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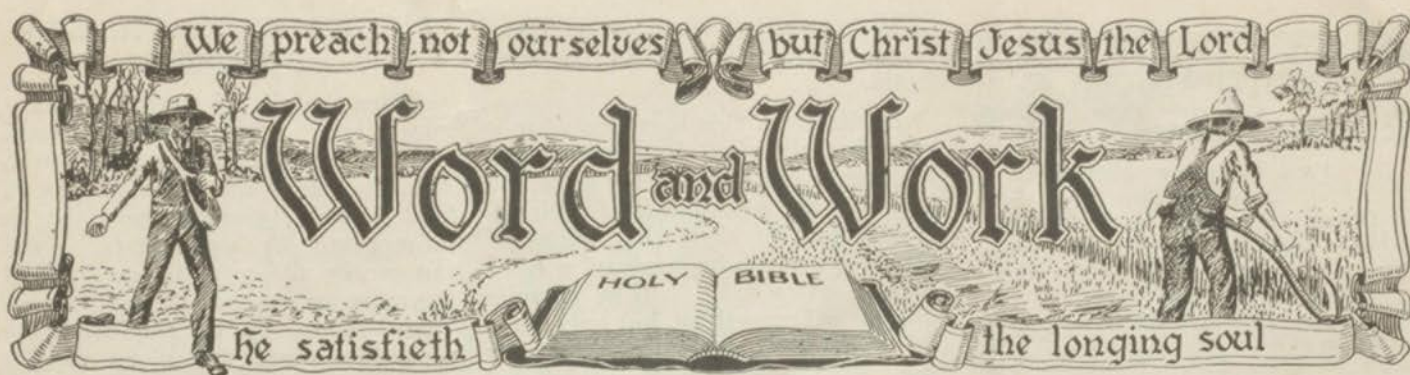
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## The Giving Hand

By Kenneth G. Olsen

All that God is concerned with is governed by the most beautiful and exact laws. The movements of the sun, the moon, and the blinking stars can be charted by the astronomers with such exactness that a hundred years from now they can tell just in what spot in the heavens every moving orb will be. My grandmother told me that when she was a little girl there was a great comet which appeared in the skies. That was many years before the newspapers were full of stories of the return of this same heavenly wanderer, Halley's Comet. On the very second that it was scheduled, it appeared after almost a century's absence.

God's laws are not only exact, but they are discovered only by the most delicate instruments. Spiritual principles are the same, they do not brazenly protrude themselves into the natural mind. It requires the delicate instrumentality of the Spirit of God to discover them.

The Scriptures declare that the things seen are made of things that do not appear—rather a bold statement, is it not? But it is the Word and can not be broken. The wise hearted seek out these hidden laws of the Spirit and then attune their lives to their beneficent influences. The dull of mind and spirit stumble along more or less blindly trying to manipulate the natural laws that seem to be the governing factors around them.

Nothing is more plain than the natural law that if a man will not work, he shall not eat. But it is not altogether true that income depends

alone on effort. George Mueller is but one example that along with work and planning, there are spiritual forces which gave him over \$7,000,000 during his lifetime for the orphans and Christian work under his hand. Because the spiritual laws of income are discovered only through the Spirit and in His Word, few benefit from them. The law of love opened the treasures of this world and placed millions in the hands of this faithful saint. The same law of sacrifice for others, for the poor and needy, for the orphan and widow, for the minister and the missionary, will open the same sources of addition to your income.

There is a natural side of business, that one must pay for things, whether it be for the use of a house, the rent of a field, the use of a sum of money obtained from the bank or the food we eat and the clothes we wear. One is called a thief who takes these things without paying for them. This is the natural law of property.

The spiritual laws for the use of God's property is the principle from which the natural laws were developed. God made the world and so owns its broad acres: God made and so owns the cattle and the sheep and the fowls of the air: God made and so owns the fruits, nuts, and vegetables. But unlike man, God freely gives them to us. Nevertheless, there is the law of giving back to God something for the use of His ground, His air and water, His timber and metal, His fruit and vegetables, His wool and cotton. All man can do

is to take God's things and by altering them make them useful to himself. He can only cut down God's trees to make houses, but he can not cause one to grow. He can take God's iron from the ground and make it into an automobile—but the fact is that God owns the motor machine. He permits others to use it and when they are dead, the use passes to another. Man really owns nothing and only has title to things while he lives. This viewpoint gives us a less tight grip on what we falsely term our own and we the more readily consult with God concerning the disposal of these things he has permitted us to use. There is a law of increased income when we acknowledge our obligation to God and thank Him for that with which He has blessed us.

In the Old Testament, God states the plan which we are to follow for the use of His things. His work, through the priests and Levites, was to be operated through the tithes and offerings of the people. A tenth of all that God gave to His children, He invited them to return into His work. That is small enough interest to pay for health, life, a sane mind, clothes, food, shelter, and even conveniences and comfort, is it not?

But free will offerings were added to the tenth, when one desired to show special thanksgiving to God. When Jesus came, bringing the Gospel for the law, He did not do away with the responsibility of giving back to God the tithes and offerings in thankfulness for His blessings. One day as Jesus stood in the temple and observed them casting their tithes





PAUL B. PETERSON, EDITOR

Associate Editors

DONALD GEE

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KENNETH G. OLSEN

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into the church treasury, He approved, saying: "Ye tithe.....and this ye ought to do."

It is written that "Johanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Luke 8:3. Judas held the bag. The ministry of the Lord was carried on through the gifts of those who wanted to help. This plan has not been altered.

The Master said that He did not come to destroy the law but to fulfill it. Tithes and offerings were not done away with, but this principle of giving God something for the use

of His goods and blessings was raised to a higher level than the mere tenth.

In the Acts, this is evident, for it says that all who had possessions sold them and brought the price and laid it at the Apostle's feet. "Neither said any of them that aught of the things which he possessed was his own." Acts 4:32. The disciples did not sell everything, but only those who had large and extra possessions did. The remainder still owned their homes and necessary things, but did not say that these things belonged to them. They recognized that they belonged to God and in this sense had all things common. The needy brother, the evangelist, the pastor, the missionary were all welcome to whatever the disciples saw they needed. Today this is the rule of some, for their homes, their cars, their bank accounts are in the hands of God and freely put at the disposal of the Lord to meet the needs of His work. The power of the early church is connected with their free hearted placing of their all in the hands of the Lord. But in these days, many lay up for their children and so destroy the child's soul by too much money. They hoard and hold on, until death lets loose their riches for others to fight over and lose their souls over.

When working among the Jews, the Lord told His workers not to take their purses, for He knew that when the tithing Jew became a Christian, he would go right on giving his tithes and offerings. But note the difference when the workers were sent among the Gentiles who were not trained to give to God. Take your purses and your extra clothing was the order. Through the failure to teach tithes and offerings, the Gentiles still rob God and hinder His work, and the ministry and missionaries suffer. But where the tithes and offerings come in regularly, the work of God is blessed.

Paul advised that each week the Christians lay aside their allowance for God's work in proportion to the way He had given to them. The wise hearted still do this, laying aside regular allowances for His work. And behind this the giving hand of God opens the unseen laws of blessing, and the income of the giver is increased both materially and spiritually.

## THE REALITY OF THE GIFT OF TONGUES

Often the gift of tongues is minimized and in some cases neglected and not esteemed, even by those who actually possess the gift, although God does not give anything that is unimportant or unnecessary. All His works and gifts are perfect and the more we use them as God has intended them to be employed, the more His power and glory will be manifested in and through us. This is illustrated by incidents which took place in meetings held at Zion College in London.

On one occasion a message was given in tongues, and the chairman of the meeting, who was the principal of the Pentecostal Bible School in London, gave the interpretation. It so happened that a university professor was present on the platform and when he arose to speak, he referred to the message given in tongues a few minutes previously, saying that it had been delivered in pure Arabic and though he himself knew Arabic very well, he could not have spoken it so fluently, it being very difficult for any one but a native to do so. He marveled that the verb was placed absolutely correctly by the one who spoke in tongues.

He, of course, had understood the message spoken in tongues and bore testimony that the interpretation given by the chairman was altogether right. He rejoiced over this experience and praised the Lord for the reality of the gift.

Another very interesting incident was this. On one occasion the principal of the Bible School mentioned in a foregoing paragraph, together with some other brethren, was praying for a deaf woman whom they were asking God to heal. While thus engaged, he broke out in tongues and, although he did not know a word of the Welsh language, the deaf woman suddenly exclaimed that she heard him speaking in Welsh. God answered that prayer in tongues by causing the woman to actually hear and understand his petition. Praise God, He still hears prayer and heals bodies.—G. H. S.

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## He That Hath An Ear

*Let Him Hear What the Spirit Saith to the Churches. Rev. 2:7*

*By W. W. Simpson*

That this is most important is proved by the fact that it is repeated seven times in Rev. 2 and 3. Our Lord had been in the Holy of Holies in Heaven for about 66 years, when God gave Him the Unveiling (Rev. 1:1) "to show unto His servants things which must shortly come to pass."

He had already finished His task of preparing a place for His people (John 14:2, 3) for John saw it, the New Jerusalem, "prepared as a bride adorned for her husband," (Rev. 21:2) but alas, His people were far from being ready to dwell in the Holy City which He had made ready for their occupation.

So God gave Him permission to come down to Patmos to tell John the true condition of the churches and how they had "fallen" from their true position seated with Christ in the heavenlies to an earthly location where Satan's throne is placed and where at least one church is satisfied to dwell, being "rich, increased with goods, and needing nothing." At the same time He points out to every one of the seven churches, and through them to all His churches, the necessity of "overcoming" in order to obtain the stupendous glories and transcendent joys awaiting them. Hence we see in this seven times repeated injunction both the diagnosis of the disease and the remedy for its healing.

The reason why the churches, all churches, have so far failed is that they have not always listened to what the Spirit had to say to them. The only possible way to recovery and overcoming is to "hear what the Spirit saith unto the churches."

"What the Spirit saith to the churches" is not what He has said in the Scriptures, nor what He said in the letters to the seven churches of Asia. He doubtless dictated these epistles and sent them by the seven messengers of these churches, simply because those churches had so grieved or quenched the Spirit that He could no longer fulfill His God-appointed Paraclete ministry of teaching them all things and guiding them into all truth, speaking whatsoever things he was continuously hearing spoken in

Heaven, as Father and Son counselled together about all the affairs of the church, the kingdom, and the world. John 14:26 and 16:13. So it was necessary for our Lord Jesus Himself to come forth without the veil and perform the very ministry He had committed to the Spirit. Thus these letters contain what the Spirit desired to say, but was unable to make plain because of unwilling and indifferent ears. They are what the Lord said and not what the Spirit said about 1835 years ago.

"What the Spirit saith to the churches" is what the Lord sent Him to say and what He has been saying ever since. He appeared like a tongue of fire and gave utterance on the Day of Pentecost, first in other tongues and then in languages, and is still speaking in every assembly of the saints where He is welcome to speak as in the Apostolic groups.

The fact that our glorified Lord joins hearing the Spirit and overcoming, shows that in His mind these two things are inseparable, only by hearing the Spirit are we able to overcome, as is shown by the following experiences on our field of labor in West China and Tibet.

When I resigned from the Christian and Missionary Alliance on May 10, 1914 because I was unable to subscribe to their statement that the Spirit may be received in His fullness without speaking in tongues or any supernatural manifestation whatever, at the request of Dr. R. H. Glover, then Foreign Secretary of their Board of Managers, I promised that I would not return to their mission field on the Kansu-Tibetan border unless the Lord should show me unmistakably that it was His will to do so.

In July 1916 at a camp meeting in Huntington Park, Long Island, N. Y., the Spirit spoke through a sister in the Chinese language of which she was utterly ignorant, saying, "Chiu, chiu, chiu; Da, da, da; dae-dow, dae-dow, dae-dow; dow Tow-jo, dow Tow-jo, dow Tow-jo." In English this means "Ask, ask, ask; receive, receive, receive; can get, can get, can get; to Taochou, to Taochou, to Taochou."

Thus I knew it was the Lord's

will that I should ask and receive from Him the getting back to Taochou. Obeying the Spirit in accordance with this message, the Lord opened the way to take my children back in 1918, and on our arrival in June He immediately poured out the Spirit in such mighty power that 4 assemblies were formed in 2 months with about 100 Spirit-filled members and with pastors, elders, and deacons in charge of the work. From the first the Spirit was free to speak to us at all times and in all circumstances.

He spoke to rebuke and we heeded it. Even the missionaries were rebuked occasionally. Some did not accept this as from the Lord and they gradually drew back and finally dropped out of the work entirely. Not one of our Chinese workers, now almost 100 in number counting both men and women, escaped being openly rebuked. Those who humbled themselves and confessed were forgiven and used by the Lord in His work. But those who did not, gradually lost out and were either dismissed from the work or died.

One morning in 1921 at morning prayers the Spirit spoke through a Chinese school girl saying, "Slim Nu-szi, nie lan do,"—"Pastor Simpson, you are lazy."

I had been very busy in the Lord's work both in Bible School, revival meetings, and evangelizing new regions—hence I at first thought that it could not be the Spirit speaking. But I quietly looked to the Lord and He showed me that while in comparison with other missionaries, I was not lazy, yet in comparison with Himself in His earthly labors, I had fallen short. I at once arose and confessed that I deserved the rebuke, and asked all to pray for me that I might be as zealous and untiring in my work as the Lord was in His. Thereafter I seemed to possess a tireless energy which was really the life and strength of the risen Lord carrying me on foot or horseback thousands of miles to preach Christ to the unevangelized. I have walked as much as 40 miles a day for a week at a time, over the roughest roads imaginable and have been fit for a week of



meetings after resting a day. Since July 1918 I have traversed the whole of my field 120,000 square miles several times, crossed China from the Yellow Sea to Tibet 9 times, was Principal of the North China Bible School 2 years, held revival meetings in 20 places in 7 different provinces of North and Central China, besides the general oversight of my own field, and did considerable literary work such as editing a magazine one year and having several editions of our Assemblies of God Hymns printed. All this toil and travel with the results in salvation, healing, formation of 50 assemblies with a total membership of over 3000, as well as calling, training, and sending out nearly 100 Chinese pastors, preachers, evangelists, and teachers—are the results of hearing what the Spirit says to the churches.

In the North China Missionary Conference in Peking, Sept. 1923, I spoke on what a Pentecostal missionary should be able to do because his body is the temple of the Holy Spirit who dwells within him and flows through him to others. When I sat down the Spirit spoke saying, "Oh, yes, Brother Simpson, oh, yes, deeper yet, deeper yet." I immediately accepted the message and confessed that I needed to go deeper than ever into God and asked all to pray for me to that end.

Two months later while principal of the Bible School in Shih Chia Chuang, the Lord took me deeper. While singing the song, "I Gave My Life for Thee," He showed me that I must forsake a beautiful pure love to which I had clung for years and which had been a great comfort and help in my lonely toils and travels. I was unable to tear it out of my lacerated soul. But when I cried to the Lord, His Spirit filled me and cried out in Chinese: "Diu chee e-chay so yiu dy gun tsong O," repeating it many times. The translation is "Forsake all you have and follow me." When the Spirit ceased crying I found that an operation had been performed—that love was gone and the oil of joy was poured into my wounded heart and healed it.

Immediately Kamma Rasmussen who had been seeking the Baptism in the Spirit for many years, was filled and spoke in a tongue, while the Lord gave me a song (No. 272 in our Chinese Hymnal). Thus the

Lord took me "deeper yet" and prepared me to pass through the sore troubles of later years. If I had turned an unwilling ear to what the Spirit said, I should have failed to overcome in the years of war, famine, and pestilence, banditry, and persecution of 1926 to 1930.

In 1927 political conditions were so chaotic that the councils of western nations requested their nationals who were residing in the interior of China to come to the coast or some place easily evacuated in case of need. Since I had gone to the Tibetan border of N. W. China in obedience to what the Spirit said in Huntington Park in 1916 as related already, I could not leave that field simply in obedience to the council's instructions without some word from the Spirit. All other missionaries in that region left, in fact all from all parts of Kansu who went to the coast 2000 miles away. But my wife, son, and I decided that we would stay on. We knew something of the appalling dangers of that time, but not all. Communism, introduced from Soviet Russia was making rapid strides in all parts of China, especially in the army. Military officers were haranguing the people in the market places to either kill or expel the missionaries. Fierce hatred of Christ found expression by officers of the one-time Christian army who said they had formerly believed in Him but had now thrown it all into the dung pit. This army had full control of Kansu at that time and we were entirely in their power—yet we stayed on, relying entirely in the Lord to protect.

Our refusal to follow the consul's instructions relieved the United States of all responsibility for our protection and China was in such chaos that no one could expect help from those in authority there. The famous Nanking tragedy showed how powerless even well-disposed leaders of the Nationalist army were to control their own soldiers when the lives of missionaries were in danger. Many missionaries were killed by soldiers during that year, yet we stayed on trusting the Lord to protect us until the Spirit should speak and tell us to leave. During all those terrible years of militarism, war, famine, plague, and persecution of 1927 to 1930, the Spirit's messengers, scores of them, were always urging us to continue on in the work and to speed up the evangelization of

the entire field, to send out other preachers and evangelists, to fear nothing man should do to us for the Lord, the Allpowerful in earth and heaven was with us to keep and protect. He told us what to do in each case as it arose—whether to remain at our posts in time of danger or flee to places of temporary shelter until the storm should pass.

When mails were interrupted and we could get no news from home and loved ones or telegraph wires were cut or closed by military orders and we could learn nothing of political conditions in China, and the outside world, the Spirit would tell us all that we would need to know even of political affairs. He said once that Marshall Feng, the so-called Christian general, would be successful in the war then beginning, but would be defeated in the next one he would wage—and this was literally fulfilled.

He told us to receive the famine children in Jesus' name and He would supply all their needs and He has done so up to the present time enabling us to save 500 from starvation and 300 of whom He is still feeding, clothing, and training for His service.

The Spirit spoke scores of times, telling workers to go to certain places just as definitely as He told Philip to go join himself to the eunuch's chariot; and Peter to go with the men sent by Cornelius, nothing doubting. In every case where His voice was heard and obeyed, the Lord blessed and something worth while was accomplished.

Yes, a few mistakes were made of course, sometimes false messages were given but were discerned either at the time or soon afterwards. We have always found that the Spirit Himself was able to protect His own work. The gift of discernment was given when needed.

In October 1929 wife and three children, and I, went to a town 20 miles away for a convention. The evening of the first day, during the altar service, the Spirit spoke again, saying, "Danger! Danger! Danger! Great danger just in front! Pray! Pray! Pray!" So we prayed earnestly for protection, then retired.

A regiment of government troops was stationed there, so we could not understand how there could be danger, but we obeyed the orders of the Spirit. After a peaceful sleep I arose



next morning at sunrise and dressed. When hardly finished I heard a cry that bandits were coming. Hastily donning my outer garments, I hurried to the front door which faced the street. Mounted armed men were galloping up the street yelling. The government troops had gone at daylight and these bandits had rushed in to loot the town.

Dismounting at each door, the bandits were seizing and binding all the leading men of the town, stripping them to the waist and beating them with the flat of their swords—demanding money, opium, and other valuables. The tortured men were screaming, the women weeping, and the children fleeing. Pandemonium reigned!

Suddenly a mounted bandit stopped in front of me and called out to his companions, "This man is mine. I will take him." But before he could dismount another rode up leading another saddle-horse and called to the first one, "No, he is my man: tell him to come and mount this horse and go with me." This meant that he was going to take me off to hold for ransom. I simply looked on just as if it did not concern me at all. The Lord kept me without the slightest fear.

While these two men were disputing over me, an officer with his standard bearer rode up. Recognizing me as a foreigner, he gave loud orders to those two men to move on and told his standard-bearer to plant his flag beside our door and permit no one to enter it or disturb us in any way. The looting continued until seven o'clock. About 200 men had been tortured in various ways and every house had been entered and some \$20,000 worth of valuables taken. The women and girls had suffered horrors and some were carried away captive. Two men stripped to the waist, backs raw from being beaten with swords, escaping from their captors, rushed into our door and hid in our attic. One man having lied under torture concerning some hidden money, was shot dead. A woman's house was burned because she refused to tell where her money was hidden. But through it all we were kept in perfect peace!

After they left, the Christians gathered and praised the Lord that no one of them had suffered in person or in store. We had overcome by hearing what the Spirit said to the church.

May 25, 1930 in the hills south of the city of Chungking, Szechuan, we retired to rest supposing we were perfectly safe. At 2 a.m. there was a great banging on our front door which awoke us. I jumped out of bed and hurried through the next room where our three little girls were sleeping and into the front room. I had barely entered it when the front door burst open and 5 men rushed in bearing torches in one hand and pistols or clubs in the other.

I asked, "What do you want?" and they said, "We want money." I replied that I had very little but if they would sit down I would give it to them. I so feared they would frighten my wife and babies, that I was willing to let them have everything I possessed if they would stay out of those rooms. I stepped back into the girls' room and closed the door, but they rushed against it banging so loudly that it would soon have awakened them anyway. So I opened it and one of them struck my right arm with a heavy club. Another seized a large kitchen knife lying on the table and struck me on the shoulder with the side of it. My wife called for me to let them in and I did so, realizing that it was best to "resist not evil."

Rushing into our bedrooms, they hastily opened all drawers and doors, seizing watches, some clothing, toilet articles, cloth, aluminum ware (which they mistook for silver), money, shoes, amounting to \$500.00 in value.

My wife noticed that they had taken some of the children's things and begged them not to take such things, and they later dropped them. After taking all they thought of value, they seized my hands and began to tie them behind me. We realized that meant one of two things: they were either going to carry me away to hold for ransom or torture me to make me give more money. My wife knelt and begged with tears for my release: but it was in vain. They bound my wrists firmly together and started to drag me out. I told them that I was barefoot and asked for time to put on my shoes, but they paid no attention. With wife and children crying, I passed out into the dark, led by two of those brutal men. I felt not the slightest fear for myself, but only longed to comfort my weeping loved ones.

Just at that time, Mrs. Yang,

teacher of our girls school, a woman about 26 or 27 years of age who had been a student in my first wife's school and received the Spirit in 1912, was in an adjoining room and hearing what the bandits were doing, knelt and prayed for me. The Spirit spoke through her saying, "Bong, bong, bong; la, la, la; fang-hsin, fang-hsin, fang-hsin." The translation is: "Bind, bind, bind, drag, drag, drag; never mind, never mind, never mind."

The Lord had heard her prayer and the Spirit had spoken the word of authority which could not be broken and in accordance with the Spirit's message, the bandits bound and dragged me out of our home but proceeded only some 10 or 15 steps from our front door and tied me to a tree beside the walk.

Being in ignorance of what the Spirit had said I supposed the bandits had tied me there to go on and catch someone else, then return and take me off for ransom — especially as they left a lighted torch nearby. I had never heard of Chinese bandits capturing a man and taking all the trouble of tying his hands behind him and leading him away from his home and family just to tie him to a tree and go off and leave him there!

"No, they will surely return and take me!" So I decided to release myself some way. I could hear wife and children screaming broken-heartedly; but I dare not call to them lest some of the bandits might have been left behind on guard. So I strained at the rope and the knots began to slip. Releasing one hand, I soon freed the other. I hurried to the back of the house and called to my wife that I was really free. She brought my shoes and clothes which I hastily donned—then went to watch for the return of the bandits. I followed the path they had taken for a half a mile but saw nothing of them, then returned and we all praised God for such a marvelous deliverance!

It is easy to reason that the bandits would have released me anyway, even if Mrs. Yang had not prayed and the Spirit had not spoken in reply, but for one who believes the Bible, it is easier to believe that God heard her and spoke the word of power through her which set me free.

I could go on to relate scores of instances that prove the intimate relationship between the Spirit and the church. (Concluded on Page 22)



## When the Antichrist Reigns

UNITING OF RELIGIONS ANTI-CHRISTIAN

By Nathan Cohen Beskin Author of "The Mark of the Beast"

The unusual attention which "The Mark of the Beast" drew from the reading public, shows Mr. Beskin as a man who is keenly alert to current history in the light of prophecy. The following article is a partial reprint from *The Latter Rain Evangel*.

Mr. Beskin opens the article by showing that the words on the Pope's crown have a numerical value of 666; that Rome is the only city built on 7 hills or mountains; that words of blasphemy come from the religion whose center is there—therefore the Roman Catholic church is generally acknowledged to be the woman spoken of in Revelation chapter 17 verses 1 to 15. We would advise the reader at this point to take the Bible and read the passage before continuing.—Editor.

The Antichrist is not the Roman Catholic Church, and again, the Antichrist is not a Jew, though I have heard it said that he would be a Jew. First of all he will be at the head of the Roman Empire, not ecclesiastically but politically. As I mentioned before, the seven heads refer to the seven mountains upon which Rome is built, for Rome is the only city built upon seven mountains; they boast about this. Some years ago the Roman citizens elected a Jew as mayor of Rome; his last name was Nathan. When he became mayor I thought he might be the Antichrist for then there was a Jew ruling the city on seven mountains, but in his inaugural speech he met with the disfavor of the Pope so I knew it was not Nathan. Later developments show us that anyone but a Roman Catholic being ruler of Rome is out of the question. It has been said that the man who would settle the Roman question would be the greatest statesman in the world. You remember that General Garibaldi brought the Pope out of Rome; he became self-exiled and the King of Italy was excommunicated. History tells us that when the Pope was crowned he appeared on a balcony. A great controversy arose both among the people of the government and among the clergy; the clergy claimed that the balcony being part

of the Vatican building, was on Vatican ground but the Italian people claimed that the balcony hung over on Italian soil and therefore the Pope had stood on Italian soil. The question was, Would it be possible for the Pope to stand on Italian soil? But what do we find today? The Pope is given his own city and he is king once again. Among the articles of agreement are these: Every Italian school is to be a Vatican school; and every Italian magistrate must administer the oath with a crucifix. If ever there was a Roman Catholic country, Italy is one today. Even Mussolini himself, that arch-atheist and anarchist, in order to hold his power, assumed the Catholic faith and was remarried by the Pope.

The Antichrist will be someone who will be acceptable both to the Catholics and to the Jews, and also to the weak-kneed Protestants. In the 9th chapter of Daniel we are told that he shall make a Covenant with the Jews. Daniel says nothing about the Gentiles; he prays only for the Jews and when he speaks of the "many" he refers to the Jews. The Antichrist makes a Covenant with the Jews for seven years and breaks it in the midst of the seven years.

These are days when religions are uniting; the confessional is being put back into the Episcopalian church. They are not going into the Roman Catholic Church but they are coming into some kind of a Federation in which Catholics, Jews, and Protestants will worship together. They were having a religious love feast in a certain place at which our friend, Shailer Matthews, presided. A Mohammedan priest offered prayer, a Buddhist priest was present and he had something to say, a Catholic Cardinal got up and welcomed them and said, "The time is coming when all religions will become one under the great fountain head, the Holy See." They are uniting.

I can refer you to another man, Dr. Stanley E. Jones, whose writings are read by many of you, and who advocates a unity that is not Christian. He says that when he has a

missionary meeting he has a Mohammedan priest offer prayer and a Buddhist priest preside, to show that everything is peaceful and lovely and they get along well together. Yes, religions are uniting, uniting under the head that worships idols in order to keep the people satisfied.

The Antichrist will be acceptable to all of these. To the Jews he will be the Messiah. Perhaps many of you think that the Zionist Movement is a religious movement but it is not. My father used to excommunicate any student from the seminary if he found he was a Zionist. Zionism is a Jewish, political organization. Of course they are fulfilling prophecy and returning to their land in unbelief, but they are not aware of this. At the dedication of the Jewish University on the Mt. of Olives a representative from Mussolini was present and also a representative from the Catholic Church. Who are the Jewish voters uniting with? Are they with us in the reform questions? No, they are with the anti-prohibitionist because they are being deceived by the Roman Catholic Church; they are telling them that they are the friends of the Jews today. I spoke to a Jewish friend not long ago and asked, "Was there ever a massacre of the Jews in a Protestant country? Was a Jew ever persecuted because he was a Jew, in a Protestant country?" I referred to Germany, England, and America. "No, never!" Where is he persecuted? In Poland, in Russia, and in Armenia. Why? They are Roman and Greek Catholic countries. And yet the Jews have turned against their friends, the Protestants and are uniting with the enemy of the Protestants, the enemy of God and of Christ.

After Rome was broken up they said never again will there be a World Empire; but it is coming back and our friend, Mussolini, is rebuilding the Roman Empire. In Germany, Hitler polled a tremendous vote in the last election; Austria is being controlled by the Fascisti party, Albania has turned to the Fascisti party and in Poland the same party



is about to control things. The Roman Catholic Church will once again rule and prosper. On the other hand the Jews will have their temple rebuilt and for three and a half years they will prosper.

I think I mentioned once before that the devil is anti-God, the false prophet is anti-Holy Ghost, and the tribulation period is anti-millennium. The devil will say he is God, but he is not God; the false prophet will say he is God's revelation but he is not. Now what will take place after the rapture? Just before the rapture, the Antichrist will be revealed; not appear; not come, but he will be revealed. In 2 Thess. 2:3 we read, "That day shall not come except that wicked one, the Antichrist, shall be revealed." The word "revealed" is the same as is used in reference to the revelation of Jesus Christ, when the second coming of Christ was revealed to John. Someone asks, How long will it be? I believe the Lord will shorten the days for the elects' sake, and we shall be caught up to meet Him in the air. We are told that we know neither the day nor the hour when the Son of Man cometh, but we are also told to watch the Fig Tree (the Jew). The fig tree has budded and it is blossoming and we are living on the verge of the coming of the Lord. I believe no longer should we sing, "By and by we're going to see the King," but we ought to sing, "Very soon we're going to see the King." We are on the verge of tremendous events and things are getting worse instead of better. The most important work now is to get the people ready for His coming.

The Jews are returning in unbelief to Palestine; they will build their temple and their temporal kingdom will be given to them. The desert will be well irrigated; the Arabians will be dispersed. The reason England has permitted the Arabians to do some of the things they have been doing is because England is the greatest Mohammedan country in the world; within the British Empire there are more Mohammedans than in Persia and Turkey combined. And England dare not stop the Arabians or she will have a "holy war" on her hands. England would like to get rid of Palestine, for it has brought nothing but heartaches. England operates the greatest oil fields in the world in

the Near East. Mussolini wants Palestine for he realizes that if Rome is to rule the world, she must have Palestine; but Mussolini has nothing to offer England for he has no possessions in Palestine. France has possessions there; France controls a new outlet to the sea, but France does not want Palestine. So I am looking for a general exchange; I am looking for France to get the Italian possessions in Africa and for Mussolini to get the Mandate for Palestine and then I am looking for England to get the French territory in Palestine. Italy will get Palestine and England will get an outlet for her oil fields. Italy and Mussolini or whoever rules there, will help the Jews; the Arabs will be suppressed and the Jews will be given absolute control over Palestine.

The last outbreak between the Jews and the Arabs was not over wealth or farm lands. What was it over? It was over the Wailing Wall and therefore a religious war. Why? The Arabians had spanned off a part there and they were getting ready to build a Mohammedan Mosque right on the site of the Jewish Wailing Wall but the Jews were not willing to give it up, for if the Jews are ever to rebuild their temple they must have it there and they are not willing to give up the site of the temple. That will be the most beautiful temple ever built and they are getting ready for it now. You can ask any good Mason and he will tell you that in the Grand Lodge in New York City they have the plan for the temple and they are preparing for it all over the world; preparing the material and collecting the money. The Jews will think that surely the millennium has come when the temple is finished and they have Palestine in their control. The Catholics will think their millennium has come because every Holy Ghost baptized Protestant will have been taken away and that is millennium enough for the Catholics because we have been a thorn in their flesh all the time. There will not be any more prayer meetings or revivals.

I am not saying that the Catholic Church is the Antichrist, but the Catholic church will rule for three and a half years, and for three and a half years the Antichrist will set up his image in the temple. Now the Jews have done many things but

that is one thing they will not do, bow down to an image. They got cured of that in the seventy years of Babylonian captivity. Then will begin the hour of "Jacob's trouble." Antichrist will make a covenant with them for one week and break it in the middle of the week. The Catholic Church will realize that there is something wrong some place. They have many saints and all their images, but there is a man who says you have to worship his image and he is not dead yet. You know you cannot be a saint until you are dead but there is this man, still alive and building an image to himself.

Then there is someone else; there is the two-headed beast who has a mouth like a dragon and a body like a lamb. What is that? That is the Jesuit slogan—Be as mild as a lamb and wise as a serpent. The Catholics will soon see that this man is stepping on their toes. Not only that, but his image is alive and has supernatural power. That is too much for the Catholics and that will be the beginning of their trouble. The Antichrist will burn the Vatican City, kill the Pope and the cardinals; he will abolish all religions and he himself will sit in the temple and command people to worship him. And then will come the awful times such as the world has never seen nor heard. The world has seen the Spanish Inquisition and it has seen the awful horrors of the Dark Ages but this will be something far worse. Oh, there is an awful day of trouble coming when thousands of Israelites and many Gentiles will be slain! And those who have dared to be true to God will be burned, and persecuted in other ways. This tribulation will last for three and a half years and during this time the Jews will realize their mistake—that they trusted the Antichrist and that everyone has deceived them, and then they will look to Jehovah, their God, and accept Jesus Christ, and then "a nation shall be born in a day." They will be surrounded on every hand by the armies of the Antichrist. This will be the Battle of Armageddon. What an awful array against them! How terribly outnumbered they are! What will they do? In their extremity they will look up to their God and then will come the Lord with ten



thousand of His saints. He will destroy the Antichrist "with the brightness of His coming."

Let me give you another picture: The Jews and Israelites were oppressed by the Canaanites in the days of the Judges. The Israelites were not permitted to walk on the main highways but had to walk on the side paths. There is the prophetess Deborah and then there is a man whose name is Barak. Deborah said, "Let us go out and fight the Canaanites." They go out. The king of the Canaanites sends his general, Sisera, and says, "Go up and defeat these miserable Israelites." They all go out, Deborah, Barak, and the Israelites. There come the Canaanites with their torches and weapons, their bows and arrows and their fighting steeds and they are determined to finish them up for good. So says Sisera. There is a handful of Jews but their leader says to them, "Do not worry, the Lord will fight for you." And all at once hail and fire come; the soldiers get excited and fight one against the other. Stones and hail and fire are falling upon them. What is Deborah doing? What is Barak doing? They just stand and look on while the Lord fights for them. And then all they have to do is to go and take possession of the spoils.

Do you see the analogy? A handful of Jews, surrounded by the armies of the Antichrist who is bent on defeating them, surrounded by millions of Chinese and Japanese and the dark races, for let me remind you that the next war will be one for supremacy not only of religion but a supremacy of color when the dark races will try to break the white supremacy. Russia is making her progress now among the yellow races. Surrounded on every hand by millions of enemies—what can a handful of Jews do? It looks as though they will be finished for good, but just then hail and brimstone and fire will rain from the sky and the armies of the Antichrist will be discomfited and wiped out.

What happened to Sisera? He fled to a tent and said to Jael, "Give me a drink of water." And Jael took a nail and a hammer and while Sisera was asleep, she pinned his head to the ground and that was his end. That is what will happen to the Antichrist. The Lord will fight for us and the Antichrist will

be destroyed; the devil will be burned and all we have to do is to stand and rejoice. And then we can take possession of a cleansed earth where there will be no devil, no enemy,

and no sin; where there will be no more disappointments or sorrows or death, and where for a thousand years we shall reign and live with Christ.

## Gang Leader, Gambler, Dope Fiend Saved and Healed

*Autobiography of the life of Raymond Benedict*

I had just reached the age of 15 when I left my home. It was a good home and my parents were very kind to me. But I, like the prodigal son, got tired of living in a small city of 5,000 population and had a consuming desire to visit New York City of which I had read so much. So to New York City I went.

It was but a few weeks until I began to be in want, as I had spent all including fifty dollars which I had stolen from my father upon leaving home.

I had formed the acquaintance of some boys older than myself. They were always neatly dressed and I had never known them to work—so was under the impression that they had wealthy parents.

One day I happened to be riding on the Third Avenue Elevated. On the same train were three of my newly made friends and they were stealthily going through a passenger's pockets as he slept.

The three pick-pockets got off at the next stop and I followed them. After descending the stairway and reaching the street the boys, realizing that I had seen what had taken place, called me to them and to my surprise handed me a ten dollar bill. I realized that it was "Hush Money," but I was glad to get it just the same.

It was not many days later that I found myself an adept at the same game. I had no trouble thereafter, going out almost daily to find what we termed "Suckers." I seemed to be fortunate and successful in my new undertaking and thought that my troubles were over; but they had not really begun.

After about 3 years of picking pockets I became acquainted with other thieves who would not stoop so low as to pick pockets. Very often they referred to me as a "Cheap Crook" and this I resented very much. So I made up my mind to get out of that petty larcency graft and become a "Big Shot."

One day my chance came and I was selected to be the "Look Out" or guard on the outside, while my pals were doing the hold-up work on the inside. On many occasions we were successful and everything seemed to run smoothly.

Every night we would go out and spend our money on wine and women or engage ourselves in playing dice or cards. On a number of occasions we would lose the last cent of our ill gotten gains, which would naturally mean more dirty work the following day.

These performances were repeated almost daily for a number of years—but one day, like a bolt of lightning out of a clear sky, the day of reckoning came!

We found ourselves facing a stern judge. All of my pals had criminal records. One of them I will call Black Joe; he got 10 to 15 years. Another pal widely known as Overland Slim got 6 to 10 years. The third one we shall call Alaska Al; he got 3 to 5 years. I myself being a first offender got 18 months.

I was released after serving 15 months on account of good behavior. But I was out of prison only two weeks when once again I found myself in the clutches of the law. This time I was given 3 years and a promise that if I returned for any future offense and was found guilty, I would be given the limit that the law allowed.

After the expiration of my second term I decided it was a losing game and so I would seek a new field where I would not be compelled to take desperate chances with the law.

So I decided to open a gambling house in New York City—which I operated for 9 years. Of course I was compelled to pay hush money once a month for the privilege of operation and protection. All my patrons were of the underworld—not one of my gambling friends knew what it was to earn an honest dollar.



The first two years I saved considerable money and decided to take a partner into the business, in order not to be confined indoors too much. My health was already starting to fail.

One day while walking down Broadway I heard a voice calling to me. It sounded very familiar and to my surprise I was confronted with Alaska Al, one of my former pals. He had been released that very day from prison and still wore the suit which the state allows a released prisoner. He had served three and a half years of his sentence and was now out on parole.

He like myself, had decided to try a new criminal field where the chances would not be so great. After a few minor robberies he saved enough to open an opium joint.

I, the ex-thief and gambler became one of his first customers. I made daily visits to Alaska Al's place and it was not many weeks before I found that I had become a slave to smoking opium. Weeks went into months and months into years as I continued smoking and further undermining my already sin wrecked body.

After seven years I had reached the stage where I could not eat solid food or sleep. The 158 pound body of mine now weighed 97 pounds. I was a wreck and even my eyes were beginning to fail. I was in hell on this earth. I did not care now what became of me. I cared for no one and no one cared for me.

For 11 days and nights I walked the streets of New York City without a mouthful to eat or a wink of sleep. My only nourishment was black coffee without sugar or milk—for coffee I could drink at any time. A cup every hour was not too much.

Something had to be done! I felt I would be better off dead! There was only one reason why I did not commit suicide—I WAS AFRAID TO DIE! All sinners are afraid to die, and I was one of them.

One day a doctor who often came to my gambling joint to try his luck, advised me to consult a specialist on narcotics. This I did. I will not mention his name as he enjoys the reputation of being a good citizen—but that is a different story. He gave me three weeks to live and told me how sorry he was for me. That gave me plenty to think over. The thought of death created in me

a hatred for all humanity, as I felt that society was responsible for my predicament.

Then another well known medical man gave me seven weeks to live. He was more liberal; but both were positive that the end was not far off.

Upon his advice I entered an institution for the cure of drug addiction. It was located on Long Island. If they could not help me, no one could so I was told.

I remained there nine weeks, living on borrowed time contrary to the opinion of these two expert doctors. I can understand now why I did not pass away—GOD HAD WORK FOR ME TO DO. He wanted me to be a witness for Him.

After nine weeks of confinement and being fed on other drugs, I decided to leave that place for I believed that a cure was impossible and it was only a matter of a few days before I would have to leave this planet. My desire for opium was just as strong as it ever was and what was worse, I had a peculiar craving for a new drug which they fed me during my period of confinement. There I was—a physical wreck with no home and no friends except a few gamblers and dope fiends! They could not help me, nor could I help them.

One evening while running a game in my gambling house we were disturbed by much noise going on underneath us. It was the noise of a bass drum, tambourines, piano, and other instruments. The American Rescue Workers were having a meeting underneath our gambling parlor. I did not trust them, because they called themselves Christians. They were law abiders and we were law breakers. We lived in fear of being raided. Although I paid for protection, many patrons stopped coming to my place to gamble. Some of them were already being looked up by the police, and we blamed the mission for this. It was hurting my business.

One evening I decided to talk things over with the captain in charge. He was a big Swedish fellow weighing over 200 pounds and standing over 6 feet in height. Boldly I walked into his mission. The meeting was in progress, but I made my way to the platform and was about to speak, when he motioned for me to follow him into a rear room.

I lost no time in telling him my errand and proposed that he move his mission out of the neighborhood if he wished to remain healthy. I also told him that I would pay his moving expenses. He did not reply, but raised his hand and pointed towards the door through which the sound of the congregation singing a hymn came. I did not intend to be defeated so easily so kept right on talking and my language was not very nice at that moment.

The congregation was singing. Once more the captain raised his hand pointing towards the door and he said to me, "There is your answer." I thought he meant for me to get out. But he meant the words they were singing, "I shall Not Be Moved."

I hurried upstairs and told the boys that he was a tough customer and would not listen to reason. Another week of bass drum noise went by, and more of my patrons fell away. My business was falling flat and something had to be done.

Once more I interviewed the captain and made a real inducement, so I thought. I offered to pay his moving expenses and promised to pay his first month's rent if he would only move. He shook his head and I cursed him and told him what I thought of him. I told him that he was a grafter like all ministers, priests, and missionaries: I told him that the Bible was a fake and there was no God: I promised him to make it my business to see to it that he would be moved before the end of the month.

A few days passed by and in the meantime we were planning how to move him. We finally decided to walk into the place and wreck it. Arriving at this conclusion, four husky sinners and myself walked into the mission one at a time so as not to attract attention. We sat in different parts of the mission. I was to give a signal and we were to do our special part. Another gambler and I were to beat up the captain: another was to take a chair and break all the lights: the fourth man was to tear down the wooden railing surrounding the platform: the fifth man was seated in the back of the room. His job was to hurl a brick (which he kept concealed under his coat) through the mission window.



My pals all had their eyes on me—waiting for me to give the signal. The stage was set: the trap was ready to be sprung.

The captain was watching me closely through the corner of his eye. Pastor Carter was giving the message. He said something that caused me to shiver for a moment, for he was speaking on hell and damnation.

I started to get cold feet, although my pals were still waiting for me to give the signal. The preacher continued talking and was about to give the invitation. My mind was almost a blank and I had a queer feeling. The Spirit of God was striving with me.

I forgot all about my pals and our plans—I was completely licked.

The invitation was not finished, but I could wait no longer and rushed to the altar to meet God! I fell upon my knees and the captain bent over me, asking me to pray. He was crying, for I felt his tears falling on my head.

I told the captain that I did not know how to pray; so repeated words after him. I could hear everyone praying but could not understand a word they were saying. I felt that they were asking God to answer the prayer which I was repeating after the captain. Soon all became quiet and the captain said, "Amen," so did I. The Christians who surrounded me while praying now began to arise. The captain also straightened up. It was time for me to arise, but I could not, as something was holding me down.

I had forgotten to ask God one thing, and at last these words left my mouth, "Dear Lord, don't forget to take away that desire." The people did not know what I meant by "that desire," but the Lord knew and I knew that I meant for Him to take away the dope habit. Once more I said, "Amen" and arose to my feet.

I want to halt the story long enough to say that from that time to the present day, all desire for dope has gone from me and I soon gained my former weight, adding about 60 pounds of flesh to my bones. Nothing but the power of God could perform such a miracle.

As I got to my feet, the great burden was lifted and I felt like a different person. Everyone shook hands with me. As I was leaving the meet-

ing the thought came to me, "I walked in here with the devil in my head; I walk out with Jesus in my heart."

Glancing back into the mission hall, I discovered that my pals were not there. They had already carried the news to the gambling den above. I mounted the stairs and opened the door.

The inmates, ten men and two women crowded around me. They

were silent, but I read their minds. They hated me now. I could no longer be trusted for I was now one of those despised Christians like the gang down-stairs. To them I was another good man gone bad.

Finally I broke the silence and ordered them all out. I padlocked the door and then nailed it fast. I tacked a sign on it, "Closed until Judgment Day."

## Current Events in the Light of Prophecy

By S. H. Frodsham

### *Prospect of Revolution*

A writer for *The Economist*, who visited Germany last month, states, "The present plight of the German people breeds a state of mind which can only lead to revolution.....The young men of all classes in Germany are in a revolutionary frame of mind, which threatens, by next winter, to express itself in action unless the situation changes in the meantime.....The majority of people in Germany—and I believe it is still a majority—which dreads revolution is particularly afraid of the 'Akademiker,' the young men who have been through the universities to qualify as doctors, lawyers, and engineers, and who find themselves stranded as unemployed intellectual proletarians."

### *"We Will Hit Back"*

This writer continues, "These will be the spearhead of the revolution.... They are revolutionaries not because they believe that this revolutionary program will bring them salvation, but because they are frustrated and disillusioned in their own individual lives. The spur that goads them is emotional and irrational. They say, 'Life has misused us. We will hit back at life wherever we can see a target; hit back at the government, the capitalists, the Jews, the foreigners! No matter, so long as we strike a blow. We cannot make our own position worse, and by some miracle we may make it better. At least we shall enjoy the satisfaction of relieving our feelings! At the worst we shall perish out of a world which has given us nothing to live and work for!' This is the rising note of revolutionary despair in Germany."

### *Looking for a Leader*

President Hoover's plans to postpone for one year all payment of inter-governmental debts and repara-

tions, both principal and interest, may possibly postpone the coming storm. But the storm is coming. The Lord made it very clear that at the termination of the times of the gentiles there would be "upon the earth distress of nations, with perplexity.... men's hearts failing them for fear, for looking for those things that are coming on the earth." The world is looking for a man who will lead it out of the bog of depression. Dr. Nicholas Murray Butler, President of Columbia University, recently made an address in Paris which was reported in full in the *New York Times*, in which he said that what was wrong with the world was "lack of competent, constructive, and courageous leadership, political, social, and economical." He said, "A man with a plan, however much we may dislike it, has a vast advantage over a group sauntering down the road, complaining of the economic weather and wondering when the rain is going to stop." Satan will have his man with a plan forthcoming. Men will call him a superman. God does not give him that name. The scriptural designation for him is "the beast."

### *Bidding for the Youth*

There are two men on the earth today who have plans; one is Stalin, who is putting through a great industrial plan in Russia, and the other is Mussolini, who is striving to bring forth a great revived Roman empire. Both these men have keen enough insight to recognize that the youth of today are the ones that must be trained to meet the problems of tomorrow. In a recent article in *McCall's Magazine* there is a statement that "there are 3,135,000 Young Communists organized in Russia. They have their own newspaper, the brightest, most audacious and fearless sheet in the



Union. The future of Russia lies in the hands of these young people." Mussolini has recently padlocked 15,000 Catholic clubs in Italy, alleging that they were busy plotting the overthrow of the Fascist regime. He is endeavoring to train the youth of Italy to catch the Fascist ideals, and will brook no opposition.

#### *For Christ or Anti-Christ*

God, too, is bidding for the youth of this generation. A few weeks ago we printed an article by Geo. T. B. Davis asking for prayer for revival among the youth of our land. He is planning to place a Testament in the hands of every college and high school student in the country. During the past few months there have been special Youth Evangelistic Campaigns in London and some 11,000 young people have turned from the world to God, and plans are on foot for a continuation of these Youth Campaigns throughout the British Isles. In the July issue of *World Dominion* there is a most encouraging report of meetings that have been held in all the largest public schools in Australia and New Zealand by Dr. Howard Guinness, where hundreds of boys have yielded their lives to God. In Canada, Dr. Guinness found that school after school flung wide its doors for his Gospel message. This is the day to sow the gospel seed to win our youth for Christ. The Master reminded us, "The night cometh when no man can work."

#### *Ineffective Atheism*

Paul said he was not ashamed of the gospel for it is the power of God unto salvation. There is no power in the negatives of Atheism, and they do not satisfy. We cull the following illuminating illustration from *World Dominion*: "In Russia the anti-religion campaign continues unabated. For the sake of peace and promotion the peasant soldier often professes to swallow the instruction which is ladled out to him, but he keeps an icon (sacred picture) under his pillow and prays at night that God may forgive him his blasphemy. The Bolsheviks themselves speak of 'anti-religious hypocrisy,' and the Russian military press confesses that its anti-religious propaganda is the least successful part of its educational scheme. The destruction of the stocks of Bibles imported from England into the U. S. S. R. has been ordered by the Council of People's Commissaries. The evangelization

of Russian youth is a great and pressing problem. From Harbin, in Manchuria, a correspondent writes, 'Three hundred keen Christian youths have formed themselves into what they call The Gideon's Detachment.' All the members are doing their best to reach the Russian youth everywhere. Russia's young Christians keep the torch burning. When one is deported or imprisoned, or even killed, his place is immediately taken by others. God grant that His children may continue to stand for the truth."

#### *Let Us Labor On*

It is for us to obey the Master's instructions and "occupy" until He comes, faithfully sowing the seed of the Gospel beside all waters—in this land and to the uttermost parts of the earth, "steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Sometimes that which appears to us an ineffective ministry may be signally owned of the Lord. An illustration of this is to be found in Mrs. Howard Taylor's latest book, *Guinness of Honan*. When Mr. Robt. Powell went as a pioneer worker to the city of Kai-feng in Honan, China, only to find tremendous opposition on every hand—for that city had turned out the Roman Catholics seventy years previously, and had ever since boasted that neither the foreigner nor his religion could obtain a footing within its walls—he was amazed to find a pleasant-faced man, Mr. Chu, who was a believer in the Lord Jesus Christ, a man who had never seen a missionary in Kai-feng.

#### *Convicted by the Scriptures*

This was the man's story. Sixteen years previously an old colporteur named Wang came to that city to try to sell books. He was sent there by a godly missionary who knew how to pray. Mr. Chu began to talk to the colporteur at his bookstall, but suddenly the leading teacher of the city came up. Mr. Wang Kwang-Fu, noted for his violent temper no less than for his learning. "Attacking the colporteur with blows and curses, he overturned the stall, scattering the books on the street. 'Whoever reads them will go blind,' he shouted; and finally drove the old colporteur away, with volleys of abuse. He then ordered the bystanders to gather the books into a heap

that he might burn them. This was done, but not before Mr. Chu, in helping to pick them up, had managed to secrete quite a number in his long loose sleeves. These he carried home to read in secret. Weary and deserted, the colporteur trudged back to his city, without barrow, books, or money. He had been robbed of all. The journey had been a failure apparently—would have been so, no doubt, but for the prayer behind it. The old man was much discouraged and did not live to hear the outcome."

#### *The Labor not in Vain*

Mr. Chu found among his spoils four little books called the Gospels, a Christian catechism, *The Guide to Heaven*, and other tracts. These he set to work to study. "He read and believed. His wife believed. His son, daughter, son-in-law and son's wife, also believed. An old blind lady who had smoked opium for 29 years, trusting in the power of Christ, broke off the habit. Her two sons became interested; and afterwards, when missionaries came to live in Kai-feng, they too confessed Christ. All this on the strength of what Mr. Chu told them of the Bible. The teacher, Mr. Wang Kwang-Fu, meanwhile lost his reason, and as he was dangerous the magistrate had him fastened by a chain round his neck to a millstone in an outhouse. He would not allow himself to be clothed, and there remained summer and winter, miserable and naked, until after ten years he died." In the meantime Mr. Chu made a four days' journey to see some missionaries who told him more concerning Jesus, gave him more books, and prayed with him; and he returned home a real Christian, to become later a pillar in the church, which the Lord founded in Kai-feng. Old Colporteur Wang's day of apparent failure will be counted a day of success in the annals of eternity.

#### *What You Have*

Some excuse themselves from laboring for the Master because they have not the gift of an evangelist, or a teacher, or pastor. But all are called to witness. A letter from an enthusiastic correspondent in Oakland tells of a message that was a great help to him. Summarized it is as follows: "God wants all you have—not what you haven't. If you give all to Him, He will return all to you, multiplied a hundred times. What is that in



thine hand? Moses, a rod; Shamgar, an ox-goad; Gideon, a pitcher, lamp and a horn; Samson, the jawbone of an ass; David, a sling and five stones; the lad, five barley loaves and two sardines; the widow, two mites; rough and ready Peter the fisherman, God's message in the Holy Ghost, resulting in 3000 saved; Dorcas, a needle." Let God use what He has put into you. I remember hearing a self-sacrificing preacher say at one time, "To me the gospel tithe is all that I have and myself thrown in." A one hundred per cent consecration will produce a one hundred per cent result.

### Do What You Can

There is no service which pays so well as service for the Lord Jesus Christ. Mary's alabaster box of spikenards was not too expensive to give to the Master. "What waste!" was the comment of the majority. The Lord did not consider her love gift as waste. He immortalized her sacrifice and her service, and told us that wherever the gospel is preached, what Mary did would be told as a memorial of her. "She hath done what she could," was the Master's comment. He asks no more and no less of each of us.

brought their children for a blessing, while the disciples—well-meaning, but rough,—would have turned them away. There are other occasions however: we recall the gentle tactfulness of the question to the woman at the well that brought to her the necessary realization of her own sinfulness (John 4:16); there was the gentle anticipation of Peter with an implied rebuke in the matter of paying the tribute-money (Matt. 17:25); the same sympathetic correction of a rising tide of slightly misplaced excitement and enthusiasm with the whole of the seventy on their return from a successful preaching expedition. Luke 10:20. He was gentle with all but hypocrites.

## The Fruit of the Spirit

Donald Gee

Chapter VI

GENTLENESS

*Gentleness* may very easily be mistaken for weakness, but actually it is a revelation of very fine strength. *Gentleness* implies power under perfect control. True *gentleness* is always a mark of essential greatness of character, and shows a balance conspicuously lacking in men swept by passions that appear to be signs of strength, but are actually tokens of weakness.

To picture *gentleness* we need to think of the touch with which an expert will handle some exquisite piece of fragile china; or the naturalist examine the beauty of a butterfly's wing. More personal and human still, we see *gentleness* embodied in the mother with her child, teaching it to walk, patient with mistakes, training the little one to become adjusted to all the demands—physical, social, spiritual,—of the great world around and above. THIS requires and reveals in all who deal with children in the right way, a *gentleness* of the highest order.

*Gentleness* is one of the divine attributes. This constantly recurring discovery that all the "Fruit of the Spirit" are attributes of the Eternal God, brings home with ever-increasing emphasis the fundamental truth of the whole subject—that such Fruit is the direct outcome of the Life of Christ by His Spirit in the believer.

"Thy gentleness hath made me great" testifies David in the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul. Psal. 18:35. Truly a no-

table confession for a great warrior who seems rather to glory in strength for war! But it was the finer qualities that gave David his true greatness,—his magnanimity with Saul, his tenderness of heart that made him the model penitent of the Old Testament, his fine appreciation of the deep waters of life revealed in his psalms.

"He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:11. "A bruised reed shall he not break, and the smoking flax shall he not quench." Isa. 42:3. In these tender passages Isaiah declares the *gentleness* of Jehovah: the first telling of how He will "come with a strong hand" and yet feed His flock like a shepherd, the second telling of the Great Servant who will gently take the cast off, worthless fragments of humanity, and give them such new life that sweetest music and a clear burning light will once again result from His salvation.

No wonder, therefore, that Paul writes about "the meekness and *gentleness* of Christ" (2 Cor. 10:1): it was a conspicuous and powerful basis of appeal. In our Redeemer all attributes of character find perfect balance of expression. His *gentleness* betrays no element of weakness, but only of great strength under the control of love.

The classical illustration is His dealing with the mothers who

Notice also the way a parable often "eases the jolt," (as we would say today,) when He has to drive home an unpalatable truth to a questioner or disputant. It was this method of *gentleness*, that nevertheless lacked nothing in directness, that brought forth the parables of the Good Samaritan (Luke 10:30), the Great Supper (Luke 14:15), the Labourers in the Vineyard (Matt. 20:1), the Pharisee and the Publican (Luke 18:9), the Rich Fool. Luke 12:16. How much more telling and deeply effective after all than the coarser method of some of the "blunt" speech upon which so many of us pride ourselves!

Underlying everything, both in His teaching and in the actual incidents mentioned in the Gospels, there is always the strain of a great divine tenderness and *gentleness* towards penitent sinners and those who have fallen by the way.

It is no wonder that the New Testament impresses upon servants of Jesus Christ the necessity of showing the same spirit, and adopting the same methods, as their divine Master. Dealing with other souls always requires the touch of an expert. If children in the natural call for all that *gentleness*, we delight to see in a true mother or father, then how much more is the same quality required when we are dealing with spiritual children. And if *gentleness* is one of the first requisites for the mother with her child, how much more for those who are not yet in the family of God. Only those who come into close contact with the spiritual life of their fellows know how many there are who are either spiritually babes, or else spiritually



sick. The true pastor has always something in his calling closely akin to both a father and a physician.

Thus Paul says, "We were *gentle* among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you...our own souls...ye remember our travail...ye know how we exhorted and comforted and charged every one of you, as a father doth his children." 1 Thess. 2:7-11. That is truly a great passage, revealing in a large degree the secret of Paul's immense success as a planter of Christian churches. Perhaps it also equally reveals why many of us sometimes fail. "Ye have ten thousand instructors in Christ, yet have ye not many fathers." 1 Cor. 4:15.

From such an example he could write to his son in the Gospel—"The servant of the Lord must not strive; but be *gentle* unto all men, apt to teach, patient." 2 Tim. 2:24. A true spiritual leader will defend fundamental truth at all costs, and also sufficiently answer personal attacks that may weaken his usefulness in the ministry; but this is very different from that controversial spirit that seems to seek out occasions for wordy strife, and never knows the border line between pungent exposition of truth, and a descent to degrading personalities. *Gentleness* will often disarm and win an opponent where brawling methods will only make him an enemy permanently. "A soft answer turneth away wrath," and our aim is to WIN souls to the truth as it is in Jesus, not to conquer them in controversy.

The true minister of the Gospel is only an example of what the whole flock should be. Teach them therefore says the apostle "to speak evil of no man, to be no brawlers, but *gentle*." Titus 3:2. While the leader of the church at Jerusalem sums it all up in beautiful language when he says "The wisdom that is from above is first pure, then peaceable, *gentle*, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3:17.

Lack of gentleness has resulted in much loss to the church in many ways; causing unnecessary strife and division, discouraging those who might have become really useful members of the Body, and robbing many an otherwise gifted Christian

of the fullest fruitfulness of life.

The victories of *gentleness* will always mark the character that is manifesting the Spirit of Christ; — the power of a great passion for souls, under the perfect control of divine love.

### HOW I RECEIVED THE BAPTISM IN THE SPIRIT

*By Allan A. Swift, Pastor of  
Trinity Pentecostal Church,  
Elizabeth, N. J.*

In December 1906 God deeply convicted me of sin. At that time I was living in Stratford, Ont., Canada. Having learned the way of salvation as a boy I knew what to do, but had never been willing to give up the world. After two weeks of real distress of soul I yielded, and definitely received Christ as my Saviour.

For about two years I served God faithfully but had not light on the deeper things of the Word. The Lord, however, had His hand on my life. I became a member of a young people's prayer band. We held open air meetings in the warm weather, and indoor prayer meetings when it was cold.

One Saturday night when in one of these prayer meetings two Scotch brethren who met with us felt led to pass on a word of exhortation. After one had spoken we all got down to pray. The other brother led in prayer, and then prayed in other tongues. I had never heard such a thing before and did not know what to make of it.

Two days later I met the brother on the street and asked him what he did. He said that God was pouring out His Spirit as on the day of Pentecost, and that he had spoken in tongues as the Spirit gave utterance.

This at once aroused new desires in me. I had always been one to seek better things from God. This seemed to offer a fuller experience. I was quite ignorant of what was taught in the Word concerning the baptism with the Spirit. I asked the brother where he went to meeting. He told me and said I was welcome to attend if God so led.

The next day I went to my first Pentecostal meeting and it was so new in every way. At first I thought I never would return but my heart, however, won out. I was hungry for

God and became an earnest seeker for the baptism with the Spirit.

For some months I sought diligently, but apart from a growing experience in things Pentecostal I seemed to make little headway. At last I decided that the blessing was not for me. Paul said, "Do all speak with tongues?" and as I reasoned this out it seemed that I was to be one of those who would not so speak. I learned later that this had nothing to do with seeking the baptism, but had reference to the gift of tongues which is given to some later. I stayed away from the tarrying meetings for awhile. Then a brother called and advised me to be careful in making a decision. This stirred me again and I met once more with those who were tarrying for the experience.

A sister much settled in God saw my difficulty and advised me to deal with God through His Word. This I did, and immediately God spoke to me and showed me how to believe. I discovered that I had been praying and looking for a feeling, but my heart had not been exercising any real faith.

With this clear light I diligently pressed my claim. Each time I prayed I also thanked God for the baptism. How I thank God for this revelation, for it surely is the way to obtain things from Him. Day by day my heart was filled with increasing joy and in a few weeks God met me.

There was a prayer meeting in a cottage held in the town of Calgary, Alberta, Canada. We were in prayer most of the night. At two thirty in the morning as I was kneeling by a chair the power began to fall. God spoke to me and told me to yield my voice to Him. This I did and the Spirit began to speak through me in other tongues. No one was near to urge but God did it all.

After twenty three years I can still testify to the blessed reality of Christ as revealed by the Spirit. The manifestation of tongues was wonderful, but not to be compared to the richness of the knowledge of the Lord Jesus. It is ever fresh and increases in blessing as one consistently walks with God.

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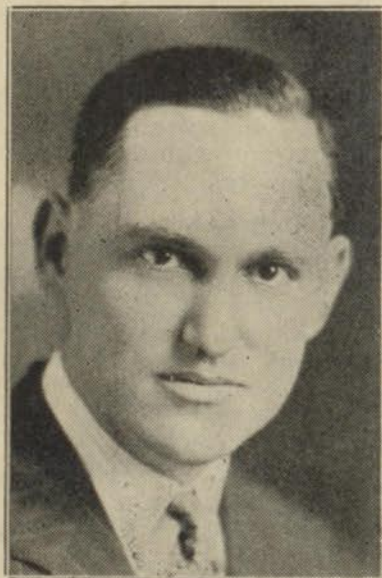


## The Get Acquainted Page

CONDUCTED BY EVANGELIST WATSON ARGUE

Presenting the Full Gospel Church of Dallas, Texas, Albert Ott, Pastor. Services over Radio KRLD, 10,000 Watt Station heard as far away as New Zealand. Sunday School with record attendance of over 1,000. Argue Campaign now in progress.

How wonderful that the Lord in these days is raising up so many servants throughout the world to carry on the great work of spreading the Gospel. Some are called to small fields and others to large.



Pastor Albert Ott.

About six years ago Brother Albert Ott, a successful young business man in Houston, Texas, heard the call of the Lord and entered evangelistic work. The Lord blessed his ministry and gave him souls wherever he proclaimed the Gospel story.

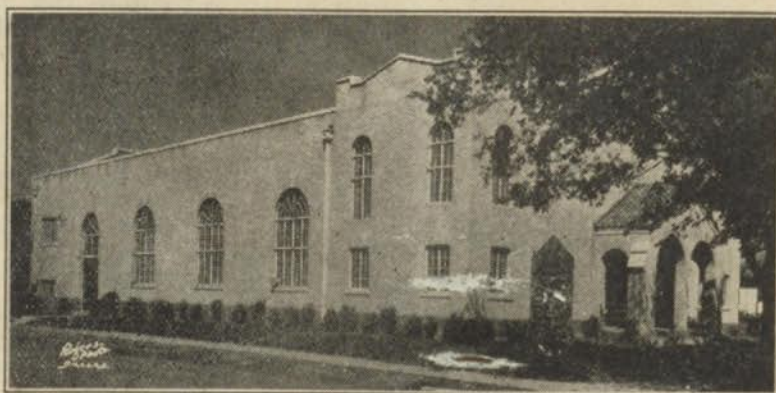
About two years ago he accepted a call to pastor the Full Gospel Church of Dallas. At that time the assembly had for a meeting place, an old board tabernacle at the corner of

Peak and Garland streets.

The young pastor, feeling it was God's will to have a big work in this city, did not spare himself to accomplish this goal. A fine band of people worked harmoniously with him, with the result that the Full Gospel Church of Dallas now ranks as one of the finest and strongest in the movement.

ing 200 has been erected at the side of the new tabernacle and is used as a meeting place for the Christ's Ambassadors.

The Sunday School has grown from 250 to 700 and on a recent record breaking Sunday, there were 1,066 in attendance. In the past two years 450 new members have been received.



The Full Gospel Church. Seating capacity 1,000.

A new brick tabernacle, modern in every way and seating 1,000 has been completed. The old board tabernacle stands behind the new building and is used for Sunday school rooms. A neat little building seat-

One of the secrets of the growth of this work has been the radio services conducted over KRLD and WRR. Eight radio services are conducted each week, the best known of these being the Christ's Ambassadors Full

Gospel Hour over KRLD each Sunday night from eleven to twelve. These services have been heard practically all over United States and Canada and as far away as New Zealand and the Hawaiian Islands. KRLD is a 10,000 watt station.

Brother Clarence Gordon, young minister (C o n c l u d e d on Page 21)



Pastor Ott and helpers in studio of KRLD.



## A Hopeless Cripple for Almost 16 Years

*How I Was Healed By Faith*

Bless the Lord, O my soul, and all that is within me, bless His holy name! I feel as though I could sing that verse of Scripture all the time after what God has done for me, praise His name forever, for I was once a hopeless cripple and now I am every whit whole, glory to His name!

I am only 31 years of age, and nearly 16 years of my life have been spent in bodily suffering, and now am well. Is it any wonder that I feel like singing praises unto God?

I will write, God being my helper, the story of my life of suffering, and how God healed me. As God is my witness, every word is true.

When I was a girl of fifteen, I had diphtheria, and the disease was so bad that the doctor was afraid that it was black diphtheria. Anti-toxin was used three times—when I got out of bed I could only place the toes of my left foot on the floor. My left leg was numb, and my left arm ached so severely, that I was able to endure a hot water bottle on it until the arm was blistered. I lost my voice for six or eight weeks, and I could not speak. The doctor was afraid that I would never be able to speak again, but my voice was restored. I had what physicians called "Diphtheria - paralysis of the nerves."

When I was out of bed a month, I noticed that my left hip was smaller than my right, and I had to place a pad on it. I cannot explain the suffering I went through. I kept getting worse and about five years after I went to a doctor. He did not examine me, but only said that the left leg was shorter than the other. He ordered me an insole, one-half inch thick, and one half inch higher heel on the left shoe. I wore that and a pad on the left hip that weighed about three pounds, for six years. Then I got so bad that I could not sleep at night because of the misery in my back. I was married at that time, and after my back got so bad, was recommended to go to a Neurapath doctor, and he examined me. He said I had a double curvature of the spine, in the shape of an "S". I took treatment under him for more than two years, and was discharged as cured. In less than six months I was ten times worse than when I went to him. I then went to another

doctor, Dr. R. C. Parrish, 5301 Chester Ave., West Philadelphia, and he said there was no cure for me, and that I would have to wear braces, but as I had a sickly baby, it was best to try other things, until I had gone my limit, for then I would not be able to do without them, so he ordered a leather sole and heel to match the sole one half inch thick. I wore that a few months and had to have it made three-quarters of an inch thick. In a few months I had to go to the hospital and have an X-ray picture taken of my back.



Mrs. E. F. Dickerson, 318 Murray St., Elizabeth, N. J., healed by God's power.

They all said there was no cure for me. I then got a pair of shoes made with cork insole for left foot about four inches thick. I wore that from November 1919 until April 1920. Then I got so bad that when I went away for treatment, on the last day of March 1920, my head laid on my right shoulder, my left hip was almost in the middle of my body and my left hand went below my knee.

The suffering was intense from the base of the brain to the end of the spine. I then got a body brace. I wore that from April 1920 until

August 1920, when my back started to twist again. In September 1920 I was as bad with the brace on as I was before I got it. I then got a leg brace added on the body brace and wore them from October 1920 until March 8, 1921, when the blessed Lord healed me, glory to His precious name!

If it had not been for my baby, I would have prayed to die, for my life was nothing but misery—I could not go around or do the work. I many times cried while trying to wash the dishes. I had nothing to look forward to but helplessness. Now nearly 16 years of my life had been spent in bodily suffering—was it any wonder that I did not want to live?

When I was told that the Lord could heal me, I thought it was impossible, but praise God, the blessed Lord made it clear to me that He would heal me, and that He would if I just had faith. I prayed for over two months for my healing, and praise His name, He helped me. Then I prayed that He would heal me for His glory, not for any pleasures of the world, but for the glory of God, and praise His dear name—the moment I prayed that prayer, God made it clear to me that He would heal me.

According to the blessed Book—in James 5:14, it says "Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he has committed sins, they shall be forgiven him."

So, on March 8, 1921, I sent for a Pentecostal sister, a Brethren minister and his wife, and a Presbyterian brother. I, myself, was a Methodist, but glory to Jesus, He was there and He is no respecter of persons, praise His name! They anointed me in the name of the Lord Jesus Christ, and after three hours of fervent prayer in my home with me, I arose with a straight body in the name of the Lord Jesus Christ, and have been walking ever since.

It is now nearly eight months that He has kept me straight, and Oh, it has been the happiest eight months of my whole life. I now praise God



for all the suffering I went through, and praise Him for the braces I wore, for if it had not been for all the suffering and those terrible braces that I wore, I would not have been as close to the dear Lord as I am today. Praise His dear name forever! My greatest desire is to do His blessed will in all things and to testify for Him—to go out and take my braces and tell what the dear Lord has done for me. Nothing is impossible with God. I can't praise Him enough for what He has done for me.

I prayed just as hard for the Lord to baptize me with the Holy Ghost, and praise God, on the 18th of April 1921, He baptized me with the Holy Ghost, according to Acts 2:4, and that is the most wonderful blessing that I ever had. I would not give it up, for it is Christ dwelling in you, and He is for everybody that wants Him, that will seek Him and not be afraid of His power, Glory to Jesus! The dear Lord will do the same for anyone else as He has done for me, if they will just ask Him, and have faith to believe, and glory to His name, He never fails.

Every word of this is true as God is my witness.

I want to add that it is now 27 months tonight, the 8th of June, 1923, since the blessed Lord laid His hand on this old unworthy body, and made it every whit whole, bless His holy name! Oh, what precious months they have been. He has kept me each moment, and when the storms of this world assail me, I have a Saviour who is ever watching o'er me, and bless His name, brings me through the storms victorious for Him.

I have an eight room house, do all my own work, all my washing and ironing, and praise the Lord am well and strong, not in myself, but in the power of our blessed Lord. Today my desire is toward my blessed Saviour, who has done so much for me—has kept me and healed my child, and saved my father, who is past 80 years old. He is able to do exceedingly abundantly above all we can ask or think.

He grows more precious to me each and every day, and Oh, that He might ever keep me at the foot of the cross, way down low at His feet, that His will may be wrought out in this old unworthy life. Praise His holy name!

Just a few more lines in addition

to what has already been written:

It is now nine years and twenty-eight days April 5, 1930, since the blessed Lord healed me, bless His dear name forever. I am just past forty years old and God has kept me, and has saved my husband, and has given me a dear little baby boy, who will be three years old this month, April 16, 1930, and is as large as a four year old child. I have not had a drop of medicine or salve, ointment

or liniment touch me, not even to a physic for over nine years now. Praise His holy name! He is my Saviour, my Redeemer, my Mighty Baptizer, my Healer Divine, and my Coming King. I have found Him all-sufficient for body, soul, and spirit. He keeps me day by day, bless His name forever!

Mrs. E. F. Dickerson,  
318 Murray Street,  
Elizabeth, N. J.

## "Ask What Ye Will"

By J. N. Hoover, Santa Cruz, California

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. What a challenge! What a privilege! What a blessing! And yet, while the promises of God are a sure evidence of final victory, they mean nothing to us until we have complied with the divine requirements.

### "IF"

"If," is the towering peak in the mountain of difficulties. "If, ye abide in me." We cannot abide in him until we become a part of him, and this condition is possible when we submit to the divine plan of regeneration. A spiritual resurrection is the evidence of a new creation. When we experience the new birth through the operation of the Holy Spirit, our manner of living is changed, yet we are not perfect, for we are to grow into the likeness of Jesus Christ, whose blood has made possible the spiritual birth. Having been born of God we are therefore the children of God and heirs of all things in him through Jesus Christ our Lord and Saviour.

"If," we abide in Him of whom we have become a part, and His words abide in us—then there is not only divine life, but harmony and blessed fellowship. The whole transaction hinges on that little word, "if." If we do our part, God will keep His word and a perfect union of co-operation will be established. "If we abide in him and his words abide in us," our prayer will not only be in harmony with his will, but effective. "If we abide in him and his words abide in us," we may rest assured our petition has been heard and the answer is inevitable. Then, and not until then, have we any Scriptural assurance of an answer to our prayer.

### Doubting

is an evidence of a lack of faith in the promises of God. Doubting is a final proof we are not enjoying our full privileges in Christ. We may not be conscious of our drifting and wonder why our prayer is not answered, when the fact of the matter is, we are not living up to the light and privileges God has given us.

Where there is doubt there is no faith, and where there is no faith, God is under no obligation to answer prayer. Prayer is communion with Him who is greater than he from whom prayer ascends. Prayer is the cry of the soul for divine relief. Prayer is not only a relief from earnest endeavor, but the exercising of faith in Him to whom prayer is offered. The prayer of faith brings us not only into salvation but also into the blood bought privileges of the kingdom of God. Faith in the promises of God is an absolute necessity. "Faith is the substance of things hoped for, the evidence of things not seen." Faith precedes knowledge or experience and is not awakened by difficulties. Faith ceases to be faith, when the thing hoped for becomes a physical or spiritual experience.

The reason why our prayer is not always answered, may be due to the fact that we are not abiding in Him; it may be that we have not given up certain habits which are a violation of the law of health, or it may be a lack of faith to launch out upon the promises of God. Either obstruction will prevent an answer to prayer.

Our spiritual and physical blessings are generally in proportion to our faith in the promises of God. Earthly riches are often the result of a combination of favorable circumstances which make possible a successful achievement, and not necessarily



the evidence of divine approval or blessing. Poverty some times is a greater blessing to soul and body than much money and property. The one who is praying to be equal with his neighbor in the things of this world, is sure to experience a sad disappointment, for God has promised to supply our needs and beyond this agreement he has made no statement. Beware of

#### Selfishness

Sometimes we come to God in prayer concerning a matter over which we are greatly exercised, and are very bold in our demands, but from our earnest petitions there comes no relief and our faith begins to weaken, when the secret of the whole defeat lies in our failure to comply with the principles upon which prayer may be answered. The very prayer we offered so earnestly may have the tinge of selfishness or it may be we are not willing to say, "Thy will, not mine, be done." If such is our experience, then we should turn to John 15:7, and make a thorough examination of our spiritual condition, pay the cost, whatever the sacrifice, until our will is to do His will. Then, and not until then, will our prayer be answered. Such a decision eliminates all foolishness and selfishness and brings us into a spiritual realm operating in perfect harmony with the will of God. Some people grow

#### Discouraged

when their prayer, which they felt justified in offering, was not answered. The reasons for this condition are many. We must never lose sight of the fact, "that all things work together for good to them that love God, to them that are called according to his purpose." While the working is in the process, it is far from being satisfactory, but when the trial is past, then it is we see God knew best. As the snow and ice begin to melt and pass away before the warm sunlight of springtime, so will the burdens and trials of life begin to vanish as we learn to abide in Christ.

#### Submission

to the will of God is the solution of every problem. The more we submit, "all things" to him, to answer according to his will, the less will be our occasion to worry. Learn to be quiet and patiently wait on Him. External conditions need not destroy our confidence in the promises of God or rob us of the blessings which come through abiding in Him.

Jesus when he prayed, "thy will be done," lost sight of His own feelings in His desire to do the will of God. He lost all fear of the cross and suffered willingly. Jesus sacrificed the will of the flesh when He submitted to the will of God. Abiding faith, always brings spiritual strength in times of physical weakness. Christ submitted all to God and even in the midst of physical defeat, rejoiced in spiritual victory. When we are willing to say with Paul: "Most gladly therefore will I glory in my infirmity that the power of God may rest upon me," we are more likely to find the grace of God sufficient, even in humiliation and suffering. What may seem to be a misfortune, may be the greatest blessing that could come to us.

"If we abide in him and his words abide in us," all is well. Why worry? Because our prayer is not answered immediately is no evidence it will not be answered. Remember the ten lepers and the man that was born blind, they were not healed immediately, but while all things were working together for good they were healed in the act of obedience. Therefore I say unto you, "whatsoever He sayeth unto you, do it." Because things are not going our way is no evidence God is not having His way. Do not worry. Be content to let Him have His way. Just trust and obey.

John 15:7 reveals the condition upon which we may ask what we will and expect an answer. Here is the final test, "If ye abide in me and my words abide in you." When this union is perfected, and we have the blessed evidence of His abiding presence, then it is that we will not only ask according to His will, but we will know, while we pray, we have the petition we desire of Him.

We should not become discouraged when we do not receive an immediate answer to our prayer, but we should obtain the evidence in the heart while we pray, that our prayer has been heard, and then leave the time of delivery with God. Getting the assurance that our prayer has been heard and getting a spiritual or physical answer to our prayer are two separate and blessed experiences.

When we accept man's interpretation of our problem, as an answer to our prayer we should not be surprised if the difficulty remains unchanged. If we are in the spirit when we pray, the Spirit will not only give

us the blessed assurance that our prayer has been heard, but will give us sufficient strength to trust and not be afraid. The same faith that asks for divine assistance will wait for the divine answer.

#### L I F E

*In all the tangled web of life,*

*Our Maker has a plan:*

*A pattern true, of colors rare,*

*A cloth of beauty He began.*

*He planned the warp, He chose the thread—*  
*His eye doth oversee.*

*I may not always understand*

*The path He chose for me.*

*But I can trust, His way is best;*

*Trust where I cannot see,*

*His hand will take the twisted skein,*

*And draw it through for me.*

*The knots and tangles disappear,*

*The colors blended show:*

*The cloth stands out a beautiful thing*

*Like sunset's afterglow.*

*And then He plans a garment fair—*

*Fit clothing for a queen;*

*He works again with jewels rare,*

*With gold and silver sheen.*

*The finest needlework is there,*

*And with crimson added too,*

*Yet still my robe is not complete*

*Still there is much to do.*

*Each tiny spot to be washed white,*

*Each wrinkle ironed then;*

*And every thread must be just right*

*To fit the Maker's plan.*

*We feel the prick of needlepoint,*

*The iron's heated glow,*

*But we can trust our Saviour's hand*

*Because He loves us so.*

*And trusting we have learned to sing;*

*Through all the tedious hour*

*And we have found through prayer and praise*

*The richness of His power.*

*"He knoweth best," our hearts cry out,*

*"Lord Jesus have Thy way;*

*Mold us, make us, as Thou wilt,*

*Shape us day by day."*

*Soon, we shall see Thy finished work,*

*Thy marvelous design;*

*And seeing, yield our all to Thee—*

*Nor murmur, nor repine.*

*Soon comes the day when He shall say:*

*"Thy robe will perfect be."*

*And we shall don our garment fine,*

*Clothed for Him to see.*

*But—as He looks He sees the Blood*

*He shed on that rugged cross.*

*And all our faults are covered there,*

*Our failures and our dross.*

*The precious flood of Calvary's stream,*

*Has carried them away;*

*And we are made complete in Him,*

*And wait the crowning day.*

—Grace M. Shirley

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## Mrs. Naylor's Husband

By Gerhard Neslo

The evangelist felt strangely moved not to exhort sinners to repentance, but to encourage those in trouble or trial to have faith in the Almighty God who was not only able but anxious to deliver them, with a strong hand out of every perplexity and distress.

There in the audience sat a young woman on whose face the light of this truth was breaking, though tears coursed down her cheeks. Dimly she had felt that somehow God would come to her rescue; and blindly she had trusted Him to do so. But never had she heard so clear a statement of what her heart had been feeling after since the days when her troubles began.

At her side were three little ones, bright and alert—the precious jewels which God had entrusted to her care. But there was something incomplete, something missing, for there was no strong manly form of a father in that little family group. Was there some connection between this fact and the streaming eyes and care worn face? What was the difficulty? Where could he be?

Mrs. Naylor listened intently to the sermon, for she seemed not to hear the evangelist but as it were the voice of God speaking to her. "Call upon me in the day of trouble and I WILL answer you." Yes, she had been doing that, even though the answer seemed slow in coming. But as the exposition of scriptures continued she saw that the promises of God were all based in conditions and that while she had desired the blessing, she had never sought the Bless-er. Ah, that was it! She needed the Bless-er more than the blessing; and when she was in the proper relation to her heavenly Father, the blessing would come as a matter of course to her, His child.

As she mused and listened, the meeting closed. Soon the people left the building and Mrs. Naylor and her three children wended their way to the neat little cottage on the hill. The little ones soon were asleep, but the mother stole into the front room and sat quietly lost in thought.

Memories began to flow in a stream through her mind. She saw again the splendid young man with

bright prospects of success, the pleasing personality, the apparently ardent affection for her. She saw again the bridal party and the comfortable home on the farm which loving parents had given them. She saw again the arrival of the first little one into the family and a sweet smile overspread her face.

Then a cloud seemed to drift over those pleasant features as she saw again the anxious night hours when he came unsteadily slinking into the house. She saw again the neglected farm work and her brave efforts to keep things going while her husband lay abed until noon and spent the nights in riotous living.

She saw again the sheriff sale as the farm and home were sold to meet unholy debts, and the consequent move to the little town nearby with the battle with poverty and sin and the burden of keeping those three little ones fed and clothed resting upon her shoulders.

It was all like a dream—a shattered dream of what might have been had not sin stalked into their home.

Then she slipped to her knees beside the rocking chair, as she had done so many, many times, and placed him and his sins in the hands of the all loving Father in heaven—for had not the evangelist pointed her again to the covenant-keeping God who would do exploits for those who put their trust in Him!

Down in her heart there burned a deep love for the wayward boy, the sinful husband, the unnatural father. God would hear her prayers and yet set him free from sin and restore him to them in all the fullness of a loving husband and a kind father. She had blindly battled along this line for oh, so long and it was so strengthening that a man of God should all unknowing of her state, speak the words of encouragement that would set her faith like a flint until God should answer.

Heavy stumbling steps announced the arrival of the dissolute Naylor in the small hours of the morning, almost a customary thing of late years. But her faith shone through the darkness, making a way for God to work.

"How long, O God, how long," was the silent cry raised from the

weary heart as Mrs. Naylor found her steps being drawn to the home where the evangelist was staying. Almost before she realized it, she had knocked at the door and was in the midst of an earnest conversation with the man of God and his wife. The crushed hopes and aspirations of her broken life were poured out in the story of how behind it all there had been a flickering trust that somehow and sometime God would make everything right.

Then they all knelt and brought him and the children and herself before the Lord in prayer.

"Save my husband from the power of evil! Break his chains and set him free! But O God, first of all come into my own heart and set me free! Forgive my sins and have mercy upon my poor soul! Forgive my self-righteousness, even as you forgive his sins!"

And lo and behold, as the miracle of the new birth dawned in her own soul, the shadows fled away and the sunshine of God flooded her entire being. Mrs. Naylor stood with hands uplifted and the praises of God rolling from her lips. Tears coursed down her face; but they were tears of joy, not of sorrow. For had not God turned her mourning into joy and her weeping into laughter? Oh, how the eternal truths of His salvation were rolling like waves over her with showers of bursting blessing! If only everyone in the whole world could know the joy of sins forgiven and could know and feel the joy of salvation, what a change it would make in the world and its people.

Then real prayer was had for the poor sin-cursed husband that he too might be born of the Spirit and enter into the new life of a child of God.

The next day the evangelist felt strangely moved to visit the little cottage on the hill and obeyed the impulse which God had put in his heart. He was not surprised to find Mr. Naylor at home, much the worse for a night of debauchery and only partly out from the baneful influence. But as they reasoned together the Spirit of the living God came upon the little minister, even as is described in the Old Testament when Samson and David were able to do exploits not through their own power but by the power of God which came upon them. In the name of

(Concluded on Page 22)



# Practice the Presence of God

By W. E. Moody

What do I mean by the phrase which was so much used by Brother Lawrence—"Practice the presence of God?" I mean, always think of God as *present*.

In dealing with the *reality* back of the *phrase* I want to use 3 scriptures.

1st. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. Here we have the fact that God the *Father* is with us.

2nd. "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. Here we have the fact stated that God the *Son* is with us.

3rd. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14:16. Here we have the fact brought vividly to us that God the *Holy Ghost* is with us. These three scriptures taken together act as a three-fold cord which cannot be broken; and establish the fact that the Triune God—Father, Son, and Holy Ghost—is continually with every true believer.

To "practice the presence of God" means that in the early morning, in the rush of business, in your quiet moments, in the social circle, at your meals, in the sanctuary, at home, when traveling in Christian service, in times of temptation, think instantly of the *presence* of God and that He is always *with* you and that you are living in His presence.

Let your mind dwell upon the fact that the holy, just, eternal, immutable, invisible, incomprehensible, unsearchable, omniscient, omnipresent God is with you—the jealous God, the God of knowledge, wisdom, power, faithfulness, truth, goodness, mercy, love.

Such an attitude of mind will bring you to the place where you will be constantly and habitually adoring and praising God.

The mind is a great factor in our spiritual life. It must be trained to *think on God*, and to *stay upon Him*. "As he (man) thinketh in his heart, so is he." Prov. 23:7. "Love the Lord thy God with all thy *mind*." Mark 12:30. "Gird up the loins of your mind." 1 Pet. 1:13. "Set your *mind* on things that are above." Col.

3:2. (R. V.) "Be ye transformed by the renewing of your *mind*." Rom. 12:2. "Be ye renewed in the spirit of your mind." Eph. 4:23. "Thou wilt keep him in perfect peace, whose *mind* is stayed on thee." Isa. 26:3.

Tell me what a man is habitually *thinking* about and I will tell you his *character*.

Paul said (1 Cor. 2:16), "We have the mind of Christ." But to have this truth made real to us we must definitely *recognize* the fact and *act* upon it. A fact is one thing, but a *realized* fact is quite another.

"What *think* ye of Christ?" was the question which Jesus put to the Pharisees. Matt. 22:42.

Of the wicked it is said (Psa. 10:4), "God is not in all his thoughts." With the *good* it should be the opposite—God should be in *all* his thoughts.

In Psalms 139:23, the Psalmist prays, "Try me, and know my *thoughts*."

If we *will* to "practice the presence of God" He will show us *how*. 2 Cor. 3:5 tells us that we are not "sufficient of ourselves to *think* any thing as of ourselves; but our sufficiency is of God." And in 2 Cor. 10:5 we are told to "bring into captivity every thought to the obedience of Christ."

How little we value this greatest of all secrets—practicing the presence of God! The practice of the presence of God produces

(1) Humility. Nothing can humble us so much as the thought that we are in the presence of God. When Isaiah realized this he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

When Job was lifted into the very presence of God he cried out, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6.

When Peter stood in the presence of Christ and saw His miraculous working in the miracle of the draught of fishes, he fell down at His feet and said, "Depart from me: for I

am a sinful man, O Lord." Luke 5:8.

Pride cannot live in the presence of God.

The practice of the presence of God produces

(2) Faith. When we see God and hear Him say, "I am the Almighty God," nothing seems impossible. We are then able to lay hold on the fact stated in Mark 10:27, "With God all things are possible."

(3) It produces boldness and courage. How bold we become when we listen to Christ's words, "Lo, I am with you alway, even unto the end of the world!" Matt. 28:20.

(4) It produces peace. The words we have already quoted are worthy of constant repetition—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. It was when Jesus came on board the sinking ship that the wind ceased "and there was a great calm."

(5) It produces joy. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psa. 16:11. It is while sitting in His presence that we learn to "rejoice in the Lord alway." Phil. 4:4.

(6) It produces safety and strength. The Psalmist said (Psa. 16:8, 9), "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad." And it was this knowledge that God was with him that made him exultingly cry (Psa. 181, 2), "I will love thee, O Lord, my strength: The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

See what wonderful things are promised to those who dwell in the secret place of the most High and who abide under the shadow of the Almighty! Psa. 91. Read that Psalm carefully and prayerfully again and again until, by the Spirit, you grasp its full import and thus learn that its whole content hinges upon the *first verse*.

It is when we learn the secret of dwelling in the secret place of the most High, that we will be able to fathom and experience the wealth of blessing therein contained.



How little we know of "the secret of His presence!" Two persons who really love each other are *thinking* of each other all the time. We can measure our love for God by the same rule.

What an inspiration it is to us to know that God is for us (Rom. 8:31); that God is *in* us (Phil. 2:13); that God is *with* us (Isa. 41:10); that God is *before* us (Ex. 13:21); that God is *behind* us (Ex. 14:19); that God is *underneath* us (Deut. 33:27); that God is *around* us (Psa. 125:2); that God is *over* us (Song of Sol. 2:4); that this God is our God for ever and ever. Psa. 48:14.

All this being true, it nicely becomes us to be *still*, and *know* that He is God. See Psa. 46:10.

But before we can successfully "practice the presence of God" we must

a. Yield ourselves absolutely to Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

b. "Be ye filled with the Spirit." Eph. 5:18.

c. Enthroned Christ. "That Christ may dwell in your hearts by faith." Eph. 3:17.

d. Walk in faith and obedience. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7.

Then, having our minds occupied with God, and not with blessings and experiences, we shall learn to "practice the presence of God" and will reach the place where we can say with the Apostle Paul, "To me to live is Christ." God will be our center, and our circumference; and we shall be God-possessed, God-surrounded, and God-controlled.

In a future article I may (D. V.) write of and emphasize an experience and attainment which strikes a deeper vein even than that embodied in the phrase, "Practice the presence of God."

## News From Our Mission Field

### GREEK PRIEST DISAPPOINTED

By M. Smolinski, Tarnopol, Poland

I wish to write you concerning the work in God's vineyard and to testify that the Lord is faithful and helps us. He is saving souls and baptizing believers in the Holy Spirit. During April 3 believers were filled, including a brother who was on his death-bed. Although the prince of this world made strenuous efforts to take this brother to himself yet our Saviour, who is stronger, was victorious.

When some one informed the Greek Orthodox priest that Brother Tikhon Kalitiuk was on his death-bed, he manifested a real desire to visit him and put on his full paraphernalia and vestures. Upon entering the brother's home he said, "Peace be unto this house and to the village." Then, turning to Brother Kalitiuk, he said, "My lost sheep, Christ has found thee and He has sent me to tell thee that thou shouldest accept Him." Our brother replied, "I know that Christ has found me and I accepted him long ago." The priest responded, "Do you want to accept the sacrament?" Brother Kalitiuk said, "No." The priest then, of course, left the home.

Three days after this the Lord baptized him in the Holy Spirit and blessed him so that he lived for another 3 weeks and praised God in other tongues. Then the Lord took him unto Himself. At the funeral the priest became very angry, scolding and threatening the people. He did not accomplish anything by this and we had a blessed time witnessing to the saving and keeping power of our Lord Jesus Christ.

In this village we formerly were much persecuted by the unbelievers, but now they have stopped troubling us and we are able to hold meetings without being annoyed. In Zarudia the enemy is still hard after us and sometimes stones are thrown through the windows and the meetings are disturbed in other ways. We are believing that God will stop these trouble makers soon.

In other assemblies the work is going forward and everywhere preparations are being made for water baptism.

The health of my wife is consid-

erably better, but she still needs prayer as she is not altogether free from pain in her leg. She is able to walk and we thank God for what He has done for her.

### MAN READY TO COMMIT SUICIDE SAVED

By Herman Holz, Putzig-Hauland, Eastern Germany

By the help of God I went to several places last month which I have not visited before. Throughout the month I realized the hand of the Lord was upon me.

In Ziebingen is a Pentecostal brother who has a great desire to see the Full Gospel penetrate his district. He asked me to go there for several days. While there I met a man who wanted to commit suicide, and I had the joy of leading him to Christ. At the close of the meeting the second day he asked where I was staying and the next day visited me and told me the following story.

He graduated from high school, was married while a young man, and later got into bad company through which he became a very heavy drinker. He mistreated his wife and she and the 5 little children could not endure living with him longer so left him. He then wanted to commit suicide by hanging himself. He had already arranged the rope in his room in preparation for ending his life when a voice spoke to him, saying, "Don't do this but visit one of those meetings." He came to the service and listened, and at its close was ready to accept Christ as His Saviour. We prayed together and there was an intense battle. We continued until he received freedom and deliverance and by faith could accept the free gift of salvation.

Upon invitation I went to a home where I found a woman who was possessed and tormented by an evil power. She asked us to pray for her and confessed this torment had begun at the time she visited a charmer. She humbled herself before God and as we united in prayer the Lord defeated the powers of darkness and gave victory. Hallelujah!

A man came to the meetings suffering from heart disease. He was a believer and requested us to pray over him and anoint him with oil in the



name of the Lord. We praise God that by faith he accepted healing from Him. Jesus is still our Physician.

From there my journey led to another assembly where one evening during the service I became acquainted with the condition of a sister who years ago was a faithful servant of God. She had a desire to marry and in order to find a husband went to the dance hall instead of remaining in the assembly where there were children of God. She had married 4 weeks before attending this service, which was the first time she had been in a meeting place for 5 years. She broke down as God's Spirit dealt with her. After awhile she exclaimed, "Oh, if only I was not married to this man." She realized that she had lost out entirely through keeping company with him all this time. After much wrestling with God she fully yielded her life to Him anew and asked Him to help her to be a light to her husband, in order that he might be saved through her Christian walk. Please pray for her.

#### GET AQUAINTED PAGE

(Concluded from Page 14.)

from Oklahoma has recently joined the forces and is assisting in the work of the assembly as well as being secretary of the radio services.

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#### Argue Campaign

Brother and Sister Watson Argue are now in the midst of a four weeks' tent campaign with Brother Ott. The tent which seats 2,000, is located in Fair Park where Evangelist A. H. Argue with his daughter Zelma and son Watson conducted a successful tent campaign nine years ago.

The revival services are meeting with exceptional interest and success. The first Sunday night about thirty accepted Christ as a Saviour and the second Sunday night about fifty. Brother Ott has announced that these are the largest altar calls he has ever witnessed in Dallas. The week night services are well attended and Sunday nights the tent is crowded to overflowing.

The third Sunday night of the campaign, two services were conducted at once. While Brother Argue addressed the main meeting in the tent, Sister Argue conducted a great children's meeting in the church three blocks away.

#### DONALD GEE AT WELLESLEY PARK CAMP MEETING

Arriving on schedule time our brother from the British Isles brought greetings from the countries in Europe which he has recently visited and from the several sections of his home land. He spoke of the rapid growth of the Pentecostal movement in European countries and mentioned among other items, that there are 15,000 Pentecostal believers in Finland alone. In Sweden, Norway, Germany, Switzerland, Poland, White Russia, and other nations which he has recently visited, there is a great move forward. The Bible School in Danzig, Europe, part of the Russian and Eastern European Mission, is alive with the Pentecostal fire. Through our brother's ministry and his personal contact with the students and officers, the school has taken a very warm place in his heart.

Every afternoon and evening until over Sunday Aug. 30, Donald Gee will speak at the Wellesley Park Camp Meeting. He has come all the way across the Atlantic expressly to give us this two weeks campaign. Shortly after closing his campaign, he will return to his home and then on to Finland for a month's Bible course there.

The New England District Council of the Assemblies of God are co-operating with us in this closing campaign at Wellesley Park. Many pastors and their assemblies plan to be present and to assist in the services. After the departure of Brother Gee, they will continue the meetings until over Labor Day. Their regular quarterly conference will be held at the Park Friday, Sept. 4 at 2:30 p.m.

#### BETHEL HOME NEWS

"And the barrel of meal wasted not, neither did the cruse of oil fail." This has been our experience here at Bethel Home. It has been marvelous how God can touch the hearts of people so that pressing needs are met.

For a long time we have been in need of a car that the dear old saints might ride in comfort to our camp meeting, for the old Ford has served its best days. We have now purchased a larger car and donations for it have come in so that the balance we owe on it is not great and we are assured God will supply it.

A young Holstein cow has been

added to the farm. It was purchased at a bargain. So the farm is able to supply milk to be used at the camp meeting. The saving here in the milk that would have had to be bought this summer will almost pay the purchase price of the new cow. We now have several ducks that love to cruise on the pond and they add much to the peaceful beauty of the farm. Brother Munroe is now bringing in much produce from the garden and we are able to help in supplying the vegetables for the dining room of the camp meeting.

We have long been in need of an additional poultry house, so lumber from one of the houses that was torn down to make room for the new highway from Worcester to Boston which goes by our farm was purchased at a low figure and the house was built and is now occupied by our young pullets.

Not long ago I heard one of the dear old white-haired ladies praying to God and she said, "Lord, I thank you for my own dear room where I can sing and praise Thee all the day long. I am so happy that Thou hast opened the way for me to live here in this beautiful place."

The trustees are indeed happy that the hand of God is manifested and we feel it is His will that Bethel Home shall be a refuge for aged Christian people. We understand that it is the only Pentecostal home for the aged in this country. We humbly ask each one to pray that God will keep an open sky above our heads, that He will supply our spiritual needs as well as our temporal needs. We desire that this place may be a light-house for God, that it may be a place of prayer, that people may tell us of their spiritual needs and that God may bring blessing to others through the inmates and workers here.—F. T. Corum.

#### ANNOUNCEMENT

Owing to the necessity of the Editor devoting more time and attention to the missionary department of the work, the trustees have kindly relieved him of the Editorship of *Word and Work*.

The trustees are grateful to God for laying it upon the heart of Evangelist Bert Williams to undertake the responsibility of editing this publication. Brother Williams minister-

(Concluded on Page 22)



## 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,	6844.....	10.00	June, 1931.
June, 1931.	6845.....	1.00	For Missions \$237.24
GENERAL FUND	6866.....	1.00	Subs. and Sales
AND MISSIONS	6869.....	1.00	of The Gospel
	6872.....	10.00	
Receipt No.	6893.....	1.00	Gratefully acknowledged.
Amount	6904.....	5.00	OTTO KARLSON, Treasurer
6473.....	6914.....	1.00	PRaise THE LORD!
6476.....	6917.....	2.00	
6482.....	6918.....	10.00	
6485.....	6934.....	5.35	
6493.....	6935.....	2.00	
6495.....	6936.....	1.00	
6501.....		\$321.25	
6515.....		1.00	
6522.....		2.00	BETHEL HOME
6534.....		1.00	6540..... 1.00
6538.....		5.00	6872..... 5.00
6540.....		1.00	6900..... 1.00
6550.....		9.00	534..... 300.00
6551.....		2.00	535..... 5.00
6554.....		2.00	536..... 2.00
6574.....		2.00	537..... 2.85
6581.....		1.00	539..... 1.00
6601.....		1.00	542..... 2.00
6607.....		5.00	544..... 10.00
6611.....		2.00	545..... 1.00
6618.....		12.00	547..... 10.00
6621.....		1.00	548..... 1.00
6622.....		15.00	553..... 2.00
6624.....		10.00	555..... 2.00
6630.....		2.00	558..... 2.00
6654 Full Gos.			
S. S., Lake			
Orion, Mich.		4.10	
6655.....		1.00	
6657.....		10.00	WORD AND WORK
6659.....		.50	Subs. and Sales \$242.16
6663.....		1.00	Total \$915.26
6668.....		2.00	Summary of Receipts at
6671.....		2.00	Chicago, Ill.,
6676.....		1.00	June, 1931.
6690.....		.80	For Missions \$2,723.53
6693.....		6.00	Book Service
6694.....		2.00	Sales 1.00
6696.....		30.00	Subs. to The
6705.....		1.00	Gospel Call of
6707.....		2.00	Russia 133.50
6728.....		.50	Total \$2,858.03
6731.....		3.00	
6747.....		2.00	Summary of Receipts by
6761.....		2.00	German Dept.,
6765.....		1.00	Milwaukee, Wisc.,
6800.....		2.00	June, 1931.
6807.....		5.00	For Missions \$178.48
6819.....		45.00	Subs. to Wort and
6826.....		2.00	Zeugnis 67.59
6828.....		30.00	
6830.....		1.00	Total \$246.07
6832.....		1.00	
6836.....		1.00	
6842.....		1.00	Summary of Receipts at
6843.....		5.00	London, England

Call of Russia 11.66

Total \$248.90

Summary of Receipts at  
Field Headquarters,  
Danzig,  
June, 1931.

For Missions \$139.82

Grand Total  
for Month \$4,408.08

Gratefully acknowledged,  
OTTO KARLSON, Treasurer  
PRAISE THE LORD!

## MRS. NAYLOR'S HUSBAND

(Concluded from Page 18)

the Lord Jesus the spirit of drink and devilry was commanded to come out and go into the pit, according to the scripture which says, "These signs shall follow them that believe in my name they shall cast out devils."

Mr. Naylor slid from his chair and crouched on the floor while the demon powers which bound him were writhing within him before taking their reluctant departure. It reminded one of the scenes when evil spirits came out of those poor possessed souls in Bible days for indeed the God who cast them out then, has not changed, but still casts out devils through faith in Jesus' name.

Soon he was limp and loosed; then rose to his feet with a new expression of face and form. The evangelist knew that this was a sacred scene not for his eyes, but only for those two. However, as he slipped out of the room, the reuniting of the two lives with all that is sacred and touching came to him with their broken sobs and mingled expressions of joy.

The stars looked down on the little minister as he meditated and walked down the hill to his own door. They seemed to say to him that this was no new scene, but that through the countless ages it had always been so with those who had had faith in God.

## HE THAT HATH AN EAR

(Concluded from Page 5)

tion of "hearing" the Spirit to "overcoming" but the things I have written ought to stir many hearts and open the way for the Spirit to speak unhindered to all the assemblies and thus enable them to overcome and to finish their God-appointed task of evangelizing the whole world in pre-

paration for the coming of the Lord.

## ANNOUNCEMENT

(Concluded from Page 21)

ed the Word to us for three weeks at Wellesley Park during the 1930 campaign and concluded another splendid and blessed series of meetings here on Sunday, Aug. 16th. We have learned to love our brother very much. He is a most capable and spiritual man, one of wide and varied experience, and the retiring Editor bespeaks for him the prayers of all the Word and Work family.

The high standard which has characterized this paper will be maintained and we know that the new Editor will produce a magazine that will prove of increasing interest and blessing.

The trustees appreciate the fine spirit of co-operation which has been manifested by our many faithful friends and know you will continue to support Word and Work and this entire work of God. Thank you for all your kindness. May God richly bless you.—Paul B. Peterson.

## N. E. DISTRICT QUARTERLY CONFERENCE

The next Quarterly business session of the New England District will convene at Wellesley Park Campground Friday, Sept. 4th. at 2:30 p.m. We trust there will be a good number of the brethren present. H. T. Carpenter, Sec'y.

## BIBLE SCHOOL ANNOUNCEMENT

Beulah Heights Bible School will begin its twentieth school year on Monday, October 5th 1931, with two and three year courses. Any one desiring to study the Bible or to prepare for either home or foreign fields will find that a course in our school will greatly benefit them. For full particulars please address Rev. David Leigh, Principal, 4741 Hudson Boulevard, North Bergen, N. J.

## ANNOUNCEMENT

Private Home for the sick, invalids, etc. For all who want to trust God for the healing of their bodies. Non-Sectarian. Prayer for the sick according to James 5:14, 15. The Word of God will be taught by Brother W. C. Wright and others. Room with board, or light house-keeping rooms.

Take "R" car on 7th St. going east, get off at Bonnie Beach Place on Whittier Blvd. No. 818 Bonnie Beach Place, Los Angeles, Cal., 4 doors north of Whittier Blvd. on East side of Street. Mrs. E. W. Brooks.

## STUDY YOUR BIBLE AT HOME

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

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.



# Some New Books and Bibles

## This Month's Dollar Special

(Value \$1.55)

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**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.

**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, WIS.** 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. 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. Finnern, pastors. Tel. Pensacola 3054.

**DENNISPORT, MASS.** Pentecostal Tabernacle. Services: Sun. 10:30 a. m. & 7:30 p. m.; Tues. & Fri. 7:30 p. m. Pastor, Herbert Dingee.

**ELIZABETH, N. J.** Trinity Pentecostal Church, 415 Pennington St. Sunday, 10:45 and 7:30; Tues. & Thurs., 7:45. Allen 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. Voland, 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.** Bethel Tabernacle, 1421-25th Ave. Sunday: 9:45, 11:00 and 7:45. Tuesday Eve., Prayer meeting, Friday Eve., Y. P. Service at 7:45. R. H. Moon, pastor.

**QUINCY, MASS.** Glad Tidings Pentecostal Assembly, Rms. 29 and 30 Adams Building. Sun. Bible Study at 3:30 p. m.; Evening service at 7:30 p. m. Prayer meeting, Wed. at 7:30 p. m. All welcome. Thomas E. Kelley, 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.

**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.

**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.

**STOCKTON, CAL.** Bethel Full Gospel Church, N. California and Wyandotte Sts. Sun. at 9:45, 11:00, and 7:45; Tues. and Fri. at 7:45. Edward J. Axup, pastor.

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

**SYRACUSE, N. Y.** 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.