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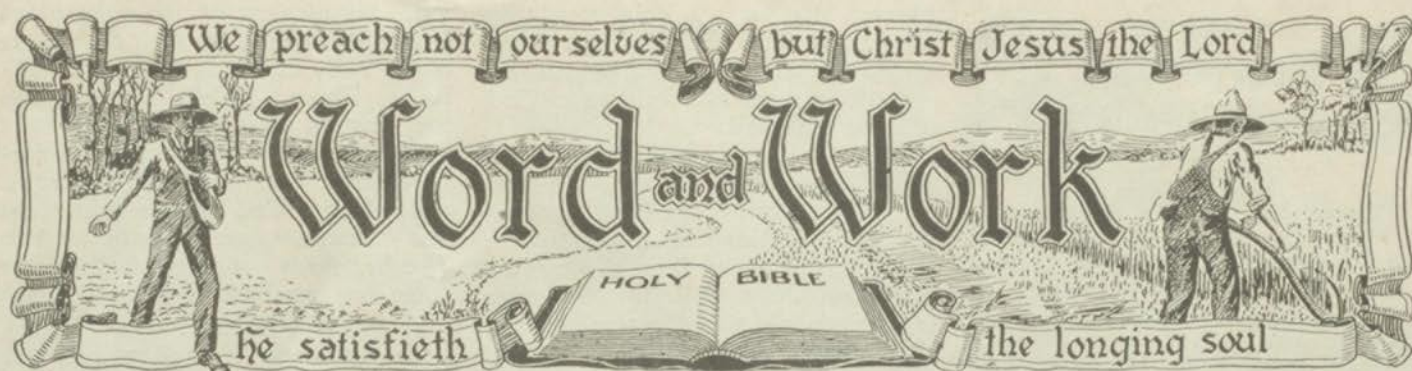
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## He Had No Song

*By An Unknown Author*

Several years ago while passing out of a meeting one evening a lady asked me to go with her to see her husband, who was quite sick. On the way she told me he was very uneasy, knowing he would soon die.

I found him sitting in an easy chair, as he could not lie down without coughing. I asked him if he thought his suffering would end when death came.

"Well," said he, "I think my chances for getting to heaven are pretty good."

"Do you believe heaven is a reality?" I asked.

He said, "Yes."

"Is it true there is a hell?"

"Yes, I believe it," he replied.

"And you have a soul that will soon be in one of these places forever?"

"Yes," he said earnestly.

"You just now said you thought your chances for heaven were pretty good, you believe that heaven and hell are both a reality and your precious soul will soon be happy in heaven forever. You must have some reason for such hope. Will you tell me what it is?"

His voice was weak and I waited for his answer, which came slowly. "Well, I have always been kind to my wife and children and have lived a good moral life and have not intentionally wronged any of my fellowmen."

"That is very good," I said, "and it is nice to be able to say that. But what kind of a place do you think heaven is and what do they do there?"

"Well, I think there is no sin nor sorrow there. It must be a happy place and I think they sing a good deal there."

Turning to Rev. 1:5, I said, "Yes, they do sing there, and I will just read you one of the songs they sing: 'Unto

Him that loved us, and washed us from our sins in His own blood.' You see, they are praising their Saviour, the One who loved them and died for them. They have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now let me read you another verse: 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' Eph. 2:8, 9. Now listen to this verse, which is another beautiful song they sing up there: 'Not by works of righteousness which we have done, but according to His mercy He saved us.'

"Now suppose you were to go to heaven in the way you say, because you have been good to your family and so on. There would be one sinner in heaven who had never been washed from his sins in the precious blood of Christ, and you could not join in their songs of praise, and, besides all that, heaven would no longer be a place where there is no sin, nor would it be a place where there is no sorrow, for you would be there with all your sin, and words cannot express the bitter sorrow that would be yours in such a place as that."

His head dropped and he was silent for a moment. He was as one waking out of a lifelong dream. He was now coming face to face with eternal realities, and his only reply was:

"I never thought of that before."

"But God has," I replied, "and He has made provision for just such as you who believe they can get to heaven by their good works. He says, 'Except a man be born again, he cannot see the kingdom of God.' John 3:3. If heaven is a place where there is no sin, then no one will ever enter there who has not

first been washed from his sins in the precious blood of Christ. Another song they sing up there is, 'Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood.' Rev. 5:9. Remember, my friend, there will be only one song of praise up there, and that will be unto Him who loved us and washed us from our sins in His own blood. 'This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.' "

"To—save—sinners," he repeated, slowly.

"Yes," I said, "to save sinners. Not to help sinners to be saved, but to save sinners. He is not a helper but a Saviour. God's Word is, 'To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness'."

He did believe, and I left him that night with a hope based not on what he had done but what the Lord Jesus Christ had done.

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, sir, I'll have a song now, and it will be 'Unto Him that loved us and washed us from our sins in His own blood,' and there won't be any sinner up there who has not been washed from his sins in the precious blood of Christ."

Reader, will you be able to sing that song, or will you be compelled to cry, "I am tormented in this flame"?

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.



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## WELLESLEY PARK CAMP MEETING IN PROGRESS

How good and how pleasant it is for brethren to dwell and work together in unity! It was the wisdom of God which set this thought in Holy Writ; and whenever the wisdom of man is such that he takes this suggestion of the Almighty and comes together in unity and fellowship with others the blessing and the goodness of the Lord are manifested.

This is proving so at Wellesley Park Camp Meeting this season—for workers from far and near have joined forces in the meetings. There is a marked presence of the Lord on the grounds and among the people, and the meetings are growing in

power. Let us all hold steady in prayer and faith and join hearts and hands for still greater unity and co-operation among the children of God in New England!

Miss Lillian Kraeger of the Mizpah Missionary Home in New York City came to us from the convention in Springfield, Mass., to take charge of the three days' preliminary prayer on July 1, 2, 3. We were rejoiced to see the effort made by those present to lay hold of God for the meetings. Miss Kraeger said that she had received a new vision of the place of prayer both in the work and in her own life and returned to her duties in New York City with an added zeal and a deeper cry for God to work among His people. We personally believe that the time is now here when God is inviting His followers to a fresh seeking of His face for an endowment preparatory to the special ministry for the closing of this age. We discern that many are catching this vision and are setting themselves to the task of seeking God.

Just previous to the day of Pentecost, the Lord instructed His disciples to tarry until they were endowed with power; and He did this because He knew that there was an outpouring just ahead. In the present hour, the Lord is again speaking the word of tarrying for a fresh endowment—and apparently there is a great outpouring just ahead. Only 120 set themselves to do as the Lord instructed, and only these received the endowment of power, while the other followers of the Lord missed it entirely. It is just possible that those who do not heed the call which is now being given by the Spirit for a new seeking of the face of God, may also miss the coming outpouring and its blessings.

The Fourth of July saw the real opening of the meetings with delegations from many places and visiting pastors in attendance. Elder George A. Phillips, President of the United Pentecostal Council, and his group took charge of the meetings until July 19. H. T. Carpenter, Paul Nelson, Elder Cragwell, and others took an active part in the ministry to the saints. Sister Christine Gibson also ministered at the close of the U. P. C. period and Sister Chapman helped from the beginning.

W. W. Simpson of China was with us three evenings, inspiring us

with his account of the miraculous workings of God through the power of the Holy Ghost in his own ministry in China. While the Russian and Eastern European Mission has approximately a hundred missionaries of their own in Eastern Europe, we feel that God will help us take care of them, as we show an interest in other fields. So an offering was taken for our brother from China.

A splendid response was also given the afternoon of Sunday, July 12, when an offering was taken for our own R. E. E. M. missionaries. The closing day of the U. P. C. period, July 19 was also the opening day of a two weeks period of special old time Pentecostal meetings. Come and see what the Lord will do as we all wait upon the ministry of the Spirit.

For two weeks, July 19 to Aug. 2, these meetings will continue and we are looking for the gifts to come forth and a mighty sweep of God to visit the meetings. Come praying and believing!

Evangelist Bert E. Williams is returning to the evangelistic field, after having been in pastoral work for some time. He will be with us Aug. 2-16, in a strong revival campaign.

Donald Gee and Bert Williams will both be with us on August 16, after which our British brother will continue his blessed ministry in the Word until Aug. 30. We are receiving reservations for rooms already and anticipate that August will be a great month at the camp.

The New England District Council will join with us during the Donald Gee campaign and at its close will hold their fall quarterly meeting to which all are invited. The closing session is on Labor Day and with Saturday and Sunday and Monday for a week end trip or vacation, we expect a great rally of all New England at the camp.

We thank the Lord for the splendid spirit on the grounds and in the meetings and for the cooperation and spirit of fellowship of the ministers and assemblies. But prayer is the real background of any movings of God, so please pray and believe for the meetings.—K. G. O.

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# How I Was Raised From the Dead

By Miss Anna Hewlett

"It came to pass that the beggar died and was carried into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham far off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Luke 16:19-31.

When the rich man found that help could not come to him, he urged that Lazarus might be sent to tell his five brothers of things in the hereafter, that they might so conduct their lives as to escape hell. But he was told that the Bible is open to all on this earth and that if they will not believe the Word of God, they will not believe even one returned from the dead to tell them of eternal realities.

Times have not changed nor have human hearts altered and though one returns from the dead in our days, who will believe their report and alter their lives so as to conform to the plan and law of God that the blessings of heaven may be their eternal inheritance?

Jesus said, "I go to prepare a place for you." Heaven is a locality where those who follow the plan of the Bible may spend all eternity. Paul said that he had been caught up into the third heaven and saw things not possible to be related to our poor humanly limited minds and spirits. In recent years there have been those who have passed through death and who have returned to give their testimony of the reality of the life after human death. The following experience challenges the earnest thought and prayer of every reader, that they may take the more earnest heed of their own spiritual state and the fitness or their lack of fitness for entrance into heaven.

The following testimony is taken from *Adultum News*.

Before I died on March 10, 1928, I had already been

## In Deaths Often

and as many times miraculously delivered and healed by Him upon whom was cast the iniquity of us all and by whose stripes we are healed. At one time and another I had been

brought to the very doors of death by various diseases—some of the attacks being so sudden and furious that from good health and soundness I was plunged all in a moment into the dread shadows of death.

To relate my deliverances in these instances would be to tell just so many miracles. There were times when I had passed beyond human help and the end was near, but I was instantly and miraculously healed, arising from an apparent death bed and going about my usual duties.

In recent years I have been attacked by and delivered from gastric ulcers, cancer, pneumonia, influenza, pleurisy, hemorrhages, bilious attacks, and blood poison.

In spite of these many supernatural escapes, I was suddenly

## Warned That I Should Surely Die

One day in prayer the Lord spoke to me through the Bible, so distinctly and so clearly that I knew He was the one speaking to me. The verse which God pointed out was "Set thy house in order, for thou shalt surely die." This seemed strange to me, for there was no evidence of death approaching me. I was doing my regular work, preaching at this time every evening in Birmingham, England.

A few days later I suffered a sudden attack of bronchial trouble and became rapidly worse, so that within two days I was in a serious condition. But I moved about as long as I could and told no one of the message from the Lord, and concealed from the family with whom I was staying the great pain with which I was suffering.

Although not half believing the warning that I should "surely die," I had a box brought down from the upstairs for it contained some letters and dresses which had not been "put in order." I rearranged the clothing and disposed of some of the letters, so that my house was now all set in order.

## Others Warned of My Approaching Death

At this time I was at the home of Pastor Roe, 550 Bromford Lane, Ward End, Birmingham, England. He was the pastor of the Crown Mis-

sion in which I was holding evangelistic services and where I had preached even the night previous.

On the evening of my death, Mr. Roe was to have given the address at the opening of a new mission at Holmewood. But Pastor Roe, although very active in evangelistic work and much used of the Lord, never went out to a meeting until he had the prayer and blessing of his mother, a godly saint 80 years of age.

As they went to pray for his trip to Holmewood, she said, "Do you know that I feel that you ought not go out tonight."

"But," Mr. Roe replied, "They are expecting me at the new mission."

"Yes, I know," answered his mother, "still I think that you ought not leave the house tonight."

This seemed very strange as they did not know that I was very ill and expected me to take the service that evening at the Crown Mission. And as his mother kept insisting that he should not leave home that evening, he inquired if she had received any direct word from the Lord. She replied that she had this verse, "If thou hadst been here, my brother had not died."

Mother Roe seldom mistook the mind of the Lord, but they were much puzzled over the meaning of the message. They remarked that there was no indication of a sudden death in the home, although I did not look very well and the aged mother was ready to be called up higher at any time, so they wondered if it could be either of us or some other person who would die that evening.

The mother then asked her son's wife what she thought of his leaving for the evening, and the daughter answered that she had not felt at ease all day.

Mr. Roe then came downstairs and questioned me as to how I felt about his going; but I insisted that he do as he felt the Lord led him. But at last I admitted that I would feel much easier if he did not go. So he decided to abandon his trip to Holmewood and instead go to take my place in his own assembly that evening.

So he started for the meeting, and on the way met Mrs. Moore of his

congregation, who stopped him and said: "I have been praying much for the opening of the Holmewood Mission and that the Lord would greatly use you there. But strangely enough, I feel that you should not go."

"What makes you think so?" he inquired. She replied that while praying her mind was continually brought under a strong conviction that he should not go, for it seemed that something was going to happen.

She continued by saying that she then asked the Lord to give her some explanation from the Bible and that the following words stood out in raised letters: "If thou hadst been here, my brother had not died." It must be that someone is going to die.

### *The Messenger of Death*

After the departure of Mr. Roe for the service I was lying on the couch and became suddenly worse. My breathing became heavy and I was unconscious part of the time. Returning at 10:30, Mr. Roe saw that I was seriously ill and said that we must earnestly pray.

The messenger of death was upon me and I tried to say, "Rebuke death," but before I could utter the words a power seemed to choke me and my tongue was paralyzed. I was lifted from the couch to an easy chair. Then my arms and legs straightened out and became as stiff and unmovable as boards.

Then began a prayer battle with death which lasted two and a half hours. Not only those at my side, but others whom God moved to pray, fought for my life. But in spite of every effort, I died.

### *Death Becomes Victor*

As death conquered, I felt my life go out of my body. During the preceding moments, although unconscious, I felt my spirit within my being moving up and up like a fluttering dove about to take its flight. Up and up it moved, into my chest, then up and out, and I was free from my body.

Those praying at my side said, "Anna is gone." They called the aged mother of Mr. Roe who had been at many deathbeds, and she too said, "Anna is gone."

There was no pulse; there was no heart beat; there was no breath; the whole body became rigid and cold; the eyes were sunken, with dark lines underneath, and as the eye lids were

lifted, the scaly fishlike eyes seen only in the dead, were disclosed.

The dead body I had left was now lifted to the couch and

### *The Battle With Death Continued.*

Directed by the Holy Spirit, pleading ceased, and with commands of mighty unction not of human origin, Mr. Roe now commanded God to rebuke death and to restore Anna. He had never before commanded God nor had he thought that he had a right to do so; but after it was all over, he understood that what he had done was according to the Word, "Concerning the work of my hands, command ye me." Isa. 45:11.

As the battle continued, Mr. Roe was taken deeper and deeper into soul travail and intercessory prayer. This was not a battle with flesh and blood but with principalities and powers of darkness and the hosts of demons and evil spirits in heavenly places. Eph. 6:12.

### *My Flight From Earth to Heaven*

When my spirit left my body, it became clothed upon with my spiritual body or tabernacle from above. I was ascending through the air; but it was not like a dream, for I was fully conscious, ascending up and up. As I ascended, I could feel the air on my face. Soon I passed the first heaven and ascended up and up beyond the stars. It was a wonderful sight to look down upon them, which might be compared to the lights of a city as seen by one on a mountain overlooking them.

On I went through the third heaven toward the New Jerusalem, the city of the redeemed. It needed neither the sun by day nor the moon by night for the great light of the glory of God and the Lamb filled it.

I went on and on, until I stopped before the gate of the city. Angels were there. The glory of God lightened it brighter than the noonday sun.

How I longed to enter by the gate into the city, but some power held me back and I could not.

With deep regret and disappointment, I found myself receding and knew that I must return to earth.

Down, down I came — back through the stars and back through the atmosphere. Joyfully I left; but with keen regret I returned. My ascent to heaven and descent to earth seemed to take but a short time.

For a long time I seemed to go up and down the street past the house where my body lay, as there was so great reluctance to again enter that body of clay.

### *Once More in the Body*

At last my spirit again entered my lifeless body — my lips moved, my tongue was loosened, my eyes opened. I saw Jesus standing in the room. His face and body radiated a great light. With a kindly but somewhat sad gesture, He beckoned me to remain.

With a weak voice I said, "It is Jesus."

I was gently rebuked by the Holy Spirit for saying "it"; so said, "He is Jesus." As I pronounced the name "Jesus," I felt a flow of life through my whole body. I repeated the words, "He is Jesus, He is Jesus," and every pronouncement of the name "Jesus" brought a flow of life to me. In a few minutes the power of that matchless name had set me free from the power of death and of the disease which brought on death. All pain was gone, the disease had vanished, death had fled.

With returning life my muscles and tendons which had loosened in death again began to function. After some slight stiffness and aches, they worked normally.

Those at my side, Mr. Roe, and his wife and his mother, first noticed a slight fluttering in my throat, then my lips moved, my tongue was set free and I said, "He is Jesus." As I pronounced His name, they could see my body becoming filled with life, my arms and legs relaxed, my eyes opened, my voice returned, and with every expression of the name of Jesus the pallor of death left my face and was replaced with the flush of life.

They tried to see Jesus as I pointed to Him, but their eyes were holden. They did not see the light radiating from the face and body of Jesus, but they did see the light radiating from my body, and recalled how heavenly light had radiated from the face of Moses so that the children of Israel could not steadfastly behold his countenance. Ex. 34:29-35.

### *I Arose and Ministered to Them*

The incident came to my mind of Jesus healing the mother-in-law of Peter who arose from her bed and prepared refreshments for them. But

the devil whispered to me that she was only sick and had not died. I replied aloud, "Get thee behind me Satan, you are a liar from the beginning. In Jesus name I will arise and minister to these present with me."

With that, I arose and went into the kitchen and prepared some toast and cocoa of which we all partook. After some conversation and prayer we retired.

The next day I went about my regular duties. Six days after a physician examined me and pronounced me free from any disease.

#### *At Home Again in the Body*

Although every whit whole, my spirit was very reluctant to remain in this earthly tabernacle and for about ten days I felt that at will I could leave my body again and that without sickness or pain but with the consent of the Lord my spirit could again take its flight to the realms of light from which I had so reluctantly returned.

During this time, friends carefully and prayerfully guarded me. After that I became content to remain in the body, and since then and according to the plan of the Lord I have become a missionary in China.

#### *Friends in Wales Miraculously Take Part in Battle With Death.*

Two letters soon came from different places in Wales, asking if I had been attacked by some dread disease or if I had been through some great danger for they had been constrained to pray almost desperately from 10:30 p. m. to 1:00 a. m.—and it was the very evening and the very hours during which the prayer battle with death was taking place in Mr. Roe's home in Birmingham.

#### *Sister and Family Pray*

One letter was from my brother-in-law who lived in south Wales. He said to my sister that he was restless in spirit and felt a burden for Anna, and that he believed that something was wrong and they ought to pray. They began to pray and when bedtime came they could not stop for they did not feel that all was yet well with me. The burden of prayer held them until 1:00 in the morning, the time when I was brought back to life.

#### *A Friend in a Coal Mine Prays*

The second letter came from an

entirely different part of south Wales. There was a Spirit-filled young man of 17 working in the mine who had met me only on two occasions. The Holy Spirit suddenly came upon this young man, Mr. Davis, and a great burden of intercessory prayer came upon him. He saw a vision and was apparently in Birmingham. He saw arrangements being made for my funeral. He saw me in a coffin and the hearse at the door. He saw my sister who said to him, "Where shall we bury Anna?" He replied, "We shall not bury Anna, for she will yet preach the Gospel in China."

The Holy Spirit prayed with great unction through him, sometimes in Welsh and sometimes in other tongues. Although in the vision he was kneeling in the street in Birmingham before the house where death came to me, in reality he was kneeling and praying in the coal mine in Wales.

At 1:00 in the morning the Spirit lifted from him and he came out of the mine—the very time that my spirit returned to my body and I lived again.

#### *The Witness of the Miners*

While Mr. Davis was praying, the power of the Lord rested so mightily upon him that the unsaved miners could not interrupt or touch him for he seemed to be in the Divine presence and on supernatural and holy ground.

The superintendent of the mine later met the pastor of Mr. Davis and asked him if he instructed his members to pray in the mines. The pastor replied that he did not tell them to pray in the mines especially but to pray whenever and wherever they needed to.

"A strange thing happened in our mine a few nights ago," continued the superintendent. "Different men coming out of the mine after their work reported that one of the men from your mission was still in the mine in a strange condition. As I myself passed, I saw him kneeling and calling on God in prayer for someone who was dead. I left him alone and at midnight he was still in the pit and did not come up until one o'clock Monday morning."

#### *Now a Missionary in China*

This remarkable incident of one being raised from the dead through the power of God in response to believing prayer and intercession is but

one of other similar instances in modern days and is one more link in the chain of proof that Jesus Christ is the same yesterday and today and forever. The day of miracles never passes for those of faith but it is always over for those of unbelief and empty forms.

Why should it be thought incredible that God should raise the dead? He who made us and fashioned us after His own image and likeness and who gives us the breath of life is well able to restore the spirit to the body. In Old Testament days there were instances of this as seen in the ministry of Elisha to the little dead son of the Shunammite woman. For as he prayed over the lad, life returned and the happy mother was presented with the boy alive and sound.

In Jesus' ministry Lazarus was not the only one raised from the dead. Paul prayed for Eutychus who fell from the third gallery and was taken up dead—and the young man lived again. The continuous power of God has never been limited to any age or period of this world's history. But it is only found among the people of a true faith in God.

#### *THE MEANING OF PRAYER*

*A breath of prayer in the morning  
Means a day of blessing sure;  
A breath of prayer in the evening  
Means a night of rest secure.*

*A breath of prayer in our weakness  
Means a clasp of a mighty hand;  
A breath of prayer when we're lonely  
Means Someone to understand.*

*A breath of prayer in our sorrows  
Means comfort and peace and rest;  
A breath of prayer in our doubtings  
Assures us the Lord knows best.*

*A breath of prayer in rejoicing  
Gives joy and added delight,  
For they that remember God's goodness  
Go singing far into the night.*

*There's never a year nor a season  
That prayer may not bless every hour,  
And never a soul need be helpless  
When linked with God's infinite power.*

—Frances McKinnon Morton

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## Crucifixion Before Kingship, God's Order

By Albert Weaver

Crucifixion whether moral, spiritual, or physical, is painful; but it is the only basis on which God works.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

What is true in the spiritual is also true in the physical and in the natural world.

If fruit trees are to bear good fruit, they must be pruned; and this principle holds good throughout the whole vegetable world. The very term crucifixion implies suffering, and the natural man shrinks from it. He does not like it—nor does the Old Man of Sin, or self. Rom. 6:6. True, we have been crucified with Christ—there the work judicially is done. God can do no more for us, and we consequently reckon on a finished work in Christ. But there is also an experimental side to it, and the process through which God puts us is not inviting nor to be desired. At times it is most humiliating to the flesh and causes much suffering. To illustrate, I give the following incident. A wicked and abusive husband turned his wife, a godly woman, out of doors one night. She bore it patiently, and for hours sat on the doorstep praying, until God answered her. At last this cruel husband could hold out no longer, opened the door and very humbly asked her to come in. The result of it all, in spite of his contemptible and brutal act, was that he became an earnest Christian through the mercy and grace of God. The wife won spiritual victory and great gain through the chastening.

Naturally no one wishes to have their wills crossed, or to have self with all its importance ignored. Nor do we wish to have the Bible injunctions put into practise. "That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. 5:39, 44. "Love your enemies, bless them that curse you, do good to them that hate you," and so on through the whole catalogue of self-humbling injunctions. We are commanded to live these out, if Christ is to be enthroned in us and exemplified in word, thought, and deed; and only thus can we gain an actual, living, crucified experience.

Spiritual death or crucifixion strikes a blow at everything unchrist-like. It aims to destroy that which is low, debasing, and demoralizing—that which ministers to our lower nature through the eye, the appetite, or desire. These are given to be used only for a holy purpose, and not for self-indulgence. Therefore we should not debase them and thus dishonor Jesus Christ. Thank God that victory may be ours through the blood of His Son, and that "Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

Christ's whole life was one of self renunciation, or better, a living example of crucifixion. "Not my will but thine be done" was His attitude in all things and at all times. If we his people take this position of being crucified with Christ, a position which God requires, and it cannot be ignored, then nothing less than this standard can be expected of us.

But thank God we do not have to crucify ourselves, neither did Jesus. Our part is to submit to God's divine plan and purpose for us, then He does the putting to death. This is generally done through human agencies, often through our loved ones and best friends, and through circumstances. Nothing however touches us but touches Him first. Crucifixion then, is God's divine order before Spiritual Kingship can be experienced; and Jesus is our pattern. We must learn how and be able to rule our own spirits before attempting to rule others. God only can teach us this, through our being submissive.

But this order has usually been reversed by the Lord's people. We all, in the natural, wish to be kings and to rule; especially so in these days when independence is so prominent. Self will is pleasant to the flesh, but we do not like the death route; the way of the Cross is God's way. This often means to be set at naught, in order that we may be used as instruments in God's hands. It means to give place to another, or to cease from our own doings, that Christ may do for us and be the "All and in all" in us.

In short, if we wish to live we must die. But it hurts—of course

it hurts. An unkind remark about another's character when innocent, stings and cuts deeply. How unlike the Christ life which scatters its heavenly fragrance everywhere; and blesses in one way or another every one whom it touches.

The downfall of God's ancient people, the Jews, was right at this point of dying to selfish interests, and still continues. "Give us a King" was their cry in Samuel the prophet's time; an earthly king, an able leader, that we may be as other nations. True they wanted and still want a Messiah; but he must be an earthly, kingly Messiah, one who could help them in material things, and make of them a great people; and not a suffering Saviour, as set forth in Isaiah 53. This is just what the people of the world are doing today who are exalting the human above God. This spirit will culminate in the Antichrist, for whom we are rapidly preparing the way. But thank God there are God-fearing people left who will not bow to this wrong unscriptural principle.

The day when Jesus came down into the city of Jerusalem the multitude hailed Him as King, and would have put Him on the throne, had He been willing to reverse the divine order and accept the kingship of an earthly kingdom with all that it involved. True, He was appointed thereto, but His kingdom was not of this world. Therefore was His face set to go to Jerusalem to the Cross, fulfilling Scripture. This was contrary to the desires of even His disciples; but our Lord must be true to His Father's will, and accept the Cross before the Throne. Crucifixion with Jesus before Kingship was the God-appointed order, and He had no other desire or purpose in view.

Now if our Lord has literally and scripturally fulfilled the former, the latter must necessarily follow. He has been crucified and He is yet to be king over all the earth and to sit on the throne of David. From Jerusalem He will reign in righteousness during the thousand years of the millennium. Then, and not until then, will peace be established on earth and justice be realized. Therefore if crucifixion first, was the divine order for Jesus, who is our pattern, it must be the same for all His followers. This often means great suffering; a lone walk with our Master, and the complete subjection of our wills to

the will of our Heavenly Father. But thank God He never afflicts unnecessarily but always for our good; and we are never alone in the process. His companionship and smile of approval are always upon us and are worth all else. We know that Jesus is sympathizing with us, understanding us fully, and supplying all the grace needful. What more could we desire?

This experience of spiritual death can only be realized, we believe, as we take our position by faith now, present tense, in the finished work of our Lord Jesus Christ and exclaim with Paul, "I am crucified, I live, yet not I, but Christ liveth in me"; and submit moment by moment to the dying out process. But it hurts. Yes, but let us remember that He suffered for us. He bore the reproach and ought we not to suffer in return for His sake? We are told that "If we suffer with Him we shall also reign with Him"; a marvelous and comforting promise.

Oh, we Christians would all like to have our blood-bought inheritance, purchased through the atonement; but with it we desire to have old self live, honored, and exalted. This "old man of sin" in us shuns the narrow way of the Cross; and always tries to climb up by some other way, rather than go through the divinely appointed door, Jesus Christ. We would like to be put to death spiritually with our Lord for personal gain, because old self does get us into so much trouble. It often brings defeat, shame, and remorse, and often too when we wish to be at our best and to appear well. If the self life could be put to death in a corner easily and where no one could see us, and be over with quickly, it would not be so hard to endure. But He, our great example, was crucified on a hill in public, by and before His own people, and between two thieves—an ignominious spectacle to earth and to heaven. Yet this Lamb of God bore it all patiently.

"He opened not His mouth," because it was to be so, and He simply submitted to the will of His Father. But we naturally shrink from public humiliation. Nor do we like the crucifying nails to be driven, figuratively speaking. We desire something easier and less painful. We do not care for extreme suffering and reproach, or to have our characters assailed and maligned, and that often

by our friends and fellow Christians. But this is the way that Jesus took, and the one that we must take, if we wish to die out and to fully follow our Master.

How difficult then is the way of renunciation and of Christlike forgiveness and love. How severe the test of returning good for evil and of answering not again. But such things are possible if we have the meek and lowly Jesus for our pattern, but only through the indwelling Spirit of God. I once heard, as an illustration of this, of a case where this spirit was manifested by a missionary in Palestine. This man was distributing tracts in a certain city when an Arab became angry and struck him in the face. "Praise the Lord," said the missionary and turned the other cheek also, only to receive a much harder blow. He said again, "Praise the Lord!" Indeed it must have been painful and hard to endure, except through the grace of God. But he was only fulfilling Scripture (Matt. 5:39) by not retaliating. A Jew standing near by saw what had happened and was so impressed that he asked what religion this man had. When he heard that he was a Christian he said, "That is what I want," and it led to his becoming a follower of the Lord. Such is the force of example.

Crucifixion before Kingship is God's divine order. Reversing this order always lowers the Bible standard. It brings on God's disapproval and creates confusion and much trouble among His people. Oh, what trouble would be averted in the great family of God, with all our different views, opinions, dispositions, eccentricities, if the unselfish Christlike spirit were shown and divine order recognized—Jesus Christ, first, last, and under all circumstances. In short, if we desire an experience of death with our Lord, self must be nailed to the Cross and absolutely ignored—only thus can Jesus Christ come forth in all His fullness.

How many great lights among those professing Godliness like King Saul of old, have erred right at this point through self-seeking; and we are not underestimating the good which they have done. But on the throne sat self and ruled to the detriment of others, and to the cause of God. Surely the Bible order can never be reversed. We must bow to

what is required if God's smile of approval is to rest upon us. Kingship, however, does not imply that we are to be religious tyrants, dictators, or self-righteous. No, as was our Lord, so must we be. True He was God manifested in the flesh, but He became man and "made Himself of no reputation." Jesus Christ was the lowly Nazarene, the crucified Saviour; therefore was He eligible to Kingship—so shall we His followers be, if we choose this despised way, the lowly, humble and narrow way—the way of the Cross. This puts Christ as king on the throne of our hearts, and makes everything work in harmony with the divine will, plan, and purpose.

The only basis by which this redemptive work was wrought out through our Lord was humility. This is the chief characteristic which we His children must have if we are to accomplish anything for God that will abide the fire. If we are to come into a place of victory over all the powers that confront us—the world, the flesh, and the devil—it must be through lowliness of mind. Surely therefore the hour demands of God's children a life of deeper renunciation and this can only be wrought out through the putting to death of our wretched old enemy, self.

Again we say, Spiritual Kingship demands an unquestionable, absolute surrender and obedience to the King of kings, our Lord Jesus Christ who is worthy of all homage.

Self strikes back, looks out for number one, for its own interests, feels elated when well spoken of, and loves to be made much of. All this is absolutely unlike our Lord. Oh, we need a spiritual upheaval among God's children first, a revival that will dethrone self and enthrone Christ. This is what the world is looking for, and because others do not see the Christ in Christians, many have drifted away from the church and have become agnostics, spiritualists, or atheists. If we were to take the "death to self" route, people would be helped, God would be glorified and His work would prosper. Then instead of having numberless divisions, the real people of God would be unified in spirit. Then the greater works spoken of by Jesus in John 14 would be forthcoming and God would be exalted instead of man.

(Concluded on Page 22)

## From the Footlights to the Light of the Cross

By Mrs. Edith Mae Pennington

*"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*

*Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*

*Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward."*

In writing the story of my life, cherished thoughts come to mind and sacred memories of the past revealing the divine love and mercy of God manifested throughout the years of my life. I praise Him for leading me out of the darkness of worldliness and sin into the marvelous light of the glorious Gospel of Jesus Christ. My heart is grateful to God for His love-gift to a sin-cursed world—the only begotten Son of God becoming a sacrifice to atone for the sins of fallen man, and that He died for "Whosoever Will" which included me. Glory to His Name!

All things have a beginning, and my life began early one bright morning of June 9, when I was born into the home of my parents, Mr. and Mrs. Arch Patterson of Pine Bluff, Arkansas.

For several months my life was almost despaired of when finally after many attempts the milk was found which agreed with me, and I thrived from that time on.

My parents were members of the First Christian Church of that city, and at a very early age my brother and I were regular attendants at Sunday School.

At nine years of age I decided to make a confession of Christ and join the church, so one Sunday morning I went down at the invitation of the pastor and gave him my hand. I was baptized in water the following Wednesday night. It was very sacred to me and I felt very happy in my heart. After the service as I was walking home with my family and a little friend who lived next door, I looked up into the heavens and the moon seemed to shine more brightly than I had ever seen it—the stars looked very beautiful and the very air seemed so clean and pure.

But I soon began to participate in school activities and later upon entering high school I became a member

of the younger society set, and began to dance, play cards, and the love of the world gripped my heart.

After graduation from high school I attended College where with other subjects I studied Science, and the theory of Evolution.

I had always believed in the Bible and had a reverence for God. But when I studied the suppositions, theories, "perhaps so's," "might have been's," of various so-called scientists and writers, there had to be some reconciliation of what I had learned (if such were true) and what the Bible said. Therefore to satisfy my mind (as I did not want to give up my faith in the truth of the account of Adam and Eve as recorded in the Word of God) I came to this conclusion: "Well! if man did evolve, and develop from a bit of protoplasm, the lung fish—then on and on—from the ape-man of Java, the Neanderthal man, when they finally reached the highest type as man is today, God gave the first pair their names—Adam and Eve. I just could not discredit God's holy Word, or doubt the infallibility of the Bible.

And God kept me during that critical time and has since taught me through His Word that man was created and not evolved, and that there is a gulf so wide it cannot be spanned or bridged—between the lowest man and the highest beast, and that man was made in the image and likeness of God.

My ambition had always been to teach school. Even as a child I had that desire. This was realized when I was given a position in the Lakeside School in my home town. I was quite contented in the school room and enjoyed my work.

Just before the close of school for that year I had consented at the insistence of my aunt, to have some photographs made.

There was at that time a Beauty Contest being conducted by the St. Louis Globe-Democrat in 1921, and my aunt sent in one of my pictures as one of the entrants in the Contest.

After the close of school, my aunt, several cousins, and myself went to California and other points on our vacation.

Upon our return to Pine Bluff, I received a wire from the St. Louis

Globe-Democrat requesting me to appear before the judges of the contest.

Mother and I went to St. Louis. I went before the judges composed of two artists and a woman sculptor. There were about ten young women who appeared before them at the same time. We were dressed in street attire—not bathing suits.

We were entertained at the Statler Hotel.

In all, about fifty of the seven thousand entrants in the contest who were selected from their photographs went before the judges at specified times. I was in the last group.

We returned home, and the Fall term had begun. I began to teach school again.

October 6th it was announced in the St. Louis Globe-Democrat that Miss Edith Mae Patterson, nineteen year old school teacher of Pine Bluff, Arkansas, was awarded the first prize of \$1,000.00 in the United States District outside of Missouri, Illinois, and the city of St. Louis. There were three prizes in each of the four districts.

I then received several offers to appear at the theatres in St. Louis and I accepted one of the invitations to make personal appearances at the Missouri Theatre for which I was to receive \$500.00.

Upon our arrival in St. Louis we were met at the station and motion pictures were taken.

Also motion pictures were taken of Mayor Kiel presenting me with the keys to the city of St. Louis in his office—also of our visit to the Children's Hospital and Clinic. The pictures were shown at the theater before my personal appearance on the stage, when I wore expensive and beautiful evening gowns and fur coats furnished by one of the leading Ready-to-Wear Shops of the city.

The Globe-Democrat presented me with the \$1,000.00 check as first prize with congratulations. I was entertained royally.

We returned home with the \$1,500 and I immediately began teaching. I had engaged a substitute in my place during my absence.

A month later I was also awarded the Grand Capital Prize of an additional \$2500.00 with the title of "The Most Beautiful Girl in the

United States."

Gifts and money came from various sources. I was called upon to christen an oil well and hydro-electric dam. I was dined, and feted, flattered, and honored.

I was advised to capitalize and take advantage of the publicity and popularity which I was receiving.

On December 6th I gave up my position and accepted an offer to tour the country—making personal appearances in theatres as an added attraction.

With my mother, Mr. J. B. Pennington as business manager, and a young man, baritone soloist who was with us part of the time, I appeared in one hundred and one cities and towns. During the engagements in many of the cities, I wore beautiful and expensive clothes from the select Ready-to-Wear Shops, was guest at the various club luncheons, including Kiwanis, Rotary, Lions. Also had a car and chauffeur at my disposal, receiving applause, worldly honors, publicity, and flattering sums of money from the theaters, entertained at the country clubs, and meeting the mayors and so-called elite of the city.

It was very exciting, alluring, inviting—yet it did not satisfy. I was disappointed and surprised that I was not as happy and contented as I had expected to be with all this within my grasp. There was an aching void in my heart—a hunger for something I knew not what and neither did I understand.

As a child I had always prayed at night before retiring, and each time before my appearance on the stage I would pray. While on the stage, mother would be behind the curtain praying for me at my request and her desire was for God to help me, and not let me make any mistakes.

After a year on the stage, I grew restless, and tired of dances, luncheons, flowers, cars, applause, and wanted a change. Perhaps, I thought, I will like the screen better than the stage, so we told our friends and family, good bye, and started for Los Angeles and Hollywood.

Mother always went with me. She was my constant companion.

When I saw Hollywood and had appeared in several pictures, I was more disappointed than ever, and shocked at such a wicked world. The cinema life did not appeal to me, and I was horrified at the immorality and

things which I witnessed. My air castles shattered at my feet. I had several narrow escapes which frightened me.

God saw my heart, and its hunger—my soul was in need of salvation—and He in His great love and mercy began to deal definitely with my heart. Praise His Name!

I began to attend services and heard the Gospel preached simply but in power. It stirred my soul. I was awakened to the startling realization that I was a sinner, lost, and undone.

I purchased a New Testament and began to read. Oh, what a different Book it was to me! I could grasp its meaning better, and the way seemed brighter, and my soul lighter. I would read and pray each night, and was seeking God for my soul.

It was there I came to the parting of the ways. One way led to a career, fame, and fortune, but there was sin, the world, and a lost soul at the end. The other way revealed the Cross, and Jesus the Saviour who died for me that peace, joy, and forgiveness might be mine.

I made my choice. I gave up the thought of a career, and made my decision to leave the screen.

Even though the studio called over the telephone, and letters were received requesting my presence at the studio to be cast for another picture, I would not reconsider, but took my stand and held to my determination by the grace of God.

I had made a start for God, and desired to live a Christian life, but had not yet made a complete surrender, or been born again. I was changed in many ways, but was still holding on to a part of the world.

My father and brother had in the meantime moved to California. But after my decision to give up pictures, I married Mr. Pennington, and we moved to Houston, Texas, to make our home.

My husband and I later moved to Birmingham, Alabama. Mr. Pennington's business required several changes. From Birmingham we moved to Dallas, Texas. From Dallas he was transferred to Oklahoma City.

During that time I realized that I was not living a victorious life—that I was trying to serve God and also hold on to the world. But there was an intense longing to know God, and I was all the while seeking a church

where I could worship and find God as I desired to know Him. I wanted deliverance from the bondage of the world. I would read and pray, yet attend church one night and the theatre the next.

I was becoming more and more hungry for righteousness, and the Word says, "He that hungereth and thirsteth after righteousness shall be filled."

One afternoon in October, 1925, in Oklahoma City, Oklahoma, while riding with some friends in a Metro-Goldwyn Trackless Train, which was being sent over the country to advertise Metro-Goldwyn Pictures, we passed a little white church. Oh! somehow I felt my heart almost cease to beat—so it seemed—when I saw a sign above "Jesus Saves." At the side was a placard with the name "Pentecostal Holiness Church." Pentecost! Pentecost! It thrilled my soul to see those words. I thought surely they must know the Lord here.

I told my husband about it, and we went Sunday night. I felt so far from God when I saw the shining faces and heard the testimonies of victory in their souls.

I had gone to the nominal churches, but did not know there was a church with the name Pentecost, although I believed in the baptism of the Holy Ghost as I had heard the Full Gospel in Los Angeles, and had read the Bible concerning the truth of the experience, but did not thoroughly understand the operations or manifestations of the Holy Spirit as was later revealed to me by experience and by studying His Word.

My husband and I attended several Sunday nights. A Friday afternoon prayer meeting was announced. I thought that I would go.

On that afternoon I dressed to go, but the enemy seemed determined to hinder my progress with God. There was a conflict going on in my heart. Something said, "I would go to the theatre. I wouldn't go to church today." Then there seemed to be a leading to go to the little church.

As I walked out the door one step seemed to say "theatre," the other "the little church." And I truly thank God that I heeded the voice of the Lord to my heart, and walked past the theatre and into the door of the little church.

I was dressed quite worldly with my fur coat, costume jewelry, rouge, and lipstick, the latter which I had

only recently begun to use.

After the Bible lesson there was much joy manifested among the saints and one precious sister was under the power and began to dance in the Spirit and to speak in other tongues as the Spirit gave utterance.

I remarked to one of the sisters by whom I was sitting, "Is she in the Spirit?" There was a lack of understanding in my heart and evidently doubt as well, for the sister who had danced so gracefully and talked in tongues so beautifully, came directly to me as I finished speaking. With her eyes narrowed and piercing, she pointed her finger toward me and rebuked me in tongues, a language that I did not understand. I knew that it was a rebuke from the Lord.

The sister next to me said, "The Lord says, 'Do you not see? Do you not see?'" Yes, I did see the supernatural power of God and my unworthiness and how far away I was from God.

Immediately I rushed to the altar and fell at the foot of the cross, crying out to God.

The saints gathered around me, and prayed that God would bring to my remembrance everything in my heart and life unlike Him. God answered their prayers.

I made a full surrender and answered, "Yes, Lord, I will give that up. Yes, Lord, I will give up the theatres. Yes, Lord." At the last "Yes, Lord," Oh, what a peace came over my soul—the burden had rolled away! Tears began to flow. I was happy, and felt so free, so light, so clean! As I left that little church, I was (so it seemed) walking on air. I passed the theatre, and that was five and a half years ago, and I have not been in one since, nor have I had the desire to go.

I went home, and took off my jewelry, and the Lord delivered me from desiring to wear it. I did so love it and had always worn it to match my costume.

The next night, Saturday, October 17, 1925, I went to the service. I was asked to go to the altar—during the invitation—to seek my baptism. I answered, "Yes, I would like to have the baptism, but I do not know how, or what to do."

I went to the altar and obeyed their instructions. I praised the Lord, but it seemed so strange. However I knew that I loved the Lord so I continued to praise Him and soon the praises be-

gan to flow from my heart and I enjoyed praising Him. Soon I was lying on the floor—on my back under the power of God. Then I realized where I was and wondered how I looked and where the people were—and the power lifted. I had gotten my mind off the Lord and on myself.

When I felt the Spirit lift, and found I was left alone, I became frightened. I felt that I had grieved the Holy Spirit away and I cried, "Oh, He is gone! He is gone! Won't He come back?"

The saints explained and said to praise the Lord again, and keep my mind on Him and He would return.

I thought, "If He will only return I will let Him have His way, and it makes no difference if I am on the floor or who sees me if He will only come back."

And, praise the Lord, He came and how wonderful it was to be under the power of the Holy Spirit! Words are inadequate to describe the glory, divine ecstasy, and thrill there is in being immersed—filled with the Holy Ghost and fire!

I sang in the Spirit, laughed, shouted, cried, and was so blessed, refreshed, and filled to overflowing. Then, He announced His arrival by speaking in tongues as the Spirit gave utterance and preached in other tongues and there it was I received my call to "Go ye into all the world and preach the Gospel."

After a few months' stay in Oklahoma City, we returned to Birmingham, Alabama. There I began to teach a Sunday School Class in a Pentecostal church, had charge of the Young Peoples' work, and often gave Bible lessons at the Ladies' Prayer meetings. God blessed my efforts and encouraged me in working for Him.

Two years later our little daughter, Edith Lorraine, was born in Pine Bluff, Arkansas.

In 1928 a band of saints in Pine Bluff gathered together in the various homes where we held Cottage Prayer meetings—having recently come into the District Council of the Assemblies of God.

I was made Assistant Pastor and had charge of the services except on Wednesday nights.

After a few months, the Lord so blessed that we moved into a vacant store building and arranged it comfortably.

The blessings of the Lord continued to descend, and the Lord added to our number, so we later moved to the old Christian church building.

A year ago Elder E. J. Bruton, who had been elected pastor, moved to Pine Bluff to take full charge of the work.

This enabled me to answer God's call to evangelize.

I am happy in the work of the Lord, laboring in His vineyard.

When I review the past and think what might have been my future, I shudder. But praise the Lord, I am now a child of the King, and have chosen "The Highway of Holiness."

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

"What shall a man give in exchange for his soul?"

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Hearing of the blessing on the ministry of our Sister Pennington, we wrote Brother Harry Collier to secure her testimony and send it to us. He did this and also sent a report of the campaign recently closed in Washington D. C.

The National Capital has truly had a "City Wide Revival." Pastor Harry L. Collier of the Full Gospel Tabernacle, writes of the unprecedented stir in that city under the preaching of Evangelist Edith Mae Pennington, which started as a four weeks' campaign and ran for nine weeks. The first week the meetings were held in the Tabernacle, but it was necessary after that to move the campaign to the commodious Masonic Temple Auditorium in the very center of the city. Large numbers attended and at some meetings hundreds were unable to gain admittance to the services. Visitors from many states were present and delegations came from nearby cities. Many church people and ministers also came to see this modern repetition of Pentecostal scenes. The press became interested and gave good accounts of the revival work. Thousands heard their first Pentecostal sermon during this campaign and much of the comment was favorable. A great interest has been awakened from which we expect to reap in the near future. We commend most highly the ministry and untiring zeal of our Sister Pennington. Coming as she does from the allurements

(Concluded on Page 22)

## Current Events in the Light of Prophecy

By S. H. Frodsham

### *Anti-Catholic Riots*

An Associated Press Dispatch from London, dated June 1st, states that Premier Mussolini has dissolved all organizations of Catholic youths in Italy. It is estimated that approximately 15,000 of the "Catholic Action" clubs have been closed by the police, affecting some 500,000 members. There have been a number of anti-Catholic demonstrations in Italy. The young Fascists have publicly trampled upon a picture of Pope Pius and have had great bonfires of Catholic books. For many years, in places where her priests have had full sway, Rome has instigated Bible burning. Mr. F. C. Glass in his latest volume, *Through Brazilian Jungle Lands with the Book*, tells that at the town of Floriano where he succeeded in selling about 60 Bibles and Testaments and many Gospels, the Roman Catholic priest sent a man to throw a burning Bible at him and his colporteurs, and issued a circular to his people in which he urged them to "burn the books which in good faith you may have bought; thus their diabolical propaganda among us will have no effect." Rome must reap what she has sown. With the burning of many Catholic institutions in Spain and the anti-Catholic riots in Italy we may be seeing the beginning of a great harvest of devastation for Rome.

### *A Great Shaking*

We are seeing a great shaking of everything that is not of God, and "the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Heb. 12:27. The Greek Catholic church has had a great shaking up in Russia, but the faith of Russian believers in the Lord has remained true and unshakable, even though it has meant exile, martyrdom and death for many of them. And now we are beginning to see the shaking of the foundations of the Roman Catholic system, and it is our conviction it will continue until she who is described by John in the Revelation as "the great whore" (Rev. 17:1), and "the mother of harlots" (Rev. 17:5), who sits on "the seven mountains" (Rev. 17:9)—beyond

dispute, Rome was the one city in John's day that was built on seven mountains—is "made desolate and naked." Rev. 17:6. After speaking of the removing of all that is shakable, the apostle says to the saints, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:28, 29. It was to the saints at Rome, but who were distinctly not of Rome, for Rome sent ten millions of them to martyrdom, that Paul wrote, "For the kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." This kingdom, thank God, is unshakable; but we shall need grace, and then more grace, and still more grace to continue to serve God with reverence and godly fear as we face the testings of this last dark hour.

### *The Coming Judgment*

In the second chapter of Daniel, the first universal king was given a dream of things to come, a dream that only God's prophet could interpret. It was a dream of kingdoms—Babylon, Medo-Persia, Greece and Rome—and we are living in the days of this fourth kingdom. All of these are broken and consumed by the coming of the fifth kingdom, an unshakable kingdom which the God of heaven shall set up, a kingdom which "shall stand forever." The fourth iron kingdom of Rome in its last days was to be part of iron and part of clay, "partly strong and partly broken." The foundations of our boasted civilization are not very stable today, for every year more and more of the clay is being mixed with the iron. Through many centuries the prayer has been ascending to God, "Thy kingdom come," a prayer for the advent of this fifth kingdom. In Daniel 2:34, 35 we see how this prayer will be answered suddenly, "A stone . . . smote the image on the feet (the weakest part) that were part of iron and part of clay, and brake them to pieces," and we see that the whole image became as the "chaff of the summer threshing floor." The Stone (Peter shows us that the Stone

is Christ Himself, 1 Pet. 2:4) will be the one who will bring judgment on all earthly rule and dominion and bring in His own eternal kingdom of peace and righteousness.

### *Ancient and Modern Idolatry*

In the third chapter of Daniel we are given an exhibition of the state religion of Babylon. Those who would not conform were to burn! Three heroic Hebrews refused to bow down to the great image that Nebuchadnezzar had erected. As a result they had a unique experience in the flames with "one like unto the Son of God." In Rev. 13:14 we see that an image similar to the one Nebuchadnezzar raised upon the plain of Shinar will be erected and all who refuse to worship this image will be killed. We have recently been treated to an exhibition of extraordinary Babylonish idolatry in Italy. About a month ago what is called The Holy Shroud, supposed to be the winding sheet that Joseph of Arimathea wound around the body of Christ, was borne with great pomp through the streets of Turin in a silver box, accompanied by a number of princes and dukes, to the Chapel of the Winding Sheet in Turin. It is expected that 1,500,000 good Catholics will go on pilgrimage and bow down in obeisance to this bit of rag. Shocking idolatry! When the children of Israel burned incense to the brazen serpent that Moses had made, Hezekiah broke it in pieces, calling it Nehushtan—a mere bit of brass! A righteous person would do a great service to Christendom by burning up this abominable rag. It will not be a far step from paying homage to a few yards of sheeting to worshipping a "robot," a mechanical image that can speak, the one described in Rev. 13:15.

### *The Cult of Babylon*

The worship of Babylon was largely given to the "queen of heaven," to which the Jews also gave homage, burning incense and pouring out drink offerings to her, and thereby bringing upon themselves the judgment of God. We see in Jeremiah 44:25-27 what God had to say concerning these idolatrous worshippers of this "queen," "I will watch over them for evil and not for

good, and all.....shall be consumed by the sword, and by famine, until there be an utter end of them." When in 487 B. C. the city of Babylon was taken by Xerxes, the Babylonian priests who taught the worship of the "queen of heaven" were compelled to flee. They went to the city of Pergamos and made that city the headquarters of their cult, with all its varied forms of pagan idolatry. We know from Rev. 2:13 that the Lord Himself speaks of this place as "even where Satan's seat is." When Attalus, the Supreme Pontiff and King of Pergamos died, he bequeathed the headship of the Babylonian priesthood to Rome. The various Roman emperors bore the title of Supreme Pontiff until the year 376 A.D. At that time the emperor Gratian, who seemed to have some marks of godliness, refused to become the head of this Babylonian idolatrous cult; but Damasus, the Bishop of the Christian church at Rome at the time of the refusal, was elected to this position.

#### *A Revival of Paganism*

Mr. Frank S. Weston says, "Soon after Damasus was made Supreme Pontiff, the rites of Babylon began to come to the front. The worship of the Virgin Mary was set up in the year 381 A.D. Mary was everywhere worshipped as the mother of God, the queen of heaven. At the close of the fourth century this worship was general. The historian Gibbon says, 'The worship of the queen of heaven, had superseded the worship of Christ.' Under Damasus the heathen temples were restored and beautified, and the rituals were re-established. One point alone was insisted upon, and that was that the many named goddesses should henceforth be called Mary. Thus the queen of heaven of the Babylonian cult occupies the place of the Lord Jesus Christ in the professedly Christian church of Rome." A Catholic cardinal, Cardinal Newman, rightly confesses that "temples, incense, lamps and candles, votive offerings, holy water, holy days and seasons, processions, vestments, tonsures, turning to the East, images—all are pagan origin." He justifies them as "having been sanctified by the church." But they are not sanctified by God. Since the days of the Lord Jesus Christ there has been but one ordained way of worshipping,

"God is a Spirit; and they that worship him must worship him in Spirit, and in truth." John 4:24. All other forms of worship are idolatry; and God's judgment will come down upon all idolatry and upon all idolatrous worshipers.

#### *Ruler of the World*

The Pope of the Roman Catholic church today is the Supreme Pontiff of the Babylonian order, and that church performs all the rites and ceremonies of the ancient Babylonian cult. That is why John in the 17th chapter of Revelation designates the woman who is sitting on the seven mountains as Babylon. When the Pope is crowned, the officiating person says as he places the crown on his head, "Receive the tiara.... and know that thou art Father of Princes and Kings, Ruler of the World!" What arrogance to call him "Ruler of the World!" That is the title which belongs alone to God. Nebuchadnezzar learned that 2500 years ago. Daniel told him that God would cause him to know that "the most High ruleth in the kingdom of men and giveth it to whomsoever He will." And after a seven years' diet of grass, Nebuchadnezzar acknowledged this himself. Dan. 4:32. The Pope will not hold this title for long, for the Lord is coming again. We read concerning His return, "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." Zech. 14:9. His kingdom is a real one today, and all who are born again as Paul shows us, are translated into the kingdom of God's dear Son. Col. 1:13. When the Lord returns the word will go forth, "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." And this kingdom He will share with His saints. "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:37.

#### *Our Present Attitude*

The book of Daniel has many lessons for us today, and one of the most practical is the example of faith that the prophet Daniel himself sets us. He lived in times of tottering

thrones as we do, but he was absolutely undisturbed in his heart. His mind was stayed upon God and he was kept in perfect peace. Daniel's life seems to have been one of "praying always with all prayer and supplication in the Spirit." When prayer was forbidden save to the king, it made no difference to him; three times a day his window was opened towards Jerusalem and he kneeled and "prayed and gave thanks before his God, as he did aforetime." Daniel did not break his habits of prayer and praise to please a crowd of unscrupulous politicians. He had faith in a God who can shut the mouths of lions. And we know that after an adventurous night with the lions, no hurt was found upon him. The secret? "Because he believed in his God." Faith is the victory that overcomes. In one of the greatest tests of Paul's life he declared, "Sirs, I believe God." The writer once heard Smith Wigglesworth say, "I am not moved by what I see; I am moved by what I believe." And as Daniel continued to believe and pray he was given vision after vision concerning things to come. Christ told His disciples concerning the Holy Spirit that was to be given, "He shall show you things to come." And praise God, He is fulfilling His promise. As He shows us the coming judgment and the coming glory it seems to us He is especially calling us to "all holy conversation and godliness," and is emphasizing the truth given us by Peter, "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—Pentecostal Evangel.

#### NOTICE EXTRAORDINARY

Brother J. N. Hoover has written us to the effect that he will become a contributing editor to *Word and Work*. We have a strong message fresh from his heart and mind, which will appear in the coming August issue. It is titled "Ask What Ye Will." A most timely and inspiring exhortation to those needing the movings of God in their lives.

This adds another link in the exceptionally strong list of contributing editors who are bringing *Word and Work* as an active factor in the religious life of Full Gospel groups at home and abroad.

# Fruit of the Spirit

## CHAPTER 5

By Donald Gee

### LONGSUFFERING

A dictionary of synonyms, open before the writer, gives quite a long list of suggestions under the word "suffer." Among them are found "bear," "endure," "tolerate," and perhaps those three words convey the best idea of the scriptural usage of the word when strengthened into "LONGSUFFERING." It is to bear LONG, to endure LONG, to tolerate LONG: — not always a conspicuous element in the character of even the Lord's people!

#### *A Divine Attribute*

It seems fitting, as it is also essential, to first of all remind ourselves that Longsuffering is one of the great and gracious attributes and perfections of the Divine character. When Moses is standing on the mount, alone with God, and the ineffable NAME OF THE LORD is proclaimed before him, it is "The Lord, the Lord God, merciful and gracious, LONGSUFFERING" (Exod. 34:6). "Slow to wrath," Newberry gives in the margin, and that is exactly the manifestation of the Divine Longsuffering revealed to us in the Scriptures.

The connection is with times of crisis, times of judgment, times when sin has abounded and overflowed, times when human wrath and human punishment would have exploded long before. The classical illustrations are, first of all, the time of the Flood while "the longsuffering of God waited in the days of Noah." 1 Peter. 3:20. The great wickedness of man, so that "every imagination of the thought of his heart was only evil continually" seemed to force an amazingly reluctant decision upon the Creator to destroy the race He had made. Even in judgment He was "grieved at His heart" (Gen. 6:5, 6) and spared Noah and his family for a new start.

The second illustration is yet to be fulfilled, though we believe it is already operative. It is the same "longsuffering of our Lord that is salvation" (2 Pet. 3:15) which holds back judgment once again because the Lord is "not willing that any should perish but that all should come to repentance." Vs. 9. In former days it held back the waters; now it holds back the "fervent heat": but

presumers upon Divine Longsuffering must remember that the Flood DID overflow, and the Fire WILL burn up. Longsuffering is not ultimate reconciliation for the unrepentant; neither does it imply neglect of the eternal laws of righteousness, nor any weakness in the moral perfection of the Divine character. It is only strength that CAN suffer long, whether in God or man.

Divine Longsuffering extended towards the race becomes more real still when experienced by the individual. Actually speaking we have all experienced something of it, but undoubtedly we hold vastly differing degrees of application towards it. David knew it..... "But Thou, O Lord, art a God..... longsuffering..... O turn unto me." Psal. 86:15. Paul regarded himself as a special pattern of the Divine Longsuffering "to them which should hereafter believe." 1 Tim. 1:16. The crisis outside Damascus when the great persecutor finally yielded to the "goads" of the striving Spirit, left an indelible impression upon his heart of the unsearchable riches of Divine grace. Christ had suffered SO long and SO much with him!

It is noteworthy, as we have seen above, that Peter, who probably did not originally shine in longsuffering, seems especially impressed by this forbearing, forgiving grace of God. It was his own experience as a "converted" apostle (Luke 22:32) that had burnt it in.

#### *A Fruit of the Spirit*

The Divine Attribute is in closest connection with the Fruit of the Spirit. The indwelling Life of Christ by His Spirit is the very source of all fruit in the life and character of the believer. That which is seen in such perfection in the Vine may confidently be looked for in the branches, if they abide in Him.

It is surprising how much need there is of this special grace of Longsuffering with one another: it not only applies to our dealings with men and women in general, but often just as surely with our fellow-believers in Christ. There are multitudes with whom it is the easiest thing in the world to get on happily,

but even in the most limited circle there are bound to be some who give a large opportunity to others for ripening the fruit of Longsuffering. To have to think of "bearing," "enduring," and "tolerating" other Christians is regrettable, but it is necessary all the same. We are not in heaven yet! How much more Longsuffering however must the true Christian expect to have to manifest towards a world always at heart unfriendly and ready to persecute.

No wonder a petition for "patience and longsuffering" culminates one of those glowing prayers of Paul in which he soars to the heavenly places. Col. 1:11. And it is "Longsuffering WITH JOYFULFULNESS" too! That is very suggestive. We have sometimes met a false species of Longsuffering which is NOT the fruit of the Spirit at all, but the miserable imitation of the flesh. It endures with the air of constant martyrdom; it desires continual pats-upon-the-back for its toleration; and appeals for incessant sympathy. On the other hand that Love which embodies all these other fruits of the Spirit not only "suffers long" (1 Cor. 13:4), but it suffers joyfully and with a smile. There is a proved vein of finest gold of blessing in unkindness, ingratitude, unreasonableness, and a host of other things endured in the will of God and for love of Christ and of His Body the Church. It produces a very practical sanctification. But that is NOT true Longsuffering at all which only endures with a continual grumble.

Lack of Longsuffering, of bearing, enduring, and tolerating, is a frequent source of much unnecessary division and grief in the Church. To have forbearance one with another is the continual exhortation of the New Testament. "Ye are dead, and your life is hid with Christ in God..... put on therefore..... Longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. 3:3, 12, 13. Or again, "Walk worthy of the vocation wherewith ye are called, with all..... Longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

There are times, when principles are at stake, to speak out plainly, as Paul did to Peter at Antioch (Gal.

2:11): but most of our differences only arise through the clash of diverse personalities, and some mutual endurance will avoid a serious quarrel and save much damage to the unity of the Spirit.

### *A Thought for the Ministry*

Longsuffering is a fruit of the Spirit specially necessary and commendable in those engaged in the work of the ministry. It is one of those qualities by which the apostle specially marks a minister who is approved of God (2 Cor. 6:4-6); and he charges it upon Timothy in his very last letter—"exhort with all Longsuffering." 2 Tim. 4:2.

The temptation to impatience can become very real. Assemblies sometimes seem SO ungrateful for all the love and labor bestowed upon them; congregations sometimes seem SO unresponsive to the message, or at least very tardy to act upon it; colleagues in the work do not always catch the vision of the leader, and retard his progress every step of the way,—sometimes to the point of desperation. Yet Longsuffering wins far more battles in the long run than impatience; faithfulness DOES impress eventually, the word preached and repeated again and again finally sinks into the slowest mind; and the vision of some enlargement becomes gradually shared by other hearts. Impatience may seem to get there quicker, but often at the expense of terrible wreckage to the unity of the Body along the way; whereas Longsuffering builds up that which is substantial and having the approval of all men.

If ever the minister wants encouragement on the line of Longsuffering he can certainly find it at the feet of the Lord Jesus, who endured the stupidity and slowness of heart of the disciples gathered around Him—up to the very walk to Emmaus, after the resurrection. Luke 24:25. He suffered gently with it all the time, and patiently instructed, illustrated, and led the way. It made a deep impression after all, and what a glorious harvest has resulted from that Divine Longsuffering of the Son of God. Praise His Name!

Longsuffering is a wonderfully "fruitful fruit," if the phrase may be pardoned. Persistent sinners forgiven; conflicting personalities reconciled; apparently backward souls patiently encouraged;—in these prov-

(Concluded on Page 22)

## The War in the Heavens

*"Having overthrown them ALL—Stand!"*

By F. J. Perryman

Before the visible reign of Christ begins upon the earth there is an invisible enthronement of Him as King, and it is from that point that to those who walk by faith He takes upon Himself His great power and reigns. He begins the preparatory work of "cleansing out of His Kingdom all things that doth offend."

This event in the unseen involves a change of government, and it is to this event that the warfare of Ephesians 6, looks forward and works. If you will carefully read verses 10-13 you will see that it is a governmental warfare. It is not in the visible but in the invisible realms. It is not on the earth, but in the heavens. It is the warfare, not of an earthly people, but of a heavenly, for that which is at issue is not an earthly possession but a heavenly one. There fore, it is in contrast to even those Old Testament battles of which God was the "God of Battles" and "The Lord was a Man of War." Here it is the God of all peace "bruising Satan under our feet," suddenly.

"Our wrestling," says the apostle Paul, "is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, in high places." The Apostle writes this as he is chained to a soldier in prison and while drawing analogy from the armour and equipment of the Roman soldier at his side, he deliberately contrasts the nature of the warfare to which he, and we, are called. He seems to say: "That is not our warfare. That is physical, ours is spiritual. We, the members of the mystical body of Christ, who have reckoned ourselves to have been crucified and buried with Him by being put out of sight into His death; we who have been raised up and made to sit together with Him in the heavens at the Father's right hand, we wrestle not against flesh and blood. We have been transplanted from that realm into another. There, on the earth, we met men, flesh, and blood—but here, at the Father's right hand, we meet spirits. There, our body was involved, here our spirit is the primary factor, joined in vital union to God through Christ."

No matter what translation of this passage you turn to, each one emphasizes the spiritual and governmental nature of this warfare! Conybeare translates it: "The adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the spirits of evil in the heavens." Notice the words: "The adversaries," and "the sovereigns of this present darkness."

Another rendering is: "Against the principalities of this darkness; against the authorities of this darkness; against the world-holders of this darkness." Here you are shown strikingly the relationship of the evil principalities and powers to "this darkness," and the words "world-holders"—need taking in, for they have indeed held the world in their governmental grip for six millenniums!

Moffatt's translation elucidates it further. He writes: "We have to struggle, not with flesh and blood, but with the angelic rulers; the angelic authorities; the potentates of the dark present; the spirit forces of evil in the heavenly sphere; so take God's armour; praying..... with all manner of prayer."

Take in the words: "we have to struggle." No folding of arms and everything done for you here. It distinctly says a "struggle"—not for those who are strong in their experience—but for those who have become deeply rooted in the strength of His might. Those who will dare to go forward and do in His name what otherwise would be impossible to them, and what He does not promise to do for them.

Here is Dr. Weymouth's translation: "Ours is not a conflict with mere flesh and blood, but with the despots; the empires; the forces that control and govern this dark world; the spiritual hosts of evil arrayed against us in heavenly warfare." Let us note every word: "the despots; the empires; the forces that control and govern this dark world." So there is a Satanic government—"forces," i.e. "spirits with force"; spirits with ability and power enough to control human affairs

by force. And these are they who are arrayed against us in the heavenlies. They are not said to be arrayed against governments, but against us. There we are, collectively, in vital spirit-union with Christ in the heavenlies: "far above all principalities, and powers, and every name that can be named," and there they are "arrayed against us." But why "against us?" Because we are the resisters. Earthly governments do not resist the devil. Flesh cannot resist spirit. But we can and must. There is committed to us as His body, the work of preparing the way for Christ's actual reign on the earth. But this cannot be done until the reins of government are wrested from these Satanic rulers "and, as rulers, they are overthrown!"

Do not confuse this warfare with your personal daily battle with Satan and his wicked spirits on the earth. All saints, in all ages, have been engaged in that, but only the saints in the present dispensation of the body of Christ are in his battle in the heavenlies. It is a battle which has a distinct dispensational beginning, an "evil day," and a climax, and in the next age, Christians will find the warfare of Ephesians 6 out of date. Those who are now closing their eyes to facts concerning this warfare are closing themselves to God and His revealed will as written! To say there is "Nothing to do," "Nothing to fight," and "No battle," that "It is all done"; is to make God a liar.

As we have seen, these "Spiritual hosts of evil" are arrayed against us in heavenly warfare. It is not one, but "hosts." They are not subordinates, but "rulers, governors, controllers of human affairs!" It is of no use blinding our eyes to the facts of life. If human affairs had been entirely in the hands of God and His Christ, the record of past years would have been different. But the truth is God has only been overruling, and that, only in proportion as the children of God have exercised the governmental rights of their position of being "with Christ" in the heavenlies. The devil only lets go his hold of what he is compelled, and he and his governmental powers are "arrayed against us" to prevent, or hinder, our enforcing the redemptive rights of this dispensation.

In all ages, since "the fall," it has been possible for men of God, through faith in Him, to defeat the devil; to checkmate his movements;

and to nullify his works. Here in Ephesians our warfare is a contest in the spirit realm, which not merely "renders the devil powerless," as each one enforces Christ's victory over Satan, but a battle which ends in his actual removal from his place of government in the heavenlies. This end means the entire removal of his control of human affairs now, and a little later, his casting into the "bottomless pit" for a thousand years.

"Therefore, put on the complete armour of God, so that you may be able to stand your ground on the day of battle, and having fought to the end," i.e. "to a finish"—"remain victors on the field." "Having overthrown them all, stand unshaken," Conybeare translates it.

Take keen notice of the stages in this. "Stand," "Withstand in the evil day." Then—"having overthrown them all—stand."

Each member of Christ's body, commencing from the Apostle Paul, is called into this warfare, and we may, through the work of prayer and faith, overcome all these evil governmental powers. Thus each will contribute their quota to the grand finale of their actual displacement in the heavens! Be it noted that there is an actual climax. There is an actual change of government, and all who are proclaiming the imminent coming of the Lord are incidentally bearing witness to the more imminent fact of a change of government in the unseen world.

What part are you playing in this warfare? Do you know anything about it? Or, are you so earthly in your Christian life, that you cannot see beyond the seen? Are you only able to deal with effects, or can you strike the blow of defeat at causes?

We cannot go on through all the ages dealing with effects, we must put on God's armour; step out into the unseen, hidden battlefield of the spirit; and defeat the world-rulers at their headquarters. Things will not alter unless we do. Quite reverently, God is counting on our wrestling against these principalities and powers and overthrowing them. He has decreed, and chosen us to do this work. Let us "watch and pray," lest those "arrayed against us" overcome us, and retain their control of our affairs. Their overthrow is overdue. Will you not with defiant faith, rooted in the Lord, drag these evil powers from off their throne? Will

you not command them, in Christ's name, to let go the government of the world? Will you not tell them that at the cross, Christ "stripped off from Himself the principalities and powers and put them to open shame?" Because you are "in Christ," and united to Him in His Calvary triumph, do you dare to enforce that victory over them, until they must let go?

You are missing a great reward if you keep out of this battle. "Fall into line" before it is too late.

But some one says: "The devil is conquered and I am leaving him to the Lord." That will not do! What are you going to do with Ephesians 6? They are not Paul's words, they are God's. "Be strong." "Put on God's armour." "Wrestle." "Stand." "Withstand." "Overcome." "Take the Sword." "Pray with all perseverance."

But you may say: "I do pray."

"Yes, but do you pray against these governmental rulers? Do you displace them from their throne, and say: 'The prince of this world is now cast out.' 'The accuser of the brethren is now cast down.' 'We see Jesus crowned.'"

There is no doubt about its necessity; there is no doubt about your being called to it. Do not shelter your weak, passive, spiritless life under the excuse: "Not called to it," or, "Christ has done it all." True He has, but He waits for you to now work with Him and enforce it. Do not wonder if you are powerless and lifeless! The reason is you do no fighting. Trace every phase of evil government in this world to its source in Ephesians 6: then, "Be strong in the Lord, put on God's armour" and defeat the world-rulers at their headquarters, until your faith declares at each stage: "They are deposed—Christ reigns."

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## The Get Acquainted Page

Conducted by Watson Argue

Presenting the Pentecostal Tabernacle of Kitchener, Ontario

The Kitchener Pentecostal Assembly called me as Pastor in 1925, at which time they worshipped at what



Pastor W. L. Draffin

was known as 15 Scott Street, where God had richly blessed the ministries of the different former pastors.

Shortly before I came they had decided to build a larger place.

In 1927 we purchased a lot in the center of the city, just one and one half blocks from the City Hall and Post Office. Here we erected a large and beautiful Tabernacle seating between eight and nine hundred people with a splendid Sunday School auditorium, class rooms, and a large prayer-room. In fact, everything that is needed in a Pentecostal Assembly.

On the eleventh of September of the above year, when the Tabernacle was completed we invited Pastor A. H. Argue of Winnipeg to officiate at the dedication service. It was a wonderful time, when all available space in the Tabernacle was filled, and God's presence and glory indeed made a very solemn service. Brother Argue's health at that time was not very good and he had to return home. Evangelist Watson Argue was invited for a revival campaign and stayed with us four weeks. We had a splendid meeting and some of the fruit of that campaign still remains.

God has wonderfully blessed until

now at the Sunday services the tabernacle is comfortably filled and there is hardly a week goes by but someone is saved and filled with the Spirit. We have not had a revival campaign for over a year and yet they are being added unto the Church daily.

We solicit the prayers of the *Word and Work* family and trust that this testimony will be an incentive to some pastor and assembly to launch out into greater things for God. When we started to build we assumed a very heavy financial responsibility but up to the present moment God has met our every need.

W. L. Draffin, Pastor.

### EXTRA COPIES

On account of the article on page three, "How I was Raised from the Dead," we are selling extra copies of *Word and Work* 5 for 25c, 10 for 50c, 20 for \$1.00 postpaid. We shall follow this practice in the future on all orders for extra copies. Address: Word and Work, 7 Auburn St., Framingham, Mass.



Kitchener Pentecostal Tabernacle

# How I Received the Baptism of the Holy Spirit

By Evangelist Zelma Argue

How the heart longs to really know God!

Even in childhood that hunger can be very real and intense. Conviction of the reality of God, and of the requirements His high and holy will makes upon us, may be felt keenly in a child's heart.

"Ye are my witnesses," saith the Lord. This is even more effective than sermons. It was the uplifted face, the guileless tear, the trembling voice of an ardent, unassuming soul, that whispered to me of the reality of spiritual things. Then there were those seasons when, in little mission services, or in camp meetings, the whole atmosphere would be suffused and permeated with the breath of heaven. To describe such times is perhaps not given to mortal tongue, but the hush of heaven, more eloquent than any words picturing the wonder of our God, would come down upon a whole company of worshipping people, soon to be followed by bursts of melody and praise, unpremeditated, but in the fullest sweep of harmony, that rolled and rolled like the sound of many waters until my child heart was ready to burst with the sweetness and wonder of it.

So I became really hungry for God—deeply, insistently hungry! It was no sudden change, but a full and increasing desire for God.

When I was twelve years old my parents took the family and moved from Winnipeg to Southern California where we made our home for several years. Within a few months the world-wide Campmeeting in Los Angeles came on with ministers and missionaries gathering on the grounds from all parts of the world. Over 500 campers' tents were pitched, with dining tent, prayer tent, children's tent, and a main tent seating about 2000. The day services were taken by various ministering brethren who were present, including my father. The night services and the special services of prayer for the sick were taken by Mrs. Woodworth Etter. Sister Etter was about seventy at that time, and although far advanced in her half century of spirit-filled evangelistic work, was indeed a spiritual power for God.

How vividly I recall her standing on the platform, hands upraised, face turned heavenward, eyes closed,

apparently lost in God, while waves of power and glory swept over the assembled people. Unqualified by earthly attainments, she leaned mightily on the power of God. I can still see her also praying for the sick, as one by one, the long line reached the chair she had placed for this purpose in the center of the platform facing the audience. How she could wrestle in prayer for their deliverance, then command them to start praising God with their hands uplifted, often pleading with them herself to walk back and forth across the platform until they had broken through to victory. Mighty miracles took place, although not all received healing.

Each day I attended the services in the children's tent, where I first began to share in helping by playing the little organ. Conscientiously I went forward to the altar services and while other children came through easily, I seemed to be getting nowhere. As the camp meeting wore on, my case seemed desperate.

Finally one week-end my mother allowed my younger brother, Watson, to come to the camp grounds. He consequently attended the Saturday afternoon children's service, although he afterwards confessed he sat uneasily in his seat hoping for the service to finish so he could get out to see some young men play baseball on a field near by. However, in answer to the call for all the children to come for the prayer service, he went forward with the other boys. In some indescribable way and in the wisdom of God who knows just how to deal with each one, that day the melting power of the Spirit fell upon him. Tears began to slip down his face. Soon he lay prostrate, both childish arms upraised in perfect stillness for hours, completely lost under God's mighty power. At last as evening shadows deepened and lights began to flash on in the big tent across the way for evening service, his eyelids began to flicker and his lips to bring forth sweet, holy, new praises, and we knew he had received the blessed baptism of the Holy Spirit. We walked across the campgrounds together in silence. Our tent was the first beyond a tiny creek and as we neared it, he told me of the vision he had seen of Jesus coming in the clouds and he said, "He

told me, 'I AM COMING SOON!'"

The fountains of the deep were broken up in my heart after this and it was easy for the Lord now to work with me. I had thoroughly searched my heart. I had written a letter back to Winnipeg to a former school teacher confessing I had tried to "cheat" in spelling. I had diligently sought to be right with God and lay everything on the altar. The fear I had had of God's will and the reluctance to sing, "I'll go where you want me to go," began to give way to a realization that the will of God was the sweetest place possible, for He can choose better than we.

So one day kneeling at the children's altar, the Spirit fell in melting power upon me. I was weeping profusely from utter hunger for the Lord. Amid my tears one little word began to slip out. It was "Dieu! Dieu!" Only one word, and I could never forget it. Later when I attended high school and took French and Latin, I was deeply moved to find that on that memorable day I had been calling out the name of "God," which was indeed the language and hunger of my heart.

Finally I arose from my knees, and friends gathered around me to rejoice with me over the baptism. "Oh no! That was not the baptism," I said. "When I receive the baptism I will be semi-conscious, and see a vision." They encouraged me wisely in private prayer to yield again to the Spirit, and find out really whether it was myself, or indeed, the mighty power of God upon me. Next day I returned and in thinking it all over my faith began to rise. A sweetness stole in upon my spirit. I went to the altar once more but almost at once a holy joy as sacred as the tears of yesterday had been, came rolling in like billows upon my Spirit. Like David, my mouth was filled with laughter. For the first time in my life I knew what it was to delight myself in the Lord. Praises to the Lord Jesus began rolling out like a Niagara in what seemed to me to be angels' tongues. Later I came to understand the spirit of intercession given to me the first day, and prize it just as highly as the "joy of the Lord," which I received the second day.

(Concluded on Page 22)

## Missionary News

### WEDDING FESTIVITIES RESULT IN HARVEST OF SOULS

*By T. Nagorny, Bykowiec, Poland*

Last month the Lord blessed and gave us great joy, especially in two places, namely, Russka and Hutta. The believers assembled with me in the house of a brother who was in bed and suffering great pain in his left side. I asked him, "Do you believe that God is able to heal you?" He answered with a positive "Yes." I then read the Word of God and explained to him that the Lord was willing to heal him. The brethren and sisters present knelt and while in prayer I anointed him with oil and laid my hands upon him. As we rose from our knees the sick one left the bed and greeted the brethren with a holy kiss. His sickness was of a serious nature, and while we believed God, I was astonished to see how quickly the Lord answered prayer. A week later I was informed that he had been working regularly. Praise the Lord!

In the village of Borki we also experienced rich blessing. Here we conducted a funeral for a young man. As we proceeded to the cemetery we sang and played hymns and a large crowd followed us. The cemetery lay on the border line between two villages and the people from Sosnowieckie, on one side, assembled with the intention of hindering our burying the remains, but the folks (unbelievers) from Borki interfered and forced the people from the other village to permit us to bury the dead, saying of me, "This is a man from our village and it is not your business that he is an evangelist." They argued and fought while we proceeded to the cemetery and interred the body. The Lord fought the battle for us in this way.

After returning from the funeral we held a meeting that evening when many were present and two were saved.

I also passed through another test which in the end brought great joy. As we were preparing for the wedding of my daughter, I had a sincere desire and longing that God might be glorified during this festival and so I invited preachers from other districts because we expected a large crowd. Suddenly the weather became very unfavorable and much rain

fell. This, of course, would hinder the people from coming to witness the wedding ceremony and I was downcast in my spirit and wondered if I had failed the Lord in one way or another. I went before God and cried, saying, "Lord, have I done something which has displeased Thee? Please show it to me for I am longing to see Thee glorified." God's message to my heart was, "You will find out later."

Praise His name! This I could repeat a thousand times, for the following day—the day of the wedding—the weather changed and became very pleasant. Many friends and guests came to the meeting hall in Borki and the place was filled. My heart was very joyful as I listened to the brethren preach the Word. Oh, it was wonderful! The Holy Spirit spoke through them and people from many villages round about heard the truth of God. We continued the festivities for three days, praising God and witnessing to His saving power. For all this we praise Him.

Our efforts were not in vain as I am happy to report that 15 souls declared their willingness to follow the Lord Jesus Christ.

### AN AWAKENING IN POLESIE

*By Karp Leonovitch, Eastern Poland*

I wish to inform you that Brother Sieluzycki visited the district of Polesie and God blessed us wonderfully together. Praise His name! The people listened with great interest to the Word of God. A fresh awakening has come to this territory and many have surrendered to the Lord Jesus, some also being baptized in the Holy Spirit. Hallelujah!! We will soon be able to hold a water baptismal service.

The knowledge acquired during our stay in the Bible School has helped us greatly and we are very thankful to the Lord that He enabled us to spend such a blessed time together with other brethren in Danzig. We trust that many more will have the privilege of attending the School, for it is a decided help to devote a few months to studying the wonderful teachings of Christ and gathering material for service in the field. When I recall the happy days

in Danzig my heart rejoices and my eyes fill with tears.

We have traveled quite extensively recently, but our own assemblies are now requesting us to stay with them in order to satisfy their hunger for the Word. Calls come from everywhere and we would ask you to pray that God will direct us in the way He would have us go.

The work is progressing rapidly and many have been added to the church. We see the need of more workers and are preparing brethren for the leadership of the various assemblies, looking to the Lord to help us that we may not fail Him in this task. Some brethren will have to be ordained and we are now awaiting the arrival of Brother Arthur Berg-holc and trust that some of the brethren from Danzig also will be present.

There also are a number of candidates ready to leave for the Bible School as soon as they receive word to go.

### STEADY PROGRESS

*By Herman Holz,*

*Putzig-Hauland, Eastern Germany*

There have been difficult times as well as happy ones during the last few months. Sometimes I have thought there was no help for me, but in due time the Lord always stretched out His hand and held me close to Himself. I thank Him for the various experiences through which I have passed and praise Him for never leaving nor forsaking me. Hallelujah!

At the beginning of last month I visited a Catholic woman who was very sick. I knelt by her bed for prayer and her husband was very angry with me. I believe she was greatly helped through prayer.

It was a busy month as I held 40 meetings. The Lord blessed these services and gave us victory. I greatly rejoiced to see souls saved and believers baptized in the Holy Spirit with signs following.

The Word of God has enlightened hundreds of men and women in this part of the field, showing them the right way to Him and bringing them into fellowship with Himself. The work is making good progress and I am grateful for His help and guidance.

I would ask you to kindly remember me in prayer that I may be used more and more for the salvation of sinners and the exalting of the name of Jesus.

### PREACHING TO FISHERMEN

By J. Janson, Tukum, Latvia.

Here in Tukum we had been praying for a long time for the Spirit to fall upon us according to the Word of God. Satan did not like this and did all he could to withstand us, but we relied upon the promises of God and called upon Him to defeat the enemy. The victory came sooner than we expected. God answered by fire and baptized 6 souls in the Holy Spirit. We are continuing in prayer that a greater flood of blessing will come to this town. We have a great God who delights to bless and to add many to His flock. We gather each evening for prayer that we may be strengthened in the Lord and be prepared for His coming.

God opened up the way for me to go to the seaside recently and tell the story of Jesus to the fishermen. Praise the Lord, He blessed His Word to many souls.

At Upesgraws we held services in a private house for 2 days and many people came and eagerly listened to the words of Jesus. Once I asked those who wanted salvation or healing to remain for prayer at the close of the public service. A number stayed and we lifted our voices to God in prayer for the sick and He helped them according to their faith.

On the 10th and 11th we held services at K..... and although it was a week night many came and listened attentively to the Word of God. I remained for a long time after the close of the meeting and talked with some interested folks about the wonderful truths in the Bible, and also prayed with some for healing. During a previous visit to this village when I had preached regarding salvation and healing, I called on several sick people whom the doctors had thought could not recover. I prayed with them and they were healed. Praise the Lord! Some forgot to give God the glory and are now in sin again. We have a wonderful God who shows mercy and forgiveness when we call upon Him. How sad it is to see ungrateful hearts. One wonders how long they will rebel against Him. Some day they will

have to answer for the mercy which has been manifested towards them. The Lord is indeed love but He is also a consuming fire against the ungodly and the wicked. What will they do in the day of reckoning?

We also held a meeting in Balgala and the Lord blessed. We then proceeded to Kaltenes and conducted services for 2 days. They were well attended. During the last meeting the Spirit of God moved in a special way and melted indifferent sinful hearts. At the close of the service some promised to begin a new life in Christ Jesus. I was sorry to be compelled to leave them and return to Tukum. Many with tears begged us to come again. They are not satisfied with the empty religious teaching they receive and hunger for the truth. They

need the risen Christ who gives resurrection life and power.

In Talsen the work is going forward slowly. The people are very hard but the work of the Spirit in the hearts of sinners is noticeable. Six were saved here during the month. I am glad that Brother Cumin from Riga is coming here, for God has been blessing his ministry and using him to lead souls to Christ, while others have received healing.

There is much work and few to do it. Brothers and sisters, pray earnestly that God will send forth Spirit-filled workers into His vineyard. Let us awaken from our sleep for our salvation is nearer than when we believed. Let us labor and pray and give ourselves fully for the Lord's service.

## Many Visit Bethel Home

Through the columns of *Word and Work* and *The Gospel Call of Russia* a host of friends have learned that we are conducting a home for aged missionaries, ministers, saints, and coming to the camp meeting at Wellesley Park, have taken the opportunity of inspecting Bethel Home for the Aged, 7 Auburn St., Framingham, Mass.

W. W. Simpson, missionary to China; Miss Lillian Krager, founder of the Mizpah Missionary Home in New York City; the evangelist sisters Jepson and Donaldson; Brother and Sister A. Weaver and Howard Weaver were among the guests in the home, while many pastors and friends have given us a friendly call.

Much interest was shown in the farm, with its fruits and vegetables, the cows, chickens, the horse, and the employees who bring in the milk, eggs, and garden produce which so materially reduce the cost of maintaining the Bethel Home family.

The printery with its varied equipment was a revelation to many who for the first time understood that we are able to do any sort of printing from a little personal card to a book or a magazine. Some of the visitors on discovering this, brought us work to do—tracts, postcards, certificates for infant consecration, and other jobs. We appreciate this co-operation, and will be pleased to quote

prices on anything that you contemplate having printed.

In response to the need for an auto to carry the old people and workers to the camp meeting and do our other work, \$40.00 has come in. We are believing that the necessary balance will also be in our hands by the time the Lord wants the new car in operation. There is a great need of a water heating system for the Annex, as it costs too much to heat water with the present coil system in the furnace. The plumber will put in the system for \$67.00. We have an opportunity of getting a one horse mower very reasonably; and as we put up all our own hay, this would be a saving as we have had to hire the hay cut. The canning season is upon us and brings with it a need for utensils, sugar, and glass jars. The half year water and sewer bill is also on hand. And in addition to these there is the regular monthly grist of bills for groceries, meat, and other necessities. But we thank the Lord that He is interested in seeing that the Bethel Home family is kept comfortable and we trust Him to move upon the hearts to every month assist us by their offerings.

A hearty welcome is extended to those interested in the Home to come and inspect the premises and join with us in the meetings at Wellesley Park.—K. G. O.

## Annie and Vanie's First Real Prayer

Two sisters, one about five years of age, the other two years older, were accustomed to go each Saturday morning some distance from home, to get chips and shavings from a cooper shop.

One morning, with basket well filled, they were returning home when the elder one was taken suddenly sick with cramps. She was in great pain and unable to proceed, much less bear the basket home. She sat down on the basket and the younger one held her from falling.

The street was a lonely one, occupied by workshops. Every one was busy within; not a person was seen on the street.

The little girls were at a loss what to do. Too timid to go into any workshop, they sat awhile, as silent and quiet as the distressing pains would allow.

Soon the elder girl said: "*You know, Annie, that a good while ago mother told us that if we ever got into trouble we should pray and God would help us. Now you help me to get down upon my knees and hold me up and we will pray.*"

There on the sidewalk did these two little children ask God to send some one to help them home.

The simple and brief prayer being ended, the sick girl was again helped up and sat on the basket waiting the answer to their prayers.

Presently Annie saw, far down the street on the opposite side, a man come out from a factory, look around him, up and down the street, and go back into the factory.

"Oh, sister, he has gone in again," said Annie.

"Well," said Vanie, "perhaps he is not the one God is going to send. If he is, he will come back again."

"There he comes again," said Annie. "He walks this way. He seems looking for something. He walks slow, and is without his hat. He puts his hand to his head, as if he did not know what to do. Oh, sister, he has gone in again; what shall we do?"

"That may not be the one whom God will send to help us," said Vanie. "If he is, he will come out again."

"Oh, yes there he is; this time with his hat on," said Annie. "He comes this way; he walks slowly, looking around on every side. He does not

see us; perhaps the trees hide us. Now he sees us, and is coming quickly." A brawny foreigner in broken accent asks: "Oh, children, what is the matter?" "Oh, sir," said Annie, "sister here is so sick she cannot walk, and we cannot get home."

"Where do you live, my dear?" "At the end of this street; you can see the house from here."

"Never mind," said the man, "I takes you home."

So the strong man gathered the sick child in his arms, and with her head pillowed upon his shoulder, carried her to the place pointed out by the younger girl. Annie ran around the house to tell her mother that there was a man at the door wishing to see her. The astonished mother, with a mixture of surprise and joy, took charge of the precious burden and the child was laid upon a bed.

After thanking the man, she expected him to withdraw, but, instead, he stood turning his hat in his hands, as one who wishes to say something but knows not how to begin.

The mother, observing this, repeated her thanks, and finally said: "Would you like me to pay you for bringing my child home?"

"Oh, no," said he with tears, "God pays me! God pays me! I would like to tell you something but I speak English so poorly that I fear you will not understand."

The mother assured him that she was used to the broken language and could understand him very well.

"I am the proprietor of an ink factory," said he. "My men work by the piece. I have to keep separate accounts with each. I pay them every Saturday. At twelve o'clock they will be at my desk for their money. This week I have had many hindrances and was behind with my books. I was working hard at them with sweat on my face in my great anxiety to be ready in time. Suddenly I could not see the figures; the words in the book all ran together and I had a plain impression on my mind that some one in the street wished to see me. I went out, looked up and down the street, but, seeing no one, went back to my desk and wrote a little. Presently the darkness was greater than before and the impression stronger than before that some one in the street needed me.

"Again I went out, looked up and down the street, walked a little way, puzzled to know what it meant. Was my hard work and were the cares of business driving me out of my wits? Unable to solve the mystery I turned again into my shop and to my desk.

"This time my fingers refused to grasp the pen. I found myself unable to write a word or make a figure; but the impression was stronger than ever on my mind that some one needed my help. A voice seemed to say: 'Why don't you go out as I tell you? There is need of your help.' This time I took my hat on going out, resolved to stay till I found out whether I was losing my senses or there was a duty for me to do. I walked some distance without seeing any one and was more and more puzzled, till I came opposite the children and found that there was indeed need of my help. I cannot understand it, madam."

As the noble foreigner was about leaving the house, the younger girl had the courage to say: "*Oh, mother, we prayed.*"

Thus the mystery was solved and with tear-stained cheeks, a heaving breast, and a humble, grateful heart, the kind man went back to his accounts.

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This story is from "Thrilling Stories of Answered Prayer," on sale in our book department. It is most helpful to supply your children with such tales of the power of God through faith and prayer. All the stories in this book are actual experiences.

We are pleased to announce that we have just finished printing almost 200,000 tracts for one distributor and have put them on the train enroute for their point of distribution. We believe that our friends will be glad with us that this is so, as no one can tell what a harvest of blessing they will result in. DID YOU KNOW that you can enter this blessed ministry by sending a dollar for 3 pounds of tracts, or \$5.00 for 15 pounds and we pay the postage to you? Sample package 35c postpaid. Our low prices and choice tracts are securing a steady stream of orders. Why not try our tract department? Address: Word and Work, 7 Auburn St., Framingham, Mass.

## Wellesley Park Camp Meeting

JULY 19 TO OVER LABOR DAY, SEPT. 7, 1931

Services Every Afternoon and Evening all Summer

*Old Time Pentecostal Meetings*

From July 19 to August 2 we have some real surprises. We shall not announce the names of the workers, for we have planned to set no certain times for particular speakers. The meetings will be thrown entirely open to the Holy Ghost and we trust that all the gifts and graces of a Spirit-filled ministry will come forth.

Many have cried, "Oh, for the good old days!" Come praying and believing that signs and wonders will be done in the name of the holy child Jesus! Remember the dates, the last two weeks in July!

*Bert Williams*

From Sunday, August 2 over Sunday, August 16 Evangelist Bert Williams will minister to us. His many friends of last summer will be glad to know of his return engagement with us. He is a strong preacher of righteousness and has ministered with marked success over the length and breadth of the land.

*Donald Gee*

Perhaps this man is the foremost figure in Pentecost today, so we feel more than fortunate to be able to present him in a two weeks' campaign beginning Sunday August 16 and continuing over Sunday August 30.

Our distinguished British teacher and evangelist comes directly to us from England, especially for this Camp Meeting.

*New England District Council Summer Camp Meeting*

At their quarterly meeting in New Haven recently, the N. E. District Council adopted Wellesley Park as the place for their annual summer camp meeting and set the dates during the Donald Gee campaign.

Among the pastors and workers who will be present and assist in the ministry are the following: H. T. Carpenter, of Springfield, Mass.; Alfred Wight, New Haven, Conn.; W. J. Mitchell, Everett, Mass.; R. A. Babcock, Cambridge, Mass.; C. C. Garrett, Chelsea, Mass.; E. E. Voland, Fitchburg, Mass.; F. Ridenbach, Bridgeport, Conn.; Arthur Shirley, New Haven, Conn.; John T. Reed, Greenfield, Mass.; Charles Ryan, Chelsea, Mass.; Miss Lillian Kraeger, New York City.

Donald Gee will speak afternoons and evenings, assisted in the services by the district pastors. But after his departure the district brethren will take over the meetings and apportion the preaching and other ministries.

During the week of August 31 to September 5 the quarterly conference of the district will also be held. All are invited.

*Labor Day Week End*

With Saturday, Sunday, and Labor Day coming as a week end, we expect the greatest rally of Pentecostal folks which New England has yet seen. Come expecting and praying!

*Dormitories and Dining Room*

The camp ground has been modernized and the accommodations for eating and sleeping are excellent. We will also freely give sites for erecting tents upon request.

PLEASE MAKE YOUR RESERVATIONS as soon as you contemplate spending a week or week end with us. Prices of meals and rooms most reasonable. Cottages may also be rented or rooms engaged from those owning homes on the grounds.

Address all letters to the Camp Meeting Committee, 7 Auburn St., Framingham, Mass.

Camp Ground located on Oak Street, 1/4 mile north of Worcester Road, Wellesley Park, Mass. Follow Boston and Worcester car tracks along Worcester Road to Oak St., then turn north.

Full line of Bibles, Testaments, Gospels, Mottoes, Books, and Tracts on sale at the Bookstand.

### NOTICES OF MEETINGS AND CONVENTIONS

#### MISSIONARY IN FITCHBURG

Violetta D. Schoonmaker, on furlough from India, will be at Brother Voland's Assembly, 10 Cottage St., Fitchburg, Mass., Sunday Aug. 2. Services 10:30 a.m. and 7:15 p.m.  
(See Page 24 for Additional Notices.)

#### STUDY YOUR BIBLE AT HOME

Send for circulars describing the FULL GOSPEL HOME STUDY COURSE of the Canadian Pentecostal Bible College.

Why spend many valuable hours in aimless reading, when you can make every moment count in real profitable study?

This course has almost circled the globe. About 1500 students enrolled during the last five years. Address all mail to Rev. David M. Wellard, 2763 Danforth Ave., Toronto, Ont., Canada. Dept. W.

#### PASTOR HUBERT ENTWISLE NOW TOURING AMERICA

A letter has just reached us from Hubert Entwisle of Sunderland, England, stating that he is in the midst of an evangelistic campaign in London, Ont., and is planning other campaigns in the U.S. and Canada.

Souls are being saved and the Spirit of the Lord is working even in the first days of the London meetings.

Pastor-Evangelist Entwisle was with us in our Wellesley Park camp meeting for the closing period last summer. We believe that many assemblies will be eager to have him for a campaign. By communicating with us at this time it may still be possible to secure an engagement.

Address:— Word and Work, 7 Auburn St., Framingham, Mass.

#### ARGUES IN DALLAS, TEXAS

Evangelist and Mrs. Watson Argue will conduct an evangelistic campaign, August 2 to 30, in a large tent seating 2,000 in Fair Park, right in the heart of Dallas. Pray for a city wide awakening and plan to attend if possible.

Albert Ott, Pastor.

## 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.)

Received at Framingham	6363.....	1.00
May, 1931.	6370.....	3.00
GENERAL FUND	6372.....	2.00
AND MISSIONS	6387.....	5.00
Receipt No. Amount	6388.....	2.00
5985..... \$ 2.00	6389.....	6.67
5994..... 2.75	6398.....	2.00
5997..... 2.00	6402.....	10.00
6002..... 2.00	6403.....	1.00
6015..... 19.00	6404.....	5.00
6018..... 10.00	6419.....	10.00
6023..... 1.00	6420.....	5.00
6024..... 2.00	6622 Wellesley	
6028..... 1.00	Park Gos.	
6029..... 5.00	Tab., Wel-	
6030..... 1.00	lesley Park,	
6031..... 1.00	Mass.	6.07
6036..... 25.00	6426.....	5.00
6043..... 4.00	6428.....	5.00
6050 Wellesley	6439.....	2.00
Park Gos.	6455.....	2.00
Tab., Wel-	6457.....	20.00
lesley Park,	6463.....	1.00
Mass.		
6087..... 5.00		\$401.43
6091..... 2.00		
6096..... 3.00	BETHEL HOME	
6099..... 1.00	5992.....	2.00
6110..... 2.00	6020.....	.50
6111..... 1.00	6096.....	1.00
6119..... 1.00	6113.....	1.35
6121..... 1.00	530.....	5.00
6124..... 2.00		
6125..... 1.00		\$9.85
6136..... 4.00	FREE LITERATURE	
6138..... 4.00	6015.....	11.50
6150..... .50	6027.....	4.00
6151..... 1.00	6096.....	1.00
6156..... 5.00	6225.....	.50
6168..... 5.00	6255.....	1.00
6178..... 2.00	6312.....	2.00
6185..... 20.00	6363.....	1.00
6188..... 1.00		
6212..... 10.00		\$21.00
6225..... 1.88		
6228..... 1.75	Word and Work	
6230..... 20.00	Subs. and Sales	\$301.75
6233..... 5.00		
6234..... 6.20	Total	\$734.03
6235..... 5.00		
6236..... 5.00	Summary of Receipts at	
6238..... 2.00	Chicago, Ill.,	
6241..... 1.00	May, 1931	
6246..... 1.00	For Missions	\$3,129.47
6248..... 2.00	Subs. to The Gos-	
6249..... 1.00	pel Call of Rus-	
6255..... 1.00	sia	107.19
6255..... 1.00		
6258..... 2.00	Total	\$3,236.66
6265..... 1.00		
6266..... 1.00	Summary of Receipts	
6268..... 10.00	by German Dept.,	
6274..... 1.00	Milwaukee, Wis.,	
6295..... 50.00	May, 1931	
6312..... 3.00	For Missions	\$185.11
6316..... 2.00	Subs. & Sales of	
6327..... 10.00	Word and Zeug-	
6331..... 2.00	nis	33.25
6333..... 9.66		
6337..... 1.00	Total	\$218.36
6362..... 5.00		

Total \$443.26

Summary of Receipts at  
Field Headquarters,  
Danzig,  
May, 1931

For Missions \$186.52

Summary of Receipts at  
London, England,  
May, 1931

For Missions \$428.04  
Subs. & Sales  
of The Gospel

Call of Russia 15.22  
Grand Total  
for month \$4,831.76

Gratefully acknowledged,  
OTTO KARLSON, Treasurer  
PRAISE THE LORD!

CRUCIFIXION BEFORE  
KINGSHIP

(Concluded from Page 7)

Yes, we may possess gifts, graces and talents, many; but if not controlled by the Spirit of God and exemplified by a holy, crucified life, we may in the end do more harm than good. Throughout the world multitudes are turning away from the old paths and from God. This is lamentably and alarmingly true. Even those of us who sincerely love the Lord and are expecting His coming are apt to let down in our prayer and faith life. We do not forget in this connection the words of the Lord who said, "When I come shall I find faith on the earth?" That is, the faith once delivered to the saints—the faith of God.

Therefore the times call imperatively for a return to the old paths and to the preaching and living out of a whole Gospel—a Gospel for body, soul, and spirit.

The preacher and follower of Christ must have incorporated into his own life that which he advocates for others, if they are to be helped and brought to the Lord. This can only be accomplished through the power and indwelling of the Holy Ghost; as was manifested on the Day of Pentecost, and after.

Once more we say emphatically, "Crucifixion then—Kingship" is God's divine order.

Let us reverse it no longer.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

"Death to self means a total des-

pair of self, that is, to give up all thoughts of doing anything that is good in any other way, but that of a meek, humble, patient, total resignation to God." (Wm. Law.).

## THE FRUIT OF THE SPIRIT

(Concluded from Page 14)

inces may be found some of the greatest victories of the grace of our Lord Jesus Christ. It is worth walking with Him if one result of that abiding in His presence will be a little more manifestation of the glorious Divine attribute of "Longsuffering."

HOW I RECEIVED THE  
BAPTISM IN THE SPIRIT

(Concluded from Page 17)

Thus it was that down in the old Arroyo Seco canyon between Los Angeles and Pasadena, I received the anointing of the Spirit and the baptism of the Holy Spirit. It "fell" upon me some nineteen hundred years after Pentecost, just as truly as it "fell" upon the members of Cornelius' household within a few years after the day of Pentecost. To God be all the glory! I know He is real, and will reveal himself to those who diligently seek Him.

## WASHINGTON, D. C. REPORT

(Concluded from Page 10)

of the stage and the world's attractions, to preach the simple gospel of Christ, her self-sacrificing spirit, her love for the Master, and her uncompromising loyalty to the full gospel, wins the people to the Saviour. Her sincerity is apparent to all. She made a host of friends here. Records were hard to keep in such a campaign, but they show over 250 saved or reclaimed, and 125 baptized in the Spirit as on the day of Pentecost. Remarkable healings occurred. Strong men and refined women wept their way through at the altar. The two prayer rooms were filled repeatedly. A host have told us of the blessings received in this great visitation. The services were broadcasted every Wednesday night, and many letters have been received telling of the uplift in many hearts. Plans are already under way for a great City Wide Revival for next year when Sister Pennington is expected to return to help in winning Washington for God. Brethren pray for us.

# Some New Books and Bibles

## This Month's Dollar Special

(Value \$1.55)

"Prayer Warfare," from which "The War in the Heavens" on page 15 of this issue is taken, 30c—"Thrilling Stories of Answered Prayer," by A. Sims, a collection of true stories of God's wonderful answers to prayer and faith, 30c—"Praying Hyde," the story of how one man prayed in an average of 4 souls a day even in India's hard field, 30c—"Mighty Prevailing Prayer," a soul stirring book which every Christian needs, 40c—"Is the Bible True?" by E. Ralph Hooper, a scientific reply to Modernism and Evolution, 40c—"Seeking Christ," N. H. Griffin, Unusual stories that will lead the unsaved to Christ, 30c—"1000 Bible Drill Questions," an excellent method of knowing your Bible, 40c—"Precious Promise Box," on colored cards, 35c. ANY OF THE ABOVE for only \$1.00 postpaid.

**SPIRITUALISM EXPOSED.** Scriptural evidence, and actual experiences showing the evil nature and awful after effects of spiritism. This book might save your friends or loved ones who are tampering with this demon cult. 30c each, 2 for 50c, 4 for \$1.00 postpaid.

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**TRACTS:** Sample package 35c; 50c lb., or 3 lbs. for \$1.00. Our low prices and choice tracts are bringing orders from large tract users.

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Latest and best single-volume Bible Dictionary. Gives every place, nation, tribe, person, event, custom, rite, instrument, implement, animal, plant, flower, mineral, metal, etc., mentioned in the Bible. Fully abreast of latest scholarship and discoveries. 800 pages, 500 illustrations, 14 colored maps. Size 6 1-4 x 8 3-4 inches. Price \$2.75 postpaid.

## THE BEST DOLLAR BIBLE IN THE WORLD

Is the claim made for this copy of the Scriptures. New self-pronouncing edition for 1930. New Brevier 8vo, black face text Bible. Wherever there is the need of a good large type Bible in a low price edition, this book is supreme. The self-pronouncing text makes it doubly valuable where responsive reading is customary. For the Church pew, the Sunday School, Class Room, the Young People's meeting, this Bible is unexcelled. It contains 8 black and white illustrations of scenes in the Holy Land, also a short series of helps to Bible study, with 4 maps in color. Handsome cloth binding, round corners, red edges. This unusual Bible for one dollar and a most extraordinary offer of 6 of these Bibles for only \$5.00.

## \$11.85 Bible for \$7.85

King James version, India paper, extra large print, self-pronouncing, concordance, section of white pages for writing notes and outlines, complete column references. Durable, flexible Morocco (goat) binding, overlapping covers with indestructible linings, carmine under pure gold edges, pure gold title, opens flat, so back will never break. Size 5 3-4 by 8 inches and only 1 inch in thickness. The Holman people state that this is the BEST BIBLE THAT CAN BE MADE. The price of this unexcelled Bible is \$11.85 BUT WE ARE SELLING IT FOR ONLY \$7.85 and we pay the postage.

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# 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.

ALLENTOWN, PA. 836 Union St., Emmanuel Home, Full Gospel Services, Fri. 7:30; Sun., 10:00 & 3:00. Walnutport, Pa. Union Gospel Service, Wed. 7:30. Emerald, Pa. Cottage Prayer Meeting, Thur. 7:30. Siegersville, Pa. Coffeytown Union Sunday School, Sun. 7:30. Robert S. Beisel, pastor.

AUGUSTA ME. Full Gospel Church, Pentecostal, 201 Water St. Meetings: Sunday 2:30 and 7:30; Tues. and Thurs. 7:30. Misses Virginia Avery and Dagmar Lindberg, pastors.

BATTLE CREEK, MICH. Church of the Four Fold Gospel, 303 Maple St. Sun. S. S. 10:30; Morning Worship 11:30; Evening Worship 7:30. Thurs. 7:30. C. A. McKinney, pastor, 45 Poplar St.

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.

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. Elisheba 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. Full Gospel Light-house, 40 Prospect St. S. S. 2:00 p. m., preaching 3:00 and 7:30 p. m. Mon. prayer and tarrying. Wed. evangelistic, 7:45. Fri. Divine Healing, 7:45. Evangelist and Mrs. R. A. Babcock, pastors.

CHELSEA, MASS. First Pentecostal Church of Chelsea, 113 Hawthorn St. Special meetings with Evangelist C. S. Cooke. May 13 to 31 inclusive. C. C. Garrett, pastor.

CHICAGO, ILL. Immanuel Pentecostal Church, 1941 Belmont Ave. Services: Sunday, S. S. 1:45 p. m.; preaching, 3; Wed. & Fri. 8 p. m. All Welcome. Mr. and Mrs. George W. Finnera, pastors. Tel. Pensacola 3054.

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.

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

FITCHBURG, MASS. Full Gospel Assembly, 10 Cottage Sq. Tues. and Thurs. at 7:30 p. m.; Sun. 10:30 a. m.; S. S. 12:00; Evangelistic service 7:15 p. m. Ernest E. Volland, pastor.

GREENFIELD, MASS. Pentecostal Glad

Tidings Chapel, 362 Deerfield St. Services:— Sunday, 10:30 & 7:30; S. S., 12:15; Mon. 6:45; Orchestra & Choir practise; 7:30, Young People's Meeting; Tues. 7:30, Prayer; Wed. & Thurs. nights out of town evangelistic services; Fri., 7:30, Bible Round Table; Sat. 7:30, Street Meeting. Pastor John T. Reed, 140 Chapman St.

GREENFIELD, MASS. Pentecostal Church of the First Born, Main & Franklin Sts., Library Association Hall. Services: Sun., 3:00 and 7:30 p. m.; Wed., 7:30 p. m.; Cottage Meeting, Edwin L. Alexander, 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.

LOS ANGELES, CALIF. Bethel Temple, 1250 Bellevue Ave., Louis F. Turnbull, 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.

MAPLE SHADE, N. J. Bethel Pentecostal Assembly. S. S. 10:00, preaching 11:00 and 7:30. Mid-week service, Thur. 7:30. Geo. H. Jordan, pastor, Pleasant Valley Ave., Moorestown, N. J.

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

MILWAUKEE, WIS. Bethel Tabernacle corner Brown & 18th Sts., Hugh Ulrich, pastor.

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

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

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

NEWCASTLE BRIDGE, N. B. Queen's Co., Full Gospel Tabernacle. Services: Sunday, 11:00 a. m.; S. S. 3:00 p. m.; Evangelistic Meetings, Tues., Thurs., and Sat. 8 p. m. Mr. and Mrs. Steeves, and P. T. Cosman, pastors.

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. Dunn.

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.

Evangs. Walter and Inez Delano in Charge. NUTLY, N. J. Bethel Pentecostal Assembly, 390 Franklin Ave. S. S. 2 p. m.; Services 3 & 7:30 p. m.; Wed. & Fri. 7:45 p. m. O. Olson, Pastor.

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

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

OAKLAND, CALIF., Gordon-Hitchcock Sisters, 2222-87th St., Oakland, Calif.

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.

RED CREEK BIBLE SCHOOL, Red Creek, N. Y. Ivan Q. Spencer, Principal.

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

(See Page 21 for Notices of Coming Meetings.)

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.

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

ST. STEPHEN, N. B., CANADA, Full Gospel Assembly, Sunday 11 a. m. and 7:00 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 Entwistle, Pastor.

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.

SYRACUSE, N. Y. Bethel Faith Home, 129 McLennan Ave. Services: Sundays, 10:30 a. m. & 7:30 p. m.; Tues. 7:30 p. m., Young People's Service; Wed. All day fasting and prayer; Thurs. 7:30 p. m., Bible Study. Mr. and Mrs. G. A. Niles, pastor.

SYRACUSE, N. Y. Grace Tabernacle, 662 South Ave. Services: Sun., 10:30 a. m.; 7:30 p. m. Prayer meeting Tues. 7:45 p. m. E. P. Heart, 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 Evangs," broadcast over CFRB—690 Kilocycles, Sunday 11:15 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.