Fifty Years a Christian

MY JUBILEE YEAR

By Albert Weaver

I give the following testimony for the glory of God, I hope, and for the blessing it may bring to others.

Fifty years ago I was knocked off a train which was running about thirty miles an hour. It was in an accident. The train was going east and I was knocked west, away out into the ditch. This happened near Devil's Lake, North Dakota. I was a church member at the time, in good and regular standing, nevertheless I was going straight to perdition and I was conscious of it. I saw hell open to me as it were, and the devil, or one of his imps waiting and ready to take me in. God in His mercy however spared my life for which I shall never cease, I hope and pray, to praise Him.

I was picked up and carried to St. Paul, Minnesota and placed in a hospital where I was a patient for months. I walked however with crutches for some time. After my recovery I drifted into the young men's Christian Association and there a Godly man, Mr. John R. Hague, formerly of Buffalo, N. Y., led me to Christ, March 23, 1887. I had a real born again experience. Old things that I could not extricate myself from, through self effort, passed away and all things became new. I did not have to give up my besetting sins; they gave me up and that is the beauty of the Christian life. I was made a new creature in Christ and my joy, day and night, was inexpressibly great.

Oh, the joy of the Lord, as a result of being delivered from my sins and set free. Who can explain it; only those who experience it. My desire was great to go out and herald it everywhere. Life has not been altogether a bed of roses since then, I assure you. I have been tried and tested in body and soul. The battles of life have been great and many, but through them all the Lord has brought me out more than conqueror and I am at present as happy as I can be, not in conditions however, but in Him, my Lord. I have been in the school of Christ ever since my conversion and many lessons the Lord has taught me and is still teaching me and after fifty years of walking with Him.

I thank God for having had a thoroughly religious father and mother, who set me an example, and for having been brought up in the old Scotch Presbyterian church. Here I imbibed truth and principles that I could never get away from. If I had not I would have lost my faith in God and His Word long ago. For example; when studying for the ministry, one day our professor in Theology, who was a gentleman and a scholar, was commenting to the students in my class, on the temptation of Jesus in the wilderness. Said he, "Young men, you must give elasticity to the Scriptures. Jesus did not fast forty days and nights, He lived on berries."

Well, I have travelled extensively these past thirty years or more and especially in the Orient and I have been in the wilderness many times where Jesus was supposed to have been tempted, by the devil, and I failed to find berries there, far from it. My faith in God, the supernatural and, etc., was not shaken by these false statements. I still believe the Bible to be the inspired Word of God and in the faith once delivered to the saints.

In 1891, after suffering with (Continued on page 4)
It is wonderful in these last days, how our young men and women have caught "The Vision" (Acts 2:17), and are being sent forth by the Holy Spirit as "Fire Brands." They are going forth to the ends of the earth to carry this last message to the multitudes, that many who now sit in darkness may see the light. Fifty years ago it was a rare thing for a young man to be preaching the Gospel and a woman preacher was almost unknown. Today the most timid woman, when filled with the power of God and anointed with the Holy Ghost can preach with boldness and warn the lost and dying world to flee from the wrath to come.

When God began to re-visit His People in the great out-pouring of the Latter Rain during 1906 at Azusa Street in Los Angeles, California, it was no uncommon sight to see young men or groups of young people with shining faces preaching the Gospel on the street corners with crowds listening in amazement. They preached the Word with power and authority, and the sick were healed, devils cast out and people were slain under the mighty power of God; while the Soon Coming of the Lord Jesus Christ was proclaimed.

As time went on the sifting came. After the enthusiasm of the out-pouring wore off, the Lord spoke and said, "The Lord delays His coming," losing their fervor and grew cold. Oh! Saints of God, have we done our best to encourage them as they were polished and the dress was worn away. But, sad to say, some could no longer stand the test and began to say, "The Lord delays His coming," losing their fervor and grew cold. Oh! Saints of God, have we done our best to encourage them as they were polished and the dress was worn away. But, sad to say, some could no longer stand the test and began to say, "The Lord delays His coming," losing their fervor and grew cold. Oh! Saints of God, have we done our best to encourage them as they were polished and the dress was worn away. But, sad to say, some could no longer stand the test and began to say, "The Lord delays His coming," losing their fervor and grew cold.

Lord let us keep "The Vision" for the Lord will come and will not tarry. Let us encourage each other for the same faith as that on the Day of Pentecost will produce the same results now as it did then. Even so come Lord Jesus.

WALTER I. PALMER

Rev. Walter I. Palmer, pastor at Lancaster, Pa., passed away on Feb., 11th. He had suffered but a short time with a cold, which developed into influenza and then into meningitis. He had been one of the most active and energetic young ministers in our movement.

Brought up in Boston, Mass., and its suburbs, he went to Massachusetts State College at Amherst, then enlisted in the army when the war came and became a lieutenant. After the armistice and the let down in post war days he entered into the social life of college and because of his enthusiasm for dancing the fellows nicknamed him "Jazz" Palmer, but his life was full of unrest. A book written by Sherwood Eddy fell into his hands and the Lord began to draw him, he went to church and began to hunger for God.

Out of college he became a salesman and was given a territory in northern New Hampshire where he came among Christians. He was seized with conviction. One night he prayed until dawn streaked the east with gray and there was the dawn of a new life within his heart. He was made over from "Jazz" Palmer, the modern college-boy, unbeliever and sinner, into a "New creature in Christ Jesus".

His enthusiasm for the new life was unbounded. He entered Gordon Bible College in Boston, Mass., to study for the ministry. Then the Lord baptized him in the Holy Spirit. He went to a Pentecostal convention in Providence, Rhode Island and there met Dr. Charles A. Shreve, who invited him to Washington, D. C., where his eyes were healed through prayer and he no longer needed glasses. The Lord let us keep "The Vision" for the Lord will come and will not tarry. Let us encourage each one for the same faith as that on the Day of Pentecost will produce the same results now as it did then. Even so come Lord Jesus.

(Continued on page 15)
Thirty Years of Pentecostal Blessing

By Alice Reynolds Flower, 1856 North Douglas Street, Springfield, Missouri

"Draw me, we will run after thee; the king hath brought me into his chambers; we will be glad and rejoice in thee, we will remember thy love." (S. of S. 1:4).

Easter-time is always a season peculiarly sacred to me. It is true my heart throbbed with joy to see the natural loveliness of the Spring, with its new life and fresh beauty. But deeper down there is a holier joy and ecstasy as I remember God's great goodness to me. Thirty years ago this spring-time, on a beautiful Easter Sabbath, the blessed Comforter, came to abide. To abide—ah yes, that is why my soul rejoices in Him; that is why I remember His love.

There was never a time when I did not feel God's presence in some measure within my heart. A Christian home, and parents who stood for deeper truths were responsible for this. I thank God for it. The atmosphere, the example, the influence was constantly Godward and, whatever the delay, there could not but be some-time a response. At a very early age I remember a particular time of surrender—and an overflow of joy as I sang "At the Cross, at the Cross," during a season of prayer in my own home. But my love and zeal were spasmodic—the outside influences of my school-days dampening often-times my ardor. Again and again my soul would be moved, particularly by any mention of the Lord's coming, I made an outward profession, young as I was—and though blessed at times—yet within my heart very often I felt the striving of God's Spirit, drawing me to a full surrender, a complete abandonment to Him. But I feared to humble myself to walk with my Lord, and, using my youthful wisdom, reasoned with myself against everything about me. But a shining way appeared to reach from my very soul up to the courts of glory. It was glory, glory, glory for the King of glory had come in. It was my hour of sorest need; I was immersed in the sea of God's love. Every part was thrilled and I rose from that floor transformed. In spirit if not in reality 'mine eyes beheld the King.' The school life, the home life, the social life was changed and the misunderstandings, ridicule that followed gave no unease. There was abiding peace to the depths of my soul; and a new fearlessness in witnessing for God. What the Holy Ghost meant to me in those last years of my school life only God knows. But I believe it was the 'day of Pentecost fully come' for my life, and I dare not think what my life might have been without this outpouring.

So much for thirty years ago. But what does it all mean today? Thank God the glory abides! With humble gratitude I praise my God for the many years of communion; the days of surpassing mountaintop delight (and they are many), as well as the days of testing which are the heritage of every child of God. No monotony in the Spirit-baptised life. The revealed Christ growth lover, His cross dearer, and the walk of obedience to His Spirit sweeter each day. He hath refreshed me that I might grow in Him and give forth His fragrance. Behold in Him the end of all thy yearnings for "He satisfieth the hungry soul with good things." Hallelujah to His name!

He came to me at Easter-tide, And heaven's gates then opened wide, Till all my soul in glory bathed Up to His shining courts was raised; To me a hungry, wayward child, He came and gently on me smiled; To me a hungry, wayward child, He came and gently on me smiled; My risen Lord appeared indeed, He came to me at Easter-tide; My risen Lord appeared indeed, He came at Easter-tide; My heart to Him I opened wide. He came and gently on me smiled; He came to me at Easter-tide; My heart to Him I opened wide. He filled me with the Holy Ghost, My risen Lord appeared indeed, He rose from that floor transformed.

I rose from that floor transformed. In spirit if not in reality 'mine eyes beheld the King.' The school life, the home life, the social life was changed and the misunderstandings, ridicule that followed gave no unease. There was abiding peace to the depths of my soul; and a new fearlessness in witnessing for God.
chronic indigestion, weak eyes and other physical ailments I was led to take Christ as my healer for the body, fulfilling James 5:13-17 and other scriptures. I was anointed, prayed with and healed. Since then I have been healed many, many times in answer to prayer, even of broken bones. My right leg was broken and I was walking the eleventh day in answer to prayer. Oh, God can do it if we have the faith to take Him at His Word. But in all these years I have had to learn the lesson of lessons namely:—If we expect to be well spiritually and physically we must obey God’s laws. We cannot abuse our bodies and expect to be well. Physical laws cannot be ignored; neither can spiritual laws. Six years ago I had an attack of indigestion which resulted in knotting of the intestines and oh the suffering I went through, indescribable. There was no hope for me from a natural point of view. Two doctors were called including a specialist. After examination they found that they could do nothing but operate. But God had me in hand and was teaching me a lesson of obedience to nature’s laws. The saints prayed and I prayed and when I learned that my body was not my own to do with as I pleased, and repented, God healed me. Even the leading physician who was a Jew had to admit it. Oh, in these rushing days we eat too much and too fast and do not take time to masticate our food which was true in my case. The Lord is still my healer, yea my very life. That is as long as I obey Him and walk in the light as it is revealed to me. Oh, the goodness of God. It is past finding out. Communion with Him is blessed, I find it so. Your loved ones may leave you for the better world as has my beloved companion and co-worker recently, and that after forty three years of blessed companionship but He abides. I thank God for having been given such a Godly help-mate who has been an inspiration to me all down through the years. The separation has been felt keenly but the companionship of the Lord is with me constantly.

Then again, I have been taught many spiritual lessons these many years of walking with the Lord. When I came to Christ first, I thought I knew it all and had it all but I soon learned my awful mistake. From all these experiences and lessons, I am led to believe that the Christian life is nothing less than Christ, or God in us, reliving His own life in word, in thought and in deed, unhindered. It is self, the enemy of enemies dethroned, or crucified, and Christ enthroned. This settles all religious disputes, or should, and will, if we are teachable and keep the humble and lowly place at the Master’s Feet. My experiences as already stated, physical and spiritual, have been many and blessed but in the midst of it all I have had to learn the lesson of lessons, namely, to keep in the back ground, to give all the glory to the Lord and exalt Him instead of experiences, which are only temporary after all.

Spiritual experiences are good, scriptural, and necessary, and we cannot do without them. But they are for a purpose, that we may know Him better and be able in the power of God to better live the Christ life. We are not to exalt them above Himself, from whom they come. For instance, when I was miraculously healed I was inclined to sit down there, and exalt the healing and self instead of Jesus Christ, thereby robbing Him of the glory due Him. Oh, this is a danger signal to all of us, and especially to young Christians. I had two spiritual experiences in particular, during which time I was in heaven, as it were sitting at the Feet of Jesus and oh, the billows of glory that rolled over my soul, which is better experienced than told. But I had to come back to earth again and encounter earth’s struggles and problems and take up the task of life as before.

Blessed as were the experiences, I desired to speak in tongues to my satisfaction, having only spoken once I wanted to speak in all the languages of the earth, that is when necessary, which is scriptural, to one who has the gift, as I understand it, and in one of these spiritual uplifts I said, “Now, I am going to have my desire granted” and the Lord said to me, so blessedly, “No, you are not, I want you and when I get you crucified I will speak through you as I please and do with you what I please.” Said He further, “I have given this blessing to many people and some have exalted it instead of giving Me the glory. These have taken the glory to themselves.

Self, that deceiver and enemy of enemies so prominent in Christian circles today, must be crucified and put where it belongs, on the Cross, and Christ must be enthroned and worshipped beyond all experiences, as blessed as they are, if we are to become strong men and women in Christ. In short He must be the All and in all in us. Then shall we have reached the place of rest that remaineth for the people of God. Only then can we be of real service in the vineyard of the Lord.

I would say in closing that I am nothing but a sinner saved by grace. I thank God for the examples of Godly men and women, who have
been instrumental in my spiritual welfare these fifty years. God has put
a love in my heart for all His dear children, irrespective of color or race.
un-sectarian in views, a Christian only. I have been saved, sanctified, bap-
tized in the Spirit, healed in body for forty five years and believe in the imminent Coming of Christ. This is the Christian’s wonderful hope and the only solution to earth’s many problems and troubles. I find as I take my position of being crucified with Christ, die out to self, and surrender to Him in me, moment by moment, trust Him and His promises, look up and rejoice, then am I victorious over my enemies, the world, the flesh and the devil. Christ in us, re-living His life is Christianity in its highest sense.
Jesus is coming soon, I do believe, and I do not stand alone holding this
doctrine. Millions of godly people all over the earth believe the same.
Therefore, what we do must be done quickly, but in the Spirit. As for myself, I have no other desire to live but to obey Him and herald this gospel far and wide. In short to do His will in word, thought and deed. If I sense the situation as right I believe that the greatest need of the hour now is that we God’s children, one and all, world-wide, humble ourselves and repent, so that He may come forth in us in all His fullness, surpassing anything heretofore, or at
least since the outpouring of the Spirit on the Day of Pentecost. This is the only thing that will unify the Body of Christ, help us to do His will on earth and convince a dying wicked world that God is still on His throne ruling, the same patient, kind, loving, tender hearted, long suffering, but just God, who will not tolerate sin, and is still interested in the salvation of men and women. But after all it is a lone walk and we must not disobey His Voice and refuse to walk in God-given light, and shirk responsibilities. We have the blessed promise of His continued abiding Presence, always being with us and leading the way, empowering us, comforting and instructing us.

The Ministry Of the Holy Spirit
By Pastor E. N. O. Kulbeck, Woodstock, Ontario, Canada

(Continued from last month)

QUESTION: Is the Holy Ghost Baptism received by “taking it by
faith”?

ANSWER: That depends on what is meant by, “by faith.” Living faith is the channel through which we receive everything from God, whether it be salvation, physical healing, a victorious Christian life, the Baptism in the Holy Ghost, business matters, or personal temporal needs. There is much mental assent that is called faith, but in reality is presumption (James 2:17, Heb. 11:29). What is often called “taking the Baptism by faith” usually comes within this category. If one’s meals were taken “by faith” without actual eating, anyone knows that the body would not receive one bit of nourishment, regardless how much mental satisfaction one might receive. The very same thing applies to receiving the Baptism. Real faith works (James 2: 18,20) and gives evidence of its genuineness by its action (Heb. 11). If the believer really takes the Baptism by living faith that appropriates (Gal. 3:14), we may rest assured that God will honor that faith with the sign designated in Acts 2:4 and Acts 11: 15,16.

QUESTION: Is the Baptism in the Holy Ghost the same as the so-called “second work of grace,” in which it is claimed that a Christian’s old sinful nature is eradicated and “taken out by the roots”?

ANSWER: Absolutely not. The eradication theory is positively un-founded in the Scriptures and is not taught in the Bible doctrinally. Furthermore, there is not one example of the eradication of the old nature given in the Scriptures. The eradication theory is chiefly based on Old Testament types, which are stretched to suit the purpose of the proponent’s imagination. The use of Old Testament types as illustrations of divine truth is proper when based on doctrines that are taught in the New Testament. The so-called eradication of the old nature does not eradicate the old nature and make the recipient “second nature.” (Acts 8:7-13, this phase of the Spirit’s ministry is the “in”). Therefore, what we do must be done quickly, but in the Spirit. As for myself, I have no other desire to live but to obey Him and herald this gospel far and wide. In short to do His will in word, thought and deed. If I sense the situation as right I believe that the greatest need of the hour now is that we God’s children, one and all, world-wide, humble ourselves and repent, so that He may come forth in us in all His fullness, surpassing anything heretofore, or at least since the outpouring of the Spirit on the Day of Pentecost. This is the only thing that will unify the Body of Christ, help us to do His will on earth and convince a dying wicked world that God is still on His throne ruling, the same patient, kind, loving, tender hearted, long suffering, but just God, who will not tolerate sin, and is still interested in the salvation of men and women. But after all it is a lone walk and we must not disobey His Voice and refuse to walk in God-given light, and shirk responsibilities. We have the blessed promise of His continued abiding Presence, always being with us and leading the way, empowering us, comforting and instructing us.

(Continued on page 15)
Tithes For the Storehouse

By Frank Isensee, Modesto, California

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

When one is saved and receives that blessed assurance that he is one of God's elect, that person immediately enters into a continual warfare with the powers of darkness. A fight, not with flesh and blood, but against principalities and powers, the strongholds of Satan, according to Eph. 6:12.

In Eph. 6:11 we are told to put on the whole armour of God that we may be able to withstand the wiles of the devil. The dictionary defines wiles as devices or tricks to fool a person. Here we learn that the enemy uses tricks to fool God's children, causing them to err and lose the blessings that God has for them. The chief source of that trouble lies in the negligence of tithing or the giving of ten per cent of our income into the work of the Lord.

As a rule, the enemy has three different ways to trick one into ignoring that part of God's service. A favorite method is making one believe that it was a custom of the Old Testament days only and that we are now living under grace and free will offerings. Does not Jesus Himself tell us in Luke 11:42 that we ought to tithe? Another excuse some have for not tithing is the fact that their income seems barely enough to live on, so they cast the financial burdens of their assemblies upon the few more prosperous brethren. If they would only stop to investigate, they would discover in most cases that prosperity is with those few because they tithe. God's Word never fails, He promises not only spiritual blessings that we can hardly contain, if we tithe, but likewise, we will be supplied with sufficient goods of this world. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" (II Cor. 9:12).

In II Cor. 9:6 we learn that if our offerings are given sparingly, we also shall reap sparingly, but if we sow bountifully, we shall reap bountifully. Also in Proverbs 3:9,10: "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty."

Another method the enemy uses to keep many from bringing their tithes into the storehouse is to confuse them between the meaning of offerings and tithes. In Mal. 3:8 it tells us that we are robbing God if we do not give offerings and tithes, but the Word does not specify any particular place to give our offerings. It is from our offerings that we are to give to the poor and needy according to our financial standing, wherever we are led to do so. Offerings do not include tithes. Tithes come first. The first ten per cent of every dollar we get is the money for God's storehouse, the place we receive our spiritual needs. A storehouse is a base of supplies. If we, as God's children, are to continue in this warfare against the powers of darkness, we must be kept fully supplied with fighting material. Wherever the Words of Life are put forth, there is God's storehouse and the tithing goes toward the upkeep of said head-quarters, whether it be pulpit or press.

In Mal. 3:10 God tells us to bring ALL tithes into the store-house. No part of the tithing is to go otherwise. If the reader will notice, no mention is made of the destination of offerings, either in verse 8 or 10. Now, then, if all tithes are to go into the storehouse, we certainly cannot claim the act of tithing when we give into other channels. That must be classed as offerings, and those offerings must come from the balance of our income after the first ten per cent is laid aside as tithing for God's storehouse. If we are to obey the will of God, it is not a matter of being lost if we do not tithe. Nowhere do we find scripture to that effect. Nevertheless, we are robbing God if we do not give tithes and offerings according to Mal. 3:8. Certainly we are due to miss much in the way of rewards in heaven, and it has been proved in countless cases here on earth that diligent tithing has increased many fold the incomes of those who give.

Critics may ask how can God be robbed if we do not give. Let us turn first to Haggai 2:8 and read: "The silver is mine and the gold is mine saith the Lord of hosts."

Then in Col. 1:9: "All things were created by Him and for Him." Again in I Cor. we learn: "The earth is the Lord's and the fullness thereof" (I Cor. 10:26).

Here the Word tells us that not only the gold and silver is God's but the whole earth with all things included. If that is the case, then everything man touches belongs to God, but we are privileged to use the substance of this earth with the understanding that one-tenth is to be brought into the store-house for the Owner. If a man had a fruit orchard and told some person he could pick it with the understanding that one box out of every ten was to be delivered to the owners of the house, that person would be stealing if he kept it all.

Surely then, we rob God if we hold back what He asks for His use. He does not tell the consequences of that selfishness, but He does tell of the blessings we derive from the act of tithing. It is the greatest financial bargain into which a man ever entered. It gives us those precious blessings from above that no money could ever buy, and to think that it costs but 10c of each dollar we get.

Let us read again just what God promises in Mal. 3:10: "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We receive not only the blessings from above, but according to Prov. 3:9,10 we are supplied with plenty of the needs of this world, so we find ourselves in a position where it is easy to tithe and also give generously of offerings into whatever channels we are led to do so. For the pleasures of this world that offer no satisfaction, the enemy demands a third of the average income.

For a peace that passeth all understanding (Phil. 4:7) and a portion that satisfies (Psalms 107:9) God asks for one tenth.

Are you in on this great bargain?

"The Outpoured Life"

By Alice Reynolds Flower

THE LIFE OF JESUS IN OUR BODIES


Always bearing about in our bodies, the dying of the Lord Jesus Christ that the life also of Jesus may be manifested in our body (mortal flesh) 2 Cor. 4:10,11.

The power of the words of God is constantly minimized by putting them in the future tense, instead of in the present. There can be no doubt however, that the above quotation is intended to apply to this present “Life of mortal flesh.” In the case of the Apostle Paul it was a real antidote to the immensity of suffering, which was his lot to undergo. We have a remarkable illustration of this in Acts 14:19-22 where at Lystra in Lycaonia Paul is stoned, and his apparently dead body is dragged out of town like so much carrion. When however the Disciples had collected round him, he arose and went back into the town. The next day he went with Barnabas to Oenoe, and after proclaiming the Good News to the people there, and gaining a large number of converts, they retraced their steps to Lystra (Acts 14:19-22) Weymouth.

To this manifestation of the life of Jesus in his mortal flesh, he refers in II Cor. 1:8-11 thus: “For as to our troubles which came upon us in the province of Asia—we renounced all hope even of life. Nay we had, as we still have, the sentence of death in ourselves, in order that our confidence may repose, not in ourselves, but in God who raises the dead to life.” That this demonstration is intended as an example to all, is shown in Romans 8:11, “For if the Spirit of Him who raised Jesus from the dead, is dwelling in you. He who raised up Christ from the dead, will give life also to your mortal bodies, because of His Spirit who dwells in you.” This means that we should be sharers in the Resurrection Life of Jesus even now (see Romans 6:5).

The great mystery now revealed to the Saints is said to be “Christ in you the hope of Glory.”

THE RESURRECTION AND THE LIFE

The Christian who is baptized in the Spirit, into the Body of CHRIST, is baptized into His death. He is crucified with Christ; and though his earthly, or physical body still lives, his physical body is dead because of sin, but the spirit is life because of righteousness. The death of the physical body and its resurrection as a spiritual body is a gradual process, as typified by the Body of the Lord Jesus during the forty days between Easter and Ascension. On the first occasion He asked: “Have ye here any meat, and are and drank with them,” but this is said of no consequent occasion (see Luke 24:41-43). It was more difficult to recognize Him in each successive appearance. It seems clear, from what He said to Thomas, and to other disciples, that He had resumed His physical body: “A phantom hath not flesh and bones as ye see me having. Handle me, and see. Look at my hands: put your finger here: and put your hand into my side: cease your unbelieving and believe.” John 20:27. But this body of flesh and bones would need to be resorbed—SWALLOWED UP OF LIFE

And so we see that body becoming more and more ethereal at each successive appearance, until at a final appearance, while some realized His Godhead and worshipped, others still doubted, because being ripe for glory He had become so remote from “Man in the flesh.”

Now He the first born among many brethren, and a multitude of brethren is also the first begotten from among the dead, and His resurrection is a type of our resurrection, and so we gather that a body of flesh and bones, can be sustained entirely by spiritual life, quite apart from blood, and—finally by glorification, transformed into a celestial body, like that which John describes in the first chapter of his Apocalypse, of the Alpha and Omega, whose Face shone like the sun in full strength.

And when we see Him we shall be like Him, but even now we are being transformed into the same likeness as Himself, passing from one glory to another (2 Cor. 3:18) because we mirror the glory of the Lord with face unveiled.

Moses had this glory upon the face of the outward man, but we have it upon the face of the inward man, who is being renewed according to knowledge. “After the Image of the Invisible God.” This manifestation of the Life of Jesus in our mortal flesh makes our identity with Him complete.

The Sanctifier and the sanctified are all of one, for which cause He is not ashamed to call them brethren. He is made in all points like his brothers, and tempted at all points like as they are, yet without sin. Being joined to the Lord, we become one Spirit with Him.

MEMBERS OF HIS BODY

and our bodies become members of the CHRIST: for the Christ is not one member but many. And in as much as the Head of the Body is a High Priest of the order of Melchizedek, we also become priests of that high order of Elohim who are priests of El Elyon, the Most High God. And even now we are made “Partakers of the Divine Nature,” and as we cease from our own works and enter into His rest (Sabbatismos) God Himself works in us to will and to do: producing in us both the will and the execution; making us perfect in every good work, to do His will: working in us that which is well pleasing in His sight, circumcising our hearts, souls, mind and strength. Then Christ sees in us His Seed, and prolongs in us His days (see Isa. 53:10) for though Jesus was cut off out of the land of the living, yet his younger brethren are here for the purpose of carrying on the work, which He began to do, and to teach. “And having been made the Righteousness of God in Him and becoming—

JOINT HEIRS WITH HIM

and having crucified the flesh with its passions and lusts, we shine as lights in the world, and are as a city set on a hill, which cannot be hid.”

THIRTY YEARS OF PENTECOSTAL BLESSING

(Continued from page 3)

Then raised to walk with Him above.

He came to me at Easter-tide,
To blessedly each day abide;
My precious Holy Comforter,
Enriching quick'ning hour by hour;
The breathing of that Pentecost,
The filling of the Holy Ghost
Causest my heart just now to burn,
With holy love and zeal to yearn
O'er other souls in fear and gloom
To whom the Lord would quickly come.
On a vessel in mid-ocean stood a young man tossing something into the air; something which, when it fell in the sunlight, sparkled with radiant glory. He tossed it up again and again. At last a stranger said to him, "What is it you are casting up so carelessly, may I see it?" "It is a diamond, certainly you may see it," said the young man. "Is it of much value?" asked the stranger. "Yes, sir," said the young man, "It is very valuable. In fact all I have in the world is this diamond." "Then," said the stranger, "if it is so valuable, are you not taking a great risk in handling it so carelessly?" "No risk at all," said the young man. "I have done this many times, and have never missed catching it once." "But," said the stranger, "I am afraid you will meet with a serious loss." But the young man only laughed and threw it up again and again. It blazed and flashed in the sunlight as only a diamond can. He threw it up again, but such was the motion of the boat that it came down too far out; there was a tiny splash in the water below, and the beautiful diamond was lost in the deep sea.

You say that was a foolish young man, but listen: Hid away in this temple of clay is the soul, and you have been trifling with it. You know it is worth more to you than all the world, and to lose it will mean eternal loss. You say some day you will attend to this matter, but I ask, "When?" O, the sin of trifling. I said to a young man. "Why do you not accept Christ and be a Christian?" He said, "Oh, I have plenty of time." But in an unexpected moment on the rolls of the high tide, he sank not into the deep sea, but into the unfathomable depths of eternal despair, and the last words he spoke were, "I am lost!" My God, what a cry! What a burning message for the living who are not prepared to die. You dare not trifle with the soul, for what shall a man give in exchange for his soul? Or what shall it profit a man if he gain the whole world and lose his own soul?

You cannot afford to gratify a worldly ambition, or amuse others, if such indulgence brings your character into question. Let not those who make such amusements possible think they will escape judgment. We must have amusements, for our nature demands it, but we must not stoop to questionable things.

Frederick Law, a professional steeplejack, jumped from the arm of the statue of Liberty on Bedloe's Island to the deep sea, but into the unfathomable depths of eternal despair, and so it was, but hear me: The wink of an eye, the touch of the hand, the expression of the face, the movement of the body, all these under certain conditions, or an evening in a place of questionable amusement, is just as destructive to soul and body as a leap from the torch of the statue of Liberty. He who plays with fire is likely to get burnt, and he who trifles with the soul will miss the way to heaven.

An old soldier walked the streets of Vienna playing a violin to earn his daily bread. But by his hand became feeble and he could no longer play. One day he sat on the curb weeping, for he was poor and needy. A stranger passing saw the pitiful sight and said to the old man: "Give me your violin and I will play for you." He did so and the stranger began to play beautiful music. Such sweet harmonies the old man had never heard. The people in the street and in the stores heard the music and came near to him. While he played, the old man held his contribution cup and soon it was filled with money. He emptied it into his little satchel and again and again it was filled, for the enraptured people gave willingly. The stranger gave the violin back to the old man, saying, "Go home and take a long rest," and passed on. Many cried, "Who is the musician?" and a voice was heard saying: "Buckner, the great violinist." And it was so. Moved with compassion he took the old man's place, assumed his poverty, shouldered his burden and earned for him the money he so much need.d.

Ah, friend, this is what Jesus has done for us. He found us in great distress. He assumed our poverty. He carried our sorrow and has placed within our reach the joys of eternal life. As the old man gave the violin to Buckner, so must you give yourself to Jesus and He will heal your broken heart and fill your soul with the undying harmonies of heaven. You have a soul to save, but that soul will never be saved until you repent of your sins and accept Jesus Christ as your Saviour. Trifle no longer with your soul. Make sure of heaven. Be saved. O why not tonight?

FROM UNDER THE THRESHOLD

By Alice Reynolds Flower

A beautiful volume, just published, of devotional Heart Talks. This fascinating book will stimulate your faith and hope. You will want to give a copy to your friends. It is written by one who has made a reputation for herself as a poetess and author of devotional works; author of "Love's Overflowing," "Blossoms from the King's Garden," "The Out-poured Life," "Oil of Joy for Mourning.

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A Mother's Unceasing Prayer Rewarded

Bishop Berry gives the following story: I was traveling through the southern end of New Mexico, when our train stopped at a little station below Deming. Several men came into our coach. One of them sat down beside me.

He was an athletic young fellow, rather good looking, and his dress belonged to the frontier region through which we were passing.

I greeted the young man as he sat down and we began to talk. While we were chatting I noticed that he was looking at me closely. Presently he turned sharply upon me and asked, "Is your name Berry?"

"It is," I replied.

"I know you," was his hearty rejoinder as he reached out his big, brown hand.

"You were at our house when I was a kid, and I have never forgotten you," he went on. "Don't you remember when you visited our house at Adrian?"

I remembered.

Then I knew that the young fellow was from Michigan, and that his father was an old friend. It dawned upon me also that I had heard my friend's laddie had become wayward and had gone west.

Then sitting by my side as the train rumbled along, he told me a remarkable story.

"A little while after you were at our house," began young Bickel—"Joe Bickel was his name—"father and I had a difference one day. I became very angry and said some things that I ought not to have said.

"That night I ran away from home.

"A week later I was in the Sherman House at Chicago, and met a young fellow from northwestern Ohio, who had also had trouble at home and had left abruptly. We struck up an acquaintance which ripened into a warm friendship.

"We each got a job and saved our change, and finally came to Denver.

"In Denver we went bad," he confessed. "We learned to drink and gamble and went into sins that should have made us shudder. After a few months we drifted into New Mexico.

"One afternoon," continued Bickel, "my friend Clark and myself were in the back room of a saloon playing cards with two Mexicans. A dispute arose over the game and angry words were spoken.

"Without warning, one of the Mexicans pulled his gun from his belt and shot Clark through the body.

"The poor fellow's face turned white, and he rolled off his chair to the floor of the room. I was too horrified to speak or act, but I heard Clark say: 'I guess I'm done for, Joe, but I can't die here. For mother's sake, take me out of this place.'

"With the help of an attendant, I lifted my chum and carried him out of the saloon, across the narrow street, and to the shade on a little hill.

"He was quiet for a few moments and seemed to be scarcely breathing, but then he opened his eyes and whispered pathetically: 'Joe, I can't go this way. Both of us were taught to believe in God, and that Christ is merciful. Maybe He would be merciful to me if we'd ask Him. Won't you pray a little for me? I've tried, but this pain hurts me so I can't keep my mind on the prayer.'

"I wondered for just a moment whether I could venture to pray, but I had gone far away from God and had been so reckless and wicked, that I dared not try to pray, so I shook my head. Excepting for the low moaning that escaped his lips involuntarily, Clark was very still for a time.

"In a few minutes, however, he looked straight at me and said: 'Old man, I've been trying to remember some of the words of the Bible that tell of God's mercy to sinners, but I can't get any of them. Won't you get some of those words for me?'

"I reached back through the years and tried to compel my memory to reproduce some of the promises I had learned when a boy. Soon I got hold of one word that suggested another.

"Then a verse came to me, and another, and another.

"He asked to be lifted to a sitting posture. Then, after steadying himself, he said slowly: 'You will never know how much those words from the Bible mean to me. How beautiful! I never saw them so wonderful before. They seem to be just for me. Now, my chum, do one thing more. Sing one of the songs we used to know back home, something about His mercy.'

"I tried to remember some gospel song.

"At first the silly ditties I had learned on the frontier came to my mind. But for anything serious my mind seemed to be a blank.

"Suddenly, like a flash, there came out of the rubbish of memory a line of an old hymn. That line suggested the stanza and other stanzas. With the help of an attendant, I began to sing in a low voice,

'Rock of ages, cleft for me
Let me hide myself in Thee.'

"The eyes of my friend were fixed upon me as I sang the first stanza.

Then I began the second:

'Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone:
Thou must save, and Thou alone.'

"Before the next line was reached I saw that Clark was trying to lift his right hand. He got it partly up and it fell by his side. Then he tried again. He seemed to be reaching for something he clearly saw.

"Just as I was singing,
'Nothing in my hand I bring,
Simply to Thy cross I cling,
He pushed his hand a little higher, clutching at something above him. He seemed to grasp it.

"Then, turning a radiant face to me, he said: 'It's all right, Joe, it's the cross. I've got hold of it, and I'll never let go!'

"In a moment his hand dropped, and he leaned heavily upon me. I was startled, and looked down into his face. Clark was dead.'

I listened to this strange recital with eager interest, an interest intensified by the dramatic manner in which the young frontiers-man told his story. It was not difficult to see that the tragic death of his comrade had made a profound impression upon his heart, an impression which he freely confessed had led to his own reformation.

That evening I wrote a letter to George Clark's home. I afterward learned from his Christian mother that it was the first news she had received of his salvation. I dwelt but lightly upon the kind of life he had lived and the circumstances of his death. But I took plenty of space to give most of what Joe had told me of his marvelous conversion at the eleventh hour. It was some time before I received any reply. But one day I got a letter filled with appre-
“Singing in the Spirit” has been one of the altogether delightful manifestations accompanying the present Pentecostal revival. It charmed the writer from the first time he heard it. How hallowed was the first occasion when it was given personally to participate. Hallelujah!

Since then there have been innumerable seasons of holy worship and fulness of joy that have found expression in spiritual songs set to music of no human composition: sometimes when alone, but more often in company with others; and generally in words that were equally given by the Spirit, for they were “in other tongues as the Spirit gave utterance.”

The thrill of this mystic swelling chorus of song when it sweeps a great congregation must be experienced to be understood, though those who are then participating in it will probably be far too occupied with the Redeemer to take any special notice of emotional effects, however pure and powerful. For “singing in the Spirit” implies such a temporary loss of the vision of all else but the beauty of the Saviour that for the time being the soul seems rather to be in heaven than on earth.

A striking element of the supernatural is often present when a congregation is thus singing in the Spirit in the fact that so many spontaneous voices find themselves in exquisite and fundamental harmony, and there is no jarring note. An unseen conductor seems to be leading a heavenly choir. The almost simultaneous cessation of the manifestation is usually as impressive as its bursting forth. Any carnal attempt to participate by some individual who is not in the Spirit becomes glaringly apparent when a jarring personal “solo” is maintained through lack of being under the control of the Divine Conductor.

Sometimes a personal song in the Spirit is given that expresses in an exquisite manner the love and adoration of the individual. If given in a tongue in the assembly this is quite properly followed by an interpretation, and the wonder of the manifestation is increased if the interpretation is also sung, and follows the same melody. We have heard such, and have reverently added our “Amen.”

Another wonderful element in this manifestation is when one who has no natural gift of song at all is enabled to sing sweetly and powerfully when under the anointing of the Spirit.

The scripturalness of these things may be demanded by some. We believe that this provides little difficulty, even though the amount of material be small.

There is the passage in I Cor. 14:15: “I will sing with the Spirit, and I will sing with the understanding,” and the context proves that the distinction is identical with that between speaking with tongues and speaking with the understanding in ordinary languages. “Sing with the Spirit” (A. V.), or “sing praise in the Spirit” (Moffat), is unquestionably singing praise in other tongues.

In Ephesians and Colossians “spiritual songs” are significantly distinguished from “psalms and hymns.” It seems reasonable to conclude that these passages refer to three distinct forms which the singing of the early churches took. “Psalms” would be the singing of the familiar Old Testament psalms that would doubtless be inherited from the synagogues. “Hymns” would include those specially written songs of faith and worship which appeared at an early stage in the history of the church, and which A. S. Way renders in his translation of Paul’s epistles as actually embedded in many places in the New Testament itself. “Spiritual Songs” evidently provided something distinct from either of the above, and must surely be the same manifestation of the Spirit and type of praise that Paul refers to in I Cor. 14.

A reverent analysis of the exact nature of this supernatural form of singing praises recognises the same essential features as in all other utterances in “tongues.” It was singing by, or with the human spirit of the believer just as when Paul testifies “If I pray in an unknown tongue my spirit prayeth:” but it was only made possible by the inspiration of the Holy Spirit, in that “diversities of tongues” in the early church were a distinctly supernatural “manifestation of the Spirit” that were “worked” by the same Spirit (I Cor. 12:7-11). It is significant that in Ephesians and Colossians the “spiritual songs” are connected with a blessed state of spiritual fulness and grace, and that they definitely arise therefrom. The element of inspiration is clear.

The Greek word for “sing” in I Cor. 14:15 is “psallo”—“to sing a psalm,” and is the same that is used in Jas. 5:13. This is very interesting in view of the fact that when these songs in the Spirit are interpreted they nearly always partake of the nature and language of the book of Psalms.

In Eph. 5:19 and Col. 3:16 the Greek word is “ado”—“to sing an ode or song.” This is the identical word used for “they sang a new song” in Rev. 5:9 and 14:3; and also for the song of Moses and of the Lamb in Rev. 15:3. It is beautifully fitting and rightly significant that these “spiritual songs” in the churches on earth thus anticipate in their character the ultimate songs of the redeemed in glory. Truly the sealing of the Holy Spirit of promise is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory (Eph. 1:13-14), and singing in the Spirit gives a fresh proof and taste of this precious fact. Such singing on earth is a divinely conducted “choir practice” for the songs of heaven.

It may seem surprising that the Scriptures should teach any check upon such a delightful form of praise, but the words of the apostle on the matter in I Cor. 14 are clear. The reasons for this seem to be twofold:—

(a) Singing in “tongues,” like more ordinary speaking in tongues, leaves a most important part of the redeemed personality, the “understanding” (literally “the mind”) unfruitful (1 Cor. 14:14). It is highly emotional, and largely ecstatic, and although pure and holy and capable of giving the believer a means of personal expression by the Spirit that lifts him into the realm of wondrous communion with God (ver. 2), yet its unbalanced use will both dwarf the full-orbed spiritual growth of the saint, and will apparently not satisfy the Divine demand for worship from the whole being. We are to love the (Continued on page 15)
DEAR FRIENDS:

Greetings in the name of Jesus.

Praise the Lord, and thank Him for all His goodness toward His people, let us come before Him with thanksgiving and praise at all times.

Another month of blessings have come to us and we truly praise the Lord for them. We are praising God for much better health, as most of us are able to come to the dining room for meals again, and truly we praise Him for food to place on our tables during such times.

The Word of God abideth forever; whether it is the word of promise or the word of penalty, God’s word abideth.

We have a lot of everything in Christian work today. What we need most is what we lack most—the Holy Ghost, and the power He gives.

Some visitors this month and we were glad to see all of them and welcome them back any time. We were very glad to have missionaries, Bro. Maloney, wife and little son. See article elsewhere in this number about them.

Our loss by fire last month was quite a strong blow against us as it caused our food bill to increase more.

If you or your friends have been damaged in the fire but can be helped, please make a note of it and let us know. We need another horse within a few weeks, but we will need a horse within a few weeks to begin our gardening. We have been trying to locate a horse that we could get when we are able to do so and trust our planting will not be delayed on this account. No plans have been made as to the barn which was very badly damaged in the fire but can be worked over by tearing away about half of it and covering the entire barn. This matter will have to be delayed until the Lord and friends meet the need. Pray about it.

Is prayer only a privilege, a sort of Christian luxury? No; the neglect of prayer is sin.

We will send 100 back numbers of Word and Work, our selection, anywhere in the U.S.A. for $1.00; outside U.S.A. $1.50. Some are taking advantage of this offer and report good results for their church and Sunday School. Our tracts with the name and address of your church on them scattered in the vicinity of your church will help increase your attendance. Try three pounds for $1.00.

We are contending for true salvation from sin, salvation that brings Jesus Christ into our very life and being, in all His attributes, forgiveness of all sins, regeneration that makes us completely a new creature in Christ Jesus and Christ Jesus in us our only hope of eternal LIFE. He who does not live a clean, pure, holy, honest and righteous life cannot hope to enter the presence of Almighty God. I want reality in Christianity. Do you?

We are truly grateful and appreciate very much the kind letters of sympathy from friends on account of our loss by fire and those that have so kindly sent in offerings to help the work here at this time will please accept the thanks of all in the Home. We do not have words with which to convey to you our appreciation. God knows and will reward.

No man, preacher, minister, priest or any other leader has any right in the pulpit who cannot say with Paul, ‘Be ye followers of me, even as I also am of Christ.’

Ask the next Evangelist that comes to your church if he owes any bills that he could have paid the last year, if he does tell him to go pay his bills and then return for a meeting. God will not bless the dishonest any more than He will dishonor.

The Love of money is the, or a ROOT of all evil. When we sow wheat, oats or corn we get wheat, oats and corn, and when we plant apples, pears or peaches we get apples, pears and peaches. When we plant ‘The ROOT of all evil,’ we may expect and get most anything, but never anything good. This ROOT is more prolific than all other roots, and produces Intemperance, Worldly amusements, Industrial wars, War among nations, Murder and adultery. This ROOT will break every commandment in the Bible, and not one good promise in return. If this ROOT is in the heart God cannot enter. God says ‘Son give me thine heart.’

We need more subscribers to Word and Work. Help us increase the circulation of this magazine by subscribing for your friends or taking a bundle for your church.

May the Lord bless you and yours and keep you busy in His service.

God’s Picked Young Men

God has picked men to defend His honor and to be glorious in their faith and service. The subject is presented under headings similar to the following, The Young Man with a Handicap, The Young Man with Backbone, The Young Man with a Yellow Sneak and The Perfect Young Man. Cloth bound. 75 cents.

By Henry K. Pauma

The Coming Great War

By eminent Bible teachers, W. Scott, Rev. Jos Seiss, C. J. Wachtl and others. Contents: Place of Last Great War—The Part of Antichrist—Deluge of Human Blood—Battle of Gog and Magog. This is the third edition. Price only 25c plus 3c postage.
Mr. and Mrs. Clarence T. Maloney
and Clarence, Jr.
MISSIONARIES TO SOUTH INDIA
FOREIGN ADDRESS: Mavelikara, Travancore, South India
HOME ADDRESS: P. O. Box 1134, Wilmington, Delaware, U. S. A.

Brother and Sister Maloney have been appointed by our missionary board at Springfield, Mo. as missionaries to South India and hope to sail within the next few months. Both are graduates of Central Bible Institute, Springfield, Mo. They will gladly answer calls for missionary meetings.

They will appreciate any help any one may offer that will help them to their destination. Donations may be sent to them direct at their home address or to Noel Perkin Missionary secretary 336 West Pacific Street, Springfield, Mo., if sent to Springfield, Mo., be sure to state donation is for brother Maloney.

We were glad to entertain them with their little son in Bethel home for ten days while they were holding meetings in this part of New England.

JAMAICA, B. W. I
"Tangle Wood," Constant
Spring P. O.

May the blessing of our God be your portion during the year 1937 is our prayer and desire!

We have been on this island for five months. We did not expect to remain very long on the island, but when we saw the need and also the opportunities we decided to remain until the “Cloud lifted,” so we are still here.

This is a land where you find riches and great poverty and darkness spiritually, and yet about the same condition exists that Paul found at Athens. Obeah and Voodoo are practiced as religious rites somewhat secretly. In some of the out-of-the-way places there is a cult called “Pocomanias.” The leaders and many of the followers are demon possessed and are real counterfeits of the work of the Holy Spirit.

The population of the island is 1,121,832. Sixty percent of the population are illiterate and seventy three percent of the children born in 1936 were illegitimate. Kingston the Capital has a population of 120,000. You can see by these figures the problem that faces missionary work.

The denominational ministers charge the people so much to marry them that many are not able to get married, and the ministers do not seem to care how the people live. A manager on one of the estates in the country was wonderfully saved in one of our missions. He was confirmed when 17 years old (he is now over sixty) and was very active all these years in his church acting as reader, etc., but living an awful life of sin. He is the father of 42 children and only three of them are legitimate. One can hardly believe that such conditions could exist under the cloak of religion.

We spent a week in the country after coming to the island, holding a conference and other meetings. We found the people hungry for the real gospel. I have made several longer trips into the country, on one trip we traveled over 40 miles, on another trip over 300 miles. The island is 150 miles long and 50 miles wide in the widest part. About 100 have been baptized in water since we came to the island, and we have arranged to have baptismal services for the next three Sundays.

We have 18 places where regular services are held every Sunday and three times during the week. We have purchased a car and are trying to reach as many country districts as possible. It is quite trying on me at my age to do so much driving and holding services. I need a man to assist me very much, one who can drive a car and help in every way to spread the gospel all over the island before Jesus comes. The people have a right to hear about the wonderful truth of Pentecost. We ask an interest in your prayers. With Christian love we remain yours in the Gospel bonds. R. J. and E. Jamieson.

BRAZIL, SOUTH AMERICA
Caixa Postal 248, Fortaleza, Ceara

For this month the study of the language has largely occupied our time, but it also has its rich blessings as we study the Word of God in Portuguese. As usual, several have been saved in the assembly here. Sunday two weeks ago, the Lord gave me a message at a small gathering in the country in a town called Zinebabo, and at the first service a young lady stepped out and took Christ as her Saviour.

Last week as we were passing a Roman Catholic Church, we saw a man in the church yard kneeling before a great image of the Virgin Mary which was inside a cave in the rock. He was pouring out his heart to the image just as though he were expecting the image to answer. This is the same thing that happens in the homes of people every day, as nearly every home has its altar with its images before which they pray.

THE LEPER COLONY

In Brazil exists thousands of lepers. Many of these poor outcasts have the weight of sin upon them also. Outside of Guaxupe there is a leper colony where ten of these unfortunate people have found Jesus as their personal Saviour. They felt encouraged to press on and gain eternal salvation. Praise God! Perhaps I will baptize some of these lepers at the next visit here using rubber gloves for protection. God is also able to protect. “They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:18). It happens now and then that God heals some of these lepers. All things are possible to them that believe. God increase our faith to believe for great things. The Evangelist and I left Guaxupe for Uberaba and arrived there after 19 hours ride.

As we see the vastness of the field with its open doors and realize the shortness of the time in which to work, we are overwhelmed as we confront this stupendous reality. So pray for us, and may God bless you all as we continue to work together for His glory. Yours sincerely in His Fellowship. Brother and Sister F. J. Stalter.
Three Days in a Crocodile Swamp

It was about two years ago that an old-time fisherman came along to the mission house. He was a typical son of Kisale, proud, respectful, independent and in spite of the revolution in dress caused by the white man’s stores in recent years he clung to his traditional long trailing skirt, made up of yards and yards of cloth, crowned with a link of huge beads around his waist, his whole upper structure left in its original beauty: a lovely sight of black rippling muscle at its best when God makes it beautiful, in His own Image.

Well, this man Kitwa Mutongya, by name, carried a sad heart and a load of trouble as he wended his way to the missionary. Poor Kitwa had two sad discoveries. One was that after parting with lots of his riches with many witch doctors, he was nothing better, but rather, very much worse and their supposed aid and sympathy ceased automatically with his payments. The other even sadder discovery was that his own brothers and sons, knowing that he carried the whole story and then talked comfort. The snag came when Danise the widow, Christian widow boldly said, “I loved my husband in life and I will be faithful to him in death; he lived and died a Christian, and I will mourn his death as a Christian widow. I will not submit even to one filthy heathen rite.” They regarded her as a mere chattel without voice or soul, so set about beating her into submission. Danise just answered, “You can kill me and that is all. I would rather die in my Lord Jesus than live in filthy devilism.”

The other two women were regarded as model widows, because they submitted to being stripped of their clothes, rolled in the mud and then dressed in the smallest and the dirtiest of loin cloths and condemned to at least one year of filth, shame and suffering. They were given a stick each to represent their dead husband and commanded to sleep with the stick by night and walk with it by day. They were given an old kitchen out-house to sleep in and forbidden to sweep it out for the next twelve months. The only bed or covering allowed them was their own ashes and filth. Next, but not finally they were forbidden to wash their bodies, cut or comb their hair, trim their nails and were not permitted other

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Word and Work
March, 1937

ed friends dropped all pretense, and heaped upon him all the abuse and hellish hatred that they knew; but out of it all he had the joy of seeing his youngest wife, Danise, give her heart to the Lord Jesus Christ and lovingly stand by him to the happy end, which came quite recently when Kitwa laid down his heavy load and fell asleep in Christ Jesus.

Immediately after the funeral, the heathen relatives like vultures pronounced upon the dead man’s riches and his wives. Kitwa’s influence now being removed, they set about to enjoy the inheritance to the full of their heathen capacity, which included saving themselves from any other world vengeance by sacrificing the three widows to their spirit world of death and filth.

DANISE, THE WIDOW

The snag came when Danise the Christian widow boldly said, “I loved my husband in life and I will be faithful to him in death; he lived and died a Christian, and I will mourn his death as a Christian widow. I will not submit even to one filthy heathen rite.” They regarded her as a mere chattel without voice or soul, so set about beating her into submission. Danise just answered, “You can kill me and that is all. I would rather die in my Lord Jesus than live in filthy devilism.”

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unmentionable things. They were to be married to the dead for one or two years until the heathen relatives considered that the whole family were free from any vengeance from the dead. (Spirit world).

- ONLY FIT TO DIE

Danise could not be beaten into heathen submission, so was next regarded as a plague spot to be gotten rid of as soon as possible and at any price. She was placed in a canoe and two men paddled her to her far away home in the swamps. They cursed her all the way and delivered her to her own heathen family as a 'she devil' only fit to die. The family was afraid of any consequences, so refused to receive her and told the men to take her away and do what they liked with her. The poor woman was bundled into the canoe again with a whole village shrieking curses upon her. The family, because of fear of the dead husband's family, the two men because they had neither gotten rid of the woman nor received the dowry money back, and the other people, just because she was a defenceless, disowned woman, heaped on the abuse. It was in the late afternoon, so they paddled away into the lake and threw the protesting widow into the crocodile infested waters. The two men paddled back in the dark, told the people they would not see her again; for if she escaped the crocodiles, the lions would get her before morning.

- A LIVING DEATH

As Danise hit the water she breathed a prayer to God and struck out for the nearest papyrus island. The poor soul, quite exhausted, was just able to drag herself up into the papyrus and collapsed amongst the ants and mosquitoes, suffering the agonies of the damned until daybreak brought along a measure of release and a plan of escape.

Her two garments she tied tightly around her middle and struck out for the next swamp village. After swimming, scrambling, falling, she stumbled into the village at sundown, hungry and bleeding, begging a morsel of food, and a shelter from the blood-sucking mosquitoes for the night. The villagers guessed who she was and besides refusing her food and shelter, they collected stones and filth to drive her out of the village. One man, more human than the rest, forbade them and allowed her to sleep in an open shed at the extreme end of the village.

The next morning they drove her back into the swamp from whence she had come.

Poor Danise had to make every breath a prayer to God as she swam lakes and tramped swamps on her way to the nearest Christian Church. She took a way never once trodden by man. Exhausted by hunger and effort she would fall asleep many times half in and half out of the water and waken to see crocodiles snapping up fish alongside of her. Sometimes hippos would waken her with their blowing upon getting her scent. She knew that God was giving her sleep and protection, as from time to time she was near enough to hear the rumblings of elephants' tummies, the lions' roar, or leopards grunting as they made their kill of swamp buck or antelope.

- SAVED TO LIVE

After three days of such grueling torture and hunger, poor Danise tumbled into the first Christian village as one from the dead. Her amazing story could not have been believed if afterwards confirmed by an eye-witness beside the man that fired. Wonderful to relate I succeeded in getting round in two locks, but before this manoeuvre had been completed another shot was fired which hit the ground just beside us, and sent stones and dust on to the windscreen. My wife was down on the floor of the car by this time, holding up a rug in a bunch beside us, and sent stones and dust on to the windscreen. My wife was down on the floor of the car by this time, holding up a rug in a bunch behind my head. We got turned round and then switched off the lights and went as fast as we could in the dark till we were well out of range. Then I switched on again and tore along the road to the nearest police post about 5 kilos back. On the way we met two mounted policemen on patrol, and reported the matter to them. They darted off at once, but by the time they arrived at the scene the brigands had cleared off, being afraid because we had got away to report the hold up.

"We are most thankful for the wonderful protection at a time of great danger. I am so very thankful too that my wife did not experience what the others did when they had loaded rifles held at their stomachs while they handed over all they had. And about a month ago two officers, in mufti, were out for a walk near the Frank Mountain when they were attacked and stripped of all their clothes and left to get home as best they could in a piercing East wind. So we have much to be thankful for that we got away as we did.

The universal testimony of our hardest hunters, fearless travelers and rambling swamp-born fishermen is that ONLY GOD COULD HAVE BROUGHT THIS WOMEN THROUGH such an experience, saving her from the thousand deaths of the impassable swamps, without spear, canoe or fear.

God lifts the lid off devilish heathenism and human cruelty, bringing us to our feet in activity and to our knees in prayer, that God's Gospel may cover the earth as the waters cover the sea. —By E. Hodgson in Congo Evangelistic Mission.
MUSIC AND THE SPIRIT-FILLED LIFE

(Continued from page 10)

therefore employ our intellectual as well as our emotional faculties. This important principle might well be applied, on a lower level than our present study, to certain hymns and choruses which are little less than an insult to intelligent people. Hymns should satisfy and worthily express the intelligent adoration of believers who have had the eyes of their understanding enlightened to the riches of His grace. They should express Scriptural truth, and be sung with appreciation of the meaning of the words. Hymns can often be an incidental vehicle for inculcating sound doctrine. We should enjoy the "truth" as well as the "spirit" in worship.

(b) Singing in the Spirit leaves the "unlearned" man who happens to be present under a grave handicap. Moffat's translation expresses the apostle's point very clearly:—"Suppose you are blessing God in the Spirit, how is the outsider to say 'Amen' to your thanksgiving? The man does not know what you are saying! Your thanksgiving may be all right, but then—the other man is not edified!"

He may, and probably will, feel something of the spiritual beauty of singing in the Spirit, but too much of it will certainly weary, even if it does not disgust him, and finally send him away robbed of the privilege of any personal participation in our common birthright of public worship.

The demand for singing with the understanding rather than with the Spirit increases in proportion to the number of what Moffat renders "outsiders" who may be present. In a convention of Spirit-filled saints a liberal amount of singing in the Spirit in other tongues may safely be conceded without any violation of Scriptural precepts; but in public gatherings of the assembly it must be admitted that this manifestation should be given a limited place. Up to a point that place can be legitimately increased through an exercise of the gift of interpretation of tongues where the singing in the Spirit is concerned, but the decency and order of public worship demand a wise limitation upon such an involved method of praise, in accordance with the general instructions of 1 Cor. 14:27.

Failure among the outsider sufficiently can only spring from a lack of love, and since the law of love is the mainspring of all activity in the Spirit-filled life it must inevitably fol-

low that the continual and excessive exercise of any spiritual gift that involves the breaking of the law of love will possess less and less of the genuine inspiration of the Holy Spirit. Finally it will become mere "sounding brass and tinkling cymbals." Alas that this can become true of even such a beautiful and sacred thing as "singing with the Spirit!"

But Paul did not foolishly eschew and condemn all enjoyment of these things because a few of his friends temporarily went to extremes. This has been the inexplicable folly of some today. He still said, "I WILL sing with the Spirit," and heartily exhorts to "spiritual songs." One of the most pure and lovely things in a healthy full Pentecostal experience is that the believer, both alone and in the assembly of God, can thus sing inspired praise to God in other tongues; thereby glorifying the Lord, and refreshing his own soul with a veritable foretaste of the joy of the everlasting songs of the redeemed in heaven.—Redemption Tidings.

A MOTHER'S UNCEASING PRAYER REWARDED

(Continued from page 9)

ication and gratitude for my pains in writing the sad-glad facts. About a dozen of the lines were heavily under-scored, and I reproduce them here:

"I felt sure my boy would be saved. I gave him to God at his birth. I have prayed for him every day since. I tried to teach him as a Christian mother should teach her boy. My confidence was sorely tested when he dropped out of our lives were years of suffering beyond my ability to express. Yet I never relaxed my hold upon God. Somehow I had the assurance all the time that he would yet be brought back to his Lord."

Then these words were added:

"And let us not be weary in well doing, for in due season we shall reap if we faint not."—Christian Triumph.

MINISTRY OF THE HOLY SPIRIT

(Continued from page 5)

old nature (Rom. 7:15-25).

A good goal can never be reached by following a mistaken method, no matter how commendable the motive may be. The motives and objects of the eradicationists are certainly the highest and most commendable. But the theory is not workable or practical because it is not God's Scriptural method of giving the Christian a life of constant triumph above the world, sin, flesh and the Devil. But thank God. His Word reveals a method that does work, as we have briefly outlined above. The practical result of this theory if literally believed in and relied upon, is like that of having an enemy within one's home; and being deceived by not knowing that he is there.

The eradication theory has caused people to be self-righteous, and resulted in their living a life that is less Christ-honoring than that of other Christians who do not make such a lofty profession, but who do honestly acknowledge and confess their sins. Paul said that a Christian is on dangerous ground when he thinks he cannot fall. (1 Cor. 10:12). On the other hand there are people who do live Christ-glorifying lives, who received an unusually great blessing when they embraced this teaching. The reason for that is, they made a whole-hearted surrender and God honoured their devotion, as He always does, regardless of the absolute Biblical correctness of a Christian's doctrinal views; providing the person's salvation is based on the precious blood of Jesus Christ, but that fact does not make the theory Scriptural, nor change the Written Word.

(Continued next month)

WALTER I. PALMER

(Continued from page 2)

til his death. He held pastorates at Hornell N.Y., Niagara Falls, N.Y., Lancaster, Pa., and the Pentecostal Tabernacle of Buffalo, N.Y., and Calvary Tabernacle of Camden, N.J., were organized and established under his ministry. He was Secretary of the Eastern District Council. His name was changed from "Jazz" to "Hallelujah".

Not long ago he wrote the editor of Word and Work of his burning desire to come and labor in Boston, where he grew up. Boston has often been called one of the hardest places for a Pentecostal revival, but that is one of the reasons he wanted to come there. Now that the Lord has taken him unto Himself, let us pray that the Lord will raise up others to fill the ranks.

By Alice Reynolds Flower


March, 1937
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