Who's Who at Armageddon

By Frank Isensee, Modesto, California

"And he gathered them together into a place called in the Hebrew tongue—ARMAGEDDON" (Rev. 16:16).

Living God, Who is able for all things.

One of the many places in the Bible which we can grasp, is about all the human mind is able to take: "Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance" (Isa. 40:15).

Nations are as specks of dust in God's sight. These nations are turning wholly over to man-homage and leadership. God tells us in Isaiah 43:14 that He has held His peace a long time, but now He is going to DESTROY and DEVOUR at once. Gathering the nations together to do battle will be His method. (Rev. 16:14; Joel 3:2; Zech. 14:2; Zeph. 3:8.)

The leaders of the various nations that are today preparing for the coming conflict, do not realize that God, in His mysterious way, is arranging these various leagues and pacts through diplomatic conferences. They think they are doing this through their own power and strength. "Shall the axe boast of itself against him that heweth therewith or shall the saw magnify itself against him who shaketh it?" (Isa. 10:15).

In Jer. 30:24 the Lord tells us that the world will CONSIDER these last days leading up to the Battle of Armageddon. The turmoil and confusion that we see so plainly about us! If people would just search the Scriptures carefully and prayerfully, they would not have to CONSIDER what is wrong. The whole course of man's wicked rule has been fore-told by the prophets. Psalms 90:9: "We spend our years as a tale that is told." God

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Word and Work

The Trial of Christ
An Inquiry Into Its Legality

By Fred T. Corum, of the Massachusetts and Federal Bar

For the purpose of a discussion of the legality of the trial of Christ, we need not enter into the phase of His divinity. We may approach the subject from the standpoint of the trial of a citizen of Judea in the year 29 A.D.

The kingdom of Judea, at the time of the Crucifixion, was a Roman province. Pontius Pilate was the Roman governor in Judea. Only a short time previously he had succeeded Valerius Gratus, who had been governor since the Roman conquest.

Christ did not die as the result of mob violence, as many believe, for the Romans would never have allowed such a thing to take place in Jerusalem. The Romans had allowed the Jews to keep their courts, court officials and judges, subject however, to the provision that no sentence of death could be carried out without the approval of the Roman governor.

The great Jewish Court was the Sanhedrin, composed of 72 members, drawn from the priests, elders and wise men of the nation. It was divided into the Greater Sanhedrin, composed of 72, and the Lesser Sanhedrin, composed of 23. Minor offenses might be tried by three judges, but in cases involving the death penalty the minimum number was 23.

There were rather elaborate safeguards to the accused under the Jewish code of laws. He was to have the benefit of the doubt and should not be convicted except upon corroborative evidence. "At the mouth of two or more witnesses" was the law, which is even greater protection to the accused than our law today.

The Roman, trained as he was in law as an exact science, working under a code of laws which has been the basis for the jurisprudence of the world, found much to admire and nothing to add to the laws of the Jews. The Jew was left in charge of his own courts and his own laws, subject to the submission to and final approval of the sentence by the Roman governor.

It would seem that the Sanhedrin was the court having jurisdiction. Undoubtedly the charge was one of blasphemy, a crime under the Jewish law and a crime to this day.

The Jewish system of procedure did not require the charge to be put in writing as do our present laws, but there had to be a formal oral charge before the Sanhedrin, and should that body feel that there was a strong enough case, then arrest followed, and then in the presence of the accused the charge was repeated and evidence was admitted in support of the charge. But it does not appear that this procedure was followed in the trial of Christ.

According to Jewish jurisprudence an accused person was entitled to be confronted with whatever evidence there was against him, and was not compelled to be a witness against himself.

Matthew says, "The chief priests and elders and all the council (the Sanhedrin) sought false witness against Jesus." Mark does not say that they "sought false witness." But Matthew says, "Yea, though many false witnesses came, yet found they none." Mark says, "For many bare false witness against him, but their witness agreed not together."

The evidence was "This fellow said, I am able to destroy the Temple of God and build it in three days." and according to Mark, "I heard him say, I will destroy this Temple that is made with hands and in three days I will build another made without hands." It was not brought out what He meant by the Temple. This threat of destruction of the Temple may have been sacrilegious, but it was not blasphemous, and was not a crime under the Jewish code that would merit death. Apparently the High Priest improperly questioned the accused, and in answer to the question, "Sayest Thou that Thou art the Son of God?" He answered according to one gospel, "I am" and to the other, "Ye say I am," upon which the High Priest rent his clothes and said, "What need we further evidence than this?" It would seem that the question asked had nothing to do with the evidence upon which the prosecution based the charge.

The ordinary form of Jewish execution at the time was by stoning. Stephen, found guilty of blasphemy, was stoned outside the gates of Jerusalem.

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Most of us are rather strikingly unanimous in our dislike for that objectionable thing in the churches that we call "love of office," or "office-seeking." There is a healthy instinct within the true Christian which warns him that THIS is not the spirit of Christ, whether he finds it manifested in himself, or in others.

There are very few pastors who do not know something of the danger and difficulty occasioned in the local assembly by believers who are all the while pushing themselves forward for official position and recognition, and sowing seeds of discontent and rebellion if their own personal love of office is not being kept fully satisfied.

With young assemblies, especially those resulting from large evangelistic campaigns, this can become a real menace to the peace and spiritual life of the congregation. There are men who only possess a very immature spiritual experience, or an extremely imperfect grasp of the great principles for which this Revival stands; but, because of social or business position, or because of some former church office which they held, they seem to consider that official position in the new assembly is their bounden right. With others it is merely an innate desire for prominence. We have no hesitation whatever in urging all young assemblies, and all pioneer pastors, to proceed with great caution in the matter of appointing officers. Generally speaking there is no real need for hurry. Personal help can be given, and taken, for all the essential services of assembly life during a period of immaturity without much appointment to "office." A certain future harvest of trouble is sown if the broad qualifications given to us in I Tim. 3 are not accepted for Divine guidance in any appointments.

The seriousness of what might otherwise be regarded as a slightly objectionable trait of character lies in the fact that PRIDE is at the root of all love of office for its own sake. It is the old spirit of Diotrephes "who loveth to have the pre-eminence among them" (I I John 9). Office usually brings an inevitable prominence in some form or other, and the carnal mind loves to have it so, even though the office may bring quite a lot of really hard work and sacrifice on other lines. But pride is cursed of God above most sins;—"God resisteth the proud." No sin is more certain to rob the individual of theunction of the Spirit than pride, and no sin is more productive of a hundred other snares. Only those who have been at grips with this many-headed monster (and who has not?) know its subtlety and power. Thank God for a place of victory at the Cross, and for a Saviour who sanctifies by an indwelling Spirit.

The antidote for pride is genuine humility of MIND: a not thinking of ourselves "more highly than we ought to think." Not outward, but inward humility: a determination to admire and appreciate the grace and gifts of others, and to realize that their place in the body of Christ is quite as important as our own. Humiliation can be a voluntary and a determinate thing: we can "humble ourselves," and happy is the man who excels in the art, for he is truly following in the steps of the Master. There is no alternative when the Sanctifier humiliates us because we are tardy in drinking the bitter cup ourselves, but if wisely accepted as from His loving hand, even though men may be the channels, the bitter quickly becomes sweet. Anything is better than soul-destroying and service-spoiling pride.

In its relationship to office the humble mind insists upon viewing it as service only. The picture always before the soul is of Christ girding Himself with a towel and washing the disciples' feet. The office, whatever it may be, is not loved for its own sake: but only because it gives opportunities for sacrificial ministry to help others along the road. Prominence may sometimes be inevitable, but it is regarded as merely incidental, to be held as lightly as possible, and whenever practicable buried in a flood-tide of loving and sympathetic helpfulness to all.

Even humility has its dangers however, and most especially to the man who is consciously running away from pride. He may run too far, and involve himself in a false humility and folly which is neither glorifying to God nor helpful to man. There can be an unwillingness to take office (not seek it), which amounts to downright disobedience to the Holy Spirit. Our talents are to be traded with, not buried.

The recognition of a God-given call and ministry should never be confused with carnal love of office. Paul had no doubt as to his apostleship, and even vehemently defended it at times, not because he prided himself on his pre-eminence (it made him the "offscouring of all things"!), but because failure to recognize it meant a serious hindrance to his fulfilling the stewardship which it involved. We all need great carefulness in personally accepting this principle, and our own private opinion, and even our own "revelation" on the matter need to be enforced by the true fruitage which our presumed gift implies, and by the hearty recognition of the local assembly, or the churches among which we are known and labor. But, given these things, there is no pride in admitting even to our own hearts the clear call of God. Indeed some such recognition is essential.

A true attitude toward office in the work of the ministry, whether it be the least position of that nature in the local assembly, or a high responsibility that necessitates a brother being known in all the churches, never produces pride but only an ever-deepening humility of mind. Paul refers to himself as "serving the Lord with all humility of mind" at that very period when God was working "special miracles" by his hand (Acts 19: 11: and 20: 19). There is something that awes and un speakably humbles a sanctified soul in the consciousness that God has actually given to them a place in the ministry. It seems the very acme of grace to an undeserving sinner. Office, truly held, is one of the most humbling things a Christian can experience.

Accompanying this sense of Divine grace is an absolute quietness and confidence that He Who calls and equips can bring His servants into any place that He has appointed for them, and sustain them therein against every power that would maliciously overthrows "Office seeking" is for every one away in the heart of the utterly yielded soul. Nothing is desired but the good and acceptable and perfect will of God; and "service" not "office" becomes the key-note as the Spirit of Christ triumphs at the place of the Cross.—Redemption Tidings.
The Three Altars

BY ALICE REYNOLDS FLOWER

"He repaired the altar of the Lord that was broken down." I Kings 18:30.

Elijah on Mt. Carmel! What a multitude of sermons have centered around this wonderful picture in I Kings 18! So graphic and fascinating in all its details, there are many lessons to be stressed therefrom, and with great profit too. One particular detail is impressing me now, that broken altar in verse 30—and Elijah’s prompt and complete repairing of it before the actual prayer and sacrifice began. There is no value whatever in a broken down altar, and Elijah knew it better than anyone else apparently.

As the first step to mending that altar, Elijah said to all the people, "Come near unto me," with the result that all the people came near unto him. An altar is never a one man affair. It speaks of fellowship, of communion, of consideration, of worship, of intercession—and always involves at least a second party. It may be one man and God, or a multitude and God; but an altar always witnesses some understanding between two parties. Here it was Israel and God, with Elijah acting merely as mediator. Israel needed as one man to draw nigh to God before He could ever draw nigh to them.

Altars are broken down by neglect. One stone falls out, and soon a second drops from its place. As Elijah placed those twelve stones—one for each tribe—those Israelites must have had mingled feelings. I wonder if any of them had been near that broken altar in years. Their hearts had been so corrupted by idolatrous Ahab and Jezebel that the God of Israel had been far from their thoughts. Oh the power and responsibility of leadership! In such a state what need had Israel for an altar? But trouble had come—a great drought—and usually speaking, troubles stir man’s ‘rememberer’ forcibly.

Elijah preached an eloquent sermon with his hands that day as “he repaired the altar of the Lord that was broken down.” Then came the trench, wood, sacrifice, water, a short effectual prayer, and —"THE FIRE OF THE LORD FELL." Of course! And why should it not with conditions so fully met? But don’t overlook that repaired altar as the basic step toward the marvelous victory.

Broken altars! Are there any today? Not wood and stone necessarily, but broken altars of consecration, fellowship, communion, worship; and what sad drought we see everywhere in hearts, homes and churches as a result. Elijah could have preached all day to Israel and there would have been no fire. He had to busy his hands repairing that dreadful breach, restoring that altar. And only thus can broken altars be dealt with today. Introducing new methods, bringing a different preacher, building a new church—will be in vain. If the foundation has slipped, you must go there to get your start for a real revival of blessing. Repair the breach—cost what it may.

The Heart Altar

How about your own heart and its altar? Is the first consecration still intact? You laid definite stones once, giving up in full surrender,

"Friends and time and earthly store
Soul and body Thine to be
Wholly Thine forevermore."

Are all those stones still in their places? You promised God certain things in the hush of a holy hour, and are you keeping faith with Him? It is easy to shave corners a bit before we know it. When we do, like knocking out bits of cement in a stone or brick wall, the separate stones will soon fall apart. Making a full consecration may seem a big thing; but keeping a full consecration is really the task. Apply this same rule to your prayer time, your moments daily with God’s Word. The farther we go the more we need these times, whereas many apparently seek to live by the reverse rule. Just how is your heart’s altar, dear one?

In the holy place of your life stands the golden altar for worship and intercession. Morning and evening the priest offered sweet incense under God’s old order. This is our privilege under grace by the enabling of the Holy Ghost,—worship and intercession constantly ascending from hearts made clean and worthy through the precious blood. And do you not recall that the fire was never to go out upon this altar?

The Home Altar

Now for another altar—that of the home. Some of my earliest recollections center about the family altar in my childhood home. There was one such occasion when I definitely opened my heart to Jesus, and I believe that He saved me then when under six years of age. There is no substitute in a child’s life for a family altar, and God pity the boy or girl who has been deprived of this privilege. I am often asked why children of good parents go wrong. From first hand knowledge I reply that those very same good parents have many times been negligent about their family altar.

The family altar is an important part of that training from which God tells us a child cannot depart later on. We expect too much from outside influences and neglect fostering the greatest influence that touches a child’s life,—the home atmosphere. Kneeling together as a family has often cleared the way for old and young, and saved from
threatened calamities. Plan your day, your work to get it in; and let no mere trifle break this vital altar. You can have God’s fire in your home and in the hearts of your boys and girls if you are persistent here—and I speak from the experience of later years.

The Church Altar

A word now about our third altar—our church altars. This course relates to our fellowship and can only be touched upon. Let me drop the thought that each of us always should consider ourselves a stone in this great altar of divine fellowship, “Endeavoring to keep the unity of the Spirit in the bond of peace” ..... “till we all come to the unity of the faith.” So we hear it from Paul: while Peter writes, “Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Keeping our place humbly, faithfully in this great altar means more than we can ever know down here below. Sad collapses have come because some dear brother or sister was not willing to fill God’s place for them. Perhaps they wanted to be on top, or differently adjusted—and a division resulted, somewhere a church altar was broken down. Souls are in the balance here, which our pride or selfishness may bar eternally from God. Can we read too often Christ’s closing prayer in John 17, with its outstanding petition, “That they all may be one; as thou Father, art in me, and I in thee: that they also may be one in us: that the world may believe that Thou hast sent me.”

The Holy Spirit’s Work

By Hazel E. Corum, Framingham, Massachusetts

God has a twofold work to accomplish in all His children: a work to do in them and a work to do through them. The Holy Spirit has always been the medium through Whom He has worked during all ages, but the transition of an earthly accomplishment to a spiritual achievement began with the birth of Jesus and culminated with the outpouring of the Holy Spirit on the Day of Pentecost. God’s plan to redeem the earth through Israel was a failure because it was a plan to perfect man through man’s own efforts, hence the necessity of Christ’s sacrifice: also the necessity of the outpouring of the Holy Spirit on the Day of Pentecost to be a guide to God’s children (John 16:13). Before the outpouring of the Holy Spirit the people were guided by the prophets of God, but after the outpouring of the Holy Spirit He dwelt within. “He dwelleth with you and shall be in you” (John 14:17).

The more important work is that accomplished in God’s children. This work produces the fruits of the Holy Spirit, “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23), which are so important, but often so lacking among the children of God. The world in general judges the church of Christ by the fruits of its members. Do you live as though you had been with Jesus and learned of Him? Jesus said, “Ye shall know them by their fruits” (Matt. 7:16).

The whole world is watching for the fruits of the Spirit. John 15:1-17 gives us the real vision of the importance of fruit bearing. Unless we are bearing fruit we are severed from the vine (Jesus) and can have no more communion with Him. If we abide in Him “Ye shall ask what ye will and it shall be done unto you.” This is a wonderful promise for an earthly being, but this chapter tells us of an even greater blessing for fruit bearing. One is to glorify God by His fruits and to take them right into the heavenly kingdom. (v. 8.) We are the praise of His glory. (Eph. 1:12.) Fruit-bearing is not a passive but an active work. It takes prayer, restraint, self-denial, holy living, study of God’s Word and hard work to produce fruit. It is a quiet, deep undercurrent working in one’s life, molding it for His glory. It is the determining factor of one’s status in Christ’s Millennial Kingdom. “They shall be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. 20:6. Also Rev. 1:6, 5:10). Moreover the Lord has promised His children rich rewards for the fruit of the Spirit which they produce. The blessings promised in the fifth chapter of Matthew are for those who are meek, merciful, etc.

A work in one is bound to produce a work through one. When Luther was seeking to extirpate his sins by human punishments, the Lord looked and saw a sincere man and spoke to his heart. Then and there a work was begun in him which also worked through him in helping to bring about the great Reformation. But the work had to start in his own heart and life before it could reach others. In the work for God’s kingdom, God has given rich gifts to His children to help them. The twelfth chapter of First Corinthians enumerates them, also Mark 16:17-18, in which they are called signs. The joy of the person who receives these gifts is beyond all human imagination. We all love gifts from one another and how much more valuable is one from our Heavenly Father. But most people prefer gifts for which they have not toiled, rather than the hard earned fruits of their labor. These fruits of the Spirit are the expression of the nature of God in His child. God’s work through one presents an outlet for all of our human ambitions and energies, so one often runs around in such a zealous frenzy that the human efforts bring a real reproach upon the church of God. The Spirit of God must work in one as well as through one. The gifts of the Spirit are for an earthly ministry and cease when the Lord comes. There is no need for them in Heaven. The fruits of the Spirit are abiding and reach their perfection in Heaven. The thirteenth chapter of First Corinthians gives a clear vision of the necessity of the production of fruit in the life of the child of God. Without fruit all other things are insignificant. The productive church has all of the gifts of the Spirit in
operation as well as the fruits of the Spirit in the lives of its members. A church without this is weak and not fulfilling the plan of God.

When God made man, He gave him the power to choose between good and evil. The angels lived in a sinless environment, they had no choice. Yet the power to choose between good and evil. The angels had no choice. Yet fulfilling the plan of God.

operation as well as the fruits of the Spirit in the lives of its members. A church without this is weak and not fulfilling the plan of God.

When God made man, He gave him the power to choose between good and evil. The angels had no choice. Yet fulfilling the plan of God.

Word and Work

The subject of bodily healing has brought forth volumes from the pens of able writers, some relegating all miracles of healing to a past dispensation, while others postpone them to the coming Millennium. The one great reason why it is dominating the mind of the public is the fact that thousands are bearing testimonies to bodily healings. They claim to have been miraculously healed in answer to prayer under the ministry of the laying-on of hands or the anointing with oil, as people were in Bible days. These manifestations of healing are not confined to the British Isles, they are being experienced over the whole world. Everywhere deliverances from deadly diseases are being wrought, the replicas of which can only be found in the Bible. Neither are they exclusively experienced by any one particular sect or community that holds bodily healing as one of its tenets of belief, but by spiritual ministers, evangelists and church workers of all denominations. The method of procedure in ministering to the sick is not always the same. Some evangelists are called upon to lay hands publicly, and vast congregations have witnessed astounding miracles, others anoint the sick with oil in the quiet bedroom, and have rejoiced in healing as a result of their obedience. Again there are the many prayer circles where written requests for healing are remembered before the Throne. The source of all healing virtue is in the Lord Jesus Christ, and although methods differ, the all-important matter is to get the sick into touch with Him.

Divine Healing vs. Faith Healing

There is a difference between Divine healing and what is known as faith healing. We prefer the former term because it generally implies belief in bodily healing as it is exclusively taught in the Scriptures, whereas the latter might mean healing by faith along the many lines of psychology. The former denotes acceptance of the Bible as the Word of God in its entirety, and healing through the Lord Jesus Christ. The latter can imply belief in any kind of faith healing that might be taught in books that are decidedly anti-Christian.

Divine Healing in the Natural Realm

Healing can be obtained in two realms, natural and supernatural. That healing comes along natural lines is clear to all. It has pleased God to manifest this in the animal creation as well as in the human creation. The beast of the field is healed of its wounds as a result of a natural law which operates, and it is the bounden duty of both saint and sinner to assist that law in every legitimate way. The suffering animal calls for due and proper attention, the withholding of which under any pretext would be cruel and inhuman. Who could conscientiously justify himself if, knowing any creature to be in pain, he did not, whenever possible, call in someone with ability to alleviate its suffering? The service of those who are qualified to co-ordinate with this natural law of healing: consequently they can intelligently assist nature to heal or re-assert itself. They minister in the realm of the natural, and it is the duty and privilege of every Christian to pray for them in their work. We have come into contact with many who belong to the noble medical profession, and have never met one who claimed to have power to heal. The most they have asserted is that they possess the intelligence which enables them to assist nature to heal itself. An eminent physician clearly showed the true position when on one occasion, after being complimented for his skill, he said, "I dressed the wound, and God healed it." Doctors and nurses only dispense the blessings which God has vouchsafed to mankind—just like those people who, irrespective of their standing before God, are used to dispense other blessings, such as the means of sustenance among the sons of men. How inconsistent a Christian would be if he spent much time in prayer for a good harvest and did not take time to plough the field, sow the seed, water the ground, and assist in every legitimate way the answer to his prayers. The natural law of healing, like sunshine and rain, is another of the manifold gifts that are bestowed through the goodness of God upon godly and ungodly alike, in order to lead men to repentance. See Matt. 5:45, Rom. 2:4.

It is a huge mistake on the part of many devout believers in the truth of Divine Healing to ignore natural healing. Some earnest saints have regarded the work of physicians and nurses who minister in the natural

BODILY HEALING

By George Jeffreys, London, England
realm as being distinctly evil or carnal. A few have gone so far as to disregard the essential laws of hygiene, to ignore natural curative means, and even refuse the absolute necessities of the body, in case they should manifest unbelief and dishonor God. Such indiscretion has hindered many from taking a stand for the truth, and often resulted in the work of God being brought into disrepute. It is most necessary that the truth of bodily healing should be viewed from the right perspective, and that its presentation be sane, sound, and balanced. "Let not then your good be evil spoken of" (Rom. 14:16).

**Healing in the Supernatural Realm**

Bodily healing in the supernatural realm is clearly taught throughout the whole range of Scripture. The Christian Church right down through the centuries has emphasized the truth that the Bible is the Word of God, that its commandments should be implicitly obeyed, and its promises believingly appropriated. Why then should it be a cause for wonderment if thousands, having believed its teaching, can testify to miracles and healings? Cases that are incurable in the natural realm have been healed in the supernatural. The Gospel narrative of the woman with the issue of blood reveals that she was beyond the aid of physicians. She had persistently sought healing along natural lines, even to the extent of spending all her living in vain. After much disappointment she summoned every effort, overcame every difficulty, gathered all remaining strength, made contact with a Physician of a higher realm, and was made perfectly whole. Luke 8:43, 44.

**Higher and Lower Critics**

Those who claim to believe in the miraculous in our day are confronted with two kinds of critics, the higher and the other, which we feel justified in designating the lower.

The higher critic is one who from an intellectual standpoint rejects the working of miracles—the highbrow who maintains the right to pick and choose the portions in the Bible which in his judgment are inspired. He does not allow his mind to accept anything that cannot be explained within the range of reason. The lower critic is the one who unreservedly accepts the Bible as the inspired Word of God, but who endeavors to show from its pages that we are not living in the days of miracles. If he cannot succeed in proving that the miraculous was withdrawn at the end of the apostolic days, he attempts to postpone the supernatural element to a future millennium. Of the two kinds of critics we must confess that the higher is far more consistent than the lower. The former commences by making it perfectly clear that while he believes the Bible contains the Word of God, he does not believe the whole Bible to be inspired. Therefore he is not inconsistent with the stand he takes when eliminating the miraculous from the Bible. Let us say justly, in passing, that if he professes to be a minister of the Gospel, he is most inconsistent with his calling in denying the inspiration of any part of the Book. But the lower critic is most inconsistent with his own standpoint, and indeed presents a pitiable sight. He starts off by declaring his absolute faith in a present-day miraculous Bible with all its commands and its promises, and then argues that miracles are not for the present. His unreasonable attitude often proves the saying attributed to Spurgeon to be only too true—"The Gospel suffers more from its opponents than its opponents." How one can claim to be evangelical and fundamental, and at the same time deny the miraculous, is more than puzzling to us. While professing to believe in a supernatural religion, he is all the time undermining its foundation.

Why! Belief in the great truths of the new birth and the second advent of Christ, which most Christians hold, virtually implies belief in the supernatural. It is impossible to account for the experience of regeneration apart from a miracle. This was the first lesson that Nicodemus had to learn from the Master Himself. In response to his question, "How can a man be born when he is old?" our Lord gave him that all-important object lesson of the wind. What is it that happens at regeneration? The sinner receives pardon for all his sins, he is definitely justified, and God commences to deal with him as though he had never sinned. The Spirit of Christ comes into his heart crying, "Abba, Father," and the regenerated one is a partaker of the Creator's nature. Divine nature is here blended with that of the sons of men—a mystery of mysteries, the creation of the Holy Ghost. How uselessly it is to try to account for the new birth apart from the supernatural.

Then again, what a glorious hope the second advent of Christ is! Christians everywhere are longing for His return. We maintain that to believe in the second advent of Christ, and all that it entails, means believing in a tremendous demonstration with supernatural effects. I Thess. 4:16, 17.

At a certain convention we were privileged to listen to a great student of Second Advent truth preaching on his favorite theme. In his address he graphically described the resurrection of the dead saints, the translation of living saints, the broken law of gravitation, and many other remarkable happenings at the coming of Christ. Some time afterward we had occasion to compare notes, and in the midst of our conversation he most emphatically declared that the days of miracles were past. "This," he said, "is an age of faith, without signs of any kind." It is unnecessary to say that we reminded him of the teaching he had given in his address, and how faithfully, yet unknowingly he declared that he believed in miracles in this age. The second coming of Christ is to be the closing act in the great dispensation of the Holy Ghost. His coming will bring to a conclusion the most marvelous dispensation in the whole of God's dealings with mankind.

The above article is taken from the introductory chapter of the Second Edition of the book "HEALING RAYS" by George Jeffreys, which has recently been published by the Elim Publishing Company, London, England. We believe this book to be one of the most thorough analysis of this subject from a Scriptural standpoint. From the above article you can see the commonsense viewpoint.

This book will prove very helpful to every minister who believes in divine healing, and should be in the hands of every Bible School student.

—Editor.

**Streams in the Desert**

By Mrs. Chas. E. Cowman

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A Fool and His Folly

By William Burton McCafferty, Enid, Oklahoma

"Wisdom excelleth folly, as far as light excelleth darkness" (Eccl. 11:13)

Webster defines a fool as one "devoid of reason or intelligence." Alexander Cruden defines a fool in the following words: "In the language of the Scripture, especially in the book of Proverbs, "fool" is the usual character of the sinner, and folly and foolishness are put for sin. Psa. 38:5.

While the fool is usually the sinner, yet there are cases in which righteous men have been called fools: e.g., "O fools and slow of heart to believe." This was said by Christ to the men who were walking toward Emmaus, because they doubted the resurrection of Christ.—Luke 24:25. But Cruden's definition covers the major part of the passages where the word "fool" is used in the Scriptures. Fool, then, is the usual character of the impenitent sinner. For this cause we are warned by the Lord against calling the brother of faith a fool, which is tantamount to charging him with sin against God. See Matt. 5:22.

The following passage references will show that the fool is one who:

(1) Returneth to folly: Prov. 26:11, II Pet. 2:22. Let us beware of backsliding from the grace of God. Heb. 10:38. It were better never to have known the way of righteousness than having known it to turn from the holy commandments. II Pet. 2:2.


(4) Denies the existence of God: Psa. 14:1; 53:3. To deny
God's existence in the face of universal evidence is the consummation of foolishness; and is folly in full flower. For the "heavens declare the glory of God and the firmament sheweth His handiwork" (Psa. 19:1). And "the invisible things concerning Him, from the creation of the world, are clearly seen... even His eternal power and godhead; so that they are without excuse." —Rom. 1:20.

(5) MAKES A MOCK AT SIN:
Prov. 14:9. See Ch. 10:23. Sin is "exceedingly sinful" (Rom. 7:13), and is soul destroying in its effect. (Rom. 6:23). And they who trifle with sin are taking "fire into their bosoms." —Prov. 6:27-28, etc.

(6) IS RIGHT IN HIS OWN EYES:
Prov. 12:15. Such a one will not be instructed. (Prov. 18:12). His "tongue enter into contention" (Prov. 18:6). He "dotes" upon "questions and strife of words." He is "proud," and "perseveres," with a "corrupt mind," and concerning the "truth" he is "destitute," and "knows nothing" at all.—I Tim. 6:3-5. The Children of Israel often "played the fool" (I Sam. 26:21) in the "days when the judges ruled." —(Ruth 1:1), for "every man did that which was right in his own eyes."—Judges 17:6; 21:25. Such "contention," "strife of words," and "debates" are, in the sight of God, "foolish" and sin.—II Tim. 3:7-9. The true child of God is admonished to "shun" such "vain babblings." (II Tim. 2:14-18). For they are unprofitable and vain.—Titus 3:9; and have in them the element of "wickedness."—See Isa. 54:4. Therefore, "lean not to thine own understanding" (Prov. 3:5), but "apply thine heart to the understanding of God, for out of thy mouth cometh knowledge and understanding."—Prov. 2:1-6.

(7) IS DESTROYED AND SNARED BY HIS OWN MOUTH:
Prov. 18:9. He is boisterous and loud, and his unholy "laughter" is like the "crackling of thorns under a pot."—Eccl. 7:6. He is quick to "utter perversions," like one that "tarries long at the wine."—See Prov. 23:23. And being "perverseness in his lips," he "is a fool." (Proverbs 19:1), and thereby "falleth into mischief." (Prov. 17:18-20). Therefore hath the Scriptures said, the "prating" (talking) "fool shall fall."—Prov. 10:8. Thus a "fool is known by the multitude of words"—Eccl. 5:3; 10:14. And "his lips" shall "swallow him up."—Eccl. 10:12. Consider Prov. 14:33; 15:2. 14. Wouldst be wise? 0 child of God? Then "study to be quiet."—I Thess. 4:11. Cf. Eccl. 9:17; Rom. 2:2; I Pet. 3:4. Nor be thou "hasty to utter things before God," and "let thy words be few," (Eccl. 5:2), for it is truly written: "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

(8) TRUTH IN HIS OWN HEART:
Prov. 28:26. His trust is not in the Lord, but in himself. Such seek to "justify themselves" (Luke 10:29), and know not "that which is highly esteemed among men is an abomination in the sight of God." —Luke 16:15. This is illustrated in the parable of the Publican and the Pharisee, which was spoken "unto certain which trusted in themselves."—Luke 18:9, etc. The heart unregenerate is not trustworthy. It is "deceitful above all things and is desperately wicked."—Jer. 17:9. The true child of God has placed all his trust in God. His faith is "Godward." He feels that he is not "sufficient" of himself to "think anything" as of himself, but has come to know that his "sufficiency is of God."—II Cor. 3:4-5. He "worships God in the Spirit, and rejoices in Christ Jesus, and has no confidence in the flesh."—Phil. 3:5.

(9) WALKETH IN DARKNESS:
Eccl. 2:14. The fool is therefore one who chooses "darkness rather than light, because his deeds are evil."—John 3:19-20. "Neither will he come to the light lest his deeds should be reproved." "The god of this world hath blinded" him, "lest the light of the glorious gospel of Christ should shine into him."—II Cor. 4:4. "But thou art not in darkness." O child of God, "that day should overtake thee as a thief," but rather art thou now a child "of light," walking with the "children of the day." Thou hast seen "that wisdom excelleth folly, as far as light excelleth darkness." (Eccl. 2:13), "and therefore hast thou come to the light" and thy "fellowship," is with God and with "His Son Jesus Christ." Thou art declaring this "message," "that God is light, and in Him is no darkness at all."—I John 1:3-7.

THE TRIAL OF CHRIST
(Continued from page 2)

salem. Crucifixion, itself, was not a Jewish form of execution, but was Roman, undoubtedly taken from the Egyptian, but used only for the baser form of criminals.

The Gospels indicate that the court proceedings were held almost imme-

diately following the arrest in the Garden of Gethsemane, and at the time of the cock-crowing. That being so, the Court sat improperly at night and no judgment arrived at would be valid or binding. The Jewish Code forbade the sitting of Courts after sundown or until sunrise. If the evidence were not all in, and no verdict found before sundown, then the Sanhedrin remained in conference during the night, "eating no meat and drinking but little wine," and it was not until after daybreak the next morning that the case could be resumed.

Following the arrest in the garden of Gethsemane Jesus was brought to the palace of Annas the deposed high priest and father-in-law of Caiaphas, the high priest. Here some of the rulers and Caiaphas attempted by questions to get Jesus to commit Himself.

The Sanhedrin then assembled at the house of Caiaphas before whom Jesus was brought. All regulations relative to the rights of the defendant were ignored. Jesus had no witnesses, no advocate. His accusers were His Judges, who, regardless of the truth, had already decided Jesus should die. The farce of a legal trial was rushed through so that there was no opportunity for His friends to raise their voices in protest. Suppose he had had a capable advocate. learned in the technicalities of the Jewish and Roman law? In our own criminal jurisprudence delays are obtained even for years where the evidence of guilt of the accused is almost conclusive. So great was the envy and hatred of the members of the Sanhedrin and so much did they fear to lose this opportunity to kill Christ that they found Him guilty before morning, before there was an opportunity for all the people to know what was going on, before a little time could sober their judgment. "When the morning was come." (Matt. 27:1), they went through the farce of a daylight trial to legalize the night trial.

Then they all rushed Him over to Pilate, the Roman Governor, and said they had found Him guilty of a crime punishable by death and for Pilate to confirm their finding and put Him to death. However, according to John 18:28, they were religious folk and would not go into the judgment hall, "LEST THEY SHOULD BE DEFILED." They were like many religious folk today, who say it is un-Christian to go to court and instead of peaceably settling a dispute in a law-
ful manner, resort to slander, intimidations, physical force and even violence to obtain their selfish desires; and if someone in a sensible manner petitions a court of authority to restrain the spoilers, they resort in a superior religious manner that he violates the Bible by going to court.

If Pilate had held proper trial, it would have been hedged about with the formalities and safeguards of Roman law. The accused would have had the right to confront his accusers, but the witnesses who gave evidence before the Sanhedrin were not called before Pilate.

Pilate did a lot of running back and forth from the judgment hall out to the Jews. He asked them what was their accusation, and they replied that if he were not a malefactor they would not have brought Him to Pilate. Then Pilate told them to take Him and judge Him according to their law, but they replied it was unlawful for them to put Him to death.

Pilate was a sober-minded man, who had experience in judging men's motives. "He knew that the chief priests had delivered Him for envy." Undoubtedly through his spy system he knew that this man did not preach hostility or opposition to the Roman power, and probably regarded Him more or less as a well-meaning fanatic.

Then he learned Christ was a Galilean and would come within Herod's jurisdiction, and Herod was in Jerusalem at the time. Pilate thought he might shift the responsibility and sent Christ to Herod. This pleased Herod, for he had heard a lot about Christ and wanted to see Him perform a miracle. Herod "questioned Him with many words, but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him." So Herod sent Him back to Pilate. "And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves."

Both Pilate and Herod, being men of responsibility, could look into the face of Christ and read his character. It was their sworn duty to protect the innocent. Pilate's wife sent him a message, "Have nothing to do with this just man for I have suffered much in a dream because of Him." Pilate was now awake to his responsibility. According to John 18:36, Jesus told Pilate, "My kingdom is not of this world." But the leading men of the province were clamoring that Christ should be put to death. Pilate now realized this was the most important case that was ever brought before him. He knew that the common people had heard Christ gladly, that He had helped the poor, the sick and the afflicted, and that His teaching and influence had been only for good. Pilate could not, therefore, conscientiously permit Christ to be put to death.

But Pilate was weak and vacillating. He was not in good standing at Rome, and when the members of the Sanhedrin told him, "If thou release this man, thou art no friend of Caesar," he called for water and washed his hands said, "I find no evil in this man. Take ye him." In other words, although finding the accused was not guilty of the crime charged, in order to save an unfavorable report being made to Rome against him, he allowed Christ to be executed.

WHO'S WHO AT ARMAGEDDON
(Continued from page 1)

It was the prophet Habakkuk, in the second chapter and second verse, to write plainly the visions so that he who reads may run. Yes, run to that only safe Refuge, under the precious blood of Jesus Christ.

Now, if man's career here on earth is as a tale already told we should be able to find by careful study just who will be at Armageddon, and in this last decisive world battle the conflict will start with two opposing forces. If all nations shall be gathered, according to the Word, there certainly is to be a period of diplomatic maneuvering and alliances formed. There will be many allies on both sides, according to the Bible.

As the reader knows, national alliances are today in the process of formation, more so than at any time in history. Pacts are made that bewildер statesmen. We often hear the words "what strange bed-fellows." Diplomats of the world do not realize that the Word of God tells us plainly in Rev. 17:17 that he is putting all these ideas into the hearts of those national leaders to agree and give their powers over to the Anti-Christ Kingdom to fulfill the will of God until the time of the end. What is termed as powers of today are those very same kingdoms that will soon be in accord under the leadership of Rome. At the present writing we see a few family quarrels and some jealousy over personal leadership, but when the common danger from without threatens destruction we will see a united front working together.

Let us see what Joel has to say in the 3rd chapter and 9th verse, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near: let them come up." Also in the 10th verse "Beat your plowshares into swords and your pruning hooks into spears." Again in the 12th verse: "Let the heathen be awakened and come up to the valley of Jehoshaphat for there will I sit to judge all the heathen round about." Here we learn that there is to be a mighty war stir during our Gentile age and it is to involve all nations.

How plainly we see that today. They are to beat plowshares into swords, melt scrap iron into war material. It may interest the reader to know the leading tonnage through the Panama Canal in 1935 was scrap iron.

When the stage is all set for war, we learn that the main conflict or decisive battle will be waged in the valley of Jehoshaphat. God calls the place "the valley of decision" (Joel 3:14) and it is to be found on the map just north of Jerusalem.

Just why the decisive battle is fought there and who those 200,000 or 000 are, will be explained in the next issue if the Lord wills.

IDEALS OF EARNEST YOUTH by A. T. Rowe. Manners, companions, amusements, life work, relation to Christ are discussed, with illustrations from the lives of well known men. Price $1.00 plus 10c postage.

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Bible Lover's Stationery
Across the holy quietness of this hour of meditation, there comes softly unto me the wondrous words of this grand old hymn. True, I had heard its glorious message many and many a time, but how often one misses that deeper heart! We may pass it by, until one certain day it strikes our soul as a piercing sunbeam, and we get the revelation of that which was long hidden from us. Too many other and vain things had occupied the attention. It requires the moment of self-silence to bring forth the full treasures of that which He is seeking to call to our needful attention.

And so it was. Never until this sacred moment had these words spoken unto me in such a different and deeper fashion. It brought me face to face with the bleeding need of my soul. Just to think upon those words!—"I need Thee every hour!" How they stir us and cause us to yield ourselves more fully and sincerely unto all that He asks of us! How the message burns within us!

Dear reader—let us think upon these words for these few still moments. Let us look back across the past years of our Christian life. "I need Thee every hour"—it is searching within us. Have we felt that need for every single and vanished moment of our life; have we always looked unto Him in and through all that we have undertaken? Oh, how we must bow our heads in shame! How we trusted our own self efforts! How we sought to win those dear, precious souls in our own might! We pushed Him aside from the true front-place. We felt ourselves able to supply all things for the need of our service.

Yes, we think of it now. And thus thinking upon it, we can see the reason for the lack of His fire burning within us: we can understand that empty ache which constantly presses down upon us. We know now how much we have missed!—how much of His peace and power we should have had, but were sadly without. We see the truth of our prayer-less and service-less living. How far short of His mark we have fallen!

Until we can vitally and deeply feel the cup of our own helplessness, and realize that His power alone can suffice to fill it unto worth, our Christian life shall be without value and depth. Our experiences will be without worth, for they will not have been brought forth of His own touch and will. Our only hope lies in Him—for all things. Of ourselves there is naught but weakness and folly. Christ can do little in and through us—nay, He can do nothing—when we are not taken up and filled with Him. He must enter into our innermost being; He must have the full sway over and above all. It must be all of the Saviour—"I need Thee every hour."

THE WHISPER OF GOD
By William Burton McCafferty

When the leaves of the forest are falling, And the corn and the grasses are sere, I can hear a sweet voice gently calling To me in the Fall of the year.

There are words that are audible to me, In the sighs of the eventide breeze; There's a voice in the rustling corn blades And the murmur of autumnal trees. I can hear it in each tiny leaflet; That falls on the rain-moistened sod; I list, and the spirit within me Responds to the whisper of God.

I truly feel that this is the great failure and shortcoming of our Christian life. It is the heart of our emptiness and conviction. We miss so much of that which is needful for true, vital Christian living, because we are not surrendered. Self has claim upon all the room. And in the bonds of self, we are unable to see the fervent necessity of constantly clinging and counting all things unto Him. Need does not flame before us. We retain so much pride and vanity; so much of that which is but a hindrance to His presence.

So often—how very often!—we set forth to do some bit of service unto His honor and glory, passing the real heart of our power by, trusting in our own blind way that all will work out to His glory. We center all our abilities about self: it has not been hidden beyond the price of the Cross. How poor we are!—how the forces of the evil one must mock at us!

Our great need is the fullness of His peace and power to sing and work within us upon the crest of every single hour. We must be buried in Him, be the submitted tool, realizing that our own worth lies in our yielding and willingness. Not living for self, but all for Him. Never can this truth be too oft repeated! It must be impressed upon the panels of our heart every moment of living! He must work in and through us. Only in this way shall we be strong to stand for Him.

"I need Thee every hour"—THAT is the secret of our power! The man or woman who stands firm for Christ is the one who is looking ever unto Him. Whatever the trial or the temptation, there is no worry and striving of self, just the calm resting in Him, leaving it all to Him, knowing well that He will carry them through.

Our highest point of living unto Him rests in our willingness for His fullest presence in our lives. He must displace self in all things. There is success only when He occupies that position, when He works His will through us. In ourselves we are weak. In Him we are strong. In self-less living do we ever draw nearer unto Him and become the servant who does all things well for the commendation and reward of the Master.

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BRAZIL, SOUTH AMERICA
Caixa Postal 287, Campinas, Sao Paulo. February 15, 1936.

Dear Christian Friends in the Homeland:

Peace and grace be multiplied.

Having traveled so much in the States we were glad to sail so as to get a little rest. The first three days on the boat being rough we were both on the verge of sea-sickness, but the rest of the journey was very pleasant and we enjoyed it immensely.

There were on board ten missionaries and two ministers. Some of these so-called missionaries do educational and social work only. But there was another Pentecostal young couple on board with us, whose fellowship we greatly appreciated. They are locating about two days journey inland from us. While on the boat we were given an opportunity to have one service, and so with the help of this couple we were able to give out a good salvation message both in song and word.

Early Friday morning we came into Rio de Janeiro. There were many large hills, or small mountains, of the Missionary Sister, Esther Anderson, on both sides of us, and then we came into the harbor. It was a beautiful sight. We spent the day here with some Missionaries and late in the afternoon returned to the boat and sailed another night. A missionary Brother and also a naturalized American met us at Santos. The Lord answered prayer, so that we passed through the custom with very little trouble. Praise the Lord! He was pleased then to take a train up to Sao Paulo—two hours ride from Santos. It was a pleasure to ride in this train which was as good as those back home. We rode up hill practically all the way. As we rode up another train came down from Sao Paulo, as to help pull our train up. The two trains were connected by strong cables. There isn't another train like this in the world. The hills were beautiful—everything looked so green and fresh.

We passed many small banana plantations.

In Sao Paulo we stayed with a Missionary family while getting our things ready for our little home in Campinas—just two hours train ride from Sao Paulo. In Sao Paulo the Lord is blessing still more and as last reports show, the souls are continually being saved. We attended the mission in Sao Paulo, and both of us spoke. Also a native Evangelist gave a message; and then Brother Lundgren, the Pastor, gave the altar call and many came forward for salvation with very little urging. Afterward there was a baptismal service when twenty were baptized in water. Last month Brother Lundgren baptized twenty-eight. So one can see that the Lord is blessing and the work is growing rapidly. They have a large church and it is usually full.

We are expecting to meet some Christian Brethren from Nova Odessa—one-half hour ride from Campinas; where a work has been started by Sister Anderson and some Christian Brethren from Sao Paulo. There are a few saved and some interested in the Gospel. Here we are also responsible for a hall until there are some more Christians to help.

We have thought of having a special fund for evangelization purposes only and calling it the "Evangelization Fund." Should God lead any of our friends to designate money for that purpose, we shall use it only toward buying Bibles and literature, renting of halls, train fare, etc. We have had many expenses with traveling, shipping our baggage, buying furniture, etc.

Please do not send any money in letters as it is not safe—much money has been lost through mail, but send your donations to Sister (Mrs. A. C.) Culver, 371 Laurel Street, Hartford, Conn., and she will send it all in a check.

We wish to thank all the dear friends for their prayers and contribution. Please continue to pray that God will save many souls in Campinas.

We close with Christian greetings and I Cor. 15:58. In Christian love, Gustav and Alice Bergstrom.

SHWEIR, MT. LEBANON, SYRIA

Editor Word and Work:
As I understand my copy of Word and Work expires with February 1936, and as I have no means at present of renewing my subscription and as I would be sorry to miss receiving this helpful publication, I beg you to accept enclosed four copies for a dollar bill, from C. B. Cook, Sec. Treas, Anglo-Saxon Federation, 501 Fox Building, Detroit, Michigan.

THE LORD'S COMING

(We are pleased to print a few stanzas from Mrs. Howie's booklet, "Things to Come.")

Jan. 12th.

Grand and glorious appearing
When Thy Second Coming
"Trump of God" and "Shout" from Heaven
Shall we hear when Thee we see.
1 Thess. 4:16; I Cor. 15:52.

Jan. 14th.

"Blessed" "Only Potentate." Thou art coming once again.
We shall see Thee as Thou art.
When Thou comest on earth to reign.
I Tim. 6:15.

Jan. 16th.

When Thou comest Lord again
Peace and justice then shall reign.
Worldly strife and trouble cease
When Thou reignest "Prince of Peace."

Isa. 9:6, 7.

NEW YORK CONVENTION

The twenty-ninth Anniversary Revival campaign will be held at Glad Tidings Tabernacle, 325 West 33rd Street, New York City, beginning Sunday, May 3rd, to 17th inclusive, with Evangelist B. L. Sims, of Canada, speaker. Evangelist Sims, who was born in Toronto, has an international experience in Gospel work. The range of Bible subjects upon which Evangelist Sims will be glad to speak is diversified. We believe a rich feast is in store for all those who can possibly avail themselves of this precious opportunity.

Services will be held on Sundays at 10:30 A.M., 3:30 and 7:45 P.M., and daily at 7:45 P.M., except Mondays when there will be no service. Afternoon services will be held Wednesdays and Fridays at 3 P.M. Special prayer will be offered for the sick throughout the campaign. The tabernacle orchestra of forty-four pieces will take part in the music.

For the services, Ben Cockerham, Singing Evangelist, will have charge of the singing. The Tabernacle Male and Ladies Quartette and Chorus, etc., will render special selections. A young people's rally will be held on Saturday, May 16th, at 7:30 P.M.

The Tabernacle is located at 325 West 33rd Street, New York City, one-half block west of the Pennsylvania Depot, opposite the General Post Office. For further information as to accommodation, write Miss E. K. Schuster, Secretary, 325 West 33rd Street, New York City.

—Robert A. Brown, Pastor.

EIGHTEENTH ANNUAL CONVENTION OF THE FIRST HOLINESS CHURCH OF THE APOSTOLIC FAITH

59 Moore Street, Cambridge, Mass.

April 30th to May 3rd Inclusive. Sunday Services: 10:30 a.m.; 3:30 p.m.; 7:30 p.m. Weekday Services: 2:30 and 7:30 p.m.

Speakers: Miss Lillian Kraeger from New York and other Pastors and teachers are expected to be with us during this wonderful campaign.

We ask all the saints and dear ones to come praying that God will meet with us and fill the house with His glory.

Food and lodgings will be free to all who come. The expenses will be met by free-will offerings.

Those coming from Boston take subway from Park St. Change at Kendall Square and take bus (4 minutes ride) and get off at Moore St. Ender George A. Phillips, Pastor. Telephone TRObridge 5998.

FELLOWSHIP MEETING AT CHELSEA

The Fellowship meeting held February 22nd, at Brother Lindsay's church in Chelsea will long be remembered because of the blessing of the Lord. Some fifteen of the brethren were present, either in the afternoon or evening services. Many good reports were given by the brethren.

Sister Meloon gave a missionary talk in the afternoon service about the work in Africa. The keynote of the afternoon was "God's power to heal." Brother Svedin gave a glowing testimony of God's power to heal, by healing him. Sister Meloon showed how in answer to prayers, some of the children in her home in Africa were healed.

The evening service was one long evening. All available space was taken in the church and surely the young people rallied around the standard of the Lord. It was a "C.A." meeting indeed. The various groups gave good reports and God is blessing our young people of our New England District. Sister Demerchant brought the evening message. The saints of Chelsea served refreshments which were enjoyed by all that partook.

Word and Work

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DEAR FRIENDS:

The Lord in a very gracious manner has led and guided through another month and we are praising Him for His wonderful care and keeping.

All are glad the cold weather is gone and brighter and more pleasant days are near.

We thank the many friends who have made it possible for us to have coal and other necessary supplies for the winter, about five tons of coal will be needed before warm days arrive when we will not need heat. Some kind friends have supplied some needed curtains, table cloths and napkins.

Thank you.

Send in your order for back numbers of Word and Work, 100 for $1.00, our selection. Some of our friends have sent in small donations and asked for a supply of back numbers of Word and Work, later writing us they received the bundle of Word and Work asked for but certain numbers which they wanted were not included. We usually print a few hundred extra of each number but some numbers go very quickly. When you do not receive a copy of numbers asked for, you may know they are not on hand.

Send $5.00 and the names and addresses of ten friends and we will send Word and Work to each of them for the balance of the year.

If you want to advance self live an unselfish life.

Defeated and discouraged Christians are trying to work a work without living a life, it cannot be done.

We acknowledge receipt of a small donation from an unknown friend of Ambler, Penna. Thank you. God bless you.

We gratefully acknowledge a number of small donations to our free literature fund this month and glad we can supply, in part the many calls for free tracts and other literature. We can send out only as you send in.

Those asking for free grant of tracts will help quite a lot if you will enclose a few stamps to help pay postage.

There is no armistice on between God and Satan. All good soldiers are on full duty every hour of the day and night. Watch and pray, death may come to some of your friends or an unsaved one because you failed.

SHAKING—the forces of evil seem to be shaking in New England and the Lord of all the earth is coming forth. Remember New England is almost a mission field and needs the prayers, sympathy and support of Christians everywhere.

FREE: One box of precious promises with each new or renewal subscription to Word and Work for one year or more, will also give free one box of precious promises with each order for tracts for $3.00, if desired please ask for it.

Continued bad weather has not allowed us to plant potatoes as expected but we expect to plant soon. The price of seed potatoes is just about double the usual price. We will need about $20.00 to purchase enough for planting. We thank the Lord we have enough small ones on hand for eating for another month or two.

The floods which swept New England a few weeks ago causing untold damage and the loss of several lives did not harm us, however the Sudbury river backed up into our ponds, even flowing backward, and we had to make a raft to cross the water to get over to our barn to take care of our cows and horse.

We still owe $100.00 on funeral expense for Mrs. Slocum who died last July. If any friends of Mrs. Slocum care to help pay this $100.00 the undertaker will appreciate it and we will gladly pass on anything donated for this purpose. If you desire your donation to go for this purpose send direct to the writer saying, "For funeral expense of Mrs. Slocum."

Some of our friends have complained account of delay in answering correspondence and filling orders. Thank you for your help, kindness and patience. We are doing our best. We are very short of help in the office, the Home and the printery. We are now working on a plan which we hope will materialize soon by which we expect to answer all correspondence and fill all orders the day received. Keep on praying for us.

The old folks are helping in the Home, but they are very old and the workers are over worked doing their best to keep the Home open under these trying condition. If you will pray instead of complaining your health will be much better, and your family and friends will enjoy much better your cheerful company.

If you are interested in the work of the Lord help us increase the circulation of Word and Word and sale of our tracts. We need $1,000.00 at once. One thousand subscriptions will supply this need. Take a bundle of Word and Work for your church each month. We have a good supply of more than one hundred and fifty tracts and they will preach for you. Plan to visit New England this summer and make Bethel Home your headquarters while here.

The coming of the Lord Jesus is the bright hope for His redeemed, but has no brightness in it for those who do not love Him. God bless you.

DON'T LEAN ON ANDREW BONAR!

Andrew Bonar was a great saint and teacher who exercised his ministry in Glasgow. He was a public force, and people honored him, and mothers were glad to call their babies by his name. There was one of his congregation who was led to God by him, led in the ways of life by him, and who trusted him and felt upon his words. Then one afternoon as he walked the streets of Glasgow, he saw an announcement in the evening paper, "Death of Andrew Bonar." He said, "What shall I do? My teacher, my friend and my helper is gone." Almost weeping, he went into the park, and he saw there a nurse with two children in a perambulator. One of them was leaning against the other and the nurse went and shook somewhat roughly the one who was leaning against the other, and said, "Don't lean on Andrew Bonar!" That was the name of the other baby. That was God's message to the man. —The Bulwark.

CAMP MEETING

We are expecting this summer, to have at Wellesley Park, one of the greatest camp meetings in its history. Plans are now under way for a new dining hall.

Rev. Alfred Wight who is in charge will appreciate help from some carpenters. You can see him on the grounds.

JESUS IS VICTOR, by Stanley H. Frodsham. A splendid biography of the late Mrs. Frodsham, with stirring incidents of a life of faith. 50c Postpaid.
Is Christ Risen In You?

By Rev. Robert Schuman, Pastor Vine Pentecostal Church, Huntington Station, Long Island, N. Y.

Word and Work

Earth Christians

Well did St. Paul say, “If Christ be not risen, then is our preaching vain.” Much of the preaching in our day is vain, for in many believers’ hearts Christ has never risen or been exalted. There are believers to whom Christ, or the Christ life, is yet earthly. To them His work while on earth was teaching and preaching, the believer just hearing, looking on in wonder and amazement. To the eye of their soul He is now in their midst as He was before His trial and crucifixion. They are taken up with His wonderful work while He was on earth, worshiping Him on the basis of earthly life. Beyond that stage it is impossible for them to attain a better understanding, or to exercise their faith or visualize the work of redemption beyond the borders of His earthly ministry. They have faith in God and in Christ, believe all they hear, but nothing is done. Their consciousness of God in them does not rise beyond an outer realm as Christ was manifested to men during His sojourn here. To them He is often away, as if He were in another part of the vineyard. They miss Him, and are like the multitude who followed Him for three days from town to town, satisfied by the loaves and fishes when they were able to overtake Him. A few then as now received healing, but that seems all they do receive or are able to receive. These know nothing of the life of the cross, the Resurrection and the Life. The faith in God and His power and presence is absent. When they pray they know nothing of Christ expressing Himself in their life as that for which they pray. They know nothing of relaxation, mentally or physically, from all stress and strain because of trust in Christ. Void of all understanding, ever learning but never coming to the truth, hearing the Word but never doers of the Word. Such are earthly Christians, whose Christ is yet an earth-visited Christ, Carnal, in whose heart there still remains strife, bitterness and selfishness. The love of Christ seldom fills their heart. They know not how to meditate upon the joy of Christ. Their ears remain untrained, hearing many voices but not the voice of God.

Cross and Tomb Christians

There are Christians whose highest spiritual conception is Christ on the Cross, or at the most including the tomb. A step further than the first class, to be sure, yet not having the full consciousness of the divine work of Christ in the spiritual realm. Among this class are found self-appointed martyrs. They believe they are going on with God if they are in a whirl of confusion and wars. They refuse teachings, prefer to be looked upon as one who is unjustly suffering for the cause of Christ. They wish the Saints to behold them as unduly dealt with, whose pride has been injured but they call it persecution for the cause. They do not care to rise above mental pain or strain, holding forth themselves as suffering with Christ and a horrible example of another’s cruelty of un-Christlikeness. They have a split personality, holding themselves up to the gaze and sympathy of the brethren. If they are persecuted, it is for souls: if they are sick it is to bring ten souls: it does the right hand of the Father, where Christ rose in him, he rises above the Cross or the tomb. Their consciousness, than any of the other classes. They hear His voice to them as the Spirit giveth utterance. But, unlike their brethren the disciples, many seem to confine their efforts to establishing earthly kingdoms, or spiritual hierarchies, disputing over doctrinal points and such childish foolishness as “they do not belong to us” and such earthly utterances.

Resurrection

To other believers, however, Christ is risen from the grave and has revealed Himself to them as to Mary and the disciples. His revelation of Himself as Christ and Lord is a higher standard, a deeper spiritual consciousness, than any of the other classes. They hear His voice to them as the Spirit giveth utterance. But, unlike their brethren the disciples, many seem to confine their efforts to establishing earthly kingdoms, or spiritual hierarchies, disputing over doctrinal points and such childish foolishness as “they do not belong to us” and such earthly utterances.

Unity With Christ

Now, coming to the fourth and last class, as St. Paul writes in I Cor. 15:3 to 10: “For I delivered unto you first of all that which I also received (spiritual consciousness) how that Christ died for our sins according to the Scriptures. And that He was buried, and rose again the third day according to the Scriptures: AND THAT HE WAS SEEN OF CEPHAS.

Then of the twelve, after that seen of above five hundred brethren at once and of whom the greater part remain unto this present time (Paul’s time) but some are fallen asleep. After that He was seen of James, then of all the apostles. And last of all He was seen of me also, as one born out of due season. For I am the least of the apostles, that am least of the apostles, that am an apostle because I persecuted the church of God. But by the grace of God I am what I am and His grace which was bestowed upon me was not in vain.”

Paul climbed into that higher consciousness; Christ rose in him, he received that abundant life from the throne, where Christ enthroned Himself in his inner consciousness, where He now is seated with Christ in the heavens, where Christ is at the right hand of the Father, where in the consciousness of the all-goodness the clouds of obscure vision, fear and doubt and distrust, are dissolved and pass away. The fourth class Christians get into that unity and oneness with Christ and the Father wherein is perceived that oneness of the Father in us, and all that expresses Christ. Here the great discovery is made. That unity, in which nothing identifies us with anything unlike Christ. Christ risen in our hearts, brings the Faith of God and the Faith of Christ. Some people often wish and say something like this: “I wish I had more faith,” basing their belief on the statement of the apostles where they asked the Lord to increase their faith. But note what the Lord told them: “If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, be thou plucked up by the root” (Luke 17:6). It is not more faith we need, but using the faith we have. It is not big faith in God but, may I put it this way, it is little faith in a BIG GOD.

If Christ be risen in our hearts, there is that dependence on God and God alone—Christ risen in our heart and on the throne of our consciousness. Then, and then only, are all things subject to us, and the power and dominion of Christ is ours to command. We have the support and have entered into the mystery of the
God is calling for an army of prayer-warriors to stand between the living and the dead. God always works through means, and delights to use His willing servants, who are drawn to Him by love of God and man. Nothing is ever done except by prayer in the spiritual world. That is why it is said of Jesus that—"He ever liveth to make intercession for us." And the whole body of Christ is called to be joint intercessors with Him for the world that lieth in the Evil one.

The example of His intercessions is given in John 17, in which He says—"Just as Thou hast sent me as Thy Messenger to the world, so I send them as My messengers to the world. And it is for their sakes that I am considering myself, so that they also may be truly consecrated" (vv. 18-19).

And we are taught also that Jesus has entered as our forerunner into the Holiest of All, that is, into Heaven itself, after being made for all time a High Priest of the Order of Melchizedek (Heb. 5:20). If then He is our forerunner, it is certain that we are to follow Him there, for the members of His Body must constitute the priests of that Order, for they are joint-heirs with Christ, for they share Christ's sufferings in order that they may share His glory (Rom. 8:17). And the glory which God gives Him—He already shares with us, so that now we act as priests for He has made us a Kingdom of Priests in the service of God His Father (Rev. 1:6, 20th Cent. N. T.). Every priest must have a sacrifice to offer. Our sacrifice is a never ceasing mutual communion.

"Through Him let us, therefore, offer, as our sacrifice, continual praise to God—an offering from lips that glorify His Name" (Heb. 13:15). Only thus can we really become effectual intercessors, that in everything we make known our requests unto God—with thanksgiving. The most important part of our intercessions will be to give praise to God for what He has already done, for what He is doing, and for what He has promised to do. For we are not to depend upon our own faith, but to take the faith of God, which can move mountains; for thus we are commanded in Mark 11:22 to "Have faith of God" (Marg. and Greek) and—All things whatsoever we pray and ask for, to believe that we have received them, and we shall have them.

By means of praise, the longings expressed in prayer are changed into triumphant reception of the gifts God is holding out to us. For the meaning of praying in His Name, is that we pray in unison with Him whose prayers are always heard. We mingle our praiseful prayers with His, and His prayers become ours, and our prayers become His, always inspired by Him. His Holy Spirit praying in us, as the Spirit of the glorified Jesus, and we praying in Him, the effectual fervent prayer which means the prayer of Elijah (Jam. 5:17). Great is the power of a good man's fervent (lit. energized) prayer. "Elijah was only a man like ourselves, but when he prayed fervently that it might not rain, no rain fell upon the earth for three years and a half. And when he prayed again, the clouds brought rain, and the ground bore crops." (James 5:16-18, 20th Cent. N. T.)

So now our prayers in unison with our Great High Priest will bring about abundance of spiritual Latter Rain, and such a glorious harvest of souls that the whole world shall stand still in astonishment, and glorify God for what has been brought about by His ever-increasing army of intercessors.
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