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I Write Unto You Young Men

By A. H. Argue

What wonderful faith the Apostle John had in the young men when he said, I write unto you, *young men*, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14, 15.

In this day when the church age is drawing to a close and God is specially pouring out His Spirit as at the beginning, even as on the day of Pentecost, we remember the words of Peter, quoting the words of the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy."

With this visitation and mighty endowment of power from God comes the call to the young men who are strong, to go to the front of the battle.

With the call to action, to blaze the Gospel throughout the world, comes also the danger, as in any other conflict. If we do not watch carefully and prayerfully, the enemy will overcome us. It is evident that Paul went through the battle, for he said, "I have fought a good fight." He also said, "I have kept the faith." 2 Tim. 4:7.

Now we not only fight the fight of faith, but we also *wrestle*. We wrestle against the rulers of the darkness of this world; against spiritual wickedness in high places, which apparently is the sphere of church warfare. If a wrestler is not careful, and once lets his opponent get a strong hold on him, he is defeated. So it is with us, we yield to sin, then our enemy gets a hold on us, and has a greater chance to put us down.

"I write unto you, young men, . . . because ye are strong, . . . and have overcome the wicked one!" How wonderful it is that

God has given us the power to overcome. We read in Revelation 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony." We need to be fully equipped with the whole armour of God, in order to be successful warriors. Our great weapons, whether we battle with the wicked spirits of the heavenlies, or with

THE LORD HAS NEED OF IT

Peter lent a boat

To save Him from the press;

Martha lent her home,

With busy kindness.

One man lent a colt,

Another lent a room;

Some threw down their garments,

And Joseph lent a tomb.

Simon lent his strength,

The cruel cross to bear;

Many brought their spices,

His body to prepare.

What have I to lend?

No boat, no house, no lands;

Dwell, Lord within my heart,

I put it in Thy hands.

—Author Unknown.

the forces on earth, are faith in the blood of the Lamb, the Word of God which is the sword of the Spirit and the word of our testimony. If we have faith, with these powerful weapons we can be strong and real overcomers.

How careful and prayerful we need to be! The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18. Also, it is written, "He that covereth his sins shall

not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Truly we must be sanctified, cleansed, wholly separated unto God by the precious blood of Jesus, in order to fully claim the victory. David brought up this question when he said, "Who shall ascend (or climb) into the hill of the Lord? or who shall stand in His holy place?" The answer of David was, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord." Psa. 24:3-5.

God has promised us a wonderful position of honor if we are true and overcome the enemy of our souls. He said, "He that overcometh will I make a pillar in the temple of my God." Not only that, a pillar that helps to uphold and strengthen the whole temple, but he has also promised, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." Revelation 2:26, 27.

If we note Daniel, we see he was strong in the Lord. He overcame the wicked one by purposing in his heart that he would not defile himself. The king's luxuries and temptations surrounded him, but he was true to this purpose, and God kept him even when he faced the lions. Daniel was made a ruler. Moreover, God revealed to him in the midst of what appeared defeat, the things that the king or his wise men could not understand. He revealed to him things that would come to pass in various world kingdoms, even down to this age of the latter days.

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HUMILITY

Humility is perfect quietness of heart. It is to have no trouble.

It is never to be fretted or vexed or irritated or sore or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—*Andrew Murray.*

"You might as well try to cure small-pox by scenery as to try to save the world by improvement of environment."

"Auntie" Cooke's Radiant Life

By W. R. Grant

No one who knew Auntie Cooke at all intimately could have failed to notice that she was much happier than most Christians are. Having known her intimately for many years, I venture to suggest a few reasons for her great joy:

1st. I would mention her deep consecration. One could scarcely conceive of a life more fully surrendered to God. The end sought in every word and act was the glory of God and the advancement of His kingdom. One has said, "The sunbeams always play along the pathway of a life thus consecrated to God," and so she found it.

2nd. Her diligent use of God's appointed means of grace, such as the private reading of God's Word and secret prayer. Her custom was to read the Bible through from Genesis to Revelation. The writer asked her, about twenty years before she went to glory, how many times she had read the Bible through. Her answer was, "I don't know, but I think sixty times or more." Her experience in this matter seemed to be similar to that of George Mueller, the noted scholar and philanthropist, who said, "I have read the Bible through, from cover to cover consecutively, over a hundred times, and each time with increasing profit and delight." To know how faithful she was in secret prayer one needed only to look at her shoes. I have seen her wear shoes the soles of which were in almost perfect condition, except at the toes where the soles would be worn right off, from being on her knees so much. This, I believe, explains why the Lord was so consciously present with her most of the time. We have heard her tell of walking down State Street, Chicago, with the throngs jostling her on either side and yet be more conscious of the presence of Jesus than of the people.

3rd. Her determination not to grieve her Lord, by conforming to worldly customs in the matter of dress, etc. In this matter, she seemed of like spirit with the late Rev. Daniel Steele, who said, "If I find any act of my life dims the vision of my Saviour, in the slightest degree, I henceforth and forever give it a tremendous letting alone." I can imagine if she were living again today, and was a young lady, and the question of using face powder and other cosmetics were brought to her, she would spurn the thought since it would not glorify her Master.

4th. Her liberality. God says, "The liberal soul shall be made fat." Few people, I believe, knew to what extent she gave of her means to relieve suf-

fering. We have heard her tell of being so blessed while purchasing groceries to send to poor families that she could hardly contain her joy and would feel as though walking in the air.

5th. Her abundant labors. She literally obeyed the command, "Whatsoever thy hand findeth to do, do it with thy might." She entered every open door, and some which were not open, without any reference to whether the task attempted was easy or difficult. Probably her most notable achievement was to have been God's instrument in bringing D. L. Moody out into the deep things of God. Concerning this blessing, Mr. Moody said in addressing a class of young men students, "Young men, let the cry of your hearts be for this blessing, day and night. I would not for anything go back to where I was before I received it. I feel now as though I could take the whole world to my heart. I used to get tired preaching three sermons a week. Now I can preach five sermons a Sunday and never get tired. I believe I have been getting younger every year since I obtained this blessing. It is so easy to work when love prompts you. I feel that it would be better to go breaking stones than to go to preaching in a professional way."

WHY THIS ISSUE OF "WORD AND WORK" IS LATE

Our President, C. W. Swanson, and the Editor found it very essential for the welfare of the Russian missionary cause to go to the Pacific Coast the middle of September for a brief speaking tour. The Editor had made arrangements with the office in Framingham to work together in getting out the October issue of *Word and Work* while away, but because of the heavy schedule and the correspondence which had to be attended to during our journey, we were unable to carry out the plans that had been made in good faith.

This explanation is given to apprise our friends of the reason for the lateness of this issue of *Word and Work*. We hope to get out the November number before that month ends and to send the December issue to our readers on time.

We regret exceedingly our failure to get the magazine out on time in October and hope our friends will forgive us in view of the fact that we have put forth every effort to further the Gospel cause in Eastern Europe and that we have been working as hard as possible. This interruption has come not because we have been taking things easy but owing to our being overburdened. Please pray for us.

The Inquest of Pharaoh

By Harry Long

Address Given at Wellesley Park Camp Meeting

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. . . . And Israel saw the Egyptians dead upon the sea shore." Ex. 14:27, 30.

One of the most ghastly sights ever witnessed was that morning after God had so wonderfully delivered His people from the hands of the Egyptians. You remember the story of His marvelous display of power, the most remarkable in the Old Testament.

You remember the part played by that prominent person whose name was Pharaoh. Among the corpses on the shore that morning, you would have noticed one different from the rest and upon closer examination you would have said as you saw his face with that cold dignity upon its features, "He must have been a great king." One of the greatest kings in the history of the world was this Egyptian ruler. But on this particular morning, with thousands of his subjects, he lay still and ghastly—dead, on the shore of the Red Sea.

Another Scripture, Ex. 9:16, will show us the reason why this great king lay stiff and cold at the water's edge. By the light we get from this passage, we may learn something that will help us whether we are saints or sinners. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."

These words speak of a deliberate purpose of the Lord in the death of that man on the sea shore. Immediately we say to ourselves, "Did God deliberately plan so violent an end to the life of that man?" "The Lord is. . . not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. It is not God's plan to destroy men.

I believe there is not a man or woman ever born but God has a plan for that life. I believe that it is impossible for God in the very nature of things, in the nature of Himself, in the nature of our own being, in the nature of our relation to God, to bring us into that plan unless our wills submit.

You know how it is with your children. You may have all sorts of beautiful plans for them and talk a great deal about the purposes you have in mind. It may all be beautiful, but if those children deliberately choose to go against your wishes for them, there is no power that can make them enter into this plan, and

your purpose for their lives is spoiled. Many parents have seen their children get into trouble which they would not have needed to, had they complied with their parents' wishes. In the lives of men and women we find plans that are not divine, for unless we submit and yield to God's design, He will not in the very nature of the case, force us into it. If it is our deliberate choice to resist God, He will do as the potter did in the eighteenth chapter of Jeremiah.

Jeremiah needed a lesson; he needed to understand God's dealings with the children of Israel, so he was sent to the potter's house. He saw this man at the wheel; he saw the plastic clay in his hand. Before he ever began to work with it, the potter had in his mind the design of the vessel he wished to form. He then tried to shape that clay in harmony with his will. But as Jeremiah looked, he noticed that there were ingredients in the clay that resisted the hand of the moulder. The result of the resistance was that the vessel was marred.

What did he do then? He took the same clay and made it "another vessel." I want you to take notice of the words, "another vessel." He could not make it as he first intended, so he made what might be termed a "second best." If there still was resistance in the clay, still those ingredients that refused to yield to the potter's hand, he would again take the lump and try to make what might be termed a "third best."

If we should go outside the potter's house, we would notice broken vessels lying all around. What does this mean? It means that the potter's first plan for a beautiful and shapely vessel, the thought and purpose of his heart, had been resisted. It means that he had worked with that clay and tried to fashion it a second time and a third time. But the nature of clay is, the more it is worked the less plastic it becomes. The result of this is that after a while it is impossible to make any sort of a vessel out of that lump of clay, so the potter dashed it to pieces and threw it on the refuse heap.

Was it the potter's deliberate plan to cast the vessel away? Is it God's deliberate purpose to create life and then crush it? No, not by any means.

Sad to say, there are second best and third best Christians today. Why? Because of the resistance to God in their wills. If this continues, their end is to be broken and scattered.

This was true of the life of this Egypt-

tian king. Did God love Moses better than Pharaoh? Did Jesus love John better than Judas? Jesus loved Judas as much as He loved John. God loved Pharaoh as much as he loved Moses. If this ruler had yielded to the purpose of Jehovah, God would have used him to bless His people and would have made him a vessel of honor. God came to Pharaoh and said, "I want you to let my people go. I have a plan that they shall leave Egypt, enter into the national life that I have mapped out for them, in order that through them the knowledge of God may be carried to every nation. If you let them go, you will have a share in this high honor."

What did Pharaoh reply? "Is this really God speaking to me?" I have heard people talk that way when the Gospel is brought to them, and instead of believing that He is and that He is a rewarder of them that diligently seek Him, they say, "What is the idea of interfering with us? We do not need you. Who is this God that sent you? You claim He sent you. I want to know who He is."

Instead of being pliable and responsive to the message of the Gospel, which is God's highest and best for every man and woman, when you come to them with it, they feel that you are interfering. "Let us alone," they say. But God will not let you alone.

Even before I came into this Pentecostal light, I was very enthusiastic for the salvation of souls. During a Methodist revival, I became interested in a young man whom I did not know. God put him on my heart and I prayed for him and desired to speak to him. One night the opportunity came and I went to talk to him about his soul. I asked him if he did not want to go to heaven when he died. That was all I knew about salvation at that time but thank God, there is more to this wonderful salvation than merely getting into heaven when we die.

He answered, "Get away from me. Let me alone."

I felt repulsed for a moment, then I replied, "All right, brother, but God won't let you alone."

Later, at about eleven o'clock, as I was standing around talking, I saw that this fellow had not yet left. He came and spoke to me, saying, "Excuse me, but I cannot get out of this church."

I had not yet learned to say, "Praise the Lord!" I do not know what I said, but we went to the altar and knelt together. He was saved and we had a beautiful time.

Afterwards, he told me, "When you said, 'God will not let you alone,' I

could not get away from it. I was not able to get out of that church until I yielded to God."

God does not let us alone. He has a right to come to you and to me and to offer us His plan, even more than an earthly parent has a right to offer his plan to his child. God knows what is good for us and comes to us with His highest and His best, but the decision lies with us whether to yield or to resist.

Let us follow Pharaoh all the way through God's dealings. The Lord pleaded with him and marvelously dealt with him. Moses became the preacher, the minister of God to him; he was the go-between. He went from the one to the other, carrying the message of God to Pharaoh, and bringing Pharaoh's answer to God.

Because of his resistance, God began to plague the land of Egypt. Each time Pharaoh would say, "Pray for me that your God will lift this plague and I will obey and let Israel go," like many others, who when the storm has subsided and the danger has passed, change their minds and say, "I got through that all right; I will hold out a little longer." That is what the trouble is with men today. I tremble for those who sit week after week listening to the Gospel and yet hardening their hearts, for the more we resist, the less plastic these rebellious wills of ours become. So God, in His infinite love for Pharaoh and in His desire to save him, brought into his life the thing that would touch him most.

You remember the story of that night when the blood was put on the door posts and the lintels of the houses of Israel. God had said that the death angel would pass through the land and destroy all the firstborn in Egypt. The angel of death came into the home of King Pharaoh that night. I can picture him as he sends for Moses, as he mourns over the death of the prince, as he trembles and says, "Moses, it is enough. Moses, I see it all now; I have come to the end of myself. I will let the people go."

Oh, the rebellion of the human heart and its subtle resistance of the will and purpose of God! No sooner had the children of Israel started on their journey, than that old rebellion asserted itself again and Pharaoh called his army together and said, "No, I will not let them go." So he and his army set out to pursue the children of Israel. With the great mountains on either side of them, with the sea in front, with Pharaoh behind—God opened up a passage through the sea and Israel passed through dryshod.

Pharaoh said, "We can go where they

can go." But this is not true. Before coming to the gates of death, I have heard people say, "I am not afraid to die." But when they came down to the edge of the river over which father and mother, sister and brother had passed victoriously, they were terror stricken.

They rushed into the sea and you know what happened. God no longer held the waters back so Pharaoh and his army were drowned. As the children of Israel looked at the shore in the morning, they saw the dead bodies of the Egyptians. Among them was this king who had had the opportunity of becoming one of God's servants and of entering into God's plan and purpose. But because he hardened his heart and resisted the will of God, He at last had to throw that vessel away and smash it.

When the blessed Holy Spirit began to fall in the early days, men and women had a wonderful opportunity. God was speaking, God was moving them on to the very highest and best in the Christian life.

For years the Holy Spirit had been a strange personage to God's people and there had been no moving and no marvelous manifestation of God in His church. He brought the truth, He brought the message to them and said, "For years, the church has missed my highest purpose and my very best will for it," (for I do not believe that any Christian can be at his best, without being filled with the Holy Ghost) "but I am now visiting my people and giving them a chance to enter into my best for them." Still they resisted God. Whole congregations resisted His will and His purpose and His plan.

In Rochester on Sunday nights, whether it is hot or cold, people flock to the Bethel Full Gospel Tabernacle to hear the Gospel preached. Some of the ministers have said to me, "How do you do it? We have done everything, tried everything, to get people to go to church." One clergyman had even gone so far as to have smokers for the men and euchre parties for the ladies. These ministers had tried everything but the will of God. And yet they ask, "How is it that you get a church full Sunday night after Sunday night, and we can only get twenty-five to thirty people to come?"

My reply to them has been, "There is only one explanation that I know of. We do what you do not do, we preach the Gospel of Jesus Christ." But this has awakened no response in them. Churches are being closed and the greatest problem today is how to hold things together. These Pentecostal people, I want you to know this for it is a very practical lesson for all, who used to wor-

ship in miserable, tumble-down shacks and in places where few would venture in, are buying the churches that are being deserted by the denominations.

But why are the churches being emptied? Why are the denominations falling to pieces? After God came to them in His matchless love, they ceased to preach His Gospel, they resisted His power, they rebelled against His will. There is only one thing God can do with rebellion, and that is to smash it; it must be destroyed.

Observe Saul of Tarsus when Jesus came to him on the road to Damascus saying, "Saul, Saul, it is hard for thee to kick against the pricks. Saul, it is hard for you to give up. I spoke to you at the death of Stephen. The arrow of conviction went into your heart as you saw Stephen die that death. You knew he was right when he made his defence, but you have been resisting my will and you have been resisting conviction."

But Saul of Tarsus like many others looked up into His face and said, "Lord, what wilt thou have me to do?"

And God said, "I will make thee a chosen vessel. I have a plan for your life. I am going to send you far hence to the gentiles." He could have resisted the purpose of God, but did not.

I am thankful for the example of these men who yielded to God: Moses, David, Joseph, and Saul of Tarsus. I am thankful that they were vessels of mercy, clay that was plastic in the hands of the Potter. They yielded to the highest purpose of God for them. And that is why they were placed in God's great picture gallery in Hebrews 11. Were they any different from us? No! They simply yielded to the plan and purpose of God and He made His marvelous mercy to shine out through their lives.

I believe the greatest purpose of God is to make every vessel of gold. Some have resisted and they are but vessels of silver. Others have resisted more and they are of still more inferior material. Judas was buried in the potter's field, not because Jesus did not love him as much as John, but because Judas in his covetousness resisted the advances of Jesus, and he went out into the darkness of the night, broken on the potter's wheel.

What shall we do? Shall we say, "Yes" to Him?

"One great eternal 'Yes'

To all my Lord shall say,

To what I know or yet shall know

In all the untried way."

God's way is the only way to avoid the traps Satan has set for us.

Is Organization Scriptural?

By Donald Gee, Edinburgh, Scotland

The burning desire of believers who have been baptized in the Holy Spirit as on the Day of Pentecost is to conform to God's pattern for the church as revealed in the New Testament in every particular. This being the case it is inevitable that the question of organization and church government should become a matter of deep interest. Nevertheless, it should be borne in mind that there are other questions far more fundamental; and we believe it is a great mistake to make this question such a vital issue among the saints that it hinders fellowship in the Gospel. We do not believe that the Scriptures give any ground for making the issue of such transcendent importance anyway.

Questions of government and organization in the church have been causes for division after division all through church history, and often have caused bitter persecution and cruel bloodshed. Men have fought and died for the sincerest convictions as to what they regarded as being a more scriptural form of church order;—and then in their turn have as bitterly persecuted the other fellow! The Puritans left England to establish their liberty from Episcopal government; and then savagely persecuted the Quakers.

Every new revival usually brings a revulsion against existing forms of government in the church, especially if, as is often the case, the older movement has opposed this fresh breath of the Spirit. There have been, and still are, leaders in the Pentecostal revival who would scatter to the winds any form of organization whatsoever, as being something absolutely opposed to the free working of the Holy Spirit. Yet most of the leading brethren have felt that something was needed, and there can be no doubt that in the various forms of organization which they have adopted the blessed Holy Spirit has been with them in equal power and blessing, keeping the revival sweeping on in victory. Experience has revealed the dangers of a wholly unorganized work from unscrupulous workers and heretical preachers; while effective and aggressive missionary and evangelistic work has been generally found almost impossible today on purely individualistic and "independent" lines.

Dangers of Over-Organization

There are such grave spiritual perils attached to organization, however, that we have the profoundest sympathy with those who look askance at it. It is so easy to be caught in the machinery of our own invention. Revival after revival has

been organized to death. Its anointed preachers have been made into executives and "leave the Word of God to serve tables" (Acts 6:2); the business meeting supplants the prayer meeting; the hasty vote of a majority supplants waiting for the mind of the Spirit to be made clear; and ultimately any possibility of what was once a fresh moving of the Holy Ghost, bringing us back to pure New Testament Christianity, becomes for ever lost. It would be the easiest thing in the world to quote instance after instance where mighty revivals have now become stereotyped denominations.

So that, if we see the dangers on the one hand of too little organization, and on the other hand the dangers of too much, then it is obvious that the problem becomes one of balance. We need to learn from the New Testament, under the teaching of the Spirit of truth, what is that inspired middle-course by which we avoid the perils at either extreme. Of course it may be claimed immediately by some of our brethren that there is no such middle-course; and that the New Testament does not reveal or sanction any form of organization whatsoever beyond the local assembly. We would ask them to at least bear with us while we state what we personally DO believe are inspired revelations and permissions contained within the Scriptures. The question is so practical and important, and the need is so urgent, that it behooves us to hold very steady before we plunge to any extreme either way.

Some New Testament Principles

There are PRINCIPLES contained within the New Testament that may guide us along this difficult pathway; and it is always by the SPIRIT of the Word revealed in the principle that we must be led if we would really enter into the mind of the Lord, rather than by mere slavish observance of the "letter." 2 Cor. 3:6.

In every generation there have been believers who have stood for a literal observance of this or that item in the New Testament, but have missed the larger spirit of the Word. They have usually been sincere; we fear they have often been mistaken, however, and have thereby robbed themselves of much usefulness. For instance, some have gone forth literally obeying the commands of Matt. 10:7-14; and so have taken no money, not more than one suit, and on no account would change their lodging! They may have been sincere, they may have had blessed experiences here and there, but they represent a slavish adherence to the

"letter" of the Word which we are persuaded is far removed from the spirit. Such a line would plunge us today in total incapability for effective work in the ministry, if generally acted upon.

We stand in this glorious Pentecostal revival for a return to New Testament standards for the work of the ministry; but it is obviously impossible and absurd not to take into account all the circumstances of the place and the age in which we find ourselves. We have to "serve our own generation by the will of God." Acts 13:36. The Eternal Spirit is surely capable of adjusting Himself to every race and generation; and the Word of the Lord that endureth for ever must surely be practicable in every age and clime when rightly expounded. Note how Paul worked on this broad principle. 1 Cor. 9:19-22.

(a) Now today the world is divided up among many nations, instead of the almost universal Roman Empire of the Apostolic Age. In many of these nations there are laws and regulations in force which demand that missionaries and Christian workers shall belong to some officially endorsed society or recognized organization. If they do not hold such credentials they may find it almost impossible to secure passports, to fulfil ministerial functions, or participate in ministerial privileges. In other countries it is essential for assemblies to belong to some recognized body, and to be duly registered under some official heading.

Personally we do not feel that any violation of New Testament principle is made when there is sufficient organization to meet these requirements of the state in such a way that the Lord's work can go on unhindered. The Scriptures always teach submission to civil ordinances, so long as no definite command of God is thereby disobeyed. Matt. 22:21; Rom. 13:1-7; Titus 3:1. We need hardly point out the absurd inconsistency of those who are prepared to take advantage of the kindness of organized bodies to endorse them, so that they may meet the official requirements of the state,—and then turn round and boast of their so-called "independence," and freedom from organization!

(b) Another principle to guide us in the New Testament is that of "Providing things honest in the sight of all men." Romans 12:17. Now it has been proved again and again in experience that independent handling of finance and personal holding of property, has been most unsatisfactory in Christian work. Thank God for certain happy exceptions, but we believe that the principle is absolutely wrong. It is no wonder that governments, as well as wise individuals,

have far more confidence as a rule in properly constituted and incorporated bodies. The handling of public funds, often subscribed over large areas, should be absolutely beyond reproach. This is rarely gained when their administration rests in the hands of one individual; it requires a group of individuals, and the more representative that group the stronger will be the confidence placed in them.

There is a chapter in the New Testament dealing with this exact thing which is full of illumination concerning the wisdom of God on this matter. We refer to 2 Cor. 8. Now in the first place we notice in this chapter that it is quite scriptural for the assemblies of God in any one geographical area to unite together for organized action. Verse 1 refers to the "churches of Macedonia" acting in concert in this thing. The officials chosen to handle this business were collectively "chosen of the churches" (ver. 19); and were to be officially recognized as the "messengers of the churches." Ver. 23. They were not merely the chosen representatives of one assembly. Surely here we have united, organized activity on the very pages of the New Testament. And it was particularly aimed at "providing for honest things, not only in the sight of the Lord, but also in the sight of men." Ver. 21.

We personally feel that the principles of the New Testament justify us in some form of organization, collective if need be, properly constituted for the more satisfactory handling of money and property donated and held for Christian work.

(c) Lastly the writer personally believes that the New Testament clearly indicates that it is the wisdom of God to meet any deeply felt need in the expansion of the church, as it arises, by whatever form of organization that will most simply and effectively meet that need. It should always be remembered that growth and expansion produce problems which do not exist when a movement is in its infancy. Stages of spiritual growth are as inevitable, and as *healthy*, as they are in natural growth. But it is as absurd for a movement to try and evade the responsibilities which have accrued through growth as it would be for a man to try to evade the responsibilities of manhood, and live as a child.

Of course there is a certain charm about the freshness of a young spiritual movement, just as there is about the freshness of a child. In such conditions we can get along with practically no organization, and there is the parallel condition that we find represented in the easy communism of the early church in Acts 1 to 5. Rapid expansion however quickly brought up problems, and "In

those days, *when the number of the disciples was multiplied*, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration." Acts 6:1.

The line of action taken by the apostles in divine wisdom is full of significance. They did not suggest more prayer, or more grace, or any purely spiritual remedy. Their decision was arrived at as being strictly *reasonable* (ver. 2); and they met a practical problem in a practical way; and directed the disciples to choose seven officers for dealing with the business. In plain words, they *organized* to meet a felt need. The result was a smoothing away of the cause for murmuring, and a fresh impetus being given to the expansion of the church;—"And the word of God increased; and the number of the disciples multiplied greatly." Ver. 7. Praise the Lord! Surely this is ground enough to give us confidence when we act upon the same principle.

As the Gospel spread far and wide the need of proper church government became more and more apparent; and so we find that the very last epistles (Timothy and Titus) written by the aged apostle have a large part devoted to these very things. Expansion and growth will always produce fresh problems and responsibilities, and these must be resolutely and courageously faced with the wisdom which comes from God to meet them in the very best way, according to the principles of His precious Word.

Loyalty to the Vision

Having stated some of the principles of the New Testament which we personally feel clearly justify us in some forms of organization as the need arises, we must close by returning to the vision of a restored New Testament church in all its Pentecostal power and glory. It is sincerely felt by some of our esteemed brethren that all forms of organization will dim and mar that vision, and eventually make it impossible of fulfillment.

Their fears are not without justification. The danger of organization is that men immediately begin to lean upon the human rather than the Divine; upon the wisdom of men rather than the wisdom of God. Faith must always be taking great risks, because it sees a great God. Organization so often tends to eliminate that essential element of "daring all for God at a clap," as Bunyan put it; and relieves those who are connected with it of any personal necessity for trust in the Lord. When faith withers, so does spiritual life.

Organization must therefore be rigidly kept to the minimum required for meeting actually felt needs. Anything further is

NOT consistent with New Testament principle. Some men have a *natural* love for organizing and organization; these are the brethren most likely to lead us out of the will of God. If we catch the vision of the whole body of Christ, however, we shall find that the Lord has other brethren in the body who are calculated to balance this tendency; we all need each other, and as we endeavor to keep the unity of the body in the bond of peace we shall save each other from many a mistake along the way.

We believe the ultimate secret is contained in a ministry based upon a SPIRITUAL gift and not upon a natural gift. There is a purely natural gift along the organizing line that always leads the church into places of spiritual sterility; but there is a SPIRITUAL gift of "governments" (1 Cor. 12:28), which Weymouth calls "powers of organization," and Moffat translates as "administrators," which is divinely given and divinely led; and brings the church only blessing and peace.

With those who turn from organization because they fear that they see in it the activity of the flesh we have the heartiest sympathy; but let them beware, lest in the excess of their zeal, they also turn from gifts which the LORD Himself has placed within the body for dealing with those very problems which must always arise. To work in harmony and co-operation with such is no bondage, but only a privilege; and it is not too much to say that in certain brethren we delight to see executive gifts just as really as in others we see preaching gifts,—all from the same Lord.

Simple forms of properly organized and united effort will enable us to avoid the pitfalls which those who disdain them almost invariably fall into; and we do not see from our New Testament anything but encouragement for such a course of action. The liberty of the local assembly can be maintained intact while that assembly also works in co-operation with other assemblies holding the same testimony. There can be no fault found with their co-operative activity if the aim of the evangelistic and missionary work is the continued formation of other similarly independent assemblies in the regions beyond. The PRINCIPLES of apostolic activity revealed in the New Testament are capable of practical application, we are sure, to the utterly changed outward world conditions of the twentieth century. But for that application we require not only depth of vision, but breadth also.

When it is hardest to pray then it is time to pray the hardest.

This is That

MY PENTECOST

By Hubert Entwisle, Sunderland, England

This splendid Evangelist-Pastor is now in America. He has completed campaigns in our Wellesley Park Camp; in Rochester, N. Y., with Harry Long; in Toronto, Canada, with W. C. Peirce; and in Chicago, with S. R. Fostekew.

It is not reasonable to expect the pen of a human writer to express in cold words the stupendous experience of Pentecost. The vocabulary of this earth miserably fails in its best attempt to define this heavenly operation. One can but endeavor to record this phenomenal event, and leave the reader to examine the testimony of Scripture which made the onlookers say, "These men are full of new wine." Acts 2:13.

While still in my teens, I had been led to Christ and called to declare the "good tidings." I was soon engaged in proclaiming the unsearchable riches of Christ on street corner and in church.

I aspired to become a minister of Christ among the Methodists, but was struck with the sad lack of holiness and unction which had characterized the Wesleys, Hugh Browne, Wm. Cloves, leaders of primitive Methodism in England.

I was privileged to become associated with a devoted and fervent lay preacher. In preparation for our Sunday efforts, we met each Friday evening for prayer and contemplation of God's Word. This man, Brother Fred Watson, was no ordinary denominational figure, but for many years had sought the "second blessing" and had studied Pentecost, through its various manifestations in Methodist and holiness circles.

About that time, he had encountered demonstrations among the Pentecostal people, who everywhere were spoken against. While there were some things that appeared extreme and fanatical, he discovered the true in the midst of that which seemed extravagant and not truly spiritual. Though he did not have the experience himself he soon, though with much caution, explained this truth to me and my hungry soul believed it. The very first introduction to this theme fixed my restive soul in rapt attention and I listened until the wee small hours of the morning. Days of prayer and Bible study followed. Being fully assured that these things were so, I sought the actual experience.

While enjoying the hospitality of M. T. Myerscough of Preston, Lancashire, I attended a "seeking meeting." It was held in an unassuming little room, up flights of stairs. Like the stable in

Bethlehem, it did not seem to be the dwelling place of God's executive, the Holy Ghost. Oh, how I prayed!

I had intimated to my friends at home, who had not previously as much as heard of this experience, that I was to receive the Holy Ghost during my brief visit to Preston. This increased my determination, lest being disappointed, they might not accept anything further from me. After some hours of tarrying, a dear brother invited me to have some refreshments, but in the earnestness of my seeking, I determined to abstain from both food and rest until the Holy Ghost was mine.

At that moment I sat down in a large chair and felt an irresistible desire to praise the Lord. A sweetness impossible to describe swept over my being. A mellowness entered and warmed and charmed my soul. My lips began to move and inarticulate sounds, certainly not intelligible to the mind but undoubtedly inspirational in their origin, began to pour forth. I was lifted into an ecstasy of sublime enjoyment and communion with my adorable Lord. The power which controlled me from head to foot seemed to draw my soul upwards, while my body, the temple of the Holy Ghost, quivered and fell. It seemed that I must sink even lower than the floor before the mighty presence of the Lord. Simultaneously my spirit seemed to rise higher and higher while I shouted from the very depths of my lungs—entirely unconscious that anyone was present with me—the mighty praises and adorations that had gotten far beyond my poor human power of expression.

This went on for hours. I wept, I laughed, I spoke in tongues, I danced. The Comforter had come! Hallelujah! The fire had fallen upon the altar and my spirit was aflame.

The years have sped by since then and God has enabled me to lead some thousands of souls into His salvation, into a spiritual endowment of power and into the blessings of divine healing. As I sit writing these words between meetings in the city of Toronto, Canada, the blessing of that wonderful day is still upon me. Having seen God move in an unbroken revival in England, Canada and the United States, it is more and more certain that I and all who enjoy the Bible experience of Pentecost, know that "this is that" which was promised and which has come to endow with power for service for the Master.

AN EXPERIENCE IN TITHING.

Chas. E. Robinson, in the "Pentecostal Evangel"

For so long that, as lawyers say, "the memory of man runneth not to the contrary," my wife and I have been extremely particular to always pay our tithes. I cannot remember when I did not do so. I have been very poor; I have been deeply in debt; I have been out of work; I have often been where, it seemed to me, I simply could not pay tithes, but every time and without fail I always paid my tithes.

As I understand the Scriptures, my doing so with a heart sincerely bent on pleasing God in that way, gives me audience with God at any time of dire need, to tell Him about my necessities. The cries of such a man about money, God will answer. This fact has made me, in talking with very poor people, urgent that they pay their tithes. In a way, one may say, a man with plenty and a good income does not need to pay tithes, but the very poor man surely does need to do so. For a man who does that way, God will, when asked, come mightily and even miraculously to his rescue in money matters.

The following actual experiences of mine are written for the purpose of illustrating the point, and to encourage people who do not have what they need in a money way, to pay their tithes. I do not urge people to pay tithes because the church needs the money, or because God commands that we pay them, but because it is according to sound business judgment in the man who wants to succeed in caring for his family and meeting his obligations.

Because I preached divine healing, I had been ejected from the ministry of the church that ordained me, and I found myself in Chicago with three children and a wife, all financially helpless; with no ministerial connections; with no job and, at last, with no money save one lonely nickel.

It was after breakfast when my wife informed me that there was only a nickel left and that there was not enough food in the house for dinner. We had delighted in paying our tithes to God unflinchingly for many years. We believed His assurances of protection and prosperity and knelt to ask Him for money. Wife and I and the three little ones knelt about one chair. Just as we arose and before we moved from our places, a knock sounded at the door. Wife opened the door and there stood a woman. Neither she nor anyone else knew we did not have plenty of money. We had nice furniture and were well dressed. We lived

Thankfulness and Healing

By A. B. Simpson

in a nice flat on Michigan Avenue. The woman held out a roll of bills and said, "The Lord tells me I must give you these eight dollars." She did not come in. After a few words, wife accepted the money and the woman left.

Encouraged by the immediate answer sent by the Lord with whom we had faithfully divided our income, but rebuked and humbled by the realization pressed in upon us that we should before that have prayed in faith for a job, we went to our knees again, giving thanks, confessing our shame at not having really asked for a job from the God with whom we had been in partnership so long.

I had gone the rounds of the employment agencies daily for weeks, with never any success. This morning I started to do so again, and the moment I entered the first agency, the man fairly shouted out that he had a job for me. It was a temporary position in a commission house on South Water Street and I was there at work in a few minutes. That night when I got home I found a request from the Adams Express Company to report for duty the next morning in the office of the chief clerk. I had never applied to them for work, did not even know where their place was, but the messenger had left the address.

The next morning I returned to South Water Street for work, but, before time to go to the express company's office, the man whose place I was filling came in and I got to the other job on time. As soon as I told my name, the chief clerk said, "Oh, glad to see you. There is your desk." I went to work without knowing how they heard of me and without knowing what pay I would get. That is the nearest I have ever come to being entirely without money in the forty odd years I have been paying tithes, though God has miraculously delivered me financially several times in answer to prayer.

WONDERFUL HEALING AT CAERAU, ENGLAND

Praise God for the wonderful healing accomplished at our hall on Monday, December 2nd, when the Lord miraculously healed a young girl of sixteen years, not belonging to a Pentecostal Assembly but to the Church of England, who came to our meeting to trust the Lord. And, praise His Name, Jesus met her and we had the pleasure of seeing her walk home without irons and with her ordinary shoes on, which she had never worn before, always having one special shoe made for her. She had a hip disease. Bless God for this miracle! He is the very same Jesus. We also had the pleasure of seeing her father giving himself over to the Lord.—*Redemption Tidings*.

There is an intimate connection between a spirit of thankfulness and physical health. In the first place, the very atmosphere of praise and the spirit of joy and gladness are physical tonic and wholesome stimulants and lift up our whole being to a higher condition of vitality and spring; just as on the other hand, moroseness, gloom and depression have a tendency to exhaust and depress the vital system.

Our old Saxon word, "hail," which is an expression of good cheer, is the same root as heal and health, and suggests the close affinity between happiness and good health.

Again, the spirit of thankfulness is eminently pleasing to God and the highest service we can bring Him. The sacrifice of praise is the most acceptable offering we can lay at His feet. Some one has said that the reason that David was the man after God's own heart was because, notwithstanding his many faults and sins, he was so full of praise and thankfulness. Now if God is pleased with our thankfulness, it is not strange that He should reward it with the gift of health. There are some blessings which come to us as a matter of course through our salvation but there are some which are especially given as the reward of obedience. Healing is one of these; it is the especial promise to the obedient. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and keep all his commandments, and keep all his statutes," He says, "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I AM the Lord that healeth thee." Ex. 15:26.

Our healing is thus represented as a special recompense for obedience. If, therefore, we would please the Lord and have the reward of those who please Him, there is no service so acceptable to Him as our praise. Let us ever meet Him with a glad and thankful heart and He will reflect it back in the health of our countenance and the buoyant life and springing health which is but the echo of a joyful heart.

Further, thankfulness is the best preparation for faith. Trust grows spontaneously in the trustful heart. Thankfulness takes the sunny side of the street and looks at the bright side of God. It is only thus that we can ever trust Him. Unbelief looks at our troubles and, of course, they seem like mountains, and faith is discouraged by the prospect. A thankful disposition will always find some

cause for cheer, and a gloomy one will find a cloud in the brightest sky and a fly in the sweetest ointment. Let us cultivate a spirit of cheerfulness and we shall find so much in God and in our lives to encourage us that we shall have no room for doubt or fear.

But again, thankfulness is the only real evidence of faith. The moment we really believe for our blessing we begin to praise and until we can thank God, we have not received what we have asked. Prayer asks, but faith takes the blessing. In our anointing services we often listen with solicitude to hear the closing prayers of those who seek healing, and can always tell before the first sentence is finished whether anything has happened or not. When we hear the words, "O Lord, won't you heal me and deliver me?" we know that nothing is accomplished; but when we hear, "O Lord, I thank Thee because Thou hast healed me," we know the work is done. It was thus that Jesus prayed at the grave of Lazarus. He did not wait until Lazarus had appeared above the tomb, but He cried, "Father, I thank thee because thou hast heard me, and I know that thou hearest me always." The sinner is saved when he can not only ask for forgiveness but take it and thank Christ for salvation. Prayer is answered when we can believe that we have. Therefore I say unto you, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Once more, thanksgiving is the only way of receiving. How can we take a gift? I know of no other way but just to take it and say, "Thank you." And so the way to receive our healing from the Lord is not to plead for it, as we would with a reluctant friend, but to come in simple confidence just taking what God so gladly gives, and then praise Him that it is ours.

POSER FOR SKEPTICISM

"When skepticism has found a place on the planet ten miles square, where a decent man can live in decency, comfort and security, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not first gone and cleared the way and laid foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views."—*James Russell Lowell*.

Current Events in the Light of Prophecy

By S. H. Frodsham

"Big Explosion Coming"

Congressman Britten, just back from Europe, states that "the nations of Europe are more heavily armed and more distrustful of one another than in 1912." He blames as the principle cause of trouble the treaty of Versailles, which was made when "hatreds were high." He prophesies a "big explosion" in the near future.

Changes in Germany

That many changes are taking place in Germany is evidenced by the recent elections there. The Communist party is gaining strong in Germany, making a gain in votes of forty per cent over the last election, and increasing their seats in the Reichstag from 54 to 76. In Berlin the Communists headed the poll with 408,642 votes. But the most amazing is the rise of the Fascist party in Germany. They increased their seats in the Reichstag from 12 to 107. This party, under the leadership of Dr. Adolph Hitler, is demanding a dictator for Germany and the overthrow of the Young plan of German reparations to the Allies. These changes trouble statesmen who realize that the peace of Europe is closely connected with a peaceful and contented Germany.

Russia's War Preparations

Arthur Henderson, Great Britain's Foreign Minister, has been appealing in the latest conference of the League of Nations, for international disarmament, but he pleads to deaf ears. The two leading newspapers of Moscow that have the backing of the Soviet government, openly boast of great military preparations which are being made in Russia for what is described as "a general war" to be launched in 1934. The *Krasnaya Zvezda* (Red Star) states that in the militarization of the populace of Russia there are now twenty million men and women who have satisfactorily passed every military test, after being trained for active service; and that within the next four years Russia will have an army of sixty million ready for war. It is stated that 5,500,000 women are to be given courses in military science, gas warfare and hospital work. No less than six million persons will be trained in aerial and chemical service. With the possible prospect of Germany and Russia joining hands and attempting to conquer the world by force of arms in 1934, is it any wonder that men's hearts are failing them for fear. While the world has the failing heart, the saint has the lifted head; for one there comes destruction, for the other redemption.

Palestine and the Jew

The prophetic scriptures show us that the main items of future history center around Palestine, the Jews, and the return of Christ. The League of Nations Mandates Commission has just published a report which severely criticizes the British administration in Palestine, and attributes their negligence as the cause of the Arab-Jewish riots of last year. Mark John Levy, a converted Jew, writes us, "The Zionists are greatly incensed at Great Britain, and not without reason in view of the pro-Arab attitude of the local British authorities in Palestine. There was evidently a lack of military preparation to meet the Arabian menace. The Zionists expect to call a special conference in December and there is talk of 'repatriation' of the Jews there, sending them back to the lands from which they have come. But this will not be. The rule of men has gone beyond the love and wisdom of men. The wisest and most benevolent statesmen (not politicians) do not know what to do. Britain's hands are tied by the Moslem menace in India and elsewhere. Our Jewish brethren must cease to look to man and turn to God for deliverance. They will never get the Old Home Land in peace and happiness until they 'look on Me whom they pierced,' saith the Lord."

Destruction of the Nations

The passage in Zechariah which tells of the inhabitants looking upon Him whom they pierced, also tells of the destruction of the nations. It will be the day of the Lord's intervention, for it is written, "It shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." Then will God bring about His own solution to earth's problems, and "the Lord shall be King over all the earth." Zech. 14:9. Then and not till then will the world disarm, and beat its swords into plowshares, and its spears into pruning hooks, and learn war no more. Isa. 2:4; Micah 4:3.

A Glorious Hope

Not long since, the writer was talking to two very consecrated saints and he was amazed to find that the prospect of the Lord's coming was no longer a glorious hope to them but a cause of dread. They had been listening to teaching to the effect that none but super-overcomers will be caught up to Christ when He comes, and they dreaded the thought of His coming because they feared they had not reached the particular standard set forth as a requisite for being caught up to Christ. The attitude of

these precious saints sets us to examining the Scriptures, especially that chapter where Paul sets forth the "gospel" which he had "received from the Lord." 1 Corinthians 15. Listen to the simple setting forth of the good news in this chapter: "Christ died for our sins;" "He was buried and He rose again;" "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming." The expression "they that are Christ's" surely means all those who are abiding in Christ and trusting in the power of His precious blood to cleanse them from all their sins. Then the apostle continues this good news; "We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye." Note the word "all"!

Our Redemption

In the exodus of the children of Israel from Egypt the sprinkled blood of the passover lamb was sufficient for safety—provided they stayed beneath its shelter. How much more sufficient is the blood of Christ, our Passover, sufficient for the greater exodus—provided we abide beneath its cleansing flow? If our exodus were a question of merit, we should all be left behind; but this catching away of His own is what our Lord Himself calls "redemption." And since it is a matter of redemption, His precious redeeming blood alone settles the question of our safety. Some may ask, "But won't the saints be caught up in different ranks, each in his order?" Yes, but if you go ahead of me I don't think I will be far behind, since the Scripture shows that the whole thing is to take place "in the twinkling of an eye."

Judgment and Reward

While the Scriptures do not set forth the catching away of the saints as a reward, yet they distinctly show us that over yonder there will be a reward for those who have been faithful, and that there will be great loss to those whose works will be burned. Paul tells the saints, "We must all appear before the judgment seat of Christ that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." "The fire shall try every man's work of what sort it is; if any man's work abide, he shall receive a reward, if any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." Here is the incentive to holy living and holy doing.

Our Lord's Warning

There is a call for us to be watchful. Speaking of this coming day, our Lord Jesus Christ warns us of certain things, among them the "cares of this life." These are things that choke the Word received and make it unfruitful. It is said of the Puritans, "When they became rich they lost their religion." Our Lord warns us of that servant who blatantly says, "My Lord delayeth His coming," and acts accordingly; and He tells us, "The Lord of that servant will come in a day when he looketh not for Him . . . and will appoint him his portion with the unbelievers." Luke 12:46. He says to us, "Let your loins be girded about, and your lights burning," and how this picture reminds us of that first exodus. And to those who are looking for the coming greater exodus He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

The Decline of Protestantism

Mr. Charles Stelzle, who is considered an outstanding authority on religious problems, writes an illuminating article on the *Decline of American Protestantism*, in the October issue of *Current History*. In it he shows that the Methodist Episcopal church had a net loss of nearly 25,000 members in 1929, and that proportionately the Presbyterian church fared worse. He states that about a third of the Protestant churches among the largest denominations did not add a single member to their rolls during 1929. Some time back Mr. Stelzle conducted campaigns in co-operation with hundreds of leading daily papers in different cities to find out the religious conviction of the adult population in those cities. 87 per cent of those who expressed themselves declared their belief in the fundamental doctrines of the church, but a comparatively small percentage of them were regular attendants at church service. He comments, "While the people as a whole accept the doctrines which the church teaches, they do not accept the church itself. This is a world-phenomenon which is even truer of European Protestantism than of Protestantism in America."

Greater Wealth, Increased Stinginess

Although the wealth of the country has greatly increased during the past ten years, Mr. Stelzle points out that "missionary benevolences for the promotion of religious work by Protestant churches has been steadily declining." He gives the figures of the United Stewardship Council (which represents practically all the Protestant churches in the United States),

showing that the per capita gifts for benevolences decreased from \$5.57 in 1921 to \$3.43 in 1929, and the decrease has been steady and continuous. The average Protestant church member, according to this writer, contributes less than six cents per day to the work of the church; indeed, some of the larger denominations received as little as three cents per day each from their membership. The following is a very sad statement, "The proportion for the missionary work of the church is steadily declining." What a responsibility we in Pentecost have when other churches are cutting short their missionary activities. When we realize this terrible state of affairs, we as Pentecostal brethren should have a new purpose of heart to sacrifice for the spread of the Gospel in foreign lands as we have never sacrificed before.

The Need of the Hour

This well-informed publicist makes reference to the attempts to bring about great combinations of the churches and denominations, but points out, "It has been during the period that these combinations and unions have been going on that the greatest slump in Protestantism has taken place." He then expresses his convictions saying, "There is no doubt that what is needed more than anything else is a great prophetic message that will stir the church to its foundations. Nothing less heroic than a new voice with a great challenge can stir the Protestant church. . . . The real menace to the church today is not the radical. . . . the real menace is the smug, self-satisfied person who is content with things as they are, and who wants no change of any kind which will compel him to adjust himself to meet the modern situation." We believe ourselves that the need of the hour is a positive presentation of the old fashioned gospel in the power of the Holy Ghost. We need the gifts of the Spirit in operation. In the early church they prayed for signs and wonders to be wrought. When the preachers of the first century went forth they preached a simple message with the Holy Ghost sent down from heaven, and the Lord confirmed their word with signs following—that is the need of today.

The Equipment for Overcoming

There is need of the empowering of the Spirit for aggressive warfare against evil spirits. When Peter faced Ananias and Caiaphas and the rest of the Sanhedrin he must have realized that his fight was not against mere flesh and blood but against all the principalities and powers of hell. Doubtless he looked up to the Lord for help, and so we read of him being "filled with the Holy Ghost"

(Acts 4:8), and hear him speaking words which were not his own, but those which the Holy Spirit Himself gave. Again when that Jewish false prophet and sorcerer, Elymas, stood against Paul on the island of Cyprus, Paul, "filled with the Holy Ghost," spoke out God's judgments of blindness on this perverter, much to the amazement of the deputy of the island, who when he saw what was done, believed. We need to be freshly filled with the Holy Ghost for every encounter with the powers of darkness.

A Supernatural Church

It has been well said that true Christianity is one hundred per cent supernatural, and a casual perusal of the Acts will show that this was so in the days of the early church. The elimination of the supernatural is the cause of the lamentable poverty of the church of today. The paramount need of the church of the twentieth century is to be filled with the Spirit. We need more than the tradition of Pentecost, we need the continuous experience of it. And that means more than being baptized in the Spirit; it means the constant and continuous drinking "into one Spirit." 1 Cor. 12:13.

Boundless Resources

In a paper received from Palestine we are told that the French are about to send a mission to the Sahara desert to investigate what a body of scientists have told them, that the desert sands cover a vast underground lake, sufficient to irrigate 2,500,000 miles of desert. They see what has been accomplished in the former desert of Irak (Babylon), where many areas, once sterile deserts, now yield two crops of wheat a year. We do not know if the scientists are right, but we can readily believe that God has in reserve infinite resources of water, ready to make the deserts blossom as the rose when our Lord returns. And one thing we do know, that God has infinite resources of His Spirit, sufficient for each and all, sufficient for "all flesh." In response to the importunate prayer of His saints these infinite resources can be tapped today so that sterile deserts in the spiritual realm will become fruitful lands for God. Then let us pray and pray and pray.

GOD IS FAITHFUL

(1 Cor. 10:13)

He cannot fail, for He is God;
He cannot fail, He pledged His word;
He cannot fail, He'll see me through,
'Tis God with whom I have to do.

—M. E. B.

The best mirror in which to see yourself is your work.

The Coming of the Lord

By W. E. Moody

"Where is the promise of his coming?" 2 Peter 3:4.

"While the bridegroom tarried, they all slumbered and slept." Matt. 25:5.

We are living in a day when this doubt-tinctured question of the scoffer is very much in evidence. Whilst doubtless it is true that we are living in a day when more people are looking for the coming of the Lord than at any time since He ascended to the Father, it is also true that multitudes of Christians are either denying the fact of His coming again or because of His delay have drifted into the condition of the virgins in Matthew 25 and are slumbering and sleeping, or as the Newberry Bible puts it, have become "sleepy and drowsy."

The out and out scoffer blatantly cries out, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This, of course, as the context shows, is an utterly false conclusion.

Yet we are constantly meeting with such men who are too blind of heart to discern the signs of the times, and are content to scoff at what they are too ignorant to discuss.

To scoff is to mock. Indeed the revised version has mockers in place of scoffers, and reads (American Standard Version), "In the last day mockers shall come with mockery."

And Weymouth translates it, "Men will come who make a mock at everything—men governed by their own passions, and asking, What has become of His promised return?"

It is well to note that a man who cannot control his passions can seldom control his tongue.

"The object of scorn is always looked down upon by the 'scorner' as being on a lower level of intelligence or power. Contempt is always mingled with scorn and it usually leads to scoffing or mocking."

Sad to say that even among the ministry of our day there are those who treat the subject of the Lord's coming with scorn and contempt and are ready to join the ranks of the scoffer and cry out with almost fiendish glee, "Where is the promise of his coming?"

You will notice that my first text (2 Peter 3:4) has to do with those who openly reject and ridicule the truth of the Lord's return.

My second text (Matt. 25:5) deals rather with those who once believed in and rejoiced over the fact of our Lord's

return; but largely because they failed to do their part in "bringing back the king," and because of the fact that His coming back has appeared to them to have been long delayed, they have become "sleepy and drowsy" with respect to this great truth, and hence are in no fit condition to meet their Lord.

Let us look at this question of 2 Peter 3:4 somewhat closely for a moment. The scoffer says, "Where is the promise of his coming?" Can this question be satisfactorily answered? I think it can.

1. "Where is the promise of his coming?"

My answer is, in the Word of God. Directly or indirectly, the truth of the Lord's coming occupies the attention of the great majority of the writers, and particularly of the New Testament writers.

Had I the time and space to give you a list of the scriptures in the Old and New Testaments where the Lord's coming is either directly or indirectly referred to, it might amaze the average Bible reader.

It is true that the saints of all ages have differed in their interpretation of this great doctrine—some being strong in their conviction that a "secret rapture" to take place before the tribulation is not proven from the Word of God. Notable among those who have thus believed and taught we have the names of Newton among the theologians and expositors; Dan Crawford and Henry Frost among noted missionaries and missionary advocates; and from the ranks of men who have been remarkable for their faith and prayer-life, we have the saintly George Muller, founder of the world-famed orphanages in Bristol, England, to whom God gave hundreds of thousands of dollars for his work, in answer to the prayer of faith.

On the other hand the great majority of fundamentalist churches and assemblies and prominent teachers of all denominations, including the Christian and Missionary Alliance and our own Pentecostal movement, are strong believers in, and so teach, that Christ is coming (1) for His saints, (2) with His saints.

Again these latter are divided in thought as to the time of His coming; some teaching that the rapture of the saints will take place before the beginning of the seven years of tribulation, and others that it will take place just before the last three and a half years—this last half being classed as "The Great Tribulation."

Then there are other godly and Spirit-

filled teachers who tell us that there will be a series of raptures and resurrections covering the time of the last trump of 1 Cor. 15:52.

Yet again, other godly teachers are divided on the matter of the tribulation; some teaching that the church will escape the whole of the tribulation; others that the church will go through the first half of it; and still others that the church will go through the whole of it.

But amid all this difference of opinion as to detail, all are agreed that "Christ is coming," and that when the scoffer cries out in scorn, "Where is the promise of his coming?" we can point him to the Word of God and say, "It is there." Meantime, let those who see differently as to detail not get angry at each other and even try to disfellowship those who do not see as they do on all points relative to this glorious truth. Rather let us walk softly before God and wait at His feet in humility and utter self-abnegation, if so be that He will so reveal His truth to our hearts that—keeping "the unity of the Spirit" in the bond of peace—we may finally arrive at "the unity of the faith."

Let those of us who combat the post-millennial view of the coming of our Lord, take care lest we become cold and backslidden because of the carnal way in which we defend our view of that truth. Let us stoutly defend what we believe to be the truth, but let us do it with love and in the Spirit.

2. "Where is the promise of his coming?" Where in the Word of God do we see the promise of His coming? Let God's Word speak for itself.

John 14:3. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Rev. 1:7. "Behold, he cometh with clouds; and every eye shall see him."

Rev. 22:7, 12, 20. "Behold, I come quickly" (suddenly). "Surely I come quickly" (suddenly). "Amen. Even so, come, Lord Jesus."

1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Matt. 24:29-31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear

the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

These are but samples of the vast number of passages that deal with the promise of the Lord's return.

Then we have the signs of the times—a vast subject in itself.

(a). We have *national* signs.

In a recent English newspaper one headline attracted much attention. It read as follows: "In 1934 every man and woman in Russia will be a soldier. Their hope is the conquest of the world." The Bolsheviks are pointing to 1934 as an eventful year.

Mussolini also has his eye upon 1934 and cherishes the hope that he may then be able to put 5 million soldiers in the field, and darken the air with his fighting airplanes.

Frank H. Simonds, widely known war correspondent, believes that war between France and Italy may come at any moment with little or no warning, as suddenly as the onset of the world conflict sixteen years ago. Writing in the "Review of Reviews" he virtually predicts a war begun by Italian aggression against France which will involve most of the nations of Europe, unless Great Britain forestalls such a conflict. Even Fascist Italy, he says, would hesitate to risk a war if it were clear that Great Britain would act as aggressor.

Many devout Bible students are also looking for 1934 to be the climacteric year.

Egypt is on the verge of revolution, and is aching to get free from what they regard as the British yoke.

India is trying, under Ghandi's inspiration and leadership, to shake herself from the control of the British crown. All the nations of the earth seem to be in an uproar and are making feverish preparations for war.

(b). We have the *Jewish* signs.

The fig tree is putting forth her leaves. In other words, the Jewish nation is rapidly coming into view.

During the past ten or twelve years the Jews have been going back to Palestine in great numbers. Moreover, the division among the Zionists in America has been healed, and we may now look for a still greater influx of Jews to the Holy Land.

We will do well to take heed to the words of Jesus in Mark 13:28, 29 with regard to the fig tree—the Jewish nation

—"When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it (He) is nigh, even at the doors." There are, it is said, 169,000 Jews now in Palestine, and "the end is not yet."

In a message from Rome, the Vatican press urges that the three holy cities, Jerusalem, Nazareth, and Bethlehem, be internationalized and placed outside of the Palestine mandate and under the rule of the Vatican or a council consisting of the heads of the Christian powers in Jerusalem. How Rome would love to have the Palestine mandate moved from the hands of Britain and placed in the hands of Italy!

(c). We have *heavenly* signs.

Luke 21:25. "There shall be signs in the sun, and in the moon, and in the stars." Astronomers say, "Some unknown influences are acting on the moon, but we are at a loss to say what they are." In October, 1921, the moon was found to have deviated 12 miles from its ordinary path.

A newspaper correspondent writes, "A great white star has swung into our ken, and it comes at a moment when humanity is looking for a new world leader. Certainly a new star of the first magnitude discovered by several eyes at once and vouched by Greenwich, is portent. This lately discovered planet is named Pluto."

Like the star of Bethlehem, it has come when the world is again at a turning point.

(d). Then we have *earthly* signs.

"War!" Every nation in Europe has larger standing armies than before the great conflict of 1914-1918.

Then we have increasing "unrest and lawlessness." Crime waves are continually sweeping over the land. The feverish condition of the stock market, constantly recurring earthquakes, volcanoes showing life that have been dormant for centuries—these also are among the "signs of the times."

Swarms of locusts have been devastating Palestine and adjacent countries. We are told that the affected area reaches from the Egyptian Sudan to the edge of Persia.

World combines, merging of banks, the large increase of chain stores, the amalgamation of railroad companies; the rich getting richer and the poor getting poorer—all these are signs of the end.

(e). As for *religious* signs, we see the federation of churches, the rapid spread of modernism, infidelity, spiritism, Christian Science, and other anti-Christian cults; and amidst it all the great

apostasy from the truth, and the love of (the) many waxing cold.

Surely it is time to "sound the alarm" that the end of all things is at hand, and that the coming of the Lord is drawing nigh.

Sad to say that while the bridegroom tarries, many of God's saints are slumbering and sleeping. Let the intercessors on the watch tower cry mightily to God that He will arouse His sleeping saints and send us again a great spiritual refreshing, which shall be world-wide in its character and thus usher in the King for whom we longingly wait.

Let us heed the words of Paul in Romans 13:11, 12, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

Surely God is speaking loudly to our hearts to arouse ourselves from the slumber that has overtaken us, and to go forth to meet the bridegroom. Yea, it would seem that the Lord is speaking to us as in 2 Sam. 19:12, "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"

The story of redeeming love *must* be told to all the world. Let us then take heed to the solemn words uttered by our Lord in Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Heed not the voice of the scoffer as he cries, "Where is the promise of his coming?"

We *know* that He shall so come "in like manner." Let us then be glad and rejoice, and "occupy till he come."

A MISSIONARY SPIRIT

A missionary spirit! What is this but a Christ Spirit? The pure flame of His love for souls burning brightly enough in our hearts to make us, first willing, then longing, to go anywhere, to suffer privation, in order to seek and find the lost on the distant mountains and trackless deserts of the whole earth.

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Purgatory

By Wm. W. Goetz

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:26.

As it was in the beginning when Satan told the first lie to Eve, saying, "Ye shall not surely die" (Gen. 3:4), thereby bringing the whole earth under the curse, even so hath he also in these last days raised up false prophets and teachers, to again change the words of the living God into a lie by promising life to the wicked; even as it is written, "Because with lies ye have strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. 13:22.

Through philosophy and presumption, these apostles (?), unable to open the door of the pit from the inside, have gotten around the difficulty in an admirable way. You could never guess how. Well, I will tell you. They went around to the back and built a brand new door. Yes, sir, a brand new door leading out of the back side of hell. But we shouldn't really call it hell, because they would have us to know that it is only a purgatory, a place where the departed disobedient are incarcerated for a short period of time, to be purged and purified and made white, that they might in due time take a place before a holy and righteous God and His holy saints and angels.

Yes, the impassable gulf the Holy Ghost tells us about in the sixteenth chapter of the Gospel according to St. Luke, has become passable. The greatest engineering feat of all ages! A bridge over the impassable gulf! How can these things be? Through philosophy. Satan and all his demons and angels will vacate their allotted place. The bottomless pit with its dark and dismal caverns, which resound with echoes and reechoes of the curses and blasphemies against God and his Christ, are to become chambers of silence. The flames of torment of the damned are to be forever quenched. Hell, the pest house and sewage deposit of the moral universe, will make its garments white and will be white-washed.

The saints on high will be led at last to love Judas, who betrayed their beloved Lord and of whom Jesus spake, saying, "Good were it for that man if he had never been born."

That old serpent, the devil, will have become penitent and converted. The saints of the most high God who had been snatched and redeemed from his cruel bondage and had gained the victory over

him through the blood of Jesus and their testimony, will once more be subservient to him. As in the case of Judas, they will be brought to the place where they will have to love this arch-demon and all his angels who wrecked humanity for thousands of years, and who made it necessary for Jesus, the Son of God, to fall prostrate in the garden of Gethsemane with bloody sweat oozing from the pores of His precious and innocent brow; who were the cause of his having to suffer the horrible anguish of the cross and to finally die of a broken heart. Yes, this great bridge from hell, this great philosophical engineering feat, has its exit from hell leading right over Calvary's brow; indeed right over the cross of Christ itself. Yes, right over the pierced hands and feet and bleeding side of the blessed Saviour.

Think of it, the feet of millions and millions of adulterers, fornicators, idolaters, of effeminate and abusers of themselves with mankind; of thieves, liars and covetous men, of drunkards and revilers and blackmailers; the feet of hatred, wrath, and strife; of rebellion, lasciviousness and heresy; of the envious, and murderers and heretical; the feet of witchcraft, variance and revellers; of blasphemy and pride and deceit, all are going to cross over into heaven by this new way which bridges the impassable gulf and crosses that great divide, passing over "The Rock" itself. And that Rock is Christ, of which the Lord Jesus Himself speaks, saying, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." But this Rock is to be crushed into nothingness under the pounding of all these millions upon millions of feet, fleeing the pit. God forbid!

This is the false doctrine of Universalism, Eddyism, Russellism, Seventh Day Adventism and Pridgeonism.

Sorrowful it is indeed to find the latter in such company. More sorrowful because they have received of the good things of God, have tarried at Jerusalem and become partakers of the upper room experience. But instead of allowing themselves to be led of the Spirit into all truth, they have become vain in their imaginations and have turned the truth of God into a lie. Philosophers and deceivers are they, of whom Paul spake, saying, "For this cause, God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:11.

What is the truth? Let us look into the Scriptures and see if it is possible that Satan will become humbled and penitent.

In Revelation 20:1-3, we read that he, (Satan) is bound and cast into the bottomless pit to be kept confined there during the millennial years. In verses 7 to 9, we see him loosed and coming out of the pit once more. Is he sorry? Is he subdued? Does he regret his past dreadful and venomous reign of hate? Does he go forth as an ambassador for Christ and exhort people everywhere to repent and to serve God? Not a bit of it! He deceives, he prepares to fight the saints of the most high God and gathers together the people of the earth to battle. He defies God, and would, if he could, tear Him from His throne.

What happens then? In the next verse, we read that he is cast into the lake of fire to be tormented day and night forever and forever. So we see that he is the same old serpent and his angels are evidently like him. They once were shining lights in glory but have fallen down to hell and are become wandering stars, as it is written (Jude 13), "to whom is reserved the blackness of darkness forever." In 2 Peter 2:4-6 it is further written, "For... God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." The Apostle Paul writes in Romans 11:21 "For if God spared not the natural branches, take heed lest He also spare not thee."

Let us make a close examination, and see if this great theoretical bridge with its enormous span can bear the weight of God's Word. In Deut. 30:15, 19, it is written, "See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

What a heavy weight that is for this bridge to carry! But let us look further. In Rev. 22:11, it is written, "He that is unjust, let him be unjust still! and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Surely this makes it sufficiently clear, that in whatsoever state the death angel finds one, that shall be his final and eternal condition. It is our opinion also that it makes all the contemplated future traffic over that wonderful bridge, impossible.

But to still the voice of the deceiver, let us go on; and in order to save time and to hasten the utter demolition of that stupendous, theoretical achievement of man, let us quote a series of scriptures from God's precious Word. In Eccl. 11:3, we read, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Psalm 49:8, "For the redemption of their soul is precious, and it ceaseth forever." Nahum 1:9, 15, "he will make an utter end: affliction shall not rise up the second time. . . . the wicked shall no more pass through thee; he is utterly cut off." Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Verse 27 says, "There shall in no wise enter into it (heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Proverbs 11:7, "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." Closing these verses, let us quote from Psalms 11:6 and 125:3: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." "For the rod of the wicked shall not rest upon the lot of the righteous."

If, after this perusal of God's Word, the voice of the philosopher remains unstilled, it will bring to mind the story of the rustic youth visiting the circus for the first time. Beholding the lions and the bears and various other animals with open-mouthed amazement, he came finally to a giraffe. With one incredulous look and extremely baffled, he shouted, "It's a lie, there is no such animal."

A man in a railway tower flashed the wrong light and a hundred lives were lost. That unfortunate man went insane and this was his continual cry, "If I only had! If I only had!" But it was too late. Shall we tell the unrighteous, as do these conceited philosophers, that hell has an exit, and then find tomorrow that we are wrong? Shall we as they, only endeavor to show the green light of God's love and smother the red light of His solemn and terrible warnings of the wrath to come? God forbid! May all God's true children, who have not forgotten the pit from whence they have been digged, never cease to cry aloud and warn the world of what awaits their disobedience; that except they repent, they shall perish; to beware because there is wrath, lest God take them away with His stroke and then a great ransom cannot deliver them; that

the wicked shall go into hell and the righteous into life eternal; that where the tree falleth, there shall it be, for whatsoever God doeth, it shall be forever.

May we be able to stand with beloved Paul and say, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27. "I ceased not to warn every one night and day with tears." Acts 20:31. Let us, like Paul, receive our Gospel at the feet and by the revelation of Jesus Christ and not preach the gospel of deceitful men, of which the apostle says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal 1:8.

Tell the world that God in His love has provided a way of escape for every honest and sincere heart that seeks Him. Paul, in Hebrews 10:19, 20, calls it a "new and living way" and exhorts us to have boldness to enter into God's presence through the blood of Jesus. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. He is not the "way" for those who are physically dead, but He is the "way" for us that are alive.

If the one reading these lines has not the knowledge and joy of sins forgiven, we beseech you in Jesus' name, to come to God just now. Come to Him, pleading the blood of His precious Son as your only offering for sin. Even as you read these lines, breathe a prayer to God to cleanse you with the blood of Christ. Harken to the still, small voice of your conscience. Listen to the terrible words of the Holy Ghost, "Fear, and the pit, and the snare, are upon you, O inhabitant of the earth." Isa. 24:17. Flee, oh, flee to the refuge of the blood! "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "Look unto me, and be ye saved" (Isa. 45:22), is the cry that is going forth to every creature. The time is short, and there will be a last call to you. What then? "Because I have called, and ye refused. . . . Then shall they call upon me, but I will not answer." Prov. 1:24, 28. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31) and the righteous shall be rewarded and the wicked condemned. Unto the righteous He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.

25:34. To the wicked, He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark 9:43. These are terrible words, too terrible for any comment. Paul asks, "Is God unrighteous who taketh vengeance?" and answers, "God forbid: for then how shall God judge the world?" Rom. 3:5, 6.

We have quoted these Scriptures only to show that there is no reward for those passing on if they have failed or neglected to make Christ Jesus the propitiation for their sins; no reward for those who are too proud to bow to the Son of God; for "the lamp of the wicked shall be put out in obscure darkness." We have quoted them to show that the time is evil, that the day of the Lord's vengeance hasteneth greatly, when every one will have to give an account of himself unto God. He is asking you, in Isaiah 10:3, "What will ye do in the day of visitation? . . . to whom will ye flee for help?" Remember that the Spirit of God will not strive with man forever. The door of the ark is still open. The One who died for you, your personal Saviour, is beckoning and pleading for you to enter in. Will you reject His tender love and mercy?

Heed the appeal of the Spirit from the volume of the Book. O earth, hear the Word of the Lord! Why will "ye trust in lying words, that can not profit?" Jer. 7:8. Be not deceived! "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Psalm 92:7. "The wicked shall be a ransom for the righteous." Prov. 21:18. They shall not depart out of darkness." "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job 33:27, 28. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:6, 7. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7.

But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears." Jer. 13:17. Amen.

"Love never asks, How much must I do? but How much can I do?"

Brethren

By Evelyn Orchard

A Story for Young and Old

Two men paced together slowly under the trees in a secluded part of Kensington Gardens, on a summer evening, talking earnestly. One wore the garb of a clergyman and was a young man not much over thirty years of age. He had the pale and somewhat meager face of the ascetic. The fire of renunciation seemed to burn in his eyes. His eager spirit, indeed, seemed too large and fine for the body it inhabited. His companion was a middle-aged man of the world whose presence and bearing seemed to speak of influence and power. He had a strong, fine face, somewhat marred by a certain hardness of outline, a complacency of expression difficult to disturb. They were types of their class and might be said to represent in their personalities the world which is and the world which is to come. They talked of the things of the Spirit, of the old yet ever new conflict of the soul with the world, the flesh and the devil.

"The moment you gave out your text, the words arrested me," said the elder man. "I have heard many sermons but never one from these words. Where are they to be found? I have hunted for them but to the man who is not a student of the Bible, it is an elusive Book."

"They are in the First Epistle of John, the third chapter, fourteenth verse. 'We know that we have passed from death unto life, because we love the brethren,'" replied Trenwith quietly.

"And you insist that it is the test," pursued the older man, "that we only know that we have passed from death unto life, because we love the brethren?"

"Generally speaking, yes. When the Lord Christ lays hold of a man He leaves him in no doubt. His way is so clear. His call so insistent, there is no need to hesitate. Nor can there be any desire to hesitate. He is as eager to follow in the way as the Lord Himself is to lead him."

"There might be cause for hesitation," suggested Lambert quietly. "Take my case, for instance. Up till yesterday, I called myself a Christian man and I lived according to my light, the Christian life. But it never hindered my acquisitiveness, nor did it involve the smallest sacrifice on my part."

Trenwith bowed his head. He had for the last five years thundered against the type of Christianity of which Lambert spoke in the language of familiarity.

"Listen, while I tell you a little about myself. I was a child of poor parents, born in a slum on the Surrey side. My

childhood was a nightmare and a horror upon which I cannot even now trust myself to look back without a shudder. I had five brothers and sisters. I have none now."

"Are they dead?" enquired Trenwith, deeply interested.

"There is no reason why they should be dead. The probability is that they are all very much alive. I was in some essential of my being different from them. I was wretched in my environment from the very moment when I realized myself and could grasp what that environment was. Even when I was a very little chap, I had vague glimmerings of the discontent which drove me from that unspeakable slum into a cleaner place. I was about thirteen, I think, when I finally made up my mind to leave it, to get beyond it and all its influences, forever and ever.

"Curiously enough," he added, with a small dry smile, "it was the teaching in an evening Socialist school which determined my action and really laid the foundation of my present life. Nobody sent me to the school. I went of my own accord because I quickly saw that a lad who is ignorant of even the elements of education has not the ghost of a chance to get on. When I was fifteen, I got a job on the other side of London, a mere boy clerkship and from that day I hid myself. I cut myself off forever, as I thought, from all that had been. I even changed my name."

Trenwith, more and more amazed at the depths that had been stirred, intently studying the man saw how much he was moved.

"I changed my name and dedicated myself to one solitary shrine, self-advancement and I have succeeded beyond the dreams of avarice. I am the head of a vast concern. I rule individuals and organizations and if I took the trouble I might help to rule nations. Indeed, I have been keeping that in view as the fitting crown of my life and now you have crossed my path and I am brought up sharply. You have been the messenger; to be true to your message, you must tell me what to do."

Trenwith's eyes shone. He was in no way afraid. Here was one more soul for his hire.

"I am a married man with a family," continued Lambert. "I have the best of wives who has devoted herself entirely to the furtherance of my ambitions. We have reared our children fittingly to the position they now occupy and incidentally

tried to prepare them for the greater positions they may occupy by and by. Nothing has been spared and the result, on the whole, is excellent. I am very proud of my achievement; and until yesterday, I accounted myself a fairly happy man."

"But at the back of your mind?" began Trenwith; but his companion interrupted him with a slight wave of the hand.

"I did not permit anything to lurk at the back of my mind. My motto has been to push on. I am a rich man. My riches have been achieved by the methods usual to the financial schemer who hauls all fish to his net. If we go down to bed-rock, as you understand it, I should say only about two-thirds of it is clean. Do you follow me?"

"Perfectly, of course."

"I have crushed some who stood in my way. I have suffered others to die a slow death which I might have prevented. It was no concern of mine. Each man for himself has been my motto through life. Just of late I have had a heavy sorrow. My eldest son, a boy of fine and brilliant parts, has disappointed us. Perhaps some taint of the slum had lingered, in spite of me. Anyhow, he seemed to have some great affinity with it. After many humiliations and heartaches, we shipped him off where the rest of the derelicts are shipped. When I could do that to my own son, you see the brethren could not count. And, if your text is true, I am a dead man."

"No, you are a living one because you admit it," said Trenwith quietly, his eyes still aglow.

"I have done all this," continued Lambert, "but there has been a canker at the root of all."

"Of course. The life built upon pure selfishness could not give satisfaction. It would be an outrage on our common humanity if it did," put in Trenwith.

"But I have not been an ungenerous man. I have given away large sums of money and when it did not interfere with other things, helped people, as I could. I do not, for instance, throw out old servants when they are past work. We are suffering now at London from an excess of such appendages. But I don't take any particular credit for that. Personally, I hate the sight of misery. It was that which drove me from the slum. Now, tell me what to do. If I'm to make love for the brethren the test, where am I to begin? I haven't any to start with, you understand, but if your God has chosen to arrest me on the way to Damascus, I am ready to follow the lead."

Then Trenwith found his voice. They walked to and fro, oblivious of all that was passing around them, themselves the object of some speculation to passers-by,

and incidentally of interest to one policeman. It was dusk when they parted at the entrance to Palace Gardens, where Lambert lived.

"You are leaving town tomorrow, you say, and can't see me again," he said as he offered his hand. "But you will promise to come if I need you. It's going to be a difficult road I've set my face to. There is my wife first, a woman of the world, her face set far enough from the pearly gates you were talking of a moment ago. The brethren wouldn't interest her. She is charitable only after the fashion of her time and set."

"You will win her," said Trenwith cheerfully. "The heart of a woman is more easily touched. Perhaps you are partly to blame for her attitude towards life."

"You don't spare me, friend, for it's the truth I want and will have; good by. You don't know the depth of the muddy waters you have stirred."

"They will be cleared presently," said Trenwith, with his sunny smile, "and run sparkling to the sea."

They shook hands silently and Lambert walked on to the door of the great and beautiful house which stood back, sheltered and envired by its blossoming trees. The scent of the lilac and hawthorn was in his nostrils as he let himself in. It was now eight o'clock. As he passed up the wide staircase he heard the silvered chimes of the clocks which ran simultaneously in every part of that well ordered house.

He found his wife in her dressing-room, making preparations for going down to dinner.

"Edmund, I was beginning to wonder about you. You are seldom so late as this."

"We haven't any people dining tonight, have we?" he asked blankly, looking at the shimmering robe lying across the chair.

"No, and the children have all gone to Cecilia's dinner, don't you remember? She has one for Lady Binglew's Cinderella dance and we promised to look in later."

"Do you mind if we don't, tonight, Louise? I'm not in the mood. I want to talk to you."

"What is it Edmund?" she asked with an air of wifely solicitude. She was a tall, fair, comely woman, with a faintly aristocratic air, which had been of immense use to her. But she was not really nobly born.

"I hardly know how to begin, Louise. I feel like a man who has been walking along in the dark, so to speak, but who was unconscious even of the fact of darkness. Then suddenly he came into a flood of light which showed him everything

very clearly. You've heard of that chap Trenwith that has been preaching to city men at St. Mary Magdalene's. Northwich persuaded me to go yesterday at noon. That was what was the matter with me last night that I could not sleep."

Louise Lambert leaned slightly against the marble slab of her dressing table, the mirror making a background for her face and figure and there was a very still look on her face. But neither wonder nor fear. Rather there was the look of a woman who, having waited long for some desired good, beholds its unexpected approach.

"He preached a sermon from a text I don't remember to have heard before. Do you know it: 'We know that we have passed from death unto life, because we love the brethren?' Well, he got a hold of me. I've heard of conversion. That's what has happened to me. It's changed all my life. It's taken away the props, and shaken the foundations. It will mean complete reorganization, and—and a good deal of a change."

He looked at her half wistfully, but was neither repelled nor drawn by the expression of her face. It was merely as yet the waiting look.

"I've never hidden much from you, Louise, and you know what our ambition has been, to make money at all costs. At least two-thirds of that money will have to be refunded, if I'm to follow the lead, and—and I'll have to do that. I'm constrained, don't you understand? The forces I've never reckoned with have laid hold of me. God has spoken to me and I daren't refuse to answer."

He leaned his head a trifle wearily on his hand and his eyes fell from her face.

"I think I am glad, on the whole, for of late there has been a sort of coldness creeping over my spirit. I can't describe it. And it is not only the financial part of my life that will have to be rearranged; there are other things. I've been all wrong with people all my life. I've used them, or let them drop, just as it suited my purpose. My own family, for instance; I have brothers and sisters perhaps starving on the Surrey side. Louise, I shall have to go there. Then there's Bertie. Oh, I was wrong and hard with the boy. I thought of nothing but to get him out of the country before there was an open scandal. He must come home, Louise. Together, we must win him for Jesus. I shall have to try, though I'm only a blind guide. My—my dear, what is it?"

She was on her knees at his side. The lace of her wrap fell back from her white throat as it was pressed against his shoulder.

"O Edmund, Edmund, thank God! Thank God!"

"For what, my dear?" he asked wonderingly, as he lifted up the face from which the mask had fallen. "Have you been miserable, too?"

There was a light in his eyes, a sudden joy that almost overwhelmed him. The way in front, the difficult way, was suddenly illumined by love, both human and divine. He need not walk alone therein. He fell upon his knees.—*British Weekly*.

PRAYER'S HOLY GHOST EFFECTUALNESS

By J. Hudson Taylor

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God—and going one day to a friend, he said: "I don't know how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray; there are too many preachers now and too few prayers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God. To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how to be saved?" Or from some distant place another would call, saying, "I heard you would tell us here how we might find heart-rest." Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along.

Mark this: if all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way against which we have been beating with our puny human wisdom and power in vain. The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33:3.

Have you renewed your subscription to *Word and Work*? It will be much appreciated if you do so today. Thank you. Address Russian and Eastern European Mission, 7 Auburn Street, Framingham, Mass.

Sickness - - - Its Origin and Some of Its Causes

By J. Nelson Parr

THE ORIGIN OF SICKNESS

The Scriptures make it plain that before sin entered the world there was no sorrow, sickness or death. Man was created in the image of God (see Gen. 1:26), and he was free from sin, sickness, disease; he was pure, holy and clean, being perfectly sound mentally, physically and spiritually, for God looked upon everything He had made (including man), and behold it was VERY GOOD.

If Satan was, and is, the author of sin, then he must be the author of its three-fold horrible fruits—*Sorrow, Sickness, and Death.*

Surely, no one with an open Bible before him would charge God with this responsibility, and yet, we find many Christians accept sickness as of God, and then inconsistently try to get rid of it.

We are all familiar with the fact that sickness came into the world as the accompaniment of sin by the devil's instigation.

In the case of Job it is plainly shown that the evil one only had power over him and his, so far as God permitted, and it is distinctly said, "Satan... smote Job with sore boils from the sole of his foot unto his crown." Job 2:7.

In Luke 13:11-16 we read of the woman afflicted with what we should no doubt call spinal disease. The Holy Ghost records that she "had a spirit of infirmity eighteen years," and the Lord asked the question concerning her, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond?" He knew the cause of her trouble, and she was immediately healed. "Luke, the beloved physician," also tells us (Acts 10:38) that "God anointed Jesus... who went about doing good, and healing all that were oppressed of the devil."

The decision of the Apostle Paul concerning the man guilty of gross fleshly sin was, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5. Here, as in 1 Cor. 11:30, Satan was to be allowed to afflict the flesh as punishment for sin. So also Elymas, Miriam, Gehazi, and Uzziah had to suffer for their wrong doing.

Turn again to 1 John 3:8, and hear the testimony of John as to whether Jesus came to destroy His Father's works or the devil's work. He destroyed a great deal of sickness and disease during His

ministry in the flesh. If any of them had ever been the work of His Father, He would not have destroyed them, for He did not come to the world to undo His Father's doings, but only that of demons. Then again we have six detailed accounts in the New Testament where the Lord Jesus cast out demons, and we find these demons caused madness, dumbness, blindness, fits, and deafness. Matt. 8:28-34; 9:32-34; 12:22; 15:22-28; 17:14-18; Luke 4:33-36.


Does the Bible Teach that Sickness is Always the Result of Personal Sin?

It appears to be clear from the Scriptures that sickness may be the result of personal sin, but this is not always the case. Job's three friends erred here and grievously misjudged him. God Himself gave the clearest evidence concerning him when He said to Satan, "There is none like him in all the earth, a perfect and an upright man, one that feareth God, and escheweth evil and still he holdest fast his integrity, although thou movedst me against him, to destroy him without cause." Job 2:3.

The disciples once asked Jesus about "a man which was blind from his birth," saying, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (through healing). John 9:1-3.

In the case of Hezekiah it is quite clear that his sickness was not the result of personal sin. See 2 Kings 20. Then again the passage in James 5:15, which reads, "And IF he have committed sins, they shall be forgiven him." This proves beyond all question that sickness may come upon one without being guilty of personal sin.

We have seen that sickness may come upon a child of God without personal sin being the cause; on the other hand, there are instances in the Scriptures where sickness came as the direct result of sin, and this possibility is also clearly shown in James 5:15, the word "if" implying that sin may be the cause of the sickness, but there is also the promise of forgiveness and healing if the sin is confessed and renounced. Our bodies will always be subject to temptation, disease, and death till the Lord comes. He shall then change this body of our humiliation that it may be fashioned like unto the body of His glory; we shall then, and only then, have a body which shall never know sin, sickness, disease, pain, or death.

The Lord Jesus knew no sin, but He tasted death  was also tempted, and so will the believer however pure he or she may be.

SOME CAUSES OF SICKNESS

Neglect or Abuse of Body

It is also necessary to point out that sickness may be the result of either neglecting or disregarding the laws of nature. The Lord does not promise to protect those who wilfully disregard the provision for our protection.

There is such a thing as sanctified common sense, and God has ordained that we all should be subject and obedient to natural laws as well as to spiritual laws; both are made by Him, and the saved as well as the unsaved must obey the natural laws governing the body or suffer the penalty. It would appear from Scripture that the Lord did not protect Epaphroditus when he overtaxed his strength even in doing God's service, although He did have mercy on him, and healed him. See Phillipians 2:25-30.

We cannot expect the Lord to preserve the body from sickness, disease or infirmity if we wilfully abuse or neglect it. We are prone to overlook many scriptures dealing with the body, and it is well when studying the subject of Divine Healing that due prominence should be given to them.

The Lord exhorts us to "glorify God in your 'body' which is God's." 1 Cor. 6:20. Unfortunately many Christians while recognizing that their spirit and soul are the Lord's, use or rather abuse their body with all its amazing and wonderful faculties and functions, and treat it as though it was their own, or perhaps they have not seen that God is as much concerned about the "body" being sanctified and preserved blameless unto the coming of the Lord as the spirit and soul. See 1 Thess. 5:22, 23.

The body is not for fornication but for the Lord, and he that committeth fornication sinneth against his own body. 1 Cor. 6:13-18. The will of God is that the believer should reign in life over all the appetites, passions, or desires of the body, so that they are subject to him, and he is not subject to them.

This is the thought in 1 Cor. 9:27. "I keep under 'my' body," not the old man, but his body.

Perhaps this explains why some are not healed. Surely they cannot expect the Lord to heal them if they treat the body as their own property, and fail to realize that it is "for the Lord." Its

mental and physical strength, functions, and all its powers are "for the Lord."

Another remarkable word is found in 1 Cor. 6:15, "Know ye not that your bodies are the members of Christ?" Shall we then take these members and wilfully, ignorantly, or neglectfully expose them to sickness, weakness, or disease by allowing their passions, lusts, or desires to dominate us. Nay, rather let us, according to the power of the Risen Christ reigning within us, mortify or put to death the deeds of the body with the affections and lusts, cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord. This is the predominant thought in the following scriptures: Gal. 5:24; Rom. 8:13; 2 Cor. 7:1; Col. 3:5.

Take that fleshly vice, smoking, not that one considers this worse than other fleshly lusts which war against the soul (1 Peter 2:11); in fact, it is possible to detest this vile habit and yet be a slave to some other lust which is sapping away not only spiritual life but physical energy, vitality, and vigor. Smoking is mentioned because it is one of those fashionable, common, subtle vices which has snared many. It is, in the writer's opinion, presumption to expect God to preserve one from kidney troubles, cancer on the tongue, dyspepsia, heart disease, headaches, . . . and other complaints, if one is bound and fettered by this vice, which undermines and weakens the wonderful organs and functions of the temple of God by putting nicotine poison into it. The same principle applies to other fleshly lusts; let us then present our "bodies" to Him, and remember that He that hath suffered in the flesh (at the cross, Gal. 5:24) hath ceased from sin that he "no longer" should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Peter 4:2.

Sin

There are several instances in the Scriptures revealing conclusively that sickness may be the direct result of personal sin. Take the case of *Miriam*.

Here is a remarkable and arresting incident illustrating the truth of the words found in 1 Peter 3:10: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." On the surface the judgment upon *Miriam* appears to be severe, but when one reads carefully the words of Jehovah in Numbers 12:6-9, the seriousness of her sin is clearly apparent. "Out of the abundance of the heart the mouth speaketh," and the heart condition is clearly revealed by the conversation. See Matt. 12:37.

Space forbids our dealing with this incident in detail, but the student of this

subject should carefully observe the following points:—

- 1.—The Lord refers twice to Moses as "*My servant*."
- 2.—He was Jehovah's "*faithful*" servant. Ver. 7.
- 3.—He was Jehovah's "*honored*" servant. "With him I will speak mouth to mouth." Verse 8.

It is a most serious offence against the Lord to speak against such; notice the the Lord's words, "Were ye not afraid?" Then notice the word "*US*" in verse 2. It speaks volumes. What a revelation of the pride, vanity, haughtiness, envy, jealousy and malice behind their accusation.

Our main purpose, however, in referring to this remarkable incident is twofold:—

- 1.—The direct result of this sin was that *Miriam* became a leper, as white as snow. Verse 10. What a tragedy. Can you enter into her feelings of remorse and shame?
- 2.—She was healed in answer to prayer (verse 13), after confession and repentance.

Take the case of *Asa*, recorded in 2 Chron. 14-16. Here is a king who has been a man of prayer, integrity and faith, but when a time of crucial test came, his faith failed. *Baasha*, king of Israel came against him, and instead of implicitly trusting God for victory, *Asa* sent gold and silver out of the treasures of the house of the Lord to *Benhadad*, king of Syria, and bribed him to do two things: (1) Break his covenant with *Baasha*; (2) Make an alliance with him. *Asa* triumphed, but the one who achieves his ends by unlawful means is defeated, however great the seeming victory may be for the time being.

God sent *Hanani* the prophet with a solemn message (2 Chron. 16:7-9), "Because thou hast relied upon the king of Syria and not relied on the Lord. . . . thou shalt have wars."

Asa had an opportunity to repent, but, no. He "was wroth with the seer and put him in a prison house. . . . And *Asa* oppressed some of the people." The first failure of leaning on the arm of flesh (*Benhadad* instead of God) is not repented of and is, therefore, followed by other failures; anger and cruelty against God's messenger, also cruelty to the people.

Three years after (how patient and long suffering the Lord is) he was diseased in his feet. There is, even now, no sign of repentance, but he transgresses further by "turning not to the Lord, but to the physicians." 2 Chron. 16:12. How absurd for one to try and escape from under the Lord's hand of chastisement

and judgment by soliciting the aid of earthly physicians.

How pointed and poignant those words and "*Asa* slept with his fathers." 2 Chron. 16:13.

It is quite clear that *Asa's* sickness was the direct result of sin in his life. The statement in verse 12 indicates that if he had sincerely sought the Lord in true repentance, he would have been healed. Probably his physicians and friends wondered why there was no improvement, but no doubt *Asa* knew, for had not *Hanani* told him of One whose eyes run to and fro throughout the whole earth looking not upon the outward appearance, but looking upon the heart? Verse 9.

The sins of *Asa* appear to be:

- (1) Making an unholy alliance with *Benhadad*.
- (2) Using that which was dedicated to the Lord in order to bribe *Benhadad*.
- (3) Unbelief. "Thou has not relied on the Lord thy God."
- (4) Anger. "He was in a rage," and wroth against the Lord's messenger.
- (5) Persecution of the Lord's messenger.
- (6) Rebellion and hardness of heart, "he oppressed the people."
- (7) Pride and stubbornness. Refused to repent after the Lord touched his body.

If sickness is a divine discipline and chastening, it is quite evident that its removal must come, not through earthly channels, but through spiritual causes. What a waste of time and money, and how ridiculous for puny man to presume to wrest the chastening rod from the Father's hand by physical force or skill. The only way to avert His stroke is to submit in humility, penitence and faith for reconciliation, pardon and healing.

Sickness at Corinth

"For this cause many are weak, and sickly among you, and many sleep." 1 Cor. 11:30.

Moffat's translation reads: "That is why many of you are ill and infirm, and many even dead."

Weymouth reads: "That is why many among you are sickly and out of health, and why not a few die."

What a sad state of affairs. Notice "many"; apparently quite a number in the Corinthian Assembly were sick, weak, ill, out of health or infirm, and "many" had prematurely died.

Surely it is not necessary to look beyond this sad picture in order to see how closely our spiritual life and physical fitness are interwoven.

The causes of this woeful condition appear to be:

(1) *Divisions in the Assembly.* They had not apparently left the church and formed separate churches, but there was dissension and discord in the assembly itself. 1 Cor. 11:17-19.

(2) *Disgraceful disorder at the Lord's table.* Apparently they had forsaken the usual order of breaking bread together, and each one ate by himself the food he had brought, and therefore the rich ate sumptuously, and the poor had little; furthermore, some even drank to excess. The Lord's table had therefore become a scene of common festival. They had of course been heathens, and such revels to idols were the custom, even in those days.

(3) *Drinking and eating unworthily.* Note the word is not unworthy, but unworthily, and it refers to the manner of observing the ordinance. We are all unworthy apart from His righteousness. If there is no discord, dissension, or spirit of division in our hearts and if we come not to gratify gluttony or intemperate lusts, then let us draw near and remember Him.

(4) *They were either wilfully or carelessly indifferent.* The exhortation to self-examination indicates their neglect of this very necessary spiritual exercise. What bitterness, malice, envy, hatred, strife, dissension, backbiting, discord, grumbling, complaining, murmuring, and many other works of the flesh would be destroyed and purged out, if every believer had a time of self-examination at home, alone with God on the Saturday night or Sunday morning, before coming to the Lord's table. This is emphatically enjoined upon us for, "if we judge (discern, analyze, like an assayer of metals) not ourselves then we shall be judged by the chastening rod of the Lord."

It is useless seeking healing either from God or physicians if the spiritual life is wholly defective and wrong.

Editor's Note: These chapters are from our new book service department offering, "Divine Healing," by J. Nelson Parr of England. Price 35c postpaid, or 3 copies for \$1.00.

Live today and leave the future with God; it will come, it has to come, nothing can keep it from coming. God sees and God cares.

Wisdom is knowing what to do.
Skill is knowing how to do it.
Virtue is doing it.

Waiting brings the waiter oft in touch with weighty things.

Dedication of New Addition to Bethel Home for the Aged

By C. W. Swanson

We informed our friends some time ago that God had made it possible for us to add a new building to Bethel Home which would enable us to accommodate from twenty to twenty-five more aged saints who have come to the age when they are in need of shelter, food and tender care. Some of these have labored for many years in the vineyard of the Lord.

Bethel Home was dedicated for this purpose on December 15, 1929, and all available rooms were soon taken. We then began to pray that God would in the near future make an extension of the Home possible. As stated above, God has answered prayer. Up to this time He has provided the necessary means, not only for the building itself, but also for the needed furniture and equipment for the Home.

Along with the new unit, we have also added another section to the dining room. This will make it possible for us to seat about 80 people at one time. That will enable us to take care of the increased family.

We have also enlarged the kitchen so that we may be able to accommodate the increased family.

We wish that all our friends could be with us on Sunday, November 9th, and see the happy faces of the aged saints, and rejoice with us over what the Lord has done for this institution.

We have daily worship in the Home and God is blessing. We have also services every Sunday. In connection with the Home, one room has been set aside for a prayer tower, as we have a large number of requests for prayer from different parts of the country and the God of Israel is still answering the prayers of His saints. Besides this, there is constant prayer for the work of the Russian and Eastern European Mission and for lost souls. We are looking for a greater blessing because of the additional saints that are coming into the Home.

Last summer we held camp meetings at Wellesley Park which is owned and controlled by the Russian and Eastern European Mission. Speakers from different parts of the country came to minister and large crowds gathered from all over New England and from the west.

The members of the Home had opportunity to visit these camp meetings during July and August and were greatly blessed. At times God's power was so mighty in our midst that the preacher

could not continue preaching. The Holy Spirit was in charge. Souls were saved, others baptized in the Holy Spirit, and God's people in general received a new anointing.

We want to ask Christians everywhere to pray for the Home and the missionary efforts of the Russian and Eastern European Mission, that the Gospel of Jesus Christ may go forth in the old time power and that Bethel Home may become a real power station for God. We have had many wonderful experiences in the Home. The sick and afflicted have been brought in from the outside to be prayed for and God has answered prayer.

Also pray that God may continue His blessings from a financial point of view. Up to this day nothing has been lacking; all needs have been taken care of.

We have at the present many applications for entrance into the Home. Some of the letters received are pitiful. Widows between seventy and eighty years old who have nothing left in life, have been forgotten by children and friends, have nowhere to go and are pleading for admittance. We are willing to do all that is in our power to look after as many as possible, but to do this we must have the co-operation of God's people everywhere, because we are all responsible to Him.

We shall, God willing, soon build another addition to the Home that will give us forty more rooms. You who great this, please help us pray that this great need may be supplied.

In the next issue of *Word and Work*, we will tell you about the dedication of the new unit to the Home.

HEALED THROUGH PRAYER

During the latter part of August, 1930, Betty R. Peirson, age 10 years, developed a tubercular hip, according to the diagnosis of a reliable physician, and was then taken to a hospital for X-Ray pictures. The physicians advised a cast to be applied for a year at least. I had held on in prayer from the beginning and before they could apply the cast, I called for others to stand with me in prayer, and she was completely healed on Sept. 2nd. She is attending school and is normal in every way. Praise the great name of Jesus our Lord.

This testimony was written by her mother.

Elizabeth R. Peirson
2445 Jefferson St., Harrisburg, Pa.

Russian Shoemaker Becomes Great Soul Winner

By Stanislaw Niedzwiecki, Radoszkowice, Poland

When I was 34 years of age, the Lord called me and I confessed my sins and obtained eternal life.

I was born in Radoszkowice, province of Wilno, Poland (at that time Russia). My parents were poor but very devout Greek Catholics. In my childhood I did service for the priest in the church and this was a pleasure and honor to my parents.



Stanislaw Niedzwiecki
One of our 40 Missionaries in Poland

Later I learned the shoe-maker's trade and at 16 years of age, left for the U.S. A. Thanks to my trade, I earned good money but spent it for worldly pleasures. I married when 19 years old and this made me a little more stable, but I still continued seeking worldly pleasures and was an atheist.

Soon my wife began to suffer from heart disease and the doctors found her case hopeless. Once a believing woman heard my conversation with a doctor and asked for my address in order to visit my wife. I gave the address and soon she came to us.

During this visit, the woman advised my wife to pray to the Lord for healing and they prayed together. My wife was instantly healed and is in good health to this day. Glory be to God!

After this healing, I meditated on the power of prayer. Later I began to suffer from rheumatism in my legs and had to walk on crutches. In the neighborhood there lived a Russian woman, a member of the Pentecostal assembly. This woman advised me to visit one of their meetings. When I found myself a little better, I went to the meeting. The pastor of the assembly requested all those to come forward who had a physical or a spiritual need and, desiring to be freed from my disease, I made my way forward. They began to pray. I knew only

the prayers I had learned in my childhood and hearing the brethren pray in their own words, I did not know how I should pray. It felt good to be among these believers and I promised God to remain with them if He would heal me. When I left the place, I sensed a great joy in my heart but I did not realize that I was in the presence of the Lord.

The next morning I left my bed and stood on my feet without suffering the usual pain. I examined my feet and found them no longer swollen. Oh, what a joyful moment it was for me and my wife! Glory be to God!

This was in January, 1920. I began to read the Holy Bible and to visit the meetings of the Pentecostal people regularly.

Soon I realized that I was a great sinner and I prayed to the Lord for deliverance. God's Word wholly occupied my thoughts. I abandoned my previous habitually sinful life and testified to my old friends of what God had done for me and that He speaks to us through the Bible. I had found peace with God. In spite of the persecution I had to suffer by testifying about salvation, I continued to go from house to house, from room to room, speaking to the people to have faith in God and surrender to Him. I also distributed tracts.

On April 29th, 1923, I was baptized in water, together with my wife. (See Matt. 28:19; Acts 8:38.)

On May 9th, 1924, I received the baptism of the Holy Spirit with the sign of new tongues. The Lord gave me His power just as they received it at Pentecost. When preaching I spoke the usual language but I knew that I was baptized in the Holy Ghost. Hallelujah!

In the first days of 1925, God made it clear to me to return to my native country and preach the Gospel there.

Immediately I began preparations for the journey. I disposed of my property and in April, 1925, we left for Poland.

I preached first to my relatives and friends. I started meetings in the house of my brother, where we lived. The Lord blessed the work wonderfully and baptized believers in the Holy Spirit. From the time of our arrival in late spring until autumn of that year 60 souls received the baptism in the Holy Spirit in two villages and the near-by town.

I have suffered much from the authorities and the unsaved people. Several times I have been brought into court but

the Lord has been with me and I always was found guiltless by the judge. God has blessed my work. There are already 350 believers in this one district.

I praise the Lord for salvation through the Lord Jesus Christ and will work all my life for Him, to bring souls out of darkness and to be with Him in eternity.

At present I especially need the spiritual assistance of believers and request all to pray for me. Amen!

THOUSANDS WITNESS BAPTISMS

By J. Cherski, Krzemieniec, Poland

I wish to give you a short sketch of God's work in this district during the past month. Our hearts were filled with joy when we were privileged to baptize many believers in water. The Lord had separated them from the world and they wanted to be buried with Christ through baptism.

The light from heaven shines into darkened souls, showing them the need of being converted to the living God by faith in Christ, His only begotten Son. People here are being drawn by His love and the great sacrifice for sinners which reconciles them to God, the Creator of heaven and earth.

On the 18th we had a baptismal service in Ureki. About 1000 people were present and I baptized 31 candidates. Each one testified about his Saviour, so that all who were present heard what the Lord had done for them. Hallelujah! Then God wonderfully blessed and comforted us all through His Word.

We had another baptismal service in Jankowcy which was attended by about 2000 persons. Satan wanted to disturb our service but, praise the Lord, God kept the disturbers away and we went ahead with the water baptism in good order. Thirty-five men and women were baptized and some of them spoke in other tongues after being immersed.

Another baptismal service was held in Szumsk, where I baptized 64 believers. The work of God, as you see for yourself, has made great progress. Every month the Lord helps us mightily. It is good to work for Him as He never disappoints His servants but sends them help in due time.

Last month I held twenty-nine meetings in different villages and the Lord blessed in them all.

God gave us great joy when some believers were baptized in the Holy Spirit with the sign of other tongues according to Acts 2:4. I visited Zaloby where the Lord baptized 12 souls in the Holy Spirit. Hallelujah! Some time later, God baptized 15 more souls in the Spirit

in this place. Different gifts are being given to His children, for which we thank God.

I traveled 250 miles during the month, visiting Zaloby, Siczewka, Kol-Wladyslowka, Ureki, Wierba and Kudrin.

The Spirit of God graciously worked in the hearts of men and women as I ministered the Word to them.

While visiting Zaloby, I had a good meeting. The attendance was about 60 people. The Word of God touched some hearts. While I was speaking to them I noticed how anxious they were to get saved. At the close of the service I asked them to come to Jesus. Twenty-four people declared their willingness to follow Christ and serve Him wholly. We praised Him for that day and it was late at night when we closed the meeting. Hallelujah!

Later, I visited Zaloby several times and the result was the conversion of 18 souls. One soul was converted in Wladyslowka.

On the last day of the month I was in Kurdin holding an evening meeting in which we had 100 people. The Lord worked that night while I was speaking. The Spirit convicted some of them of their black sins and they realized the need of their lives being transformed. When I requested that all who wanted to follow Jesus should raise their hands, we counted 42 hands. Oh, what joy came into our hearts as we saw so many deciding for Christ. Hallelujah!

The meetings were always crowded with people who wanted to know more about the Saviour. Of Him they had heard since childhood but did not know the way by which they could come to Him.

Pray that many more hungry, seeking souls may find peace and satisfaction in Christ.

YOU CAN WIN SOULS

Try sending them salvation messages in print. Many sick folks have been healed through receiving inspiring literature through the mails. Pastors and Christians have been led into the baptism of the Spirit through seeing it presented on the printed page. *You can have a part in this great ministry* by sending us the names of sick, unsaved, spiritually needy friends, neighbors and relatives. And we will send them *Word and Work* with its full Gospel message in every issue and do so for four months, beginning with the October issue. Each new trial subscription is only 25c for 4 months. Write—Russian and Eastern European Mission, 7 Auburn Street, Framingham, Mass.

HEALED WHEN NEAR DEATH

By Mrs. C. D. Evans, 5266 Eagledale Ave., Eagle Rock, Calif.

The first day of June 1904, I contracted a severe cold which settled on my lungs, then went to my bronchial tubes and throat. It grew worse continually. The cough was so very bad that I had to get on my knees for relief. I was in bed 52 days in 1906 and weighed 91 pounds. At that time I was taken to the mountains on a bed. This did not help me and my condition remained the same until the spring of 1912. I was so weak that I could not lift a chair, but had to push it across the floor. A fever was consuming me; the cough was terrible. I realized that I would not last long unless I was healed soon.

At this time it seemed that whenever I opened the Bible, I came across accounts of Jesus or the disciples healing the sick. I said to my husband that I did not see why I too could not be healed by Jesus, and he said that he thought I could.

My husband took me to Brother Yokum's meeting. This man of God anointed me, placed his hand on me and asked God in Jesus' name to cast out the disease. Immediately, I felt the power of God go through me. It started from my hips and went up through my body, as though an electric blanket had been thrown over me. I was healed!

This happened on the first Sunday after Easter and the next day all the puss and corruption in my lungs was thrown off, and has never returned. I gained in flesh and now weigh about 117 pounds.

THE CAMEL

By Amos R. Wells

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious stones and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed the camel to enter in, but far too large with his loading high he could not pass thru the needle's eye. I rode the camel a night and a day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff, and with gold and gems I would fain get by; still the camel stuck at the needle's eye. Then I left the camel alone outside and all by myself the entrance tried, with all of my pockets stuffed. Alas, the needle still would not let me pass. Then at length I threw all my wealth away, and sank upon lowly knees to pray.

I begged the Lord to forgive my sin, and to let a poor traveler enter in. Then, lo! the marvelous needle's eye grew to an entrance wide and high, and poor and glad, in beggar's dress, I passed the Portal of Happiness. But where the camel decided to go, I did not care and I do not know.

A REMARKABLE REVIVAL WITH THE ARGUES

Twenty seven baptized with the Holy Spirit in 19 services—visions from heaven—blind man healed.

The blessed Lord in His great love provided that A. H. Argue and his daughter Zelma from Winnipeg, Canada, could be with us for the First Anniversary Celebration in the New Jamaica Tabernacle. They were with us Sunday, October 5, and continued for 19 services. Their ministry was a noble and consecrated service to the Lord and to the Tabernacle. We had many Evangelists under consideration and we prayed earnestly that God would send us the right ones, and we are sure that God was in the coming of the Argues. In addition to their beautiful ministry of preaching and music, we were happy to see how they worked at the altar often until after midnight.

There were not less than a score saved and twenty seven baptized with the Holy Ghost, speaking with other tongues as the Spirit gave utterance. Some who had been seeking the baptism for five or ten years received during these meetings. It was striking that most of those who received the baptism were more than thirty-five years old, with the exception of two. Another unusual thing was that this blessing was equally divided between men and women. A remarkable thing was the number of husbands and wives that came through.

A glorious manifestation of God was that some receiving the baptism, saw visions. On the last day of the meeting, when three were baptized with the Holy Ghost, one man who has been in this way for one month and was marvelously healed of blood poison, was baptized with the Holy Ghost. He rose up from his prostrate position, and exclaimed that he saw Jesus upon the clouds of glory.

A notable healing is that of Albert Jones who first attended the Tabernacle in August, at which time he was led in, having been blind for eight months. God has marvelously touched his eyes. He is now able to see clearly. He has been saved and baptized with the Holy Ghost. The Lord healed his eyes as he sat in the Tabernacle services.

Homer A. Tomlinson, Pastor
9010-168th St., Jamaica, N. Y.

STATEMENT OF RECEIPTS

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

JULY		20.00	BETHEL HOME	Summary of Receipts in Chicago, Ill. August, 1930.	
(Concluded)	2470	1.05	352	For Missions	\$3,299.19
Summary of Receipts	2478	5.00	356	Subs. to <i>The Gospel Call of Russia</i>	90.00
in German Dept.,	2479	2.00	363	Total	\$3,389.19
Milwaukee, Wis.,	2482	10.00	364	Summary of Receipts in German Dept., Milwaukee, Wis., August, 1930.	
July, 1930.	2493	3.00	370	For Missions	179.99
For Missions \$273.25	2494	1.00	371	Subs. to <i>Wort und Zeugnis</i>	173.70
Subs. to <i>Wort und Zeugnis</i>	2495	1.00	375	Total	\$353.69
133.94	2496	5.00	376	Summary of Receipts by Council for Great Britain and Ireland, August, 1930.	
Total	2499	10.00	2379	For Missions \$ 85.62	
\$407.19	2502	1.00	2412	Subs. to <i>The Gospel Call of Russia & Sales</i>	7.96
Received at Framingham August, 1930.	2506	6.00	2526	Total	\$93.58
GENERAL FUND AND MISSIONS	2507	2.00	2666	Summary of Receipts at Field Headquarters, August, 1930.	
Receipt No. Amount	2515	5.00	2668	For Missions \$ 131.97	
2353	1.00	2531	2686	Subs. and sales of <i>Primiritel</i>	6.29
2363	5.00	2532	2444	Total	\$138.26
2365	3.00	1.00	2472	Grand Total for month	\$5,584.32
2366	3.00	3.00	2484		
2372	6.00	2.00	2533		
2374	20.00	1.00	2537		
2376	2.00	1.00	2539		
2378	1.00	3.00	2560		
2379	2.00	2.00	2596		
2380	5.00	1.00	2686		
2381	1.00	2.00	130		
2382	15.00	3.00	Word and Work		
2385	2.20	20.00	130 Subs. and		
2388	1.00	10.00	sales		
2397	1.00	1.00	\$ 220.10		
2401	5.00	2.00	Total		
2402 Glad Tid-	2565	2.00	\$1,609.60		
ings Chris-	2566	1.00			
tian Assem-	2575	5.00			
of God,	2578	1.00			
Chester, Pa.	2583	10.00			
2405	1.00	2587			
2408	.50	2588			
2409	100.00	2590			
2410	1.00	2593			
2411	2.00	2595			
2412	2.00	2600			
2415	1.00	2601			
2416	4.00	2605			
2417	2.00	2608			
2423	1.00	2614			
2424 E b e n e z e r	2617	5.00			
A s s e m b l y,	2618	3.00			
Brooklyn, N.	2628	3.00			
Y.	6.00	2629			
2425 E l b e t h e l	2637	5.00			
A s s e m b l y,	2638	6.00			
Richmond,	2639	5.00			
N. Y.	46.35	2640			
2427 R i d g e w o o d	2643	5.00			
P e n t. C h.,	2663	10.00			
Brooklyn,	2666	10.00			
N. Y.	80.35	2672			
2438	1.00	2679			
2446	1.00	2685			
2447	1.00	2686			
2448	6.42	2694			
2452	10.00	2697			
2457	2.05	2699			
2458	4.00	2704			
2459	1.00	2711			
2460	20.00	2711			
2462	200.00	2711			
2463	10.00	2704			
2466	2.00	2711			
2467	2.00				
2468	1.00				

he was wisely and carefully exhorted by Samuel, that he should harken unto the voice of the words of the Lord. However, Saul failed to do this. When Saul was little in his own sight, God blessed him, but when pride came into his heart he failed to obey God. Because he failed to obey God, regarding iniquity in his heart, and rejecting the words of the Lord, God rejected him as a king of the people. Saul realized later on that he had come to a sad end. He said, "I have sinned: . . . (His life of usefulness for God was gone.) I have played the fool, and have erred exceedingly." I Samuel 26:21. We find in chapter 31:4, 5, Saul took his sword and fell upon it.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." It is said that groups of young men are being taken over to Russia to attend their communistic anti-Christian schools. Then they are brought back to America, and expected to spread their Godless teaching.

Young men of God, you need to be endowed with power. You need to have clean hands and a pure heart in order that you may be strong. You need to have the Word of God hidden in your heart, that you may not sin against Him.

The time of real battle is on!
What a wonderful privilege and calling is yours!

Remember—
"He that overcometh shall inherit all things."

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The secret of the Lord is imparted to those who have no secrets from Him.

I WRITE UNTO YOU
YOUNG MEN

(Concluded from Front Page.)

Then we see Joseph, a young man strong for God. He was indeed in great conflict, in overcoming the enemy. He was betrayed and sold by his brethren, carried into exile, cast into prison. Even Potiphar's wife strongly tempted him, yet he was true to God. He sacrificed a palace for a dungeon. Then, in the midst of his great trial, God truly was mindful of him, revealing Pharaoh's dream to Joseph, which none of the wise men of that day could interpret. Joseph proved himself to be a real warrior for God, and a true overcomer. God made him a pillar, yea, he became a great ruler of the people.

How different it was with Saul and even many today! It is true he was anointed to be king. With this anointing

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Address all letters and make all remittances to Russian and Eastern European Mission, 7 Auburn St., Framingham, Mass.

Postage is included in all our prices.

DIRECTORY OF PENTECOSTAL ASSEMBLIES

We are pleased to print the names and addresses of assemblies in sound fellowship that will take 20 or more copies of *Word and Work* monthly. The bundle prices are as follows: 20 for \$1.00; 50 for \$2.00; 100 for \$3.00, 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.

AUGUSTA ME. Full Gospel Church, Pentecostal, 201 Water St. Meetings: Sunday 4:30 and 7:30; Tues. and Thurs. 7:30. Jas. H. Thornhill, pastor.

BELOIT, WISC. Gospel Tabernacle, 903 Vernon Ave. Sunday: S. S. 9:30; Preaching 10:45 and 7:45; Tues. & Thurs., 7:45; Divine Healing, Wed. 2:00. James Keiller, pastor.

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

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

BROOKLYN, N. Y. Elishaba Assembly of Christ, headquarters at 475 Eighth St. Services held at 370 Ninth St., Sunday 4:00 p. m.; Wed 8:00 p. m. E. E. Robinson, Pastor.

CAMBRIDGE, MASS. Christian Mission Church (Inc.), 789 Main St., Alfred E. Cragwell, 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. Finner, pastors. Tel. Pensacola 3054.

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.

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

ELKHART, IND. Bethel Assembly of God, 1128 Johnson St. Herman R. Rose, pastor.

EVERETT, MASS. Glad Tidings Tabernacle, Second St., near Boulevard, two minutes walk from Broadway Central Fire Station. Sunday: 3 & 7:30; Wed. & Fri. 8 p. m. W. J. Mitchell, pastor.

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.

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

LONDON, ENG. Peniel Chapel, Kensington Park Road, Elgin Crescent, London W-11 "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.

MANHATTAN BEACH, CALIF. Manhattan Beach Gospel Lighthouse, 32nd St. &

Highland Ave., S. A. Jamieson, pastor, 2117 Grand View Ave.

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.

NEWCASTLE UPON TYNE, ENG. Zion Christian Tabernacle, Maple Terrace. Sunday, 11:30 a. m. and 6:30 p. m.; Mon., Wed., Thurs., Sat. 7:30. Pastor Wm. W. Lunn.

NEW LONDON, CONN. Full Gospel Tabernacle, 11 Pearl St. Sunday: Bible School, 10:30 a. m.; Preaching, 3 and 7:30 p. m.; Tues. Y. P. meeting, 7:30 p. m.; Thurs., Prayer service, 7:30 p. m., Arthur Belanger, 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, 2222-89th St., Oakland, Calif.

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

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.

PEORIA, ILL. Pentecostal Gospel Church, 925 Hurlburt St. Services every night except Monday at 7:45; Sunday 9:30 and 10:30 a. m. Sam Rosing, pastor.

MOSINEE, WIS. Community Church, E. G. Block, pastor.

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

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

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

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.

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

SO. YARMOUTH, MASS. Sunday 10:30 and 7:30. Wed. 8:00. Herbert Dingee, pastor.

SEATTLE, WASH. Full Gospel Mission, 111½ First Ave., So. Sundays 3 & 7:45 p. m.; Tues. and Thurs. 8 p. m. Wed. Prayer Meeting 2:30.

SPRINGFIELD, MASS. Bethany Pentecostal Church, Cor. Springfield and Armory Sts. Sundays: S. S. 2:00; Preaching, 3:30 and 7:30. Tues. and Fri. 7:45. H. T. Carpenter, pastor, 38 Beauchamp St.

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

ST. STEPHEN, N. B., CANADA, Full Gospel Assembly. Sunday 11 a. m. and 7:30 p. m.; Sunday School 2:30 p. m.; Tues. & Fri.

at 8 p. m. Tarrying meetings: Monday 8 p. m.; Wed. evening, in Groves Hall, Milltown, Me. Wynn T. Stairs, Pastor.

SUNDERLAND, ENG. Hebron Tabernacle, High St., East. Tues., Thurs., Sat. 7:30 p. m. Y. P. Mon., 7:30 p. m.; Sun., 10:45 a. m. and 6:30 p. m.; S. S., 2:30 p. m. Hubert Entwisle, Pastor.

SYRACUSE, N. Y. Grace Tabernacle, Pentecostal, 662 South Ave.

SYRACUSE, N. Y. Glad Tidings Mission, 321 North West St. Sundays 10:30 a. m. and 7:30 p. m.; Wed. 7:30 p. m. Wm. G. Walker, Pastor.

THORNWOOD, N. Y. Full Gospel Church—Sunday: S. S., 2:15 p. m.; Preaching, 3:15 p. m.; Wed., Prayer and Praise 8 p. m. Eugene W. Benjamin, pastor.

TORONTO, ONT. Evangel Temple, Bond and Dundas Sts. Sunday, 11 a. m., 3 and 7 p. m. Tuesday and Friday, 8 p. m. "Midnite Evangelists," broadcast over CKGW—690 Kilocycles, Sunday 10:15-10:45 p. m. Christine Kerr Peirce, Evangelist; Willard C. Peirce, Pastor.

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

WHITE PLAINS, N. Y. Maple Ave., between S. Lexington and Davis Aves. Sunday: S. S., 9:45 a. m.; Preaching, 11 a. m. Evangelistic, 7:45 p. m.; Tues., Prayer, 7:45 p. m.; Thurs., Bible Study, 7:45 p. m.

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.

NOTICES

WATSON ARGUE IN LOS ANGELES
Evangelist and Mrs. Watson Argue will conduct an evangelistic campaign at Bethel Temple, Los Angeles, Cal., Nov. 2 to 23 or longer. Louis Turnbull, Pastor.

HARVEY McALISTER IN CAMBRIDGE

Brother McAlister will conduct an evangelistic campaign at the Full Gospel Lighthouse, 40 Prospect St. Nov. 27 - Dec. 23. Services nightly except Sat. Sunday 3 and 7:30 p. m. Afternoon service on Thanksgiving Day at 2:30.

Prayer for the healing of the sick will be a special feature of this campaign. We are expecting great things from God. Rooms and meals can be secured nearby. Take elevated trains from Park St. to Central Square. Pastor and Mrs. R. A. Babcock, 23 Mechanic St., Allston, Mass.

HOLIDAY GIFT SUGGESTIONS

Attractive Books, Bibles—Scripture Calendar for 1931—Promise Boxes,— *Word and Work* and *The Gospel Call of Russia*. See page 23.