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That Resurrection Morning

By Kenneth G. Olsen

Over the hillsides of Judea and upon the misty bosom of the lake of Galilee, stole the first struggling beams of the morning light. There was a hush of expectancy over all the earth. The breaking day was fast coming on.

Grim and sullen against the rosy clouds, stood the outline of the sepulchre where they had laid the broken body of the Lord. The silent guard was pacing watchfully before the tomb. They would make sure that this man's disciples should not steal Him away.

What singing was that, as if all heaven were rejoicing and all the earth responding?

Was that a shaft of golden sunlight that blinded and staggered them? They fled before the white robed and glistening figures who so deftly rolled the stone from the door of the grave.

Never had the morning sun risen so splendidly as on that day. Death could not hold Him! Jesus had risen, victorious over death, hell and the grave! He was the first fruits of them that should have part in the resurrection from the dead. No wonder all creation rejoiced and all heaven was glad!

On that day, Jesus, the son of Mary, the prince of the house of David, brought life and immortality to light. On that day, He established the hope of a glorious life beyond the grave. On that day, every promise and covenant of redemption was made sure.

In all the annals of history there is no such record, that one had burst forth from the grave and walked and talked with His friends. But the miracle of this event is not greater than the plan of the atonement of which it was the climax. While

it displayed the power of God, it did not reveal His loving purpose.

Poor struggling humanity, fighting a losing battle against sickness, sin and sorrow, moved the tender heart of God. They were born in sin and conceived in iniquity, for all have sinned and come short of the glory of God. The human race was sold under the curse, of sin, with no power to deliver itself.

AN EASTER CAROL

*All hail this joyous Easter morn
When earth arises newly born.
The daffodil has left the mold
To praise the Lord with lips of gold;
The butterfly its coffin rends
And to the sunlit sky ascends;
And every bush and tree and clod
Uplifts an offering to God.*

*Salute this glorious Easter day
When angels rolled the stone away,
And from the dark and lowly door
The Lord, arisen, came of yore
His feet among the lilies white,
His garments aureoled with light,
And in His hands for thee and me
The gift of immortality!*

—Author Unknown.

Then the Christ of God came forward, offering to take upon Himself a human frame and heart, that He might undergo every temptation to which we might ever be subjected. He endured every test without sin. So the innocent took upon Himself the penalty of us, the guilty. If He had sinned, He could not have suffered for others but would have suffered for His own sin. Oh, Thou won-

derful Lamb of God, spotless, without a blemish, sacrificed for our sins!

There he hung on the cross, an offering for sin, but not His sin. It was the sin of the whole world that sent Jesus to His death. In that crowning act of love, He paid with His life the claims of every sin, and so set every sinner free.

If Satan could have found the slightest fault with Him, then the enemy of all righteousness could have laid claim both to the body and soul of the Master. Unless every fault and sin is blotted out by the blood and atonement of Jesus, Satan will also have a claim upon both our souls and bodies.

The significance of the resurrection of Jesus is, that it demonstrated that Satan could neither hold body nor soul, but had to release both, after the Saviour had tasted death and hell for us all.

We are familiar with the practice of paying off a mortgage. How we would rejoice if some kind friend came and released our home from the burden of such a debt. Jesus has paid our sin mortgage and freely given us both life and immortality. This is the real import of Easter day.

No wonder at this time of the year, all nature reminds us of the resurrection and its promise of immortality and unending life! No wonder that all Christendom engages in high praises and worship on Easter Sunday! No wonder that within our own hearts we feel afresh the thrill of His salvation!

Does not the Word declare that: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken

[Concluded on Page 19.]

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Russia has lately taken another step toward complete national atheism, according to a report in a recent issue of "Izvestia," a Bolshevik paper. This publication reflects faithfully the soul of the present Soviet government. And a recent news item shows to what extent atheism carries a people when given full reign.

According to this account a huge airplane is being built by popular subscription among the Bolshevik soldiery. It is to be christened "The Anti-Christ"; and only the GODLESS are permitted to contribute toward its construction. Verily, there will be a fulfillment of the divine predictions regarding the course and end of this age with a literalness that is at once hopeful and alarming.—*Glad Tidings.*

An Important Announcement

Word and Work has been made a bigger and better magazine.

Many words of commendation regarding the magazine have been received during recent weeks, and we are very happy that the publication is proving of help and blessing. We are earnestly endeavoring to put out a magazine that will always contain helpful and inspiring messages.

Our aim is to include in every issue something regarding each of the essential truths held by those who stand for the full Gospel. We always want to have a message on Salvation, another on Divine Healing, an article regarding some phase of the truth of the baptism of the Holy Spirit, also something relating to the Lord's second advent. Messages of a general character relative to the deeper truths of God's Word also are most desirable, and we wish to have a page that is of special interest to children and young people. It also is very important to flavor each number with some inspiring news from the world's greatest mission field—Russia and Eastern Europe—and to write something of how God is blessing in Bethel Home for the Aged.

Month after month we have tried our best to touch on all these subjects, but we have found it an utter impossibility to get a well rounded message into 16 pages. The only solution of the problem is to increase the size of the magazine to 24 pages monthly. This will give us room for full expression regarding the different subjects mentioned, and we believe the publication will be much more acceptable, attractive and practical.

Printing costs are high and, although we have been operating in our printery as economically as possible, we find upon careful investigation that we are not breaking even. This means that the magazine is costing us more than we are receiving in subscriptions.

It seems that some friends who do not live near a post office have failed to subscribe or renew because they have not known exactly how to send us 50c in an envelope. The easiest unit of mailing, of course, is a dollar bill. It takes only a moment or two to fill in the name and address on one of our subscription or renewal slips, place it with a dollar bill in one of our return envelopes and affix a two-cent stamp.

After considering this matter for several weeks and praying about it, it was placed before the Board of Trustees and all agreed that the very best thing to do would be to enlarge the magazine to 24 pages and to raise the subscription price to \$1.00 a year. Those who enjoy read-

ing *Word and Work* will be glad to have a much better publication and will not hesitate to pay the additional 50c, knowing that in doing so they are receiving full value for their money and enabling the publishing house to put out the paper without any loss. We have no desire to make any profit on *Word and Work*, but should there be a margin at the end of each year this will be used in home and foreign missionary work.

Our beloved brother, Donald Gee of Edinburgh, Scotland, has consented to be an associate editor of *Word and Work* and we expect to publish an article from this gifted teacher of the Word every month. Our brother is deeply interested in our efforts to evangelize the white multitudes of Russia and Eastern Europe, and we rejoice to have his whole-hearted cooperation in connection with the missionary enterprise and the publication of *Word and Work*. We know this announcement will bring great joy to the heart of every reader as Brother Gee's messages always are filled with good things.

From the time that this magazine reaches the hands of our readers, the regular subscription price for *Word and Work* will be \$1.00 a year, the price being the same for both new subscriptions and renewals. All those whose subscriptions are paid, including renewals received within even the last month, will get the magazine at the price they have paid until their subscription expires. If, however, any would wish to send something extra toward their subscription until it expires, because of the additional cost to us in giving a bigger paper, this would be greatly appreciated. Please understand that this is no requirement but merely a suggestion.

The signs of the times are increasing on every hand; great material and spiritual movements are driving across the face of the earth with startling rapidity; God is working in special miracles and with signs and wonders; souls are being driven by fierce judgments on the earth to seek the face of God; as never before, the saints of the Most High are being tested, tried and purified. God is calling as never before in every department of Christian thought and activity. We have felt the limitations of the space allotted us and feel that in justice to our friends, we must get them the full message. What we do must be done swiftly, for the age is fast closing. That is why we have felt

[Concluded on Page 22]

Sounding Brass and Tinkling Cymbal

WHY SPIRITUAL GIFTS NEED FRUIT ALSO

By Pastor Donald Gee, at the Wellesley Park Camp Meeting

(Read 1 Corinthians 13.)

It is a significant thing that the gifts of the Spirit and the fruit of the Spirit are perfectly balanced. There are nine gifts, there are nine fruits. And the Lord wants both the gifts and the fruit to be manifested in the believer.

Fruit comes gradually, but gifts come suddenly. That is an important thing to remember. It takes time for fruit to develop to perfection. In the spring the apple tree is covered with blossoms, then in a little while the tiny apples form. As the sun beats upon them they begin to swell and grow. But even when the apples have become quite large if you bite one it would be very bitter. But at last it is all ready to pick and eat. Fruit always takes time to develop.

So many people say, "I am not interested in the speaking with tongues and prophesying, I want the best gift, I want love." Well, if you can show me love among the gifts of the Spirit I will be obliged. It is not a gift, it is a fruit. And gifts come suddenly but fruit comes gradually. All that makes for perfection of character comes into our lives and then gradually develops to perfection. The law of fruit is "first the blade, then the ear, and then the full corn in the ear." As to this attitude of not bothering about the gifts but wanting love, I would quote,—"Follow after love and desire spiritual gifts." Some people read it, "Follow after love and don't bother about spiritual gifts" (1 Cor. 14:1).

Gifts are dropped on us by the goodness and grace of God. I believe that when God baptizes a believer in the Spirit He gives him some gift, because "the manifestation of the Spirit is given to every man to profit withal." And then I believe there come times of crisis and blessing when God gives us gifts. But the believer does not immediately begin to exercise his gift in perfection. He has it in a sort of embryo state and does not know how to exercise it to the glory of God. My eldest daughter became the proud possessor of her mother's old bicycle for a birthday present. The wheel was given to her; but although she had the gift, you ought to have seen her the first time she went out on it. Wobble, wobble, wobble, and then she fell off. The next day she did not wobble so much, and so on, till at the end of the week she could ride all over the place, and there was no wobbling at all.

That is just the way we are with the

gifts of the Spirit. The Lord gives us a birthday present of a gift of the Spirit. But the first time we use it, oh, how we wobble! But after a time we get so we can go steadily with it. I remember when I first began to exercise the gift of tongues how I wobbled. I got struck with nervousness and could not go on. I used to stutter and stammer and make a lot of fuss there was no need for at all. But after a time, when I got used to exercising that gift, it was very different.

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." If you have not learned how to exercise a gift properly, don't exercise it in public, at least not in big meetings. If you have a lot of hesitation and stumbling and all that sort of thing,—which is no part of the gift, but simply comes through your own lack of experience, nervousness, and lack of faith—wait until your gift is developed before you use it in large meetings. Wait until it will come flowing through you with beauty and glory and power, to the honor of God. Here is a fundamental distinction between fruit and gifts, that fruit comes gradually and comes to perfection by development, but gifts come suddenly and immediately, and after I have received them I can perfect myself in the exercise of them.

Another fundamental distinction between fruit and gifts is that fruit is the result of a life within, but gifts come as a result of the hand of God from without. Fruit comes from the principle of life within. What makes the apple grow on the apple tree? The sap, the life, rising up within the tree, coming up from the roots, coming right through the branches and touching every little piece of fruit, making it grow and develop. And the fruit of the Spirit comes from the very life of Christ within the believer. One of the most glorious things I know is the indwelling Christ of God. I am not trying to copy Christ, or imitate Him. His life is within; and because of that life within, the life and character of Christ can be developed in the believer.

Once again I protest that the new birth is not merely negative, but is positive. We preach so much about our sins being blotted out when we are saved. That is true, but salvation is a fuller thing than just the blotting out of our sins. God puts a new life inside us. In Glasgow they were giving free breakfasts to a lot of drunks one morning, and two Christian

workers were watching. One fellow was such a spectacle of sin and sodden humanity that one worker turned to the other and said, "What that fellow needs is a prop at each side to keep him up at all." But the other worker answered, "No, what he needs is a stem up the middle." And God can put that within us when we are saved. The secret of the fruit of the Spirit is that there is a new life within.

When I was about fourteen years of age I lived with my mother in London, England. The heart of a great city like that is not a very good place for growing things to eat. But I had a great ambition to grow some tomatoes. So I bought some plants, watered them, and did all I could for them. But the tomatoes did not come along very fast. They bloomed a bit, and sure enough one or two little blooms set, and there began to come some little tomatoes about as big as green peas. I was going each morning to see how they were. Judge of my surprise one morning when I found some luscious red tomatoes hanging on my plants! I rubbed my eyes and looked at them and got quite excited. I knew they could grow quickly, but that beat all records. Then I looked a little closer and found that mother had tied them on with string!

I have often thought of those tomatoes since then, when I have looked at some lives. You know it is wonderful how much you can imitate the fruit of the Spirit, artificially, when everybody is looking at you. What a lot can be tied on to make a show. We can appear so humble when we want to; we can tie that lovely, beautiful fruit of humility on with string. But you know, the folk that live with you see the string; and sometimes even the folk who don't live with you, can see it too. Real fruit grows naturally and cannot be tied on. If you want to be like Jesus don't be artificial; abide in Christ, and as you abide in Him the fruit will grow.

Every believer, no matter how lukewarm or unsanctified or cold, has Christ in his heart if he has truly been born again. But although every believer has Christ within, there is a great difference in the fruit of some Christians' lives compared with others. What makes the difference? The outward circumstances that affect each life. And since we ourselves can largely determine those circumstances, a tremendous responsibility rests on us to keep and abide in those circum-

stances which will most help. Take ordinary fruit, for instance. Frost can destroy a whole crop, so can lack of rain. On the other hand, warmth and sunshine can mature it to perfection.

It is just the same with the fruit of the Spirit. The company you keep can be a chilling frost. If you cultivate worldly friends it will be like the frost that nips the fruit in the bud, and you will bring forth no fruit to perfection. God help us to watch our friendships. The young folk need to be especially watchful here. When we get older we are not so quickly influenced. Another thing that makes a tremendous difference is the ministry we sit under. Some folks live in a continual drought. They are tied to their church by sentiment, by tradition, but I must go where my soul will get food, where I will receive that which will be like living water. And if I cannot, then God knows I am not responsible and He has a wonderful way of making it up to me. Another thing that has to do with the fruit in our lives is what we read. Some things we read are poison to us, others are good spiritual food.

That old garden in London gives me another illustration. On the wall of that garden we had a grape vine, if you will believe it. We had it because it was a pretty creeper, and the foliage covered up the old brick wall. The remarkable thing was it always grew grapes. But oh, what grapes! I think we ought to change the vowel and call them "gripes." They were little tiny things, all pip and skin. When I went to Australia I stayed in a home with a garden attached, and in that garden was a lovely vine. And, oh, the luscious grapes! Large, juicy sweet! What made the difference? The one had the sunny warmth of South Australia, the other had the cold fog of London. If you want to grow fruit for the Lord, keep in a sunny climate, breathe and live in it. And if in the will of God you have to go out of it, learn to live in it spiritually. Fruit comes from a principle of life within, helped by that without.

Gifts, however, come from the hand of God. They do not come from my life within, but I have them because God gives them. We have an idea that if we are going to deserve gifts from God we must be extra good. But the remarkable thing is that God sometimes gives gifts to scallywags. A drunk may get saved on Saturday night, and on Sunday night you will hear him speak with tongues; while a godly pastor who gets hungry for the baptism, who has been true to God all his life, may have to wait eighteen months or more. I cannot explain it, but I do see the principle underneath—that in giving gifts God is sovereign and gives them

as He will. And gifts do not come from the life within, they come from without. "Thou hast received gifts for men; yea, for the rebellious also."

Samson was a man grossly unsanctified. He lacked control of himself, lacked control of his temper, of his desires and lusts. And yet again and again the Spirit of God came upon him in power. Both in and out of Pentecost I have seen some Samsons, men who amazed me by their lack of sanctification, and yet God would come powerfully upon them and use them.

These things ought not to be. It is because God is so gracious that He uses these people. I praise Him that He picks up all sorts of vessels to do His work.

Some might be tempted to say, "If this is so, then what profit is there in holiness? If God will use unsanctified vessels, then why need I be sanctified? If the Spirit of God will come on an unclean vessel, then why be clean?" Those questions need a very careful answer. The key to them is in 1 Cor. 13:1-3:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The significant thing in that passage is that Paul does not question the genuineness of their gifts; he never for a moment suggests that the gifts and manifestations were counterfeits; he never suggests that they came from demon power; he recognizes they are genuine manifestations of the power of the Spirit of God. But because the gift is not balanced by the fruit, because the gift is not balanced by character development, he says the result is "nothing." And so we may have genuine gifts of the Spirit, manifestations that come from the power of God upon us from without, but if the character and grace of Christ are not being developed within us, the net result of this will profit us nothing.

We may well be thoughtful, for these are things that should drive us to prayer and to heart searching. Moffat's translation of that first verse is, "Though I speak with the tongues of men and of angels, and have not love, I am become as a noisy gong or a clashing cymbal." Something which makes your head ache and puts every nerve on edge; a horrible

discord, a dreadful clash. When some people say "Amen" it makes me feel nasty, and when some say "Hallelujah" it gives me the creeps. Why is it? Because there is not reality behind it, the character is lacking. Though I speak with the tongues of men and of angels, and have not love, I am become a noisy gong and a banging cymbal. When some people have spoken in tongues it has made my head and heart ache and I have wanted to tell them to be quiet.

Character affects the usefulness of the gift, not the brilliance of it. When some people speak with tongues it is like a benediction, when they prophesy I get an uplift in my spirit. And it is like the tinkling of a heavenly bell when some people just laugh in the Spirit, and like angelic music when they sing in the Spirit. For any manifestation to carry blessing there must be back of it a heart full of love. That is the first reason why we need to have the fruit of the Spirit in our characters. We may have the gifts without the fruit, but in that case the gifts will profit us nothing.

Why does fruit count for more than gifts? "Though I speak with tongues, have prophecy, understand all mysteries, all knowledge, and have all faith, and have not love, I am nothing. Though I feed the poor, give my body to be burned, and have not love, it profiteth me nothing." The solemn thing about it is that I may exercise gifts that are marvelous, and even give everything away to feed the poor, and yet end up a spiritual bankrupt. The daring of the Apostle Paul in this passage is amazing to me. He gathers together the most glittering gifts you can conceive of, and when he has the picture all painted he brings it down with a crash, saying it is nothing. I may preach to five thousand people, but if I have not love I am nothing. I may give a million dollars to the work of God, but if I have not love I am nothing. Everybody may praise me because they get light and illumination through my ministry, but if I have not love it profits me nothing. Others may get some blessing and light, but as far as I myself am concerned I have not benefited a scrap.

All these gifts shall "vanish away," but love is eternal. The gifts are to the character what the scaffolding is to the building—helps to its development. When a big building is being erected, for months you will see the scaffolding up. The gifts of the Spirit are the scaffolding, but the most important is the building which is going on inside. The saints in the Corinthian church were making more of the scaffolding than of the building. They were more concerned with the gifts than that for which the gifts were given.

Just before I left Edinburgh they were erecting a wonderful monument to Robert Bruce, that splendid man who delivered Scotland. For months beforehand you could not see what they were doing, it was all covered up with sheets, but inside you could hear the tinkle of the hammer. When it was all completed the scaffolding was taken down, the sheets pulled away, and you could see the finished work in all its glory.

The time is coming when the scaffolding of our lives is coming down; then if

we have spoken in tongues but have not had love we will have nothing to show for it. Now we cannot do without the scaffolding, we must have it; but the end is the likeness of Christ. And so if we speak with tongues, or interpret, or prophesy, or have discernment of spirits, or have the word of wisdom or of knowledge, whatever the gift may be, the Lord grant that it work in us and in those to whom we minister an increased likeness of the Lord Jesus Christ.

The Tragedy of Modern Theology

J. N. Hoover, Santa Cruz, Calif.

Modern Theology is thoroughly unorthodox and is more responsible for the absence of young people from our churches than the moving picture shows. Too many of our churches have become ethical societies instead of soul-saving stations. Infidels masquerading as men of God are doing more to take the Bible out of the Public Schools than all the theories of evolution, and we will never get the Bible back into the schools until we get infidelity out of our churches.

Religious Infection

Modern Theology is a religious infection centered in the heart of organized Christianity. Modern Theology, while retaining an outward appearance of Christianity, not only rejects everything of a supernatural nature but casts the Bible aside as the infallible Word of authority. They say: "We have learned not to think of the Bible as the final and the infallible Word of authority, and have come to see that there is no such authority and that we need none." This is Modern Theology. They tell us, "The Bible has all the marks of a deliberate human composition," and that "God has no existence apart from the universe."

They tell us, "There never has been a creation, and if man fell it was an upward fall, for man is under a process of evolution and Christ was a master product of evolution." They say, "Man's present moral condition is due to his failure to rise out of the animal, and that the Virgin Birth and a literal resurrection are no essential part of Christianity." They say that immortal life is something to be earned by slow conquest, or in other words, salvation by education instead of regeneration. Oh, the tragedy of Modern Theology!

A well known Professor in a well known Christian University gives forth the fundamental doctrines of Modern Theology in the following words: "Gone are the old ideas of religion; gone is the

old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ, gone even is the former view of the immortality of the soul." This is present-day Theology, proclaimed from some of the high places of religious authority.

Again they tell us: "Not supernatural regeneration, but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the cross, but the human heroism, or accident of the cross; not Christ the Lord, but the man Jesus, who was a child of his time; not God and His providence, but evolution and its process without an absolute goal—that all this and such as this is the new turn in the affairs of religion at the tick of the clock." This is the doctrine of Modern Theology. They tell us, "That cold, calculating mathematical idea of the cross is no less than brutal and it leaves us cold." They declare, "People no longer believe in an actual heaven and hell and we need to get rid of these mediæval superstitions." This is Modern Theology—a religion without an experience, a theory without facts, a form of worship without power. Men have crept into our denominations who are not true; who are not faithful; who are not Christians; who are rationalists, infidels and atheists. "Ye shall know them by their fruits."

Atheism in Small Doses

Modern Theology is the chair of religion in the school of evolution. Modern Theology and the theories of evolution go hand in hand and are inseparable. When you attack Darwin's theories of evolution you incite the ill will of those who hold to the doctrine of Modern Theology. The twentieth century evolution is Modern Theology. You are taking atheism in small doses when you accept the teaching of Modern Theology.

When a minister of the Gospel or a teacher in the school can no longer accept the Biblical account of creation, can no longer believe in the Virgin Birth, the vicarious death, the bodily resurrection, the new or spiritual birth, the baptism and ministry of the Holy Spirit, the divine plan for divine healing, and the second coming of Christ, he should immediately separate himself from Christian society, for he is unworthy of the fellowship of such a body.

A man must accept the Bible or reject it for there is no middle ground. To question, minimize or lay aside any portion of the Holy Scripture is a criminal act, for it is written, "All Scripture is given by inspiration of God and is profitable," and "if any man shall add unto these things, God will add unto him the plagues that are written in this book, and if any man shall take away from the words of the prophecy of this book, God will take his part out of the book of life and out of the Holy City." It is a losing game to fight against God, "For whatsoever a man soweth that shall he also reap."

Public Worship

A form of public worship without the power and demonstration of the Holy Spirit is the popular system of today. No wonder our churches are struggling for financial support; no wonder our churches are filled with empty pews, and there is a reason. It is always midnight where the Holy Spirit is crowded out. You cannot run the Church of Jesus Christ by machinery. Local conditions do not affect the Church of Jesus Christ. Denominations are earthly but the Church is heavenly.

The Bible is not the production of mortal mind! Christ is not a myth! Satan is not unreal! Heaven is not imaginary nor is hell a dream! Some men are so broad that they are flat, so liberal that they are ridiculous and so self-conceited that they are blasphemous.

The one who will not accept the Bible as the Word of God and the final word of authority, should not hang around and live off folk who do. A profession without an experience is hypocrisy. A man has the right to express his religious conviction, but no man has the right to remain in a Christian society and at the same time repudiate the fundamental doctrines of that body. If the Bible is not infallible it is not authority; if the Bible is not authority it is not the Word of God; and if the Bible is not the Word of God, then we are lost and on our way to an everlasting grave. Oh, the tragedy of unbelief!

[Concluded on Page 22]

The Mercy of God

By Harry Long

The words of Paul in his epistle to the Romans have been burning in my soul for two or three weeks. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." We want to speak about the mercy of God, for if ever there was a time when you and I needed the mercy of God, it is now.

My heart has been wonderfully blessed over the fact that God is still saving people, not because they are good, not because they are worthy, but because He has mercy upon them. God's ways are not our ways and if you find yourself questioning why He does things in a certain way, go to His Word and you will find the answer. In these days it seems that God is passing over the good people and bestowing His blessings upon the folks who are not very good; in other words, He seems to be passing over the recognized religious bodies of the day and is stretching forth His hand and pouring out His Holy Spirit upon the people who are not considered very much in the eyes of man. I for one rejoice in this because if it were not so, this wonderful experience would never have reached me. God is pouring out His Spirit today upon men and women who are not being recognized in religious organizations of the land.

We find many examples in the Scriptures which bring out this wonderful side of the mercy of God and love to the human race. In this wonderful chapter of Romans from which I take my text, the apostle reminds us of this fact, speaking about the sovereignty of God and how He chooses men and women here and there. Take for instance, the case of Jacob and Esau. You remember that Isaac had two sons, Esau the firstborn and the other, Jacob. As far as you and I might judge, as we look upon these two young men we would pick Esau as the better of the two. Jacob proved to be a tremendous schemer and robbed his own brother of his birthright. To you and me in the natural he would seem to be a pretty crooked fellow, but God saw something different. He saw in Jacob's heart something that He could use, something which did not exist in Esau's heart, and so God says, "The elder shall serve the younger." God's choice was in Jacob. "Jacob have I loved, but Esau have I hated (loved less)." In this chapter, God has laid down a divine principle by which He works and executes His sovereign power, and we have a number of cases which illustrate this truth. God chose Jacob. He blessed him after he had robbed his brother of his birthright and when he had to flee for his life. God gave him

that wonderful vision of the ladder which reached from earth to heaven and upon which he saw the angels of God ascending and descending. God greatly blessed him, even though in the natural he was very crooked. Friends, the secret of God's choice in Jacob was because He found in Jacob's heart a response to His own heart. In other words, there was something there which really loved God and was reaching out after Him. While Esau despised evil actions, yet he never valued the things of God, and so God chose Jacob and blessed him in spite of his crookedness.

Why is it that people claim to have the power of the Holy Ghost, to be filled with His Spirit as they were on the Day of Pentecost, and yet their lives do not measure up to those who do not make so high a profession? In other words, they seem to be rather a crooked lot. Listen! God never chose any one of us because of what we were; He never picked us up because of our goodness, but He did it because there was a responsiveness in us that He could use. And when God begins to exercise His mercy upon lost men and women, if they will stay in His hands, and be pliable to His moulding, they will be wonderful saints in the glory world—saints which angels will admire throughout all eternity. But the transformation will be all of God.

In the same chapter of Romans, Paul brings the illustration of Pharaoh and Moses. He says, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made us thus?" Then he says that the potter has power of the same lump to make one vessel unto honor and the other unto dishonor. You and I will either declare the wrath of God or we will declare the riches of His grace, and if there is a response in your heart and mine to the will of God, no matter what we are now, He will take us and make out of us vessels of mercy which will declare the riches of His grace throughout all eternity. God will make us vessels of honor or of dishonor, according to whether we yield to Him or resist Him.

Pharaoh had the same opportunity to yield to God as Moses had; Moses' heart responded to God, while Pharaoh's heart resisted God; so God made Moses a vessel of mercy and Pharaoh a vessel of wrath. You remember two men in the Old Testament, one by the name of Saul and the other David. Saul was a king of Israel chosen by the people, and David a king chosen by God. You remember that after Saul had been chosen king, God sent him out to destroy the Amalekites, but instead

of doing just what God told him to do, because of fear of the people he spared the best of the flocks; he disobeyed God's voice, and because he disobeyed God's voice, He took His Spirit and his kingdom from him; He put His Spirit upon David and also gave the kingdom to David, who was made king after Saul's rejection and death.

Later we read of David's awful sin. First of all he committed adultery and then murder in order to cover it up. Saul disobeyed the voice of God by simply refusing to kill a few sheep and oxen and by sparing the life of King Agag. As you and I look at it in the natural, it surely would seem that David's sin was the worse but notice the attitude of God towards the two men. There was no forgiveness for Saul; God never gave His Spirit back to him, but when David, the man who had committed adultery and murder, comes to God with anguish of soul and says, "Have mercy upon me according to thy loving kindness and tender mercies, blot out my transgression. Against thee and thee only have I sinned," God forgave him. David in His prayer said, "Take not Thy Holy Spirit from me," and that prayer was answered. Now you say, "Is God just to punish Saul for simply sparing a few sheep and oxen and forgiving David for that awful sin?" The difference between the two is this: In David's heart there was a love for God; in his will there was a yieldedness to God; in Saul's heart there was no love for God and in his will there was rebellion against God.

There are thousands of people today who look down upon the drunkard and the harlot who are steeped in sin. They cast them off and say, "What awful sinners!" Friends, God is more ready to cleanse the vilest sinner than He is to forgive the most moral man who has rebellion in his heart against the will of God.

I want to prove this to you from the Word. It is something which has given me much blessing in proclaiming Pentecost in these last days. God is overlooking many professing Christians because there is rebellion in their wills against the will of God when He desires them to have this wonderful blessing; but in the heart of the man who is a sinner and knows he is one, there is a longing for God, a response to the will of God. So, when the message of full salvation comes to him he is willing to go down on his face and cry to God for mercy; God hears him and saves him and fills him with His Spirit.

I have seen people, some of them professing holiness, who have claimed the experience of sanctification for many years, turn away disdainfully at this wonderful experience of the Baptism of the Holy Spirit, and then say, "Well, if God has

anything more for me, here I am." In other words they say, "Now I have lived this wonderful life for so many years, surely if God would give anyone this wonderful blessing He would give it to me!" But to their tremendous surprise they see a man or a woman who has been down in sin come to the altar, kneel by their side and get saved and cleansed and filled with the Holy Ghost, speaking in other languages, while they receive nothing. Then the holiness man in his self-righteousness says, "Well, there must be something wrong with this thing or I would have gotten it first." God is saving people who need salvation. "He came not to call the righteous but sinners to repentance," and He will never give you a blessing because you deserve it.

As children of God we need to be careful to listen to His voice. Moses was a wonderful man of God; he walked with God and talked face to face with Him. He led God's people out of the land of Egypt through the wilderness and had marvelous revelations of God, and one day he said, "Lord, I beseech Thee, show me Thy glory," and the Lord said, "Moses, I cannot let you see my face, but you just go into the hole of the rock there and I will put My hand over you while I pass by." Here the Lord proclaimed His goodness. Just a little later when the children of Israel were thirsting for water, God spoke to Moses, and said, "Go and speak to the rock and the waters will flow out." But Moses came out and instead of speaking to the rock, smote it in his anger, and said, "Drink, ye rebels," and because he did that he was shut out of the land of Canaan. God had proclaimed His mercy, but Moses became angry because of the rebellion of the people, and smote the rock instead of speaking to it as commanded. Moses had a revelation of God's mercy but he overlooked it, and although he at other times was willing to have been cursed and blotted out of the book of life for the sake of his people, yet at that moment there was rebellion in his heart. God "will have mercy on whom He will have mercy," and you cannot stop Him.

There are some instances in the New Testament which prove this text. At one time there were some men who were considered pretty good, and they found a woman taken in adultery, whom they brought to Jesus and said, "Lord, here is this woman taken in the very act. The law of Moses says she should be stoned to death. What do you say?" He never said anything, but stooped to the ground and began to write. Then He lifted Himself up and said, "He that is without sin among you let him cast the first stone." He stooped again and wrote and when He rose up He said, "Woman, where are those thine accusers?" She answered that she had none.

"Neither do I condemn thee," Jesus said, "go and sin no more." To the natural mind the woman was the worst sinner; she had committed a sin of the flesh, but in the heart of the men who brought that woman there was rebellion against Jesus Christ and that sin was the greater. They went away with their sin upon them, the woman went forgiven by the power of the blood of Jesus.

Another instance which brings this truth home to my heart is the parable of Jesus concerning the publican and the Pharisee in the synagogue. Now these parables were not simply symbolical of the way sinners should get saved. There is something deeper than that. They depict the attitude of the people to God and of God to the people. Here are the two men, the publican and the Pharisee. The Pharisee is on the same job as the Holiness man of whom we spoke. He looks about and says, "Lord I thank Thee that I am not as other men, I pay tithes and fast, and in fact I am a real good sort of a fellow, and if You ever blessed anyone You surely ought to bless me." But the prayer of the publican, how different! He would not so much as look up to heaven, but hung his head and said, "God be merciful to me a sinner" and God chose this man rather than the other. What was the difference? One represented the attitude of a good man who had rebellion in his heart against God; the other represented the attitude of a man who knew that he was a sinner and could claim nothing from God; so all he could do was to smite his breast and say, "Lord, I have nothing to plead, but if You will, have mercy upon me, a sinner." It is that kind of a man whom God can save and fill with His Spirit. But the attitude of the majority of professing Christians of today is the attitude of the Pharisee.

Let me give you another illustration, the parable of the prodigal son. Here we have a good young man and a bad one. The elder brother stayed at home and helped his father, and really was a good fellow, but he said to himself, "Well, if anybody deserves a blessing it is I, but here comes this ragamuffin who went out into a far country and wasted his money. Then when he got to the place where he had no money and no clothes, he came home, father ran to meet him, put his arms around his neck and called for the best robe; he sends word to kill the fatted calf and there they are having the time of their lives in the parlor. He never did anything like that for me and I was the one who deserved it." He said, "Father, how is it that you did this for your son who wasted his substance? You never killed a calf for me."

Do you know what God is doing today? The elder brothers, the good fellows, those who are claiming to be morally good, a

hundred per cent on the dollar, are resting in their goodness, thinking that they deserve this and that, while the drunkards and harlots who have wasted their lives in sin and shame are coming back to God, cleansed by the precious blood of Jesus, and filled with the Spirit. I declare to you that we are having the time of our lives in the banqueting hall of Father's house, eating and drinking and making merry.

God is rejoicing these days over men and women who have been saved from lives of sin and He is pouring out His Spirit upon them, not because of their goodness, not because they are people without fault, but because in their hearts there has been a "Yes" to God in spite of all their mistakes and shortcomings. Oh, how glad we ought to be that He is bestowing His mercy on us! He will by His mercy make us examples of His grace through all eternity, and we will shine throughout the ages. God's grace is tremendous.

Now when people begin to question and criticize these men and women who are short of the standard we set for those making a high profession, I have these words to fall back upon, "I will have mercy on whom I will have mercy."

The Jews had this same contention. When Cornelius sent for Peter, who was to tell him the way of salvation, Peter came down to the house; and as he began to preach this message of salvation, the Holy Spirit fell on all that heard and they were all filled and began to speak in other languages. Peter in rehearsing this event said, "I had nothing to do with it, but while I was speaking the Holy Ghost fell on them as it had on us, and who was I to withstand God? Could I look up and say, 'Lord, You have made a mistake to have mercy on these Gentiles?'" No, Peter knew better than that. If God sees fit to pick up some poor old drunkard, save him and fill him with the Spirit right by the side of a person who has lived a good life and cannot receive the blessing, who are you, to look up to God and tell him He has made a mistake. He will have mercy on whom He will have mercy and no man can stop Him. That is why this Movement of God is sweeping the world today and in spite of all opposition is just taking a new start. It is because no man can ever stop God from bestowing His mercy upon those to whom He chooses to show mercy. I am determined to allow Him to show as much mercy to me as He will. While many professing Christians are hungering after God and longing for something to satisfy their souls, yet they will not say "Yes" to God's will for their lives.

God's blessing to us, in giving or withholding, in making us vessels of wrath or vessels of mercy, will depend upon whether there is a surrender in us to the

whole will of God. You will never be lost because you are a sinner—Jesus came to save sinners—nor because you are a drunkard, nor because you are wretched, but because you refused the mercy of God.

And you will never receive the Baptism of the Holy Spirit or any of God's blessings because you have lived a good life and been clean and upright, but alone because of the mercy of God.

like a captive set free, whose chains had suddenly fallen off and left him incredulous, hesitating, wondering! The sunshine of God's love poured upon my hungry spirit, and I could not wait for Mr. Leonard to finish his preaching, I wanted to tell the Lord so much. You know when you have been away from a friend that you dearly love, you want to have all kinds of time to speak with him heart to heart. The minute he said, "Let us pray," I was on my knees, praising God for taking me back. So many never get anywhere with God because their faith is not active, but merely passive! They are not stirred to take hold of God. Such an attitude comes naturally to a broken and contrite heart overflowing with rejoicing as mine was that night. I got so that I could not stop praising God, and the more I did the more I wanted to. As this continued, my spirit was gradually shutting itself in with Christ, drawing nearer and nearer to Him and less oblivious to where I was or what others did about me. Oh! I just outpoured all of my being's adoration at His blessed feet, and with the most extravagant terms of human language told Him my whole desire and thankfulness. Christ has 683 titles in Scripture; if you would only repeat these once it would keep you busy.

When God Baptized Me in the Spirit

By *W. E. Booth-Clibborn*

"I had been restored, after backsliding for a year, in a cottage meeting in the early days of Pentecost in England in 1908. That night father said, "Tomorrow we are going to Plumstead (a suburb of London), with an American missionary, Mr. Chas. Leonard, and the missionary is going to be in the home of a man called Mr. Bristow, so I will have to wake you up early." We slept in the Cannon Street Hotel, and in the morning about six o'clock father woke me, and I never forget the first thought: "JESUS HAS TAKEN ME BACK." My heart was all aglow with that peace and rest, that assurance that only Christ can give! In the train I pulled out my Bible and had just started to read when all of a sudden I stopped to think how that old instinct returned, the old craving for the Word of God. I could not restrain my tears of joy, and the rest of the journey, with a heart welling with praise, I devoured the redeemed soul's only food whilst my tears fell on the sacred page. When filled with God's Spirit, much of the Christian's living is divine instinct. There is no force, no compelling himself; it is natural.

We got out at Plumstead, and soon we were seated with about fifty people in a small room at 53 Tormount Road, to which my mind has travelled back a thousand times since. The morning meeting was simple and so devotional. Missionary Leonard (Mr. Leonard is now in Glory) told us what God was doing in the United States of America; how the blessed days of the Latter Rain had come, and God had begun as at Pentecost to pour out His Spirit upon all flesh. Much of this was new to me, but my heart was wide open for more of God, and a great desire filled me to receive the Baptism of the Holy Ghost Mr. Leonard was telling us about. We had the Lord's Supper.

Now there was a boy with red hair in the crowd, and boys, you know, just naturally drift together. So after the service, I went up to him and said, "Hello, Ginger!" (In England schoolboys commonly nickname a "red-hair" Ginger.) We became friends on the spot. There was a small park in the front of Mr. Bristow's house, and we went out there together and sat on a bench. I

asked him to tell me if he had received this experience. He assured me with great joy that he had, and opening his Bible proceeded to point to some of the Scriptures in question, with many a "Praise the Lord!" and "Hallelujah!" When I get to heaven I'm going to look for Ginger. Oh! What a lovely time we had on that marvelous bench in the park. The sight of his well-marked Bible in red, blue and purple hurt me. It reminded me of how I had marked mine in times past, when I had a marginal system whereby I could locate any text I wanted. "Where it is marked blue," said he, "it speaks of the Holy Spirit. You see here in Joel, 'And it shall come to pass . . . that I will pour out my spirit upon all flesh,' etc., and here in Acts 2:4, it was fulfilled and the Apostle Peter quoted this prophecy in his sermon." "Yes, I have read that before," I told him. "Now here," pointing to John 14:16, "is a Scripture about the Spirit of truth and Jesus praying the Father to send us another Comforter." Turning to the twenty-sixth verse he read it, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance," etc. Then we looked at John 15:26, and "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

To this day I have marvelled at the wisdom and simplicity God's Spirit gave Ginger in talking to me. Many other Scriptures we looked up in the Gospels, and in the Epistles. He explained how God would witness the fulness Himself, and that I would speak with tongues as the Spirit would give the utterance. I asked, "Do all do that?" Then he showed me that on the day of Pentecost they all spoke with tongues, and how all the Corinthian Church spoke with tongues because Paul said to them, "I speak with tongues more than ye all."

At night Mr. Leonard preached again, but I did not hear a word of that sermon. It is a wonderful thing to be right with God. There is nothing like it. I felt

There are certain intimacies between the soul and Christ that seem almost too sacred to speak about—it is difficult to describe them! My spirit was so abandoned in worship and praise, my heart was so filled and thrilled with the sense of His power and presence, that the very foundations of my creation seemed to be moved. I wept for joy and I laughed for much weeping, and prayer flowed from me as a mountain torrent swollen with the melted snows. My whole nature was prostrated before its Creator, whom I could see standing there so resplendent in glory, so beautiful in majesty, and yet so tender as He seemed to sweetly smile and open His arms to receive me. Everything in me loved Him. I rose on wings of song to meet Him. Thus enrapt in a transport of God's glory and blessing I felt the power of God sweep over me once, twice, and again! My whole frame trembled as He coursed through me from head to foot. Oh! I knew this was the Spirit of the living God—the very source of all life—the creating, sustaining force of the universe!—The Hallelujahs increased, and my lips were eloquent with laughter, praise and melody. My flesh and bones, my very blood hungered for the stimulation, and energy, the quickening of this

divine breath! Again and again He passed upon me and through me, the Blessed Comforter was coming unto me! My heart danced with bliss within me. My voice rose to new heights of song—and on and on came the streams of glory. Ah! it was an outpouring, a flood, yes! a glorious inundation—and all this time, about two hours, my eyes were steadily fixed on Jesus, the Rose of Sharon! the Lily of the Valley! the Fairest of Mankind!

Generally, God does not baptize us all at once. He lets His glory and power pass in successive tides through the body—just a touch now and again—and as each current flows through us we add praise to praise. The moment His power falls you will feel and know it. Oh! how I sang and shouted His praises for restoring my soul—and then shed more bitter tears at the remembrance of my many ingratitude. I had not thought about speaking in tongues—who would dream of thinking about such things when the Lord Jesus Himself was standing there!

But I realized that my jaws were aching. No doubt the Spirit of God was endeavoring to gain control; of course, we have all been accustomed to using our own mouths, it is novel to feel someone else seeking to do so. When two powers strive to manipulate the muscles of speech, between the two, is it any wonder the jaws ache a bit? But this only happened for just a brief time. Brother Leonard came over at this time, and lightly laid his hands on me and prayed that I would yield to God. It was not very long until something let go, and I was singing in a wonderful language whose words I had never learned, whose charm filled me with ravishing joy, and whose every sentence reached the throne of God. Then I sang with greater delight. My Saviour was so near, and thus transported into the heaven of His love, a happiness unknown was mine, a joy unspeakable and full of glory. Thus I continued on my knees yet another hour intermittently singing and praying in this new wonderful tongue. The relish and ecstasy of that blessing has never left me, and the only sorrow was when they helped me to my feet and I realized, oh! with such pain, that I could not go to be with my Beloved, that I must yet walk this vale of tears and sorrow. The awakening to the sense of the natural things about me, after that mind, heart and being had been so captivated and imprisoned by the power of God, was a sweet torment. Oh! I did want so to be with Jesus. I thought suffering and death would be nothing if only I could stay continually under the smile of His face, raptured to the throne of His glory

and never see this sinful earth any more.

What pangs were mine as I sat at the midnight supper table with eyes closed and tears coursing down my cheeks. Then again I would speak in the language of the Spirit, the meaning of which my heart knew but too well, and sing and rejoice, laughing with a holy laughter.

Listen! Some of you have fought the speaking in tongues. Ah! When God baptizes you I hope you'll not be able to talk English for a week. Oh Glory! Oh! You just wait and see. I have seen thousands and thousands receive the Baptism of the Holy Spirit, sometimes as many as two hundred and sixty in one campaign; often twenty and thirty a night, and I have never seen it fail that those who receive the fullness speak in other tongues. Oh! Don't you want to open your heart and receive this blessing? Ten thousand good effects result from this wonderful Baptism which God in the Latter Rain movement is outpouring all over the earth. Come! The heavens are opened, it is for you tonight. Oh! I can hear the pulse of your hungry, throbbing hearts. I know you want His Spirit, His will, His power, His love, His joy, His blessing in all their fulness, but what is best He is more anxious to give than you are to receive.

What a lovely spiritual banquet. What a luxurious, luscious feast God had prepared for me, when His banner over me was love, that memorable night of the 28th of November, 1908.

Is it any wonder that after receiving such a wonderful Baptism in the Holy Ghost, I found myself without any desire for natural food; although our hostess, Mrs. Bristow, had prepared refreshments for us all in the dining room. It was long after midnight when we sat down to enjoy her Christian hospitality, but I could not partake; I could only close my eyes and add praise to praise, and glory to glory, so completely was I lost in the ocean of God's love which flooded my soul. My mouth was filled with the laughter of a celestial transport too wonderful to comprehend.

I laughed and laughed in a holy laughter that knew no ceasing. Mine was a rapturous, unspeakable joy mingled with warm tears, happy tears, blessed tears, tears that I could not, would not restrain. My whole body was animated with divine power which coursed through me as a quickening fire, whose flames gently subdued and subjugated my every sense into a rest and refreshing, most exquisite. Not for one moment could I remove my gaze from the Altogether Lovely One, the Saviour of my soul, the Light of my life. Oh, how the Holy Spirit was resplendently portraying the

Lord Jesus to the eye of my heart. My Adorable Saviour stood there before me in all His brilliant, ineffable beauty, in an excellence of majesty, indescribable, and, oh, I knew He possessed me, body, spirit, and soul. He was my Baptiser with the Holy Ghost and with fire, and to me He had given "The Promise of the Father," and poured out upon my thirsty soul and into my mortal frame the fullness of the experience of Acts 2 and 4. I was so completely pre-occupied with Christ that I had no time for introspection. The Holy Spirit had made Him so real, so ravishing, that I was wholly captivated to His worship and adoration. Oh, the certainty of that intense assurance that now I was truly His, and His for time and eternity. My predominant occupation was admiring Him who was anointing my head and filling my cup, so much so that I paid little attention to the delicious pulsations thrilling and throbbing within me. The Blessor was all and in all, and if I as much as diverted my glance a trifle from the sunshine of His countenance, the blessing immediately subsided. I could shout with the psalmist, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

While sitting there at the time, happy to weep and talk in tongues, someone asked if I desired to eat. Without opening my eyes I made an effort to answer, but when in that sanctuary, in the holy of holies, to speak of anything so commonplace seemed a sacrilege. I could but continue to talk in tongues and laugh and weep. Finally, we all arose, and I had to be assisted up the steps to the room appointed for me. Even that seemed a trial; I wanted to worship undisturbed.

Space was scarce, so I was asked to share my bed with that precious brother, Charles Leonard, who had so faithfully preached to us the Good News of Pentecost that day. I do not know whether he was able to get any sleep that night. I was too blessed to sleep. I just lay there praising God, and I simply couldn't stop. I remember how he nudged me in the side once or twice—but it was useless; there flowed from my mouth a ceaseless stream of heavenly language. The utterance was easy, distinct, and delightful, and it was like a veritable torrent. I knew the matter and meaning of this divine speech, it consisted of the exultations, sentiments, and emotions of my broken and contrite heart. There was a supreme satisfaction in every sentence, a convincing assurance that every word reached the ear of my Heavenly Lover, the King of my heart.

Now in many English homes they burn what is known to them as a wax night-

light, so that if for any reason they might need to rise in the middle of the night so as to close a window in case of an approaching storm, they can see to get about instead of fumbling for matches, for electric press buttons are not quite so common in England even in these days. By that dim light I soon noticed a canary bird in the room. I could also see that someone must have forgotten to put the customary night cover on his cage. It was not long before that canary was wide awake, strutting up and down his perches, singing for all he was worth. Poor Brother Leonard, no wonder between us he couldn't get any rest! For I was talking in tongues, and praising and magnifying God all the time! Oh! that canary and

I, we just had a grand Pentecostal meeting all to ourselves. It seemed as if that little creature understood all that had happened to me and was rejoicing with me! Oh, we were in perfect unison! I have often thought of that Pentecostal canary.

And since that marvelous experience I have often thought of Ginger. I've lost track of him through the years. When I get to heaven I'll hunt him up, Bless him! He was a help to me, even if only for one hour. In glory I'll spend days of purest joy with him and together we will praise with better circumstance, fairer song, and more constant fervor, the great Baptizer with the Holy Ghost and Fire!

—*Christ's Ambassadors Herald.*

He Must Increase

By W. E. Moody

"He must increase, but I must decrease" (John 3:30).

These words were spoken by John the Baptist. Concerning him, John the Apostle said, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1:6-8).

Jesus said (John 5:35), "He was a burning and a shining light." To the multitudes Jesus said concerning him, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:7-11).

In the estimation of Jesus, therefore, John the Baptist took high rank.

Furthermore, the angel Gabriel spake of him to his father Zacharias (Luke 1:15), "He shall be great in the sight of the Lord. . . and he shall be filled with the Holy Ghost, even from his mother's womb."

Note briefly the *humility* of John the Baptist. In John 1:19-23 we read, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And

they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness," or, as Weymouth puts it, "I am the voice of one crying aloud, 'Make straight the Lord's way in the desert.'" And the next day (verses 29, 30) seeing Jesus coming to him, he said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."

When the question was put to John, "What sayest thou of thyself," he could have answered truly, "I am the forerunner of Christ. I hold a very important position, and it will stand you in good stead to listen to my words." But all he said was, "I am a *voice*."

Then when some of John's disciples came to him saying, "Rabbi, he that was with thee beyond Jordan, . . . the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:26-29).

Then—from the depths and fullness of his heart—bursts forth the words of the text, "He must increase, but I must decrease" (John 3:30).

John prepared the way for, and intro-

duced Christ. Then he passed out of the public eye and finally was beheaded in prison.

When the *morning* (Jesus) appeared, he who *heralded* the day gradually faded from view. But instead of being disturbed and annoyed by this sudden change of events, and by his own eclipse, John was glad and joyfully exclaimed, "He must increase, but I must decrease."

Let us look at these words a little closer. "He (Christ) must increase, I (the self-life) must decrease."

It is a foundation fact of redemption that when Jesus died on the cross of Calvary we died *with* Him: and that when He rose from the dead, we *rose* with Him. Many of God's children, however, do not apprehend this truth, and hence do not — experimentally — enter into its blessed realization.

Oh, that every Christian would step out in faith on the facts of Romans 6:6 and Gal. 2:20!

They would soon begin to make rapid strides in the Christian life, as they learned the secret of abiding, by faith, in the positions revealed in these and like Scriptures.

It is true that Christ comes into the believer in the New Birth. But it is *also* true that Christ is *being formed* in us in proportion as we, by faith, take our place in the truth of our identification with Him in His death, resurrection and ascension. Abiding in these truths we find in actual experience that *we are decreasing and Christ increasing*.

Paul, in Romans 6, holds us strongly to the ground that we died when Christ died, and rose when He rose, and counsels us to reckon continually on these redemption facts. And yet years after this he does not hesitate to pray (Phil. 3:10) "That I may know . . . the power of his resurrection . . . being made conformable unto his death."

The heart knowledge of the fact of our death and resurrection with Christ is one thing, and the daily working out of that fact (by the Spirit) in our lives is another. "He must increase, I must decrease."

1. This is true in relation to our *spirit*.

Man is a trinity—body, soul, and spirit. "Because man is *spirit*, he is capable of *God-consciousness*, and of communication with God; because he is *soul* he has *self-consciousness*; because he is *body* he has, through his senses, *world-consciousness*."

As Christ increases, we become more and more controlled by the Holy Spirit, and not by our own human spirit. As we yield to the Christ within, He will so purify our spirit that the *fountain* being pure the *stream* of our life and activities

will be pure, and we will increasingly "shew forth the praises (margin—virtues and excellencies) of Him who hath called us out of darkness into His marvelous light" (1 Peter 2:9).

Weymouth has a striking footnote on this verse. He says, "We have not only to testify for Christ in words, but in us He is to live over again; His sweet spirit and divinely beautiful character being reproduced in us. Our daily lives, humble and unromantic as they may be, are what chiefly tell either for or against the religious faith which we profess."

Christ moves and works from the center of our being—our spirit—out into the soul and thence into the body, until He possesses and controls the whole man.

2. In relation to our *soul*, our natural life, Christ must increase, we must decrease.

"The word translated *soul* in the Old Testament (*nephesh*) is the exact equivalent of the New Testament word for soul (*psuche*), and implies *self-conscious* life as distinguished from plants which have *unconscious* life.

"In the sense of self-conscious life, animals also have souls. But the soul of man has a vaster content than soul as applied to beast-life. The soul is thought of as the seat of the affections, desires, and also of the emotions, and of the active will, the self."

We speak of the *natural* man as the "soulical" or psychical man; and of the *regenerate* man as being the spiritual man. Paul also speaks of the *carnal* or *fleshly* man who, though born again, walks largely in or after the flesh.

As Christ increases in us we become less and less *self-conscious*, and more and more *Christ-conscious*. We are decreasing. He is increasing.

It is a sad fact that the life and activities of the average Christian, lie more often in the "*soulish*" than in the *spiritual* realm.

In Weymouth's translation of Hebrews 4:12 we have these striking words, "For God's Message is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and marrow, and it can discern the secret thoughts and purposes of the heart."

God's Message, namely, the Message that Christ died, rose again and ascended; and that we died, rose again and ascended with Him into the heavenlies, will—if accepted, sever us from "*soulishness*" and bring us into a place of intense spirituality.

God has promised to perfect that which concerneth us. See Psalm 138:8. And Paul assures us in Phil. 1:6 that "he

which hath begun a good work in you will perform it until the day of Jesus Christ." As we continue yielded to Him, He will bring us out of the "*soulish*" into the *spiritual* realm where "Christ is all and in all."

3. In relation to the *body*, Christ must increase, and we must decrease.

In other words, as Christ increases in us, His life will penetrate and permeate our bodies until disease is driven out and His resurrection life fills our being.

There is a secret of divine life and health unknown to most Christians. It is a truth hidden from the wise and prudent and revealed unto babes. As "members of His body, of His flesh, and of His bones" (Ephes. 5:30) we ought surely to be in possession of health and vigor, and not be going about with one foot in the grave and the other out.

Romans 8:11 tells us that "he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

And we are told in 1 Cor. 6:15 that our "bodies are members of Christ."

In view of these and other strong Scriptures, and in face of the redemption fact that "Himself took our infirmities, and bare our sicknesses" (Matt. 8:17), and in the face of Col. 3:4, "Christ, who is our *life*," we ought to realize the deliverance which is ours in Christ, and then "Shout the victory everywhere. His eternal truth declare. Victory!"

When we listen to such stirring words as Col. 2:10, "Ye are complete in Him"; and to such prayers as Ephes. 3:19, "That ye might be filled with all the fullness of God," we feel that our faith is being challenged by such declarations to take Christ for the whole man; and to earnestly pray that we may so abide, and be so hidden in Him, that we shall know the deep meaning of Paul's words in Phil. 1:21, "To me to live is Christ"; and as we go forward with "the daily round and common task" our hearts may be continually whispering, "He must increase, but I must decrease."

THE TONGUE

I bid thee watch thy tongue more than the apple of thine eye. The tongue is a royal steed. If thou then put a bridle on it, and teach it to pace orderly, the King of Heaven will take His seat thereon; but if thou suffer it to rush about unbridled and leap wildly it becomes a beast for Satan and evil spirits to ride on.—S. Chrysostom

Please note that *Word and Work* now is a 24-page magazine and that the price for new subscriptions and renewals is \$1 a year.

THE RHYTHM OF HEAVEN IS LOVE

Love that suffers long and is kind. Love that does not envy. Love that does not vaunt itself. Love that is not easily provoked. Love that never has an evil thought. Love that is never hopeless, but hopeth all things, that endureth all things, that never fails.

This is that which the Holy Ghost has come to work in those that "endure to the end." The end is Christ. No more I, but Christ. Rom. 10:4. Gal. 2:20.

God is bringing forth for His Son a Bride of Love. A Bride with His nature: so loving that she will die to self to save the world.

He died to His will: she will die to her will. He did always what Father said: she will do always what her Bridegroom says. She will be crucified: dead: but alive to God: walking in newness of life: life in God. Her hands will be crucified: doing always what He says. Her feet will be crucified: going always where He sends. She will go to Golgotha, "the place of a skull." Mark 15:22. Matt. 27:33. John 19:17. Her spirit is yielded up. She will rise in power. Her vision is perfect: "seven eyes." Her power is perfect: "seven horns." Rev. 5:6.

She is so one with her Bridegroom that they walk together. She walks with Him because she has set her love on Him. He withholds no good thing from her because she walks uprightly. Psa. 84:11.

She has doves' eyes: eyes for none but Him. Song of Sol. 1:15. She is to Him the "fairest among women." Song of Sol. 1:8; 5:9; 6:1. To her, He is the one "altogether lovely." Song of Sol. 5:16.

He is calling her today, "to arise and come away"; away from the earthly into His love. Song of Sol. 2:10. His desire is toward her. Song of Sol. 7:10. He gives her all that He possesses. He puts the ring of His endless love on her hand.

She has peace that passeth all understanding. Phil. 4:7. For He is her peace. Eph. 2:14. In every time of trouble she is a messenger of peace because there is no discord in her. Jas. 3:17.

She is filled with divine music because there is in her no evil: no discord. She is delivered from evil. Matt. 6:13. She is filled with all the fulness of God. Eph. 3:19. Full of love: full of wisdom: full of mercy: full of power: full: no lack: full: complete in Him. Col. 2:10.

It was said of her Bridegroom, "never man spake like this man." John 7:46. And as He is, so is she: for she dwells in Him and He dwells in her. John 6:56. she has no fear, for perfect love has

cast out all fear. 1 John 4:18. She dwells on high. Isa. 33:16. She is full of light. Isa. 60:19. In her is no darkness at all. Psa. 27:1. The days of her mourning are ended. Isa. 60:20. He has taken her into His chambers: Song of Sol. 1:4. Oh, the children of this bride-chamber! Thousands of millions! Gen. 24:60.

He has wooed her from the earthly to Himself. He reigns supreme in her heart.

The Overcoming Blood

By S. H. Frodsham

"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and upon the two side posts the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exo. 12:23).

"And they overcame him by the blood of the Lamb and by the word of their testimony" (Rev. 12:11).

Defense and offense! The blood on the lintel was defense from the enemy, the destroyer. For offense—"They overcame him (the devil) by the blood of the Lamb."

The passover lamb gave protection. The Lamb of God gives victory. There is a negative Christianity and there is a positive. There is a Christianity of quietness, of seeming defeat. People are saved by the blood, but those saved have little idea of the value of that blood. It was wonderful to be protected, to be delivered from the destroyer, who was not suffered to come into the house. A glorious deliverance through no act of the first born! It might have been a babe born since the lamb that was slain was born. The child might have been born a few hours before the lamb was slain. It had no part in preparing the lamb, slaying it or applying the blood.

"The Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you." The protecting God was greater than the destroying enemy. The blood was the token. Death had been there before. There could not be two deaths. If there was death outside there could be no death inside. In the case of the Egyptian houses there was no death outside, so there was death inside. Death meets the author of death and the author had to pass on unto other fields.

The Jews still keep up the passover in an abridged form; but the Lord is pleased with the ordinance. It still reminds Israel of Himself, of the ordinance of the sacrifice that was and will be, the sacri-

His will is her will: for she loves so that she wants only His will.

She bears His name: a name above every name. At His name every knee shall bow. Phil. 2:9, 10.

She is bone of His bone: flesh of His flesh. Eph. 5:30, 31. This is a great mystery, but I speak concerning Christ and the church.

Margaret N. Gordon.

vice that will be continually recognized by the Jew.

But the Christian, the redeemed one, not only has protection, but he has a weapon. Is it possible to overcome so powerful an enemy, he who is so much greater than all men? The centuries of experience, with his might by creation, he who has marshalled kings and ruled empires and is the god of this world? Is it possible for a frail human being to overcome him? Yes. How and by what means? By means of the blood of Him who defeated him in the wilderness. Not only defeated him in the wilderness, but he, the enemy, was commanded to depart. "Get thee hence, Satan." He even commanded him to worship Him whom he would destroy, "Thou shalt worship the Lord thy God, and him only shalt thou serve." "They overcame him by the blood of the Lamb," by the blood of the Son of God who was God's Lamb.

Who are the overcomers then? Those who are sheltered under the blood and those who obtained victory over him who would overthrow them, so instead of being overthrown they are overcomers.

Here is the secret why the blood is left out of modern isms. That is why they prosper and thrive, because Satan himself approves and delights in a religion of which the sting, as far as he is concerned, is taken out.

"They overcame him by the blood of the Lamb." This is a weapon in the hands of God's people, not only for themselves but for those who are overcome by Satan.

"Unto him that loved us, and loosed us from our sins by His blood. . . . to Him be the glory and the dominion for ever and ever" (Rev. 1:5, 6, A. S.V.). Have you taken the loosing to others? "Whose soever sins ye remit (or loose) they are remitted unto them (loosened)" (John 20:23). How is this done? Is this possible? Don't question. You have been loosened from your sins through the blood. If you have, others can be

also. Do not be fearful or unbelieving. Believe that the blood has been so powerful in your case that it can be equally as powerful in the case of others you have loved and prayed for.

The children of Israel honored the blood and the father put the blood on high, over the head, on behalf of himself and family. You have the privilege of putting the blood over yourself and your family.

THE CHRISTIAN'S HERITAGE

By S. A. Jamieson

"And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29).

Paul in his letter to the Roman saints speaks of "the heritage of all saints." His words in the above passage reveal it to be an assured and definite experience to which he could bear testimony. If Paul could possess this all-glorious heritage, so can all Christians if they will pay the price.

Please notice two notable facts about this wonderful subject.

1st. *The name of it.*

He calls it "the fulness of the blessing of Christ," because Christ purchased it by His death, sealed it in His resurrection and presented it to His followers after His ascension. If you will look back of this gift you will find three wonderful truths, viz., Christ's death, resurrection, and promise, as the foundation of our heavenly heritage.

2nd. *The measure of it.*

When we speak of the measure of this blessing, we refer to "the fulness of it." We notice here a great difference in the degree of fulness. Some Christians possess far more spiritual wealth than others. The same is true in this world. There are various degrees of wealth among men. Some are very wealthy and others are not.

To be poor in this world's goods is often very inconvenient and frequently brings suffering. Poverty, however, is no disgrace for there are a goodly number of people of irreproachable character who are poor. Some people cannot help being poor. But this is not the case in the spiritual realm. Through Christ we can all have the fulness of the blessing of the Gospel of Christ, and yet how few are availing themselves of this wealth, though Jesus Christ offers it to all His people as a gift.

Paul, addressing the Corinthian saints, said to them, "I . . . could not speak unto you as unto spiritual, but as unto carnal." A carnal Christian is one who is more or less controlled by his self-life. Such a one has not the fulness of the blessing of

Christ. The spiritual Christian has the fulness because he is controlled by the Holy Ghost in his life's career. Dr. C. H. Spurgeon strongly emphasized the fact "that it is a disgrace to be poor in spiritual things," for we all can be rich through the riches of His Grace. He used this illustration.

Suppose the Bank of England offered to every subject in the British Empire all the money needed to live comfortably. What would you think if many suffered want after the Bank had placed at their disposal sufficient means to live at ease? Who would be to blame? Surely not the Bank of England, but those who refused to avail themselves of the offer.

The reason there are so many Christians poor in spiritual things is found in the fact that they refuse to appropriate what God offers them. The securing of this fulness is a wonderful transaction between God and ourselves, not between ourselves and any one, but God. He wants us all to have this experience. There are two things that will enable us to keep this fulness after we obtain it.

1st. We must practice a positive Christianity; for example, unbelief is lack of faith, ungodliness is lack of godliness. If we possess faith we will not be troubled with unbelief. Peter does not say, "Do not be guilty of the sin of ungodliness, of impatience"; but he says, "Add to your faith virtue; and to virtue knowledge," etc. If we practice the positive side of Christianity we will not be guilty of living in an atmosphere of unrighteousness. As warm clothing is protection against cold weather so Christianity is protection against the sins of the flesh.

2nd. Our Christian lives must tally with God's pattern. God said to Moses, "See that thou makest all things according to the pattern shewed thee in the mount." So must we follow the plan given us in His Word if we are to secure and keep the fulness that Paul had. Elijah maintained his high position with God because he obeyed God's commands; in other words, he did things God's way. Notice Paul's language in Romans 1:11, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." He surely "possessed the goods," or he would never have sent such a comforting message to the saints at Rome.

To-day many sick ones come to the saints to be prayed for, for their healing and go home disappointed. Many possessed or oppressed with evil spirits come for deliverance and are not delivered. Why not? Owing to lack of spiritual power. Why this lack of spiritual power? Because we do not possess the fulness of the blessing of the Gospel of

Christ. Remember that this fulness is accompanied with power for service for God. Since the Apostle Paul possessed this wonderful fulness which made him a great power wherever he went, so can we, for the grace of God is sufficient to equip us for any conflict.

CARNALITY IN SPIRITUAL WORKERS

A SOLEMN WARNING

SUCCESS NOT ALWAYS EVIDENCE OF SPIRITUALITY

By Howard Carter.

THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE! What assurance this truth ministers to the wavering heart. If, through the mercy of the Lord, we find ourselves in happy possession of some spiritual gift or ministry, then we are assured by the Scriptures that, what we have received, the Lord will never take away.

The Gift not Withdrawn

Nevertheless there is a serious side to this glorious fact, an aspect which may enable us to solve certain problems which have continually perplexed us. Seeing that a gift or ministry from the Lord is never taken away, the worker may fall from his first experience of full consecration, and still retain his gifts.

The Faithfulness of God

Here lies a danger, and one which may easily deceive the worker and those among whom he works. Since the Lord in His absolute faithfulness and immutability does not repent of the gifts He has bestowed, the spiritual worker may presume that the continuance of the gift proves the continuance of the Lord's approval. This is not so. The worker may fail in the fulfilment of his consecration vows, but the faithfulness of the Lord cannot fail. Such failure on the part of the Almighty, if we conceded the point for a moment, would wreck a worker's assurance immediately. He would never know when he might awaken to find himself shorn of his power.

The Need for Watchfulness

The spiritual worker, therefore, must watch and pray lest he fail in his devotion to the Lord, even whilst laboring with great results according to the gift given him by God. When Solomon was turning to carnal enjoyment and seeking worldly pleasure, which led him ultimately into a semi-idolatrous state, he says, "also my wisdom remained with me" (Ecc. 2:9). He was taking the holy gift into carnal spheres and losing his spiritual vision, until he cries out in despair, "vanity of vanities; all is vanity," yet the Lord repented not of the gift HE gave him.

Misusing the Gift

The continuance of God's gifts in our

lives is not a proof that we are living very close to the Lord. The strong Samson exercised his gift in places where no spiritual man should be found. His strength was often used to free him from entanglements which his carnal nature led him into, until he finds himself in the darkness of the enemy's prison. The law of the Nazarites having been broken the power was in abeyance, for his gift lay in the office, which he had cast aside through sin; but upon the law of the Nazarite being re-established, the gift could be exercised as before. The gift had not been *withdrawn*. From this we see how carnality can exist in a *Spirit-filled* believer. What a warning to every Christian worker!

The Consecration of the Gift

It is said that Dr. Dowie prayed for 11 years for the "gifts of healing." The Lord graciously responded to his earnest appeals, and he became a great leader and his influence was extended through the number that were healed in his meetings. When he saw how great his influence was, he conceived the idea of building a city for the Lord's people—an earthly Zion, and in this place he gathered together those who had been blessed under the gifts God had given him. Nor did the matter end here. Before his death, he declared that he was the Elijah who should precede the coming of the Lord. Thus the very gifts of God were abused through failing in the all-essential consecration, which is so often lost sight of when the glory of gifts and ministries come so fully to the fore.

Losing the Reward

MANY THAT ARE FIRST SHALL BE LAST! Yes, in spite of all the services rendered, and all the seeming good done, because carnality has beclouded the spiritual vision, and great power has ended in greatness of a worldly order. Because the vision of the lowly ONE has been lost, and men separated to the service of God, and empowered with the gifts of God, have turned stones to bread, and leaped, as it were, from the pinnacle in an endeavor to snatch worldly power by means of spiritual unction, many that are first now, in this life, will be last in eternity. — *The Review*.

Thou art not enjoined, O man, to judge thy fellowman, but to prove thyself and thine own actions. The office of judge belongs to the Lord, and the Lord alone. He alone knows how to judge with accuracy who is to judge our secret doings. "He is too wise to err, and too good to be unkind".—S. Chrysostom.

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The Walled-Up Bible

A Story for Young and Old

When the unbelieving soul, proud in its independence of God, accepts the fact that the Bible is really the statement of truth, not the capricious outflow of irresponsible human minds, and that denying its statements changes them not one whit—there is an opening for light to come to that soul.

A new hotel was being built at Stoneville. The excavations had been made, and the concrete floors laid, and the masons were putting up the stone foundation walls.

A group of workmen were sitting around on blocks of stone, or piles of plank, eating their lunches.

As they were finishing, one of them shouted:

"Oh Tony! Come on over and give us a tune!"

This request was vociferously echoed by a dozen swarthy-faced, laughing men, as a handsome young fellow, his white teeth gleaming in a good-natured, jovial smile, got up from a box on which he had been sitting and lounged over to the group. Taking a mouth-organ from his pocket he put it to his mouth and the beautiful liquid notes of "Ah, che la morte," began to float out into the blazing sunshine. The group listened with the keen, sensitive attention that Italians feel toward good music well played. As the last notes quivered and died away, a little burst of applause answered the mock-heroic bow with which Tony concluded his performance.

"Brava!" cried the men, as they got up to go back to work. "De boss-a come!" one said, as the foreman appeared in the distance.

"Bah!" snapped Tony, "de boss he no scare-a me!" He lighted a cigaret and turned around almost face to face with a young woman who had quietly come up and had been listening to the music.

"I enjoyed your playing very much," she said. "I feel I ought to pay you something for it. Will you accept this little book and read it?"

Tony, with well acted politeness, raised his dusty, disreputable-looking felt hat and bowed, though with a look of blank bewilderment on his face, as the girl held out the book.

Then his wonderful smile gleamed again.

"Lady," he said, "you like-a da music? So I like-a him too. I take-a de book—maybe I re-read-a him." And again he bowed. There was just a trace of mockery in the flourish he made with

his old hat, for he knew the other men were watching.

As the girl got out of earshot, Tony was greeted with a fusillade of comments on the episode.

"Ha, Tony, I tell-a your wife you talk-a to strange lady! Ha, Ha!"

"What she give-a you, Tony?"

As he reached his work some of the men grouped around him, careful to note that the "boss" was elsewhere:

Tony showed the book. It was a Bible. His mocking voice went on:

"Ha, signori, dees lady—she see me—I good man," slapping himself on the breast, amid a shout of derision from the group.

"Yes, you good man, Tony! You good man to take-a de whisk'!"

"So she geev-a me dis-a Bible—and she say" he went on, with exquisite mimicry of the girl's voice—"will you accept dees leetle book, and r-read eet'!" And he led in the burst of laughter that followed this piece of acting.

Waving his hand in the general direction in which the girl went, he drew a flask of whiskey from his hip-pocket and uncorked it with a flourish:

"I dr-rink to you, signorita—you, and your grand Bible—ah-h!"

Then turning quickly to the men, he said:

"I show you how I re-read da beautiful lady's book—"

They watched him throw a trowel full of mortar on the stone foundation-wall he was building, then he took the Bible in his hand and was about to lay it in the mortar,—

"Stop!" he exclaimed, with the same mocking air, "I will put-a my mark on dis book," and with the edge of his trowel he gave the book three sharp cuts leaving three indelible seams in the cover.

"Now," he said, "I shall know him again, if de Evil One ever get him out of dis."

Then he pushed the Bible down tightly between two masses of stone and plastered the opening with mortar, so that the book was hidden from sight.

When the day's work was over, the shrill whistle of the foreman brought the workmen from their various posts, a gabbling, laughing group, to throw off their overalls, soon to take their way home.

Tony, being a favorite, had an escort which walked along with him.

Soon they reached a liquor saloon, and he said:

"Come on in, boys—we take-a one little dr-rink to r-rest our souls." And

the magic smile drew the men in through the swinging doors.

* * * * *

Tony's mellow voice reached his home ahead of his rather unsteady step, as he came up to the door, and opened it. He was singing an operatic air, with a supreme disregard of the absence of an audience.

His wife was not in the kitchen.

"Maria, where are you?" inquired Tony, using his native tongue, but with no carefully controlled tongue.

A little woman, with lustrous dark eyes, and olive skin appeared at the door of an inner room.

"Hush, Tony," she warned, "our little one, our Julietta, is worse. The doctor was here today. He said she must be taken to the hospital!"

A momentary flash of anger blazed in Tony's eyes, and his wife held up her hand.

"Come," she said, "see our little one."

He followed her into the room, where a beautiful child lay on her cot, her face pale, with clustering black curls framing the sweet little face.

"Can you give me some money?" whispered Tony's wife. "We need a good many things, and I have not been able to get them," she sighed.

The man seemed subdued into silence, as he looked at the sick child. He shook his head as his wife spoke of money, and put his hand into his pocket, taking out a few coins.

"That's all I have, Maria."

"Oh Tony!" she exclaimed tensely, "you've been spending it again, in that horrible drink. Why don't you stop?" she pleaded. "We shall be ruined!"

How this poor little woman longed for Christian sympathy!

She had not been long in the country and knew scarcely anyone. And now since Tony had taken to drinking, she felt more lonesome and homesick than ever. She was learning the hard lesson that sin always leaves its slimy trail of suffering on the innocent as well as on the evil-doer. She yearned for the knowledge of a true God and Jesus the Friend of sinners, but knew not how to find Him.

She feared for the dreadful possibility of her lovely child being taken away.

"O Blessed Virgin!" she would blindly pray, "make my man a good man."

And the blind cry of the lonely soul went up through the cloudy, murky, ignorant words, up and up, until it reached the gate of heaven, and burst its way into the Holy of Holies, to the throne of the All-pitiful One Himself.

Things were not going well with Tony. It was harder for him to get work than it used to be. The bosses all knew him,

and would shake their heads when his name was mentioned.

"Tony's a good-hearted fellow, and a good workman," they would say, "but—" And that "but" kept him out of many a good job.

Then Stoneville had a sensation. The hotel caught fire, and before the local fire department could get it under control, nothing but the shell remained.

For months nothing was done about it. At last an enterprising business man bought the lot and made plans for erecting a large hotel and business block.

The contractor, looking over the ruins, blueprint in hand, set his men to work at different points, clearing up debris and having them carted away.

Turning to one of his foremen, he said: "John, get this piece of wall down, and I guess we'll have to rebuild this stonework, the cement is all cracked and we'd better set it again."

John Wooley lived with his mother in the neighboring village. He was an honest, hard-working Irishman, respectable and respected, though yet a young man. Often when John would get home after his day's work, his mother would be reading her Bible, while waiting for her son to come home to his supper. She was happy because she trusted God, but sometimes she would sigh as she thought of her boy and longed for that deeper companionship which is possible only between those who belong to the same spiritual family of heaven, and which the closest human relationship is unable to fill.

As John's step sounded outside the door she got up and began to put the finishing touches to the meal-table, for she liked to have everything attractive as well as ready for her boy.

"Hallo, Mother!" he exclaimed as the door opened and he came in, "an' how are ye, by now?" There was just the least bit of brogue in his speech, especially when he spoke to his mother, that fitted well the blue of his eyes and the red of his hair.

"I am well, my boy," murmured his mother, returning his kiss. "How's the day been with you?"

"All right, Mother," John said, as he sat down to the table, "wait till I tell you what I found."

"All right, John," replied his mother. "Shall we ask God's blessing on the food first?"

And he bowed his head while his mother addressed a few words of petition to the Father of blessing on the meal before them.

John had not forgotten the things his mother had taught him, though as yet his heart had not received the marvelous touch from God which would transform

him into a member of God's own family. He knew his mother had something he had not, and of late the desire had come more frequently that he too might have that same quiet confidence in God.

"Well, Mother, listen," he began, as soon as he had made a good start toward assimilating the appetizing meal before him. "I'm on that Stoneville job, putting up the new building, where the hotel burnt down. And as we were pulling down the walls, I says to Tim—that's the superintendent, 'Tim,' says I, 'this stone looks pretty good to me. 'Tis a pity,' says I, 'to pull it all down.' And with that I gives one of the stones a clip with me pick, and she falls off, and there—underneath, like a frog under a leaf, lies a—well, now, Mother, what d'ye think it was?" he asked, laughing.

"I've no idea at all, John. What was it, a bag of money?"

"A Bible, no less! Here it is!" replied John.

And he drew the book from his pocket as he spoke. Shaking off the mortar that still clung to its cover, he handed it to his mother.

"Think of that, now!" she exclaimed. "But what's these marks?"

"What marks, Mother," John asked as she held up the book. "I hadn't noticed any marks. I just picked it up and put it in me pocket. But sure enough—yes, three marks, like some wild animal had drawn his claws across it."

His mother opened it. "Here's a leaf turned down, an' all," she said, "an' a verse marked—" "The wicked worketh a deceitful work, but to him that soweth righteousness shall be a sure reward."

"There must be a story back of that book, Mother, but whoever it belonged to—it's mine now."

"I hope you will read it" replied his mother. "It seems as if it was sent by God to remind us of our duty to Him. You'll read it, won't you, John?"

"Why, Mother—" he said hesitatingly, "I haven't thought much about—religion, as I ought to, I know. But—yes I will, Mother. I'll read it."

And a change came over John's life, for as the seed planted in the fertile earth, the life of God germinated from His word, and sprang up in the heart of this man, and he knew that he had passed from death into real life.

His impetuous soul found relief in getting after his fellow workmen, and very soon the story of the walled-up Bible was known in the locality, and John used it as an opportunity for proclaiming the good news of the rescue of lost souls from the prison experience of sin to the free atmosphere of God's own life. He even start-

ed a Bible class for the workmen during the noon lunch hour, and it became a common sight for a group of a dozen or more attentively to listen while John stood, Bible in hand, telling the always interesting story of redemption. At first some of the men jeered at the idea of a religious meeting on the work-ground, and the ring-leader in the opposition was a man with curly black hair, and a mocking smile revealing a row of white teeth under a little black moustache. He was a newcomer, lately added to the payroll.

One day as John was reading this man stood nearby. His eye seemed to be attracted by the book the speaker was holding. When the talk was over, he came up to the "preacher" and said, pointing to the book:

"Where did you get-a de book?"

"This book?" replied John, holding it out, "why, I found it."

The man took it in his hand and pointed to the three marks on the cover—and nodded his head.

"Yes," he said, "I know where you get-a de book—I show-a you de place—me, I put him in de wall—ha, ha!"

"You—" exclaimed John, "who are you?"

"I—Tony Fallero—I make-a de marks on de book—how I know him again. You can have him—I no use for him," he concluded with an airy wave of his hand as he walked off.

Following this, things began to "happen", indicating the presence of an active enemy in the camp. John would find a pick missing, or a crowbar gone. One time he was standing near a piece of scaffolding, and a brick dropped within a few inches of his head. Of course these things could be traced to no direct hand, but John had a shrewd suspicion of the source of these "accidents." He however simply laid the matter before the Great Foreman who knows all the movements of men and sees their hearts.

The climax came when the upper floors of the building were well on towards completion. The foreman had noticed that Tony was the worse for liquor that day, and when the daily Bible class was in session Tony took occasion to add his own comments in no whisper. On the resumption of work he went back to his job of finishing the mantels on the third floor, and he spied John down below. Some demon prompted him to play a "joke" on the "preacher." Taking a good sized tile he stepped out on the edge of the scaffold and swung back his arm to give the missile the needed clearance so that it would drop on the unsuspecting victim's head.

But a different thing happened. John heard the sound of a shout and a heavy

body crashing down through the light frame work and drop with a horrible dead thump on the ground behind him. He turned quickly to see the body of a man feebly moving its limbs. With a shout for help he stepped to the spot and recognized the face of Tony. The ambulance was called and the poor broken body was swiftly carried to the hospital, where he lay some weeks hovering between life and death, for his body, weakened by dissipation found it difficult to rally its vital forces.

During this time no one could have been more attentive to the sick man than was John Wooley. He saw in Tony not simply a malicious, vindictive, criminal-minded man, but a soul, blind through sin and needing God, and the love of God welled up in his heart and kept him above all thought of self-sacrifice while he tried to show the pale proper in darkness the Light of the World.

Tony had had his lesson. Slowly he was finding out that the way of the transgressor is hard and painful. And slowly the light filtered into his flippant soul.

"Listen, Tony," said John, who sat by the bedside, his Bible open on his knee. "Your life was like this Bible with the marks on it, walled-up in the dark, but God came along and smashed the wall down, and your sinful life lies all open to your own gaze. Truly you have been proving the truth of this verse on the page that was turned down, 'The wicked worketh a deceitful work, but'—now listen Tony, here's the best part of it—'but to him that soweth righteousness shall be a sure reward.'"

A tear stood for a moment on the edge of Tony's eyelid, as if waiting for a little push—then down it trickled like the first drop of rain after a long drought.

"John," he said, "me bad-a man. All dose thing no pay—he no pay. He bad-a business."

"You're right, its bad business, me boy!" replied John. "There's nothing to it, believe me. Leave it go. Jesus is waiting to say 'Tony, I'll be your friend any time you say so. An' He's holdin' out His hand this minute. Are you goin' to take it, Tony?'"

Slowly the invalid's right hand moved up from the inside of the bedcovering and came out over the edge as he reached for John's hand and feebly grasped it.

And another soul was won for God.

Leave to-morrow's trouble to to-morrow's strength; to-morrow's work to to-morrow's time; to-morrow's trial to to-morrow's grace, and to to-morrow's God.

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Present Conditions and Future Prospects

By Stanley H. Frodsham

Disarmament Conference

In reviewing the reports of the disarmament conference now in session in London, many of the reviewers are already pronouncing this meeting an absolute failure. At the beginning of the conference Mr. Ramsay MacDonald, Great Britain's premier, stated that Great Britain had been carrying on a continuous campaign of disarmament in all services since the war. He declared that Britain alone could not reduce further. He stated, "If an agreement is not reached, we shall be forced to expand, pile up taxation, and bring about certain war." Mr. Stimson, representing the United States, pointed out at the conference that to have a fleet on a par with other nations would necessitate "the United States slightly enlarging its present fleet." Prime Minister Tardieu demanded that there be a continuous increase of the French Navy until 1937, to give her absolute "parity with Italy" in the Mediterranean. His program would give France the largest submarine fleet in the world, and Great Britain and the United States would have to indulge in an extra-billion dollars' worth of naval ship building to safeguard themselves against the French. The news magazine *Time* comments, "If France does not rescind her demand, Great Britain will increase hers, the United States must increase theirs to maintain Anglo-U. S. 'parity,' and the net result will be to launch the London conference on a program of increased naval strength all round." And so the conference which was to bring about an immense reduction of armaments in the five great powers promises to be an incentive to a great multiplication of the sinews of war.

Rome's Ambitions

At this conference in London there was no attempt to suggest that the huge armies of Europe should be reduced. France would not consent to reduce her army because she is tremendously suspicious of Italy. Mr. Wm. Phillip Simms, foreign editor of the Scripps-Howard newspaper, says that Mussolini, premier of Italy, "is steadily pushing out his hook to grapple to Italy for his new Roman Empire large stretches of Southeastern Europe, Northern Africa and the Near East. Certain it is that Facist Italy is far from satisfied with her cramped position in the Mediterranean. She arrived in Europe too late," she says, and so found most of the territory taken. Only 110,000 square miles in area, or smaller than California, she has a population of nearly 40,000,000, which a high birth rate is rapidly in-

creasing. Yet there is not room for expansion, save at the expense of some other country. Nevertheless, the hypnotic gaze of the new Roman Caesar is roving in more directions than one. Albania, the little Balkan kingdom across the Adriatic, has already become a virtual protectorate and Italian bridge-head, and Jugoslavia, next door, is nervously wondering what the next move will be. The Appian Way of the old Roman Empire wound eastward to Brindigi, whence extended on the other side of the Adriatic, it led to Constantinople via Durazzo and the Serbian valley of the Vardar."

A Menace to France

Mr. Simms further says, "Today therefore many a diplomatic eyebrow is being lifted at the suggestion that history may repeat itself. Jugoslavia openly charges Mussolini with pursuing a policy of 'encirclement.' Not only has King Zogu of Albania become his puppet, as she views it, but flirtations are going on with Hungary, Bulgaria, Rumania, and Greece as well. These 'goings-on' mean more than meets the eye. The Jugoslav government... recalls the recent episode of the secret shipment of machine guns to Hungary which, after they had been accidentally discovered en route, were mysteriously destroyed and the whole affair hushed up. Jugoslavia's answer to Mussolini is an alliance with France and a membership in the Little Entente—with Rumania and Czechoslovakia—to which France is also bound by treaties. Thus Italy and France clash at several points. Italy is dissatisfied with the boundary between Italian Lybia, her north African colony, and France's African empire, and the end is not yet."

Asia's Unrest

The March issue of *World's Work* points out afresh the prevailing unrest of the great nations of the East. India is in passive revolt against the British crown. China is annulling treaties that have been intact for eighty years. Palestine is uneasy at the threats of further revolts from the Arab Nationalists. Mr. Sherwood Eddy writes in the *Christian Century*, "As I return to India after an absence of five years I find many changes, but the most striking of all is the change in the political sphere in the widespread demand for self-government and the growing distrust of Great Britain. All the Indian leaders whom we have interviewed are agreed upon one thing—not one of them wants a continuation of the present relationship to Great Britain, all want either early Dominion status like that of Canada or

complete independence like the United States. If India chooses the path of violence, even though under Mr. Gandhi the slogan is 'non-violence,' the situation will be grave indeed. The 320,000,000 Indians against the 163,000 of the British community may seek to follow the path of the American colonies in 1776 instead of that which 'brought Canada Dominion status within the empire.'" Since the World War the spirit of nationalization is aflame throughout the earth, and we are likely to see that it is yet to be the fomentor of the greatest war in history.

Zionists' Troubles

Newspapers from Palestine tell of continuous unrest. Seven Jews were murdered in one home at Motza. Twelve Arabs were arrested, but after trial they were all acquitted. A recent issue of the *Palestine Weekly* tells of the terrible treatment of the Zionist Jews in Russia. Mr. Leo M. Glassman, a Jewish journalist, states, "Zionism is regarded by the Bolshevik leaders as a distinctly counter-revolutionary movement and it is rigorously suppressed. As far as I could see it has been completely uprooted and exterminated. The leading Russian Zionists have been either hounded out of the country or exiled; and their followers have been so effectively cowed that they dare not lift their voices, let alone engage in any Zionist activities." He tells in this article of the splendid work of a number of the Zionist colonists in the northern Crimea, who planted a huge colony on a waste tract of land. They were very loyal to the Soviet government, but the whole of their property was confiscated. When they appealed for compensation the judge said, "Give those dogs five rubles each and throw them out." The Soviet authorities continued to persecute these young Zionists. The leaders were imprisoned, and some of them were exiled to Siberia, and the rest decided to go to Palestine. They applied for emigration passports, but the Soviet passport officials demanded 220 rubles from each of them instead of the regular fee of 55 rubles. Time and again passports were refused to some of the colonists, although they had made arrangements with Palestine for financial assistance. This correspondent tells of the immense joy of thirteen of these young Zionists who managed to get away from Russia for their own beloved Palestine.

Looking for the Messiah

The tests and trials of the Jews in Russia and other lands are making them long for the coming of their Messiah. In a recent issue of the *Palestine Weekly* there is an article entitled "Messianism," by John Haynes Holmes. He speaks of the mystic faith which has burned in the Jew-

ish people for the recovery of the glories of Zion. He predicts that "at one marvelous moment, the Messiah, the Son of David, will descend out of heaven, and lead the faithful back to the old familiar places." It is this Messianism, Mr. Holmes states, "this abiding faith in a divine deliverance, which has kept the Jews alive from the hour of their dispersion until now." In this restless world He is the only source of rest. Micah predicts the coming of this Messiah to be ruler in Israel, and states, "This man shall be the peace." Until He comes there will be no peace. The hope of Israel and the only hope for this peaceless world is the fulfillment of the promise of Micah 4:7, "The Lord shall reign—in Mt. Zion from henceforth, even forever." Micah speaks of the nations that will set themselves against the people of Zion, "They know not the thoughts of the Lord, neither understand they His counsel." God has His plans but men are too busy with their own political schemes to take time to search and see what the plans of God are and they have discounted the Book which gives us the revelation of the purposes of our God.

Judgment of Nations

Some might inquire, "What about the nations when the Lord comes?" Micah tells us, "The nations shall see and be ashamed of all their might (all their piled-up armaments) . . . they shall lick the dust like the serpent; like those that crawl on the earth shall they come for the trembling out of their closed places." Micah 7:16, 17. Leeser's translation. Mr. Lloyd George once stated that if the League of Nations failed, civilization was doomed. This statesman saw that with all the modern machines of war the nations would soon destroy one another, and this is exactly what the Scripture predicts. God says, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2:22. Just as the Philistines destroyed one another in the days of Jonathan (I Sam. 14:20), so the wicked will destroy one another on this occasion. After Micah has given us his picture of impending judgment he shows that God will have infinite compassion on those who remain on the earth after this judgment is passed, stating, "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our in-

iquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

He is a wise man who seeks pardon from his transgressions before these certain judgments fall upon the earth.—

The Pentecostal Evangel

THE HEAVENS TESTIFY TO COMING WORLD CONFLAGRATION

*Apparition Seen in Marsnenu County,
Latvia*

This account has been sent to us by our missionary in Latvia, James Grevin. He states that it appeared in a Latvian newspaper on December 18th, 1929, and that the press usually avoids publishing anything of this kind. He has translated it from the Latvian language. Latvia is one of the Baltic republics and before the war was a province of Russia.

Brother Grevin remarks, "This will give you a strong conviction that the coming of our Lord is near and that the time of man's rule is passing."—Editor.

Recently a peculiar thing happened in Marsnenu County. About midnight two men were traveling through a forest by horse and wagon on the way to the market in Valmiera. They were passing the time in careless conversation, smoking their pipes and driving slowly. Suddenly one of them noticed above the tree tops a reflection that seemed to come from a distant conflagration. Doubting his own eyes, he called his companion's attention to it, pointing to the strange crimson light in the sky. He, too, clearly saw the strange apparition.

Quickening the pace of the horse, they made haste to get out of the forest in order to learn where the fire might be and if possible to lend a helping hand in putting it out. A sharp lash of the whip caused the horse to hasten its pace, but suddenly it turned to the side of the road and stopped. Nothing the men did would induce the stubborn animal to move. It would only snort and brace itself against all efforts of the driver to make it go forward.

Stepping out of the wagon, one of the men went to investigate the cause of the queer actions of the horse. With the help of a flash-light he examined the road and near-by bushes and ditches, to ascertain whether some fatigued wanderer had fallen asleep by the wayside and that for this reason the horse was frightened. However, he found nothing to account for the animal's balkiness.

Roar of the Fire Heard

The forest was dark and quiet. Only the mystical reflection could be seen to-

ward the north. Strange feelings laid hold of the men and hastily the one who had alighted examined the harness. He found everything in good condition. Just as he was ready to take his place beside his companion in the wagon, the other man, who had been sitting silently, suddenly exclaimed, "Do you hear? Let us make haste, the fire cannot be very far away." The man on the ground had become confused, but he listened carefully and understood the meaning of his companion's words. The conflagration indeed seemed to be near as he could distinctly hear the roar of the flames and a distant noise which sounded like the hum of an aeroplane motor. He also detected what sounded like suppressed detonations of guns in the distance.

The road was familiar to the travelers, for they had many times gone that way to the market in Valmiera. They knew the edge of the forest was not more than a half mile away. To their astonishment the horse did not wait to be urged forward after the man again seated himself in the wagon, but trotted off down the muddy autumn road. The drivers could not account for the strange behaviour of the animal, but their perturbed state of mind could ascribe it only to something supernatural. Their strange feelings were aggravated by the roar of the fire and the flames leaping towards the sky.

The edge of the forest was visible when again the horse seemed to become frightened and would not go farther. This time both men jumped out of the wagon as the whole matter was becoming most peculiar. There on the road side sat an old man, wearing a well-worn, half-length fur coat. He had long gray whiskers and in his hand held a home-made cane. Seeing the old man by the help of the flash-light, the excited men became greatly frightened. But the old and bent frame and kindly face soon restored their lost courage and one of them became bold enough to inquire, "Do you not see the great fire? Where can it be?"

The Old Man Speaks

The old man looked around somewhat surprised and then answered that he saw nothing. Both the travelers looked up at that moment and could see nothing but the dark autumn night. They were bewildered, for just a minute before they had seen the flames and heard the roar of the fire and now all of a sudden everything was quiet and dark. Great fear came upon them and they stood trembling, thinking that they were having dealings with some foul spirit. Seeing their fear, the old man said quietly: "Be at peace, my children; in the immediate vicinity there is no fire; the fire that you saw

is only the reflection of the world's great conflagration which is soon to take place, the flames of which already have been kindled."

Terror stricken, both men listened to these peculiar words. They wanted to ask something more, but the old man had already disappeared. After their composure had somewhat returned, the travelers carefully examined the place where the old man had been sitting, but found nothing to indicate that any one had been seated on the soft, rain-soaked ground. This added to their fears and they quickly jumped into the wagon and sped away.

In Valmiera the next morning they told their experience to other marketeers. This peculiar incident has stirred up much comment.

* * * * *

Brother J. Grevin adds the following: "Last year (1928) an apparition was given to a certain farmer in this country. To the farmer, an old man showed three barrels. In one barrel there was water, in the second grain, and in the third blood.

"The water signified the flood that I wrote to you about in 1928, which ruined the crops in Latvia.

"The barrel of grain typified a year of great prosperity, and such this year (1929) has been. It is claimed that Latvia has not had such excellent crops for many years.

"My judgment is that blood stands for the coming great war which is to exceed in intensity all previous wars. There is much more that could be written of this incident which also was published in the newspapers.

"The Spirit of God also is indicating that there are terrible days ahead. This is in accordance with the prophecies of the Bible and we are looking for the coming of the Lord. 'Even so, come, Lord Jesus!'"

SOVIET RUSSIA IN LIMELIGHT

Soviet Russia comes into the limelight of prophecy again. According to a recent dispatch, Sunday as a day of rest and worship has been almost totally abolished there.

With the wheels of industry turning every hour of the twenty-four, on a three-shift arrangement, and every man being given every *fifth* day off as a day of rest, labor productivity has increased 4 per cent and the general output has increased 16 per cent.

This all looks very efficient on the surface. It would lead one to believe that Bolshevism, with all its impious doctrines and threat as a social menace, is at last

succeeding and doing so rather handsomely.

But the One who created man and mapped out his destiny and legislated for his best interests, declared that man should work SIX days before resting, NOT FOUR. God's practical wisdom with reference to the above has been abundantly vindicated by the many failures of men in the past, as they sought to improve upon the weekly cycle of seven days, as laid down in the book of the Law from Mount Sinai.

No, it will not long succeed. Man's constitution, tuned to harmonize with divine law, cannot be adapted to any other arrangement without disastrous results.

And worst of all, it leaves the country with no fixed day for rest and worship. The churches are hard hit by this new regulation. And remembering that the great end time prophet, Daniel, declared that the Anti-Christ would "think to change times and laws," it is not surprising that a country, so given over to *Anti-Christ* teaching and habits as is Russia, should lend herself to so literal a fulfillment of this prophetic utterance.—*Glad Tidings*.

TESTIMONIES TO GOD'S POWER

Here are some further testimonies from members of the Full Gospel Assembly of Leominster, Mass., of which E. E. Volland is pastor.

Injured Spine Healed

My spine was hurt by a bad fall, and if it had not been for Jesus I would be in the hospital, but He healed me wonderfully, and also healed me of a bad sore throat. He healed my baby too, and baptized me with the Holy Spirit. Praise His Name!

Mrs. Marie Mailloux.

The Lord Our Physician

I am much interested in the Gospel and would like to tell a little of what the Lord has done in my family. All this past winter I have not had to pay one dollar for a doctor. We have had plenty of sickness, but Jesus has been our Physician. He has healed the children of flu, and one boy especially was cured of nose bleed. Our youngest boy, when born, was very blue and had choking spells caused by heart valves not closing properly. He is now four months old, weighs 17 pounds, and is well and healthy. My wife also had a wonderful experience with the Lord. She had a growth of some kind in her throat and when she lay down it would choke her. She was anointed and prayed for, and

now is completely healed. So I thank the Lord for His kindness and mercy.

Mr. L. H. Melvin.

Baptized in Spirit and Healed Same Day

I was saved in 1897, came out of the Roman faith into the blessed light of God, and walked with God, having an up and down experience until the Lord led me in the way of holiness. Then I came in with the Nazarene people, and in a few years met the Pentecostal people, where I found the blessed truth of being filled with the Holy Ghost and speaking with tongues as found in Acts 2:4, and I was baptized with the Holy Ghost at Providence, R. I., in the year 1927, on Labor Day. The same day I was healed of chronic constipation of over twenty years standing. I had tried everything to get relief, but only Jesus could heal me, and I give God all the praise and glory.

Mrs. Charles Greeley.

God Successfully Handles a Hard Case

I tell this not for my glory but to the glory of God, for I am like the stubble of hay—no good.

I came to America at the age of 18, to a supposedly free country; but I found the devil was here the same as in the old country. Having been born in a Christian land of Christian parents, my father's last words were, "Remember Jesus Christ, and live for and follow Him."

After a number of years the devil got everything, even my health. I broke three ribs falling under the wheels of a cart. A doctor in Townsend, Mass. bandaged them in place, but my being a drunkard they didn't heal as they should and rheumatism set in. Then in an auto accident my ribs were broken in the back. This laid me up in bed for three or four months with intense suffering. Still I persisted in serving the devil, and one day while in a drunken condition fell off backward from a load of hay and was unconscious for some time. This fall made my condition very much worse and to top the rest of my troubles, I broke my wrist. After visiting several doctors, they sent me to the Massachusetts General Hospital. There I was examined and pronounced incurable. They made a steel brace for my back which had to be worn all the time. Several times I had to take the brace to the blacksmith shop in Townsend to be riveted, as it would break, for I was still in Satan's clutch.

My wife was operated on and for a few days this stopped my drinking, but before she came home, I was at it again and treated her badly when she returned.

Then one day a neighbor told me about some strange people in Townsend who

were holding meetings and praising God. Several of us fellows got drunk and went down to break up the meeting. The people were already there when we arrived so the meeting was soon started. When Sister O. Saari began speaking, I began to feel conviction and to cry like a baby, for everything she said seemed to be all about me and to me.

After this I went to two or three more meetings, in a drunken condition every time. I tried to stay away but God took control and I was under conviction at every service.

One Sunday afternoon I went to the meeting all wet and muddy from many falls along the way, for this time I was so drunk I could hardly walk. The meeting started and Brother Nortonen came to me and asked me, "Don't you want Jesus?" I thought I was too bad but Brother Nortonen told me Jesus would make me O. K. Some of the people came up and laid hands on me praying for me. Jesus spoke to my heart and told me, "Get up and tell this people you are saved".

I went home about 4:00 a. m. sober and told my wife I had been to meeting and had accepted Jesus, for she asked where I had been. She said, "I was going to send one of the children out to find you, for I thought you were lying in the gutter somewhere again". She couldn't believe I would give up drinking for I had promised her to do so many times before. After obtaining her forgiveness for the past treatment and abuse, I started down cellar with an axe to knock in the heads of the barrels where I kept my home brew. My wife called to ask where I was going and I told her. She said not to break the barrels as they could be used for water in the summer. I told her God would supply new barrels because these were sour.

I also had the tobacco habit strong. One noon I lit my pipe while I was walking from the barn to the house for dinner. When I sat down to eat dinner, I was very hungry, but after saying grace, I couldn't eat. I told my wife to put the food away and I would eat it later. Then I lay down for a nap, but was troubled and couldn't sleep. God told me to give up smoking. Once, twice He told me and the third time He said to destroy pipes, tobacco and all as it would hurt me. So I got up, collected all my pipes and tobacco to destroy them in the kitchen fire. One set of pipes was a Christmas gift from the children and another was a gift from a friend, the rest were ordinary pipes. My wife said not to burn them but to keep them and give them to someone else. I told her God told me to destroy them as they would hurt me and if they would hurt me, they would hurt someone else, so all were

burned. When God speaks, obey! Glory to God! Now everything is completely in the hands of God, and I am walking in His way and am happy in the Lord Jesus.

I went to Brother Nelson's meeting and there I heard about Jesus as the Great Physician. I was anointed and prayed for at this meeting and took the brace, which I had worn for years, off and never put it on again. My complete healing came when Jesus baptized me with the Holy Spirit on April 15, 1927. I then weighed 134 lbs. but now am well and happy and weigh 203 lbs.. I took my last drink three years ago but now am drinking the wine of God and have been drunk many times since with the Holy Spirit. Praise the Lord! Glory! Jesus is now my personal Saviour.

THAT RESURRECTION MORNING

[Concluded from Front Page.]

your mortal bodies by his Spirit that dwelleth in you"?

Thank God it is possible to know that we have passed from death unto life and that we may know Him and the power of His resurrection even as a present experience. The Spirit itself beareth witness with our spirit, that we are the children of God and if children, then heirs; heirs of God and joint-heirs with Jesus.

What a privilege in this Easter season, when every tree and shrub is filling with resurrection life, to feel and know that it is even so with our souls and that the eternal life from God has come to be in us. Then death loses its terror and the grave its horror. Then we may fall asleep in Jesus and even though the body lie in the cemetery, know that even as Jesus broke forth from the grave, we shall also come forth on that great resurrection morning, not unto the resurrection of damnation but unto the resurrection of life.

The stretched out arms of Jesus say, "come," so come weary one. Lay down your burdens at Jesus' feet and let Him raise you into newness of life and implant within your breast a lively hope of the resurrection! The radiance of this hope will tint all the sky of your life and alone bring the peace that passes understanding. He has paid it all for you! He invites you! Make Him your own today! Make this Eastertide the time also of your spiritual resurrection! Amen.

The slanderer does harm to three persons at once: to him of whom he says the ill; to him to whom he says it and, most of all, to himself in saying it.—S. Basil

On the Way to Complete Victory in Bulgaria

By C. W. Swanson

In my last article I mentioned the spiritual needs of Greece and told of the dearth of workers, Bibles and Christian literature among the 1,500,000 refugees who are living in large camps in Athens and other parts of the country. Much more could be said about this land, now full of opportunities for God, and I probably shall write another article about these people and the conditions under which they are living, at a later date. At that time I may also deal more fully with the peasant life of Greece.

On January 30th we left Athens for Sofia, Bulgaria. There were many points of interest as we traveled through Greece. In the evening we arrived at Salonika. It was at this place that Paul preached and founded a church, and it was to this church he wrote the Thessalonian Epistles. These letters became particularly interesting to us as we drew near the place to which they were directed and where still stands the church Paul founded. After leaving Salonika we entered Macedonia, and were reminded of the vision of Paul in the night when a man appeared before him and plead with him to go to Macedonia and help them. The call to Paul was, "Come over . . . and help us." We felt ours was a similar mission and seemed to hear the same cry for help which came to the great apostle. We were soon to find out that there was great need of the call to us, "Come over . . . and help us."

As we traveled from village to village we had a splendid opportunity to observe the life and conditions among the Macedonians. Many of them appeared in rags with long, drawn faces which spoke of suffering and hunger, the results of the great war. The people are very poor, their spirits broken, and I am told that very little is done to assist them in their material and spiritual needs. I therefore urge God's people to pray that workers may be sent to this original mission field to which Paul received his call.

We arrived in Sofia late in the evening of January 31st, tired after our journey, but happy to be with our missionary, Paul S. Rahneff. He and some friends were at the station to bid us a hearty welcome.

Stern Opposition

The following day a conference was held and I was informed by Brother Rahneff that great danger threatened the work. First, our missionary pastors had been forbidden to marry any one in their congregations. Second, conferences and seasons of Bible study had been prohib-

ed. Third, they were not permitted to move into larger assembly halls and had been informed by the authorities that meetings should be discontinued. Brother N. Nikoloff also had been threatened with deportation. This showed us that matters were really serious.

The Full Gospel has found great favor in the country, but the Greek Orthodox church is very powerful, and it is to their interest to discourage all efforts connected with the preaching of the pure Gospel to the people.

We decided to ask God for guidance in dealing with the situation, and on Sunday morning Brother N. Nikoloff from Bourgas joined us in Sofia. On Monday morning we went to the American consul and laid the matter before him. He was very kind and sympathetic and we received his assurance of full co-operation. He stated there should be no reason why our missionaries and pastors should not have the same rights as any other evangelical body because the constitution of Bulgaria guarantees full religious liberty. We felt that God was leading and the clouds which had been hanging over the work began to break. Since this a letter has come from the consul, stating that the matter is progressing satisfactorily and that he feels quite sure the workers of the R. E. M. will be fully protected and that the same right which now is being enjoyed by others will be extended to them.



Brother C. W. Swanson (front center) with group of believers and workers in Philippopolis, Bulgaria. To the right of Brother Swanson are Sister G. Cherneff and her husband, who is our missionary in that city.

Police Chiefs Promise Protection

I was invited to meet the Chief of Police of Sofia and found him very sympathetic and favorable to our work. He made one particular statement which caused us great joy. He said that he had a friend who had become a Christian. Formerly he had been rather hard and selfish, but now he was an altogether different person. This friend of the Chief of Police is now the doorkeeper in the Pentecostal assembly in Sofia. I have met this brother. He is a wonderful soul and happy in the Lord.

This police official assured us of his fullest co-operation and protection against any lawless element. He said that he had been in Russia for 17 years and was convinced that the only thing to counteract the Bolshevik spirit was a genuine revival. He insisted that I meet the Chief of Police for all of Bulgaria and again we saw God's hand leading us on.

The same afternoon we met this high official. He also had lived in Russia formerly and greeted us with an open heart. We spent about an hour with him and here also we had an opportunity to testify of what the Lord is doing. It was a surprise to us to hear him tell about a family he knew quite well, who had become Christians, and he said, "I can tell the difference." He stated further, "The more we can get of such families the less work there will be for the militia and the police." He turned to Brethren Rahneff and Nikoloff and said, "Should you be in need of help from the police in any part of the country, you may call on me, my door is open to you and we shall be glad to work with you."

Minister of Finance Friendly

He was anxious for us to meet the Minister of Finance, so we went to this official and again found an open door. He is a splendid man and spoke to us in good English. The favor that we needed from him was granted immediately. This was quite an important matter and it would have taken much time and labor on our part to get what we required if it had not been for his kindness. After we left his office we thanked God for the open door and realized that since He had opened it no one could shut it.

As mentioned in my communication from Greece, which appeared in the last number, before leaving America I asked God for a definite promise, and the verse of Scripture which I received was Jeremiah 33:3. These words are truly com-

ing to pass and we thank God for His marvelous leading.

We were informed that we also could have an opportunity to meet the Prime Minister the following day, but time would not permit, and as everything that we had asked for had already been granted we decided to forego the pleasure of meeting this official.

I have never seen such hunger for the Word of God as I have witnessed here in Bulgaria, since my visit to one of the Russian refugee camps in Poland in 1922. When I see the simplicity of faith and the joy that these people have, my soul is thrilled. As I view the multitudes that want to listen to the Word of God and the songs, but have no opportunity, my heart cries out to God, "Send forth workers so that the Word may be preached and supply means so that larger meeting halls can be secured." Our hearts were touched when we saw large crowds standing outside trying to catch something of what the speakers said. This condition obtains in connection with the work in Sofia, Philippopolis, Sliven, Bourgas, Varna, Rouce, and other places which we have not had time to visit.

People Very Responsive

The work in the village is very important. There are many villages where the people have never heard the Word of God, and the few workers we have are not sufficient to take care of the crying need among these simple peasants. They are very poor in earthly things, but they have hungry hearts and as soon as the Gospel is preached to them they accept it. These people upon accepting Christ as Saviour and Lord meet much persecution.

When the Bulgarians sing they do so with all their heart. They love to sing and one cannot help but feel the power of love in their midst when an invitation is given for sinners to accept the Lord. They act upon the invitation immediately, and as the messenger has touched their hearts they gladly surrender to the Lord. Their simplicity of faith makes one marvel.

We are thankful that God has led workers, such as Brother and Sister N. Nikoloff and Brother Paul Rahneff, to come and preach the Gospel in this country. God has richly blessed their ministry and they have been of great assistance to the native workers, of whom there are quite a few.

More Workers and Halls Needed

There are a number of splendid young men and women who have been brought into the Pentecostal experience and who are ready to go into the villages to preach the Gospel. At this time we need at least 12 to 15 additional workers, and I know that God will speak to His people

in America through this report, so as to make it possible to give the Word of God to the multitudes in Bulgaria.

The assembly in Sofia needs a bigger hall. The one they now have will seat about a hundred people, and at the present time there are probably 75-100 people standing during the services, with as many outside as inside. Pray that it will be possible for us to secure another meeting place seating about 400. This is an urgent need.

In Bourgas conditions are similar. We already have a lot for the erection of a new hall and are planning to build a tabernacle that will seat in the neighborhood of 400 and leave room for enlarging the auditorium later. Smaller assembly halls are required in the villages as the homes are so small that it is almost impossible to hold meetings in them.

The opportunity for spreading the Gospel in Bulgaria is remarkable, and as we now have a wide open door with the good will of the government officials, let us pray that God will through His people provide the necessary means to so enlarge our forces that we can send new workers into districts where the Gospel has not yet been heard.

There is need of more literature, such as Bibles, Gospel portions, and tracts. Our brethren are publishing a small paper and it is very desirable to enlarge this to 16 pages and to publish it monthly. The cost of this would be about \$20.00 per issue. Bulgaria is sending six missionary students to our Bible School in Danzig.

Greetings to all of God's saints in America from those in Bulgaria. Pray for this land and its needs.

My next article will cover the Pentecostal work in Roumania.

RUSSIANS STILL MOCK RELIGION

Pursuing their campaign against all forms of religion, the Russian soviets not long ago confiscated the famous St. Isaac's Cathedral in Leningrad and converted it into a huge anti-religious museum.

Now, according to news reports, they have dynamited the noted Simonov Monastery, one of the oldest and most important in Russia, carrying the stones of the structure to the Moscow river, where they threw them in.

Even the memory of Sergius, one of the most beloved of the "saints" of old Russia, was not potent to protect the structure which he founded nearly 600 years ago.

Sergius, whose real name was Barthelemy, was born in 1314, later taking religious orders under the name by

which he has ever since been known. He became famous in the vicinity of Moscow, even the princes of the city paying him homage, and since his death his fame has grown with the years until the fall of the old regime. The graves of Sergius and of Borus Godunoff and family are near the monastery site.

Since the rise of the soviets the place has been neglected, as have been the other former shrines of the Russian people.

Thus history repeats itself. Succeeding ages will mourn the loss of venerable relics like this, as they have in the past deplored the destruction by bigotry of objects considered obnoxious at the time.

Nor will religion be eliminated from the Russian people by the present anti-religious campaign. The world has seen many such movements, and always, in time, human minds revert to the solace of religion and reinstate it in its former position. So it will be in Russia eventually.—*Selected.*

REPORTED NEW RULE IN RUSSIAN PORTS

Another news dispatch from London states that, according to sailors disembarking there, a new rule obtains in Russian ports that bears an ominous similarity to Rev. 13:17.

To be specific, this new harbor ruling insults every foreign power by insisting that the captain strike his own colors and run up the Soviet flag while in port. If he does so his vessel is treated with the utmost courtesy. If not—well, not a single passenger or member of his crew is permitted to either "buy or sell" or carry on any other sort of commercial intercourse.

Here is a striking example of prophetic sagacity that makes the otherwise almost bizarre predictions of the Scriptures regarding the power and practices of the Anti-Christ seem decidedly literal and real. Further comment would be superfluous.—*Glad Tidings.*

SCANDINAVIANS, OBSERVE!

We are planning a "Scandinavian Week" at the Wellesley Park Camp Meeting this coming summer. The date is Aug. 10th-17th, over two Sundays. Two and three meetings a day in Scandinavian during this time. Probable speakers: N. J. Poysti of Helsingfors, Petrus Swartz, Axel F. Wall, and others. Full announcement later. Plan to come.

"He who can find his joy in God is in heaven already, only it is a heaven which is not secured to him, unless he perseveres to the end."

GOD'S PLAN IS UNFOLDING

One may plant, another water; but it is God that gives the increase. The seed of the first Pentecostal home for aged Christian workers, missionaries and old people, was planted in the good full gospel soil of Bethel Home for the Aged, here with us in Framingham, Massachusetts.

This seed has been watered with our prayers, our tears and the love offerings of many, many friends.

Even strangers have been stirred to assist in watering this seed and so provide a tree whose branches shall give rest and shelter for many in the days of their decline. Among these new friends is a brother who writes that he has long contemplated the need of a place such as Bethel Home. Seeing that we have opened its doors, he not only sent us a check with the letter, but states that he has made a provision for the Home in his will. God bless this kind brother whose heart has been moved by the Lord to turn the dew of his charitable soul to the watering of the seed of God's purpose in establishing and enlarging Bethel Home for the Aged.

Not many months ago, the lovely old mansion had only one aged inmate. Today we have a long list of applications for admission, so rapidly has the purpose of God blossomed forth. It brings tears to our eyes and an ache to our hearts to read in many of these requests, the statement that there is no means which they can bring, even to help a little with the cost of their maintenance. Some of these are worn out workers, missionaries and pastors who have gone along until their frail barks have drifted close to the unwelcome shores of poverty. No one seems to desire the burden of their maintenance but they are trusting that God will open some place for them in which to spend their last days. In one way or another, God will hear their cries. How we would love to be able to offer them that for which they seek.

It is so encouraging to see God's plans unfolding and to note His loving care even in the smallest things. Some day we shall tell you about the mantle clock which our Father sent us in answer to prayer and the Guernsey cow He is enabling us to secure. But we are most grateful for His presence in our midst.

There is no idle one in the Home. The rising bell tells us that it is time to be up and doing, when it is 6:30. Then we sit down to breakfast at sharp 7:00. Immediately after breakfast, we all go to the large reception room, where the morn-

ing service is held. We all take our Bibles and read in turn, first a chapter from the Old and then a chapter from the New Testament. Then all kneel in prayer to Him who feeds the sparrows and clothes the lillies, spreading before Him the needs of the missionaries, the sick and troubled who write to us from every corner of the land.

The power of God often falls in our midst and we sing and rejoice as His Spirit moves.

Several notable miracles of healing have taken place, for God is faithful and will not permit the plague to come near

our dwelling. This is in truth, Bethel, the house of God.

The younger workers add to the life of the place, while the white haired members of the household lend their gravity. We are all so glad that the Lord has let us come to His home, where we enjoy His presence and the fellowship of each other. We know that through our united prayers and the moving of His Spirit on all our hearts, the unfolding plans of God will continue to make Bethel Home for the Aged an increasing blessing to many other aged and needy people.

Mrs. Petrus Swartz (Matron).

Wellesley Park Camp Meeting

SPLENDID DIRECTOR SECURED

All Summer Meeting under supervision of C. H. Baker, Evangelist and Pastor.

From early in June, to late in September, the spacious camp ground will present a continuous revival with meetings every day. Many friends have built cottages in the shady groves on the grounds and many others will spend their vacations in the dormitories. We expect thousands of visitors during the season from New England and all parts of the country. A morning prayer meeting, afternoon Bible Studies and the evening evangelistic meeting is the contemplated daily program. We are looking forward to many who have been seeking the baptism to come and pray through into the experience. We are expecting that the sick will be healed and signs and wonders be done in the name of the holy child Jesus. We believe that a multitude will be saved and brought into the Kingdom during the season.

For 14 years, Brother Baker was a Baptist minister: then he received a glorious baptism in the Spirit, just as the Apostles did on the day of Pentecost. The story of his call into the life of faith, the wonderful leadings of the Lord and his own miraculous healing will be part of his message. Brother Baker comes from the pastorate of a Kansas City church to take charge of our summer campaign. He is strong in faith and sweet in spirit.

We are planning that this man who has held revival campaigns in many sections and who has strengthened and built up churches through pastoral work, will be a blessing to those who are in need of God for body, soul or spirit. For this reason, we are planning that Evangelist Baker shall conduct several short campaigns during the season, the exact dates of which will be announced later.

However, Brother Baker will direct

the singing, directing the praise service, supervising the altar workers, musicians, ushers and helpers.

Mrs. Baker is heart and soul in the work of the Master and will be in the work daily with her husband. We are looking forward to a real ministry for Sister Baker among the women who attend the meetings.

We are reserving the notice of the several special campaigns by leading Evangelists for the May issue. Pray with us that the blessing of God will overshadow and His kingdom be expanded through these meetings.

AN IMPORTANT ANNOUNCEMENT

[Concluded from Page 2]

the urge to make *Word and Work* a stronger exponent of the full Gospel.

Kindly pray for the writers and editorial workers, asking God to give us help and wisdom, in order that we may continue to produce a magazine that shall bring great blessing to many. The cooperation of all our readers will be sincerely appreciated. Let us know how you like the new magazine.

THE TRAGEDY OF MODERN THEOLOGY

[Concluded from Page 5.]

Soldiers of the Lord Jesus, to the front—lift high the banner of the cross! Beneath the blood-stained arch of Calvary take your place, and proclaim the full gospel of a crucified, risen, ascended and glorified Christ until He comes again, whose right it is to reign.

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 for the income in Chicago are those of churches and church organizations. For gifts from individuals merely the receipt number is given.)

980.....	2.00
991.....	5.00
995.....	5.00
1020.....	5.00
1023.....	4.00
1024.....	2.00
	<hr/>
	\$ 82.50

Received at Framingham	922.....	1.00	1010.....	5.00	
February, 1930.	923.....	5.00	1011.....	2.00	
MISSIONS	924.....	2.00	1012.....	1.00	
Receipt No.	Amount	925.....	1.00	1013.....	2.00
851.....	\$ 4.00	926.....	14.00	1014.....	.40
852.....	1.00	927.....	1.00	1015.....	5.00
853.....	1.00	930.....	1.00	1016.....	1.00
854.....	2.00	931.....	1.00	1017.....	5.00
855.....	2.00	932.....	1.00	1018.....	3.00
856.....	1.00	933.....	1.00	1019.....	2.00
857.....	.50	934.....	20.00	1020.....	5.00
858.....	2.00	935.....	12.00	1021.....	2.00
859.....	.25	936.....	1.00	1022.....	4.00
861.....	3.00	937.....	6.00	1024.....	2.00
863.....	1.00	938.....	1.00		
864.....	5.00	940.....	1.00		
865.....	5.00	941.....	5.00		
866.....	1.00	942.....	1.00	860.....	4.50
867.....	1.00	943.....	1.00	872.....	1.00
868.....	1.00	944.....	1.00	926.....	.50
869.....	1.00	945.....	.50	929.....	.50
870.....	2.00	947.....	1.00	988 H. A. Tay-	
871.....	1.00	948.....	4.00	lor and As-	
873.....	3.00	949.....	4.00	sem., Hub-	
874.....	10.00	951.....	9.74	bardston, Mass.	9.00
875 Wellesley		952.....	5.00	993.....	.50
Park Gospel		954.....	1.00		
Mission, Wel-		955.....	2.00		
lesley Park,		956.....	1.50		
Mass.....	8.52	958.....	1.00		
876.....	10.00	959.....	.50	859.....	.25
879.....	1.00	960.....	1.00	861.....	1.00
880.....	5.00	961.....	5.00	862.....	.50
881.....	1.00	962.....	1.00	868.....	1.00
882.....	1.00	963.....	1.00	871.....	4.00
883.....	1.00	964.....	5.00	876.....	15.00
884.....	6.00	965.....	30.00	878.....	2.00
885.....	2.00	966.....	2.00	884.....	2.50
886.....	5.00	969.....	4.00	894.....	.50
887.....	.75	970.....	.50	900.....	.50
888.....	25.00	971.....	2.00	928.....	.50
889.....	5.00	975.....	15.00	934.....	5.00
890.....	2.00	976.....	4.00	939.....	.75
891.....	1.00	977.....	.50	946.....	1.00
892.....	1.00	979.....	10.00	950.....	1.00
894.....	1.00	980.....	8.00	957.....	3.00
895.....	1.00	981.....	2.00	959.....	1.00
896.....	1.00	982.....	10.00	961.....	2.50
897.....	1.00	983.....	4.00	967.....	1.00
898.....	1.00	984.....	1.00	968.....	.50
899.....	1.00	985.....	4.00	973.....	1.00
900.....	1.00	986.....	5.00	974.....	4.00
901.....	2.00	987.....	1.00	976.....	1.00
902.....	4.00	989.....	1.25	978.....	5.00
903.....	5.00	990.....	.50	979.....	5.00
904.....	1.00	991.....	5.00		
905.....	20.00	992.....	15.00		
906.....	1.00	994.....	3.00		
907.....	1.00	995.....	5.00		
908.....	5.00	996.....	.80		
909.....	1.50	997.....	3.00		
910.....	8.00	998.....	1.00		
911.....	10.00	999.....	2.00		
912.....	4.00	1000.....	5.00		
913.....	6.40	1001.....	1.00		
914.....	1.00	1002.....	2.00		
915.....	2.00	1003.....	10.00		
916.....	5.00	1004.....	3.00		
917.....	2.00	1005.....	.75		
918.....	1.00	1006.....	1.00		
919.....	1.00	1007.....	1.00		
920.....	1.00	1008.....	20.00		
921.....	2.00	1009.....	10.00		

FREE LITERATURE

859.....	.25
865.....	5.00
877.....	.50
884.....	1.00
893.....	.50
894.....	.50
900.....	.50
920.....	1.00
939.....	.25
953.....	.50
959.....	.50
961.....	2.50
972.....	.50
973.....	1.00
979.....	5.00
	<hr/>
	\$ 19.50

Word and Work	
464 subs.	\$ 228.00
	<hr/>
Total	\$ 910.86

Summary of receipts in	
Chicago, Ill.	
February, 1930.	
For Missions	\$3,060.35
Subscriptions	
to The Gospel	
Call of Russia	103.01
	<hr/>
Total	\$3,163.36

Summary of receipts in	
England,	
February, 1930.	
For Missions	\$ 61.60
Subscriptions	
and sales of	
Gospel Call	6.92
	<hr/>
Total	\$ 68.52

Summary of receipts at	
Field Headquarters,	
Danzig,	
February, 1930.	
For Missions	\$ 978.41
Subscriptions to	
Primiritelj	22.48
	<hr/>
Total	\$1000.89
Grand Total	
for Month	\$5,143.63

Gratefully acknowledged,

C. W. SWANSON, Treasurer.

PRaise THE LORD!

SPECIAL PRICES ON TRACTS

We have a splendid line of tracts on Salvation, Baptism in the Spirit, Second Coming, Healing, and other subjects. They sell at 60c a pound, or 2 pounds for \$1.00. To each one ordering 2 pounds we will send an extra pound free. These prices include postage.

THE WONDERFUL STORY

*The wonderful story of Jesus
Will never, no never grow old,
His marvelous love and compassion
Seem greater each time it is told.
He came from the glory of heaven
To suffer on Calvary for you,
The wonderful story of Jesus
Is sweeter because it is true.*

*The wonderful victory of Jesus
Was won upon Calvary's tree;
Oh, marvelous work of redemption,
He poured out His life's blood for me.
I came as a sinner, confessing,
Forsaking all evil and sin;
The wonderful victory of Jesus
Then cleansed me and changed me
within.*

*The wonderful glory of Jesus
Is filling and thrilling my heart,
The marvelous warmth of His presence
Will never, no never depart.
It comes like the sunshine from heaven,
Sent down by the Father above;
The wonderful glory of Jesus
Is filling my heart with His love.
Kenneth G. Olsen.*

NOTICES

FITCHBURG, MASS.—Pentecostal Mission, Pythian Hall, 298 Main St. Paul B. Nelson, pastor.

Extraordinary Easter Service, all day April 20. Special speakers including Kenneth G. Olson, of the Russian and Eastern European Mission. Other workers from Framingham will be present, also our local leaders.

Come for the morning service and stay through the afternoon meeting. Fellowship lunch at noon.

WASHINGTON, D.C.—The Full Gospel Tabernacle, N. Capitol and K Sts. Great Easter Convention and Revival Anniversary of Pentecost, April 16 to June 8!

Fifty Days of Revival Fire
All-Day service Easter Sunday: Sunday School 9:30 a.m.; Pastor's Easter Message 11:00 a.m.; Missionary Service by Mary Martin of Africa, 3:00 p.m.; Evangelistic Rally of Young People's Societies, Sermon by Evangelist Ruth Schofield 7:30 p.m.

Young People's Revival Crusade April 20 to May 4, every night (exc. Sat.) at 7:45. Young missionaries and evangelists are coming to lead campaign.

Prayer for World-Wide Pentecostal Revival May 5 to 17, nightly at 7:00.

Great Pentecostal Evangelistic Campaign, May 18 to June 8 every night (exc. Sat.) at 7:45 by Evangelist A. H. Argue and daughter, Zelma of Canada. Brother Argue is known in the U.S. and Canada as a Pioneer in Pentecost. Miss Zelma has conducted many campaigns. The Tabernacle Chorus Choir and Orchestra will assist throughout the meetings.

The finest tourist camp in the U.S. awaits motorists. Rooms at reasonable rates near the church. For information, address L. P. Safford, 10 K St., N. E., or Pastor Harry L. Collier.

DIRECTORY OF PENTECOSTAL ASSEMBLIES

We are pleased to print the names and addresses of assemblies that will take 20 or 50 copies of "Word and Work" monthly. The price of a bundle of 20 is \$1.00, or 50 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.

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

BOSTON, MASS. Pentecostal Assembly, 196 1/2 Shawmut Ave., cor. Waltham St. Meeting every night except Monday at 8 p.m. Sunday at 3 and 8 p.m. Arthur Bolanger, pastor, residence 545 Columbus Ave.

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.

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.

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. Finern, 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.

KENOSHA, WIS. Peniel Mission, 6412-22 Ave. Sun. 9:30 a.m.; 3 and 7:45 p.m.; Tues., Wed., and Fri. 7:45 p.m. H. E. Pottinger, 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. Volland, pastor.

LONDON, ENG., Peniel Chapel, Kensington Park Road, Elgin Crescent, London W-11 "Free Tract Depot for the British Isles." Services every evening, 7:30; Lord's Day 11 a.m. and 6:30 p.m. Ben Griffiths, pastor.

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

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

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

MILWAUKEE, WIS. Full Gospel Church, 598 Madison St. Jos. P. Wannemacher, 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.

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: Sun-

days 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. Assembly of God, 2nd and B Sts. Sunday: S. S. 9:45 a.m. Services: 11:00 and 7:45. Wed. 7:45 p.m. Fri. Y. P. 7:45 p.m. Mr. and Mrs. H. Gustafson, pastors. Phone 2010.

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 Dingee, Pastor.

SOUTH BEND, IND. South Bend Gospel Tabernacle, 119 East Sample St. Sunday School and Bible School 9:45 a.m.; Preaching 10 & 7:30. Tuesday, Thursday and Friday, 7:30 p.m. Thomas Wellard, pastor. **SYRACUSE, N. Y.** Grace Tabernacle, Pentecostal, 662 South Ave., Mr. and Mrs. G. A. Niles, pastors.

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.

CAMBRIDGE CONVENTION

The Thirteenth Annual Convention of the First Holiness Church of the Apostolic Faith, 59 Moore St., Cambridge, Mass.

The meetings will begin Sunday, April 27 and continue through Sunday, May 4, 1930.

The time of meetings is as follows: Sundays: 10:30 a.m.—3:30 and 7:30 p.m.

Week Days: 2:30 and 7:30 p.m.

Sister Christine A. Gibson, of East Providence, R. I. and many other pastors and evangelists are expected to be with us throughout this wonderful campaign.

We ask all of the saints and dear ones to come praying that God will meet with us and fill the house with His glory.

Food and lodgings will be free to all who come. The expenses will be met by free will offerings.

Those coming from Boston take subway from Park St. Get off at Kendall. Take the bus from Kendall (5 minutes ride) and get off at Moore St. Elder Geo. A. Phillips, Pastor.