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Rev. Nelson J. Magoon passed away on July 16th, at Washburn, Maine. He was past eighty-two years of age. He had long been associated with Samuel G. Otis, the founder of the Christian Workers' Union and Word and Work.

By the will of Samuel G. Otis he was placed in charge of our work. Through the efforts of brother Magoon, Rev. Stanley H. Frodsham later came to assist with our publications and missionary work. After Brother Frodsham left to take back his position as editor of the Pentecostal Evangel, brother Magoon appointed your present editor to carry on.

Funeral services for our esteemed brother were conducted by Rev. Harold Bickford of Mars Hill, Maine, whom we wish to thank for the loan of the cut of the photograph of Brother Magoon taken in his late years. We also reprint two tributes to Brother Magoon published by Brother Bickford in his Full Gospel Weekly News Letter.—Editor.

* * *

Our dear Brother Magoon fell asleep in Jesus, Thursday morning, July 16th, at the home of his daughter, Beatrice Ballard, after a severe illness of about three weeks. His last moments were those of intense suffering, but through it all he praised God until the very last. His cry during the past few years and especially during his sickness was, "I want to go, I want eternal life with Jesus." A very few moments before death came the same cry from his lips. It was wonderful to hear him in his dying hour try to sing out the words, "Rescue the perishing, care for the dying." He was faithful to his calling and as long as breath lasted his very heart within cried out for the salvation of the lost.

Since coming to Washburn in 1915 with his faithful companion (who passed away in 1924) and his daughter Beatrice, his work has been crowned with wonderful success. Eternity alone will reveal the work that has been done through one man's obedience. The Holy Ghost message that he brought, brought light, life and victory to thousands who otherwise never would have been reached. Never once did he compromise or bow his knee to the image of Baal. With like firmness he could say with Paul, "I am not ashamed of the gospel of Christ."

He was born in Stanstead, Quebec, Jan. 4, 1854, and was married Oct. 12, 1897, to Edith C. McClure. A few years after their marriage they both obeyed the call to gospel work. They labored in Massachusetts and also among the mountaineers of New York State where many souls experienced a born again experience. From Montwaft, Mass., they came to Aroostook County, Maine, and we need no further introduction to the mighty work that was established there. The work spread throughout Canada and Maine and is still spreading. Some of his converts have even carried the glad message to the darkest corners of Africa. Brother Magoon was president and pastor of the "Church of Pentecostal Power" for nearly 15 years. A few years ago his failing health forced him to resign from active service, but when—
THE TRAGEDY OF A LOST LIFE

By Rev. H. E. McWilliams

A dying young man, who had lived an indifferent Christian life, explained: "Lost! Lost! Lost!" His mother ran to him and cried: "My boy! is it possible that you have lost your soul?" "No, mother, not that," he said. "I have a hope of heaven, but I have lost my life. I have lived twenty-four years, and have done nothing for my Saviour. I spent my life for myself, now it's lost forever." Do you want to go to heaven, like this young man, with empty hands and wasted life, while God calls for your service every day of your earthly existence? Life is the holy trust, to be used, not for self, but for God and humanity. It is possible to save the soul, but lose the life in idleness and indifference—to go to heaven without any reward whatever. God claims your life. Will you give Him one year, five years, twenty years, or your whole life, long or short?

Merely becoming a Christian is a small thing, compared with the duty, and delight of spending your whole life, talents, energy, money, self and soul for God throughout your allotted years. Getting to heaven is not the biggest task of the consecrated Christian. Living the Christ life in your business, home, pleasure—just wherever you are, and getting somebody else to Christ, doing your full duty to yourself, family, fellowmen, church and God. This is far greater than just dying and going to heaven. If you look well after these things, you don't need to bother about heaven. There is no power in the universe that can keep such a one out of heaven. All angels vie with each other, to bring orders from large tract users. 

THE BURDEN BEARER

Oh, the blessed promise given on the hills of Galilee
To the weary, heavy-laden, still is made to you and me.
Many a heart has thrilled to hear it,
Many a midnight turned to day,
Many a broken, contrite spirit, lonely, sorrowing, and sad.
Felt the mighty consolation, heard the Heavenly tidings glad;
And the dying gazed with rapture
(trusting in the Saviour's Name)
On the land of rest and refuge when the Burden-Bearer came.
Lazarus lies uned and fainting, Peter sinks beneath the wave,
Loving Mary lingers sadly near the Saviour's grave;
 Blind Barabbas, by the wayside, begs his bread disconsolate;
For the moving of the waters at the pool, the suffering wait;
In the wilderness the lepers wander, outcast in their pain;
Paul and Silas, in the prison, bear the fetters and the chain;
Mary Magdalene is weeping, friendless in her sin and shame;
But their burdens all were lifted when the Burden-Bearer came.
Every phase of human sorrow fills the path we tread today;
Harpers are hanging on the willows—souls are fainting by the way; But there still is balm in Gilead, and though here on earth we weep, God, within the many mansions, giveth His beloved repose.
On the cloud His bow now glitters—shines the star of faith above;
God will not forsake or leave us; let us trust His truth and love.
And beyond the shining river we shall bless His holy name.
That to bear our sins and sorrows Christ the Burden-Bearer came.
—Publisher Unknown.
NEW ENGLAND DISTRICT CAMP MEETING
By H. H. Shelley

The second annual camp-meeting of the New England Assemblies of God was held August 12th to the 23rd at Palmer, Mass. The presence of God was manifested from the very first to the last service. A number of the saints gathered the day before the camp opened, and from then on new faces were seen every day, coming from distant points. Over the week ends the camp was thronged.

Some of the older saints expressed their joy in the fact that it was the first camp that they were privileged to attend for a number of years and were greatly blessed and strengthened. Their testimonies were an inspiration to all those present. The one striking feature of the camp was the presence of so many of our young people. The older saints reminded us of those that knew the joys of their Heavenly King and were marching on to Zion while the younger saints caught the vision and their clarion call was "Onward Christian Soldiers." How precious to see these veterans of the Cross and the promising young people worshiping the God of our Fathers, with an upward look and faith for the future. Truly, at times, the melting power of His presence brought us down before His feet. We shall long cherish some of these precious times in His presence. Many of the saints would gather in the chapel before the prayer hour at 7:30 A. M. and wait before the Lord. Times of great blessing were experienced by all. How the glory would fall! These mornings of prayer seemed to pervade the day, as they governed the following services of the day. Then again from 9 to 10 the workers would gather for prayer. The benefit of these meetings was felt by all the brethren present. Often we sensed the presence of the Lord and the fragrance was as rain upon the mown grass. Ps. 72:6.

The first Sunday afternoon was given over to the missionaries and Brother Clarence Maloney of Wilmington, Delaware, who is under appointment to India brought a stirring message on the need of India. He was followed by Brother Claude Curtis who expects to return to China in the near future. The missionary offering was 56 dollars. A large and appreciative audience was made to see the need of the fields beyond.

Our Brother Evans was, under God, made a great blessing during the entire time of the camp. The Word was quickened to our hearts and long shall we remember the rich inspiring messages he brought to us. We were all impelled to continue in the work of faith and in the labor of love, which was so aptly illustrated by Brother Evans. We all join in thanking Brother Evans and invite him to return again.

The street meetings conducted by the young people in Ware and Palmer were blessed of God. One party passing through Ware heard the testimonies of the young people and followed them to the camp for a few services. A real interest was created at both places. It was very encouraging to see so many come in from Palmer to attend the services through the street meetings. There is a movement on foot to establish a work at Palmer if at all possible. As many as 400 would gather at Ware to listen in and the best of order was maintained. Thank God that there is a desire on the part of some to hear the gospel.

The children's work was in charge of Sister Thora Hagllof, a well trained worker, a number of children enjoyed every service and much good was accomplished for the children. At the close of the camp their hand work was on exhibit and appreciated by all that viewed it.

All enjoyed and were stirred by the timely messages brought by our faithful District Superintendent, Brother Carpenter on the last Friday afternoon of the camp.

The kitchen was a beehive of activity and the dining room was one place that no one was urged to go to, as all enjoyed the well cooked food. An efficient corps of workers kept things running smoothly, thanks for all the volunteer help. Much of the success of the camp must be credited to Brother Wallace, the camp manager and Brother Ettinger, our Treasurer. They spared not themselves for the well-being of all who came on the grounds, Thank you Brothers Wallace and Ettinger. You shall receive your reward.

Many expressed their desire to attend the next camp for the entire time, and it was an encouragement to hear the notes of praise on the part of so many as to how they were blessed of God during the camp.

Any of the Brethren of the District were present for the entire time and some part of the time. We wish to express the heartfelt thanks on the part of the committee to all those that came and so faithfully stood by. Then again our brethren that missed the camp little realize what blessings they missed. The time of fellowship among the various ministers drew us together and made us to feel that your burden was my burden. Can we not come up to the help of the Lord next year and stand together as one man? Will not God bless in greater measure our united efforts in pushing the work of the District?

We need a home mission fund to help worthy students in the work here, also a word of encouragement to such as are in the hard places trying their best to get things moving for God. A number received the Baptism of the Holy Spirit and some testified to a healing touch.

Weary and tired, all the workers expressed the same thought that the labor of love was well repaid as they ministered to the Lord and His people.

Streams in the Desert
By Mrs. Chas. E. Comman

One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes. The dominant note through all the daily readings is comfort. It is a rare gift book. Art FabriKoid binding. Price $1.50, post age 15c.

The Secret Place
(THE ABUNDANT LIFE REVEALED)
Second Edition
By John Jacob Smith "Happy Jack"

This new book by the radio Evangelist, whose cheery words of encouragement has won for him the title of "Happy Jack," deals with the method by which everyone can obtain a more abundant and victorious life, not only in the spiritual realm but in material things as well. Price 50 cents.

THE QUEENLY QUEST
By Rosalee Mills Appley

Beautiful thoughts, and the fine, strong truths of the Christian faith, especially as they touch the life of women—and in particular, young womanhood—are set down in language that embellishes them and delights the reader. Mrs. Appley's South American background give her sketches an added charm and has afforded her the advantage of a detached, fresh outlook upon things North American. The readers of her former books will be grateful for this new one. Cloth, $1.00, plus 10c postage.
**TENDER GRAPES**

*By Alice Reynolds Flower 1856 No. Douglas St., Springfield, Mo.*

"Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth; there will I give thee my loves."

**LET US GET UP EARLY TO THE VINEYARD.** Picture a devoted wife who would properly breakfast her husband, and send him cheerfully to his early morning labor. Is her task a dreaded one? Or the mother caring for her early waking babe; then later sending off the older children in good shape to their school! Does she shrink from rising early to care for her loved ones? "Early to the vineyards"—what do these words mean to you, child of God? Not enough to have been well planted; not enough to have been nurtured and cultivated; not enough to have been often pruned! There must be continued watchfulness if the fruitfulness of the vineyard is to continue, and this important task should be first upon the daily schedule.

Spiritual vineyards everywhere—and in all sorts of conditions! So many are well-planted, capable of rich fruitage, with manifest evidences of careful pruning in days gone by. But now they are sadly neglected. See the life-sapping tendrils run riot, leaves in abundance, dead wood steadily increasing, no evidence of fruit—yet no one is rising in the morning hours to inspect carefully and locate the difficulty. No one seems to be concerned over the state of the vineyard; yet every vineyard belongs to someone.

Your life is a vineyard, child of God. Your place of service is a vineyard, Christian worker. Our whole Pentecostal fellowship is a vineyard in the largest sense which every one of us should guard. None of these can prosper apart from our constant watching and holy concern. God’s sweet graces, holy ministries, acceptable services, divine appointments come in our lives as such "tender grapes." We are prompted to speak a word, write a line or two, perform some tiny deed, each but a "tender grape." But the life of the whole vine is back of each "tender grape," and as we watch the vineyard and the proper flourishing of our vine we see that "tender grape" developed until harvest time finds the purple clusters bursting with the mellowed life and richness of royal wine.

How will we know the vine is flourishing? Look closely under the leaves. There, pushing out from the healthy vine we see the "tender grapes appear." They are tiny, new, but perfect in their form and possibilities; and each resultant from the surging life of the vine. There can be no other result from a life in union with Him but fruitbearing. As we know a perfect union with Him there must be abundant life of the Spirit, bounding energy of the Holy Ghost, manifest in you and me.

Yes, there are pomegranates too, a further picture of outgoing life and fruitfulness. Perhaps, however, the thought of "tender grapes" moves our hearts most deeply. God’s sweet graces, holy ministries, acceptable services, divine appointments come in our lives as such "tender grapes." We are prompted to speak a word, write a line or two, perform some tiny deed, each but a "tender grape." But the life of the whole vine is back of each "tender grape," and as we watch the vineyard and the proper flourishing of our vine we see that "tender grape" developed until harvest time finds the purple clusters bursting with the mellowed life and richness of royal wine.

The highest service has its humble day of beginning as a "tender grape;" the strongest child of God begins his ministry in trembling and fear again as a "tender grape." Take the first stumbling word of testimony, the faltering word of first public prayer, the timid approach to a needy soul—born of the desire to win that soul to Jesus—each but a "tender grape," yet productive of great possibilities. A flourishing vine must cause such life to appear and we are to watch that it does. Guard against the little foxes too, for it is the "tender grapes" they would ever destroy.

There is such a beautiful conclusion to this wonderful verse "There will I give thee my loves." The outcome of communion is fruitfulness, and the continuance of fruitfulness is more communion. Can our hearts know a fuller sweetness than to return to Him a rich harvest for all His love and investment of grace within our lives? God help us to watch the vineyard, with its vine and tender grapes, more diligently; for our Beloved One is soon to appear.
Signs Of His Coming

Since one verse in every fifteen in the New Testament speaks of the return of Jesus Christ to the earth in power and glory, I need not attempt to prove that the doctrine is Biblical. If Christ does not return, then the Bible is not true, and as far as life is concerned we are as the grass of the field. Life, like God, is one of the deep mysteries yet unsolved. To say that life appeared on the earth at a certain moment in its evolution, not by the process of spontaneous generation, but by the transplantation of germ from other stars which reached the earth after long migrations through cosmic space, may be very soothing to the mind of the agnostic evolutionist, but it fails to give the origin of the germs or the stars, or life.

We are unable to see life or conditions beyond the physical, or understand what God used in forming the earth, the sun, moon, and the millions of stars, but the fact of facts is the fact they do exist and back of that fact is the fact of life and that life is God. Beyond the Biblical account of creation, man has no knowledge. Theories are not acts.

GREAT PROMISES

In the closing days of Christ’s ministry with His disciples gathered around Him, and knowing He must soon go out of the world by the way of the Cross, He said to them: “If I go away I will come again and receive you unto Myself, that where I am there ye may be also.” The disciples saw Jesus go up into heaven, or beyond the circuit of mortal vision, and as they, with many others, stood gazing up into heaven, they saw two men above them robed in white, who said to the anxious Christians: “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into Heaven.” Blessed promise. Glorious hope. With joy we labor waiting for His coming.

There is no Biblical doctrine more clear or emphatic than the second coming of Christ. We who by the operation of the Holy Spirit have experienced the joy of sins divinely forgiven, are without doubting, looking for the fulfillment of the promise of Christ’s return which is “our blessed hope.” Confidence in His Word brings peace and happiness.

GREAT SIGNS

Jesus told His disciples when the “gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.” What end. The end of this dispensation or church age. Many believe the completing of the work of the church and her ascension is to be the outstanding event in the closing days of this present dispensation. Due to the fact that the gospel is being preached today in all nations and known islands of the sea, I declare unto you the coming of the Lord Jesus Christ is nearer than we think. And while this may be true we should keep sane in all our worship and work.

GREAT DESTRUCTIONS

Again Jesus said: “As the days of Noah were before the flood, so shall also the coming of the Son of man be.” Rejecting the warnings of Noah did not prevent the flood from coming, nor will the unbelief of sinners prevent the coming of the great tribulation. Do not the Scriptures say wickedness and ungodliness shall increase in the last days? A careful study of world conditions lead some of us to believe these divine declarations are beginning to be fulfilled today. Every possible organization for the destruction of the Bible is in operation, but the Bible and the church, like the old ark continue to keep above the waves of Satanic power and move on in peace, safety, and glory.

There are many signs which must precede the return of Christ and among them are famines, pestilences, earthquakes, distress among nations, and the murderous struggle for a one man political government. These conditions have always existed in various places throughout the world, but never so universal or destructive as now. Present world developments could well be the beginning of “Jacob’s Troubles,” or the “Great Tribulation,” which is to end in the battle of Armageddon. The low tide of spiritual life operating under the high floating banner of organized Christianity is a positive sign of the return of Christ. What the church cannot do, Christ will do. The closing of confidence in leaders, the extravagant preparations for war, together with storms and earthquakes which are striking with crushing violence in every part of the world, is a sure proof of the fulfillment of the prophecy concerning the return of Jesus Christ. The persecuting of the Jews, together with their return to Palestine, and the rebuilding of their national home is a fulfillment of prophecy.

The northern confederacy, according to Ezekiel, the 38th and 39th chapters, which is an atheistic system of political government, and the resurrection of the Roman Empire, which is now in operation, and into which the confederacy of the north will merge, is also a positive sign that the great tribulation and the return of Jesus is not far distant.
Another sure sign of the soon coming of Christ is the mad rush of speed. People are calling for the speed of cars to be increased, and the speed fever among drivers is rising. People are determined to go faster without fear.

**GREAT DEVELOPMENTS**

The stratosphere balloon ascends some 14 miles and at the same time keeps in touch with the earth by radio. Ships are flying through the air at a rate of 200 miles per hour. Air liners are crossing the Atlantic in 24 hours, and ships in four days, and still they say, we must make better time. Airplanes weighing 17 tons go faster than a bird can fly, carrying passengers comfortably seated in sound-proof cabins. What inventions! What speed! And what tragedies! Time will not permit me to speak of the wire-photo, the television, and the many other recent electrical developments together with machinery which is largely responsible for the vast army of the unemployed. All nations in all ages have had their share of the unemployed, but in these times their burden is greatly increased, and at present there seems to be no solution for the problem.

Another sign of the soon coming of Christ is apostasy, or spiritual wickedness in high places of religious authority. Men of influence have crept into our denominations through the side doors and the back doors who are not Christians, who are rationalists, infidels, and some are even atheists, "giving heed to seducing spirits of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, ever learning and never able to come to the knowledge of the truth, having a form of godliness but denying the power thereof."

The doctrines of so-called modern theology is largely responsible for the cold form of public worship and the political revolutions now in operation. The fall of a nation is an evidence of religious corruption. It is always midnight where the Holy Spirit is crowded out. The theories of evolution have become the chair of religion in the school of theology. Bolshevism or Communism, finds ample room in the field of modernism for the developing of their atheistic system of government. But despair not, O child of God for the day of our great deliverance draweth nigh. "Weeping may endure for a night, but joy cometh in the morning." "He who is to come will come in the glory of His Father and the holy angels; coming in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

According to the Scriptures, the cause of earth's sorrows must be conquered, removed and destroyed, and this glorious achievement will be accomplished when Jesus comes to reclaim His own, "for God sent not His son into the world to condemn the world but that the world through Him might be saved." Be encouraged. Be glad, for in the hour of earth's greatest catastrophe we shall find in Christ the completion of our redemption, and a home in the glories of God's eternal heaven.

**NELSON J. MAGOON**

(Continued from page 1) ever he was privileged to attend meetings his testimony and prayer rang true. We believe that hundreds of souls will rise up to call our departed brother blessed.

Funeral services were held in the Washburn church which he labored so hard to build: a free house for a free people to worship in. Sister Bickford brought the message to a house crowded to capacity. Some were unable to get into the building. Following the message, remarks fitting the occasion were offered by Brother L. W. Carter. The opening selection, "Angels Get My Mansion Ready," was sung by Sister Liddell and Jennie Knox. A mixed choir rendered "Saved by Grace," and lastly Brother and Sister Bickford sang, "He knows the Way." These were the same selections that were sung at Sister Magoon's funeral.

The pall bearers were also the same: Milford Churchill, Joe Carmichael, Ernest Giggy and Fred Martin. These boys were all saved through his and her ministry.

The funeral services were in charge of Guy J. Durepo of Presque Isle. The remains were buried in the Washburn cemetery.

The wonderful profusion of flowers in the form of pillows, sprays, wreaths and baskets filled the entire front of the building, to show the high esteem in which our departed brother was held.

**REBECCA CHURCHILL**

A TRIBUTE BY HAROLD BICKFORD

It is with a mingling of sadness and joy that we give a brief account of the life and passing of dear Brother N. J. Magoon of Washburn, Maine.

We are sad because it has been necessary for us and his loved ones to have to say goodbye to this veteran of the Cross of Jesus Christ. It is with joy because we feel assured that it will not be long before we shall see him again.

Brother Magoon was given a good long life and ever since his conversion several years ago, he was a devoted preacher of this blessed Gospel of Jesus Christ.

He and Sister Magoon and other workers came to Washburn in the fall of 1915 and started a work which today lives on, and only eternity will bring forth the great good that has been accomplished as a result of their noble efforts. Many will remember the Model T Ford with the scriptural lettering upon it that wended its way from Massachusetts to Castle Hill, then after a few weeks' meetings came on into Washburn. Since that time thousands have been filled with the Spirit (Acts 2:4) in Maine and New Brunswick, and many of these are preaching this blessed Full Gospel today. That is one glorious thing about the Gospel of Jesus Christ, if we keep true to Jesus there is no limit to the potential good of our earnest labors. So with Brother and Sister Magoon. Amid all the persecution of those early days they were true, and we praise God for it.

**NOTES ON THE TABERNACLE**

By David Leigh

This new book is written by the President of Beulah Heights Bible School at Newark, New Jersey, who has been teaching in Bible School for many years. It is an up-to-date, well written, analytical study of the Tabernacle, and is the product of many years' study of this fascinating subject. Price 25 cents.

**THE LAST HOUR OF GENTILE WORLD**

By Wm. T. Ellis, LL.D., including Mr. Sunday's Autobiography, a concluding chapter by Mrs. Wm. A. Sunday, and a tribute by Homer A. Rodeheaver. Cloth-over 500 pages-50 illustrations-price $1.50.

The name of Billy Sunday has been a household word in America over a long period of years. And rightly so, for millions have come under the influence of his spoken words. Yet millions of others in America have not had the opportunity to hear him. His message was never more appropriate, nor more universally needed than today.

**BILLY SUNDAY**

THE MAN AND HIS MESSAGE

A Most Timely Book

By Wm. T. Ellis, LL.D., including Mr. Sunday's Autobiography, a concluding chapter by Mrs. Wm. A. Sunday, and a tribute by Homer A. Rodeheaver. Cloth-over 500 pages-50 Illustrations-price $1.50.

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**SEPTEMBER, 1936**

**WORD AND WORK**
Once again I began reading that beautiful 15th Psalm, only to pause at the second verse. First had come that stirring question, "Who shall dwell in Thy holy hill?" And now the answer begins with those three outstanding verbs in verse 2—"walketh," "worketh," "speaketh." Look at them yourself, and perhaps you will feel the fire burning in your heart just as I did. Notice in what a significant order they come.

1. **Walketh Uprightly**

So with God the walk comes first—going right to the very core of our life and character. Our walk carries the same importance as the trunk of a stalwart tree out of which develops all the branches, leaves, and fruit. The majesty of that tree is oftentimes most manifest in the winter: when every leaf is gone, the actual sturdiness and character of that forest giant is revealed. Spiritual strength is never revealed on dress parade, nor the power to walk above reproach, circumstance, the test of time. Not that God discounts for a moment faithful worker than his work. Not that God proves this very fact. See it in the life of that One who came to reveal. He walked by efforts of the so-called religious world today. There are roads of trials and conflict, but few of such contact, not the power of God everywhere. To really succeed, not the power of God in all its secret recesses that becomes spiritually productive, whether it be in open or hidden service.

This is why we hear so often that God is far more concerned about the worker than his work. Not that God discounts for a moment faithful labor; but the "walk" must precede the "work," or there will be fruitless effort, with only "wood, hay, and stubble" for the final burning. All the tedious, pains-taking preparation in the lives of God's successful servants proves this very fact. See it in God's word; scan again the lives of successful missionaries and workers for God everywhere. To really succeed in God's vineyard one must know how to walk with God first; there must be a prayer life, an open, responsive heart, a hearkening ear, a humble broken spirit.

There will be real Christian character, for our walk is to be uprightly. Irrespective of our heredity, our human infirmities, our environments, our natural weakness through yielding our members to sin in the past, God's grace infused within us can enable us to walk above reproach, circumspectly, before the gaze of an unbelieving and adulterous generation. "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." This is plain everyday holiness where Jesus lives within us. His very own life, and we walk step by step in the beauty and power of His love. Surely

"It's a high and holy way
That the saints have trod."

And whose lives yet speak to us down through the corridors of time save those who beyond all their religious attainments first walked uprightly. No walk of uprightness first, so how could there be words of righteousness? God has linked the two inseparably.

Follow our blessed Jesus as He walked down from glory into our sin-stricken world. Through all the days of His earthly sojourn He was simply walking, ever manifesting in daily commonplace contacts the power, the beauty, the compassion, not His Father—that One He had come to reveal. He walked by the sea of Galilee: He walked through Samaria: He walked through the streets of Jerusalem: He walked into the Judgment Hall, and finally up the rocky hillside of Calvary. As He walked things happened everywhere, wonderful flashes of His deity—all the outflowing of that abundant life ever His through His union with the Father. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works." Then Jesus adds, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." Why do we fail so often of these greater works? Is it that our spiritual union is so incomplete? Undoubtedly our service, our works must be the expression of His power flowing unhindered through us.

2. **Establish Peace**

By William Burton McCafferty

"Speak ye to Jerusalem—that her warfare is accomplished." (Isa. 42:2). "He is our peace." (Eph. 2:14). Soul, it is done!

The war is won!
Thy battles all are ended.
Thy God hath said:
"Peace hath been made."—
Made when the Lord ascended.

Yea, it is done;
Nor shalt thou run
From foes who would surround thee;
Nor yet shall sin
Rule thee within,
Nor Satan's pow'r confound thee.
The war is done,
Peace hath been won—
The peace that hath no ending.
Now life is thine—
The life divine:
All earthly life transcending.
Aye, it is done,
And now hath gone
The strife of war's confusion;
The life of Christ
Here sacrificed,
Hath brought it to conclusion.

3. **Speaketh the Truth**

By Rev. E. N. O. Kalbeck

"In the heart": this speaking is done, and the words that fall from the lips of such a one could not be anything else but true words. "Out of the abundance of the heart the mouth speaketh." But few of such words far outreach in effectiveness a multitude of vain, insincere words.

What a life in God this verse has revealed to us! And the verses that follow only amplify the same standard of holy living. No wonder it can be said of such a man, "He that doeth these things shall never be moved." Some land ahead to be possessed by all of us. I fancy.

4. **Worketh Righteousness**

Increased contact with God brings abounding life until the soul who thus walketh must find adequate, Spirit-impelled expression in works of righteousness. What multitudinous labors weary our eyes as we survey the fleshly efforts of the so-called religious world today. There are religious works of every conceivable kind, performed through motives as diverse as human nature itself. God looks down in dismay on much that is performed in His name. Will-worship, fleshly achievement, unholy motives behind apparently good deeds—how oft it all has pained our hearts!
South Western Bible School, Enid, Oklahoma

A PENTECOSTAL INSTITUTION FOR THE DEVELOPMENT OF CHRISTIAN YOUTH

By Kenneth Erwin

The school is located in the heart of a typical western city that has a population of 30,000. The city is brought closer to other parts of the nation by the three U. S. highways that pass through it, and also by the three prominent railroads that add to its growth. Enid draws much of the trade from western Oklahoma and the past few years has become the shopping center of a vast territory. This little western city is a great wheat center and each year thousands of bushels of wheat are shipped from its huge grain elevators. The town offers work for the most energetic student. Last year sixty girls were able to earn most of their expenses by working part time in well-to-do homes, while attending school. Some of the boys also found work in filling stations, greenhouses, cafes, stores, etc. While the city affords work for some of the students, the school does not take upon itself the responsibility of guaranteeing work to any.

The school maintains a high moral standard for its students. It is standardizing with all the recommendations for schools set forth by the General Council. An unwavering standard for the young people in Bible School life is an important thing and it will exhibit itself in the latter life of the students. Here in Southwestern it seems that most everything in detail has been looked after toward the development of each individual, even to their dining room conduct and to the clothes they wear, being encouraged to wear clothes that become Christian young people, and also to be in manner of speech and conduct in public places. Undue familiarity between the boys and girls while in school, is constantly discouraged. The welfare of the students is taken care of by the teachers. The teachers do not only come here to teach the Word but to help make the life of each student a better and happier one.

The influence of the school is far-reaching. During the nine years of the school’s existence there have been students from almost every state in the Union and from Canada and Central America, enrolled. Sixteen graduates or former students have gone to foreign lands for missionary service. Many more are expecting to go soon. The missionary atmosphere and activity of the school is the most prominent and God-favored feature of it. Thirty minutes each noon hour, except Sunday, are devoted to prayer for missionary requests. One night each week the entire student body gathers in the tabernacle adjacent to the school, for a missionary service. That God blesses in these services is revealed by the fact that while in many they receive their missionary call. Occasionally at these week-night services the students are privileged to hear return missionaries. SBS can truly be called a missionary school.

Student activities include street service, Enid each Saturday night and on occasion work. Each year some of the assemblies in near-by towns come to the school for pastors. In this way a number of them receive appointment for regular pastoral work during the school months. Every week several carloads of students go to the various places of appointments and during the school they receive practical experience while in school. Some of the students have started new missions in distant places.

All students have access to the school library. True books are at all times being added to it, and in our library there are 7,000 books which contain the best thought of the world’s greatest writers. Books that have been carefully chosen and evaluated. In this library students may travel around the world, visiting with the most profound thinkers among men—historians, explorers, scientists, biographers, statesmen, poets, reformers, missionaries, preachers of all ages, and of all lands, and may claim as their own the most worthwhile creations of human genius. The choicest of the best has been provided by the hand of the Lord. All students have access to the Greek text is printed at the top of each page and under it in parallel columns the text of Willie (1380), of Tyndale (1534), of Cranmer (1549), of Smirner Bible (1557), of Rhom (Douay or Roman Catholic—1582) and the Author’s Edition. (1611).

In all the above, there is an entire section devoted to missions. This includes histories of the missions fields in all parts of the world.

Many are the young people that have wended their way through their early Christian experience to the Southwestern Bible School, and scores of them are on the battle front today that would not be there were it not for the support of SBS.

In addition to the regular Bible course a business course is taught. This, however, is not included in the regular course and comes at an extra charge. Typing, shorthand, bookkeeping, and other business courses are given. Also Greek, Hebrew, and Spanish, elective. Home missionary sewing and Daily Vacation Bible School is elective. Sunday School organization is included in the regular course.

While the school gives a regular course in music, private lessons are given in most any string or wind instrument. Private vocal and piano lessons can also be had. All private lessons come at a small extra charge.

Main Building of South Western Bible School

Rev. P. C. Nelson
President

The school year includes seven months. The cost per student for the entire seven months is $125.00. This includes tuition, room and board, and all regular fees. The tenth year opens September 36th and we are asking for your support it is to be the most successful year the school has known.

For further information regarding Southwestern Bible School write, the president, P. C. Nelson, 316 E. Cherokee Ave., Enid, Oklahoma.
Talmage’s Wonderful Vision of the Great White Throne

A Dream That Took Him to Heaven—He Passed Along “Song Row” and Met Angels Who, Ages Ago, While in the Flesh, Wrote Hymns That Inspire Countless Souls Today.

Brooklyn, February 4, 1894.—In the Brooklyn Tabernacle this forenoon the hymns, the Scripture lesson and the prayers, as well as the sermon, were about the future world more than about this world. Rev. Dr. Talmage took this for his subject: “A Vision of Heaven,” the text being: Ezekiel 1:1, “Now it came to pass as I was among the captives by the River of Chebar that the heavens were opened and I saw visions of God.”

Expirated and in far exile on the banks of the River Chebar, an affluent of the Euphrates, sat Ezekiel. It was there he had an immortal dream, and it is given to us in the Holy Scriptures. He dreamed of Tyre and Egypt. He dreamed of Christ and the coming heaven. This exile, seated by that river Chebar, had a more wonderful dream than you or I ever had, or ever will have, seated on the banks of the Hudson, or Alabama, or Oregon, or Thames, or Tiber, or Danube.

But we all have had memorable dreams, some of them when we were half asleep and half awake, so that we did not know whether they were born of shadow or sunlight; whether they were thoughts let loose and disarranged as in slumber, or the imagination of faculties awake.

A DREAM ON THE HUDSON

Such a dream I had this morning. It was about 5:30, and the day was breaking. It was a dream of God; a dream of heaven. Ezekiel had his dream on the banks of the Chebar; I had my dream not far from the banks of the Hudson. The most of the stories of heaven were written many centuries ago, and they tell us how the place looked then, or how it will look centuries ahead. Would you like to know how it looks now? That is what I am going to tell you. I was there this morning. I have just got back. How I got into that city of the sun I know not. Which of the 12 gates I entered is to me uncertain.

But my first remembrance of the scene is that I stood on one of the main avenues, looking this way and that, in raptures, and the air so full of music and redolence, and laughter and light, that I knew not which street to take, when an angel of God accosted me and offered to show me the objects of greatest interest, and to conduct me from street to street, and from mansion to mansion, and from temple to temple, and from wall to wall. I said to the angel, “How long hast thou been in heaven?” and the answer came, “Thirty-two years according to the earthly calendar.”

There was a secret about this angel’s name. That was not given me, but from the tenderness, and sweetness, and affection, and interest taken in my walk through heaven, and more than all in the fact of thirty-two years’ residence, the number of years since she ascended, I think it was my mother. Old age, and decrepitude, and the tired look were gone, but I think it was she. You see, I was only on a visit to the city, and had not yet taken up residence, and I could know only in part.

I looked in for a few moments at the great temple. Our brilliant and lovely Scotch essayist, Mr. Drummond, says there is no church in Heaven, but he did not look for it on the right street. St. John was right when in his Patmosic vision, recorded in the third chapter of Revelation, he mentioned “The Temple of my God.” I saw it this morning; the largest church I ever saw; as big as all the churches and cathedrals of the earth put together, and it was thronged. Oh, what a multitude! I had never seen so many people together. All the audiences of all the churches and all the cathedrals of the earth put together would make a poor attendance compared with that assemblage. There was a fashion in attire and headdress that immediately took my attention. The fashion was white. All white save One. And the headdress was a garland of rose and lily and mimno-nette, mingled with green leaves culled from the Royal Gardens, and bound together with bands of gold.

And I saw some young men with a ring on the finger of the right hand, and said to my accompanying angel, “Why those rings on the fingers of the right hands?” and I was told that those who wore them were prodigal sons, and once fed swine in the wilderness, and lived on husks, but they came home, and the rejoicing Father said “Put a ring on his hand.”

But I said there was one exception to this fashion of white pervading all the auditorium and clear up through all the galleries. It was the attire of the One who presided in that immense temple. The chiefest, the mightiest, the loveliest person in all the place. His cheeks seemed to be flushed with infinite beauty, and His forehead was a morning sky, and His lips were eloquence omnipotent. But His attire was of deep colors. They suggested the carnage through which He had passed, and I said to my attending angel, “What is that crimson Robe that He wears?” and I was told, “They are dyed garments from Bozrah,” and “He trod the wine press alone.”

Soon after I entered this temple they began to chant the celestial litany. It was unlike anything I had ever heard for sweetness or power, and I have heard the most of the great organs, and the most of the great oratorios. I said to my accompanying angel, “Who is that standing yonder with the harp?” and the answer was, “David!” And I said, “Who is it that sounding that trumpet?” and the answer was, “Gabriel!” And I said, “Who is that at the organ?” and the answer was, “Handel!” And the music rolled on till it came to a doxology extolling Christ himself, when all the worshippers, lower down and higher up, a thousand galleries of them, suddenly dropped on their knees and chanted, “Worthy is the Lamb that was slain.”

Under the overpowering harmony I fell back. I said, “Let us go. This is too much for mortal ears. I cannot bear the overwhelming symphony.”

But I noticed as I was about to turn away that on the steps of the altar was something like the lachrymal, or tear-bottle, as I had seen in the earthly museums, the lachrymals, or tear bottles into which the Orientals used to weep their griefs and set them away as sacred. But this lachrymal, or tear-bottle, instead of earthenware as those the Orientals used, was lustrous and fiery with many splendors, and it was towering and of great capacity. And I said to my attending angel, “What is that great lachrymal, or tear-bottle, standing on the step of the altar?” and the angel said, “Why, you do not know? That is the bottle to which David, the Psalmist, referred in his Fifty-sixth Psalm, when he said, ‘Put Thou my tears into Thy bottle.’ It is full of tears from the earth; tears of repentance; tears of bereavement;
tears of joy; tears of many centuries.” And then I saw how sacred to the sympathetic God are earthly sorrows. As I was coming out of the Temple I saw all along the pictured walls there were shelves, and golden vials were being set up on all these shelves. And I said, “Why the setting up of those vials at this time? They seem just now to have been filled.” and the attending angel said: “The week of prayer all around the earth has just closed and more supplications have been made than have been made for a long while, and these new vials, newly set up, are what the Bible speaks of as ‘golden vials full of odors which are the prayers of saints.’” And I said to the accompanying angel: “Can it be possible that the prayers of earth are worthy of being kept in such heavenly shape?” “Why,” said the angel, “there is nothing that so moves heaven as the prayers of earth, and they are set up in sight of these infinite multitudes, and more than all in the sight of Christ, and He cannot forget them, and they are before Him world without end.”

Then we came out, and as the Temple is always open, and some worship at one hour and others at other hours, we passed down the street amid the throngs coming to and going from the Great Temple. And we passed along through a street called Martyr Place, and where I met there, or saw sitting at the windows, the souls of those who on earth went through fire and flood, and under sword and rack. We saw John Wickliffe, whose ashes were by decree of the Council of Constance thrown into the river: and Rogers, who bathed his hands in the fire as though it had been water: and Bishop Hooper, and McKail, and Latimer, and Ridley, and Polycarp, whom the flames refused to destroy as they bent outward till a spear did the work, and some of the Albigenses, and Huguenots, and consecrated Quakers who were slain for their religion. They had on them many scars, but their scars were illumined, and they had on their faces a look of especial triumph.

Then we passed along Song Row, and we met some of the old Gospel singers. “That is Isaac Watts,” said my attendant. As we came up to him he asked me if the churches on earth were still singing the hymns he composed at the hour of Lord and Lady Abney, to whom he paid a visit of 36 years, and I told him that many of the churches opened their Sabbath morning services with his old hymn. “Welcome, Sweet Day of Rest,” and celebrated their Gospel triumphs with his hymn, “Salvation, O the Joyful Song,” and often roused their devotions by his hymn, “Come We That Love the Lord.” (Continued next month)

Faith

By William Burton McCafferty, Ft. Worth, Texas

“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6).

What faith is

Faith is the assent of the mind to the word or promise of another.—Webster.

Alexander Cruden defines faith in the following words: “Faith is the dependence on the veracity of another; accordingly, divine faith is a firm assent of the mind to things upon the authority of divine revelation.”

Faith is taking God at His word. Those who declare themselves believers in the Scriptures, yet who deny the possibility of God doing for His people the things which He has promised are “without faith” and cannot please God; for “he that cometh to Him must believe.”

“Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Notice that there are two words used here to show that faith is something more than a mere guess. These words are “substance” and “evidence.” This indicates that a real faith in the hereafter is a definite assurance that that which has been promised will assuredly be fulfilled. Faith believes that God is a rewarder of them that “diligently seek” and will not take “no” for an answer. Faith “diligently seeks” — cries day and night unto Him.—Luke 18:1-6.

The check you receive from your employer is not money; but is the equivalent of a certain sum of money. So also faith is not the promise fulfilled, yet it can be confidently stated that faith is the equivalent of that which is promised. It is the “substance” of that which you “hope” to receive. With the check in your pocket, you do not fear but what you will be able to meet your creditor and pay your obligations. Should one ask whether you had money with which to meet certain bills due, you would unhesitatingly say yes, and produce your check to confirm your word: yet the check is not money, but rather a negotiable piece of paper standing for a certain amount of money designated on the face of the paper. You do not actually see the currency or the silver. Yet you are assured by the paper that you hold that the money will be paid to you the moment you present the paper. Thus faith in the Word of God is equivalent to the promise fulfilled. You need only to present your faith and receive the promise. Just as your check is the evidence that a certain amount of money is yours for the asking, so also faith is the evidence of things which your eyes have not yet seen, but which are yours nevertheless. You have money in evidence and substance when you hold your check, and shall have money in actuality when you present your check for payment. This is what Christ means when He says: “Therefore I say unto you, what things soever ye desire (‘hope for’) when ye pray, believe that ye receive, and ye shall have them” (Mark 2:24). Notice that “believe that ye receive them” is in the present tense, while “and ye shall have them” is in the future tense. Thus faith calls those things that are not, as though they were. (Rom. 4:17).

God’s Word to Abraham was: “I have made thee a father of many nations.” He did not say, “In the future you shall become the father of many nations.” “I have made”—past tense. Yet these nations were not yet in existence. —Rom. 4:17.

Likewise Christ called those things that were not as though they were. When He said: “I have finished the work which Thou gavest Me to do” (John 17:4). Yet the work was not actually finished until He died upon the cross.—John 19:30. Thus do we, with the hand of faith, “lay hold upon the hope that is set before us,” (Heb. 6:18) and call those things that are not, as though they were. Our faith is the “substance of things.
HOPED FOR and the evidence of things not seen.

Here then we have Scriptural sanction for saying, "I am healed," when we have prayed for healing or have had others pray for our healing. Although as yet we have not received actual deliverance from the ailment or disease. If I may say, "I have money," when I have only a negotiable paper answering to a certain sum of money, then I may as truly say, "I am healed when" I have faith, which is the SUBSTANCE and EVIDENCE of things desired. Abraham considered himself a father of a multitude before the first of that great line of men—Isaac—was born. "He staggered not at the promise through unbelief." He called those things that were not, as though they were—he "claimed the promise.

DEGREES OF FAITH

It should be noted, when considering the subject of faith, that the Scriptures teach that here are steps, or what might be termed degrees, in the realm of faith. Some believe that if they do not have faith for all things that they are therefore "without faith," and are displeasing unto God. It is often said that if you have faith as of "a grain of mustard seed" you may accomplish anything, hence if you do not accomplish that which you desire it is an evidence that you are "without faith." Yet the very persons who make this statement are not ready to say that they themselves are "without faith." Such will readily testify that they have faith for salvation from sin, that they have faith for a future life in the heavenly world, and for many other things that are promised in the Word of God. Yet it is true, according to record, that "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke 17:6). The degree of faith for removing a sycamine tree is no larger than "a grain of mustard seed," but it will accomplish the task. If the tree is not moved it is prima facie evidence that there was no faith there for removing it—not even to the size of a grain of mustard seed. Still there may be faith there for other things. I may have faith to receive the forgiveness of sins in the pardon of God, which is by faith in Christ Jesus, (Rom. 5:1) and not have faith for the healing of the body. Again, I may have faith for the healing of my body, and not have faith for the Baptism of the Holy Spirit, or for the supplying of temporal needs. Yet it must not be said that I am utterly "without faith" only in that which I have not obtained, or to which I have not attained. If I have attained at all in the realm of grace it is, of course, by faith; and if I have obtained the forgiveness of sins, the Baptism of the Holy Spirit, or anything from God, it is most surely by faith that I have obtained.

We are taught in Holy Writ that we progress in faith—we climb, as it were, a ladder of faith: we go from "faith to faith." It is thus that the revelation of God's righteousness comes to us—not necessarily all at one time (Rom. 1:17). We may stand on the lower rung of the ladder, but we are on the ladder nevertheless. We may have faith for salvation only, but we are not "without faith" entirely; we are on the ladder of faith, though that be but the lower rung. It is ours to progress in faith—to climb the ladder, or, as the apostle says, to advance from "faith to faith." One may know himself to be a believer—one having faith—and at the same time feel that his faith is more or less mixed with doubts or unbelief. He then will pray for an "increase of faith," or of "help" for his "unbelief." (See Luke 17:5; Mark 9:24.) Thus by prayer he may be "helped" up the ladder of faith and will thereby increase in faith or go higher on the ladder.

If, then, I do not have faith for the healing of my body today; I may attain to that faith tomorrow; for I believe "that God IS, and that He is a rewarder of them that diligently (constantly, earnestly, unceasingly) seek Him." This word "diligently" indicates that there may be times when the answer to our prayers seems to be delayed—it seems to imply that it may not be fulfilled the first time we pray. We must therefore continue in seeking God until we are finally rewarded. And is this not proven by the Scriptures? Consider the three weeks of prayer of the prophet Daniel. It is evident that the answer did not come at the first prayer. Consider the "seven times" prayer of the prophet Elijah. Had he not "diligently" sought God for rain, there might not have been any rain for some time to come. If the answer does not come at once, and faith seems mixed with unbelief; keep on praying, ask for an "increase of faith," or that God will "help" the "unbelief." But if we are assured that we believe God for salvation, for the Baptism of the Holy Ghost, or for other gifts and graces, we may know that we are not displeasing Him: for we are not "without faith." We may not have faith for one thing, yet we may have faith for another. Only let us not stop, but "go on to perfection," until faith comes into our hearts and accomplishes that which we desire.

TERMS THAT INDICATE DEGREES IN FAITH

(1) LITTLE FAITH—That which is full of anxious care. Matt. 6:30. That which is full of fear. Matt. 8:26. Harassed with doubt, (Matt. 14:1) wondering wherewith they were to be fed. (Matt. 16:8.)

(2) MEASURE OF FAITH—Indicates a greater or lesser degree of faith. So should one think of himself, i.e. keep himself within the bounds of his measure of faith. One should not make claims for himself that his faith may not substantiate. Yet let him seek for a greater measure of faith—an increase of faith. (See Rom. 12:3.)

(3) THE PROPORTION OF FAITH—This clearly indicates that all do not have the same degree of faith. Rom. 12:3-6. Let us "prophesy" or teach according to that "proportion of faith" that is given us and not go beyond until we have advanced in faith or until the "measure" has been "increased."

(4) MUSTARD SEED FAITH—This, however small, is perfect faith, and is powerful in every way. It will accomplish all that for which it is given. It cannot fail. If given to "move a mountain" or a "sycamine tree" it will not do other things. You will need to have faith for other things (Matt. 17:20).

(5) INCREASING FAITH—This is possible to all through prayer and consecration. (Mark 9:24) through understanding, and through hearing the Word of God (Rom. 10:17).

(6) PROGRESSIVE FAITH—That which advances in the revelation of God and His righteousness—an advance from "faith to faith" to higher heights in spiritual attainments (Rom. 1:17). In thus advancing in faith, we gain other victories—other answers to prayer, and are finally triumphant in the faith of God.

(7) GREAT FAITH—Matt. 8:10. The character mentioned in this connection had faith to believe that the lowly Nazarene was greater than himself, though he was "a man in authority." His faith considered the Master more worthy than to "come under" his roof. He had faith to believe that

Word and Work

September, 1936
Jesus had power to heal by merely speaking the word. His was a faith that overleaped the boundaries of the dispensations. He was a Gentile, to whom the doors of grace had not yet been opened. Such “Great faith” knows no boundary lines. (Matt. 7:25-30).

(8) ALL FAITH—Complete faith, faith unmixed with doubt—“nothing doubting.” Thus we have here the top of the ladder of faith. Let us then go from “faith to faith.” From “little faith” to “great faith” from “great faith” to “all faith;” nor remain behind in the valley of doubts and fears. At the same time let us know assuredly that if we have faith for one thing it is positive proof that we are not “without faith;” and so long as we diligently seek Him we may hope to ascend the ladder of faith, round by round until at last we reach the top and behold the Author and Finisher of our faith face to face. That, that ye have hold fast till He comes (Rev. 2:25; 3:11).

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BROOKLYN, NEW YORK
MARANATHA ASSEMBLY
We are glad to report victory here. The Lord has been saving souls and the meetings were well attended Saturday, July 25. We had the pleasure of having Pastor John Mosad from Minneapolis with us. God mightily blessed as we sat under his ministry. His subject was "The Gospel of Liberation," taken from Psalms 107. Hungry and thirsty and distresses and sickness. Oh, that men would praise the Lord, "He sent His Word and healed them."

The Holy Spirit was hovering over the congregation and the praise of His people was glorious. Pastor Johnson is in charge of this work and the Lord has blessed his ministry. —J. Barr.

CADMAN'S NECK, CAMP GROUNDS
Eight days of camp meeting were held under the auspices of the Zion Evangelistic Fellowship of New England from August 16th through the 23rd. Evangelist Kathleen Fischer of Maine was the speaker.

The camp grounds formerly belonged to the Holiness people before being deeded to the Z.E.F.

These meetings were the first in years and we are glad to report that God worked to His glory. Nightly as many as two hundred would gather on the outside of the Tabernacle to listen to the old gospel message.

The meetings closed on Sunday the twenty-third with the tabernacle filled to its capacity and the shouts of joy and victory ringing through the woods. Great things are planned for the next season at Cadman's Neck. So. Westport, Mass.

SEMINOLE, OKLAHOMA
We are in a glorious old fashioned camp meeting here: large crowds attending all services. I am teaching the daily Bible lessons and Rev. Guy Shields of the Shield of Faith Bible School of Ft. Worth, Texas is the night evangelist. The Lord is blessing us both with precious anointings of the Holy Spirit. My schedule further will be special Bible teacher in the East Texas Camp Meeting (near) Murchison, Texas, Aug. 1-10, with Rev. F. R. Anderson night evangelist; special teacher (speaking twice daily) at Central Texas Camp Meeting, Waco, Texas, Aug. 16-25, with Rev. Garrak night evangelist. Rev. A. C. Lane pastor in charge. Special speaker at Ft. Worth, Camp Meeting, Ft. Worth, Texas, latter part of August and first part of September, under the auspices of Rev. C. L. Stewart and O. B. Braun. Rev. Guy Shields will be the evangelist in the Ft. Worth Meeting. —W. B. McCafferty.

We have since had word that the Lord has wonderfully blessed our Brother in these meetings and that he is in the midst of a very blessed camp-meeting at Waco, Texas at the present. —The Editor.

WORCESTER, MASS.
Walter M. Reed of Brooklyn, N. Y., is starting a revival campaign Sept. 13th at the Pentecostal Latter Rain Church, 554 Main Street, Worcester, Mass. Meetings each night at 8:00 P.M. Sunday, 3:00 and 8:00 P.M. —Pastor Curley.

BROCKTON, MASS.
Brother Raymond Gordon has been called to the Brockton church. May the Lord's blessing rest on both the new pastor and the assembly.

GROTON, VT.
Brother Svedin is now laboring in Groton, Vt. Pray for this new field as Brother and Sister Svedin desire the prayers of the Brethren.

WELLESLEY PARK
A revival meeting was held Aug. 30th to Sept. 7th with Rev. Johns Johnson of the Hartford Tabernacle as special speaker. Brother Johnson has been a missionary in northern India and feels that the Lord is again calling him back to the missionary field. Many new people attended the meetings and a greater interest was created among the saints by Brother Johnson's stirring messages.

A young peoples' rally is being held over Labor Day with the C.B.I. Students in charge.

CAMOCIM, CEARA, BRAZIL
August 14, 1936.

Dear Friends and Co-workers:
Greetings in Jesus' Name!

"A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land." (Isa. 32:2). Many are now finding this to be true of Jesus, our wonderful Lord. What a privilege it is to know Him! What an opportunity and joy it is to tell the blessed story for the first time to those who have never heard. It is difficult for us to describe the joy in our hearts to be here in this field where the people are seeking the truth.

The Brazilians are great lovers of music, and we find our musical instruments a great advantage in the work here. It would make your soul rejoice if you could see the people run to the meeting house when Gospel hymns are played. They fill the church and sidewalk around it. Many stand outside throughout the entire service. My first opportunity to speak through an interpreter (Brother Boyer) was July 10th, at the close of which service an elderly lady took Christ as her Saviour and now attends the services.

This is a new work started by Brother Boyer with about forty believers, most of whom are seeking to be filled with the Holy Ghost.

As we came here we met a man who lives in a town about a hundred miles away, an Arab who spoke Portuguese well, and inquired for some Christian literature. Now a number of people from this town have asked to have a missionary sent to them to which call Brother Boyer responded. He has now been there for nearly three weeks and quite a few that have been saved are tarrying for the Baptism. People in many of the surrounding towns are wanting the Gospel brought to their town, but at present we cannot respond to these calls until we can speak the language more fluently.

God is graciously helping us in the language study as we are standing by the church here in Camocim, speaking through an interpreter. The Christians here are tithers and are saving their money to build a church. They already have about a third of the needed amount, and if they keep on as they started, they will soon have it all.

Again we wish to thank all for your interest expressed by your prayers and gifts, and we heartily join with you in praying for a sweeping revival in preparation of a people for the coming of our Lord.

We are sincerely your brother and sister in Christ, Brother and Sister F. J. Stalter.

STONEHAM, MASS.
Gospel meetings are being held each Sunday night at Victory Hall, 307 Main Street, Stoneham, Mass. Come and help us sing the praises of God. Mr. and Mrs. French in charge.

BRIDGTON, RHODE ISLAND
Revival meetings are being held in the Full Gospel Church, Laurel Hill Avenue, Bridgton, Rhode Island, beginning Sunday Sept. 13, continuing

Word and Work
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to Sept. 27th or longer with Evangelist and Mrs. R. A. Babcock from Cambridge, Mass. Services each night at 7:30 except Saturday, Sunday at 3:00 and 7:30 P.M. (We understand that Sister Larson is also assisting in the pastoral work of this church.)
—N. C. Long, Pastor.

GLORIOUS CONVENTION HELD IN EAST PROVIDENCE
Zion Bible Institute and the grounds of Faith Home in East Providence, Rhode Island were the scene of one of the most glorious conventions in the history of the work there.
We were indeed blessed by the deep and stirring messages of Brother Ernest Hooper who came to us from the dark land of South Africa. His powerful convincing sermons moved the hearts of the people and we were melted and broken as we realized the tremendous need of lives filled with the power of God to give forth the message in this last hour before Jesus returns.
It was truly wonderful to see God work in behalf of Zion. On the afternoon of Labor Day we saw fulfilled in a measure one of the visions that God had given in respect to building up the work. Pledges and offerings enough to cover the down payment on the land across from the Tabernacle were given so that one more step toward enlarging the work has been taken that which we have and have of the verge of putting away for the place but the Lord has blessed us in the Mome.

Praise the Lord

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With this glorious week now past we want to thank all who helped to make the convention a success, and we pray and know God will allow us to reap the golden harvest together.
—Christine A. Gibson, Pastor and Principal.

“The Outpoured Life”
By Alice Reynolds Flower
Another beautiful book of poems just published. Price 10c, plus 3c postage.

Word and Work

September, 1936

“What of the Night?”
By Arthur J. Brown, M.D., C.M., F.R.C.S.A.

“When will the age end?—Will we ever write 1937?—When will the saints be translated?—How will the End Come?” These are some of the startling questions answered in this amazing book. So great has been the interest aroused that 28,000 copies have been sold during the past ten months. Price 6c prepaid.

BROOKLINE, MASS.
CALVARY TEMPLE

There will be a three weeks’ Revival campaign beginning Sept. 27th at Calvary Temple, 416 Washington St., Brookline, Mass. Evangelist Charles A. Shreve will be the special speaker. Dr. Shreve is formerly pastor of the McKendree Methodist Church, Washington, D. C. He has also been one of the contributing editors of Word and Work. Hundreds of people have been saved and filled with the Spirit under his ministry. Everybody welcome.—“Happy Jack”. Smith, Pastor.

“Pray hardest when it is hardest to pray.”

Dear Friends:

Greetings in the Name of Jesus! Praise the Lord for His great blessings to us. There has been some sickness in the Home the past month, but the Lord has graciously undertaken. Mrs. McMillan, one of the oldest inmates of the Home, became very ill. A doctor was called as is required in a public institution, who said that the arteries of the left leg had collapsed due to old age. As a result gangrene had probably set in and the pain was intense. No relief could be had except by the use of drugs, but we preferred not to use these, trusting only in the Name of Jesus. Praise the Lord! He has undertaken! Now she is able to be up again and come down stairs to her meals. He has said He would renew our youth. We are trusting the Lord for complete healing for all who are in the Home.

The Lord has given us a good harvest and we shall have a nice amount of vegetables to put away for the winter and a small amount of fruit to can. We do not have much fruit on the place but the Lord has blessed us and they have yielded their increase. We can feel a twinge of frost in the air and a hint of the coming winter. The leaves have begun to turn in small patches on the trees and some days of the past few weeks have been very cold. We have not yet bought any of our Winter coal.

Several friends have visited us in the past month and others have called for short visits. We were glad to have Brother Jenkins of Jamaica, New York for a short visit. It was no doubt interesting to him also as his old teacher, Miss Florence Atwater is here in the Home, Brother Boushard and his wife, also Brother and Sister Plewelling, returned missionaries from Africa came and gave us just a small taste of the Faith Home Anniversary Convention of Providence, Rhode Island. Brother Boushard and his wife are working in New Brunswick, Canada and will send us a report of their work at a later time. Others have called and we are glad to have you all come and we thank you for the interest you have taken in this work.

Our most acute need at this time is help in the Home. Sometimes the burden is so heavy we almost fall under it, but we lean upon that promise that “My grace is sufficient.” The Lord has never failed us in our direst need. At the present time Miss Thora Haglof, matron of the girls of the Church Bible School of North Bergen, New Jersey, has come to help us through a hard place. This is the time when the fruit must be canned and preparations for the winter made. We thank the Lord for putting it in her heart to do this for us. We also thank the others who have helped us from time to time, for without their help we could not have gone on. Praise the Lord, He never fails!

FREE WITH SUBSCRIPTION
We still are offering the premiums of either one precious promise box or “Notes on the Tabernacle” with each new subscription or renewal sent in, or we will give to the end of December 1937 for the price of one year. ($1.00) We especially need your help and cooperation at this time for as has been mentioned, winter is almost here and our largest item for the Home is coal. We also have to

BETHDEL HOME NEWS
Located at 7 Auburn Street, Framingham, Massachusetts

By J. J. Corum

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meet a payment of $511.00 this month. Our support for the Home is derived only from the subscriptions to “Word and Work,” the printing done in the printery and offerings sent in by friends of the Home.

Some one has written in to ask whom they should vote for for president in the coming election. That is a personal matter and should be considered prayerfully. My personal opinion is that all should vote if one thinks that other laws would be better than those in existence. Perhaps we have failed in not going to vote and striving harder for cleaner politics, leaving the field open to those who are unscrupulous and are exploiting others for their own personal gain. No doubt many have failed by not praying for our leaders, regardless of politics. The Apostle Paul expresses our status in public life like this: “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” (1 Tim. 2: 1-2). It was once expressed by a preacher, “Vote as you pray.” A nation cannot become more godly than those who are ruling, and we all have the right to say who shall rule it. We can only do our best to put that man in

Again we wish to thank you for all of your love and prayers for us. May the Lord reward you for these.

Seeking Christ  
By Nanette Hearn Griffin

A stirring, rousing, instructive little book written for the soul winner. Conversion of an infidel family—The daughter is horse-whipped and put out of the home, 1,700 persons received salvation from reading one selection. How to deal with worldly amusements. Where shall I spend eternity? 25c each. $2.50 per doz.

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