

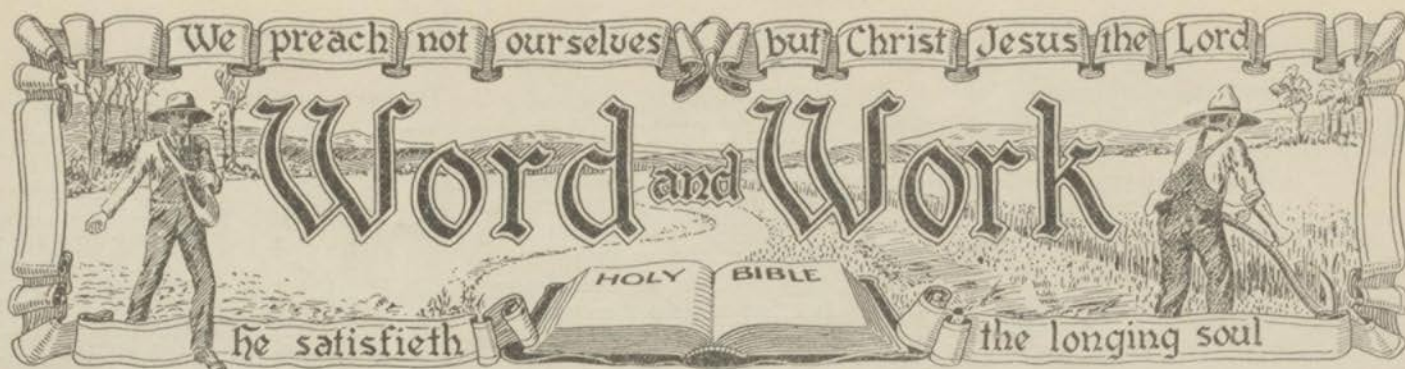
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What If They Had Quit?

A Dream

I BEHELD in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in their lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the custom house.

Peter, as usual, opened the discussion. He said: "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, then, too, I need the money."

Paul said: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work: it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming."

Matthew said: "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me

that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said: "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire came back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the near-by tree-tops, reminding them of that rushing mighty wind of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."



Founded in 1878.

Bert Edw. Williams, Editor

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NOTICE

All contributed articles for publication in *Word and Work* should be sent to the editor, Bert Edw. Williams, whose address is 6953 Stewart Ave., Chicago, Ill.

HE GIVES MOST

He gives most who gives systematically, not spasmodically; who gives to prevent need, not to relieve it. Many will help in an emergency, but he gives most who gives before the situation is desperate. That which one gives after he is dead helps; that which one gives on his death-bed is appreciated; that which one gives with a sympathetic heart while he is alive is the purest gold. Blessed is the man who gives without being solicited.

Notes and Comments

By the Editor

SIGNIFICANT STATEMENTS

President Hoover recently said that we face "the problem of keeping our physical achievements from mastering us and our material possessions from controlling us. And we must depend on the churches to help men and women everywhere to see that life does not consist in the abundance of things. A new mind must be made in the world—a new spirit must be created within and between the nations."

Before the World War some one presented to the Kaiser of Germany the truth of the Second Coming of Christ. He replied, "That will never do! It would upset all my plans."

M. Malotoff, one of the Russian Council of Commissars, in a recent speech said: "The epoch of world revolution draws near." And Gen. Blucher, commander of the Soviet Red army on the Siberian front in a broadcast Anniversary Day address from the Soviet station at Habarovsk said, "It is my conviction that the present Sino-Japanese struggle in Manchuria means the actual beginning of a new world war." M. Malotoff, quoted above, also says, "Soviet Russia never made a secret of the fact that it sympathizes with the struggling people of China for their emancipation."

Last year a play entitled, "Mr. God Is Not In", was staged in Los Angeles by The American Civil Liberties Union, a Red, atheistic organization. It is claimed that the leading officers of the American Federal Council of Churches are connected with this organization, (and other Soviet outfits), and that the Civil Liberties Union is the left wing of the Federation. It is also claimed that the Chairman of the Civic Liberties Union is one of the most active in the group which controls the Federal Council of Churches, claiming to speak for 20,000,000 church members. And yet it is beyond the control of the churches. It is a powerful body of highly-paid propagandists, incorporated under the laws of New York State. It has a budget running into millions. A recent attempt to find out the resources of these funds has been dodged by officers of the Council.

The atheist says, "There is no God." In this negative statement we have a confession that he possesses a deep religious instinct. If there is no God, why deny it? One is reminded

of the young man who said, "Sure I am an atheist and I thank God for it."

The nations of the world spent \$4,158,000,000 for the armament last year. This was \$100,000,000 more than was spent the year before. The United States spent more than any other—\$707,524,000.

One corporation in America controls three-fourths of the telephones of the country, while another controls three-fourths of the telegraphs. One corporation owns more than one-half of the country's iron ore; one owns 90 per cent of the world's nickel supply; four control the major part of our copper; one, nine-tenths of raw material used in aluminum production and a group of eight own 80 per cent of our anthracite. One corporation controls 50 per cent of our meat, another most of the sugar and two concerns control 52 per cent of the country's steel capacity. Two corporations turn out three of every four cars produced.

(Gleaned from "Prophecy" edited by Keith L. Brooks)

THE LIGHT THAT FAILED

About October 30th, 1930, Mr. W. K. Martin of Perry, N. Y. reported that he had in his barn an incandescent light bulb that had been in use for 30 years, since the lights were installed in the barn, and it was still functioning apparently as good as ever, but it is now stated as a fact that this bulb burned out the night before the death of Thos. A. Edison.

Much is stated in the Scriptures about light, and while Edison may have been "the Lighter of the World," Jesus presents himself as "the Light of the World." There is a great deal of difference between the lighter of a lamp and the light of a lamp. This vast difference exists between Jesus and Edison. And it is possible to have been the trusted lighter of the world for a full generation and then spend an eternity in the darkness because of the absence of the "true light" that lighteth every man that cometh into the world.

ONLY A DIME FOR GRANDPA

A friend of the writer who is a staunch believer in the Biblical account of creation has a niece who recently graduated from Northwestern University. When she entered the university she was a believer in the

Bible, but upon graduation found herself bereft of Christian faith and a believer in evolution. One day recently she and her uncle were walking along the street toward home, engaged in a rather heated discussion of the subject of man's development from lower forms of animal life. "Oh, yes, we are certainly related to the apes; there can be no doubt about that," she protested as they came unexpectedly upon an organ grinder with his chattering little monkey. After watching the animal's amusing pranks for a few minutes, the uncle walked on while the niece paused another moment to find a small coin for the "cute little fellow" that acted "so human." Presently she overtook her uncle who asked, "How much did you give the monkey?" "Ten cents," was the reply. "What, only ten cents! Why I am ashamed of you," replied he. He fairly raved as he continued, "I am well-nigh disgusted with you. Indeed I never thought you were so heartless and stingy." "What do you mean, uncle?" the niece inquired with considerable excitement. "Why, look here," he replied, "If I were walking along the street and should chance to meet my poor old grandfather begging, I certainly would not feel that I had done my best by giving him a dime; I would hand him at least a dollar."

* * * * *

UNION OF PROTESTANT AND CATHOLIC CHURCHES NOT IMPOSSIBLE

Recently the Pope of Rome in a radio broadcast invited all Protestants to return to (the mother church?). And many thoughtless people remarked, "Oh, that will never be." But some of us are not so sure, "that will never be."

Recently Dr. S. Parkes Cadman, former president of the Federal Council of the Churches, stated in broadcast that he expected to see this union consummated in fifty years. And now, under date of Jan. 21, 1932 we are informed of the union of the Church of England with the (Old Catholic) church. (The Old Catholic church rejects the doctrine of the infallibility of the Pope as declared by the Roman Catholic Church in 1870). The union was unanimously approved by the officers of the Church of England, and two chief reasons were given for the move. First: The Christian aim to bring all the churches into united and common worship. Second: The practical economic value of such a union

in a time like the present world depression.

The ultimate union of Protestantism and Romanism is not at all impossible; in fact it is quite probable for several obvious reasons. Namely:

Similarity of Living

The similarity of living among the people who form the two groups. We used to believe that Protestants lived better lives than Catholics, but such is no longer the case. Both are so worldly, and in many instances so openly sinful that one can not be distinguished from the other and in many respects neither can be distinguished from the world.

Tendency Toward One-Man Power

This proposed union is enhanced by the growing tendency in Protestantism toward one-man power. More and more is the control of denominational activities and direction being secured by the few. Not infrequently, even in the Baptist church which boasts of liberty, the ministers receive instructions from "headquarters" as to what their program should be through the succeeding months. And the minister who has the courage to oppose the "denominational program" finds his position in jeopardy. Such dictation to men called of God to preach His gospel is to say the least, a very polite way of insulting the Holy Spirit.

The rapidly growing tendency toward formality and ritualism will assist much in the formation of this union. These conditions are the result of the loss of Christian experience. Multitudes of church members today know Christ, not in born-again experiences, but only as presented and expressed in rituals, creeds, covenants, sacraments, ordinances, symbols and songs. This has always been the substance of Christian experience in the Catholic church, and now that Protestants are adopting the same principle, it will be much easier for them to get together.

Never Wholly Separated

This proposed union will be greatly augmented by the fact that most of the Protestant denominations have never been wholly free from the influence and teaching of the Catholic church. This fact is clearly seen in the method of sprinkling as a mode of baptism. The sprinkling of infants is another clear indication. The over emphasis placed on the sacrament of the Lord's Supper as a means

of receiving spiritual help, is still another. This tie has held Protestantism unconsciously bound to Catholicism all through the centuries, and will tighten with the ensuing years.

Merge and Consolidate

Finally, the tendency of the age to "Merge," "Combine" and "Consolidate," will add greatly to the consummation of this union. These are the index words of the day, and ministers and church leaders, blinded by the mirage of popular demand, are working with feverish frenzy to keep abreast of the times, which simply means, being "conformed to this world," when they ought to "be transformed by the renewing of their minds" (Rom. 12:2). Yes, this union is very possible, and will doubtless head up in the person of the "false prophet" of Rev. 13 who shall work hand in hand with the Anti-christ.

NATIONAL AND BIBLE BOLSHEVIKS

Rev. J. N. Hoover

There is today, as never before, an insidious propaganda sweeping over the civilized nations against the Bible and government. We are facing not a new but a more complicated problem. Satan's triangle, atheism, evolution and modern theology, is well organized and operating throughout the world. The chief aim of either is to destroy confidence in the Bible and our present system of government. Our children, where they are willing to listen, are taught the ways of the third internationale. National Bolsheviks and Bible Bolsheviks are identical in their purpose. Their cry is Away with God and government. These agnostic forces are God-denying, law-denying, and civilization-destroyers of Satan. They have no God but self, and no eternity but the present. After years of study, travel and observation I have become convinced that modern theology is largely responsible for the wave of disloyalty to God and country. Modern theology is more responsible for the absence of young people from the churches today than all the moving picture shows. Evolution is the chair of religion in the school of modern theology. You are taking atheism in small doses when you accept the theories of evolution as facts. When a man can no longer accept the Bible as the inspired Word of God, he should not hang around and live off of folks that do.



The Fruit of the Spirit

By Donald Gee



CHAPTER XI.

"THE SPIRIT OF CHRIST"

It has been no part of the purpose of these Studies on the Fruit of the Spirit to enter into controversy, and a closing chapter on the Spirit of Christ is added, not to become embroiled in any dispute upon the subject, but, simply because it appears necessary to clearly state the fundamental doctrines involved, and especially as they have any bearing upon the Baptism of the Holy Spirit. For much confusion and disappointment has been caused through believers having been taught to look to the Baptism of the Holy Spirit to produce FRUIT in their lives, whereas the chief purpose of the Baptism is GIFTS; and Fruit consisting in all that makes up Christian character must be looked for elsewhere.

Fruit is a result. Natural fruit is the result of a natural life in the tree, plus the fulfilling of certain essential outward conditions and cultivation. Spiritual Fruit is equally the result of a Spiritual Life within, plus the fulfilling of certain spiritual conditions and cultivation. The "Fruit" of the Christian may take the form of service, and results of service, (as in Matt. 13, 23; 2 Cor. 9, 10; Jas. 3, 17), but such service is simply the outcome of a Christian character, as we have already seen in our detailed study of each of the fruits of the Spirit. It is this Christian character which is meant by "fruit" in the New Testament. It is simply another term for positive Holiness (Rom. 6, 22).

This character is not the result of self-effort, but is the result of an entirely new Source of Life within:—in other words of Christ Himself in the heart. In no point is the cleavage between much modern teaching and the revelation of Scripture more deep and drastic than here.

The New Testament always connects Christian fruitfulness with Christ. "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (Jno. 15, 5): "That

ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7, 4): "Being filled with the fruits of righteousness which are by Jesus Christ" (Phil. 1, 11). Christ within is the one great source of "Fruit".

Now this fundamental truth that Christ actually dwells in the heart of the believer, (and how we all enjoy singing "Since Jesus came into my heart"), is one of the most clearly stated doctrines of the New Testament, as it is also one of the most thrilling facts of Christian experience. "I in them" (Jno. 14, 20; 17, 23): "Christ liveth in me" (Gal. 2, 20): "That Christ may dwell in your hearts" (Eph. 3, 17): "Jesus Christ is in you, except ye be reprobates" (2 Cor. 13, 5).

The youngest believer, however, is immediately faced with an apparent contradiction which has far-reaching implications. For *Jesus Christ is in Heaven*. This is just as plainly stated in the Scripture as the other fact. Again and again it is told us that He is seated at the Father's right hand, there exercising His high-priestly work on our behalf (Mark 16, 17); Eph. 1, 20; Heb. 1, 3; etc.). If this fundamental truth that the Lord Jesus Christ in His Own distinctive personality is now in heaven be destroyed, then the whole fabric of the doctrine and blessed hope of His personal return to this earth be shattered. Yet how can He be in our hearts, and also at the same time in heaven?

The only possible answer must be the Scriptural one;—that in His Own proper personality as the second Person of the Trinity He is indeed at the Father's right hand in the Glory; but that He dwells in the hearts of His Own by His Spirit. Which is exactly what is stated:—"God hath sent forth the Spirit of His Son into your hearts" (Gal. 4, 6). The result of this indwelling is first of all LIFE, resulting in FRUIT. "Now if any man have not the Spirit of Christ he is none of His, and if Christ be in you, the body is dead because of sin, but

the Spirit is life because of righteousness" (Rom. 8:9, 10, etc.).

It is the Spirit that produces Fruit in the believer, but we see at once that this is the Spirit of Christ, for from Christ alone is our fruit found. Moreover that wonderful list of the Fruit we have studied in Gal. 5:22, 3 is just an epitome of the perfection of the character of our Lord Jesus Christ. To have a character composed of all that Fruit would indeed mean being Christ-like: and no wonder, since it results from Christ living in the heart!

We can therefore see that it is the fulness of the Life of Christ by His Spirit in the believer that produces the "Fruit of the Spirit", rather than fulness of the Spirit which is the result of the Pentecostal Baptism for power. But to more clearly understand this we must try and elucidate the very difficult point concerning an apparently confusing distinction between the Spirit of Christ and the Holy Spirit.

Well may we pause before attempting such a task when we recall how some of our bungling attempts have only left confusion worse confounded, and perhaps even left an impression in some minds that we were actually trying to teach that there were FOUR Persons in the Godhead instead of Three! To perfectly understand the doctrine of the Spirit involved here would be to perfectly understand the Divine mystery of the glorious Trinity of the Godhead. "Do you expect me to understand the arithmetic of Heaven?" was the humble answer of one of the greatest of modern intellects. Some attempts at defining the doctrine of the Spirit of Christ which we have met would have been far more acceptable had they been less dogmatic.

For we are plunged immediately into the fact of the Mystery that God is One in Three Persons. "He that hath seen Me hath seen the Father", says the Son (Jno. 14:9). "God was in Christ, reconciling the world unto Himself" it is written in another place (2 Cor. 5:19). The Father and the Son are One, and yet distinct. "God was in Christ" and yet "The Father sent His Son". This mysterious yet glorious unity yet diversity of the Father and the Son extends to the Spirit also. He is the "Spirit of your Father" (Matt. 10:20): He is also the "Spirit of His Son" (Gal. 4:6): while at the same time He has a distinct Personality of His

Own, and as such comes from the Father through the Son (Acts 2:33). The Father comes to us by the Spirit; and then the Spirit can also come to us in His own distinct Personality.

This dual, or perhaps we ought to say triple, conception of the Holy Spirit can perhaps be slightly simplified by the following illustration. Not long ago the writer received an official letter from the secretary of a church inviting him to conduct some meetings there. It was an official letter, typewritten on the official stationery of the church, and signed by the brother in his official capacity as Church-Secretary. It so happened however that this secretary was a personal friend of the writer, and so, along with official letter came a little breezy personal note, written on private note-paper, in the familiar handwriting, and signed with the Christian name of the individual. Now both letters were from the same individual; but in one he wrote in his official capacity as representing the church of which he was secretary, while in the other he wrote in his personal relationship as an intimate friend. Yet both letters were from one and the same man. In like manner the Holy Spirit has sometimes been well named "the Executive of the Godhead". He has much blessed work to do with us in His official capacity as the Spirit of God and the Spirit of the Son; yet still leaving room for a more directly personal relationship of His own, while in each of these capacities and relationships He is one and the same Spirit. The illustration will be found imperfect by theological experts, but it may help to throw light for some beginners upon an abstruse point that will always baffle exact human definition.

Especially, as we hinted before, will it help to throw light on the subject of the Baptism of the Holy Spirit and the related subjects of the fruit of the Spirit and the Gifts of the Spirit. For to boldly and dogmatically state that believers who have not received the Baptism of the Holy Spirit have never received the Spirit at all, seems, to the present writer at least, to be as unscriptural as it is ungracious. The facts of universal Christian experience through the centuries make such a position practically untenable to an open mind. On the other hand it must be courteously but firmly stated that to affirm, as so many do, that all believers have been baptized in the Holy Spirit by virtue of being in

Christ, and that therefore they have no further experience on that line to expect or seek, seems equally unscriptural, especially in the light of a very impressive weight of unquestionable Christian experience.

We may safely and assuredly affirm that the Spirit does most certainly dwell within all truly regenerated souls as the "Spirit of Life in Christ Jesus" (Rom. 8:2). That there is another very definite experience, subsequent to being "born of the Spirit" however, is the testimony of multitudes of God's children all down the ages. They find Scriptural precedent for this in the experience of believers recorded in the New Testament, (see Acts 2, Acts 8, etc.);—and—highest

SOMETIME

Sometime, when all life's lesson have
been learned,
And sun and stars forever-more have
set,
The things which our weak judgments
here have spurned,
The things o'er which we grieved with
lashes wet,
Will flash before us, out of life's dark
night,
As stars shine most in deeper tints of
blue;
And we shall see how all God's plans
are right,
And how what seems reproof was love
most true.

—May Riley Smith.

precedent of all,—in the earthly life and experience of the Lord Jesus Christ Himself, for while the activity of the Holy Spirit caused His birth (Luke 1:35) yet that same Spirit came to Him later in quite a new way (Luke 3:22). Concerning believers the Scriptures call this "receiving the Holy Ghost," and it can only mean receiving Him, the Third Person of the Trinity, in all the fulness of His Own distinctive Personality as never before.

The results of receiving this blessed Baptism in the Holy Spirit are diverse from the results of His indwelling as the Spirit of Christ. The former is mainly connected with POWER, the latter is mainly connected with HOLINESS. The first brings GIFTS, the second brings FRUIT. We believe it is a mistake that is both confusing and disappointing to teach the Baptism of the Holy Spirit as the key to Holiness, though the fact that

He is a "HOLY" Spirit must ever make all His manifold activities tend towards that end.

Holiness should precede, and then be coincident with, the Baptism of the Spirit. The hundred-and-twenty had been declared "clean" before Pentecost (Jno. 15:3): the Samaritan and the Ephesian believers had already been baptized for the remission of sins ere they received the promised Holy Spirit (Acts 2:38; 8:12; 19:5): the witness of the gift of the Holy Ghost was granted to Cornelius and his company consequent upon their hearts being "purified by faith" (Acts 15:8, 9). Holiness, the life of victory over sin, and of positive fruit unto righteousness is the result of unity with the death and then the life of Christ. (Romans, chapters 6, 7, and 8). It is the work of the Spirit pre-eminently as we view Him as the Spirit of Christ. It is at Calvary rather than at Pentecost that the Christian will find deliverance not only from the guilt of sin but from its power. It is to Easter morning and the empty tomb that the believer looks above all for the secret of a new life that being made free from sin can have fruit unto Holiness:—"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of Life" (Rom. 6:4). Pentecost simply meant the application of the "finished work" and the finger will point to the Cross and the Empty Tomb and then the filled Throne on High, before it will beckon to the Upper Room.

The Baptism of the Holy Spirit is for power to serve and to witness (Luke 24:49; Acts 1:8). Consequently the results and manifestation of the Baptism are the supernatural Gifts of the Spirit (1 Cor. 12:8-10). Consistently with this, the evidences of that Baptism are not "Fruit" and character, but some immediate display of the supernatural power of the Spirit. (Acts 2:4-10:46; etc.). Fruit is a manifestation of the Spirit of CHRIST within the believer, but Gifts are a manifestation that he is also indwelt by the Holy Spirit in His Own Pentecostal fulness.

* * * * *

We have said that Holiness must precede the Baptism of the Spirit, and this is true. But it is equally true that Holiness must follow the Baptism of the Spirit; otherwise all our exercise of His supernatural gifts will

end in nothing. This is the strong teaching of 1 Cor. 13. Ultimately Fruit is of more importance than Gift, for the Fruit will remain eternally when the Gifts have been done away. The only purpose of the Gifts of the Spirit is really to help in the growth of the Fruit of the Spirit in the Body of Christ.

At the outset we remarked that Fruit is the result of LIFE, plus—outward conditions and cultivation. Those "outward conditions" are "abiding in Christ," and that "cultivation is 'walking in the Spirit.'" The

former includes above all else fellowship with Christ, but also fellowship with His body the Church. The latter includes the Divine "purging" of the Father, but also the edifying that comes by active exercise of a Holy Ghost ministry in the Church. It will therefore be seen that the Holy Spirit as the Source from Christ of all our Power is absolutely at one with Himself as the Source, in Christ, of all our Holiness. To know His Divine Fulness in every way possible should be the goal of all whom He has quickened into Life.

down that He might understand YOU. Do you feel sometimes as if no one really understood you; as if there were things in your heart you could tell not even your dearest friend? Just remember:

*"Jesus knows all about our struggles
He will guide 'til the day is done,
There's not a friend like the lowly*

Jesus

No not one, no not one."

Yes, He understands you, even as He did the leper who came for healing. And Jesus not only healed him, but He touched him—the one thing that poor broken heart and wounded spirit longed for above even healing. He understood Mary Magdalene, He read those purer desires to be free from the old life. The Pharisees couldn't understand her, but Jesus did and set her free. How well He could feel for the woman taken in adultery. The law said, "Stone her." In its rigid righteousness it could not reach low enough to lift this soul from its depths, but Jesus, the Chariot of the Lord swung down low enough to forgive and bid her sin no more.

"He made the pillars thereof of silver." These words speak to us of the redemptive work of Christ, the only way whereby man could be brought to God. Christ's atoning sacrifice on Calvary, are the pillars that uphold this old Gospel Chariot. Just to have been made like unto His brethren was not enough. Just to understand the human heart was not sufficient. Just to have been obedient unto death could not atone. It must be the death of the cross as we read in the seven fold humbling in Philippians. His blood must be poured out upon the altar of Calvary. For it is the blood that maketh atonement for the soul and "without the shedding of blood there is no remission."

"The bottom thereof of gold." Ah yes! His divinity was the very foundation. Man without God could not approach God. Jesus was the God-man. He was God manifested in the flesh. Very God, very man. For, "In the beginning was the Word and the Word was with God and the Word was God." So Jesus always was, is and always shall be the Son of God. This is the very fundamental upon which our redemption rests. The sacrifice must be a lamb without blemish and only the Sinless One could be that. The of-

"Swing Low Sweet Chariot"

By Mrs. Willard C. Pierce

SONGS OF SOLOMON 3:9, 10.

"King Solomon hath made himself a chariot of the wood of Lebanon.

He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem."

Jesus Christ is the Chariot of the Lord! Jesus who brought God to man and man to God! Jesus, the Revelation of God, the brightness of His glory, the express image of His person! Jesus the Chariot—the vehicle or conveyance by which God the Father was and is revealed to a sinful world.

Philip said, "Show us the Father and it sufficeth us." Jesus answered and said, "Have I been so long time with you and yet hast thou not known me Philip? He that hath seen me, hath seen the Father. Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe that I am in the Father and the Father in me, or else believe me for the very works sake." Jesus was not intimating in any way that He was the Father but that in Him dwelt the fulness of the Godhead bodily and that He Himself was the very image of His Father in character and essence very God of very God.

"No man hath seen God at any time. The only Begotten Son, which is in the bosom of the Father he hath declared Him," writes John. He hath made Him plain. The law could only reveal His holiness, His absolute

righteousness, but Christ as God's Chariot, conveyed not only the righteousness of the law, for "He came not to destroy but to fulfill the law," but He revealed to man the love of God, even the measure of Calvary, which made possible that righteousness to every one that believeth.

In the above verses quoted from the Songs of Solomon we have a most beautiful description of God's Chariot and of the very nature and work of Jesus Christ.

"He hath made himself a chariot of the wood of Lebanon,"—typifying the humanity of Jesus Christ, who though He was the Son of God, became the Son of man. In Hebrews we read "Wherefore it behooved him in all things to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God. For in that he hath suffered being tempted he is able also to succor them that are tempted."

Swing low sweet Chariot. Yes, lower and lower did this glorious chariot swing, down from the golden highways of glory, down to the mud and slime of earth's vilest sin. For though He was equal with God, He made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death even the death of the cross. He became like us that He might understand us, that He might know our frailties, that He might feel our temptations. He came

fering of Him who knew no sin could alone atone for our sins.

How ruthlessly men try to tear apart this beautiful Chariot of the Lord. They would pull down the pillars and do away with the blood of the atoning sacrifice. They would destroy the foundation and say He was not the only begotten of the Father but one of many sons as we are. They would divest it of its covering of purple and say He is not a King, but just one of the prophets, and that those of us who look for Him to come as King of kings are poor deluded folk. But, hallelujah! God's Chariot is just as He describes Him. The old Gospel Chariot still has its pillars, still has its foundation, still has its covering and by His grace we'll—

*"Roll the old Chariot along,
We'll roll the old Chariot along,
We'll roll the old Chariot along
And we won't drag on behind."*

Yes, this royal covering of purple, to which our text refers, tells us that He is not only the Son of Man, not only the Son of God, not only the Saviour of men, but He's a King on His throne. Hallelujah! He came the first time in His humiliation, but He's coming again in His exaltation as King of kings and Lord of lords. Blessed truth.

*"He's a King on His throne,
But yet He's my own
My Saviour who died for me."*

And now observe the last point mentioned in this beautiful passage. "The midst thereof being paved with love for the daughters of Jerusalem." How beautiful. In other words, covered all over with the very essence of God, which is love. For God is love. All the way from earth to heaven is paved with love. Wherever you look about you or trace His dealings in your life, it is love.

A mother once asked her little son to describe to her what God's love was like. "Why, mother," he answered quickly, "IT'S like an elephant." At first she was shocked by his unusual answer and then she realized that an elephant was the biggest thing he could think of. God's love, dear friend, is the biggest thing you can think of. Some one has fitly said, "The glory of love is holiness; the fragrance of love is purity, and the essence of love is sacrifice." So it was the essence of God's love. For "God so loved the world that

he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Have you wondered sometimes how God could be a God of love and yet allow sorrow to come into your life—trials that veritably crush you 'neath their burden? Do not doubt God's love, for all that He allows is best. One writer has likened life to a dial of a clock with the long hand of mercy and the short hand of discipline. "Slowly and surely the hand of discipline must pass and God speaks at each stroke. Over and over passes the hand of mercy showering blessing sixty fold for each stroke of trial. Both hands are fastened to one secure pivot, the great unchanging heart of a God of love."

Standing on the top of the Chariot hills one beautiful starry evening, a father was telling his little son of God's love. He pointed to the North to Scotland, to the South over England, eastward over the German ocean and westward over hill and dale, and then sweeping his hand and eye around the whole circle of the horizon, he said, "Johnnie, my boy, God's love is just like that!" And Johnnie, who seemed to grasp the real meaning of it, answered with eyes sparkling, "Why, father, we must be in the middle of it, then." Yes, we are in the middle of it. Look where you will: God is always—everywhere—Love.

The Chariot of the Lord! Yes, it has swung low. Low enough that the vilest sinner who comes confessing his sin may step in and be carried through the gates of Glory.

Well do we remember the day when a poor, sinful, blind wreck of humanity stumbled into the vestry. He was led in by one of our young men. For so deep had he fallen into sin that he had lost his eyesight as a result of his past life. He told his story—the same one that millions could tell of how sin had dragged them down—told of his home broken up, told of the days spent behind prison bars, told of his body wrecked because of it all. Weeping, he asked could there be help for such as he? "Yes," we answered "Jesus came—He stooped low enough for such as you." Together we knelt before the Lord and with broken heart he confessed it all. And what happened? In a moment God's sweet Chariot had swept into that room and he was lifted out of the miry clay. His life was transformed,

his family reunited and as an added measure his eyesight (completely given up by physicians and pronounced incurable) was restored. All this has come since he made the surrender to God, since he stepped into the Gospel Chariot.

*"Swing low, Sweet Chariot,
Comin' for to carry me home.
Swing low, Sweet Chariot,
Comin' for to carry me home."*

One of these days the Chariot will swing low. He is coming to take us home. Can you say as did the saint of old when the time came for her spirit to take flight, "I see the Chariot coming and I am ready to step in."

WHERE THE HEALING WATERS FLOW

I feel that it would please the Lord to tell what He has done for me in answer to prayer. Three or four times I called on God's Bible School to pray, and in answer to prayer I was healed through faith in the Lord Jesus. He has never lost a case and there is nothing too hard for Him.

In 1927 I was sick four months, and four doctors gave me up to die, saying nothing could help me. All the children were called to see me before I would pass away. The Lord spoke to me and said, "If God does not heal you, you will go all the way." I roused up and told my daughter what the Lord had said, and she asked if there was anything I wished them to do. I said, "Yes, write to God's Bible School for them to pray. Have them set a date and time so that I can pray with them!" On Saturday morning I decided to pray, and I got up and tried to kneel, but could not. I went back to bed and sat up and prayed. While I was praying the Lord seemed to lay His hand on my head and gently pushed me back on my pillow. It seemed that I was in the most beautiful place I ever saw and there were all kinds of fruit, and I ate some of the grapes. They were as sweet as honey. I was in a bright light, brighter than any natural light. Then the Lord bade me get up, and His voice said, "Where the healing waters flow!" I was healed! In twenty minutes I dressed myself and went into the dining room and ate a hearty breakfast. I thank all of you for praying for me. I know there is power in prayer!—Mrs. D. A. Anderson, W. Va.

A Course of Study in Personal Work

A WORK OF EXAMPLE

The most convincing argument that you can use, successfully meet and combat the challenge of the world is the overwhelming power of a life that daily exemplifies the teachings and characteristics of Jesus Christ.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.—Col. 1:10, 11.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

—Heb. 12: 1, 2.

You must get right and be right with God first for God can and will use only a vessel that is clean.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

—Psalm 139:23, 24

God will not honor your PERSONAL WORK unless He is assured of your PERSONAL WORTH.

"If I regard iniquity in my heart, the Lord will not hear me."

—Psalm 66:18

A STUDY OF THE METHODS PURSUED BY THE MASTER PERSONAL WORKER—OUR LORD

John 4th Chapter, 1 to 30 Verses. NOTE—

1st. He went where the sinner was. Verse 4—"Must needs go through Samaria."

He a Jew—No dealings with Samaritans.

2nd. He had the courage to speak first. Verse 7—"Jesus said: Give me to drink."

Remember you are seeking the lost for Christ.

3rd. He told her of the Gift of God. Keep in mind the sinner knows nothing of the joy of the Christian life. Verse 10—"If thou knewest the gift of God."

It is for you to tell them of the Gift of God.

4th. Convince them that the Religion of Christ satisfies. Verses 13 and 14—"Jesus said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

5th. Make them conscious of their sin so they must acknowledge it. Verse 16—"Jesus said unto her: Go, call thy husband."

Verse 17—"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said I have no husband."

6th. He did not let her sidetrack Him by changing the subject. Verses 19-21—"The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father."

It is an old subterfuge of the sinner to change the subject when he is "cornered." Don't let them sidetrack you!

7th. The sinner will try to postpone decision. Bring them face to face with the fact that they MUST take Christ into account. Verses 25 and 26—"The woman saith unto Him, Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He."

If you fully trust the Holy Spirit, He will reveal Christ to the unconverted as you speak to them.

Verse 26

8th. You should have faith to expect immediate results. Verse 28—"The woman THEN left her water pot."

9th. Genuine converts will go out in search of others. Verses 28, 29 and 30—"and went her way into the city, and saith to the men, come, see a man, which told me all things that ever I did. Then they went out of the city and came unto Him."

10th. He had a genuine love for souls. Saving souls was His meat and drink. Verses 31-34—"In the

meanwhile His disciples prayed Him, saying, Master, eat."

"But He said unto them, I have meat to eat that ye know not of."

"Therefore said the disciples one to another, Hath any man brought Him ought to eat?"

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work."

BETTER LATE THAN NEVER

Some years ago, a member of my church confessed that though she was much advanced in years, and had been a Christian since childhood, yet she had never had the experience of leading a person to Christ. A sadder spiritual state can hardly be imagined. To know the way to the light, and never offer a hand to help those groping in the darkness, to reach that light, is almost unpardonable. To know what will give life, and never offer it to those who are dying, is well-nigh criminal. But these are the things which many Christians are doing every day of their lives.

In a court trial, following the sinking of an ocean liner, a witness testified that he saw a mother with a little child in her hands, struggling in the water, and pleadingly holding the child up for someone to save. After several unsuccessful attempts, both mother and child were swallowed up by the waves. "And what did you do to help?" asked the judge. The witness, admitting that he did nothing to assist, was hissed from the court room.

To the aged woman mentioned above, I gave earnest counsel that she should begin to win souls at once, lest it should become everlastingly too late. I am happy to report that within two weeks she led her neighbor to Christ, and presented her to the church for membership.

The Editor.

THY KINGDOM COME

Thy Kingdom come, we often pray
Not thinking what we really say.

How idly Lord, we speak to Thee;
Help us to pray more earnestly.

Help us to lift our hearts to Thee
And say "Thy Kingdom come in me."

Norman L. Trott.

Whatever you would put into the state you must first put into the school.—Humboldt.

Down the Highway of Impossibilities

(Incidents from the life of Evangelist Emma van Dalen)

In these days of uncertain and depressing conditions there are many who are facing situations that are challenging and impossible. For your help and encouragement we are giving you some incidents from the life of a young woman who walked down the "Highway of Impossibility" and met GOD.

At an early age, Emma van Dalen came from Amsterdam Holland, to the United States. Her father was a lay minister in the Dutch Reformed Church. Often-times the brown-eyed slender child listened to her father preach the Word of God and into her heart there crept the longing that some day she might follow in his steps.

Here comes the first IMPOSSIBILITY! The traditions of her people, whose sturdy sons had fought and drenched the sands of Holland with their life's blood for the "Faith of our Fathers," refused to open the door of the ministry to a woman. And so the years sped by. Other plans were made for the girl's future, but GOD was working in a mysterious way to change the current of her life.

While away from home attending school, the sad news was received that her mother was at the point of death as the result of a major operation for cancer. In the infinite mercy of God she rallied from the operation and was restored to her family, but had lost the use of one arm, as the ligaments had been removed. Within less than a year the cancer returned and all hope of recovery departed. In this dark epoch the Lord led her father into a Full Gospel Mission, where he heard the truth of divine healing for the first time. Truly it was a case of "to them that sit in darkness and in the shadow of death hath the light appeared." What seemed to be a casual visit to the Mission resulted in a miraculous healing of the crippled mother. God also marvelously baptized her in the Holy Spirit. This changed the whole life of the daughter. Her mother's testimony and healing brought such conviction into her heart that she too cried to the Lord for mercy and was wonderfully saved and baptized in the Holy Spirit according to Acts 2:4.

The childish longing of the yester-years was fanned into flame, and, leaving life's ambitions and the tra-

ditions of her fathers, she followed the call of God into the service of the King.

The young evangelist's first ministrations were found at the bedsides of the poor. Had not Jesus said, "Go out into the highways and the byways and bring in the poor, the halt, the lame, and the blind?" One



Evangelist Emma van Dalen

Last month we presented to our readers an evangelist who came to America from Germany. On this page we are introducing a young woman who at an early age came to our country from the picturesque little country of Holland. She is a talented, forceful and enthusiastic evangelist. God is rewarding her ministry and she is leading many into the way of salvation. Read her inspiring story.
—F. T. C.

could find opportunities for such ministrations everywhere. Souls? They were perishing all about. So with her Bible and guitar she went into jails, hospitals, into the slums and homes of the needy, bringing the gracious news of the Blessed Master.

One day there came the call that met her heart's desire. Sheltered and protected as her life had been, she

wanted to preach Christ to the Magdalenes of the Scarlet Sisterhood. The Ministerial Association of Seattle, Washington, requested that she take over the personal Christian work in the Prison Detention Hospital. And so for many months the jail doors closed behind her regularly and she was alone with hundreds of women and girls who had been taken into custody during a "City Clean-up." When the voice of the evangelist was heard from behind the screened-in enclosure, girls and women would drop their cards and cigarettes to pour out their hearts to the "Little Sky-Pilot." Hope dawned again in many an aching heart during those long months of faithful service, as Jesus, the Saviour of sinners, was lifted up.

When this service was finished there came again the words, "Behold, I set before thee an open door." The hidden ministry of the evangelist had been noised abroad. A call came to minister on the staff of one of the large churches of the city. Could this be God's call? Yet had not Paul preached Christ in the synagogues and before the religious leaders of the day? And so she entered the door that gave her the opportunity to bring the message of Christ not only to the poor and the outcast, but also to the wealthy and socially prominent, and, at times, into the pulpits and lecture rooms of exclusive churches.

With what amazement did the well groomed, aristocratic women of church clubs listen to the speaker of the day, this simple smiling slip of a girl who talked of Christ as if she actually knew Him, and of salvation as something to be experienced! Standing amid the luxury of their wealthy surroundings she spoke as one having authority, as an ambassador of Christ.

And so the years sped by, and with them God's purpose moved steadily onward. When out of some sorrow-stricken heart there came words, "You seem to understand, Sister," there had gone up a simple petition, "Lord, help me to really do this." The Lord began to answer. For long, weary months the hand of affliction was laid upon her. Into the Valley of the shadow where the dear voice became a sigh, where laughter was stilled, and the smile was twisted with pain, went the girl of the yester-years. Out of the Valley came the quiet woman trying bravely to carry the cross of affliction. Months rolled

by. Those joyful years of service seemed so far away.

Someone is speaking! The words cut like a sharp knife. "Impossible! You will never be able to return to your work. You will never be able to preach again." Another mile-post passed. The gates of service are closed. Life would roll by. Others would carry on in her place.

IMPOSSIBLE! "Where other helpers fail and comforts flee, Help of the helpless, oh! abide with me."

Upon her knees, before an open Bible bends a woman. She read, "Behold, I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work, and I have created the waster to destroy." Fire! Waster! Instrument! With trembling hands she closes the book. Light streams upon the tear stained face. Faith has reached through with trembling hands and conquered Life's Impossibility.

As in the earlier years, the Lord had led step by step into a broader and deeper ministry, so now the call of God led to the evangelistic field. After much testing and struggle many and effectual doors have been opened in various parts of the continent.

Now the ministry of this young woman is different. To meet the woman is to be impressed with her frailty. To see the evangelist in action is to be astounded at the mighty transforming power of God, and be reminded of the nation from whence she sprung, who wrested their homes from the sea, and fought with courage invincible for the Cross of Christ.

THE CHURCH

In a recent sermon Rev. Harold Cooks Phillips, pastor of the First Church, Cleveland, Ohio, said: "When a church becomes so 'high-brow' that the common man feels unwelcome, or feels as if he were in an uncongenial atmosphere that church has ceased to be Christian. It has become thoughtless and thankless. We should never forget that it is from the life of the common people that Christianity came. By their voice it was first proclaimed. Through their unflinching love and loyalty, a loyalty that sent thousands of them to martyrs graves—it was first established. Christ has always been the supreme friend of the poor, the ignorant, the weak, the under-privileged."

..... Behold the Man!

By Wilbur J. Powell

Behold the Man! in dark Gethsemane,

Upon the cold, hard ground,
He lies in agony;
While all the sin of earth's lost millions roll,
In tidal wave upon His sinless soul!

Behold the Man! He weeps and prays alone,
But God doth see His grief, and hear the awful groan.
The cup He drinks—the cup of bitter woe,
Because He loved a world of sinners so.

Behold the Man! in Pilate's judgment hall;
Yet not its pomp nor clamorous foes His soul appall.
With calm majestic mien He stands to wait,
The highest swelling tide of human hate.

Behold the Man! yea, look upon Him now!
A mocking crown of thorns pressed down upon His brow.
His face "more than the sons of men" is marred,
His weary form by cruel scourges scarred.

Behold the Man! the Christ, the Son of God!

He faints and falls upon the dolorous road—
The Way of Sorrows—on to Calvary:
O wondrous love He had for you and me!

Behold the Man!—the rabble pushes on,
Upon the swelling tide of sin He's borne along.
They reach "the place," the cross is reared on high,
The Son of God is left to bleed and die!

Behold the Man! Oh is it naught to you,
This wondrous story that I tell, so sweet, so true?
Will ye "pass by," nor stop to "look and live,"
And through His death, ETERNAL LIFE receive?

Behold the Man! He rends the bars of death!
And leadeth many captives from its realms beneath,
Now seated with the Father on His throne;
But SOON to make earth's kingdoms ALL HIS OWN!



The Brier and the Rose



John Newton, gracious preacher and tender poet, writes, "For my own part I have no right to cast one stone at the greatest sinner. For I am of the same material, and if there is a difference between me and the worst of men, it is only because of the grace of God."

There is the sweet fable of the common brier that grew by the ditch. One day there came along the gardener with his spade. As he dug about the roots and lifted it from its lowly place, the brier said, "Why is he doing this? Does he not know I am only a worthless brier?"

The gardener planted the brier in the bed beside the lordly roses. Again it said, "What a mistake, planting a poor thing like me among the roses." Then, with his keen knife the gardener amputated a big part of the

brier, made a slit in the wound, in it set the stem of a royal rose, binding the wound; "budded it," the rosarians say.

When the season turned again, and June days crowned the rose beds with beauty, rich fragrant roses bloomed on the brier from the ditch. Passing, the gardener smiled, stooped and said to the brier, "Your beauty, old brier, is not due to that which came out of you; but to that which I have put into you."

The marvel of God's grace in his peoples lives, is due not to what they were by nature, wild briars,—but to that which He puts into them. even, "Christ in you, the hope of glory," so that, "where sin abounded, grace did much more abound."

—The Watchman-Examiner.

PRAYER

Hudson Taylor once said: "If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness around them unless we can pray with mighty Holy Ghost intercession. We must serve God even to the point of suffering, and each one ask himself, 'In what degree, in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the kingdom of Christ?' It is ever true that that which costs little is worth little."

Hudson Taylor knew whereof he spoke. He had personally discovered the power of prevailing prayer. After he had gotten his first five missionaries off to China, the burden deepened, and on one never-to-be-forgotten day he prayed through for twenty-four more missionaries, two for every unevangelized province. One by one, men and women volunteered, until he had gotten the desired quota. Then came the problem of equipping them and sending them to the field.

A number of these missionary volunteers were living together in a house in London and were beginning to study Chinese under the tutelage of a Christian native Brother Taylor had brought to England. One day Hudson Taylor took his books and went into the house where the new missionaries were living. He told them that the income for the past month and six days had been \$850.00, for which he was devoutly thankful to God; but he told them that in order to purchase the full equipment for every missionary and to land them in China, a sum of between nine and ten thousand dollars would be required, and he asked them to pray with him that this sum might speedily be forthcoming. Exactly one month and six days later Brother Taylor was again back in the same room with his books, and he told them the joyous news that in response to prayer, and to prayer alone, no less a sum than \$9,850.00 had come in since he had asked them to stand with him in prayer for this matter.

God will supply finance in response to prayer, and what is more important, He will send a revival. —(Exchange.)

How I Received My Baptism

By a "Pentecostalized Episcopalian," Frederick W. Childe

After a number of years spent in the service of the King, in which we did rescue mission work in various large cities in the United States as staff officers in the Volunteers of America, wife and I were working in San Francisco, connected with the Pacific Coast Headquarters of our organization.

While there Mrs. Childe was stricken with tuberculosis and heart trouble of a very serious nature. She was treated by one of the best physicians in the city, but he finally told her there was no hope for her recovery, as her left lung was entirely gone.

Providentially we learned of some Divine Healing meetings being held in San Jose, California, by Mrs. Woodworth-Etter. This was in March, 1913.

Knowing nothing about the truth of Divine Healing at that time, nor of the reality of the Pentecostal outpouring of the Spirit, we dismissed all our doubts and fears and went to San Jose to the meetings, in the forlorn hope of receiving help in some way.

The little church was packed to the doors, the people coming for miles around to attend the meetings. Hundreds of sick and afflicted were there, and lined the altar at every service. Many marvelous healings took place.

The night my wife went to the altar she was desperately sick. I really thought she was going to die right there. She was kneeling at one end of the long altar, and Mrs. Etter began to pray for the sick away off at the other end. It seemed like she would never get to where my wife was kneeling.

But God heard prayer! Mrs. Carrie Judd Montgomery, a perfect stranger to us, was sitting on the platform praying silently, when suddenly the voice of God said to her, "Go at once and pray for that little woman kneeling at the other end of the altar" (indicating my wife). She immediately obeyed, and standing behind my kneeling dying wife she prayed, "O God, give this woman the desire of her heart."

Instantly the mighty power of God struck Mrs. Childe, and down she went prostrate on the floor! I knelt by her side in prayer, and after a while I heard strange sounds coming from her throat and voice. She began

speaking in other tongues as the Spirit gave utterance! Then she suddenly jumped to her feet and began shouting at the top of her voice, loudly. Before that she had been unable to speak above a whisper! A mighty double miracle had happened; she had been baptized in the Holy Spirit, and healed of an incurable malady! Hallelujah!

Then she went to her seat and sat down, her frail little 85-pound body literally charged with the dynamic power of the Spirit. Pretty soon her feet began to move back and forth on the floor, and, despite all her efforts to avoid it, she was forced to arise from her seat and dance! Such a scene, and such shouting all over the church! I've never seen or heard anything like it since. She had never danced a step in her life before this, but there she was doing the most beautiful and graceful dancing I ever witnessed. O glory!

Afterwards she gave her testimony. She said that while she was lying prostrate on the floor at the altar she could feel a blunt instrument scraping her left lung, and seemingly blood and matter oozed therefrom. Then a still small voice said to her, "You are healed!" And with that she began to speak in tongues, and then jumped to her feet shouting.

Of course this was all so much more than we had hoped for or expected, but all our bitter prejudice against "Pentecost" was gone after that. We continued to attend the meetings, and I became more interested in this "new thing."

The following Sunday afternoon I had no sooner stepped inside the vestibule of the little church than suddenly I began to shake and tremble from head to foot! I was so weak I could hardly keep on my feet as I made my way to a seat. I sensed that it was the power of God coming suddenly upon me, and when the altar call was given I went to kneel at the altar but my knees never reached the floor. I was lifted up and hurled over on my back! Very undignified for an Episcopalian!

Well, I lay there all during the afternoon service, and all the time the folks went out to lunch, and all during the evening service that night. And all that time there was a ball of fire burning, glowing, and expanding

in my head! There was no discomfort, but the devil said to me, "You had better get up and get away from here before it blows your head off!" I rebuked Satan, and said, "Lord, have your way."

About midnight that night I felt that ball of fire burst and run all through my body from head to foot. I was literally charged with electricity! Then I jumped to my feet and began to shout and talk in tongues.

When we returned to our home in San Francisco the Lord indicated to us that we were to go forth and preach this wonderful Pentecostal message. He promised to supply all our needs if we would do as He commanded us. And bless His dear name, He has never failed us in eighteen years of living by faith!

He has given us plenty of work to do for Him, and my dear wife began to put on flesh until today she weighs 156 pounds, and can literally "lift up her voice like a trumpet!" She has never had a trace of heart or lung trouble since.

Shortly after our return to San Francisco from San Jose, the Lord began to speak to me about studying the Bible. Up to this time it had been practically a sealed book to me, and I understood very little of its teachings.

I began to study the Word all by myself at home in my spare time, and was amazed to see how its marvelous truths began to unfold as I read and prayed and meditated. Then I was led to purchase books on prophetic studies, and to read them. I do not know to this day how I happened to select the writings of the world's great Bible teachers, of whom I had never previously heard. Of course it was the leading of the Holy Spirit, and as I would read these books and skim off the cream of the milk of the Word, the marvelous truths of God's great Plan of the Ages became very plain and very real to me. O, how my heart burned within me as my mind grasped the unsearchable riches! And I still have the Hallelujah heart-burn continually!

I soon began to teach Bible classes in various places, and eventually the Lord has led me out until today all of my time is devoted to that line of work. I go wherever He opens the door, and am ready to answer calls anywhere anytime. Our Bible conferences are mainly for the purpose of bringing out the great Dispensational and Prophetic truths with ref-

erence to these "last days," in connection with the Second Coming of Christ, which we believe is very close at hand. But we always sound the evangelistic note in our meetings, and it is really wonderful the way sinners and backsliders are stirred, as they hear these mighty truths from the Living Word; and as well the saints are edified and "rooted and grounded" as they begin to examine themselves and see if they are ready for the coming of the Lord. —Good News

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end,
"Once unto me he played the friend."

We cannot say
What lips are praising us today,
We cannot tell
Whose prayers ask God to guard us well,
But kindness lives
Beyond the memory of him who gives.

GOT HIS PASSPORT

From *The Regions Beyond* we reprint the following extraordinary story from the Congo Bololo field, as related by Mr. W. D. Armstrong, senior missionary of the Mompono District:

"A very remarkable thing happened at Lomo just before the teachers came in from the field. A man named Bayolo, quite a pronounced heathen, became ill on November 21. On the twenty-second he died. On the twenty-third, when they were about to bury him, a movement was noticed and it was evident he was alive. The natives, as you know, are never deceived as to death. Their diagnosis of decease is remarkably correct. On Saturday the twenty-fourth Bayolo asked the people to carry him into the church, and there he told an enormous crowd what had happened to him. He said he went up to the gate of heaven, and two men standing by the door asked him for his road book (passport). He

hadn't one, so they said, 'Return and get your book, confess your sins, remove your camwood powder, and make yourself quite clean.' So he confessed his sins before all the people and became enrolled as an inquirer. He told them that he would die that night, and he did so. Thus he came back from the dead for two whole days to prepare himself to enter heaven.

"The Lomo church building, although very large, was quite unable to contain the enormous number of people who assembled. The impression created has been very great, and hundreds have enrolled themselves as inquirers. Some would be inclined to scoff, no doubt, and say it was an illusion, but we are quite inclined to believe that it is true, and that this was God's way of speaking to people who could not otherwise be attracted in this, the most difficult center of the Congo field."

(Moody Monthly)

"BELIEVE NOT EVERY SPIRIT."

"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God."—1 John 4:2.

We must confess to having very little knowledge of evil spirits, and we are not anxious for any more, although we "are not ignorant of (Satan's) devices." Our experience of the present "tongue movement" (so called)—that thousands of souls have been blessed and drawn nearer to God through it. When we receive an anointing of the Holy Spirit and He speaks, prays, or adores God through us in an unknown tongue we are invigorated, energized and revived.

And the Christ of God is revealed to us in such a way that the Universe seems to contain only Him. We know, too, that God is being glorified in us in His own way, by Him who "maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

Those who have never received such an anointing can never understand the blessedness of it. Let us put Rom. 12:1, 2 in practice without fear, but with full confidence in the Spirit "of power, of love, and of a sound mind." 2 Tim. 1:7.

—Evan Roberts.

The Get Acquainted Page

CONDUCTED BY WATSON ARGUE

Presenting the story of the Sioux Falls Gospel Tabernacle, Sioux Falls, South Dakota

Arthur F. Berg, Pastor

Anna C. Berg, Evangelist

The past fifteen months have been glorious months of victory at the Sioux Falls Gospel Tabernacle. It is just a little over fifteen months since the Tabernacle was opened, and during this period over 350 precious souls have knelt at the altar for salvation.



Arthur F. Berg,
Pastor

This is a beautiful little city of about 35,000 population, the largest city in either North or South Dakota. There was no Full-Gospel Work of any kind here. Sister Berg and myself came here absolute strangers, not knowing a person in the city, erected a Tabernacle, opened its doors, and simply started from nothing. It is a real Home Mission project in every sense of the word. The ground on which the Tabernacle stands was first leased. Last fall a contract was drawn up for the purchase of the ground for \$15,000.00 on easy yearly payments. The Tabernacle was then partially torn down, reconstructed and enlarged to its present seating capacity of 750. The front of the building is well-lighted by a large floodlight. We are located downtown in about the center of the city.

Seventy-two have been baptized in water, with at least, fifteen more requesting Baptism.

Over eighty have been gloriously filled with the Holy Spirit with a real, genuine Acts 2:4 experience.

A large number have been wonderfully healed of various sicknesses and diseases.

Four-hundred-forty Public Services have been conducted in the Gospel Tabernacle.

Two of our young people are in Bible School at the North Central Bible Institute.

The Sunday School is a growing thriving institution manned by a good staff of teachers. During the last quarter our average attendance was 147.

Our Young People's Work has been organized, and that organization, of course, is known as the Christ's Ambassadors.

A Junior Organization has also been organized called the Junior Christ's Ambassadors.

Last summer street meetings were held every Saturday night on what is known as South Dakota's busiest corner.

The Gospel Thimble Workers, consisting of two Sunday School classes of young ladies, have organized themselves into a Missionary Body, meeting once a month for the purpose of studying, sewing and praying for Missions.



Sioux Falls Gospel Tabernacle

The Radio is a branch of the Tabernacle Work and every Sunday afternoon from 5:30 to 6 o'clock we are on the air over Station KSOO. This is known as the "Tabernacle Air-Service" and is a very important branch of the Gospel Tabernacle's work. Radio has made us many friends both in the city and in the surrounding states. It brings to all the same Full-Gospel Message as it is preached in sermon and song in the Gospel Tabernacle. Through the medium of the Radio we come in direct contact with thousands of people who never have the privilege of Full-Gospel services.

Every Monday night a service is

held in the Presbyterian Church at Edgerton, Minn. under the auspices of the Sioux Falls Gospel Tabernacle. God has been blessing these services also.

We are known as the "Tabernacle of Continuous Revival" with services



Anna C. Berg,
Evangelist

every night except Monday and Saturday, and as stated above on Monday nights we go to Edgerton, Minn. Saturday night is devoted to Orchestra practice.

We are also frequently called upon to conduct a service at the South Dakota State Penitentiary.

God is doing big things in this section of the great North Central District and we praise and thank Him for these many victories.

We expect to have Brother and Sister Watson Argue with us soon for an evangelistic campaign.

Arthur F. Berg, Pastor.

MILES CITY, MONT.

A real old fashioned revival campaign is in progress in Miles City. Brother and Sister Watson Argue came here January 3 for a two weeks campaign, but things have broken through so well that they are continuing six weeks, until February 14. Large crowds have attended making it necessary to move into a larger auditorium. Many have been won for the Lord and our assembly is being greatly strengthened and built up for which we praise the Lord.

—W. H. Boyles, Pastor.

Christ Our Life

(A Message on Bodily Health)

W. E. Moody

In the September and October numbers of *Word and Work* I dealt with "The Truth about Divine Healing." Today I am led to write on "Christ Our Life" particularly emphasizing "life for the body." All agree that our spiritual life has its source in Christ, but the Lord would have us remember that Christ is our Life for *spirit, soul and body*. Jesus is our Healer, Christ is our Life.

I am sure that God is trying to lead His children to the place where they can take Christ for their bodies as well as for soul and spirit. As risen ones we have resurrection life, but so few seem to appropriate this life for the body, and hence are continually sick and weak.

God has in Christ made wonderful and far-reaching provision for us, but many of His children are failing to appropriate what is their blessed heritage in Him. Extensive as is God's provision for us, we get no more than we appropriate by faith.

In the book of Joshua, which has been termed the Ephesians of the Old Testament, this law of appropriation is clearly laid down. In chapter 1, verse 3, we read, "Every place that the sole of your foot shall tread upon, that have I given unto you"

In chapter 6, verse 2, the Lord said to Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."

But through faith and obedience, Joshua and his men had to take the city before it became their possession. In like manner while all things are ours in Christ we have to believe and appropriate before these things are tangibly and actually possessed by us.

Christ and the Body

Christ is our Life. But if we limit that life to the spirit and soul and leave the body untouched and unquicken we are surely coming short of God's thought concerning us. A very pertinent question which I will try to answer briefly in this message is, "What place does the human body occupy in New Testament teaching?"

Let us look first at the stirring and illuminating words of Jesus in John 10:10..... I am come that they

might have life, and that they might have it more abundantly." Can we feel and believe for a single moment that the body is not to share in this life more abundant? Can we do so in view of Paul's prayer as recorded in Phil. 3:10, "That I may know Him, and the power of His resurrection,....." Does it seem at all possible that the Lord would have our spirits quickened and energized by His indwelling, and leave our bodies a prey to the enemy and to disease?

"MY NEED"

I thought I needed many things
Along life's toilsome way,
When days were long and heavy
cares
Left scarcely time to pray.

I thought I needed many things
For those I held most dear,
When they were sad and longed for
rest
Or change of portion here.

When it was *Thee*, I needed, Lord
To satisfy my heart.
To fill my days with rest and peace,
And every grace impart.

And those I loved, but needed *Thee*,
Not change of scene or place,
But faith, just now, through sun or
shade
Thy loving hand to trace.

Just Thee alone, my blessed Lord,
For every time and place;
Just Thee alone—until we all
Shall see *Thee* face to face.

—Grace E. Troy.

Christ in the Body

And when Paul wrote to the Colossians (Col. 1:27) of that great mystery "Christ in you" did he mean, Christ in your *spirit*, Christ in your *soul*, but not in your *body*? Man is a trinity—spirit, soul, and body. And when Paul wrote the words "Christ in you, he surely meant Christ in your spirit, Christ in your soul, and Christ in your body. And if He is in our bodies, and we yield to His full control, He will

surely fill these bodies with life and health. Just as surely as God said, under the Old Covenant: "I am the Lord that healeth thee." (Exod. 15:26) so He is saying under the New Covenant, "I am..... the life." (John 14:6) Link these words of John 14:6 with Romans 8:10, 11 and what do we find? The last mentioned Scripture reads, "And if Christ be in you, the body is dead because of sin;....." Weymouth has it: "Though your body must die because of sin." That is to say, the body is subject to death. In other words, it is a mortal body, but the spirit (R. V.) is life because of righteousness.

As in the Revised Version, the human spirit is here meant, and that spirit will not die but is immortal. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here we are taught that our mortal bodies, that is, bodies that are subject to death, may be quickened, or filled with Life by His Spirit that dwelleth in us.

Some have taught that this verse has reference to the Resurrection, forgetting that the Holy Spirit uses the word *mortal* not dead bodies, and also stresses the point that He is referring to bodies that are indwelt by the Spirit. Hence this statement applies to a present quickening or filling with life of our mortal bodies. Then as we read those wonderful words in the 2nd. verse of this 8th. chapter of Romans: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," we cannot but feel that they apply to the *whole* man, and that this freedom touches spirit, soul and body. Dr. Harry Wilson, who was for so many years associate with Dr. A. B. Simpson in the work of the Christian and Missionary Alliance, used to say when speaking from Gal. 2:20: "Christ liveth in me—He liveth in my spirit, in my soul, and in my body." And he declared that Christ was his blood centre, his brain centre and his nerve centre." Surely the Lord would have our whole being to pulsate with resurrection power and virtue.

The Body is for the Lord

In 1 Cor. 6:13, we have the striking statement that "the body is for the Lord, and the Lord for the body." Now if we may take the

Word of God at its face value (and we may), then we are face to face with a truth which should cause great rejoicing of heart, and bring us into a place of great victory and triumph. "The body is for the Lord." It should therefore be held sacred to Him. It is a temple of the Holy Ghost, and a sanctuary in which He dwells. "The Lord is for the body." Then as we yield it to Him, He takes the responsibility of keeping it pure, healthy and clean. All His resources are at our command, and all we have to do is to abide in Him and our "whole body shall be full of light" (Luke 11:36) and life, "having no part dark." In other words, we may not only be divinely healed, but also filled with divine life and health.

Our Bodies—Members of Christ

Then in 1 Cor. 6:15 we read, "Know ye not that your bodies are the members of Christ?" Was there and is there any sickness in Christ? Such a thing is unthinkable. Seeing then that our bodies are members of Christ, there should be no sickness in us.

I was speaking on this scripture on one occasion; and was telling the people that as our bodies were members of Christ, that union took in every member of our bodies—our eyes, ears, throat and everything. A sister present, who had worn glasses 17 years, saw that this included her eyes; so she took the Lord for her eyes by simple faith and laid aside her glasses, and did not need them any longer.

Let us fully recognize this truth, that our bodies are "members of Christ," just as our fingers and other organs are members of our bodies. This will bring us to a place of victory for our bodies of which we have little dreamed.

2 Cor. 4:10, 11, teaches us that the very life of Jesus may be manifested in our bodies and in our mortal flesh. Read these verses carefully and prayerfully.

Colossians 3:4, tells us that when Christ, who is our life shall appear, then shall ye also appear with him in glory. The statement, "who is our life," surely means that He is our life for spirit, soul, and body.

Paul's great declaration in Col. 2:9, 10 bears out the same thought. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." The American

Standard Revision reads, "In him ye are made full." Full of *what*? Full of love, joy, peace, longsuffering, gentleness, goodness, faithfulness (R. V.) meekness, temperance (R. V. self control). Yes, and full of life and health, as we stated formerly.

"The Hebrew and Greek words for *salvation* imply the ideas of deliverance, safety, preservation, *healing and soundness*." As we read in Acts 3:16: "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." In Him (Christ) we are complete—made or filled full of life and health, and resurrection power.

Sanctification and Health

Take also that well-known, and oft-quoted Scripture in 1 Thes. 5:23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless (R. V. entire) unto the coming of our Lord Jesus Christ."

I have heard people testify again and again that they were wholly sanctified while at the same time they were filled with cancer or some other disease or diseases. I am persuaded that a wholly sanctified body is free from disease. This is clear from the fact that when Jesus went to the Cross He took with Him not only our sins but also our diseases (See Isa. 53:4, 5 and 1 Peter 2:24). Therefore to be wholly sanctified it is necessary, not only to be saved from sin, but also delivered from disease.

Then in Romans 12:1 we are told to present our bodies to God, He will take them and keep them pure and clean, and in response to our faith, will fill them with life and health.

In John 11:25, Jesus said to Martha, "I am the Resurrection and Life." And this fact He evidenced when He stood by the grave of Lazarus and cried, "Lazarus, come forth." And he that was dead came forth. And He is just the same today. "He that hath the Son hath life" (1 John 5:12). This is true *physically, mentally, and spiritually*.

Glorifying God in our Bodies

In 1 Cor. 6:19, 20 we read, "Ye are not your own, ye are bought with a price; therefore glorify God in your body." The words "and in your

spirit, which are Gods" are omitted in the Revised Version and other translations, not appearing in the original.

Of course we are to glorify God also in our *spirits*, but careful reading of that chapter from verse 9 to the end will show that the Holy Spirit is dealing with the sanctity of the body, and the emphasis is placed on that part of our being. Rom. 8:32 says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things*." In this phrase, "all things" we can surely include health and physical vigor. The same also applied to the phrase, "All things are yours" of 1 Cor. 3:21, 23, for there we are told that *life* is yours; and I am simple enough to believe that life for the body is included in that declaration.

Then as we think of the wonderful climax to the prayer of the Apostle for the Ephesian church as recorded in Ephes. 3:19, "Filled with (unto R. V.) all the fulness of God," we cannot resist the conviction that when the Spirit prayed through Paul that we might be "filled with all the fulness of God," he assuredly included the *body* in that prayer, and meant that in spirit, soul and body we might be filled with God. This cannot mean less than the full realization of all that Christ purchased for us in His death and resurrection and that assuredly included life and health.

I am persuaded that in these last days of testing and conflict, the Lord is urging us to claim the place of victor in Him where we have "power (authority) over all the power of the enemy," and where "nothing shall by any means hurt us." Let us lift the banner high, and not "shun to declare the whole counsel of God." Let us go forth, heralding the glad evangel of full deliverance from all Satan's oppression, whether in body, mind, or spirit, knowing that Satan has been conquered at the Cross—that he was outlawed at Calvary, and hence has no legal right to hold sickness upon us. Let us read and study the Word to that end, knowing that "faith cometh by hearing and hearing by the Word of God" (Rom. 10:17), and that all things are possible to him that believeth" (Mark 9:23).

Love is the only thing that can truly and perfectly obey God.—Watson.

Washington, D.C. Revival!

During National George Washington Bicentennial Celebration

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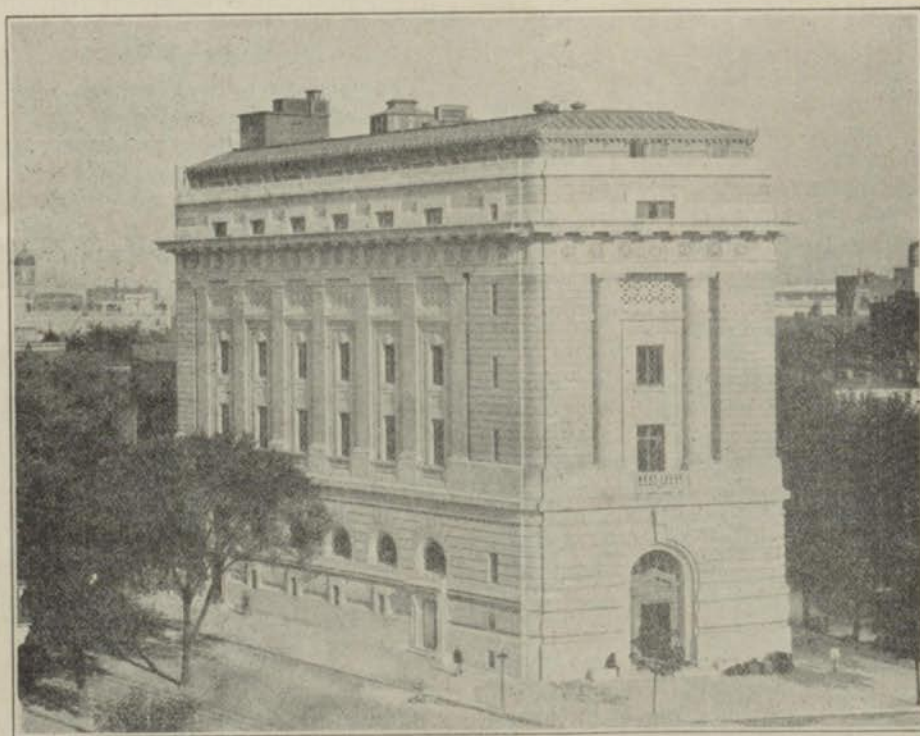
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REV. HARRY COLLIER, Pastor



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THE PASTOR WILL BE ASSISTED BY A GROUP OF WELL KNOWN EVANGELISTS. EVANGELISTS WATSON AND HAZEL ARGUE WILL OPEN THIS CAMPAIGN ON FEBRUARY 21 AND CONTINUE FOR FOUR WEEKS. A SPECIAL AUGMENTED CHORUS REVIVAL CHOIR AND ORCHESTRA AND BICENTENNIAL MENS' CHORUS WILL FURNISH THE MUSIC.

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News From Foreign Mission Fields

IN THE HEART OF SOUTH AMERICA

By Philip Pent, Missionary

(Continued from January Number)

Several months had already been spent in primitive travel since leaving Puerto Suarez, Bolivia. This small frontier town is situated on the Paraguay River, and was the starting point for our four months trip through the heart of the greatest jungle in the world. The goal was Iquitos, Peru. This latter mentioned town is as far up the Amazon River as San Francisco is from Chicago, and boasts of from ten to fifteen thousand inhabitants. The real joy along the way was that of witnessing for the Lord to many who had never known that there was such a One who so loved them that He had given His very life to save them; and, that of fellowshiping with two splendid missionary families at different points in the wilds of Bolivia that were faithfully proclaiming the good old Gospel.

The time had actually come for us to say goodbye to dear brother and sister Flood. Our two weeks stay with them is one blessed memory; how very hard it was to push out into the turbulent stream and journey far away, possibly never to meet again, from those with whom fellowship had been so sweet. The whistle was sounded, the little town of Trinidad was left in the distance and the steam launch, hastened onward by the powerful current, sped swiftly down the Mamore River. We sought to make ourselves as comfortable as possible for the seven days journey down stream.

"Where could the staterooms be?" I wondered as I gazed all about me with baggage in hand.

"Staterooms!" seemed to flash back to my bewildered thoughts. "There is no such thing on this small river boat. Do like the rest—choose a spot on deck that is protected from the wind and rain as much as can be expected—then park your baggage there—but, is that the only kind of a stateroom I may hope to have for a whole week's voyage!"

Men, women and children who were used to such "lack of privacy" were studying the deck and speedily choosing their abode. It was time for me to act so I therefore lost no time in finding two strong supports

for my hammock, and a dry place for my things. When all were settled I began to get acquainted with some of the passengers and also to take in some of the scenery. However most of the journey was spent in my hammock due to a slight fever and severe attacks of pain throughout my head.

"Bring me a glass of water, if you will please?" I called from my hammock to a man near by.

"Here you are sir," he said while handing me a glass of mud!

"You mean to tell me the filter is not working? It is terrible for a sick man to have to drink this muddy river water."

"I'm sorry sir but it's that or nothing."



The midnight hour is coming on. Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

The next day the filter was put to use and the clear filtered river water tasted considerably better—though any water is palatable when one's lips are parched, the throat crying out for moisture and the body burning with a tropical fever. Too sick to care about life, and thousands of miles from loving hands that would have gladly administered every need, taught me as never before that the Friend that loveth even more than a mother was tenderly caring for and watching over me.

The trip was not without its joys, however, for several fine opportunities were presented for witnessing to a German business man, several Bolivians and to other passengers. Near the end of the journey when I was better and able to sit at the table the captain of the steam launch encouraged many discussions that enabled me to proclaim the way of salvation to many. And with it all it was interesting to note the earmarks of Sa-

tan which are the same the world over. Those who heard the Gospel and were intensely, or partially interested showed themselves friendly, but those who were rebellious to the impellings of the Spirit very manifestly displayed their antipathy.

Several good size towns were visited along the way. The greater part of the inhabitants were full blood Indians or half-breeds. There were also some whites consisting of Bolivians and a few foreigners. This vast region presents a unique field for missionary enterprise with its thousands that as yet await the glad tidings.

"Guajara Marim!" someone shouted excitedly.

We all ran to the bow and gazed in the direction of the small town that we were speedily approaching.

"See the large building yonder with whitewashed walls reflecting the bright sunlight?" a fellow passenger asked me.

"Yes," I assured him.

"That is the railroad station and hotel combined. This town is the end of the line for the famous Madeira Mamore Railroad. It is a short line and only takes two days to Porto Velho, Brazil, but they say it is one of the most costly lines in the world, proportionately speaking of course."

"Is that so?" I ejaculated. "How is that explained?"

"This, you know," he continued, "is a terrible malarious region and hundreds of lives is the price that was paid in building the road."

"Awful, is it not?" I sighed, then, "How is it they happened to build this railroad in the heart of the jungle?"

The small town surrounded by dense jungle was by then in clear view and the low, zinc roofed, blue and white walled homes sharply contrasted the background of deep green verdure. Its bank appeared to protrude far into the river but it was there that the Madeira River turned abruptly to the right.

"Look yonder," he said pointing toward the bend in the river. "Do you see the angry water rushing furiously over the rocks?"

"True enough."

"Well, that is the first of a great number of dangerous impassable cataraacts, and the only way to get the large quantity of rubber from what is called the Beni region, named after the Beni River, was to build the railroad."

When he mentioned the Beni I

could not help but think of the dread that swept over the hearts of thousands of Indians, living in the territory we had passed over from the Paraguay River to where we were, at the mention of the name Beni. To them it meant—slavery—cruelty—never to return to their own—death. Many were enticed with wonderful promises, many were captured and forced to go, while others were shot down like so many wild animals for refusing to go. Once in the territory for rubber they were placed under a taskmaster and by whip and rifle were compelled to produce certain quantities, to accept the "white" man's price, to work for weeks in water to their waists, to live on frightful rations at a high cost to them, and to suffer outrageous immoral physical abuse. Such thoughts continued to race through my mind as we paused for a moment, amidst our interesting conversation, when some new fascination had attracted our attention.

"Many, at the risk of their cargo and lives," he continued, "braved the rapids on massive rafts, then returned in dugouts that they had taken with them."

"But how did they ever get by those terrific rapids on their way back?"

"They always had a goodly number of Indians with them and upon arrival at the foot of a rapid they disembarked and proceeded to fight their way through the jungle. The Indians in turn struggled vigorously with the dugout pulling it over the rocks and shallow water near the bank of the river."

"It must have been a very tiresome journey," I added.

"It was," he assured me, speaking as though he had taken it more than once. "It took weeks to complete the trip, but of course the Indians did all the hard work, so it wasn't so bad."

"There goes the dinner bell," I reminded him, and we parted.

"Yes, and this will be the last you will have on board," he called back as he went ashore to eat with some friends. "Hasta luego!"

"Hasta luego!"

After I had graced—and I was about the only one at the table that gave thanks to God for our daily bread—I quietly sat eating and thinking. My heart was heavy as my mind continued to think of the Indian, his abuses, his unjust sufferings, his peculiar nature, and, of the prob-

lem of reaching him with the Gospel.

"Is it any wonder," my better judgment queried, "that God has permitted the price of the rubber of the Amazon to fall to the very bottom, and overnight, leaving hundreds of wealthy persons nearly penniless? Is the Indian of many regions that turned savage and kills every white man that comes near his territory to be blamed? Could it be that our loving Heavenly Father, who is not willing that any should perish, has permitted the awful poverty that exists up the Amazon and all its tributaries in order to better prepare the Indian, and rubber hunter alike, for the Gospel?" I could not help breathing the prayer, "Oh God, what wilt Thou have me to do more than I have done? Open wide the door of opportunity, I pray Thee, of carrying the message of salvation to the hun-

Special Missionary Notice

Many inquiries are being sent to us as to whether or not it would be possible to support a native missionary or worker under our own Board.

We will send offerings to any mission or station or individual worker on any mission field in the world. All missionary money sent to the Christian Workers' Union, Inc. goes to the field as directed. The office bears all expenses such as bookkeeping, postage and forwarding of money. Necessarily this cannot be so under the Church Boards as there are expenses in handling funds but our office carries all these. So if you would have your money at work for God in the foreign field there is no better plan than through the office of the Christian Workers' Union, Inc.

At the meeting of the Board of Trustees in January it was decided that our organization support three native missionaries, one in South America, one in Africa and one in India. Although this organization was supposed to be doing this under the will of Samuel G. Otis, we find it had been neglected. Not much income has been received from the real estate devised to the organization for the support of these native missionaries, yet we feel we should carry out his desires that others be laboring for him even though he is no longer living. Many years ago he supported almost a hundred missionaries through our organization and he continually told people they should have native substitutes working for them even while they slept at night. We are certain God will supply the funds for the support of these native workers in these three countries.

Do not send funds designated for missionary work in Russia, as we are informed there is no Pentecostal work whatever in that country.—F.T.C.

dreds of tribes of Indians and rubber hunters that have yet to hear that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Help me to learn their languages, to witness to them and to carry to them the printed page."

Never could I have imagined that I was later to travel over miles and miles of territory that has never been reached by a missionary—to witness to hundreds of rubber hunters, to natives throughout the interior of 5 republics, and to representative Indians of many tribes—to distribute thousands of portions of God's Holy Word—and to see many souls saved and our spiritual children not only built up in the most Holy Faith but also to become ardent soul winners themselves.

I make God my boast, I give Him all the glory, I am humbled to think He would use such as I, and, I rejoice with the prayer warriors, faithful stewards, and my own loyal and darling wife, who have stood behind me on every journey making success possible. In Eternity, praise God, we shall all together present these sparkling Amazon Jewels to the

Worthy Lamb of God that was slain before the foundation of the world.

As soon as the meal was over I went ashore in search of the native pastor for whom I had a loving epistle from dear brother Flood. My stay over Saturday and Sunday in the home of one of the believers of the little Swedish Pentecostal congregation was a joy long to be remembered.

Assembly of God Mission

Gombari, Congo Belge, Via Khartum Sudan Africa

A Testimony of a Call of God

I will give you in a few words for God's glory a little concerning this sacred event and you will pardon me for referring to myself. As long as I can remember, I was interested in God's work all over the world. I heard tales of missionary activity. We had a missionary in our home and was constantly in touch with home missionaries. Hence I grew up in a missionary atmosphere.

When I was converted at the age of 17, I became interested in China but it was only a human interest, so to speak and quickly evaporated when I actually settled down to a steady Christian gait. I taught in the public schools of New Hampshire for some years and satisfied myself that my missionary duties ended when I had given a tithe and written to the missionaries words of encouragement.

August 1920 dawned. It found me under a signed contract to teach for the year 1920-21. I had started to buy a cottage that year for my family and settle down to an ordinary home life. God saw it, too. He interposed. It was then or never for me. When a person passes the age of 30 his time for foreign missionary candidacy is short. Unless a man is a genius he will find linguistic problems, (to mention only one) fairly insurmountable. And a man is not a missionary in the truest sense of the word unless he can successfully use one language of the field fairly well.

One evening of that month, in a service surrounded by friends I was seized upon by the Holy Spirit and brought face to face with the Congo Missionary fact. I cannot tell you how long it took me to say "yes" in this matter. I cannot describe in language what a struggle took place in my deepest soul. It was consummate agony to think of being torn

from home. If ever a person loved seclusion and detested boats, trains, hotels etc., it was I. I adored my little son from whom up to that time I had scarcely been separated a night. The conflict raged. The foundation of fountains of the deep were broken up. Home pulled one way and Africa in another. The Spirit of God brooded over the waters of my soul and pleaded. My will swayed in the balance but the Lord Jesus conquered!

Jessie A. Barney, missionary to the Belgian Congo of Africa, will be back in the United States on furlough this summer. He is the author of that inspiring missionary song "Who Will Go"? Great has been his activity on the Mission field, having translated the New Testament into the native tongue. We expect him to be at our Wellesley Park Camp Meeting this summer.—F. T. Corum.

They tell of a modernist who in derision said: "Yes, the missionaries have 'cauls'!" But I declare missionaries have CALLS!

Within eight months from that call I was ready to take a boat for Africa. I was released from the school contract, but that introduced me to a new phase of life,—trusting God for finance,—a thing I knew absolutely nothing about. And I remember about a month after that evening when things looked black, the Lord assured me with the words of Job 22:25-30, ".....and thou shalt have plenty of silver....." especially stood out in this precious passage. I want to testify to the glory of God that with few exceptions of certain tests which He evidently saw that I needed and without soliciting funds or mentioning needs or even

hinting of them as far as I know to any one but God, I have had PLENTY, more than when I learned for myself. God's measure in full, pressed down, shaken together and running over, with a lot of hospitality of the saints put in for precious seasoning. The cottage still houses my little family of three while He has given me glorious service in Congo-land.

Before another August rolled around I was actually on Congo soil. God sanctified the separations to my good and sustained me. He has made me happy in His service which at first to me seemed to be an impossibility. I have found the fields white and the laborers few.

For nearly nine years I have been on the field, God has verified the call at every turn in the road of life and though I have put up at almost every kind of hotel from palace to mud hut, travelled thousands of miles on every kind of a ship,—except the "ship of the desert" and the airship, I have done so without even a scratch or an accident. I have been able to sip some of the honey of happiness from the comb of all events. This is one of God's miracles down in the 20th century. And He abideth faithful.

J. A. Barney

AN OUNCE OF WEIGHT SAVED HIM

"An incident is related which occurred during Finney's meetings in New York City and which well illustrates the value of a little tact in the great struggle for souls. The big cutlery firm in Sheffield, England had a branch house in New York. The manager was a partner in the firm, and very worldly. One of his clerks who had been converted in the meetings, invited his employer to attend. One evening he was there and sat just across the aisle from Mr. Arthur Tappan. He appeared affected during the sermon, and Mr. Tappan kept his eye on him. After dismissal, Mr. Tappan stepped quietly across the aisle, introduced himself, and invited him to stay to the after-service. The gentleman tried to excuse himself and get away, but Mr. Tappan caught hold of the button on his coat and said, "Now do stay; I know you will enjoy it!" And he was so kind and gentlemanly that the cutlery man could not well refuse. He stayed and was converted. Afterwards he said, "An ounce of weight upon my coat-button saved my soul."

—Harold F. Sales.

Monthly Bible Readings and Illustrations

THE KINGDOM OF GOD

I The True Preacher's Message.

1. John the Baptist preached it (Matt. 3:1, 2).
2. Jesus preached it (Mat. 4:17).
3. Paul preached it (Acts 20:25).
4. Philip preached it (Acts 8:5).
5. Jesus instructed His disciples to preach it (Matt. 10:7, 8).
6. Jesus instructed the seventy to do the same (Luke 10:9).

II Some Facts Concerning the Kingdom.

1. Is a Mystery (Mk. 4:10, 11).
2. It has been brought to us (Mat. 12:28).
3. It cometh not with observation (Luke 17:20).
4. It is at hand (Mk. 1:15).
5. It is within us (Luke 17:21).
6. Commanded to seek it—First (Matt. 6:33).
7. Hard for rich to enter (Mk. 10:23, 25).
8. Publicans and harlots go in First (Matt. 21:31).
9. The poor have been chosen for it (Jas. 2:5).
10. The poor enter in (Lk. 6:20).
11. The heirs thrust out (Luke 13:28-30).
12. Must be received as a little child (Mark 10:15).

—Bert Edw. Williams.
(To be Continued)

THE FISHERMAN'S OUTFIT

1. The Guide—Jesus (Matt. 4:19).
2. Instructions by Example (Jno. Ch. 4).
3. The Rod—the Bible (Isa. 55:11).
4. The Line—Prayer (Jno. 14:12-14; Jas. 5:16).
5. The Hook—Faith (Mk. 9:23, 11:24).
6. The Bait—Love (Gal. 5:6).
7. The Sinker—Constraint (1 Cor. 9:16).
8. The Bobber—Perception (Acts 14:19).
9. The Reel—Wisdom (Matt. 10:16).
10. The Net—Church (Luke 10:34; 2 Cor. 6:14-18).

We ought not to weary of doing the little things for the love of God, who regards not the greatness of the work, but the love which prompts it.

TELL US ABOUT THE LORD JESUS

"Some of the best and ablest of the students at a woman's college opened a class for teaching the poorest of the men in a neglected suburb. They were fired by the noblest impulse—to give themselves to work for their unfortunate brother. They read to them; they taught them reading and writing; they sang to them, and the men gathered in increasing numbers. After some months they asked the men whether there was any thing in particular they wanted to hear more about. There was a silence, and then a low whisper was heard from among them. One of them went up to the speaker. 'What was it you wished to especially hear about?' the young woman asked. 'Could you tell us,' he replied, 'something about the Lord Jesus Christ?' Men and women who pray and work for the advent of the Golden Age, the coming of the kingdom of God, remember that nothing will meet the soul's longing but Jesus Christ."

—G. B. Hallock.

DO'S FOR CHURCH-GOERS

Fill your place, none other can do it.

Always do your best—sing, pray and give.

Invite your neighbor to sing; two can do it better than one.

Think on holy things; your work will go easier tomorrow.

Help the weak in faith; he may prove to be a legion.

Find the discouraged; he needs you.

Unite in every reasonable effort; you count one.

Lift up the hands of your pastor; his helpfulness is multiplied thereby.

Next to you is a stranger; find him.

Engage in every part of the service; you will get more out of it.

Sing in your soul as vigorously as with your lips; this is worship.

Smile and you will make others glad.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the most joyous day of the whole week.

EVANGELISM

The Evangelistic note has fallen out of many pulpits in these days, and many a promising pastor has marred his ministry by making his message a forum for discussions and Essays on Ethics and so-called Sociology. Because of their scarcity, we need today more than ever, men who will sound forth the EVANGELISTIC Note—that CHRIST JESUS came into the world to save SINNERS.

CHURCH SICKNESS DIAGNOSED

A missionary on a furlough, when asked what is the matter with the churches in America, diagnosed the disease as follows:

1. Fatty degeneration of the heart (wealth, luxury and ease).
2. Pernicious anaemia (lack of blood in its theology and in the fight with sin).
3. Cerebrospinal meningitis (destruction of backbone and brain center).
4. Cancer (unbelief in the supernatural).
5. Neuritis (super-sensitiveness to ridicule and criticism).—Selected.

WHAT WE NEED

A little more kindness and a little less creed.

A little more giving and a little less greed.

A little more smile and a little less frown.

A little less kicking a man when he's down.

A little more "we" and a little less "I."

A little more laugh and a little less cry.

A little more flowers on the pathway of life.

Instead of on the grave at the end of strife!

—G. M. D., Minn.

"I AM DEBTOR"

—Rom. 1:14

Every Christian is a debtor, and has some measure of responsibility.

Every soul needs salvation and every home needs Christ.

Have I done what I could to bring the world to Christ?

If I fail to do my duty what will be the result?

Souls will perish and the cause of my Master shall suffer.

 * From the Editor's Scrapbook *

THE CORRECT ANSWER TO A GREAT QUESTION

Question: How shall we keep our young people, when they have grown up, from quitting the Sunday School?

Answer: By building a wall of old folks between them and the door, so high they can never climb over it.

SECRET OF SUCCESS

"Push," said the Button.
 "Never be led," said the Pencil.
 "Take pains," said the Window.
 "Always keep cool," said the Ice.
 "Be up-to-date," said the Calendar.
 "Never lose your head," said the Match.

A PRAYER

Now I get me up to work,
 I pray the Lord I may not shirk;
 If I should die before the night,
 I pray the Lord my work's all right.

Religion is the only force in the world that I have ever heard of that does actually transform the life.—
 Woodrow Wilson.

TRUE SUCCESS

True success is never an end in itself. A man may call a million dollars a success, and sit down at ease with it. But a great artist, a great organizer, a great engineer, a great missionary, a great hero, find in success only a step toward more effort and achievement.—*Selected.*

MY BROTHER

A Welsh preacher says, "As I was going to the hills early one misty morning, I saw something moving on the mountain side, so strange looking that I took it for a monster. When I came nearer to it I found it was a man. When I came up to him I found he was my brother."
 —*Harold F. Sales.*

A MEAN AMBITION

To work as little as possible and get as much money out of it as they can is the ideal of many young workers. They do not want to be valuable. They desire to be as valueless as they can without utter failure. What a mean ambition for any young man or woman!—*Selected.*

DON'TS FOR CHURCHGOERS

By James G. Tucker

Don't visit. Worship.
 Don't sleep out loud.
 Don't hurry away. Speak and be spoken to.
 Don't stop in the end of the pew. Move over.
 Don't monopolize your hymn book. Be neighborly.
 Don't wait for introductions. Introduce yourself.
 Don't lounge or loll or sit on the back of your neck.
 Don't choose the back seat. Leave it for late comers.
 Don't dodge the collection plate. Pay what you are able.
 Don't criticize. Remember, and think on your own frailties.
 Don't stare blankly while others sing, read, and pray. Join in.
 Don't leave without praying God's blessing upon all present.
 Don't sit while others stand or kneel. Share in the service.
 Don't sit with your hand to your head as if worshipping hurt you.
 Don't dodge the preacher. Go to the chancel and show yourself friendly.—*Central Christian Advocate.*

"It is not so much to know the truth as to know where to find the truth, and it is not so much to know where to find the truth as to know the truth when you do find it."

AN AVALANCHE OF HOLY GHOST POWER

Revival Campaign in Evangel Temple, Toronto, Canada

Throughout the entire month of January Brother John Bostrom has been preaching wonderful sermons, in the power of the Spirit, but it seemed that the last week was surcharged with greater power than I think we have ever witnessed in any Revival Campaign in the Temple.

The people of the Temple have been much in prayer for this Campaign and were spending many hours in prevailing intercession before the Revival began. There is the real secret. And then Brother Bostrom preached the Gospel with such simplicity and sincerity, the Holy Ghost bearing witness with signs and wonders, so that there could not help but be a real revival.

The healing power of Christ was evidenced from the very first week. Those requiring prayer were asked to

fill out a questionnaire answering such questions as, "Have you been born again?" "Are you habitually committing any known sin?" "Are you harboring an unforgiving spirit toward anyone," and many others, all of which tended to cause the seeker for healing to realize that first it was necessary to spiritually meet God in a definite way. Thus many less presented themselves for prayer than in many campaigns where all are prayed for promiscuously, but I believe a larger percentage of healings resulted, and the written testimonies received showed remarkable healings and miracles had taken place. Space forbids our recounting those wonderful works of God, but blindness, deafness, neuritis, rheumatism, cancer, arthritis, indigestion, hernia, and heart trouble were a few of those mentioned.

Brother Bostrom's sermons Broadcast over Station C.K.N.C. from 8 to 9 o'clock each Tuesday evening were a great blessing. Some who had given up hope spiritually and physically wrote and telephoned in, asking prayer, saying that they saw there was still hope and were trusting God. The radio ministry was also used to bring about remarkable miracles, one of head trouble, suffered since a child, and another of a hernia of over twenty years' standing, healed instantly. The latter miracle took place immediately at the close of a message in tongues with interpretation which went out over the Radio, thus fulfilling the promise of the Scripture, "He sent forth His WORD and healed them."

During the four weeks' revival, one hundred and fifty professed conversion, and a number were baptized in the Holy Spirit. The closing altar call, following Brother Bostrom's sermon on "The Dead Line" brought over sixty to the altar with fifty-eight definite cases of conversion. What conviction, what confession of sin, what real old-fashioned repentance and sorrow for sin. All over the audience folks just dropped on their knees and cried out for mercy. It surely was a night long to be remembered. It was a night of real victory in scores of lives.

This Campaign has brought in scores of new people into our Assembly, those who have been hungry for God for a long time and have now made a definite break. We do Praise God for Brother Bostrom's ministry in our midst.

—*Willard C. Peirce, Pastor.*

STATEMENT OF RECEIPTS

With praise and thanksgiving to our faithful God the following report of gifts and subscriptions received is submitted:

December, 1931		9303	7.00
GENERAL FUND		9325	20.00
AND MISSIONS.		9335	1.00
		9343	1.00
Receipt No.	Amount	9358	1.00
8946	\$ 2.00	9364	1.00
8947	10.00	9368	1.00
8971	1.00	9369	.70
8973	1.00		
8977	1.00		
8979	1.00		
8982	2.77		
		Total \$172.17	
BETHEL HOME			
	.50	Receipt No.	Amount
8993	1.00	8936	\$ 1.00
9017	4.00	9043	2.00
9018	1.00	9079	1.00
9021	1.00	9238	1.00
9025	1.00	9258	5.00
9043	1.00	9274	1.00
9050	1.00	9299	5.00
9061	2.00	9343	1.00
9070	3.00	9353	1.00
9072	1.00	675	1.00
9102	1.00	676	1.00
9119	2.25	677	5.00
9124	2.50	678	10.00
9129	5.00	679	16.72
9130	1.00	681	1.50
9142	2.00	686	2.00
9161	11.50	687	5.00
9163	5.00	688	5.00
9165	5.00	689	10.00
9166	2.00	691	5.00
9169	1.00	692	4.00
9188	10.00		
9200	2.00		
9203	1.00		
9206	4.75		
		Total \$84.22	
FREE LITERATURE			
9214	1.00	9043	\$ 1.00
9228	2.00	9050	1.00
9235	5.50	9200	4.00
9236	1.00	9258	10.00
9239	.50	9299	5.00
9240	2.00	9343	1.00
9247	1.00	9353	1.00
9262	1.00		
9266	6.00		
9271	5.00		
9274	2.00		
9295	1.00		
9297	.20		
9301	20.00		
		Total \$23.00	
WORD & WORK			
9295	1.00	Subs. & Sales	308.98
9297	.20		
9301	20.00		
		Grand Total \$588.37	

Gratefully acknowledged,
OTTO KARLSON, Treasurer
PRAISE THE LORD!

FORM OF BEQUEST

For those desiring to remember in their wills God's faithful saints who are now in their old age, the following form of bequest may be used:

"I give, devise and bequeath unto Bethel Home for the Aged, a Massachusetts corporation located at Framingham, Massachusetts, the sum of _____ dollars, to be paid out of any real or personal estate owned by me at my decease.

SPIRITUAL AWAKENING AND REVIVAL

Huntington Sta., L. I., New York.
We give praise and thanks unto God in the name of the Lord Jesus for sending brother Walter E. Albee, an evangelist of Philadelphia, Pa., to the Vine Pentecostal Church, at North Street and McKay Ave., Huntington Sta., Long Island, New York where brother Robert W. Schuman is the pastor.

Brother Albee was with them from January 17th until the following Sunday. The fire fell early in the campaign and many were born again and backsliders reclaimed. Twelve received the baptism of the Holy Spirit and spoke in other tongues as the Spirit gave them utterance. Acts 2:4.

The altar, each night, was a scene which recalled Pentecost in the early days of the latter rain.

A blessed part of the special meetings was the hour before the regular services which were devoted to teaching on Divine Healing. Many were prayer for and healed.

Sunday night was consigned to instructions on the operation of the Holy Ghost, for the benefit of the newly baptized, with a special talk to the young folks.

The orchestra of twenty-eight pieces was blest of God in their part of the revival as well as the Young People's Willing Workers.

Our hearts rejoice in the goodness of the Lord for His visitation and presence in our midst. We covet the prayers of the saints everywhere that the Lord will keep us humble and that He will continue to have His way.

NOTICES

OPEN FOR CALLS

Mrs. L. L. Chapman of East Providence, R. I. announces that she is open for calls in the evangelistic field accompanied by her husband. Address, 846 Broadway, East Providence, R. I. c/o Mrs. Christine A. Gibson.

AID A MISSIONARY

BY PURCHASING AN ENGAGEMENT RING
Appraised at \$125.00 or more. Sacrificed for missionary work among the Indians in South America. Fits little finger of average woman. Setting platinum—setting alone appraised at \$70.00. A modest design—not flashy—20 chips.

State amount willing to pay. Will sell reasonably. Money refunded upon immediate and safe return, if not satisfied. Address: Christian Workers Union, 7 Auburn St., Framingham, Mass.

PROVIDENCE, R. I.

Evangelist V. R. Jackson of Minnesota will conduct a revival campaign at the Philadelphia Pentecostal Church Cor. of Polters and Prairie Ave., (former M. E. Church) beginning Sunday, Feb. 21 and continuing as long as the Lord leads. Brother Jackson is an outstanding evangelist with a message that has stirred the middle west for a number of years and we welcome our Brother to the eastern district. We extend an invitation to the brethren and their people to come and give us a visit and hear brother Jackson. For information write: A Christenson, pastor, 9 Tallman Ave., E. Providence. Tel. E. P. 0375J.
Services every night at 7:45 except Monday; Sunday at 3 & 7:30 p.m.

Onset, Mass. at Pentecostal Assembly 21 Wauban Avenue. All day service Feb. 22, and to continue as the Lord leads. All are welcome.

NOTICE!

The Chas. A. Shreve Evangelistic Party will conduct a three weeks' revival campaign at the Full Gospel Tabernacle, Seventeenth and "O" Sts., Bakersfield, California, beginning Thursday night, February 25th. Meetings every night and all day Sunday.

"Meyer and Alice Tan Ditter, the Singing Evangelists expect to be back into the Eastern States this coming May. They will be open for Campaigns after May. Address them at:—846 Broadway East Providence, R. I."

PASTORATE WANTED: Minister would consider exchanging charges with a Brother pastor, who feels God is leading that way. Reply to: "Pastor," c/o Word and Work, Framingham, Mass.

PENTECOSTAL STUDENT IN GORDON BIBLE COLLEGE OPEN FOR WEEK END MEETINGS

P. J. Andreasen has been in the Pentecostal Assemblies of God in Canada since the beginning and a member of the Pentecostal Assembly of God, "Old Wesley Church" in Winnipeg, Canada about fourteen years, twelve of which have been spent as a missionary in North India where he organized a work in Lucknow.

At present he is taking a special course of studies at Gordon College of Theology and Missions in Boston, desiring to prepare for more efficient work among the educated Indians.

He and his wife will be glad to take special week end Evangelistic and Missionary services to help any Assembly in New England.

You may write direct to him at 49 Worthington St., Boston, Mass.

Pastor S. Steeves of Newcastle Bridge, Queens County, N.B. would like our readers to suggest a name for a new Pentecostal Camp Ground to be opened there this summer. If you have any suggestions write to him.

SCRIPTURE TEXT TABLETS AND ENVELOPES. Just what you have wanted! Bible Verses on your writing paper and envelopes! Tablets 30c, envelopes 30c or only 50c for both, postpaid.

PRECIOUS PROMISE BOXES on colored cards, 35c, or 3 for \$1.00.—BREAD OF LIFE BOXES, 115 gilt-edge cards, 60c, or 2 for \$1.00.

TABERNACLE FAVORITES—An exceptionally strong collection of assembly songs. Sample, 35c. New and slightly used books at lowest prices.

JESUS IS VICTOR, by Stanley H. Frodsham. A splendid biography of the late Mrs. Frodsham, with stirring incidents of a life of faith. 50c postpaid.

CRIPPLED WILLIE

Contains 11 fascinating stories. Elmer's Pledge—Laura's Vision—Cripple Willie—A Pet that Could Talk—What Happened when Ruth Prayed—and 6 others just as interesting. Linen cover, 64 pages, 35c.

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



Bibles and Interesting Books



This Month's Dollar Special

(VALUE \$1.40)

"The World's Desperate Cry for a Superman," by A. Sims, 30c; "The Harlot Woman on the Scarlet Beast," by A. Sims, 30c; "1000 Bible Drill Questions," 35c; "Thrilling Stories of Answered Prayer," by A. Sims, 30c; "Prayer Warfare," 30c; "Praying Hyde," 30c; "Seeking Christ," by N. H. Griffin. Unusual stories that will lead the unsaved to Christ, 25c. Precious Promise Box, colored cards, 35c. ANY FOUR OF THE ABOVE for only \$1.00 postpaid.

"WHAT OF THE NIGHT?"

By Arthur I. Brown, M.D., C.M., F.R.C.S.A.

"When will the age end?—Will we ever write 1937?..... When will the saints be translated?—How will the End Come?" These are some of the startling questions answered by Dr. Brown in this amazing book. So great has been the interest aroused that 23,000 copies have been sold during the past ten months. Price 40c postpaid.

HELPFUL BOOKLETS

By Bert Edward Williams

THE TRAGEDY OF PENTECOST, OR WHAT HAPPENED ON JUNE 8th, 1930. WHAT IS FANATICISM AND WHO ARE THE FANATICS? An examination of the Movements in the Churches during the last twenty-five years.

WHAT A MAN SAW AND FELT IN HELL, OR PROOF THAT HELL HAS NOT COOLED OFF.

GOD IN THE HANDS OF MAN. A very helpful treatise on Prayer and Revivals.

MAN IN THE HANDS OF GOD. A most inspiring booklet on the great theme of Soul Winning. 25c each, 5 for \$1.00 postpaid.

THREE INDISPENSIBLE BOOKS

By Donald Gee

Every pastor and lay member should own a copy of each of these three books. They give timely and valuable instruction concerning the gifts and ministries of the Spirit. They are: "CONCERNING SHEPHERDS AND SHEEPFOLDS," 45c— "CONCERNING SPIRITUAL GIFTS," 65c— "THE MINISTRY GIFTS OF CHRIST," 55c postpaid. All three for \$1.50.

FAITH'S CONQUESTS

By W. E. Moody

W. E. Moody, one of our contributing editors has just completed a book entitled "Faith's Conquests", containing some of his Faith Reminiscences and helpful messages bearing on Christian life and service. Price 50c.

TWO IMPORTANT PAMPHLETS

By Watson Argue

IS MUSSOLINI THE ANTI-CHRIST? Will he rule the World?

The writer has personally visited Rome and other parts of Italy.

WHERE ARE THE DEAD?

The questions: Shall we know our loved ones in heaven? Do those in heaven know what we are doing on earth? and where is heaven? are also dealt with. 15c each. Both pamphlets for 25c. 12 for \$1.00.

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-jah went to sojourn in the coun-

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

CHELSEA, MASS. First Pentecostal Church of Chelsea, 111-113 Hawthorn St. Services: Sun. 10:00 a.m.; 3:00 & 7:30 p.m. S. S. 12 m. Tues. and Thurs. 7:45 p.m.; Sat. Y. P.'s night, 7:30. C. C. Garrett, pastor, 25 Barrett St., Revere, Mass. Tel. 1016

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

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

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

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

GREENFIELD, MASS. Pentecostal Glad Tidings Chapel, 362 Deerfield St. Services:—Sunday, 10:30 & 7:30; S. S., 12:15; Mon. 6:45, Orchestra & Choir practice; 7:30, Young

People's Meeting; Tues 7:30, Prayer; Wed. & Thurs. nights out of town evangelistic services; Fri., 7:30, Bible Round Table; Sat. 7:30, Street Meeting. Pastor John T. Reed, 140 Chapman St.

GREENFIELD, MASS. The Church of the First Born, Main and Franklin Sts., Library Association Hall. Services: Sun. 10:00 a.m. and 7:30 p.m.; Wed. 7:30 p.m. Cottage Meeting. Edwin L. Alexander, pastor.

HUNTINGTON STA., N. Y. The Vine Pentecostal Church, North St. & McKay Ave. Sundays: S. S. 2 p.m.; Preaching, 3 & 8 p.m. Tues.: Prayer Hour, 2 p.m.; Bible Class, 8 p.m.; Thurs.: Healing Service, 8 p.m. Elder Robert W. Schuman, pastor.

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

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

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

NEW LONDON, CONN. Full Gospel Tabernacle, 11 Pearl St. Sunday: Bible School, 10:30 a.m.; Preaching, 3 and 7:30 p.m.; Thurs., Prayer service, 7:30 p.m.

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OAKLAND, CALIF. Bethel Tabernacle, 1421-25th Ave. Sunday: 9:45, 11:00 and 7:45. Tuesday Eve., Prayer meeting, Friday Eve., Y. P. Service at 7:45. R. H. Moon, pastor.

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

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

SAN JOSE, CALIF. Bethel Full Gospel Mission, 26 So. Third St. Services—Sunday: S. S., 2 p.m.; Preaching, 3 & 7:30 p.m.; Tues., Thurs. & Sat., 7:30 p.m. J. H. Sparks, pastor.

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

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

p.m.; Sunday School 2:30 p.m.; Tues. & Fri. at 8 p.m. Tarrying meetings; Monday 8 p.m.; Wed. evening, in Groves Hall, Milltown, Me. Wynn T. Stairs, pastor.

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

SYRACUSE, N. Y. Glad Tidings Assembly, (Pentecostal), 321 North West St. Sundays, 10:30 a.m. and 7:30 p.m.; Wed. 7:30 p.m.; Sat., Bible Study, 7:30 p.m. John Price, pastor.

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

SYRACUSE, N. Y. Grace Tabernacle, 662 South Ave. Services: Sun., 10:30 a.m.; 7:30 p.m. Prayer meeting Tues. 7:45 p.m. F. J. Halpany, pastor.

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

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WELLESLEY PARK, MASS. Wellesley Park Gospel Mission. S. S. 2:30 p.m.; Service 3:30 p.m.; Tuesday evening, Prayer meeting. Bible Study Thursday evening at Bethel Home.

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

WORCESTER, MASS. Pentecostal Latter Rain Church, 554 Main St., Sunday: 3 & 8 p.m., Tues., Fri. & Sat. 8 p.m. Special all day union service, the 5th Sunday of a month. J. W. & M. E. Curley, pastors.

WYCKOFF, N. J. Wyckoff Full Gospel Church. Sunday, Bible School, 9:30 a.m.; Preaching Service, 10:45 a.m. 1st. Monday, Prayer Chain, 8 p.m.; 3rd. Monday, Bible Study, 8 p.m.; Thurs., Prayer and Praise, 8 p.m. G. H. Gallant, pastor.

YAZOO CITY, MISS. Pentecostal Assembly of God, Grady Ave. Wed. and Sat., 7:30 p.m. Sun., S. S. 10:00 a.m.; Preaching, 11:00; Evening service, 7:30 p.m. B. R. Kendrick, pastor.

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