A Prayer of Thanksgiving
By Charles Arthur Vandermeulen

Dear Lord, I thank Thee for the gift of health—
A body sound, red blood, a sturdy heart!
For all of earth's time-tarnished tinsel, wealth,
I'd ne'er exchange my good health's smallest part.

I thank Thee, Lord, for friends, trial-tested, true,
Who fail me not in times of strife and stress.
Oh, those big-hearted, faithful friends, true blue,
Who come each honest life to cheer and bless.

I thank Thee for a worth-while task and work,
Though it seem humble, difficult, obscure;
And if I do my best, no duty shirk.
Of good success and larger chance I'm sure.

I thank Thee for a deep and settled joy.
And inward peace, increasing with the years.
Which daily cares and burdens can't destroy;
And so I smile e'en through grief's bitter tears.

I thank Thee, Lord, for just today,
With all its joys outnumbering far its sorrows,
And with its chance to love, live, work, and play;
And for the luring, beckoning tomorrows.

For all of earth's cime-tarnished tinsel, wealth,
And with its chance to love, live, work, and play,
And for the luring, beckoning tomorrows.

I thank Thee for the home, sweet home that's mine.
Its fireside rest and dreams, the loved ones there,
The laughing eyes wherein soft love-lights shine,
The gleaming wonder-gold of silken hair.

I thank Thee for the home, sweet home that's mine.
Its fireside rest and dreams, the loved ones there,
The laughing eyes wherein soft love-lights shine,
The gleaming wonder-gold of silken hair.

For all home's blessings, Lord, I thank Thee much—
A drowsy little fellow's peaceful sigh,
A child's bright laughter, baby fingers' touch.
A wee tot's murmured prayer as night draws nigh.

And for my native land I thank Thee, Lord—
The land I love, the wonderful, the free!
My native land, the honored and adored!
But most of all I thank Thee, Lord, for Thee.

Others May - - You Cannot

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things...
BEWARE OF THIS

The United Press announces the publication of "A Modern American Bible," that is, "written in simple, vigorous and easy-to-read English." The men responsible for this new book are Dr. Edgar J. Goodspeed and Dr. J. M. Powis Smith, and the book will be issued from the University of Chicago presses this month. It is said to be the first complete translation of its kind. It will be printed like a modern book, with open pages and full use of quotation marks. There will be no double columns, summaries, headings, cross-references or notes. The narrative runs along smoothly, as though it were an exquisitely written modern novel, so the dispatch reads.

Guaranteed to Be All Right

Dr. Goodspeed says, "It will be the Bible itself. Recently discovered ancient Greek manuscripts clearly indicate that the Greek in which the New Testament was written was not colloquial Greek of the day. We seek consequently to create on the modern reader the same impression the Bible made in the first century." The same advantage is claimed for the more recent knowledge of the Hebrew of the Old Testament.

A Great Undertaking

I wonder if Dr. Goodspeed really comprehends what would happen if the people of the twentieth century should come to have the same impression of the Bible that the people of the first century had. In fact, this is just what the people of the twentieth century need, but we have no idea that Dr. Goodspeed's new Bible will accomplish this end. Rather, we are very much afraid that the result will be quite the reverse. We base our opinion on the fact that the vital appeal of certain passages which have given the Bible such a mighty leverage upon human hearts, has been so blunted as to render them almost meaningless. For example: that wonderful passage of Isa. 1:18 which reads in the King James version as follows:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

is made to read in the new version, thus:

"If your sins be like scarlet, can they become white as snow? If they be red like crimson, can they become like wool?"

JUST ANOTHER QUESTION MARK

This interpretation may be correct, but if so, where is the assurance and hope that has lifted the burden from the hearts of thousands of sinners as they looked in faith at the atoning Saviour bleeding on Calvary? The assurance and hope is gone and in their place is just another question mark with which the world is sadly cursed at the present writing.

IS AMERICA RID OF PLAGUES?

Recently we read the statement that "Science has rid America of plagues." Evidently the writer does not know that in one week during this last summer grasshoppers ravaged 55,000 square miles of farm land in Utah, South Dakota, North Dakota, Iowa and Nebraska. They destroyed orchards and left the trees standing totally bare. They ate up the sugar beets and devoured the wheat and corn. Of course the farmers fought them vigorously and by every possible means that their genius could contrive. Some sprayed them with oil and then raked them into piles and burned them. Some with more scientific turn of mind, charged upon them with wire net contraptions charged with electricity from storage batteries. Utah offered 1c per pound for grasshoppers dead or alive and one farmer gathered 120 bushel. It is said that near Pierre, North Dakota, a farmer sent his turkeys out to eat up the 'hoppers, but the turkeys returned minus their feathers.

JUST ANOTHER "SCRAP OF PAPER", PERHAPS

A S-H foreign editorial report says: "While other great powers stand aghast but helpless, their hands tied by political and economical troubles of their own, the Japanese Army has tightened its strangle hold on Manchuria. In so doing it trampled under foot the toothless Kellogg Pact and scrapped the nine power treaty signed at Washington, to respect the sovereignty, the inde-
The End of Civilization—Unless

And now comes H. G. Wells, the noted English writer, to American shores and predicts that he "will live to write the story of the collapse of current civilization, unless the world merges its interests." More worldly wisdom—this. And so on they go. Recently the writer observed in one single newspaper, three different plans suggested for bringing about the conditions which we all so much crave. But, in no instance was a single word said about honesty, godliness, or obeying scriptural precepts. Yes, we will "lift ourselves by our bootstraps" and tumble into the pit.

FARThER AND FARTHER ADrift

A report comes from Atlanta, where the Sixth Ecumenical Conference of the Methodist Episcopal Church was recently held, stating that a resolution was adopted committing the denomination throughout the world unequivocally to a program of education, legislation, and law enforcement to protect society from the ravages of the liquor traffic.

One is reminded of Dr. Munhall's Methodism Adrift. While all of us know that the liquor traffic is quite the menace that is claimed for it, yet some know that the business of the church in the world is to "preach the Gospel." To attack sin at its moral foundation, is the work of the church—men's hearts must be regenerated. Drinking is but a by-product of a sinful nature. Why does not this great church devote her energies to performing operations on men's hearts, rather than manufacturing plasters to help men's stomachs?

WE'RE A SICKLY LOT

According to a report issued by the American Pharmaceutical Manufacturers' Association and conveyed by the NEA service, pills, poultices, cough syrups, balms, etc., run the people of the United States into an annual bill of from $90,000,000 to $135,000,000. It is estimated that more than 150,000,000 prescriptions are filled every year by the 120,000

Word and Work
so rapidly in America. It is not too much to say that the country is sizzling with sensuality. This is true in the face of the fact that we know immorality is shameful and wrong. If not, why the secrecy, the conscious shame and the blushed cheek of those who are exposed in the guilt of impure conduct? Some one answers, "Society has made immorality wrong, and the guilty party is conscious of social shame." No, that is not it. God, the Almighty One. He has made immorality wrong and has placed in the heart of man a sense of shame when he violates this—one of the most sacred instincts of life.

A Sign of the Times

But here is another sign of the latter days. In 1 Tim. 4:1-3 we read, "Now the Spirit speaketh expressly, that in the latter times there shall be addi­tions to the faith, giving heed to trifling discussions about many minor things that are to no profit or edification would vanish out of the lives of many laymen, and the preaching of some ministers if Christ only were made central in their thinking. Hair splitting about unimportant points of doctrine, which has become so decisive in many Assemblies of God would at once disappear. All our time and effort should be spent in magnifying Christ.

When a certain British paper criticized Spurgeon, remarking that there was never anything new in his sermons because he was always saying the same old thing over and over again, the great preacher admitted the truth of the charge; saying that from whatever part of the Bible he took his text, his practice was, "to make cross country as fast as possible to Jesus Christ."

Here may be the explanation why some preaching is not more attractive and powerful.

The Valley of Vision

By Willard C. Peirce

"Where there is no vision the people perish." Prov. 29:18.

"Vision"—not "visions"—that ability to see God's ultimate purpose for the individual life, for the local church, and for the entire body of Christ—the true church in the world, is what we need in the church today.

It was men of vision who were the pioneers that came out to Canada in the centuries past, braved every peril of hostile Indians, and the rigours of the severe Canadian winters to settle this land. It is men of vision who see the great possibilities for the future development of our land, and as Statesmen, introduce and carry through legislation necessary for the growth of the nation.

God Chose Men of Vision

It was men of vision whom God chose to lead His people through all the ages past. Contrast Saul of Tarsus with Paul the Apostle, Saul, a zealouS Jew, Pharisee, member of the Sanhedrin, serving God with all possible zeal and effort to please God, but without God's vision, he is a failure. Paul, having caught the 'vision' from the time of the Damascus road is not disobedient, but carries the Gospel into all the known world.

Jacob and Esau: Esau, a man of the world, sees only that which satisfies his own appetite, and when hungry, willingly parts with his birthright for the sake of some tasty food; while Jacob, with a 'vision' of the value of the birthright, grasps the opportunity, later becomes Israel—Prince with God, and the progenitor of Messiah, a world blessing.

Joseph, not only sees visions, but has the 'vision' of God's purpose for his life. "And though thrown into a pit, sold into Egypt, betrayed by his master's wife, forgotten by those he had helped in prison, yet he kept true to the 'vision,' and God brought him to the place beside Pharaoh where he became the benefactor of his own brethren and saviour of the nation.

Moses, with the blood of Israel coursing through his veins, slays the Egyptian, in his own zeal trying to carry out the 'vision.' Fleeing from the wrath of Pharaoh, God lets him spend forty years in the desert, but even there he does not lose the vision, but becomes the meekest man in all the earth, and subsequently performs the work God had shown him, becoming the deliverer of his people. Joshua catches the vision, and faithful with Caleb, at Kadesh-barnea, he leads Israel with triumph into the Promised Land. The prophets Isaiah, Jeremiah, and many others were men whom God gave the ability to 'see' God's real purpose, and then to transmit it to the people of His choice.
Valley Experiences

"Oh, I wish that God would give is not 'visions and dreams,' of which Well, God has promised that the young men shall see visions and the old men shall dream dreams,' but it is not 'visions and dreams, of which I am particularly speaking. Paul had many visions and dreams, but he says that lest through the abundance of revelations given him, he might become unduly exalted, God let him have a thorn in the flesh. Times of great spiritual exaltation and ecstasy are granted by the Lord, but 'vision' does not always come that way. The 'valley experiences' oftentimes prove of more lasting benefit than the mountaintop experiences.

In Isaiah, the twenty-second chapter we read, "The burden of the valley of Vision. What aileth thee now, that thou art wholly gone up to the housetops?" When one wishes to see afar, he naturally goes to a high place. Traveling through the mountains of Colorado this summer, we came to the Monarch Pass, which is over 11,000 feet high. Looking east and west one could see other ranges probably 50 to 100 miles away. This was a marvellous point of vantage to catch a vision of unsurpassed beauty. But to catch God's thought we must go down to the 'valley of vision.'

People naturally seek for overflowing blessing and also seek for experiences which lift one up into the heavens. But here God is calling to 'weeping.' The prophet sees the terrible destruction, the dispersion that is coming to Israel, and tells them not to try to comfort him for he will 'weep bitterly'—for it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision' v. 5. They had gathered together the waters of the lower pool, had broken down the houses to fortify the wall and made a ditch for the water between the two walls—in other words they had endeavored in their own way to bring about a semblance of restoration, an outward appearance of building up the city, a profession of religion we might call it, but the sad part was they had not 'looked unto the Maker thereof, nor had respect unto Him that fashioned it long ago.' Man's way, rather than God's way—it can never please God.

In that day did the Lord God of Hosts call to weeping, and to mourning and to baldness and to girding with sackcloth,' but they would not hearken, "and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for tomorrow we shall die," they said. The Lord calls into the 'Valley of Vision,' but are we willing to go there? It means weeping, wailing, agonizing in prayer, sacrifice, and suffering. However, if we want God's vision, to the valley we must go. We want to see souls saved, the church revived, missionary work advanced and God's kingdom built up: then we must go to the valley of vision, the place of weeping. "When Zion travails she shall bring forth." He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him. More weeping as we sow the seed is necessary to cause the seed to grow.

What Will We See There?

What will we see down in the Valley of Vision?

The sinfulness of sin. We become so used to it that it no more moves us. We see it, rub up against it, and I am afraid even commit it with little feeling of shame. How does God see sin? So terrible that it took the life of His Son. Calvary was necessary because of sin. That is its price.

What of the sinful self-life? A Catholic bishop says the world's sin of living selfish lives has brought us to the present economic crisis. Grant it. The crisis and terrific depression cannot be permanently cured until this sinful self life that rules man is removed. The cross is the only remedy. "I am crucified with Christ, and the life that I now live, I live by the faith that my self life has been nailed to the cross with Christ, and I also live by the outliving of the Christ within.

We see in the Valley of Vision the power of the Cross over every sinful thing. "Sin shall not have dominion over you."

A new Vision of our responsibility one to another becomes clear, "Bear ye one another's burdens," if a brother be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest ye be also tempted. It is easy to judge another who has been snared and has fallen: so easy to expose his sin, but so Christlike to let 'love cover a multitude of sins' and give him a helping hand when he needs it.

Mountaintop experiences we all love them and enjoy them and the lifting times when we scarce seem to touch the earth. But oh, the precious times when in the Valley of Vision we learn to 'weep o'er the erring one, lift up the fallen'; learn to see true spiritual values in the light of the cross and the suffering it cost the Son of God to purchase our pardon, purity and power on that cross at Calvary. God grant us to see that we will grow more like the Master as we tarry in the 'Valley of Vision.'

THE POWER OF A SINGLE WORD

"Drop an unkind word, or careless—in a minute it is gone.

And there's half a hundred ripples circles on, and on, and on:

They keep spreading. spreading, spreading from the center as they go,

And there ain't no way to stop them. once you've started them to flow.

Drop an unkind word. or careless—in a minute you forget.

But there's half a hundred ripples a-flowing:

And perhaps in some sad heart a mighty wave of tears you've stirred,

And disturbed a life that's happy, when you dropped that unkind word."

"Drop a word of cheer and kindness—just a flash, and it is gone.

But there's half a hundred ripples circling on, and on, and on.

Bearing hope, and joy and comfort, on each splashing dashing wave.

Till you wouldn't believe the volume of the one kind word you gave.

"Drop a word of cheer and kindness—in a minute you forget.

But there's gladness still a-swelling, and there's joy a-circling yet;

And perhaps in your heart a mighty wave of comfort" whose sweet music can be heard

Over miles and miles of water, just by dropping a kind word."

VERY SPECIAL NOTICE

Readers of Word and Work will please take notice that beginning with this number, the paper will be issued in the future during the early part of each month, instead of the latter part as formerly.
The Fruit of the Spirit

By Donald Gee

No. 9 .......... MEEKNESS

To be perfectly candid, there is something about Meekness which is not particularly attractive to many people. Or perhaps that would be more true concerning the popular idea of meekness; for the quality itself is admirable enough when met in real life. Modesty, humility, a temper not easily provoked, gentleness—all these combine to make meekness. Not one of them necessitate any essential weakness of character, rather the reverse. Their opposites—arrogance, pride, quick temper, roughness—are the expressions of a character destitute by all worthy folk. Even though submissiveness is another mark of true meekness, it does not necessarily entail weakness; to submit is often one of the highest forms of exhibiting true greatness and self-control, or what goes deeper where the Spirit of Christ is controlling—self-effacement.

Three notable passages in the Bible might enjoy the singing.”

THANKSGIVING

Grenville Kleiser

To Thee, O God, we render thanks
For all Thy mercies sure;
Thy tender love environ us
And will through life endure.

Teach us to know Thy perfect will
And truly humble be;
May we in gladness praise Thy name
Throughout eternity.

To Thee, O God, we render thanks
And call upon Thy name;
A psalm of praise to Thee we sing.
Thy wondrous love proclaim.

HAVING CONVICTIONS

We have a sincere respect for the man who knows what he believes, and why he believes it; who can, in scriptural phraseology, “give a reason for the faith that is in him.” Even if in our opinion he is in the wrong, we can respect his convictions and “agree to disagree.” But we have no sort of patience with the vague, unreasonable sentimentality that in its desire to be “liberal,” substitutes words for thoughts, and finds refuge for its own vacuity in glittering generalities. The world would never have advanced a step in theology or in science if it had not been for the men who dared to formulate a sturdy “I believe”, and risk reputation, and even life itself if need be, in the maintenance of their opinions.

Curtis L. Laws.
the garden He practised it—"Put up thy sword into his place, for all they that take the sword shall perish with the sword". "And He touched his ear, and healed him." Matt. 26:52; Luke 22:51. This is more than negative non-resistance, it is positive good for evil.

Isaiah has prepared us for the majestic meekness of the Judgment Hall and Golgotha;—"He was oppressed, and he was afflicted yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (ch. 53:7),—but it is an ineffable scene. All the power of Rome, embodied in Pilate upon the tribunal, seems tawdry in comparison with One Who, "when He was reviled, reviled not again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." 1 Pet. 2:23.

Two lessons are prominent from the meekness of Christ: (a) We have it emphasized once again that meekness is certainly not insipidity of character, manifested in cowardice of action or hesitancy of speech. There shines out the never-to-be-forgotten picture of the whip of small cords in cleansing His Father's house; and there echoes the thunder of His "Woes" against the hypocrites. These are only high-lights against a solid background of perfection of strength and poise in every situation. "I am meek" said the Lord Jesus, but the strongest man can take Him as an ideal.

(b) The greatest lesson however is the ultimate victory of meekness. The LAMB triumphed; and shall reign forever. The final pages of Revelation are full of pictures of absolute victory; but always the centre is THE LAMB—the embodiment of meekness.

This is the supreme lesson of the cross: that victory comes by submission; that if we lose our lives we shall save them. Alas! we struggle to save self, to insist upon ease, wealth, position; or at least upon recognition, appreciation, and our "rights"; and we go down in spiritual defeat, to our eternal loss. "Learn of Me..........I am meek......ye shall find rest to your souls" says Jesus. Lord, help us to learn, before it is too late!

(c) The Man of God.

"But thou, O man of God, flee these things, and follow after.........

(Continued on Page 15)

The Unknown Soldier's Tomb

I stood in Westminster Abbey, and there 'mid the dust of the great
And those renowned in history, from kings to men of state,
Away in a quiet corner, around a slab so bare
A crowd had gathered with gaze intent, to read the inscription there.

There were flowers bestrewn by loving hands upon that simple stone,
While upon the tombs of kings and the great I saw not even one.
From far and near the people came to view that sacred shrine.
Their heads were bowed, their voices hushed, their eyes bedimmed, as mine.

We stood around that humble tomb, where the Unknown Soldier lay;
'Twas more to us than the tomb of kings. I heard a mother say;
"Perhaps here lies my only boy, God help me bear my woes."
And a lonely widow softly prays, "My heavenly Father knows."

And so in that historic place, where only the famous lay,
The multitudes throughout the years will to him honor pay.
O, Unknown Soldier, great in death, thy service is not o'er;
The message of thy humble tomb shall reach from shore to shore.

And as I stood by the soldier's tomb, and heard the organ play,
I seemed to see another tomb, back in the far-away.
On Calvary the battle fought—Himself He freely gave—
'Twas there He gained the victory, triumphant o'er the grave.

They knew Him not, the King of kings, but millions since that hour
Have humbly bowed at His blest cross, and owned His sovereign power.
And there in the ancient Abbey, by the Unknown Soldier's grave,
Methinks these words from the tomb I heard, "Remember, his best he gave."

I seemed to hear the measured tread of a mighty host that day,
Marching on to that fair realm, where war shall pass away.
Sleep on, O Unknown Soldier, until the great roll-call,
When thou shalt answer to thy name before the King of all.

—Gipsy Simon Smith, in The Baptist.
Defying Destiny

By Bert Edw. Williams

I. INTRODUCTION.

The armies of Israel were encamped near the valley of Elah. Opposite them, drawn up in battle array, were the Philistines, the old enemies of the Jews. With all the pomp and brag of human pride and self conceit, Goliath comes forth daily and defies the armies of the Lord. It seems there is none to answer his challenge nor deal justice to this champion of the enemies of God's people.

Finally, however, in the most unexpected manner, this boaster meets his fate. His defiance is answered. His dare is taken. His challenge is accepted. And he falls in defeat and disgrace forever.

David, the shepherd lad, comes forth with a shepherd's sling in his hand, and in the name of the Lord he deals a death blow to the man who defied his destiny.

The man who boasted against the power of God was finally consumed by the very power that he had belittled and despised.

II. THE MODERN MAN DEFIES GOD.

There are some things that God has made very sacred. Birth is sacred. Life is sacred. Love is sacred. Home is sacred. Friendship is sacred. Death is sacred. And man's destiny is sacred.

To defy one's destiny is to exhibit the greatest stupidity of which man is capable. To defy destiny is to insult Deity. And that no one can do with safety.

An Impressive Scene

It is reported that at the close of a religious service in a California city, a noted American journalist recently stood on the walk before the church and defied God to strike him dead. Doubtless some simple people were impressed by this daring feat. And probably some will be convinced that because the Almighty did not at that very moment give the noted gentleman his undivided attention, that there is no God. Or they may believe that, if there is a God, he is not interested in us personally.

Insulting God

But we must not be too easily convinced that God does not care when He is insulted, or that He takes no account of our blasphemy and unbelief.

However, some men are very sure that they can talk about God as they please and be none the worse for it. For instance, Mark Twain said: "I do not believe that God has ever sent a message to man by anybody or delivered one to him by word of mouth or made Himself visible to any one at any time or place.

I believe that the Old and New Testaments were imagined and written by man, and that no line in them was authorized, much less inspired, by God.

"If I break the moral laws I cannot see wherein I injure God. He is beyond reach or injury by me. I could as easily injure a planet by throwing mud at it. The moral laws are man's laws, not God's."

(Payne's Biog. of Mark Twain)

This is boast and blasphemy combined. And if the words recorded of Jesus are true, the statement is shamefully false and will reap to the speaker a just reward.

In the Gospel according to John, at least 25 times, Jesus says plainly that His Father in heaven sent Him into the world as a witness and a worker of His will.

One statement is recorded in John 5:36 and reads as follows: "The works that I do, bear witness of me, that the Father hath sent me."

As regards the sayings in the Bible being inspired, Peter records in his second epistle, chapter 1, verse 21, the following:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

And concerning the breaking of the moral law, you may not injure God, save as by your indecency you hinder the progress of God's righteousness in the world. But as sure as you live you cannot break the moral law without injuring yourself, both for time and eternity.

Paul, in his second letter to the Corinthians v. 10, chap. 5: says: "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or evil."

III GOD WILL SETTLE UP WITH MAN

Yes. God will settle up with man. He is not dead nor blind. Solomon says: "The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3

Just when and how God will settle with man, we do not know. But that He will settle, you may be sure. And if you are wise you will plan a settlement that will bring you a surplus instead of a deficit.

Don't permit yourself to stand in the judgment a moral and spiritual bankruptcy. You won't need to, if you lay up some treasures in heaven each day as you go through life. Begin tonight to lay up some heavenly treasures. Rust will not corrupt them, neither will thieves break through and steal them.

As to the seemingly delayed judgment of God, one is reminded of the answer the small boy gave to the infidel:

"The story goes that a Christian farmer lived next to a farmer who was an infidel. One day in the fall of the year these two farmers were husking corn side by side, with only the line fence between them. That particular year the infidel had unusually fine corn. The ears were large and full. But the Christian's corn was poor. The ears were small and nubby.

In order to shame and perplex the believer, the infidel gathered up an armful of the nicest ears of corn: and going to the fence, said: "See here, neighbor, how do you account for this? You are a Christian, and therefore ought to be favored by your God with a fine yield of corn. I am an infidel, and yet I have a much better crop than you have. Look at these fine ears as compared to your nubbings."

The Christian was perplexed. It was indeed a hard question to answer. So he turned away in silence and walked slowly back to his work.

But his little son, though altogether unnoticed, had all the time been thoughtfully listening. He had noticed his father's perplexity in being unable to explain the difference in the crops. Finally he said: "Say Daddy, why didn't you tell that infidel that God doesn't always settle up in October?"

Goliath defied God and God settled with him. His end came very unexpectedly to be sure, but it came nevertheless.

(To be Continued)
THANKSGIVING AT BETHEL HOME

We are indeed thankful to God for answered prayer and for the joy we have in serving Him. Most of the inmates have been well, except for the feebleness of old age. All have been able to come to the dining room for their meals except Miss Dudley, who is the oldest member of the family. She has grown weak, but seems not to be suffering any pain.

The addition to the barn which was so needed will soon be completed. As soon as this is finished we will build an ice house so that we can cut our own ice and thus save our ice bill in the summer.

It has been a revelation to us to see how God's hand has been over these days this year. God is faithful and remembers His own little ones. A brother in Pennsylvania sent in a pair of gold cuff links and said he was so needed will soon be completed. As soon as this is finished we will build an ice house so that we can cut our own ice and thus save our ice bill in the summer.

Dear Friends:

I see by your publication "Word and Work" the needs for the Home at Framingham, such as the enlargement of the buildings and other necessities so as to enable you to give, or rather make it possible, or help to, so you can take other worthy persons into the Home, who are now seeking that blessed privilege. For this worthy cause we are enclosing our check made payable to you for $500.00. May our dear Lord continue to bless your work is our prayer.

Surely the promises of God are steadfast and sure. The trustees feel that it is the will of God that other Christians, pastors, and missionaries, who have grown old and are now unable to be at the battle's front in the great Christian warfare, should come to this beautiful home to spend the sunset of their years. We are praying daily that our endowment and funds will be increased for this purpose.—F. T. C.

MRS. IDA COLBY, FORMER INMATE OF BETHEL HOME DIES

Mrs. Ida Colby, who came to the Home last April, passed away on the evening of October eleventh. She was over eighty years of age. She was born in Sutton, N. H., and married in Whitefield. She had assisted in the work of the Christian Workers Union when Brother Otis was alive and lived for a time at Montwaif. In 1915 she moved to Rumney, N. H. where seven years ago she assisted in establishing Bethany Home for the Aged. She came to us from that Home.

It is not the desire of the trustees to take people from other homes as we have a long waiting list, but she had attended our camp meetings at Wellesley Park and begged us so earnestly to let her stay at beautiful Bethel Home that she was allowed to come as a temporary boarder. Soon after she arrived she was confined to her bed and seemed to be partially paralyzed. She was a blessing to those that waited upon her and nursed her. Later she grew stronger but it was felt that her time was short. The first of last June her son came and took her to his home in Rumney, N. H., where she remained until she passed away to be with her Lord.

DAN CRAWFORD AT THE BRITISH COURT

It is said to be a rule of royal courts that when one is 'presented at court' he must be careful not to introduce any topic of conversation. That must be left to the royal person before whom he is presented. It is related that Dan Crawford, upon being presented to the Queen of England — the present Queen Mary—either was ignorant of the etiquette of the occasion or took his royal rules from higher up, and after greeting her he at once asked the queen if she were saved.

"Yes," was the gracious queen's reply, "thank God, I am saved."

And she is said to have told Mr. Crawford that she had been saved through reading George Cutting's tract on "Safety, Certainty, and Enjoyment."

Then the story goes on to tell of another missionary, a young woman, who was presented at court and, being fully informed of the rule, stood in the queen's presence, with some embarrassment, since it was not for her to speak until spoken to. But the queen, still gracious, asked:

"What would you like to talk about?"

The missionary replied: "Why, I should like to talk about the Lord Jesus, if you don't mind."

And the queen said: "He is just the one I should like to talk about, too. Let us sit together here and talk about Him."

Out of the abundance of the heart the mouth speaketh. The servant of the Lord who is called to Him and walking with Him will also want to talk with Him.—William Pettigill, in Moody Monthly.

THE BAPTISM IN THE SPIRIT

A DEFINITE EXPERIENCE

So said Rev. A. J. Gordon, D.D., the once famous pastor of Clarendon Street Baptist Church, Boston, Mass.

"The baptism in the Holy Spirit was given once for all on the day of Pentecost, when the Paraclete came in person to make his abode in the church. It does not follow therefore that every believer has received this baptism. God's gift is one thing; our appropriation of that gift is quite another thing. Our relation to the second and to the third persons of the Godhead is exactly parallel in this respect. "God so loved the world that he gave his only begotten Son." John 3:16. "But as many as received Him to them gave He the right to become the children of God, even to them that believe on His name." John 1:12. Here are two sides of salvation, the divine and the human, which are absolutely essential." * * * * * "It seems clear from the Scriptures that it is still the duty and privilege of believers to receive the Holy Spirit by a conscious, definite act of appropriating faith, just as they received Jesus Christ."

WHAT IS A CHRISTIAN?

A MIND—through which Christ thinks.
A HEART—through which Christ loves.
A VOICE—through which Christ speaks.
A HAND—through which Christ helps.
The following article is from "Power From On High," by Rev. John Greenfield, and is published here for its highly inspirational value, and also because it makes clear the fact that to be baptized in the Holy Spirit is to be filled with consuming zeal for the salvation of the lost.

It must be confessed with shame that many who profess the baptism in the Spirit seem to be utterly lacking in any thing like the apostolic zeal for the salvation of sinners. It is most earnestly hoped that this article will stimulate in many hearts an earnest desire to become personal soul winners.

Nothing gives greater joy than leading souls to Christ, and nothing will keep the Assembly so much alive as the glowing testimonies of newborn souls.

On both these small and weak congregations God poured out His Holy Spirit and endued them with power from on high. At once these believers, naturally timid and fearful, were transformed into flaming evangelists. Supernatural knowledge and power seemed to possess them. "Mouth and wisdom" were given them which "none of their adversaries were able to gainsay or resist." Opposition and persecution scattered the Jerusalem congregation but could not silence their testimony, for we are told: "Therefore, they that were scattered abroad went everywhere preaching the Word." Acts 8:4.

Similar experiences were the lot of the Moravian Brethren. Sprung from the labors and martyr-death of the great Bohemian Reformer, John Huss, "the Brethren" had passed through centuries of persecution. Many had sealed their testimony with their blood. Imprisonment, torture and banishment had caused them to forsake the homes of their fathers and flee for refuge to Germany where their first mission was to the Negroes in the West Indies, five years after the outpouring of the Spirit. The following year they sent out missionaries to Greenland, which Cowper has immortalized in the well-known lines on Hope:

"See Germany send forth
Her sons to pour it on the farthest North:
Fired with a zeal peculiar they defy
The rage and rigor of a polar sky,
And plant successfully sweet Sharon's Rose
On icy plains and in eternal snows."

Fifty years before the beginning of modern Foreign Missions by William Carey, the Moravian Church had led the way into pagan countries both by precept and example. Their English Missionary Magazine "Periodical Accounts" inspired Dr. Carey and in a meeting of his Baptist brethren he threw a copy on a table with these memorable and historic words: "See what the Moravians have done! Cannot we follow their example and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?"

So generally has the leadership of the Moravian Church in Foreign Missions been recognized that the well-known German historian of "Protestant Missions" Dr. Warneck testifies:

"This small church in twenty years called into being more Missions than the whole Evangelical Church has done in two centuries."

A hundred years past by since that marvelous baptism with the Holy Spirit—years of almost continuous revival and blessed missionary service. So numerous are their missionary stations that it may truly be said the sun never sets on them. Dr. Thomas Chalmers, Scotland's greatest preacher and leader, bears this eloquent testimony to Moravian Missionaries:

"It is now a century since they have had intercourse with men in the infancy of civilization. During that time they have been laboring in all the different quarters of the world, and have succeeded in reclaiming many a wild region to Christianity. One of their principles in carrying on the business of missions is, not to interfere with other men's labors: and thus it is that one so often meets with them among the outskirts of the species, making glad some solitary place, and raising a sweet vineyard in some remote and unfrequented wilderness. Oh, when one looks at the number and greatness of their achievements, when he thinks of the change they have made on materials so coarse and unpromising: when he eyes the villages they have formed and he witnesses the love and listens to the piety of reclaimed savages—who would not willingly exchange it all for the parade of human eloquence and all the confidence of human argument?"

We have entitled this chapter "A Modern Pentecost" and would close it with the words of the sainted Moravian Bishop, Evelyn Hasse:

"Just as the Infant Church in Jerusalem in apostolic days had its Pentecost, from which its members went forth to be Christ's witnesses both in Jerusalem and in all Judea and in Samaria, and unto the
The voice of an enlightened conscience is truly the voice of God. Conscience according to the Scriptures, is the faculty that makes us brave when we do right, or cowardly or fearful when we do wrong. "The wicked flee when no man pursueth, but the righteous are bold as a lion." Prov. 28:1.

The Scriptures and experience reveal to us several kinds of consciences. The following are some of them:

1. A Seared Conscience. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith...speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4:2.

2. A person with a seared conscience can play the part of the hypocrite well, for into his conscience false principles are branded and burned. The Pharisees who were very religious about tithing and observing the letter of the law, did not hesitate to pay the price of the betrayal of the Lord that they might crucify Him. A seared conscience seems clearly to refer to persons who have had their consciences blunted by their wickedness, so that they no longer restrain them. The old saying is true here: "They strain at a gnat in public, but they swallow the camel in secret." The Pharisees have still their followers in the church. Let us beware of a seared conscience. Hypocrisy is one of its main characteristics.

3. A Morbid Conscience. What is a morbid conscience? It is Satan’s perversion of a tender conscience. A person who is troubled with a morbid conscience is over-scrupulous about the most trifling things of life. The experience of those who have it, is one of weeping and groaning over sins they have never committed. Satan keeps them in depression most of the time. The writer was acquainted with a Christian woman who was troubled with this kind of a conscience. She was hired by a friend to help prepare a meal for some company. About eleven o’clock she became faint and helped herself to a piece of bread and butter. When she returned home her conscience began to torment her, accusing her of being a thief and telling her that she must go back and confess her sin to the woman who had employed her. When she told me what she had done, I was not surprised. She had a morbid conscience.

... (Continued on Page 17)
A Course of Study in Personal Work

There will appear in this column each month a lesson in a complete course on Personal Work. And we believe that every reader of Word and Work will profit much by giving studious attention to the instruction furnished from month to month.

The reader should look up every scriptural reference given and study it in connection with its setting in the chapter in which it occurs, and also with reference to the whole plan of salvation and personal evangelism. The student should also commit to memory at least one passage bearing on every separate phase of instruction given. And these passages should be marked in the Bible, with which the student should become so familiar that he can turn to them at will.

The material that appears in these columns has been gleaned from many sources, and is the result of years of successful activity on the part of the greatest soul winners that have ever lived.

The course is presented for the purpose of stimulating greater activity in this department of Christian service. Many are not as active in personal soul winning as they should be, and others want to engage in Christian work only from the professional standpoint.

Said a woman to a Christian worker, "Oh, I would so much like to be a soul winner!" "You may," answered the worker. "Do you ever speak to the delivery men about their cause?" "No," answered the woman. "Do you ever speak to the gas man charging us with insincerity, if we speak to the delivery men about their cause?"

"Why, No; you don't suppose I am going to ask people to become Christians, do you?"

As Christians, we can not blame men and women of the world for charging us with insincerity, if we never try to lead them to the Saviour. Dr. C. I. Scofield was thirty-four years of age before any one invited him to become a Christian. But the fortunate person who led him to the Saviour will share in a very rich service for the Lord. It has been reported that Wm. Booth, the founder of the Salvation Army, was shamed into doing personal work, through the sneering charge of an infidel. He accused Booth of being insincere, because claiming to believe that men are lost without Christ, he was doing little or nothing to win them for Jesus.

1. THE BIBLE ENDORSES IT.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Pet. 2:9.

"We are laborers together with God."—1 Cor. 3:9.

"They that were scattered abroad went everywhere preaching the word."—Acts 8:4.

"Now then we are ambassadors for Christ, as though God did see us of you: We pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

"For though I be free from all men, yet have I made myself servant unto all that I might gain the more."—1 Cor. 9:19.

"I am made all things to all men, that I might by all means save some."—1 Cor. 9:22.

"Let him that heareth say, Come."—Rev. 22:17.

2. GOD DEMANDS IT.

"Ye are my witnesses, saith the Lord."—Isa. 43:12.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions."—Isa. 58:1.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—Jer. 5:1.

God makes clear the necessity and importance of personal work in His messages through the Prophets. Furthermore God not only warns us of the absolute necessity of speaking to the lost, but very emphatically pronounces our personal responsibility if we do not warn the wicked.

When I say unto the wicked, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 33:8-9.

HE UNWITTINGLY SAVED HIS BOY

A policeman in New York City was one day walking leisurely along by the docks, when he heard the cries of a group of children, calling for help. Rushing to the scene, he was hastily told that a little boy had fallen into the bay, and disappeared from view. The children pointed to a few bubbles rising to the surface of the water to indicate the location of their unfortunate little playmate. Tearing off his coat, the policeman plunged in, and was soon lost to view as he struggled toward the bottom of the bay in search of the drowning child. The children stood in breathless suspense awaiting the result. Soon the officer appeared with a limp little form in his arms, which he laid as gently as he could upon the dock. But to his utter amazement, as he was lifting the child from the water, he discovered that it was his own little boy whom he had saved.

There is little doubt that many parents would have similar experiences in the spiritual life if they would listen to the distressing cries for help, which come to us today from all directions. But whether we be our children, or someone else's children, they are those lost souls for whom our blessed Saviour died. And we must help Him save them, lest they perish.

A CORRECTION

On page 3, column 2 of the October number of this paper, in the article, "Snakes in An Atheist's Grave," are the words, "Benton is said to have owned twenty-five acres of land in the community." The sentence should read: twenty-five hundred acres of land.

A CORRECTION

On page 4 of the September issue of Word and Work, column 3, the words "Darkest Africa" should read, "Darkest Europe." And the words "St. Augustine," should read, "Sr. Agustin."
The Vision of Christ as Healer

By Harriette S. Bainbridge

In "The Standard Bearer"

We need to learn to believe on Christ in the way appointed for us in Scripture. When sick believers do this, the Lord Jesus will make Himself known to them as their Physician, as truly as He made Himself known to the people of Israel as Jehovah Ropheka. "For I am the Lord that healeth thee," "The Lord thy Physician." Exodus 15:25, 26.

Isaiah 53:3, R.V., declares that our Lord carried to the Tree our "sicknesses" and "pains." So the Hebrew Bible reads, though the A. V. renders these words "griefs" and "sorrows."

When we have learned to know, and to believe, this statement of Holy Writ, we are enabled, by the teaching and enlightenment of the Spirit of God, to pray in faith for physical healing. You will have discovered that you are not able to pray in faith for anything before you have learned from the written Word that the thing you are asking is according to the revealed will of God. Whatever we in reality believe, that we live by; and we obey from the heart the revealed conditions upon which God promises to work for those who truly believe.

I know scores of people who have learned to walk in the way of faith for physical healing, and the Lord has healed their bodies as truly as He has healed their inward life. It is your privilege, likewise, to learn how to offer the "prayer of faith" for the healing of your body. Remember that the Holy Spirit is ever at hand to reveal clearly to true and honest seekers whatever needs to be re-adjusted, or changed, in their life and conduct. As He gives you light, walk promptly in that light, that the blood of Jesus may cleanse you from all sin.

Discernment

"But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." 1 Cor. 11:31, 32, R.V.

Every part of our common salvation—the Forgiveness of Sins, the Reception of the Holy Spirit, Sanctification, and Divine Healing—the whole of our spiritual inheritance in Christ Jesus, is given to us, as we are able to discern and are willing to appropriate all the blessings of the Holy Spirit as a free gift of the grace of God.

Stages in spiritual growth, like the rungs of a ladder, are usually taken successively, but on no intermediate step of the spiritual ladder can any man safely stop, assuming that he has reached the summit of spiritual development. Failing to understand the principles of God's education of His human family, many Christian people do not diligently and faithfully exert themselves to "understand the fear of the Lord and find the knowledge of God." Prov. 2:5. See 2:1-9. And even whilst they are clearly conscious in their hearts that in their own experience, consecration is not keeping pace with God's illumination, they yet seem to expect that the Lord will respond to their cries for physical healing, even whilst they are refusing to respond to the cry of His own heart: "I beseech you, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your spiritual worship."

Abraham called his perfect obedience to God "worship" when he was preparing to offer in sacrifice the body of his son Isaac, in the place and at the time that he was commanded to do this thing.

The companions of Daniel yielded their bodies unto God in the act of refusing to fall down and worship the golden image which the king had set up. Even the heathen king could discern the principle of their action when he saw how their God delivered them. for he and his princes were caused to see this great sight: "Three men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

"Then Nebuchadnezzar spake and said: Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel and delivered his servants that trusted in Him. and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God." Dan. 3:27, 28.

People who are today electing to serve expediency, self-interest, and other false gods, need not suppose that they are in a position to realize the deliverance of the Lord, for they have never yet yielded their bodies and minds unto God, to serve Him only. They are preferring to serve themselves and other people.

"Offer your bodies a living sacrifice...be transformed by the renewing of your mind, that by an unerring test you may discern the will of God, even that which is good, and acceptable and perfect." Romans 12:1, 2, Conybeare and Howson's translation.

The Holy Spirit whispered to a believing woman of my acquaintance, who was earnestly looking to the Lord for deliverance for her daughter who had diphtheria. "Where do you see this diphtheria? Do you see it in Annie's throat, or do you see it in the body of Christ crucified?" Rays of light emanated from these words and entered into the mother's heart and mind. She realized anew the declaration of God through His Prophet Isaiah that sin and disease were crucified in the body of Christ on the cross; and she was enabled to praise Him that diphtheria had no power to hurt her daughter, because they truly believed His Word and Work of Redemption.

In a moment this mother's heart was completely set at rest. She knew all would be well with Annie; for she had exercised faith to the acceptance of her child's healing by the power of God. It came to pass as she had believed. Annie came downstairs a few days later, the disease having departed from her.

How to Receive Divine Healing

You will be enabled to receive the Lord's healing through believing the written Word of God, and not through trying to understand how the Lord Jesus bore away our pains and our sicknesses on Calvary's cross.

Faith is not sight (appearance). Faith is the very opposite of sight. God's declarations often look wrong to us; but, if we steadfastly believe in our hearts that all the statements of God are literally true, and are therefore to be acted upon, it will be granted unto us to realize the bless-
HOW GOD HEALED MY SON

By Bert Edw. Williams

For ten years my oldest son suffered untold misery from a most stubborn case of asthma. This affliction appeared when he was about a year old and continued to attack him with more or less regular intervals until he was delivered by the Great Physician. Each recurring appearance of the disease would develop into almost continuous coughing of a rather violent nature. This condition would prevail for three, four or five days, during which time the child would suffer the greatest exertion in breathing—constantly gasping for breath, and his heart would beat at a very high rate. These attacks would often leave him weakened almost to the exhaustion.

It is needless to say that everything within our power was done to secure healing for this child, but all to no avail. Finally we moved to North Carolina, feeling that the warmer climate would help him, but it did not. Rather the dampness seemed to irritate him more than ever. But God is still interested in His children—praise His wonderful name! And one night he awoke me out of a sound sleep and told me so plainly and so definitely just what I should do that I could by no means mistake His instructions. He said, "ARISE, ANOINT THE CHILD, AND I WILL HEAL HIM." And presently I was shaken from head to foot by an unseen power, which continued with increasing violence until I arose to perform this God-given command.

Without lighting a lamp I groped my way through the dark room to the bottle of oil which I remembered having last seen setting on the mantel over the fireplace. I soon found it, and then groped my way to the child’s bedside where he lay fast asleep. I did not awaken him, but gently anointed his forehead, and then prayed in an audible whisper, a short prayer which was more an act of thanksgiving than a prayer of supplication. He did not awaken, neither did any of the other members of the family. This service done, I immediately retired with the assurance that GOD HAD VISITED MY SON.

A few days later he asked to go out and wade in the small pools of water which had been left by a recent rain—something he had never been able to do without the return of his old trouble. At first I hesitated in giving my consent, thinking of course of the usual precaution taken in his case, "But then," thought I, "God has healed him. Why should he not now play like other boys?" So I consented, and he went out with much glee to splash up and down the middle of the road with his trousers rolled up above his knees.

From this experience he suffered a rather violent nature. This condition in breathing—constantly gasping for breath, and his heart would beat at a very high rate. These attacks would often leave him weakened almost to the exhaustion.

Adversity is good for us. It cultivates our gifts, keeps us humbled before God and causes us to watch and pray. Whether it be the opposition of men, the tyrannv of an ecclesiastical system or principalities and powers, we are assured that Christ is He who openeth and no man shutteth. None can abrogate what God has decreed.

Some of our splendid missionaries now laboring with great success, were once turned down by overcautious missionary boards. Some of the greatest preachers the English speaking world has produced were refused the official recognition of new lifeless denominations. God opened the door and there was no strength to successfully hinder.

Every revival of religion has been opposed by denominational leaders and bodies. Like the woman who was healed, these pioneers have pressed forward through the hindrances and gained their ideal. When like Zaccheus they could not attain their desire, they have climbed above circumstances and scaled the walls of prejudice.

Christianity is Missionary

C. H. Fowler writes, "Christianity is inherently missionary and embodies the bloody sweat. It is the divine truth breaking into the world. Christ is one sent. He came not alone, but not uninvited. He crowed Himself upon the race when nothing awaits Him but a manger and a cross. He intrudes in a hostile world, and undertakes its subjugation. He is seeking the lost. He has the alertness of a hunter. We are to have His Spirit. Thus the New Testament church is the mightiest missionary system ever launched upon the sea of the centuries. If you cannot keep step with this cause, beware! You will be left in the wilderness alone. Christ always marches at the head of His church."

The Lord Jesus was the only begotten Son of the Father, yet God made Him a missionary. He is the Apostle of our confession (Heb. 3: 1) andhas delegated unto His church the divine commission. "As the Father hath sent me even so I send you..." "Every Christian is a missionary. If he has been born again and feels the throng of the Christ-life he is a missionary, sent by the living Christ to teach dead souls the newness of life," says G. L. MacKay. In this open door there are no national distinctions. No division between the home and the foreign fields. There is but one field: "the world."

Some Have Forgotten the Home Field

Some, in their zeal for what is called foreign missions, have committed the sin of omission, in neglecting the Christian worker in the home land. They have wept for the souls of the heathen, forgetting the home base without which there can be no permanent missionary success. The souls of the civilized heathen have been ignored. True missionary interest must first be manifested at home and encouraged to spread to the uttermost parts of the earth.

Divisions

When a church evades her responsibility towards the lost she is hastening her own downfall. The preacher becomes a harping doctrinarian,
and the people get careless and indifferent. To emphasize evangelism and missions is a good safeguard against division. Saints, so occupied, have little time to consider causes of mischief.

Again it is being noticed that sectarian jealousy has been manifested by some who were called to a certain sphere, and some missionaries and their deputies have belittled the causes dear to the heart of their brethren, in order to arouse interest in their own labors. Sooner or later, this spirit, if not repented of, will result in the Lord's displeasure. Whether it be in China, Africa, Europe, or the English speaking nations, souls are precious. "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." It is essential that so blessed a phase of Christian activity should only be engaged in with a true motive and a single eye.

**Commercial Activities**

Commercial activities of some preachers have brought shame on evangelistic effort. To them the salvation of souls has been of less importance than their own fees. Again, if our aim is nothing more than a personal profit, or in order to form a sect, we may for a time rejoice as we see the structure rise. We may make a name for ourselves (Gen. 11:4), but all such projects being Babylonish in origin and character, our promoters or those who follow in our steps will some day inherit the confusion with which the Lord rewards such endeavors. Sects produce insects.

Practically every revival since Apostolic days has produced a schism in the true body of Christ. 1 Cor. 12:12. Self-preservation has generally been the cause. I am personally convinced that God has, in His unerring Word, provided for the continuance of the cause which He has created. "The gates of hell shall not prevail" against the church of Jesus Christ. Let us press the battle to the gates, realizing that a scriptural recognition of those whom the great Shepherd has set in the church will accomplish what human schemes have in the history of Christendom failed to do.

(A Seed The Pilgrims Planted)

We all know the story of the first Thanksgiving Day—how our Pilgrim forefathers in 1621 set the day aside for the giving of thanks for the first successful harvest that the New England colonists had gathered. In the oldest account of the first Thanksgiving Day it is mentioned that four hunters were sent out to gather fowl, and that they returned with an abundance of turkeys, so that the celebration of Thanksgiving Day with turkeys and feasting is one with its origin as a day for prayer and thanksgiving.

There was no Thanksgiving Day for the poor Pilgrims in 1622, for they saw little cause for rejoicing; but in the year, 1623, they set aside another. There had been an exceptionally dry spell, during which the crops had faded and withered, but at last the prayers of the settlers were answered and rainfalls revived the crops sufficiently to keep starvation away. That Thanksgiving Day was not set aside for feasting, but for real thanksgiving.

Another very hard year was that of 1631, for there had been both famine and sickness. Discouraged and almost worn out, the colonists at last sent to England for food and aid. Storms delayed the vessels, and hopes were fast dying in the heart of men who had withstood so much for the sake of freedom. Finally one, more brave than the rest, came forward and said: "God has never yet forsaken us. He will not now. Why should we spend our days weeping and wailing and moaning for that which we have not? Rather let us set aside a day when we can in the proper spirit thank God for those things which in His goodness He has seen fit to spare us. Let us first show our humility by spending a day of fasting in token of our ability to do without those things that the Lord withholds from us."

The custom so beautifully begun in New England was followed from time to time in other parts of the United States as years went on, but not until 1863 was there a real national celebration. On his first national Thanksgiving Day was appointed by President Lincoln in a proclamation, in which the Day of Thanksgiving is recommended to the people of the United States at their next weekly assemblages in their accustomed places of public worship.

The date of this proclamation was April 10, 1863. Immediately after this there followed several victories for the Union, and the President then set aside the sixth of August "to be observed as a day for national thanksgiving, praise and prayer." In October of that same year President Lincoln "invited the people to set apart and observe the last Thursday of November next." And thus it was that the day observed by us as one of thanksgiving was set by the President for the Nation to be observed for all time. The seed that the Pilgrims planted had grown at last into a nation-wide tree.—Sel.

**The Fruit of the Spirit**

(Continued from Page 7)

(Meeness. 1 Tim. 6:11. "The Meek Shall Inherit the Earth." Matt. 5:5.)

There is nothing arbitrary about this; it is the logical outcome of a universe when Calvary is at its centre. The meek are in tune with the deepest principle of all: it is inevitable therefore that they should ultimately arrive at a supreme position. It could not be otherwise. How consistently beautiful are the promises to the meek—"They shall eat and be satisfied" (Psa. 22:26), shall be guided in judgment and taught his way, (Psa. 25:9), shall delight themselves in the abundance of peace (37:11) and be beautified with salvation (149:4); above all, they "shall increase their joy in the Lord." Isa. 29:19.

With meekness, such an essential for the truly victorious life, it is no wonder that the doctrine of the New Testament gives it such a prominent place. We have, with regard to the word, to (a) Listen with Meekness. "Receive with meekness the engraven word, which is able to save your souls." Jas. 1:21. Good tidings are preached to the meek. (Psa. 40:9, 10) Immediately after April 10, 1863. Lincoln 'invited the people to (b) Speak with Meekness. This is even more difficult. The one who is preaching or teaching may have an almost unconscious element of pride in the revelation that gives to him the ministry. Yet "in meekness instructing." 2 Tim. 2:25. Heed the Spirit animating any preacher; and the disposition of a speaker will soon find a response in the average audience.

(Concluded on Page 21)
From Tent to Temple in twenty-five months!

A Church organized with eight hundred charter members!

It reads like a fairy tale, but it has actually come to pass in Moline, Ill. under the leadership of Brother A. W. Kortkamp.

On August 9, 1929, a tent campaign was launched on the principal business street in Moline by Brother Kortkamp. On November 17th a temporary block tabernacle was dedicated with eight hundred charter members, the outgrowth of the fourteen weeks' revival. And on September 11, 1931, just twenty-five months from the launching of that tent campaign, and only three blocks from the old tent ground, a huge brick temple, with seating capacity of 1480, was dedicated unto the Lord of the harvest.

The secret of the miracle was the fact that a few praying men and women had been besieging heaven to send to Moline an old-time religion revival "with signs following." God heard and sent Brother Kortkamp with a large tent and a party of young people including his son Ivan. But the praying band did not know their man had come, so having no organization back of him and no friends or acquaintances in Moline, he had to go out on the streets and hire men to help him put up the tent. Two of them were drunk, but with the few sober ones, he and Ivan managed to get the tent up. When his funds gave out, he went back to Alton overnight and arranged to borrow money to finance the meeting until it became self-supporting.

When the weather became too chilly for a tent, they moved to the Palace Theatre, in the heart of the business district. Many times this building was packed until the ushers feared for the safety of the people.

Rev. Kortkamp had only obtained a leave of absence from his church in Alton, and was expecting to return at the close of the campaign. But in October the people attending the services presented him with a petition signed by 450 persons, requesting him to stay and organize a church. After much prayer Brother and Sister Kortkamp felt it was the lead-
ing of God, and thus the “800-charter-member-church” was organized.

The new temple is a large fan-shaped building, with towers at each end of the semi-circle. One is the prayer tower where prayer ascends continually for the work as well as for requests that are sent in from all over the country; the other is for use in radio work in the future. A large balcony, with two flights of steps leading to the altar, extends half-way around the building, and an elevated choir loft is at the right of the large platform. The huge basement under the main auditorium and the portion of the old block tabernacle which was retained, are used for Sunday School purposes. A Moller pipe organ has been installed.

The Sunday School, under the direction of Miss Ruth Anderson, superintendent, has an average attendance of 550, the record attendance being 845. The present church membership is 1273, and many more are planning to join at the end of the campaign now in progress. Two splendid young people’s societies and a thriving Children’s Church add to the enthusiasm and interest. At the present time, five different bands of young people from the temple are out in evangelistic work in the surrounding territory. As a result of one of their campaigns, Rev. C. E. Thompson, the Presbyterian pastor at LeClair, Iowa, received his baptism and stepped out into Full Gospel work, and has built a neat board tabernacle which was dedicated by Brother Kortkamp in July. At the present time, Brother Thompson is holding a meeting in Clifton, Iowa, where, he finds many hungry hearts ready to go all the way with God.

The musical organizations, consisting of the Men’s Chorus, Bluebird Chorus, Cardinal Chorus, Temple Choir, Pull Gospel Choir, and Temple Orchestra, each have their own uniform, and make a colorful scene in the night services. Ivan, the younger son of the pastor, is conductor of the Men’s Chorus, and is thus putting to practical use the course in music he is taking at Augustana College, Rock Island. Paul, the elder son, is in his last year in Illinois University. Both boys play musical instruments, so are a help in the orchestra work of the church. Mrs. Kortkamp is assistant pastor and Bible teacher.

Brother and Sister Watson Argue are at the present time conducting a revival campaign in the new Moline temple. God is blessing in a marked way. About 296 souls have been saved in the first two and a half weeks. Forty persons were saved on one Sunday and thirty-three on another.

On the second Sunday night of the campaign, extra chairs were placed in the aisles, many persons had to stand and late comers were turned away. Because of this, an amplifier has been installed in the basement making it possible for a large overflow audience of several hundred people to hear the message.

An immense children’s service was conducted the second Saturday afternoon with 900 present. 792 of them being children. A great crowd of the boys and girls answered the call, many of them really praying through to victory.

THE CHRISTIAN CONSCIENCE

(Continued from Page 11)

done, I said to her that she had no more committed sin than did Christ and His disciples when they were an hungered and plucked the ears of corn to eat. Matt. 12: 1. On another occasion she took a pin after her host had told her to help herself to anything she needed. Again her conscience troubled her. But after I told her where she was mistaken and that such a conscience was not of God. she soon got the victory.

3. A Misguided Conscience. By that I mean a conscience which is not reliable as a sure guide. A large number of persons have this kind of a conscience. Paul before his conversion, thought he was doing God’s will in persecuting the saints, but found out afterwards that he was wrong. There is also a large number of Christians who show very little conscience in giving, in matters of honesty—promise to pay and make no effort to do so, and as to their word, they make appointments and do not keep them. In other words: their consciences do not trouble them and they are not concerned about it. This shows that they did not take heed when the conscience censured them. We must not forget that when out hearts condemn us God is greater than our hearts and knoweth all things.

I have heard some merchants say that they had lost all confidence in certain Christians as to their honesty in business dealings. That is, they acted as though they had no conscience in business matters.

4. A Sleeping and an Awakened Conscience. We find here different conditions of this faculty. It has truly been said, that the difference between the two, is, the one is sensitive and the other is insensitive to wrong-doing. Belshazzar is a good illustration of both kinds. While he was entertaining a thousand of his lords with profane conduct his conscience was sleeping; when he saw the handwriting on the wall he was filled with fear. What caused that change? It was an awakened conscience. I believe that the worm, mentioned by Christ “that dieth not” is the awakened conscience.

John Bunyan in his “Holy War,” wherein he pictures the human family under the figure of a city called “Mansoul” designates Mr. Conscience as one of the residents. When Diabolus captures the city, he seeks to destroy every trace of its former ownership by King Emmanuel. When he could not kill Mr. Conscience he sought to imprison him in a deep dungeon where his voice could not be heard. If there is anything of which the Devil is afraid, it is an awakened conscience.

When King Emmanuel undertook the re-conquest of Mansoul, he directed his attack upon the ear gate. Mr. Conscience was so aroused that he began to roar in his dungeon and the whole city was stirred at his voice. He reminded them of their former allegiance to Emmanuel and condemned the rebellion against His authority. Bunyan was right when he pictured Conscience as still living in Mansoul after its conquest by Diabolus. Conscience may be imprisoned in Mansoul, but he is still alive.

Even among Christians, conscience is not uniform in its activities; what troubles one is of no concert to another.

What are we to understand by a “weak conscience”? Its cause is imperfect knowledge of God’s Word and will. It is like a compass with a weak current—it is easily influenced by distracting influences. Not being rooted and grounded in the truth of God’s Word it is easily offended. It devolves upon God’s people not to offend such a conscience. The apostle Paul makes this very clear in his letter to the Corinthians where he declares that we should abstain from doing anything that would become a

(Concluded on Page 21)
A VISION OF CHRIST AS HEALER
(Concluded from Page 13)

The Holy Scriptures record the fact that the Lord Jesus Christ was manifest to take away the sins and mental sorrows, and the sicknesses and infirmities of mankind. Isaiah 53:3-6; 1 Peter 2:24; Matt. 8:17.

It is God our heavenly Father who makes this declaration to the children of men, and He is surely to be believed. When Christian people have really believed what God has said concerning sickness and disease, they very soon begin to realize that their healing was accomplished on Calvary, and that only their own believing and appropriating “amen” to the Faithful One is necessary to the Divine accomplishment of their actual deliverance from the power of sickness and disease.

Remember that Divine Healing of soul and body is given to faith. God’s promises are not secured to hope. Hope looks for the unattained; she is ever saying: “I expect the Lord is going to answer my prayer.”

Faith is no suppliant, but a crowned queen. The place of victory is hers, and she takes and keeps it royally. Faith, divinely bold, declares triumphantly, “God tells me that He has already granted me the desire of my heart, and I believe Him: whatever I feel like, whatever I see, I will continue to believe His Word with all my soul.” “This is the victory that hath overcome the world, even our faith.” 1 John 5:4.

MUSSOLINI AND THE ROMAN EMPIRE
Rev. J. N. Hoover

The eye of the political, commercial and religious leaders throughout the world are upon Mussolini. Rared in obscurity he has audaciously forged himself forward until today, he occupies a seat in the front row with the rulers of nations. Mussolini by his indomitable will-power has forced himself to the front, bringing with him Fascism, of which he is the originator and dictator. Fascism is the political machine of Italy. This distinguished Italian, endowed with gigantic energy, impelled by a master mind, the would-be Emperor, has for his goal the resurrection of the old Roman Empire; and the way he is handling men and conditions in the little country which one time was the center of European power, is causing no little stir among his own people, as well as other nations. Political, commercial and religious leaders are shocked with the audacity of this astute dictator while many prophetic scholars see in him the spirit of the old Roman Empire; and scripturally speaking, their convictions are well founded, for according to prophecy, the resurrection and reorganization of the old Roman Empire is inevitable.

Mussolini continues as he began. He speaks as one having authority, and the fear to resent seems to be national. A government by the people seems to be no part of his program. Many of the laws of Italy have become only a scrap of paper to Mussolini, many of which have been destroyed with the breath of his mouth or with a stroke of his pen. Mussolini seemingly does not seriously consider the statements of former dictators or the rocks upon which they inevitably landed. There seems to be no stone unturned in the path of Mussolini to strengthen his party upon which hangs the destiny of his regime. The obtaining of money by taxation from every conceivable source for the furthering of his Fascist government is the self assumed responsibility of Italy’s present dictator. This individualistic regime moves on with little interruption, but if history is a good guide, Mussolini and infirmities of mankind. Isaiah 53:3-6; 1 Peter 2:24; Matt. 8:17.

WHEN IS ETERNITY?

This life is unending. Sometimes we say this life will soon be past and another will come. It is untrue. This life shall never end. The body may perish, the soul may go on into another sphere of activity, but the life already lived shall go on. It matters not whether it be good or bad, every act is for eternity and it shall live. What a short tube a cannon is, but the enemy, miles away, is under its power. A clay mold is a fragile thing, a child’s hands may crush it, but for ages does it live in the metal that it once clamped but for a moment. The photographer’s plate may be exposed to the light only a second and soon be broken and lost, but it still lives in the beautiful image which the soldier lad carries close to his heart, the picture that steals his arm for the battle five thousand miles away. That little picture may keep his life true and brave long after the sweet face is gone and he sees it no more. How frail a thing is the little flower; its life is but a day! But a soldier boy who fought under Wellington, leaving the dear old home in England, received from the hand of his sweetheart a little bunch of forget-me-nots. They faded and died, but he cherished them until long after, upon the field of Waterloo, he fell. From his torn jacket there fell out upon the ground some of the ripened seeds of the little flower, and they lived again and again until now, we are told, all the field of Waterloo is carpeted with the sweet and fragrant faces of the forget-me-not. The life you live today, the word, and the deed, the unconscious influence, the secret thought, shall never die. This is eternity.—J. Sherman Wallace in Young People.
OUTWITTING THE ENEMY

By Trofim Nagorny, Bykowce, Poland

Three baptismal services and one ordination service were held this month, which has been a time of rich blessing. Although there was much that brought us joy, there was also that which made us sorrowful, for I found that false teachers had come into some of the new assemblies and tried to bring about division, and this caused me many tears.

Forty believers were baptized in water at the first service held on the 1st of the month at Gribow. The enemy tried to interfere in the same manner as he did in Szumsk on the 24th of May, but, praise God, he did not succeed. Brethren Antoniuk and Kotowinski were arrested during the preaching service, however. A little later when I was in the water baptizing the believers, a policeman who had been sent by our enemies, called to me to show him my documents. Since this would have necessitated my coming out of the water, I told him that I would first finish the work to which God had appointed me: and said further that if he touched me, he would be interfering with Article No. 111 of the Constitution. I concluded the service unhurriedly.

When I came out of the water, I showed him first the document from God (my Bible), then the document from the authorities. Seeing that the authorities had not prohibited our holding such services, I enquired how it was that he, an individual, dared to interfere, and I exhibited much amazement. Our opponents had, of course, expected the policeman to arrest me also. As we were deliberating, the two brethren who had been arrested previously returned. They had been able to witness effectively to the captain at the station house, and he had released them. They then hurried back to the baptismal scene, where together we praised and glorified God. More than 2,000 people were present at this service.

On the 14th we had a baptismal service in Bykowce where 11 candidates were immersed. Everything was very quiet. A large number of people were present who listened attentively to our singing, the orchestra, and the ministry of God's Word. Not a breath of wind stirred the air and I noticed that not even the water was moving. How wonderful that God should appoint even the wind to be still. Hallelujah!

After the baptismal service as the people turned homeward, I heard some say, "Now we have seen clearly that they do not trample the people with their feet, not hit them with a strap, but they baptize their converts as is written in the Bible." In the evening several who had been present at the baptism came to the meeting hall, and together with us they knelt in prayer to praise and glorify God.

The third baptismal service was held on the 28th in Andruszowka, at which 9 believers followed Christ through the watery grave. It is hard for me to express the joy I experienced in fellowshipping with these children of God. Quite a mixed gathering of Christians was present, some of whom had come by foot and others by wagon; there were Poles, Czechs, Hungarians, Russians, and people of other nationalities, and as I looked over the congregation I thought of the love of Christ which had drawn them here to praise God together.

At the conclusion I announced that we would have another meeting in the hall immediately following this one, and that we would ordain 2 brethren to the ministry. Many came out that evening, and I explained to them the meaning of water baptism and other truths in God's Word. After the prayer of ordination, we expressed the wish to the brethren that God would mightily bless and use them, and, oh, how the believers rejoiced as we did so.

Now I also wish to write you of a sad happening in Zagorcy. This year we had already baptized 33 believers from this assembly. Amidst this blessing a false teacher came in (how he found out that we had a new assembly in this village, I do not know), and influenced two weak brethren through his false doctrine despite the fact that the brethren from the surrounding districts have been watching over these young believers with great care. But a thief is a thief.

It is very hard for me to write of the difficulties we encounter, but I ask all the Christians to unite with us in prayer that God will protect His children from those who go around seeking to destroy His work.

I also wish to remind you, should it please our heavenly Father, to send something to help the poor—whether by clothing or otherwise—not to forget my district. I dislike to mention this matter to you so often, but what can I do when I meet these poor people every day? In God alone is all the help which is needed.

It pleased the Lord to save 15 souls this month and to baptize 7 believers with His Holy Spirit.

SHINING FOR JESUS

By Mrs. Natalia Flohr, Lodz, Poland

I am supremely happy because God is with me and blesses me. I have undertaken the task of distributing tracts in the homes and this work offers me opportunities of witnessing for Christ and inviting people to the meetings. In this house visitation work I also go to the homes of believers, as I have found that God's people need encouragement. For this service I need power and wisdom from on high.

My daughter distributes tracts in the school she attends. One day she said to me, "The teacher asked me to go to the blackboard and write what I love most, so I wrote 'Jesus.' He then asked me to write more, and I wrote, 'Come to Jesus, oh, come to Him.' His cheeks turned crimson and he looked at me with wide open eyes, and then ordered me to sit down."

 Everywhere there are opportunities to witness for the Lord. We were privileged to welcome a woman from this school to one of our meetings. To Him be the glory!

God is blessing the assembly in Lodz in a marked way. Some of the believers are not very strong spiritually and we must pray constantly that God may strengthen the weak ones.

My activity for the Lord varies, but much of it is knee work. When I visit the homes of our people, or go to other districts, my soul becomes burdened and this results in my praying a great deal.

I visited Konstantinow recently and was privileged to minister the Word there. Many friends were in attendance and the Lord blessed in a precious way.

A reproof entereth more into a wise man than a hundred stripes into a fool.—Prov. 17:10.
Monthly Bible Readings and Illustrations

THE ARK AND CHRIST
Gen. 6, 7, 8.

What the Ark was to Noah, Christ is to us.
A place of perfect safety. Rom. 8:39.
A place of perfect peace. Rom. 8:1.
A place of rejoicing. Phil. 4:4.
A place of waiting, no worry. 1 Peter 5:7.
Only one window, could only look up. Heb. 12:2.
No rudder or compass. Psa. 32:8.

WHAT IS A CHRISTIAN?

1. In Spirit—A New Creation.
3. In Knowledge—A Disciple.
John 8:31, 32.
5. In Progress—A Pilgrim. 1 Peter 2:11.
John 15:14.
Acts 1:8.
8. In Obedience—A Servant.
Mat. 25:21.
Eph. 6:11.
Gal. 3:26; Rom. 8:14.
Rom. 1:7.
1 Peter. 1:4, 5.

CHRIST THE DOOR

Dr. Henry H. Jessup, the hero-missionary, tells of the answer given him by a Syrian shepherd. He noticed that there was no door or gate across the entrance of the sheepfold, so he asked, “Where is your door?” The man walked over and stood firmly in the open space and said, “I am the door.” He became a living door.
No one could go out without his permission, and no one could get in except by his consent. No enemy could enter and no thief could steal away the flock without first overcoming the strong man who formed the door. Jesus said, “I am the door.”

THE ARK

The ark was planned by God, in grace.
To meet the flood in Noah’s place;
All those who in that ark were found
Could neither be destroyed nor drowned.
The hope was one, none other ark
For men to choose, and then embark;
If they refused what God made known
None other mercy could be shown.
The door of entry welcomed then,
So it is still; yet sinful men
Oft choose some other way instead.
But vainly by Satan led.
The “pitch” without, the “pitch” within.
Pictured atonement for men’s sin:
’Twas such and holy wrath from God
The one protection is Christ’s blood.
God waited then, and still He waits,
Sinners He calls, though sin He hates;
One family then were saved and kept
The thoughtless world to doom were swept.

Will you not seek God’s Ark today?
No judgment bars the open way;
If now of Christ you feel your need
His loving “Come” your heart may need.

LIFE’S COMPASS

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

JESUS, COUNT ON ME

The story is told of a young college student, uninterested in art as such, who was persuaded by his mother to visit an art gallery where “The Man of Galilee” was being exhibited. After studying the masterpiece from every angle, the young man turned to go. One of the attendants who had watched his interest and earnestness, said to him, “It is a great picture.” “Yes, it is a great picture, and it is well named, ‘The Man of Galilee’.” Then he went back and looked again upon the face on the canvas and, with softened voice, said, “O Man of Galilee, if there is anything I can do to help you in the work you are doing in the world, count on me.”

—John McDowell.

INFLUENCE

The story is told of Gordon Maxwell, missionary to India, that he went to a Hindu pundit and asked him if he would teach him the language. The Hindu replied: “No, Sahib, I will not teach you my language. You would make me a Christian.” Gordon Maxwell replied: “You misunderstand me. I am simply asking you to teach me your language.” The Hindu replied again: “No, Sahib, I will not teach you. No man can live with you and not become a Christian.”

Industry is the mother of success—luck is merely a distant relative.

COMING TO CAMBRIDGE, MASS.

Our friends in the vicinity of Cambridge, Mass., will be interested to know that at the church of Pastor R. A. Babcock, 40 Prospect St., beginning December 3rd there will be a series of meetings given by Evangelist Otto J. Klink, former atheist, anarchist and evolutionist, but now a noted and powerful evangelist of the Gospel of Christ.

Brother Klink has had extraordinary experiences, having been Secretary to the Kaiser of Germany, a graduate of the University of Berlin, speaks five languages, was thrown into a German prison for criticizing the Crown Prince, and is now a loyal American citizen.

His widely ranged themes of Bible truth create interest in both saint and sinner and promise a feast rarely enjoyed. Following are some of his subjects:

“World Conditions X-Rayed,”
“Musolomi, and the Coming of the Anti-Christ,”
“The Mark of the Beast,”
“The Jew—God’s Great Time Piece,”
“Where are the dead?”
“America, What of the Night?”
“The Return of Christ,”
“The World Court.”
THE FRUIT OF THE SPIRIT
(Concluded from Page 15)

Brokcnness produces brokenness, and vice versa.

Meekness is probably one of the most difficult of all virtues to imitate outwardly; the most determined attempt to appear meek will quickly break down under a very ordinarv strain. This is because meekness is, in no ordinary way, a thing of the spirit; it must be within, in the very depth of the nature. "Restore such one in the spirit of meekness." Gal. 6:1—and it takes a man really "spiritual" to do this, a man who is humble enough to know his own weakness and liability to temptation.

"The ornament of a meek and quiet spirit which is in the sight of God of great price." 1 Pet. 3:4. It is of "great price" because it is so rare; many hearts will long to glorify God with that which is so precious to Him, of that we are persuaded. Yet how can we arrive at a truly meek spirit? A speaker or writer on any such theme is in an unenviable position; if he is at all honest with his own heart he usually feels his own shortcoming so keenly. Humility seems to vanish with the mention of its name; meekness seems to taunt us directly it becomes a subject for exhortation.

Thank God it is listed here as a "Fruit of the Spirit." This means above all that it is not a subject for effort after all; it will be the quiet unconscious outcome of a life and character in which the Spirit of God is allowed the right of way in every channel, and avenues of communion with God are kept ever open and clear.

THE CHRISTIAN CONSCIENCE
(Concluded from Page 17)

stumbling block to those who are weak. Paul distinctly says, "And through thy knowledge shall the weak brother perish for whom Christ died. But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." 1 Cor. 8:11, 12. Paul further says: "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend." Paul could eat meat offered to idols and not be defiled. But a weak Christian, seeing Paul do it, might be emboldened to eat contrary to his convictions, then the conscience or the weak brother would be defiled.

"But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences, but woe to that man by whom the offence cometh." Matt. 18:6,7.

A conscience that can be depended upon as a guide, is one that is enlightened through the Word of God and illumined by the Holy Ghost. That kind of a conscience is "void of offence toward God and man." And the conscience, to be "void of offence toward God and man," must be "purged from dead works to serve the living God."

If there is any one faculty of our being that should be in perfect condition, it is the conscience. When our bodies suffer pain, at once we ascertain the cause, and if possible, have it removed at once. For if it is not attended to, it may prove serious and cause death.

When anything goes wrong with our hearts, our consciences at once cause us to feel very uncomfortable, and if we are wise we will not rest until the cause is removed. A daughter of ten years did something that was sinful, and at once her conscience rebuked her. She went to her mother saying: "I feel very bad," pointing to her heart. The mother asked her, "What is the nature of the pain?" The child replied, "I only feel very bad." The mother soon discovered that the child had done something wrong and told her that the only remedy was for her to confess to God and ask His forgiveness. The child did that very thing and the bad feeling left her. If all God's children did the same thing what happy Christians we would be.

A good conscience toward God is always a witness that the heart is one with God. If man wants the benediction of heaven's peace within, he must cease doing anything that either defiles or violates his conscience. The conscience is not a faculty to be trifled with, but a very sacred voice to be listened to at all times, for its voice is the voice of God speaking to us. Amen.

Remember that when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it.
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