	January, 1930	
	For Missions	\$ 357.57
	Subscriptions	
	and sales of	
7.29	Gospel Call	
4.00	Total	\$ 364.86
3.00		
1.00	Summary of Receipts	
1.00	at Field Headquarters,	
.50	Danzig,	
	January, 1930	
	For Missions	\$291.41
	Subscriptions to	
	Primiritelj	14.32
1.00		
4.00	Total	\$ 305.73
5.00		
5.00	Grand Total for	
1.00	month	\$6,391.98

GENERAL

689.....	2.50
698 1/2.....	1.00
715.....	4.00
717.....	9.00
730.....	1.00
731 Lincoln As-	
sembly, Lin-	
coln, Mass.	6.00
732.....	1.00
738.....	1.00
741.....	1.00
758.....	4.00
777.....	3.00
806.....	1.00
819.....	1.00
845.....	.50

\$36.00	
BETHEL HOME	
FOR THE AGED	
740.....	1.00
746.....	4.00
774.....	5.00
816.....	5.00
818.....	1.00

Gratefully acknowledged,
C. W. SWANSON, Treasurer.
PRAISE THE LORD!

WEIGHED IN THE BALANCES

[Concluded from Page 14]
given voice to wild teachings on the subject.
Let us watch the movings of God in the earth, and among the nations, and compare them with the clear teachings of the Word.
This will give us blessed vantage ground for a heart preparation for the end.
But along with this we must, if we would not be ashamed before Him at His coming, realize our identification with

Christ in His death, resurrection, and ascension; and take our place there by simple faith, and hold our position by a like faith.

Thus we will enter upon that crucified, risen, and ascended life wherein we are "more than conquerors," and where we are "led in triumph in every place in Christ Jesus."

Having died with Christ, and having risen with Him, and being seated with Him in the heavenlies, we are in the place of conquest and dominion. Henceforth Christ is our life for spirit, soul, and body. We are victors every step of the way and Christ becomes our "all and in all."

This alone can take us victoriously through the awful days that lie before us, and give us boldness in the day of judgment (1 John 4:17).

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

REST IN JESUS ALONE

Grant me, O most loving Lord, to rest in Thee above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtilty, above all riches and art, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all gifts and favors that Thou canst give and impart to us, above all jubilee that the mind of man can receive and feel; finally above angels and archangels, and above all the heavenly host, above all things visible and invisible, and above all that Thou art not, O my God. It is too small and unsatisfying, whatsoever Thou bestowest on me apart from Thee, or revealest to me, or promisest whilst Thou art not seen, and not fully obtained. For surely my heart can not truly rest, nor be entirely contented, unless it rest in Thee. Amen.—Thomas a Kempis (1379 to 1471).

PRINTING

If you want a printing job done write our publishing house in Framingham, Mass., about it. They will be glad to quote you reasonable prices. Address all communications regarding such work to Russian and Eastern European Mission, 7 Auburn St., Framingham, Mass.

More than a score of capable evangelists in Eastern Europe need support, in order to give their full time to the ministry. The amount required for each is \$20.00 to \$30.00 per month.

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.

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. 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.

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. Finnera, pastors. Tel. Pensacola 3054.

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.

DURANT, FLA. Pleasant Grove Assembly, Pleasant Grove Camp Grounds, A. G. Voigh, pastor.

ELIZABETH, N. J. Trinity Pentecostal Church, 415 Pennington St. Sunday, 10:45 and 7:30; Tues. & Thurs. 7:45. Allan A. Swift, pastor.

ELIZABETH, N. J. Ebenezer Pentecostal Church, 854-56 E. Jersey St. Sunday: S. S. 9:30 a. m.; German Service, 10:45 a. m.; English Service, 7:30 p. m.; Tues., German Service with Bible Study, 8 p. m.; Wed., 8 p. m., Young Peoples' Service; Fri., English, 8 p. m. Mr. & Mrs. R. Kalis, pastors. Tel. Emmerson 4867.

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.

GARDNER, MASS. Red Men's Hall, 104 Parker Street. All day meeting fourth Sunday of each month. Henry Taylor, pastor.

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

HUNTINGTON STA., N. Y. The Vine Pentecostal Church, North St. & McKay Ave. Sundays: S. S. 2 p. m.; Preaching, 3 & 8 p. m. Tues.: Prayer Hour, 2 p. m.; Bible Class, 8 p. m.; Thurs.: Healing Service, 8 p. m. Elder Robert W. Schuman, pastor.

LAKEWOOD, N. J. MISSIONARY REST HOME & FULL GOSPEL MISSION, 322 East Fifth St., Sunday: S. S., 1:30 p. m. Preaching—2:30 & 7:30, p. m.; Monday—Young People's Meeting, 7:30 p. m.; Tuesday—2 to 10 p. m., Prayer; Thursday—Regular Prayer Meeting, 7:30 p. m.

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 Thur. E. E. Voland, pastor.

LONDON, ENG., Peniel Chapel, Kensington Park Road, Elgin Crescent, London W-11 Services every evening, 7:30; Lord's Day 11 a. m. and 6:30 p. m. Ben Griffith, pastor.

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

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

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. Full Gospel Tabernacle, 465 Bank St., Sunday: 10:30 a. m.; Bible School, 3; Young Peoples' Meeting, 6:30 & Preaching, 7:30 p. m.; Tues. & Thurs., 7:30 p. m. Mrs. L. L. Chapman, pastor. 14 Evergreen Ave.

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.

OAKLAND, CALIF., Gordon-Hitchcock Sisters, 2222-87th 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.

RICHMOND HILL, N. Y. Old Fashioned Gospel Church, 8709-126th St., near Jamaica 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.

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

ST. JOHN, N. B. Full Gospel Assembly, 24 Charlotte St. Services: Tues., Thurs, Fri., & Sun. p. m. Misses Davis in charge.

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.

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.

SAN JOSE, CALIF. Bethel Full Gospel Mission, 26 So. Third St. Services—Sunday: S. S., 2 p. m.; Preaching, 3 & 7:30 p. m.; Tues., Thurs., & Sat., 7:30 p. m. J. H. Sparks, 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. Logan Stuart, pastor.

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

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

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.

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. Gallant, pastor.

ZANESVILLE, OHIO. The Monroe St. Church of God Mission, 521 Monroe St. Sundays: 2:30 and 7:30 p. m.; Wed. & Fri., 7:30 p. m. Jennie Miskimen, pastor.

SECOND ANNUAL CONVENTION

April 13 to 20 incl.

Full Gospel Assembly Leominster, Mass.
32 Monument Square

Morning services for prayer....9 o'clock
Afternoon services—deeper truths 3 o'clock
Evening services—evangelistic...7:45 o'clock
Young People's Rally Saturday April 19th.

Evangelist Fred Lindgren, returned missionary from Lapland, and other speakers from New England will be present.

Rooms will be provided for out of town visitors; meals on free will offering plan. For further information write Miss Irene Sunbury, 937 Westminster Hill Road, Fitchburg, Mass.