The following is a portion of an article by A. H. Argue appearing in the first issue of the first Pentecostal publication published in Palestine, published in 1908, which recently came into the hands of the editor.

Published in Jerusalem, Palestine

This is the outpouring of the Spirit in the latter days, the last message the Lord is going to give to this dying world. PENTECOST.

The word "Pentecost" is probably attracting more attention today than at any time since apostolic days.

Now when the disciples tarried as commanded on the day when Pentecost had fully come, the Word of God says they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Without the speaking in tongues no man could say he received the Baptism just as the disciples did. When this was noised abroad the multitude came together and were confounded because every man heard them speak in his own tongue.

When Peter preached the Baptism of the Holy Ghost to the Gentiles, Acts 10:44, 46, the Word proves he and his company believed that the Gentiles had received the gift of the Holy Ghost, for they heard them speak with tongues and magnify God.

Notice how plain Peter makes the statement: "for we heard them speak with tongues and magnify God." This would prove that Peter and his company had spoken in tongues when they received the Holy Ghost and they believed it witnessed when the Gentiles spoke with other tongues, that they also had received the Holy Ghost, still further proving Acts 11. The day has come when, if our experience does not measure up to the Word of God, we will not be able to convince others that we have the experience we profess. Pentecost is just the same today. The Lord does not want us to throw away any experience we have had. Many saints were filled with the Holy Ghost before Pentecost. Jesus said, "I will pray the Father and he shall send you another Comforter."

God is trying to get a people upon whom He can bestow gifts, those who are willing to stay at His feet, that signs and wonders may be done in the name of the holy child Jesus Christ. His greatest opposers were the chief priests, scribes and Pharisees. How they tried to tangle Him because He did not come just as they expected! Beloved, He is coming to His own sanctified ones today, and they are rejecting Him because He is not coming just as expected. But be careful not to grieve the Holy Spirit.

We do not believe it reasonable or scriptural to teach that all who receive the Baptism with the Holy Ghost receive the gift of tongues; nevertheless all who receive the Baptism manifest the distinguishing feature or evidence of pentecostal Baptism, the speaking in tongues as the Spirit gives utterance.
Pity the Preacher

THE PREACHER has a great time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he does not mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do better. —The Churchman.

Olympics and the Jews

A nation-wide movement to oppose American participation in the 1936 Olympic games in Germany is sponsored by the Jewish War Veterans of the United States. Abraham Kraditor, commander-in-chief says: "The peoples of the world are aghast at the barbarian Nazi persecution of Jews, Catholics and Protestants in Germany, because of their religious faith alone."

"The German people are held in complete ignorance of the attitude of the world toward their misguided leaders, just as they were in the closing days of the world war. "There is only one way to get to the German people our message of what the world thinks of their barbaric, ruthless, murderous leaders. Let the German people sense our protest by the absence of the American flag and American athletes at the Olympic games next year."

Alexander Brin, editor of the Jewish Advocate, urged support of the movement, saying: "If the American people would look to Europe carefully and realize what is going on, they would thank God they are privileged to live under the American flag. With the presence in the world today of a menacing paganism and tyranny aimed at the destruction of religion, civilization, justice, tolerance, and representative government, at no period in all human history was the need so great for enlightened Christians and Jews to understand each other and unite to safeguard human liberty and social justice. "Our major task is to mobilize public opinion so the United States will publicly proclaim its refusal to participate in the Olympic games in Berlin; to continue to expose Nazism until it crashes; to counteract the effect of world-wide Nazi propaganda against democracy, as well as Hitler's nationalistic, militaristic, anti-Jewish, anti-Catholic, anti-Christ, anti-labor, anti-progress for women, the emancipation of humanity from the spiritual diseases that thrive on social injustice, and the bitterness and suffering of its human beings."

Halloween "Devil Worship"

Why celebrate Halloween? What is the origin of this hilarious festival? Usually around the night of October 31st people in all walks of life are discussing this "alle hallowe tyd" or "all hallows tide."

Like most Christian festivals, (so called) this celebration is associated with ancient pagan rites and customs. It is traditionally devoted to merrymaking, with playful ceremonies and charms to discover future husbands and wives. Celebrated as Halloween, the evening preceding all-hallow, or All Saints' Day, it is now chiefly known as the eve of the Christian festival. This holiday had a far from saintly founding. Halloween long antedates Christianity and history shows that the ancient Druids, devil-worshippers and believers in human sacrifice that they were, made this night an occasion for carrying on the wildest orgies of their cult. The superstition still believed in by many that this is the one night in the year during which ghosts and witches are most likely to wander abroad was largely based on the old Druidical rites. These pre-Roman priests would gather their clans on Halloween and with mystic symbols call forth the wicked souls of the departed. Their principal god was Saman, Lord of Death.

Halloween as observed in modern times also appears to have been derived partly from the festival of Pom- renalia celebrated in old Rome at the harvest season. This undoubtedly accounts for the popular association of pumpkins, fruits, etc., of autumn with Halloween (All Saints' Day or Hallowmas). Fear God and keep His commandments and be free from paganism ancient and modern.
AN OPEN HEART

BY ALICE REYNOLDS FLOWER

In the 16th chapter of Acts we read about Lydia, the pious purple-seller, "whose heart the Lord opened that she attended unto the things which were spoken of Paul." AN OPEN HEART! There is a wealth of meaning in these words. All the blessing in her life, her household, her town of Philippi, came as a result of having her heart opened by God to all His rich working and revelation. Has this not ever been the starting point of blessing, of revival, of spiritual development? Somebody's heart was opened to God's moving—and God came until salvation and glory spread far and near.

And why is it necessary to have an open heart? Why can God never reveal Himself to a closed heart? Think for a moment—can you produce music from a locked piano? Have you access to a treasure-chest sealed against all intrusion? Can you enjoy the hospitality of a home whose doors are barred to all visitors? Never! Neither can God reveal Himself to any heart that is similarly closed.

Some lives open easily to God's working. There is little natural resistance in their character, and they readily respond to God's touch. Others find it much harder to do this. Doubt, fear, prejudice, questioning, battles of intellect make the hinges and bolts of their hearts so rusty and stiff that only a resurrection earthquake can loosen that door and lay open the chilly vault of their empty heart to the sunshine of their Saviour's love. God has performed just such miracles for some whom He knew would respond to His approach in glad surrender and obedience. For example witness Paul's experience. However it comes, one thing is sure: each heart must be opened before Jesus can reveal Himself.

Hearts have been opened to God through a great sorrow. Mary's alabaster box was never opened until she broke it. But what a revelation came to that whole household of hidden fragrance after the breaking! What joy to Mary's heart in the rich commendation afforded her by her Lord! Was it because of his own actual experience that David wrote, "A broken and a contrite heart, O God, thou wilt not despise." Such a heart brought to us the first joy of salvation, the thrilling glimpse of a forgiving Saviour's face. The breaking and uncovering of our unregenerate heart brought the covering and cleansing of His blood—"A CLEAN HEART."

But is it enough to have the heart opened once? For some—yes: since their hearts never close again, ever opening wider with enlarging capacity as they walk continually with their King. Such lives are tender, humble, overflowing in loving words and deeds as they constantly reveal the beauty of Jesus. As a clean, uncovered pool mirrors clearly the blue overarching sky with its every fleecy cloud, so stand forth the beauties of our Saviour in a life so opened contintuously to God. To open, expectant hearts came the "Promise of the Father" in that upper room at Jerusalem. And—thanks be to our God—that some "Promise of the Father" is still coming to open, believing hearts today.

Christ is ever revealed "to" the open heart, "in" the open heart, "through" the open heart. Then may this well be our constant prayer—

"Open my heart and let me prepare
Love with Thy children thus to share;
Silently now I wait for Thee.
Ready my God Thy will to see;
Open my heart, illumine me
Spirit divine."

Sadly enough there are hearts once opened to God that afterward became closed, or nearly so. How? Some close suddenly through direct disobedience, or open rebellion to God's will. The very light that is in them becomes darkness then, just as Jesus said it would. Sometimes hearts close gradually through those subtle "little foxes" that persistently attack every spiritual vineyard. Before one realizes it, the brokenness of spirit is gone—the passion for souls, the desire to forgive rather than nurse an injury, the quick recognition of God's voice, the yearning of true intercession, the thirst for God, the sincere love for God's children, the humility "that seeketh not her own," the disregard of earthly pomp and vanity.

Like Samson they may "wist not that God has departed," unconscious of how closed to God their heart has become. But the telltale yellowing leaves of the spiritual tree witness to their impoverishment and increasing barrenness. Should we not all pray more often than we do—"Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way (way of pain or grief—marg.) in me, and lead me in the way everlasting" (Psa. 139:23, 24). And if God must permit the sharp blow to open afresh the heart, He will help us to whisper even through tears.

"My yielded heart says yes to Jesus
Amen to all of His sweet will."

At any cost we must have our hearts open to God these days when our Beloved One is so soon to appear. Can any child of God be truly "looking for Him" without a heart that is fully opened?
In grouping the preceding articles, that have appeared in this magazine, we have a composite picture of the present civilization as a crumbling structure. The result of an attempt to build without the blueprint of the Great Architect—the Living God and Creator of all things.

Concerning this earth and all therein, there is an end time for all things. From a blade of grass on up to human lives and still on to the fall of kingdoms and the end of man’s rule.

From different angles we have read in former articles we see that this present man-made civilization is falling and the climax in ending that bloody last decisive battle of Armageddon in the Valley of Jehoshaphet, north of Jerusalem (Ezek. 38:16; Joel 3:2; Rev. 16:16).

We have read in Isa. 42:13, 14 that God in His jealousy will not “withhold His peace” any longer. He is going to “destroy” and “devour” at once.

We will now turn to Jeremiah 1:9 and read how God touched his mouth and gave him words to say. Let us read carefully the tenth verse: “See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.”

In that verse God not only tells Jeremiah about all the destruction that is to take place on this earth, but also he was to record the visions God gave him concerning the “building” and “planting.”

First, let us dwell on those two words, “root out.” God evidently intends to pull out something by the “root.”

In I Tim. 6:10 the Word says, “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

The time is near when God in His jealousy will ROOT OUT this cause of all evil and there will be no more worship of the false gods of gold and silver and other works made by the hand of man.

We have now come to the end of the Battle of Armageddon. Let us search the Scriptures and see how it is to be stopped. According to Rev. 9:16 there will be two hundred millions in that last battle and in Rev. 14:20 we read of blood up to the horses’ bridles for a space of 200 miles.

It is impossible for us humans to vision such a carnage. We know whatever God does, it is a perfect work. Be it a blessing or a curse. In His fury at this time He will likewise cause an earthquake to come that will be greater than the world has ever seen. (Rev. 16:18) and all the cities of the nations will fall; (Rev. 16:19) and the rich merchants will wail and weep over the destruction as they see the scene from “afar off” (Rev. 18:15). They flee to the hills (Ezek. 7:16).

In Daniel 8:25 we have a picture of the great Anti-Christ ruling over a great empire, but he is “broken without hand.”

Just how that happens is explained more fully in II Thes. 2:7, 8: “And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of His coming.”

That great conflict on earth is now stopped by the victorious King of kings (Rev. 19:11-16).

“Behold it is come and it is done saith the Lord God; This is the day whereof I have spoken” (Ezek. 39:8).

The first part of Jeremiah’s vision has now come to pass. The earth is covered with the debris of a destructive earthquake and terrible warfare. Jesus Christ the only True Dictator is now established in Jerusalem. (Micah 4:1-3; Amos 9:11-15; Isa. 61:3-6; Rev. 20:6) and with the bloodwashed saints He rules over the whole earth.

We read in Jer. 1:10 that there is building and planting to be done. Numerous places in the Word of God describe the restoration period after the great day of the Lord’s destruction, especially the thirty-ninth chapter of Ezekiel.

If we read carefully again Rev. 20:6, we learn that the saved on earth shall reign with Jesus. In other words, we, the saints, will be sort of governors over the different provinces under the direction of the Supreme Dictator, Jesus Christ, Praise His Name forever!

Let us now see who does the work of building and planting. We must remember that there are people left after the great wars and earthquakes. Probably a majority in such places as the jungles of Africa and South America and the islands and other far distances from the scenes of warfare.

Notice carefully: Isa. 61:4, 5: “They shall do your building and planting.” They who? Aliens and strangers from the land beyond the rivers of Ethiopia (Zech. 3:10).

A universal knowledge of the laws laid down by Jesus Christ will automatically come into the hearts of all people left living on the earth at the time of the Second Coming. (Zeph. 3:9; Isa. 11:9; Jer. 31:34). They shall be the ones that the saints rule over and they will be the ones who will have to come once a year to Jerusalem to pay homage to Christ the King.

“And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles” (Zeph. 14:16).

SUNNY DAYS FOREVER

A few more joys
Without alloys
While telling here His story.
A few more tears
Down through the years,
Then Christ will come in glory.

A few more tests
Our God requests
To aid in our confirming.
A few more songs
To soothe the wrongs
And promise of the morning.

A few more sighs
Within arise,
As daily we endeavor.
A few more clouds,
Night that embroils,
Then sunny days forever.

—Frances Ure.
No doubt air transportation will be so perfected then that it will be a small matter to make a trip to Jerusalem from any part of the globe.

According to the study of the Great Pyramid in Egypt, that great witness in stone (Jer. 32:20; Isa. 19:19) there is to be a period of great reconstruction throughout the whole land during the first part of the passage through the King's Chamber.

No doubt the new cities will be built on plans like farming communities. No tall skyscrapers and congested areas with the attending traffic hazards and complicated travel. The Word of God emphasizes plainly that the growing of crops and farming in general will constitute the main business of the people. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers" (Isa. 61:5).

In Micah 4:4 we again see a plain reference to a farmer's life: "But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."

There we have a clear picture of a contented farmer. Nobody to make him afraid of thieves, mortgage, foreclosures, droughts, storms, etc. Neither will there be the dreaded curse of sickness or death.

The whole chapter of Isaiah 35 plainly tells that. Also wild animals shall be peaceful (Isa. 11:6-8).

No doubt the cities will be spread out with wider thorough-fares and numerous parks. Zech. 8:5 tells us that children will play in the streets, so evidently there will be no danger from traffic.

Notes, references, and comments concerning the thousand year reign of Jesus on this earth could fill a large volume. If the reader wishes to know what happens at the end of the thousand years he will find an account of the final conflict with Satan, who is turned loose for a period to try those who are living under the reign of the saints (Rev. 20:7). A great worldwide uprising against the saints, takes place and God sends a fire from Heaven that "devours them" and all elements are burned with fervent heat (I Pet. 3:10, 12).

A new heaven and new earth come into the scene and a prepared city comes down from heaven. (Rev. 21: 2) the new Jerusalem, over 1,300 miles square and the same height (Rev. 21:16). One perfect city whose length and width and height are all longer than the whole state of California.

It is impossible for human beings today to conceive the magnitude and glory of the Eternal Kingdom of God which brings into memory the following passage: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1Cor. 2:9).

"Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

"He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus" (Rev. 22:20).

THE BENT-KNEE TIME

By S. D. Gordon

Here is a book of help for devotion time written by the author of Quiet Talks About Jesus, Quiet Talks on Prayer, etc., which have had such wonderful success in making clear to many the pathway to God. Cloth, 75 cents.

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Words and Music by Dorothy Gutekunst Foster. Harmony by N. L. Ridderhof.

Lord, I want to be emptied of self and filled with God. (with God.)

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2. Broken for me.

Words and Music by Dorothy Gutekunst Foster. Harmony by N. L. Ridderhof.

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The above choruses are taken from a Chorus Folder published by Dorothy Gutekunst Foster, with Choice Quartet Harmony by N. L. Ridderhof. The complete booklet contains 8 choruses, and may be obtained for 10 cents a copy or three for 25 cents from: Atwood Foster, 1031 Jefferson Avenue, College Grove, Oregon.
VICTORY!

Victory through Jesus Christ over the world, the flesh and the devil, the powers that assail us and seek to draw us down and away from Christ, is the heritage of all God's children. At all times, under all circumstances and at any point of the way, let come what may, we should be more than conquerors through Him who loved us. Then with Paul, the Apostle, we can say, "I can do all things through Christ who is my strength,"—or with David, "Let everything that hath breath praise the Lord." The world with all its allurements, inducements, and good promises, we must bid good-by, if we are to be victors in the Christian race and war-fare.

"How can two walk together except they be agreed,"—and how can we be linked to the world when it crucified Christ. We cannot walk with the world and Jesus Christ too, for they are going in opposite directions. "Come ye out from the world and be ye separate and touch not the unclean thing," is God's solemn admonition to us,—"and I will be a Father unto you ye shall be my sons and daughters." The flesh of self-life or the big "I," God's enemy and the devil's best friend through which he works, must be put to death on the Cross, where it belongs. Christ must reign supreme in us; moment by moment and the self-life must be denied and reckoned dead. Judicially we are dead.

"Ye are dead," says Paul, through the Spirit. Therefore there must be an unconditional surrender to God. "Not I, but Christ!"

There must be a recognition of God's completed work wrought out for us through Christ on the Cross. It is finished. What more can God do for us;—Hallelujah! This brings rest, sweet rest. to the sin-sick and weary soul.

These wicked forces, (the world, the flesh and the devil, the trinity of evil), that crucified our Lord, have no power over a child of God, who trusts in the Blood to cleanse, and rests and stands on the finished work of Christ. If he is wholly surrendered to the entire will of God and continually rejoices in the Lord, come what may, it is victory, victory all the way. Thank God, now the light has come and we need not walk in darkness. God has promised to see us through and to give us grace to walk in the light and power to stand and to withstand all the onslaughts of the devil. But only as we obey and believe His promises, trust Him and appropriate our possessions, that we are heir to in Christ, can we be victors and know Him in all His fullness and His power to keep. But the devil, the Christian's arch-enemy, whose power must not be minimized and who works through the flesh and the world and is back of all sin committed, is not asleep. He is ever on the job seeking to draw God's children down and to allure them away from Christ and to get them to chasing bubbles, that may burst at any moment. They then are left stranded, discouraged and defeated, as is so often the case. However, Satan is a defeated foe and can go no further than he is allowed. He is, it is true, powerful, but God is all-powerful.

Victory is ours through the Blood of Christ, and a thus saith the Lord puts him to flight.

This is our victory and here we should stand, trust and rejoice. "Resist the devil and he will flee from you" is God's admonition to His children. Oh what a heritage in Christ, for the Christian, and if we walk in the light as He is in the light we have fellowship with one another and the Blood keeps cleansing us from all sin. His fellowship is sweet, as many can testify too, the writer included and this after forty eight years of experience.

Are not these forces of evil that crucified Christ therefore our bitter enemies, and are they not being let loose now as never before, because the end of the age is closing and the Great Tribulation is well nigh upon us? Who then among God's children is sufficient, or able to stand the devil's onslaughts and pressure and the tests that come in daily life, unless we have an enthroned Christ within, and if so self must be dethroned. Jesus Christ only is sufficient and able to cope with these forces moment by moment. With Him fighting our battles, we are more than conquerors through Him who loved us and Who ever liveth to intercede for us.

The tests and temptations have never been greater than now with God's people, who are determined by God's grace to wholly follow the Lord. Oh, what joy, rest, peace and satisfaction there is in a victorious life and the writer is speaking from a limited experience of many trying and testing hours, so near the coming of the Lord to catch His people away.

THE LOVING SHEPHERD

R. M. HAD had a long and tiresome journey. How glad he was when nearing his home once more. As he thought of his dear ones his heart leaped with joy, but when he reached the door he was met by his dear wife. Her face was sad and her voice trembled as she said to him, "Our little Bessie is very ill. The doctor says she can only live an hour."

"What, our only little darling! How can that be?" He had left her only a few days previous to this time so playful and happy.

"She has been calling for Daddy," the way to the bedside of their only child.

"Daddy," said the little one. she said as she led the way to the bedside of their only child.

"Yes, here is Daddy! What is it dear?"

"Daddy, sing of Jesus' love."

With a choked voice he tried to sing of the wonderful loving Jesus who came to save lost sinners. When he had sung the first verse through she said, "O! sing some more." He sang the next verse telling of the beauties of the heavens He is preparing for His children. Soon the little one fell asleep in Jesus. Three days later, he stood beside the open grave of this little body, whose spirit had gone to the God who gave it.

His thoughts went back to his happy home, how it had been brightened by the coming of their little bright-eyed girl. Now his heart was hardened. Why had God taken from them this treasure? Just then he had a vision. He saw as it were a flock of sheep. A shepherd was leading them. They had just come to a stream and were unwilling to cross. The loving shepherd stooped down, picking up a little lamb in his arms, placing it on his shoulder. He also gathered another in his other arm, then He proceeded to wade across the stream. Of course the parent sheep with all the flock began to follow the shepherd across the water. Likewise this father saw the meaning of this wonderful vision. Giving his heart to God he too followed the Loving Shepherd.
TWO SONS OF ISRAEL

By J. Howard Cotton, Westbrook, Maine

THERE IS no portion of the Scriptures which cannot be brought home to the reader in a direct and practical manner. In fact, whether perusing the Old Testament or the New, the believer will surely find much material that has an everyday meaning. Recently an eminent preacher stated that the book of Job was only a good story, and that try as much as we would, we could never attach anything spiritual to the Song of Solomon as it was only an Oriental love tale. This particular divine felt that Francis Thompson's poem entitled "The Hound of Heaven," could be inserted into the Bible in place of much that is now contained in the Holy writings, and that all would benefit by such a change. However learned and enticing such arguments may sound to the natural man, the Holy Spirit understands perfectly just why the Bible contains sixty-six books and not sixty-five or sixty-seven. Our Heavenly Paraclete directed the men of old who accepted the present canon of Scripture. Men would heartily enjoy a fallible book with glowing discrepancies so that their lives might have justifiable errors and inconsistencies. How much they could blame upon such a volume! But the same "Voice that rolls the stars along speaks ALL the promises," and those writings are as sure, and steadfast as our universe, yea, even more so. For, though heaven and earth should pass, this Word never is outdated. Yet in our day when even the voice of true science attests the uniqueness, consistency, and infallibility of the Bible men still choose darkness rather than light, and wear a religious cloak to parade in their vain imaginings. Let us "study to shew ourselves approved unto God," rejecting the mass of carnal reasonings. Our Savior advised us to "search the Scriptures" and His command is sufficient.

Accordingly let us read from Genesis about two brothers, Reuben and Joseph, Gen. 49: vs. 1 to 4 and vs. 22 to 26. Herein is a picture of the aged patriarch, Jacob, calling his sons together and blessing them by the Holy Spirit's guidance. In a prophetic utterance he reveals not only their characteristics but also "that which shall betall in the last days." Of course, the sons differ greatly one from another. Even today it is practically impossible to find two brothers alike. In our Father's world, variety is everywhere. No two sunsets are the same, no two trees alike, and even the patterns of snowflakes differ. It is truly a marvelous Father who hangs out a different sunset each evening on the canvas of the skies. Then, too, that twilight scene in Maine on a given evening has little or nothing in common with the evening picture in California. What a great God we have with His seemingly endless variety of shapes, sounds, colors and people.

Now as we struggle upward through faith and patience we are unlike in many respects as assemblies and as individuals. Paul wrote heavenly things to the Ephesian brethren, but he wrote very differently to the Philippians and Corinthians. Why? At Ephesus the saints were ready for deep mysteries, but the poor Philippians were struggling in carnal bondage due to the efforts of Judaizing teachers. The Corinthians lacked no spiritual gift waiting for the Lord, but the fruit in their lives was undeveloped. Thus, with us all. Even as "sons of God" we differ today as the sons of Jacob so long ago received varying estimates of character by their father. Again, John on Patmos rebuked practically every church to whom the Spirit would convey a message, yet, in each assembly, there was a second spiritual group to whom He could promise a white stone, or power over the nations or white garment. In other words each church had overcomers and "undergoers." So in these, two sons of Jacob under consideration we see types of the two groups of believers.

John's message to the literal, contemporary church of his time, applies also to the universal Church as it progresses from Pentecost until the last section has been "caught away" to meet the Lord.

Notice now that all these lads had godly parents and ancestors. Abraham had known God a good part of his long lifetime, having been called out of idolatry to the knowledge of Almighty God. Isaac, his son, had proved Abraham's God and had passed on the love and understanding of Him to his son. Jacob had been privileged to meet God face to face and wrestle with Him under the guise of an angel. Jacob's very name had been changed to Israel by meeting the true God and prevailing upon Him. Now, to the sons, Israel passed on the faith living it before them. It is such a wonderful thing to have godly homes. It is so vital too, that we let our light shine to others that they may know Him and His Son Jesus Christ, which knowledge brings eternal life.

Joseph is more prominent in the Bible account than Reuben. Being the son of the favored Rachel and of Jacob's old age, Israel held him in a different admiration. To show this regard the father put a coat of many colors upon the youth, little realizing how such an act would arouse intense envy in the brothers. May our lives be free from carnal envy, and if you have persevered and won, may I be big enough to feel no ill-will toward you. Are we not all sons of one Father?

Joseph had another singular trait—he was a dreamer. Lord, let us too have a vision, not something that we get one day and lose the next, but let us receive a deep, real understanding of our Christ, His Word, His work. His purposes. May we say with Paul when our course is run, "I was not disobedient unto the heavenly vision." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in His Son Jesus Christ. This is the true God; and eternal life." And, strange to say, Joseph saw his own family at his feet. How quick they were to sense that the bowing down of the sun, moon, and stars referred to themselves! But with the vision God must give us grace to bear attendant persecution even as He did to Joseph.

The scene shifts to Dothan. The enraged brethren, blinded by jealousy, stripped Joseph of his robe. Men hated Christ, because, like Joseph, He was different. Ten thousand scribes might teach the law in the deadness of the letter, but when He came and bore in Himself the living embodiment of the law, men hated Him. Even to this hour people would rather have Jesus a good teacher, or a martyr, than to acknowledge His intrinsic superiority—that He is Christ, the Son of God. "Wounded in the house of his friends" is said of Him, and, in a smaller measure you will

(Continued on page 12)
"Golden Strands"
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STORIES FOR YOUNG FOLK

WORDS

"Take with you words, and turn unto the Lord" (Hos. 14:2).

WORDS are mighty things. They are like the lightning. They can illuminate the darkened sky, or they can strike with sudden destruction the souls against which they are hurled. Two words may issue out of the same mouth; one may be bad, the other good. The bad word will in many cases destroy the effects of the good word; while the good word may never repair the evil of the bad word. Lead is good if used to sink a fish net, but made into bullets it becomes a means of wounding and of death. Let us therefore use our words as a means of "catching men"—of winning souls, rather than as instruments of wounding and death.

Words never die, but live to all eternity. The words spoken to day will be heard tomorrow—ten thousand and years hence! If a word spoken in Rockfeller Center may be heard in San Francisco in the same moment, and recorded by the recording device for future audiences, may not our words be heard in the eternal courts of heaven and recorded for future hearings in the day of judgment? The great Creator, who has given such wisdom to man, can easily preserve every word of our heart and tongue. The word spoken in our bedchamber, which we think may not be heard, will wing its way across the starry plains of the milky way into the ears of the Lord of Sabaoth. God is listening in!

H. Burgon has said: "We live in the consequences of our words and actions, for good or for evil, long after we have many a time forgotten both." And how true this is! The consequence of one word may mean a life time of bitter regrets, whereas a word "fitly spoken" may bring a life time of love and happiness. The proper and right use of the words of our mouth will surely lead our souls to God and eternal life, while the wrong use of them will drag us down to eternal night. With words of sincere repentance and heartfelt confession we may turn unto the Lord and live; or, speaking the word of refusal and the word of denial, we may turn aside in the "ways of the Lord and live: or, speaking the word of submission, we may humble our hearts and lay our souls to God and eternal life, while the wrong use of them will drag us down to eternal night. With words of sincere repentance and heartfelt confession we may turn unto the Lord and live; or, speaking the word of refusal and the word of denial, we may turn aside in the "ways of the Lord and live: or, speaking the word of submission, we may humble our hearts and lay our souls to God and eternal life, while the wrong use of them will drag us down to eternal night.

The sweetest tongue "came out of tune; and life took brighter hue; And hope revived anew."

"Twas only a word, a loving word, But it smote the heart of one who heard Like a fence, relentless blow; The day seemed overcast with gloom. The sweetest songs seemed out of tune; The tears of hope burned low.

"Twas only a word, a loving word, But a weary, sorrowing heart was stirred. And life took brighter hue; And Faith, triumphant, pruned her wing. Discouraged souls began to sing. And hope revived anew.

"Only a word, and yet what power It holds to better or to mar The lives of those who hear. What power for good—for evil too! Oh, may our words be good and true, And spoken in God's fear!"

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United States and Russia in Prophecy

By Gerald B. Wimber

Russia is portrayed as a bear, England as a lion. Ezekiel speaks of "young lions" which undoubtedly includes the United States. Will there be war between the bear and lion? 25c.
TWO SONS OF ISRAEL
(Continued from page 7)

discover, if you have not already learned, that supposedly spiritual people resent your Pentecostal distinction and your separation from their worldly or soulish fellowship. Thank God for some in the latter rain movement who have consistently upheld a bold and distinct testimony. We have only to look around to see what compromise has done for many. When Pentecostal people are so full of wisdom (?) that they can dispense with some or all the divine supernatural, and regulate the Holy Spirit in power and manifestation they are not backsliding, as some fear, they have already backslid. God keep us all different. The glorious Pentecostal fulness was not brought down in the beginning by glowing headlines, or by a parade in white, or by sensation-producing devices, but it fell from heaven upon a desperately hungry, divinely dissatisfied and separated people. The people were simple in faith, humble in spirit, and cast out for the testimony, but eternity alone will fully lay bare the marvelous fruits of this latter day effusion. Let us dare to be distinct.

The brethren would have killed Joseph, but Reuben interceded. Into the pit went the dreamer, then down into Egypt, an outcast, a slave. Before him lay toil, treachery, temptation and imprisonment. There is a real price to spirituality. Oh that the young people who flock to the altars, of every age, would come in faith, humble in spirit, and cast out for the testimony, but eternity alone will fully lay bare the marvelous fruits of this latter day effusion. Let us dare to be distinct.

The remainder of the story tells how Joseph receives his brethren. Destitute of daily bread, they were forced to seek help in Egypt. God worked it out so that they would have to receive sustenance from the hands they had rejected. Then, Joseph's supreme moment arrived. He could refuse bread. He could betray them and slay one and all.—but he is too big for that. He loves them though they had tried to ruin him. He forgives. This is, after all, his most god-like victory. He not only forgives but he exalts the brethren and the father to peace and plenty, taking them all under his care. This reminds us of One who will yet take Israel into joy and prosperity, forgiving them freely. The same lesson is seen often in our Christian life. Many who once despised our separation, our devotion, our consecration, have lived to take from our hands the God-given blessing.

Dying Jacob, surrounded by his sons, looked upon Reuben. Big, strong, dignified, capable—he could be so much. Like so many believers today, Reuben promises a great deal. We have many apparently stalwart Christians who could preach, pray, give, testify, and work mightily in the vineyard of Christ. They could flood the mission fields with finance, thereby sweeping multitudes into the knowledge of Christ, but they are unstable. How unstable? As water. Water takes the form of the vessel into which it is put. Thus, with many Christians, their true steadfastness is very weak. Hence, they fail to consecrate and separate unto the vision. As Reuben was the firstborn, so even among us are many who, in the natural, should be to all a great example, but over them is written, "thou shalt not excel." Paul desired to excel, to obtain a prize. He was sure of heaven, of reunion with the Jesus he had met on the Damascus road, but, being stirred over positions in the ages to come and about proportionate rewards, he desired an incorruptible crown. There was no Reuben attitude in Paul.

Lastly, let us watch Jacob bless Joseph. He is fruitful, his hands are made strong, his blessings abound. Why? He was "separate from his brethren." Like him whose branches ran over the wall by the well, we may be fruitful if we abide by the springing well, "O Christ, He is the fountainhead. The deep sweet well of love." Like Joseph too, the archers may hate us but we know "in the world we shall have tribulation" but "we see Jesus" who has overcome the world. In I Chron. 5:1 we read that ever Reuben's birthright passed to Joseph. Oh! how much depends upon our holding the purity of the faith and the steadfastness of the first love. Let us be a Joseph—allowing God to lead us from a prison to the throne, and from deep despair to everlasting ecstasy.

We should be so thankful that we are among the sons by the "new birth." As sons let us strive to excel to the glory of Him who called us and sealed us unto the day of redemption. Some call it a presumptuous boasting, but we who are learning the cross know only too well that "to excel" demands in us all. A Reuben or a Joseph, which shall we be?

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The Lord's Supper

How This Sacrament Brings Bodily Healing

By Rev. Robert Patterson, M. A., Brandon, Man.

The Apostle Paul gives us the warrant for the observance of the Lord's Supper in I Cor. 23. He lets us know that he had received this matter direct from the Lord Jesus Christ Himself. He is passing on this truth to the Corinthians, and through them, to the people of God down through the centuries. They are to continue to observe this feast in this manner "till He come."

We should look carefully into this passage of God's Word, and see if we are enjoying all the blessings that are provided for us through the sufferings and death of Christ, which we commemorate in this feast.

Verse 29 and 30 read: "For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body." The translation might be, "Eateth and drinketh damnation to himself if he does not distinguish the Lord's body." That is, distinguish the Lord's body from His blood. And he goes on in the next verse to point out the consequence of thus failing to make this distinction. "For this cause (because of this) many are weak and sickly among you, and many sleep (the sleep of death)"—having died before their time.

In the Sacrament, we have two symbols, the bread and wine. The broken bread sets forth the bruised and broken body of Christ, which was broken for us. The poured-out wine signifies the shed blood of Christ, which was shed for us. In Matt. 26:28 we have Jesus saying, "For this is My blood of the New Testament, which is shed for many for the remission of sins." Also in Hebrews 9:26 "Without shedding of blood there is no remission." This is, there is no remission or forgiveness of sin without the shedding of blood. This same truth we find clearly set forth all through the Word of God. And nowhere is it even hinted that forgiveness of sin can be secured in any other way. The sacrifices of the Old Testament all point to the great sacrifice that was to come and would be offered on the cross of Calvary for the sin of the whole world. John the Baptist points to Christ, saying, "Behold, the Lamb of God which taketh away the sin of the world." All this is brought clearly before us in the poured-out wine of which we partake when we sit at the Lord's table. Thus we have SALVATION FROM SIN.

But we turn at once, to ask, "Is that all there is in Christ for us?" If it were, then we need but one symbol in the Sacrament, the poured-out wine signifying the blood of Christ, which was shed for us. But we have symbol of Christ's own appointing, another symbol of Christ's own appointing, the broken bread. "This is My body, which is broken for you." What blessings are secured for us through the bruised and broken body of Christ?

In Matt. 26, Mark 14 and 15, Luke 2, John 19, we find that Jesus was shamefully treated. They spat in His face. They buffeted Him. They smote Him with the palms of their hands. They struck Him in the face. They crowned Him with thorns. And finally, they stripped Him to the waist, bound Him to a pillar, and scourged Him with thongs wielded by a Roman soldier was laid on, until the back of the Eternal Son of God, the Creator of all things was lacerated and bleeding. The prophet Isaiah, in chapter 52, verse 14, foretold all about it where he says, "His visage was so marred, more than any man, and his form more than the sons of men." So marred was His visage through the abuse heaped upon Him, that He was scarcely recognizable as a human being. All this He suffered before His blood was shed upon the cross.

Was all this bodily suffering of our Saviour necessary? Was there no efficacy in it? Did God the Father permit His only begotten and well-beloved Son thus to suffer at the hands of men and have no purpose in it? We know that God, the Father, loving us, gave His Son to die for us upon the cross; but we can scarcely believe that He permitted His Son to suffer unnecessarily.

In I Cor. 10:16, we find another passage that distinguishes the body from the blood. "The cup of blessing which we bless, is it not the communion of the BLOOD of Christ? The bread which we break, is it not the communion of the BODY of Christ?" And referring again to I Cor. 11:29, 30, we find that there were those in the Corinthian Church, who, because they did not distinguish the Lord's body from His blood, were weak and sickly and many were in their graves prematurely, not having claimed the blessings secured for them through the broken body of Christ.

We have this truth clearly set forth in Isa. 53:5, where, after referring to our salvation from our iniquities, he closes the verse by affirming "and with His stripes we are healed."

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We have this truth clearly set forth in Isa. 53:5, where, after referring to our salvation from our iniquities, he closes the verse by affirming "and with His stripes we are healed." Let us notice in passing that the word translated stripes in the Hebrew is singular and not plural and by some authorities is translated, "and with His BRUISING we are healed." In I Pet. 2:24 where he quotes this part of Isaiah, he uses a singular noun which means, the mark of a blow, a weal or welt or BRUISE. So it can be translated, "by whose bruising ye were healed." It is surely clear that what is meant there is bodily suffering, which is brought to our remembrance by the broken bread in the Sacrament. Further, we find that Matt. 8:16, 17, makes quite plain what is meant in Isa. 53:5, when he records that Jesus healed all that were sick that it might be fulfilled which was spoken by Esias, the prophet, saying, "Himself took our infirmities and bare our sicknesses." That is, Jesus, in healing the sick fulfilled the prophecy of Isaiah concerning Himself, with His bruising we are healed. So we see that in the atonement of Christ there is full provision made for the salvation of the soul from sin, and for the body from disease. Therefore, whatever Jesus
did for our sins, He did for our in­firmities and our sicknesses.

We find a striking illustration of this two-fold truth also in Exodus, chapter 12, in the account of the Passover. Israel was to go out from the bondage of Egypt in that night. Pharaoh was to be made willing to let the people of God go by the death angel passing over the land and slaying the first born in every house. In this great visitation of God in judgment full provision was made for the safety of God’s people. They were instructed what to do. They were to take a lamb for a household. The lamb was to be without blemish, a male of the first year. The lamb was to be slain and the blood caught in a basin. They were to dip a bunch of hyssop in the blood and strike it upon the lintel and the two side posts of the door, and no one was to go out of the door until the morning. And God said, “When I see the blood, I will pass over you.”

There was SALVATION for everyone who obeyed God’s Word and sheltered behind the sprinkled blood. And they were to stay there until the morning. Thus they had salvation through the blood. That was typical of the great sacrifice that was to be offered on the Cross of Calvary for the salvation of all who would believe. All this is clearly brought before us in the poured-out wine of the Lord’s Supper. But was that all that there was in the Passover for the Israelite? True, He is safe behind the blood. He has salvation. But He still has the body of the Paschal Lamb. Is it of no use and to be cast away? No! God gives explicit directions what is to be done with the body of the slain lamb. It is to be cooked in a certain way. It is not to be eaten raw, nor is it to be sodden with water. It is to be roasted with fire. Then, having their loins girt their shoes on their feet, their staff in their hand, ready for the journey, they were to partake of the body of the lamb that they might have strength for that journey. God was teaching them in a very vivid way that He would supply all their bodily needs on the journey that lay before them.

So we find in 1 Cor. 5:7 that even Christ, our Passover, is sacrificed for us. In Him surely we have salvation from sin through His shed blood: now just as surely have we in Him full provision made for all of our bodily needs. For in the Christ who fulfills the type there is even more than was foreshadowed in the paschal lamb, slain that night in Egypt so long ago.

So when we who are the children of God through faith in Jesus Christ have the privilege of sitting again at the Communion Table of our Lord, let us ask for faith not simply to discern the Lord’s blood, but to discern or distinguish the Lord’s body in the bruised and broken bread and to claim the bodily blessings that He has purchased for us at the cost of His own bodily sufferings. If eating unworthily brought weakness and sickness and even premature death to many in Corinth, surely partaking worthily will bring to us the fullness of blessing for both body and soul.

Palestine and Prosperity

Business improved so fast in Palestine in 1933-1934 that a decline was feared during 1935. But the annual report of the British Government to the League of Nations says that it was far exceeded in 1934-35.

A few years ago it took more than sixty acres of land to support a family. Today, with irrigation and intensive cultivation, only five acres are needed.

Great stretches of waste and sandy soil along the shores of the Mediterranean, north and south of Jaffa, have been transformed into beautiful orange groves. During the past year more than 7,000,000 boxes of oranges were exported from Palestine.

It is estimated that the potential value of the potash, bromine, and other salts of the Dead Sea water is four times the wealth of the United States.

Palestine contains no natural harbor. Haifa was chosen as the most suitable city for the construction of a harbor, and it was built at a cost of more than $5,000,000. It was opened two years ago, and already Haifa has become one of the important seaports of the Mediterranean.

Haifa is also the western terminus of the great pipe line carrying oil almost a thousand miles from Mesopotamia. Tankers in the harbor receive oil direct from this line. Over 9,000 men were employed for more than eighteen months in laying the twelve inch steel pipes electrically welded together. 5,500 tons of oil arrived at Haifa in a single day.

One of the greatest enterprises in modern Palestine is the Rutenberg hydro-electric power plant on the Jordan river, to furnish electric light and industrial power throughout the land. The plant, with its three giant turbines, a few miles south of the Sea of Galilee, has a capacity of 25,500 horse power.

Is this amazing prosperity in the little land of Palestine, when the world still staggers under financial depression, simply the result of human effort and enterprise, or has it a deeper significance? Those who believe the Bible are convinced that prophecies recorded centuries ago are rapidly being fulfilled in Palestine today. For example, in the book of Isaiah, written more than 2,500 years ago, chapter 61, verse 4, are these words: “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” About the same time Jeremiah 31:38-40 foretold the boundaries of the future Jerusalem, and it is a fact that the city is being rebuilt along those lines today.

George T. B. Davis, a world traveler and writer of experience, traveled in Palestine this past summer. He tells of these remarkable developments, and many others, in a clear, concise, and thoroughly interesting style in a series of articles in The Sunday School Times. The articles will be illustrated by photographs made only this summer during Mr. Davis’ journey through the Holy Land.

250 BIBLE BIOGRAPHIES

By Frank S. Mead

Here are two hundred and fifty short biographies, portraits in miniature of the men and women who lived in the Bible, from Adam to Onesimus. Some are great names. Moses, Elijah, Jeremiah, Jesus, Peter, Paul. And some are not so great: Methuselah, Issachar, Pekah, Pul, Good or bad, noble or debased, saint, or sinner, they are all drawn in true colors, as God made them, with no attempt to camouflage their weaknesses nor to over emphasize their strength. Though each sketch is distinct and separate in itself, a true “biography done in mosaic,” yet they are so connected in the narrative as to tell the whole romantic story of the Bible in terms of deathless personalities. Mr. Mead has simply tried to retell, for our own generation, the greatest story in the world, a story with men and women who are the very kind of folk you meet in your office, or on the street. $1.00.

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The laboratory method in church administration, a flexible but definitely conceived program for the pastor who would make his church a vital force in the community. Price $1.00.
Word and Work

Bethel Home News

By J. J. Corum

Dear Friends:

Another month of real fine New England weather has gone, and again we are praising the Lord for good health and supplies enough to get us through the month.

We truly praise the Lord and thank Him for His care and keeping; without Him the doors of Bethel Home would soon close.

We thank a few friends for $17.50 toward our coal bill. This pays for about half of the first load received a few days ago and will last us until about November 15th. If you are interested in helping to keep the old people warm this winter a donation for this purpose will be appreciated and gladly received.

We are asking the Lord to give us a Thanksgiving this year such as He may choose, and that will be pleasing to Him, and we pray that He may do so for all our friends.

What is your religion doing to your character?

When I was quite young the Lord sought me and I did not refuse His wooing as there was something about it that I had never known, as my mother died when I was a child, depriving me of real mother love and much character-building teaching and training without which no one is qualified to battle the storms of life. So far as I now remember I accepted the first call and immediately set my face toward Him who had shown such love to me, and my search began for the things that make real men of character such as are accepted for the records of Heaven. My first introduction was a story of the Bible and followed at once by reading the Bible through three times. I purposed in my heart to follow the teachings in the God-given book. I have never needed or used any other. My experience has taught me to avoid, keep clear of and not entangle myself with any religion or form of religion that may permit anything to influence me from the character found in Him who loved us and washed us in His own blood.

Our small supply of crops are now all harvested and we praise the Lord for what He has so graciously given us. We have a good supply of a few vegetables. Our potato crop was very light, and our supply of canned goods much less than last year. By reducing our flock of chickens to about fifty we hope to save expense and labor and still produce enough eggs for our own use.

We are having more than the usual call for free literature and so far none have been refused, but we have been compelled to reduce the quantity sent out. Some of our friends have been very faithful to help keep this good work going, but our free litera-

Thanksgiving

Not because Thou givest me
Life from care and sorrow free
Do I thank Thee, Lord, today;
But because in life's dark hour,
Thou hast given peace and power
To sustain me on the way.

Not for gift of wealth or fame
Do I praise Thy kingly name
Kneeling now with grateful heart;
But for home, for friends, and health,
Greater gifts than fame or wealth.
Blessings of my life a part.

Not because the earth is bright
With a wealth of joy and light
Do I thank Thee, Lord Divine;
But because in Home above
Life eternal speaks Thy love
And the hope of Heaven is mine.
—Kate Louise Wheeler.

We have had a number of requests for the article “Public Enemy No. One” to be put in tract form which may be done soon. If you can use a good supply please advise me direct at once about how many you will purchase. A postal card will be sufficient. The price will be the same as other tracts. This article was on the front page of October Word and Work.

Brother Albert Weaver of Springfield, Mass., who has made several tours of Palestine was with us October, twenty first, showing a large selection of pictures which were very entertaining and instructive to all in the Home and friends who were present.

Evangelist George Hayes of Houston, Texas, preached for us Sunday, October 27th. We gladly welcome any minister or other visitors any time and will be very glad if more of our ministers would come in and help us out in our meetings Sunday mornings, Tuesday and Thursday evenings. Visitors to all our meetings are welcome.

One of our good neighbors called a few days ago and invited us to her orchard to get apples. Our matron and printer with some of the old ladies made two trips to the orchard bringing in several bushels. Praise the Lord for some good neighbors. God bless you.

God is in the heart that bleeds when others suffer.

The man who lives for himself is engaged in a very small business.

We hear much said these days about the backslidden churches, the powerless church and many other criticisms, and usually those who do the talking are doing nothing to help the situation. Let all our people try this remedy and see the results; this applies especially to all preachers and others engaged in a very small business.

We have had a number of requests about the backslidden churches, the powerless church and many other criticisms, and usually those who do the talking are doing nothing to help the situation. Let all our people try this remedy and see the results; this applies especially to all preachers and churches: pay your debts at once if possible and refrain from making other debts. We cannot be dishonest with our fellow men and honest with God. Pay your debts, pay your tithes and see the greatest out-pouring of the Holy Spirit since the day of Pentecost.

SPECIAL: Those knowing themselves to be in debt to us will do us a special favor at this time by making a remittance to apply on or cover their account as we must have fuel and supplies at once, and remember
we are paying cash for everything we purchase. We are not asking for or receiving credit, and when possible we are reducing old debts incurred by those in charge before our arrival. We trusted you when you asked for credit. Can we trust you now?

We would gladly visit you and your church if we had the time. We are working day and night to keep things going here. We love fellowship of all the saints. Visit us. God bless you.

MERIDEN, CONN.
Sadie Evas, girl evangelist, began a series of meetings on October 6th at Glad Tidings Assembly, 39 Church Street, of which Rev. Harper is pastor.

FITCHBURG, MASS.
Benjamin A. Baur has been conducting an evangelistic campaign at the church of which Rev. Ray Geus is pastor.

CAMBRIDGE, MASS.
George Hayes of Dallas, Texas, began a two-weeks campaign October 27th at Bethel Tabernacle, corner Prospect and Austin Streets near Central Square.—Rev. and Mrs. R. A. Babcock, Pastors.

NATICK, MASS.
The people in and about Wellesley Park and Natick and near by towns are gathering Sunday afternoons at the Community Church on Wellesley Road, East Natick, and Rev. Alfred Wight is pastor. Services are held on Wednesday and Friday evenings in the homes of members.

KENEBUNK, MAINE
I am writing to send a report of the wonderful Convention that has just closed at Kennebunk, Maine. It was held in the Pentecostal Chapel at Kennebunk Landing. Was well attended and at the evening meetings the Chapel was full to overflowing, many standing outside.

Several ministering brothers and sisters were present and preached a FULL GOSPEL. This was one of the best conventions ever held at the Landing. Sister N. Y. was saved, believers brought nearer the Lord, the sick were healed and one dear one received the Baptism of the Holy Spirit in all its fullness. A Catholic man and wife were saved. He had never been in a Protestant meeting before.

The work is still going on. Pray for Kennebunk Landing. From one of the workers present.

—Emma F. Guild.

GOSPEL GLEAMERS OF MAINE AND MARTIME PROVINCES

We appreciate having a day set aside at Newcastle Bridge for our Young People, Aug. 20, 1935. As we talked over the conditions of the Young People today, we found that we needed something to hold us together in these dark days. We were stilled at heart as we listened to the different testimonies of the young people from different assemblies and realized that something must be done quickly.

Therefore we organized a young peoples' society and chose officers as follows: President: Fred H. Horne; Vice-President: Roland L. Green; Secretary and Treasurer: Lila B. Achesson; Field Secretary and Organizer: George W. Stanley.

Our aim is to organize and bring the young people in closer contact with each other. In order to do this we must organize a young people's group in every assembly with local officers and all working under one organization.

Word and Work

Brother George Stanley has sacrificed his time to act as Organizer. If any assembly wishing to cooperate with us will please write to the Secretary, we will arrange for Brother Stanley to visit you.

Our motto is "Christ for all, and all for Christ." Our greatest desire is to build up our homes and missions and send forth laborers into the foreign fields. In this present day we need people who will stand firm in the battle of life.

We hope and pray that all the pastors of the different assemblies will cooperate with us to push this great battle for King Jesus Christ is our Great Leader.

We believe this will be a success if we faithfully pray and so we ask the assemblies to pray for this work. May God lay this on our hearts and give us more missionary zeal.

Our Sister Wilhelmina DeMerchant brought us a marvelous talk on organization, also Sister Myrtle Hawthorn and Brother Paul Hazlett of Houlton spoke to the young people concerning this. Sister Louise Twist of Bangor spoke on how the young people of that assembly were helping to support a young missionary in China.

There are young people idle today who if they had a chance could be working for the Lord. The devil has so much to offer these days to turn us aside from this way, but the Lord has much more in "that great eternal city."

We hope to have young peoples rallies from now on until the Lord Commands. D. V. Those wishing our assistance to build up the young people please write to anyone of the following officers:

Fred H. How; Rutherford, Queens Co., N. B.; Roland L. Green, Mars Hill, Me.; Lila B. Achesson, St. Stephen, N. B.; Box 67; George W. Stanley, 129 West St. John St., St. John, N.B.

PASADENA, CALIF.

Greetings in the Name of our Lord!

It seems strange to be "way out in California" again. And although it seems lovely to meet old friends and greet loved ones and relatives again, we still do not feel at home in this land of burnt hills and torrid noons and chilly mornings and evenings. But no doubt we will become acclimated and will get over pining for New England lakes and beautiful scenery! After all, "heaven is home" and "we don't feel at home in this world any more." as the sentiment in the songs express.

Believe it or not, we had no hankering to "spend the winter in California for the climate" and yet that is what the Lord seems to have planned for us, so here we are teaching in the Southern California Bible School and accepting openings on week ends.

The Lord is blessing in the school and they have one of the largest enrollments they have had for several years. There is a very promising student body and we are looking for real spiritual blessings.—Carl and Mora Hatch.

SUSAN A. DUNCAN

Mrs Susan A. Duncan of Rochester, N. Y., passed away to be with the Lord on October 1st. She was eighty-one years of age.

Through the work of the Duncan sisters the Elim Faith Work and Bible School were established. Here they published for many years the magazine called "Trust," and trained young men and young women in the Bible.

We have on hand a number of Sister Duncan's splendid book entitled, "TALKS ABOUT FAITH," which we sell for fifly cents. It is a neatly cloth bound book containing 150 pages, with "Thoughts on Our Training in Faith Life" and will encourage every Christian and increase their faith.

SPRINGFIELD, MO.

Evangelist Emma Taylor began a revival at the Assembly of God Church on October 20th. A sacred concert was also conducted by Alexander Kaminsky, a Jew and former imperial violinist of Russia.

There are now eight Assembly of God churches in Springfield, and many in the nearby towns.

WHEN THE PRINCE CAME

A wonderful story of the birth of Christ told in a way that will interest all young people. The story commences with the enrollment of the people, their meetings, preparations for the journey, the visit to the city, the departure, those who stayed at home, the return, disturbing thoughts, and the final chapter, When the Prince Came.

Thirty-two pages of ivory stock in black ink, and illustrations in red throughout the book. The extended cover is embossed in gold and black, and a suitable full-colored picture is mounted in the plate-marked frame on the cover. This book will make a real gift at Christmas time, or, in fact, any other time. Size of book 5¼ x 7½ inches, complete with envelope to match stock. 25c.

Satan's Last Dread Counterfeit

A Bible portrait of the Dragon, the Antichrist.

"He that soweth bountifully shall reap bountifully."

My Thanksgiving and Christmas Offering to Bethel Home

As a thank offering for the Lord at this glad season of the year I am sending $—— to furnish coal and food for Bethel Home, the only incorporated Pentecostal Home for Aged in America.

"That there may be meat in mine house." (Mal. 3:10)

"Insomuch as ye have done it unto the least of these ye have done it unto me." (Matt. 25:40).
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One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes.
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