

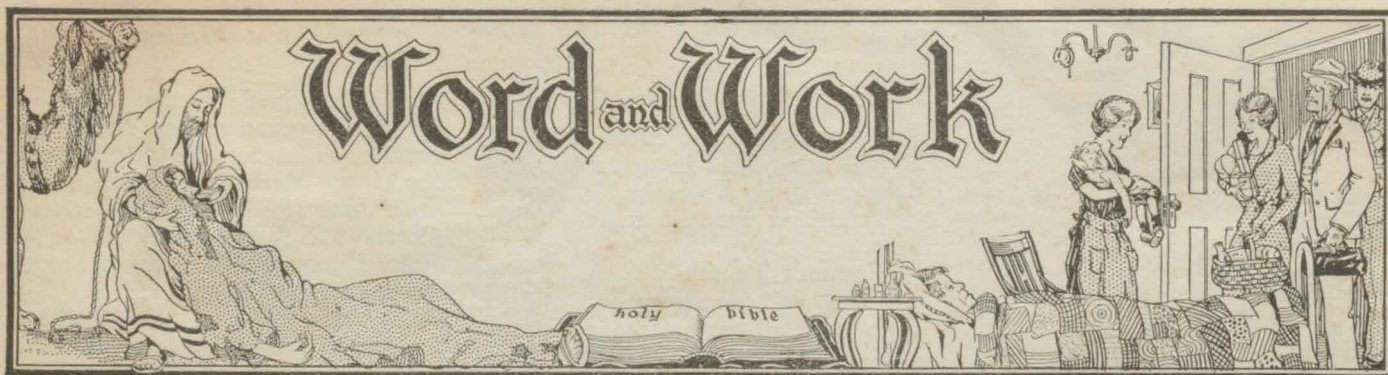
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Little Susie's Christmas

A True Story of Pioneer Days in Oklahoma

By Nancy

THE SUN had risen in all its splendor that morning. Its brightness covered the broad prairie as far as the eye could see. Mother had cleared away the breakfast dishes after father had started for his work and the children were ready for school. She had many duties—little garments to make, stockings to darn, helping with lessons and the many innumerable things only a wife and mother know.

It was nearing Christmas and she was wondering how she could make ends meet and have a big Christmas dinner. She had a large family, seven boys and one little girl. While the prairie wind was blowing in its rhythmical way, this busy mother's thoughts were carried back to girlhood days when she lived in the East and she and her husband had come West shortly after their marriage where all was so new to them. They had worked hard at first, tending a prairie farm, and feeding stock while living in a sod house. Now they were living in a small village. Had not the Lord blessed them with these beautiful, healthy children? Little Susie was four years old and the light and joy of that home. As she was the only girl her father adored her. They all loved her prattle and childish laughter. Mother had taught her little ones about the loving Saviour, how He loved little children and was preparing a place called Heaven for all who would love and obey Him.

Now as Christmas was near her very heart grew fonder for all these

dear children, the gift of God. Her sister with her husband and babe had come to spend the holidays with them. These two sisters loved to talk of the goodness of God, His past blessings and their future hopes, but in those happy moments there is a pause, little Susie comes toddling to

her mother who has a little babe on her lap. She sees distress on the usually bright face of Susie.

"Oh Mamma! I hurt," she cries.

Mother lays the baby down, taking her dear little girl in her arms. The doctor is called.

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New England Autumn

By the Editor

New England has just seen the most gorgeous autumnal coloring in years. From the Green Mountains of Vermont down through the Berkshires, and from Maine's Canadian border lakes down through Cape Cod to the southern boundary of Connecticut the foliage display has been such as to defy the skill of artists to catch and imprison it. Tales of the riotous beauty of woods and meadows have brought great crowds of motoring visitors into the region. These saw, too, the corn in the shock, the red apples and red squash and golden pumpkins—all the indescribable color manifestations of late crops. People from the New England hills could not be less than striking characters. Their geography and their climate have helped shape them since the days of Plymouth Rock.

Beautiful as heaven has been pictured yet the Lord hath made the good earth a beautiful place for those who love beauty. When the frost first touched New England, dipping its paint brush in the radiant sunset

beyond the sea and mountains, it touched the hills and valleys with rosiest tints of splendor. The whole land was covered with the most gorgeous colors, contrasted amidst the background of cedars, stately pines and murmuring hemlocks in their verdure of green, which the hoary frost and even the glistening snow may cover but cannot change. 'Tis the music sweet of a voice divine that whispers peace to each pensive pine.

Beyond the rock-bound coast the waves are dancing over the deep blue sea, and we may listen to the whispers under the pines, or the sound of the sighing sea, with its distant murmur and shining sands.

Though your journey may seem long and the way be weary, make it shorter with a song, days will seem less dreary. Our lives require the sunlight's glow. They cannot thrive in gloom. The sunny smiles make life brighter, for the world is gay where there is love. There is no time in life for vain regret.

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Word and Work

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Fred T. Corum A.B. LL.B. Editor

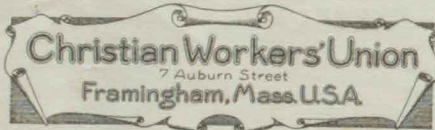
CONTRIBUTING EDITORS
ALICE REYNOLDS FLOWER

DONALD GEE J. R. ELSOM
HARRY LONG CHAS. A. SHREVE
J. N. HOOVER THE ARGUE FAMILY

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We deeply appreciate your co-operation and assistance in getting new subscribers and putting "Word and Work" on its soul-saving ministry. "For we are laborers together with God" (I Cor. 3:9).

LEGAL FORM OF BEQUEST

For the information of any who may wish to make provisions in their wills for BETHEL HOME FOR THE AGED, an incorporated Home, where, under God, we care for retired Ministers, Missionaries and Christian Workers, we give the following legal form of bequest:

"I hereby give, devise, and bequeath unto BETHEL HOME FOR THE AGED, of 7 Auburn Street, Framingham, Massachusetts, a charitable and religious corporation, organized and existing under the laws of the Commonwealth of Massachusetts, the sum of dollars to be paid out of any real or personal estate owned by me at my decease."



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NOTES AND COMMENTS

By The Editor

Gypsy Smith's Boston Campaign

One of the most effective Boston revival campaigns in years was conducted during November. Many of the churches worked together in a united campaign.

Tremont Temple was used during the week and the Arena on Sundays. Crowds filled the buildings to capacity. Carlton Guth of Providence Bible Institute led in the Song Services. Mr. Emery, a Boston wool merchant, was chairman and handled the business end of the campaign.

Gypsy Smith is now over seventy-five years of age, but his strong voice and vigorous body did not show signs of old age. He tells the Gospel story in simple language and tells many touching stories and incidents in his long life of Christian activity. This was the sixth revival he had held in Boston. The first one he held here was forty-two years ago.

It gives a thrill of joy to religion to hear his life story; "From Gypsy Tent to Pulpit."

Babson on Revival in Religion

At one of the Gypsy Smith Sunday afternoon services in the Boston Arena, Roger Babson, the famous business statistician of Wellesley, dropped in to pay his respects to Gypsy Smith, and was asked to say a few words.

He stated that in the history of America there had been about twenty financial depressions, and about six unemployment depressions. He said the financial depressions had not brought on religious revivals so much as had the unemployment depressions.

He said, in the history of America, no unemployment depression had ever ended until after there had been a sweeping religious revival. We are now going through a great unemployment depression. He believed the financial depression was about over and soon stocks and bonds and even real estate would increase in price and especially if we had inflation of money. But according to history there would be no end to the unemployment depression unless a religious revival swept the country. This has been our worst unemployment depression and therefore we should soon see our greatest religious revival. But if the religious revival does not come, if people will not turn from their folly and seek the living God, then he feared for the future of America.

Our Federal Payroll

The American citizen and taxpayer today is footing the bill for one of the largest payrolls in history.

In June 1933, there were approximately 565,000 job-holders on the Federal payroll — exclusive of the Army and Navy.

By June 1934, the total had been boosted to more than 661,000.

By September of this year it had reached a peak of 794,000 — all paid out of taxes.

There are at least ten states in the Union that can't count as many heads in their entire population. And they are costing the taxpayers more than \$100,000,000 a month.

But these figures tell only half the story. Add to the list of Federal job holders the various public employes of states, cities and smaller political divisions, and your total will run into millions—also paid out of taxes, direct and indirect, clipped from the average citizen's earnings or savings. And remember, these totals include only the regular job-holders. They don't include the numerous relief beneficiaries.

That's one reason economists have computed more than 20 per cent of our national income goes into taxes—national, state and local. That's what statisticians have in mind when they tell us that the citizen who hasn't got a political job labors one day out of five to help support those who have.

Secretary of Agriculture

WHAT JOSEPH OF EGYPT DID:

And he gathered up all the food of the seven (good) years which were in the land of Egypt and laid up the food in the cities; the food of the field, which was round about every city laid he up the same.

And Joseph gathered corn as the sand of the sea, very much until he left numbering; for it was without number.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come and the dearth was in all lands; but in all the land of Egypt there was bread.

And all countries came into Egypt to Joseph for to buy corn.

WHAT WALLACE OF IOWA DID:

And he gathered up all the surplus wheat, corn, cotton, and hogs of the

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FULNESS of GRACE

BY ALICE REYNOLDS FLOWER

301 Spruce Street, Lititz, Pennsylvania

Could there be a more appropriate message for our Christmas heart talk than GRACE—and fulness of grace, at that? Three verses from Paul, the Apostle of grace, are stirring within me as they reveal a threefold measure of this fulness of grace in its effectual working.

Toward Us

First, it is reaching TOWARD US. *"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"* (II Cor. 8:9). Thus is God's grace toward us declared—unlimited, unmeasured grace! Hallelujah! So ample is the provision that all who will may come. What an invitation to humanity in all its widely divergent extremes! Bells of grace ring out to high and low, rich and poor, bond and free, wise and unlearned, black and white!

We see the cross, and ONE upon it whom we love. Here is made concrete the truth and reality of His grace; since from that hallowed spot rises the fountain of grace, flowing in ever widening streams to cover all time and space. Marvelous grace of God reaching to all, yes—and to me.

"Wonderful grace of Jesus, reaching to all the lost, By it I have been pardoned, saved to the uttermost; Chains have been torn asunder, giving me liberty; For the wonderful grace of Jesus reaches me."

Within Us

Let us stand at the foot of the cross once more, and in the soft Christmas starlight weep our heart's overflowing gratitude as we remember the love and sacrifice that opened for us God's fulness of grace. But this flowing grace is reaching its objective WITHIN US.

Through an open, yielded heart it comes, penetrating into every crevice of the life abandoned to its working. Grace within us! Is this a reality to you, dear child of God—the bounteous provision of Calvary appropriated and made manifest in the every-day life? This is more than pardon, broken chains of the past, deliverance from defilement and shame—all of which is but the negative side of old debts squared.

But here we have the positive side of being set up in business for God with enough working capital to meet all emergencies. Again it is Paul who states, *"Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."* Is this not the secret of the overcoming life we all want to know? Undoubtedly. *"And grace for grace,"* or as I sometimes express it, *"Grace on top of grace,"* until our lives know the working within us of the same motives that prompted our blessed Lord.

Grace *"To reign in life!"* Ah, this is the vital test of our profession, the real essence of our testimony,—to be a king in our home, our neighborhood, our place of employment, our church or assembly. We are not made a king by outward praise or deference; BUT—king because we are reigning over life's surrounding circumstances, within and without. This is victory.

Jesus was the master of every situation—in the synagogue, among the self-righteous Pharisees, by the roadside, on the mount of temptation, in the garden of betrayal, finally on the cross itself. Wonderful Jesus! Since we who receive abundance of grace reign by Him, what limit need there be to our triumph over every condition. The victory of the inner life is made manifest without.

Utterly abandoned to our precious Lord, the desire to please Him becomes our very life. The flowing of His grace within sweeps out the barriers, the desires and cravings of self. His grace fills our hearts, and like the lubrication of a fine bit of machinery, we find ourselves running smoothly, efficiently, in the daily performance of His will whatever that may be. What a multitude of precious believers in and out of our ranks need to know His grace thus lubricating their lives! What a vast difference there would be in multitudes of homes and churches if only the grace revealed toward us in Christ could be more manifestly revealed within us daily.

Through Us

This is merely the outcome of grace within us. And once more it is Paul who says, *"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."* Is our service "abounding service"? Truly effectual service always emanates from hearts abounding with His grace.

Think of all the religious efforts that have missed the mark despite loads of misplaced energy on the part of zealous Christians. Just improper lubrication—that is all! Too little grace in the life behind the labor, perhaps none! What is a testimony, a song, a prayer, a sermon, a task without the surging of God's power behind it? Contact with Christ brings the first revelation of grace; and only unhindered contact will keep its flowing continuous. To all of us this Christmas-tide may there come a deeper appreciation of this fulness of grace, as well as a fuller appropriation of its sufficiency for the tremendous pressure of these last days.

The faster flows this wondrous stream

The fresher doth its current run,

Pouring through thee,

Exhaustless, free—

Unmeasured grace of God's dear Son.



The Fruitless Fig Tree

By Albert Weaver, Rockrimmon, Springfield, Massachusetts



The lesson of the fig tree which Jesus cursed on His way from Bethany to Jerusalem was the climax. He and His disciples were going to the city early in the morning and probably they all were hungry. Seeing this fig tree by the wayside, covered with leaves but fruitless, He cursed it. This gave Him a wonderful opportunity to teach His disciples and future generations a spiritual lesson. It was illustrative of the true condition of His chosen people, the Jews, at that time. With the fig tree, unlike other trees the fruit appears first, then the leaves, but with this it was the reverse. Nature's law had evidently been interfered with. Leaves typify works, and in this incident it was quite applicable for the Jewish people as He found them, for they had nothing to present to Him but works. To all appearances their religious life was beautiful, but like the fig tree, it was full of works and void of the fruit of a Godly life. This has always been objectionable in the sight of God.

He came to His own people whom He was meeting daily and from whom He expected the fruit of the Spirit, love, joy, peace, long-suffering, etc., and found none, but instead a murderous and resentful spirit, which caused them to seek His life constantly. The Jewish people were the tree. They were raised up for the purpose of showing forth a Godly life and to do the work committed unto them. Jesus was hungry for the fruit that should have emanated from their lives. Works, pomp and show could not satisfy that hunger. This is one of the irrevocable laws of God, therefore, His curse was pronounced upon the whole Jewish regime of that day and it continued to be unfruitful and finally ceased to exist. This condemnation was not only applicable to this people of Christ's time who prided themselves on keeping the law, but can be applied to all dispensations, to all church life, and to all stages of Christian experience.

A tree that is not productive or serviceable is a cumberer of the ground and is occupying space that ought to be given to something else. In one sense every human being and every church and institution is a tree capable of production, either of good or evil, and from which consciously or unconsciously an influence is constantly radiating. In God's economy they

have two functions, to be serviceable and productive. The two are inseparable and where not found, His blighting and destroying hand sometimes falls upon it. This is no doubt why good people are often rendered unserviceable or taken away, and why churches and Christian institutions stand with "Ichabod" written over their doors. The chief lesson in

OUR WORDS

By William Burton McCafferty

"There is that speaketh like the piercing of a sword; but the tongue of the wise is health" (Pro. 12:18).

Words ride the wind, like thistle down,
Across the flowered plain,
And lodge in human hearts, to give
Their blessing or their pain;
And swifter than the swallow's wing,
That cleaves the evening air,
They bring their songs of gladness, or
Their dirges of despair.

And like the bird freed from the cage,
They're gone forever more;
Nor can we call them back again,
To keep them as before.
If we would use them wisely here,
We'd never let them go,
Until we knew their mission was
For weal and not for woe.

Our words are like the clusters, rich
In sweetness, free to all;
Or, like the pools of Marah,
As bitter as the gall.
To men we may the bitter deal,
Or serve them with the sweet,
We may the fallen here destroy,
Or raise them to their feet.

We may the wounded stranger pass
With cutting word or sneer,
Or speak the kindly greeting that
Will fill his soul with cheer.
'Tis left with us to choose the words
Our tongues and lips shall say
Unto our fellow-travelers on
Life's weary, toilsome way.

the incident is fruit bearing which is the product of a Spirit filled life and is always expected from a follower of Jesus Christ, even by the world. It was also expected from the Jews who looked forward to the coming of their Messiah. On a healthy fruit bearing tree, fruit and leaves are always to be expected. Likewise in the life of a Christian, fruit and service go together. On the bottom of the outer garment worn by the Priest of the Temple and Tabernacle, whose duty it was to go into the Holy Place and minister, was a pomegranate then a bell, expressing the same truth, fruit and service. As Jesus did not find this

fulfilled in His people He condemned them and showed His displeasure with their lives which had nothing to present to Him but works and outward display, although attractive to the natural man and gratifying to the flesh.

This is a hard lesson to learn and was not only applicable to the Jews of Christ's time, but to the Christians of our day. Has not Christ come to many a Christian and church of today, and found the same condition as He found among His chosen people, nothing but leaves? Christ's verdict is therefore, as found in Revelation 3:16, to the Laodicean church, "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." He now stands outside the door of this same church, Revelation 3:20, which is rich and increased in goods, lacking nothing, and governed by Ecclesiasticism and every other Ism conceivable, and He says to the individual, not to the Church, "If any man hear My voice, I will come in to Him and sup with Him and he with Me." How sad, and yet is it not so in our day? The Jews rejected Jesus because He claimed deity and announced Himself God manifested in the flesh. Now as the Holy Spirit has come, a different manifestation of God, is not the Church of today, and the individual Christian, committing the same sin if they do not give Him His proper place? Where this is found they have a form of Godliness but deny the power thereof. Again, is it not possible for those who are saved, sanctified and baptized in the Spirit to be found fruitless or partially so, and when the Lord comes their way, hungry for the fruits of the Spirit, as found in Gal. 5:22, is He not disappointed? Do not even spiritually advanced Christians dwell sometimes on outward display, manifestations, and experiences, more than on the fruits of the Spirit? This too can be done for the purpose of drawing attention to themselves, which always detracts from Christ. There is great need at present for His children to be watchful in this, when the fruits of the Spirit are so necessary for the unifying and upbuilding of the Body of Christ. One can be fluent of speech because of natural talent or intellectual training, and draw crowds. He

(Continued on page 10)

Counsellors

By Donald Gee
of London, England

"He that hearkeneth unto counsel is wise" (Prov. 12:15); (yet) Jonathan "told not his father" (I Sam. 14:1); (and) "I conferred not with flesh and blood" (Gal. 1:16).

The Special Province of Counsel

Decisions that are going to affect the interests of a considerable number should only be made after much counsel. "By wise counsel," for instance, "thou shalt make thy war," because this involves something that touches the destiny of a whole nation.

Consistently with this we find that the great decisions of the Early Church were made by Councils; and the Holy Spirit has set His seal upon this method as His chosen channel for guiding the Church in her corporate decisions and activities. (Acts 15:28). It is a dangerous mistake for Christian leaders to turn personal revelations, given for their own personal inspiration, into an assumed method by which, as dictators, they seek to direct and control the Church. Collective action is guided by collective revelation of the will of God (Acts 13:2) safeguarded by others in counsel (I Cor. 14:29). Church government is always ultimately by presbyteries, though other methods may find a temporary place in the will of God.

Youth and inexperience should always seek wise counsellors. Rehoboam plunged himself and his kingdom into irreparable damage because he refused to listen to the ripe old counsellors of his father (I Kings 12). For this reason young "Timothys" are always best to commence their ministry yoked up with some "Paul," and in any case to have the benefits of counsel made readily available.

In every more important department of personal life; business, marriage, and the like, the young should always seek wise counsel; and it should be the aim of older folk to promote that confidence and sympathy that makes this easy and normal. Only VERY foolish people do not feel their need of counsel in some form or other.

The Measure of its Benefits

The particular benefits of guidance through counsellors also appear to be two-fold — SAFETY (Prov. 11:14) and STABILITY (Prov. 15:22).

There are times when safety is of supreme importance; as when a decision involves the happiness and security of a large number of people, or when it may affect the whole

future of an individual in a responsible position, such as the head of a family, the pastor of an assembly, or a leader upon whom many depend. In such cases guidance before making vital decisions should be sought as far as possible through the MULTITUDE of counsellors—not even from one friend, but many. It is little short of criminal to neglect safety where the welfare of others is concerned. No man or woman in whom a great and sacred trust is reposed should ever make hasty decisions merely on their own initiative, if it is at all possible to seek guidance through counsellors.

In all the final purposes of life it is assumed that all of us are aiming at something that will become "established," if not in time then at least in eternity. Who wants to build upon the sand? But the man who delights in following whimsical fancies of his own seldom accomplishes much of permanent value. "Without counsel purposes are disappointed, but in the multitude of counsellors they are established." Thus runs the inspired Word.

Therefore to those who seek stability and durability of results as a reward for their sacrifices and labors, the value of guidance through wise counsellors is beyond question. The method of conference does not always appeal to those hasty spirits who are anxious to "get something done," and they prefer the flashy superficial results of an individualism that is too impatient to listen to counsellors, or even desire them. But time reveals the fallacy. Oak trees take longer to mature than mushrooms — but they last longer.

Its Limitations and Dangers

Counsellors for guidance need to be very carefully chosen, both for qualities of character and for competency to advise in the matter under consideration. Rehoboam made his great mistake, NOT because he rejected the procedure of counsel, but because he allowed himself to be guided by foolish and evil counsellors. The significance here is not connected with those evil counsellors who may tempt us all at times; but with the deliberate choice of wrong counsellors. This is our danger.

The thrilling story of Jonathan's courageous and brilliantly successful attack upon the Philistines, with only his armour-bearer for a companion, contains the deeply significant sentence concerning his plan—"he told not his father." In this case events proved that Jonathan was perfectly right in thus ignoring the one who should normally have been his chief counsellor, for a disobedient leader and a trembling host were hardly likely to yield counsel of any value to a man full of faith and desire to attempt great things for God. They might have only infected this noble pair with their own defeatism.

In our own spiritual advances there come times when we completely cripple ourselves by taking advice from the wrong party. When I was a young man, and much exercised about baptism, I went to a Congregational minister for advice. Needless to say, I received little inspiration from that quarter to advance on the line of immersion. A relative of mine who had become really concerned and hungry about the Baptism in the Holy Spirit sought counsel from a Methodist minister: her advance on the Pentecostal line was likewise effectually discouraged! We have known workers in the Gospel who have felt the urge to trust God for necessary finance, but have failed to step out because they mistakenly took counsel with those who avowedly had no faith in that direction whatsoever. We remember a tragic case of a child of God who died under an operation because she yielded to the counsel of relatives who had absolutely no faith in Divine healing, even though she herself had begun to trust the Lord in the matter, and had been anointed with oil. In all these cases the counsellors were mistakenly chosen.

Some helpful rules to guide us in the selection of the right counsellors to go to for advice are as follows: (a) They should, especially in purely spiritual matters, be Christians whom we know to be full of the Holy Ghost and wisdom, walking in the light, and not backslidden in any way; (b) They should under any circumstances be people of unimpeachable integrity of character; (c) They should be well qualified to give advice

upon the particular matter in hand; (d) They should be free from personal prejudices likely to affect their counsel.

Personal Vision

Cases like Jonathan's; and statements like Paul's where he says "*Immediately I conferred not with flesh and blood*," challenge us to examine very carefully the conditions under which we may be justified in recognizing that guidance through counsellors can be subject to such limitations that it is sometimes highest wisdom to temporarily dispense with it altogether.

The question needs dealing with very cautiously. We are handling those tremendously powerful formative impulses that occasionally lead to spiritual advances; but we are also dealing with a point where many have made shipwreck of their life-work, if not their very souls, and have dragged others with them.

The salient feature to take notice of is that such decisions, based upon some personal revelation to the individual, and made without taking counsel with others have to do in the first place purely with the individual, and the individual alone. Jonathan

risked nobody's life but his own and his armour-bearer's when he decided to attack the Philistine stronghold: Paul was still in the initial and formative period of his Christian life and ministry when he decided to go off into Arabia all alone, and no others were immediately affected by his decision either way.

Later on, when the personal revelation given to Paul was to find corporate expression and endorsement by the whole Church, we find that it is confirmed by the voice of the Holy Spirit TO THE CHURCH (Acts 13:2); and thereafter we find Paul foremost in his appreciation of counsellors in all that affected his public ministry (Acts 15; Gal. 1:18; 2:9). God confirmed to the "*multitude of counsellors*" the thing which He had previously personally revealed to Paul, and unity of spirit and action was maintained.

If the man with personal vision will have patience to walk in step with God; and if the Church will not neglect the due nourishment of her spiritual life; there will come in every crisis of a new advance such an enthusiastic agreement of wise counsel with inspiring vision that it can

only be likened to the response of fuel to a torch.

In stressing the wisdom of seeking guidance through counsellors we must always leave room for the place of a personal vision that may, momentarily, find no counsellors prepared to agree with it. But in coming back to the ultimate working out of that personal vision into some purposes that are to be established we shall always have to revert to the ordained method of seeking guidance by the multitude of counsellors.

Hudson Taylor received the personal vision of a Faith Mission, but the China Inland Mission rightly needs its Councils to keep that vision functioning on proper lines.

And we are persuaded that it is only those very rare souls who are chosen by God to inaugurate some great new spiritual work or revival that are likely to really know a similar spiritual experience to Paul when he apparently felt that there were no human counsellors to whom he could, or even should, turn. For the rest of us there are nearly always the right sort of counsellors available if only we are willing to seek them. But beware of choosing wrong counsellors.

Billy Sunday's Pungent Speech

With the recent death of William A. Sunday we see the passing of the most outstanding evangelist of the twentieth century. Born an orphan, he became a famous base-ball player. One day he and some other ball-players had been in a saloon and were seated on the curb of a Chicago street when an old sainted lady invited them to a Gospel Mission. Billy Sunday went. He gave his heart to the Lord and from that day became a great soul-winner.

He made religion vital and presented it in the colloquial tongue of the common people. His appeal was to the great mass of the people. We could say much about him for we have sat under his inspiring ministry. When he last appeared in Boston he was so eager to preach, he was like an old war horse smelling the smoke of battle. Following are some of his pungent sayings:—

Live so that when the final summons comes you will leave something more behind you than an epitaph on a tombstone or an obituary in a newspaper.

What have you given the world it never possessed before you came?

I am preaching for the age in which I live. I am just recasting my vocabulary to suit the people of my age instead of Joshua's age.

When you quit living like the devil I will quit preaching that way.

You can find anything in the average church today, from a humming bird to a turkey buzzard.

The Lord may have to pile a coffin on your back before He can get you to bend it.

Don't throw your ticket away when the train goes into a tunnel. It will come out the other side.

The safest pilot is not the fellow that wears the biggest hat, but the man who knows the channels.

If a man goes to hell he ought to be there, or he wouldn't be there.

The Church gives the people what they need; the theatre gives them what they want.

Death-bed repentance is burning the candle of life in the service of the devil, and then blowing the smoke into the face of God.

Your reputation is what people say about you. Your character is what God and your wife know about you.

When your heart is breaking you don't want the dancing master or saloon-keeper. No, you want the preacher.

It takes a big man to see other people succeed without raising a howl.

Bring your repentance down to a spot-cash basis.

I believe that cards and dancing are doing more to dam the spiritual life of the Church than the grog-shops—though you can't accuse me of being a friend of that stinking, dirty, rotten, hell-soaked business.

We place too much reliance upon preaching and upon singing, and too little on the living of those who sit in the pews.

The carpet in front of the mirrors of some of you people is worn threadbare, while at the side of your bed where you should kneel in prayer it is as good as the day you put it down.

Look into the preaching Jesus did and you will find it was aimed straight at the big sinners on the front seats.

A revival gives the Church a little digitalis instead of an opiate.

Some sermons instead of being a

(Continued on page 11)

The Ultimate Triumph of Christianity

By J. Rutherford Spence, at Bible Union Meeting, South China

I was born and brought up in Bible-loving Scotland, the blood of the Covenanters runs in my veins. My earliest recollections are of mother reading us Bible stories and especially did I love to hear of David and his mighty men—that one who went down into a pit in the time of snow and killed a lion. Then came Church and Sunday school and one day we were thought big enough to go to day school, and there also we got Bible. So I love the Book, have some acquaintance with it and stand for it today as the Word of God—God's revelation to mankind. It not only contains the Word of God, it is the Word of God, a vast difference.

The whole Bible tells us of God's fight against sin and wrong. When sin entered Eden and our parents, Adam and Eve fell, immediately God gave that promise "*The seed of the woman shall bruise the serpent's head.*" From then on God began His fight against sin. Time only allows me to touch a few points. When Noah's day came, mankind was so terribly sinful—so loathesomely immoral that God had no other remedy but to destroy mankind and to wash God's earth with a flood—leaving only Noah and his family. This was a new start for the race, but again they failed and God chose Abraham, a man of faith and through him a nation, Israel, who were to be God's people, to stand for a witness to all the nations. The whole story of Israel as a nation is failure. Again and again God gave them a new start when they repented of their sins but ultimately He cast them off and scattered them among the nations. Then came four hundred years silence—no prophet, no vision, no direct word from Jehovah. But God had not given up the fight against sin.

When the fullness of time came, God spoke to us in His Son. Jesus Christ was born of the Virgin Mary in Bethlehem, David's city. He went about doing good, healing the sick, but the world would not have Him. True it is they found no fault in Him but the Religious world of that day howled "*Crucify Him, away with Him.*" The intellectual world, represented by the Greeks, laughed at His philosophy of life, while the Roman Empire crucified Him on Calvary's Cross and in these languages, Hebrew, Greek and Latin was a notice

hung over the cross—"JESUS KING OF THE JEWS." Then came Pentecost, establishing of the Christian Church and persecution, the disciples going everywhere preaching the Word.

And so, for three centuries, all hell tried to stop the progress of the Church—they were tortured, burned, thrown to the lions, made sport for a Roman holiday but the Church grew until Constantine the Great came with his flattery. The Church compromised and then we go into the dark ages when Bibles were scarce, Bibles were burned and those who dared to have one were burned.

A Luther, a Knox and a Wesley, God raised up, who blazed forth the truth, but to come down to today, what have we? Denial of the faith, modernism trying to steal from us the very foundations of our faith, the intellectual and brilliant of the day vying with each other in contradicting and even throwing ridicule on the Blessed Book.

As we calmly view the situation, as we see how comparatively few are Bible Christians, as we gather up inland in our little chapels with our Chinese Christians, the question is forced on us, "Shall Christians win out?" Shall right be for ever on the scaffold? And evil prevail over good? We sing—

*"Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more."*

Will this ever come to pass and if so, how? For the last six thousand years man has been trying to rule this old earth and today we have the results of it—chaos, lawlessness, unemployment, starvation in the midst of plenty and a mad race of armaments among all the nations preparing to commit suicide. Over all man's efforts can be written failure; but to come back to the Bible, God's Revelation to man, we find in the chapter we have read and the following one, the millennium. Peace and righteousness on the earth will only come through the direct intervention of God Himself. Jesus Christ whose right it is, is coming back to reign. God's Word declares it. It did prophesy He was coming, told of His miraculous birth even the

place where He was born and in due time it all came to pass. He was crucified, He died, was buried, rose again and is now at God's right hand. Listen, He is coming again not as a babe, not as a Saviour, but as a King to rule and reign in righteousness.

Now what is wrong with the world? There are several persons in their wrong places in God's Universe—the Jew and the devil, Christ and the Church. The place for the Jew is Palestine. God gave it to them for a possession. Everywhere they go they cause trouble, but God, even as we speak, is bringing them back, by persuasion, by persecution, by one way or another they are going back to their own land. Then the devil's place is hell and one day God is going to put him there—my what a change that will make on this old earth. The Church's place is heaven. We are heavenly people. Paul says our citizenship is in heaven and one of these days our Lover Lord will break through heaven's blue, come for us and take us away from the very presence of sin and last of all as we read in our nineteenth chapter of Revelation, Jesus Christ our Lord is coming to reign on this earth, take control of things, as a Loving Dictator and then peace and righteousness shall cover this earth as the waters cover the sea. The earth shall bring forth of her abundance and all shall be satisfied from the least to the greatest.

What a glorious prospect? How bright is the future? What a time it shall be when earth shall keep her jubilee. Then "*shall they beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more.*"

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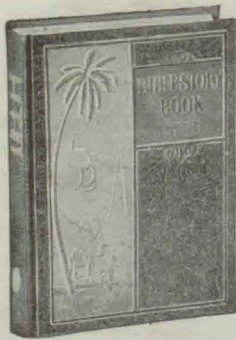
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By Stanley H. Frodsham

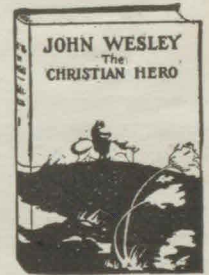
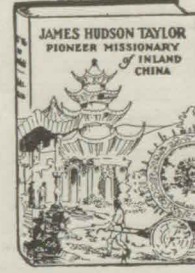
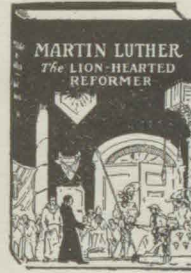
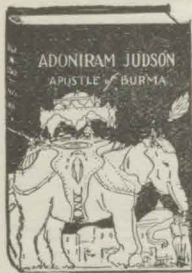
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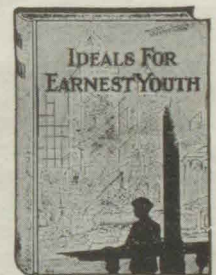
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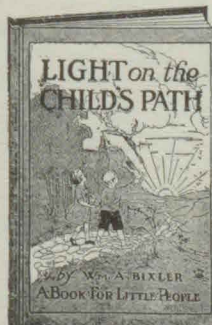
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THE FRUITLESS FIG TREE

(Continued from page 4)

can have anointings and uplifts of the Spirit, miraculous healings of the body, all this, and more too, and yet be void of fruit; love, joy, peace, long-suffering, etc.

Furthermore, in this condition we can deceive and mislead others, by causing ourselves to be the attraction or drawing power and injure God's cause and rob Him of His glory. Oh, for a manifestation of the real fruits of the Spirit, for the glory of God only. Jesus is hungry to receive such from the lives of His people. This necessitates, however, a realization of our lack and real condition, also a humbling of ourselves individually that the Spirit may be once more poured out upon us in greater measure than heretofore. Divine fruit should emanate and radiate in great fullness from the life of every child of God. Oh, we can deceive ourselves and those about us concerning this, but never can we deceive God. If He finds not the fruit of the Spirit or us not drawing from the true vine, Himself, or with things in the life that choke the channel, His communion and fellowship with us will be limited and hindered. This will sometimes cause a shallowness or an emptiness in the testimony or a lack of divine power or bitterness or harshness in the speech, and an emphasizing of externals rather than Christ.

A life desiring divine fruit in it, necessitates crucifixion and purging. This is the work of the Husbandman or Divine Pruner and He only can do it. This can only be realized, we believe, through a humble and contrite spirit, self renunciation and abnegation, a life lived in God with self dethroned and Christ enthroned. Then will the fruits of the Spirit emanate without any effort or struggle on our part.

As fruit is a product of the tree or vine, it can only be found from that source. In order to produce this same fruit the life of the vine or tree must flow unhindered. Similarly in the life of a Christian, Christ must be the life, if the Christian is to bear the fruits of the Spirit.

Again, fruit bearing, we believe, is unscriptural when applied to soul saving as so many think and teach. Natural fruit is the spontaneous product of the tree or vine, spiritual fruit, namely: love, joy, peace, etc., is the product of a Spirit-filled life and is also spontaneous because it emanates from the Holy Spirit. Soul sav-

ing, propagating the Truth, the building of character, and the upbuilding of God's Kingdom in general are the natural outcome or result of a Spirit-filled Christian. We often say to ourselves and others, "Get after souls," "Get busy," whether the fruits of the Spirit are in evidence or not. This however, is misleading, dangerous, and unscriptural, and not God's order. Did Jesus not say to His disciples, "*Tarry ye in Jerusalem until ye be endued with power from on high.....Then shall ye be My witnesses, fruit bearers and soul winners.*" Where this is not obeyed, the divine equipment is lacking and the flesh and the works of the flesh, will often be quite pronounced. This we see in the lives of the apostles before Pentecost. Notwithstanding, Jesus in His early ministry had commissioned them to preach the Gospel, heal the sick, cast out demons and raise the dead, yet a further equipment for service was needed and He commanded them to tarry in Jerusalem until endued with power from on high. The energy of the natural man too, if not controlled by the Spirit of God is a hindrance and can do untold havoc, therefore the necessity of living and walking in the Spirit. Too often we think we are heard, seen, honored and given credit for our much exercising, speaking and doing. All this may be nothing but wood, hay and stubble. When the test of fire comes it will be burned up.

Another injunction which it is well for us to heed is, "*Not by might nor by power, but by My Spirit saith the Lord.*"

When Jesus came to His chosen people they were busy beautifying the tree, regardless of fruit. Originally it was God's tree, but since the rejection of their Messiah, Jesus Christ, it has been the tree of Judaism and will remain as such until they are grafted in again. We believe this will take place not far in the future. Thank God, then the fruits of the Spirit will once more be apparent. Christ is coming again and it may be sooner than we anticipate, for there is every indication of it. Will He find Christians as He found the Jews, separated from the True Vine, Jesus Christ, and also ignoring God, the Holy Ghost, and His claims, and beautifying the tree of their own choice? This may be anything that we exalt above God such as works, doctrines, our opinions, experiences, Sectarianism, Ecclesiasticism, etc. May He find them rather bearing much of

the fruit of the Spirit and propagating His Truth and principles in the earth.

If Christ is not the center of the Christian's attraction and worship, He will surely be satisfying His own fleshly desires and presenting to His fellow men nothing but leaves. Christ only is the food that will satisfy a longing heart. As we, His people, are expecting His return, may He not come and find us interested in nothing but the leaves of our own spiritual experiences. As sure as the fruits of the Spirit are in evidence God's commands will be obeyed and the works of righteousness will be the natural outcome and we will go into all the world and preach His Gospel to every creature thereby fulfilling Christ's last command. From all appearances God is taking His saints through the death route these days, stripping them of everything superfluous and injurious, where they are willing. Where they are not willing He sometimes takes stringent measures which are not always easily understood. Many dear good people therefore are refusing this way and drawing back because of an unwillingness to die to self. Scripture only can reveal to them the outcome. It is dangerous, however to disobey God and to refuse to walk in the light. Jesus said, "*Except a man forsake all that He hath, he cannot be my disciple.*" Those desiring to be the Bride of Christ are having a tremendous fight, not so much against sin as with the self life, and they are experiencing the death struggle. May we be faithful followers and bear it as loyally as did Jesus. He bore it patiently, lovingly, unflinchingly and without a murmur. Even when the nails were driven, the thrust of the spear given, or hardest of all to bear the taunts which were made as to His Deity, and this, too, from His co-religionists, but bitter enemies. The forsaking of all His friends who heretofore stood by Him and followed Him was enough to crush Him.

May we then as highly honored and blessed saints of God cease our murmurings and our impatience and everything that hinders our spiritual progress. Let us humbly exemplify Christ in our high calling with fortitude and bravery and with a faith that surmounts all difficulties, and seek to beautify the religion of Jesus Christ thereby, with a life full of divine fruit and works.

The World's Cry For a Superman

By A. Sims, 30c postpaid.

BILLY SUNDAY'S PUNGENT SPEECH

(Continued from page 6)

bugle call for service, are nothing more than showers of spiritual cocaine.

Theology bears the same relation to Christianity that botany does to flowers.

Some homes need a hickory switch a good deal more than they do a piano.

The man who can drive a hog and keep his religion will stand without hitching.

Churches don't need new members half so much as they need the old bunch made over.

I don't believe there are devils enough in hell to pull a boy out of the arms of a godly mother.

Whisky is all right in its place—but its place is in hell.

Some people pray like a jack-rabbit eating cabbage.

It is impossible for a saloon-keeper to enjoy a good red-hot prayer-meeting.

A saloon-keeper and a good mother don't pull on the same rope.

The presumptive husband should be able to show more than the price of a marriage license.

Nobody can read the Bible thoughtfully, and not be impressed with the way it upholds the manhood of man. More chapters in the Bible are devoted to portraying the manhood of Caleb than to the creation of the world.

The more oyster soup it takes to run a church, the faster it runs to the devil.

The reason you don't like the Bible, you old sinner, is because it knows all about you.

Bob Ingersoll wasn't the first to find out that Moses made mistakes. God knew about it long before Ingersoll was born.

Nearly everybody is stuck up about something. Some people are even proud that they aren't proud.

If we people were able to have panes of glass over our hearts, some of us would want stained glass, wouldn't we?

To see some people, you would think that the essential orthodox Christianity is to have a face so long they could eat oatmeal out of the end of a gas pipe.

God likes a little humor, as is evidenced by the fact that he made the monkey, the parrot—and some of you people.

I hate to see a man roll up to church

in a limousine and then drop a quarter in the collection plate.

Yank some of the groans out of your prayers, and shove in some shouts.

Your religion is in your will, not in your handkerchief.

KENTUCKY NEWS

Throughout the past year the Lord has continued to bless in the Kentucky Mountain work. New workers have been added to the group until now they number seventy-five. These are distributed in seven counties. We have our own cabins in fifteen of the twenty-one stations and in seven communities we have our own church buildings. There is continued increased interest on every hand, for which we thank God.

Our most recent undertaking is the opening of a Bible School for the benefit of the mountain people who are unable to attend our General Council Bible Schools because of the lack of finances. This school, which has created a great interest among the mountain people, will be opened on November 18, 1935, at Rocky Branch, about three miles from Camp-ton, Kentucky, the county seat of Wolfe County, and will be operated for four months through the winter season. The reason for this is because the young people are occupied on their farms during the spring and summer months. While we do not have adequate facilities at the present time, yet we are making this move with the expectation that in due time, as God prospers the work, we shall have better equipment. Our teaching staff will comprise workers chosen from our own missionary group. There are no registration fees nor do we charge the students any tuition. The effort is purely missionary in character.

The State of Kentucky was formerly included in two other Districts but at the General Council meeting held at Dallas, Texas, Sept. 12-19, it was decided by the General Presbytery that Kentucky should be made a District by itself. On October 29-31 a special meeting was called at the Assembly of God Church at Raceland, Ky., for the purpose of setting this District in order. Our beloved General Superintendent, E. S. Williams, was present and presided at this meeting. The Constitution and By-Laws were adopted and officers elected.

From the time of its origin, six

The bars of the Church are so low that any old hog with two or three suits of clothes and a bank roll can crawl through.

If you want milk and honey on your bread, you'll have to go into the land where there are giants.

years ago, up to the present time, the Kentucky Mountain Missionary work has been sponsored by O. E. Nash, Pastor of the Christian Assembly, Pentecostal, 1224 Race Street, Cincinnati, Ohio, in cooperation with the General Council of the Assemblies of God but now has been brought into the fellowship of this new formed District. While the Mountain work continues as a missionary project yet it is an integral part of the new Kentucky State District. O. E. Nash was appointed as the First District Superintendent at Dallas and this appointment was confirmed unanimously at the Raceland Council meeting. T. E. Gannon of Raceland, Ky., was elected Secretary-Treasurer. There was a blessed spirit of unity in this meeting and the blessing of God rested upon us throughout the Council.

Much of the new district is of a pioneer nature. We covet your prayers and continued cooperation. Anyone desiring further information, please communicate with the District Superintendent, O. E. Nash, 2525 Gilbert Ave., Cincinnati, Ohio.

A GREAT MISSIONARY FIELD

By J. J. Corum

God is wonderfully blessing the work and workers in the mountains of Kentucky. Sunday schools and missions are being established in many out of the way places, one Sunday school exceeding 200 in attendance within a few months.

If you think you want to become a missionary prove yourself in this field.

If you are interested in missions, home or foreign you may save the missionary department thousands of dollars by a two year trial in this field before taking a joy ride across the ocean at the expense of others. Ananias and Sapphira will be more justified in the judgment than those who waste missionary money.

If God has called; go, if not get busy supporting those He has called and both will have the approval and blessing of God.

(Continued on page 13)

God's Great Army

By Frank Isensee, Modesto, California

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar; and the palmer worm, my great army, which I sent among you" (Joel 2:25).

The above passage from the Word of God plainly tells us that He calls our ordinary every-day mass of insects and plant pests His "great army."

The average citizen is too busy in his daily life to pay heed to the approach today of one of the worst calamities that is to befall our civilization. We hear so much about earthquakes, storms, wrecks, wars, and other means of human fatalities that the world in general has little time to learn of a danger ahead that will eventually wipe out more lives, both human and animal, than all the other dangers combine.

No matter how terrible they sound, statistics do not lie. We must face the facts whether we like to or not. I have before me an article composed of statistics and comments from the Bureau of Entomology in Washington, D. C. It gives a description of the new war-fare our government is inaugurating against the enemy of plant life, the countless varieties of insects.

To give the reader an idea of the magnitude of the work, I will quote the following:

"Thousands of youths from the different C.C.C. camps are being organized in regular battle units. The generals of this army are assembled from the entomology departments of the leading universities, from the farmers' associations, and the Federal and State governments. The university men lay out the latest methods of combat, the farmers' associations provide field generals who have practical experience, and the government is helping with the largest appropriations on record."

In other words, by actual physical combat man is attempting to overcome and destroy what God calls His "great army."

According to government statistics, during the last few years man has been waging practically an even fight against plant pests, just barely holding his own.

A few of the outstanding varieties of insects in this warfare are the following: Blister rust, Dutch elm blight, elm beetle, corn-borer, the gypsy and brown tail moth, pink boll-worm, many kinds of weevils, black stem rust, the different deciduous, and citrus cankers.

These are just a few that at present are on the offensive against our

food crops. It is estimated that there are at least 80,000 varieties, as yet not so dangerous to vegetation, but in time will become a real army of destruction.

Modern methods of food production have barely off-set the tremendous increase of plant pests; that is why our food supplies at present are apparently sufficient. We must remember that as yet the world is not involved in war-fare to any great extent, but surely the reader can visualize the result of a world-wide war that is about to break forth. According to the Word of God, ALL nations will be gathered together. That means all able-bodied men, including the boys who now are saving our crops from the pests.

This coming conflict among nations will be so destructive and sudden that the gas attacks will spread over the farming lands, and workers in the fields will be unable to carry on to the extent that they are today. That means a bigger right of way for plant pests, many of which are immune to poison gasses.

There we have the beginning of the big famine that the Word of God speaks of in Rev. 6:6. People will be willing to pay money for a bit of plain raw wheat or barley.

The reader may ask why a loving God allows these things to come to pass.

Let us read Amos 4:9:

"I have smitten you with blasting and mildew; when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured them: YET HAVE YE NOT RETURNED UNTO ME, saith the Lord."

That passage clearly shows that God sends what He calls His Great Army (Joel 2:25) into the plant world as one of His means to awaken people to the fact that there is a true and living God Who demands the whole worship of man and obedience to His Word.

In times past, God has not only sent destroyers of plant life, but also famines, droughts, disease, earthquakes, war-fare, and storms; and all explained fully in Amos, the fourth chapter.

We are now living near the great day of the Lord (Zeph. 1:14; Zech. 14:1; Joel 1:15; Ezek. 39:8). A God of wrath is going to take charge of a sin-cursed earth and pour His fury upon the whole land (Rev. 14:10) without mixture. Every form of punishment imaginable. In Malachi 3:6 the Word tells us that "God changes not," and in Jeremiah 30:23, 24 we read, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done it: and until He have performed the intents of His heart, in the latter days ye shall consider it."

Notice carefully in those passages that God never changes His mind, but those things are surely coming to pass. In the latter days or the time of the end, which is close at hand, the world will consider. The Word of God and statistics are two sources of true information, but it seems today that very few are considering this one form of punishment that is growing in intensity as the days go by.

Using insects, plant pests, microbes, etc., as one method of punishment seems strange and foolish to the sinner of the world, but we read in I Corinthians 1:27, 28:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are."

Then in verse 29 we get a full explanation again, "That no flesh should glory in His presence." A jealous God Who abhors man's self-praise and vanity. Proud, haughty people who continually worship the works of their own hands.

Those works of man are soon coming to naught by the fury of God's wrath. Horticulture of the world will be in the path of the fury.

One blessed assurance we have. No matter what happens, God will take care of His own. (Prov. 5:17; St. John 13:1; Matt. 20:15)

LITTLE SUSIE'S CHRISTMAS

(Continued from page 1)

"Pneumonia," he said.

From that time little Susie grew worse. A pall hangs over the home. The father is sad. There is a hush, each little fellow in the home trips lightly, anxious for their little sister's recovery, for had not the older boys toys and gifts hid away for each little tot and especially for Susie, and to be given on Christmas day.

Again the doctor comes. Little Susie's sufferings that have been so intense have subsided. She is calm, her face is now radiant, she turns to the doctor who has just bathed her parched lips with whiskey, used as a medicine in those pioneer days of the West.

"Kiss the whiskey from my lips," she said, "angels do not want whiskey in Heaven." Turning to her mother she said, "Mamma, I want to go to Heaven, where I can pat the little wings of angels." Then very thoughtfully she said, "I have a lot of brothers," and calling each one by name and "One tiny one," meaning the baby, she said she would open Heaven's gate for them. The brave mother had each one come around the bedside as they kissed little Susie good-bye. The father, who was unsaved at that time, was the last to tell her good-bye, as he bent over the idol of his heart to kiss her good-bye for the last time on this earth. Surely she had opened the gate for him at that moment for she spoke words to him that fastened on his heart from which he could not



get away. Looking toward Heaven she said, "I hear the music." Then closing her eyes she fell asleep in Jesus to awake in that beautiful home with Him and the holy angels.

Christmas day dawned. Little Susie's body of clay, dressed in white lay in its casket while her spirit was with God. Each Christmas after this brought fresh memories to the family of their darling Susie. Years after this the father gave his heart to the One who took Susie to her glorious home in Heaven. Sometime after this he was called up higher to be with his Lord and loved one awaiting the coming of mother and the boys.

*Little Susie God hath given
Unto you your heart's desire.
As you wished to be with angels,
He has called you where they are.*

New England Autumn

(Continued from page 1)

Let us worship the Creator in the mornings' splendor, in the noons' brightness, and when the sun at eventide may glow upon yon mountain height and pause to bless the mother Earth before he sinks from sight, then comes the beauty of the twilight hour, the soft stillness, and the shade of deepening night is only a pause before life's more radiant morning, for peace awaits beyond the tomb. There is a fairer land beyond. Ah! let me soar to castles in the air, for faith in our God becomes a mighty power.

NOTES AND COMMENTS

(Continued from page 2)

many years which were in the land of America and ordered them destroyed.

And he gathered up the sustenance of the people and ordered it burned and plowed under.

And in the years of famine, depression and dust storms came into the land of America, and 22 million people were on the public relief rolls because he had ordered the destruction of the food supplies of the people instead of giving the surpluses unto the starving people.

In her seven wars America has lost 244,357 killed in action or dead of wounds, while between 1920 and 1935 auto accidents killed 388,936 people.

KENTUCKY NEWS

(Continued from page 11)

Any who are interested in missions or missionaries will do well to send brother Nash at the above address an offering to support this work. Please note these students are not being charged. Kentucky mountain air and spring water are wonderful but the workers must have food, clothing and shelter.

If you want to be heard raise your pocket book above your shouting.

Your help in this field at this time may be used to produce a man of God's choosing that will shake this nation for God. Finney, Moody and Wesley served in their day. We need all of them today.

Copies of this magazine are going to those in Kentucky and elsewhere who can easily donate \$1,000.00 toward starting this Bible School. Keep quiet now a few minutes and let God speak to you.

"A L L"

I know that I am poor with but little of this world's tinkling treasures—but what I have, I gladly give unto Him.

I know that I am broken in health, sick and weary—but this fragile frame I gladly give unto Him.

I know that there is much of sorrow and sadness in my life—but I gladly place them all upon Him, for He longs to have me lean upon His breast.

I know that my voice is stammering and slow—but the little sound that struggles forth always seeks to whisper "Amen, O Lord."

I know that my eye is dim and the world about me as dark and deep shadows—but what sight I have always turns unto heaven and seeks

to catch some glimpse of His wondrous glory.

I know that my hand is ill and trembling—but it always seeks to hold fast unto Thy precious Word and to scrawl letters of praise and adoration.

I know that my ear is old and dimmed—but what little sound I catch always brings the soft joy of Thy sweet voice.

I know that my heart is straining and weakening—but while it pumps I have life to live for Him in some small measure.

I know that I shall soon go—but I shall not sigh nor fret, trusting only that my little stay has helped others to draw nigh unto Him.—*Edwint Raymond Anderson, 312 East 65th Street, New York City, New York.*

NOTES ON PSALM 101

By Wm. Burton McCafferty

THIS IS a Messianic Psalm. In it we hear THE VOICE OF THE MESSIAH. At the first it would seem to be David, but David is but the instrument. His tongue is the "pen of a ready Writer" and that writer is Christ. Cf. Psal. 45:1. David singing, is "moved by" the "Spirit of Christ" which was in him. (II Pet. 1:21, I Pet. 1:11). Thus his words are the words of Messiah. This may be seen in the judgments

pronounced on the wicked, and the blessings on the faithful, spoken in the first person. We hear then the Messiah, our blessed Christ, and note:

- (1) His song of mercy and Judgment—V. 1.
- (2) His wise and perfect behavior—V. 2. (Cf. "example" I Pet. 2:21-22).
- (3) His hatred of evil works—V. 3.
- (4) His separated life of holiness—V. 4.
- (5) His purpose against the slanderer and the proud—V. 5.

- (6) His assurance to the faithful—V. 6.
- (7) His word against the deceiver—V. 7.
- (8) His judgment to fall on the wicked—V. 8.

It is a "PSALM OF MERCY AND JUDGMENT"—V. 1. These stand out as follows:

- (1) Mercy: To the righteous—V. 6.
- (2) Judgment: To the wicked—V. 4, 5, 7, 8.

It is a "PSALM OF THE THREE HEARTS."

Bethel Home News

By J. J. Corum

Dear Friends:

Again we thank the Lord for His goodness and blessings toward us and praise Him for His keeping for another month.

We thank our good friends for their faithfulness to Bethel Home and the work here that we may keep going.

The depression will not be ended by the Democratic plan, the Republican plan, the Marxist plan, or the Townsend plan, but by the Divine plan.

God knows what is in us, yet He desires a manifestation on our part. When we are under pressure we always manifest what is in our heart. We so often read in the history of Israel when they were under pressure they murmured against Moses. God's purpose was to humble them, but they would not be humbled. Pride is now threatening to bring the whole human race to ruin and disaster.

We were gladly surprised a few days ago by receiving a barrel of nice apples from friends in Manchester, N. H. This will supply us with apples until about Christmas.

We thank friends for donations in cash sufficient to purchase coal until about December 15th.

As we look back over the past summer our hearts are filled with praise and thanksgiving to our Heavenly Father, who has been faithful in supplying our needs. We have enjoyed fresh vegetables all summer and fall and now have some stored for present using.

We are facing new and untried tests. We have no one to look to but God, who is enough.

Please keep in mind continually we need more subscribers to this magazine and we are depending upon you,

do not fail us. Send us \$10.00 and the names of twelve friends and we will send *Word and Work* for one year, also send each of them one box of precious promises if desired. Do not fail to renew your own subscription. This is the month we need you as many subscriptions expire this month. Order a bundle for your assembly.

We praise God for the good health of all in the Home. He knows we do not have funds with which to pay the expense usually incurred by sickness. Our faith in Him is well founded. He knows. He cares. Praise Him.

Our good friend living in a near by town, who helps the Lord answer prayers, supplied us with turkey for Thanksgiving.

The Holy Spirit never approves of independence, but operates very graciously when there is simple depen-

dence. The pages of this magazine are going forth in the Name of the Lord. Without His blessing they are only paper and ink. If He uses them, we ascribe all the glory to Him.

We need the constant prayers of a praying people that God may make us willing to do His work in His way.

A God-forgetting world will observe WATCH NIGHT in wild house-parties and ungodly places, millions will celebrate in sinful revelry, the passing of the old and the coming of the new year. Will the church of God be on her knees? The world is perishing in its own corruption. Begin now to pray and plan for a watch night meeting that will be honored of God.

Please remember us and the Lord's work in this part of His vineyard as you pray.

"HE THAT SOWETH BOUNTIFULLY SHALL REAP BOUNTIFULLY."

My Christmas Offering to Bethel Home

7 Auburn Street, Framingham, Mass.

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.

Name

Address

City State

"THAT THERE MAY BE MEAT IN MINE HOUSE" (Mal. 3:10).

"Inasmuch as ye have done it unto the least ye have done it unto Me" (Matt. 25:40).

From the Jungles to New York

Mrs. Perkins and I left Newaka, Barabe, our Mission Station, September 5th, 1935. She had eight hammock men and I had six. She was carried all the way, but I walked considerably. As there was considerable excitement and confusion about the station that morning our cot beds, and our lantern were left behind. We did not notice this until we were looking for a place to sleep that evening. However, we had two candles along with us, which helped out, and for beds the man in whose house we slept provided Mrs. Perkins with one uneven plank bed, and a canvas steamer chair for me. He also made a cosy fire in the room which helped to dry our wet clothing, and we were very grateful for his kindness. He did what he could, by giving us the best he had. Praise the Lord!

We had two postum tins with us. One was full of postum, and the other was full of red ground pepper (very hot). We secured some hot water from the country fire and Mrs. Perkins proceeded to make our evening drink, but did not notice that she used red pepper instead of postum, adding milk and sugar to both. It happened that we both began drinking at once, but to our sorrow we found we had taken our mouths full of burning hot pepper instead of delicious postum. We had difficulty in persuading our carriers to make the sixty miles in two days, but reached Cape Palmas after dark, in a driving rain, at the end of two days. However, Mrs. Perkins became wet and chilled, and as a result caught a heavy cold, which put her in bed for about three weeks. Miss Shelton was very kind and thoughtful, and did all she could to make it comfortable for us, so that in four week's time she was able to dress and come on board this good ship Lashaway of the Barber Line, whose Captain and crew have been very kind. Praise the Lord!

We met Mr. and Mrs. Smith from The French Soudan on board, who, when they learned that we had been given an inferior, inconvenient cabin, insisted on exchanging their good convenient cabin with us. This has meant much to Mrs. Perkins, and we surely do praise God for their self-sacrificing kindness. God will surely reward them for this kind act. We came out to this ship in a heavy rain, and the Ship's Agent (Mr. Frey), seeing we had no umbrella, loaned us both his heavy rubber coat, and his umbrella, and sat there unprotected until he was thoroughly wet. I am sure. Psa. 103:2.

With the exception of a few windy days the weather has seemed more like June or July than October. We asked those left behind to pray for a smooth sea, and God has surely answered prayer. Praise His Name! Miss Jennie Carlson came on board at Sierre-Leone, bringing us some nice presents, and spent several hours with us. She was expecting the Shakleys in a few days. Besides the Smiths, there are four other Missionaries on board with us—Mr. and Mrs. Crabb from Liberia, and two Baptist Missionaries from Nigeria,—with whom we have had good fellowship.

Lord willing, after spending a short time at 1003 Summit Avenue, New York, with Sister Kreager, we shall proceed to Phoenix, Arizona, where the Lord has provided one of His One-Hundred-Fold Homes for us. We surely do praise Him for His faithfulness and covenant keeping.

*"God is faithful; do you hear?
Will not be, some other year,
But is faithful NOW, today,
We have proved Him all the way."*

*God is faithful, not HAS BEEN
In the past, a friend to men
But is faithful when we pray,
Even NOW, while called today."*

*"God is faithful: do not fear
Will not fail His children dear,
But is faithful all the way,
Past and Future and today."*

Miss Lillian Kreager and her helpers gave us a royal welcome, and are making it very pleasant.

We found this house at 1003 Summit Avenue, New York City, a real Missionary Rest Home, and comfortable for us. It is all one could wish, and we are enjoying sweet and blessed fellowship with the Missionaries here. Last Wednesday was their weekly prayer meeting for Missions. The Prayer Room was well filled up, and how they did pray for missions and for missionaries and native workers, and for the unsaved heathen all over this wide world. It lasted for three hours, and seemed as if they had only begun. It did us good and encouraged our hearts to see and feel their intense interest, and to hear them pray.

About the time we left Liberia, four Missionaries left here for that same field, and two of them for our own station, and last week three more sailed for our work in Liberia, and still another is to sail soon. Praise the Lord! We have been praying for laborers, and the Lord is surely thrusting them out. Praise His Name! Continue to pray.

—John M. and Jessie Perkins.

PUCALPA, RIO UCAYALI, PERU, SOUTH AMERICA

SEVENTEEN OBEY THE LORD IN BAPTISM

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." To obey the Lord, whether in tithes or any other act of obedience in the steps of God's divine will, is the secret key that opens wide the window of God's richest blessings; that opens the back door of self-righteousness and empties us of sin and shame; that opens each secret chamber of our hearts, for the Sun of Righteousness to cleanse every nook and corner, so that the Rivers of Living Water might flow through us unhindered to the eternal satisfaction of the thirst of the dying multitude.

A happy Spirit-filled group of faithful believers stood together in the water of the great Ucayali River awaiting, one by one, to obey the Lord in baptism. The afternoon was a perfect one, speaking to our hearts of a perfect Saviour; the multitude on the river's bank, including the authorities (the judge was present with most of his large family), all the believers, and other faithful attendants at the meetings, friends, and a goodly number of curiosity seekers, reminded us of the days of yore when our blessed Lord fed the hungry multitudes. The presence of the Lord was especially felt; the testimonies of each candidate stirred every soul, tears moistened the eyes of some, and the songs of praise vibrated through our innermost being. As the baptisms drew to a close a colorful rainbow, on the other side of the river, encircled the group, and shining brightly in sharp relief to the dark clouds of an oncoming storm which later, broke in fury, but after all were comfortably housed.

What a great joy and privilege to lead these dear ones into the waters of baptism! I shall never forget it. Most outstanding of all was the

baptism of dear old Vernardo Sandoval and his Rafaela. Tears of joy sprang to my eyes as this quaint old couple stood ready for their turn, and, I must confess, I feel like weeping before the Lord every time I meditate on the momentous occasion—life holds but few joys so precious. Only the camera of heaven could register the picture of Vernardo's "Before and After"—a face so long, and an expression so grieved! How long he had waited for Rafaela to give her consent to get married! Oh how he had longed to be baptised! A hungry desire, manifested each Lord's Day morning, to be numbered with those seated about the table of the Lord just seemed to consume him! And now—THE GLORIOUS DAY HAD COME! Every time he visits us he just loves to sit down and tell me the story over and over again, then, as he leaves, we say good-bye with a happy word of prayer and praise.

Words could never express the wonderful joy this week-end has meant to me. He has been pleased to be with us in power and blessing—but, I feel so unworthy of this privilege; I would to God that our dear brother and sister Allan Smith, who have sacrificed so much and worked so hard in the establishing of this work, could have been here to enjoy this fruit of their own labor. Praise God for His unspeakable Gift, and for the privilege to be His ambassador. —Philip H. Pent. Missionary.

YELLOW RIVER FLOOD-WATERS INCREASE DAY BY DAY

A few days ago, over one thousand new flood refugees arrived in Taian. Five hundred of these helpless people have been turned over to us to be cared for. I wish our readers could have been here to witness these poor creatures as they came in. Some of them had babies in their arms, and one or two looked as if they were dying. One died a few hours later. There was no time to look after the poor little creatures, as the groups had to be divided up and put into homes.

It took us two or three days to get these people settled into yards, and get them pots in which to cook food, and mats to sleep on. We could not provide beds, but just mats spread out on the floor. Our young men, who are in charge of these refugees, have just about completed the organizing of them into groups, and a place for the sick to be taken into.

Little by little we have gleaned a little knowledge of some of their suffering. On the way up here from the flood district, they were crowded into freight cars, and for a day and a night they had eaten nothing. Some of the little babies had been snatched out of the waters nearly drowned, and on the way they died. They were thrown out of the train cars along the road, to be eaten by dogs and scavenger birds. Poor creatures! They had no other way to do. The day was hot and the car crowded. The living people had an awful stench about them, and to keep dead children in their midst would make it worse.

Many of the poor people, especially old women, who were trying to save their earthly possessions, were caught by the flood-waters and drowned before they could be rescued. Here in our compounds are 500 of these helpless souls.

Just as soon as we get the people a little more settled, we shall begin to have daily Bible study for them. We shall have some of our young men teach them daily, and talk to them. In the other refugee camps there will be no chance for these people to have this spiritual help. Pray that some of them will be saved! —L. M. Anglin.

Zion Bible Institute

BIBLE SCHOOL OPENS FOR ITS TWELFTH TERM
East Providence, Rhode Island

On November 5th, 1935, Zion Bible Institute threw open its doors for the twelfth term of Bible study.

As the doors swung wide to admit another throng of consecrated young men and women who had heard the call of the Master and laid all aside to prepare for ministry in the whitened harvest fields, we found within the borders of Z.B.I., the largest enrollment in the history of the Institution. 112 students gathered here, and many, many more who could not enter this term because of the lack of accommodations.

The Lord seemed to lead our principal, Sister Gibson, to have a two weeks campaign with Evangelist Joseph Terlizzi of Covington, Indiana to open the school. It was evident from the first night, when God wonderfully baptized one of the young women students with the Holy Ghost, that His seal was upon the new term. The power of God was so great at times that it was felt in our midst at every gathering. In the dining hall, the corridors, the rooms, the auditorium and the classrooms, in all these places were mighty demonstrations of this wonderful latter-rain outpouring. One girl received the Baptism in the afternoon when the power of God fell upon a little group gathered in the Tabernacle to pray. Night after night were glorious altar services which lasted until way into the morning hours and hearts and lives were immersed in this wonderful power from on high.

We have the addition of two new teachers to the faculty this year. Brother Shelly, pastor of the Pentecostal Church in Brockton, Mass., brings us a lecture each Thursday morning on the Gospels. Brother Pinkham, a graduate student and pastor of the Assembly in Providence, is teaching Bible Origin and Church History, the rest of the Faculty remains the same.

The senior class this year contains 33 members, the largest class to graduate in the history of the Institution. The junior class contains 33 members and the first class 46. They come from the cold snowy lands of Canada and from the warm sunny South. Representatives are present from all the Eastern states as well as the Dominion states of Canada and the states of Virginia, West Virginia, Kentucky, Washington, D. C., Maryland and Western New York. We are proud of this group and covet the readers prayers for a fruitful year in which many will be deepened, trained, and sent forth to preach this last day message to the thousands who are still in darkness.

The school is run strictly on "faith lines" and everything is carried on through prayer and trust in God to supply every need.

A cordial welcome is extended everyone, and every Pastor and Gospel worker to visit the Assembly and Bible School. Pray for us and the work here.

Elizabeth W. Olney

Miss Elizabeth W. Olney, one of the founders of The Providence Prayer League, died in the early part of November. She was 67 years old. She was known in many parts of the world for her intercessory prayers. She taught in the public schools of Providence for many years and later became an executive director of the Rhode Island Humane Educational Society. She addressed thousands of children in classrooms and at club, church and Sunday school gatherings. She organized the Rhode Island branch of the "Band of Mercy."

Rev. John Wright Follette, who had just completed a revival at Glad Tidings Assembly, Everett, Mass., officiated at the funeral.

Unsolicited Approval

"WORD AND WORK has just been recommended to me and I must say it has a great deal of spiritual food for the soul. It is a real blessing to humanity. I believe in the old-time Gospel as it was preached in the days of Pentecost, and the Baptism of the Holy Ghost, and in living free from sin. May God bless you is my prayer."

—A. E., *Galveston, Texas.*

Herman, California

Evangelist Rachel Harper Sizelove of 1892 Stanley Ave., Long Beach, California, now over 71 years of age, who first brought the Pentecostal message from Azusa to Springfield, Mo., in June, 1907, and later in 1912 set the Assembly there in order, has been conducting special meetings at the Full Gospel Mission corner North Avenue and 56th St., and York B'l'v'd., where Sister Yerke is pastor.

She writes they had a glorious healing service. A dear brother anointed the sick with oil and we prayed. Many were slain on the floor under the mighty power of God, refilled and healed and some came forth speaking in tongues. A

great throng came forward for prayer. She writes; "I want to be used to God's glory as I have never been used before in all my life, for my time to work for Him is very short."

DEEDS OF DARING

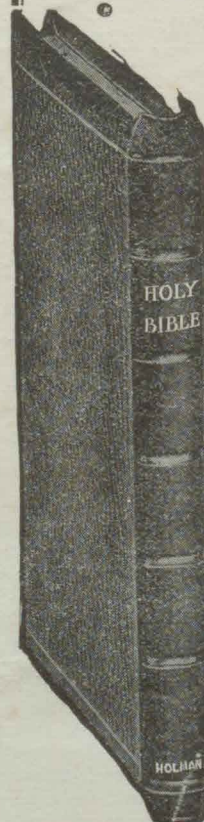
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