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The Babe of Bethlehem

By Frederick A. Tatford

The New Born King.

Speculation as to these Magi has ever been rife—their number, their status, men were three kings, descendants of Shem, Ham, and Japheth, the three great divisions of the globe thus uniting representatively to pay homage to the Lord of all.

The VENERABLE BEDE declares that one was a bearded and white-haired old man named MEL-CHOIR; another a swarthy, middle-aged man, called BAL-THASAR; and the third a ruddy, beardless youth, known as CASPAR—the representatives of the three stages of life. All this, however, is pure conjecture; all that Scripture states is that certain wise men came from the East.

The guiding star has also been the subject of considerable thought. The Magi claimed to have seen

A Mysterious Star which had led them to Bethlehem.

That at least one sidereal phenomenon did occur about this time has been demonstrated by Kepler, the astronomer, and it is probable that the astro-

(Continued on page 15)
Faith is the eye that sees the promises, power, and the willingness of the Christ, and the hand that appropriates what He has provided. Three incidents in the life of our Lord demonstrate living faith; the healing of the centurion's servant, of the daughter of the Canaanitish woman, and of blind Bartimaeus. In each case there was the recognition of attributes in the Christ so great that faith overleaped all obstacles. The Centurion saw Christ's power so great that His word alone was sufficient to perform the miracle, even from such a distance. The Canaanitish woman saw not only the power but also the great compassion of Christ. In spite of the rebuffs of the disciples and the seeming refusal of Christ, she persisted in her plea, confident that He, whose Name and Nature is love, could not refuse to answer her need. This same insight into the character of Christ was exhibited by blind Bartimaeus, who persistently called out, “Jesus, Thou Son of David, have mercy on me!” These knew of the power and willingness of the Christ, but to us are given also His many precious promises. Our faith, if it is to be strong, must rest on these three foundation stones—the promise—the power—and the willingness of Christ.

Promises

Faith rests primarily upon a promise. We cannot with complete assurance expect a service or a gift from anyone unless there has been given a promise concerning it. “So then, faith cometh by hearing, and hearing by the Word of God” (Rom. 10: 17). Moody once asked the Lord for great assurance. He at once began to spend more time reading the Bible and as a result found his faith greatly quickened. The reason that many people are not baptized in the Spirit, healed, or even saved is that they have never heard what is promised in God’s Word concerning these experiences. By means of public teaching in relation to these truths and by personal study of the Scriptures, faith is enabled to lay hold of the promises.

Power

Promises are sometimes given when there is lacking the power to fulfill the pledge. Christ has the power to perform all that He has promised. “All power is given unto me in heaven and in earth” (Matt. 28:18). Abraham’s faith in God is described as “being fully persuaded that what He had promised He was able also to perform” (Rom. 4:21). The power or greatness of Christ has been so emphasized by even the nominal churches that for very few is it difficult to believe that all things are possible with Him.

Willingness

Promises are sometimes broken, not because of lack of power, but because of unwillingness to fulfill the pledge. Christ not only has the power but is willing to perform every promise. He is the same compassionate Saviour who walked the streets of Capernaum. “Jesus Christ, the same yesterday, today, and forever” (Heb. 13: 8). In coming to God it is necessary to believe in His faithfulness in keeping His promises. It was said of Sarah, “She judged Him faithful who had promised” (Heb. 11: 11). 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). Many, who recognize the promises and power of Christ, doubt His willingness. Broken pledges are less grievous when caused by lack of power rather than by lack of the will to perform. We cannot conceive of such an exhibition of faithlessness or treachery on the part of Christ. His ascension did not alter His loving compassion.

 Appropriation

After the eye of faith holds the promises, power and willingness of Christ, it is necessary for the hand of faith to reach out and take what the life needs.

Appropriation is more than a mental assent. “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24). Concerning salvation, Paul states, “But as many as received Him, to them gave He power to become the sons of God” (John 1: 12). There must be the receiving of Christ as the personal Saviour. So also in regard to any of the promises in God’s Word, we must reach out and take them for our own. In other words, we must stand on the promises, counting them already performed. There is such an active faith as Joshua demonstrated when he ordered the priests bearing the ark to place their feet in the River Jordan even before the waters divided (Joshua 3: 8,13-16). This is reckoning the work already accomplished in spite of obstacles and knowledge to the contrary received through the senses.

Praise

The next step after appropriation is praise. Praise is faith in action. Jesus before calling Lazarus from the grave, “lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me,” (John 11: 41). After witnessing Christ’s ascension the disciples went back to Jerusalem to tarry for the Comforter, “and were continually in the temple, praising and blessing God.” (Luke 24:53). We do not find them praying and pleading that the Holy Spirit should be given. They had received the pledge of Jesus and knew that just as He had promised so He would send them the gift of the Holy Ghost. In accordance with this faith they spent the time “praising and blessing God.”

Assurance

Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). The word “evid-
The Mark of the Beast

By Rev. Walter B. Knight

1. Antichrist will be a wizard in finance.

The nations today are in a veritable labyrinth of financial difficulties and nameless uncertainty. No one appears to know the way out! The fact is civilization is a bankrupt institution, morally and financially! The world needs a super-financier, and is ready, we believe, for his acceptance.

It is said that there is existent in the world today a powerful group of Jewish financiers who hold a mortgage on civilization which they can foreclose at will. It is true that the Jews hold the purse strings of the world’s finances. They control the press. They control the magazines and moving pictures. The Antichrist, it is believed, will be a Jew. “I am come in My Father’s name,” said Jesus, “and ye receive Me not; if another shall come in his own name, him ye will receive” (John 5:43). A segment of the Jewish people are still looking for a Jewish Messiah. Monetary considerations will suggest the Antichrist-Jewish alliance.

2. Antichrist will be a miracle worker in industry.

“Through his policy, he shall cause manufacturers to prosper” (Dan. 8:25). Christ, in depicting economic conditions in the end-time, said, “There shall be distress of nations with perplexity” (Luke 21:25). Here the word “perplexity” means, in the original, “tradeless; without trade; no way out for trade; commercial stagnation.” This is the undeniable condition in the world-market today, and the nations are ready to accept anyone, or any expedient, that promises relief.

3. Antichrist will be a general in Statesmanship.

He is to head a league of ten nations, and the world politically, economically, and religiously will be under his sway. He will arise out of the turbulent sea of the nations (Rev. 8:1). Satan, who is the “world ruler of this darkness” (Eph. 6:12), and “the god of this age” (2 Cor. 4:4), “taking Jesus up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, “All this power will I give Thee, and the glory of them: for that is delivered unto me: and to whomsoever I will give it” (Luke 4:5,6). Jesus refused the offer. Antichrist will accept it! Then, “they that dwell on the earth shall wonder . . . when they behold the beast” (Rev. 17:8).

Mussolini, “the man of destiny,” said, “I would enter this moment into alliance with Antichrist himself, if it would give this poor country tranquility.”

4. Antichrist will be a man of sin.

His character will be the blackest that has ever or that will ever besmirch the pages of history. The cruelty of a Nero, the savageness of a Robespierre, the insatiable ambition of a Napoleon—all will blend in the coming superman, the Antichrist! As Christ was the “express image of the Father” in holiness, so Antichrist will be the embodiment of sin. Today, sin is deluging the world and is withering and blasting all that is lovely. Christ spoke of the overflowing devastating destructiveness of sin in the last days: “Because iniquity shall abound, the love of many shall wax cold” (Matt. 24:12). Today, murder, theft, and adultery, like spores of corruption, fill the fetid air, and flourish on the tainted soil. Today, evil and crime of every description stalk through the land, and lawlessness increases by leaps and bounds. Today, the lawless element is a powerful arm, and is threshing the world in blood. Antichrist will be the embodiment of lawlessness, for he is “that lawless one.”

Sin Drops Its Mask

(Continued on page 9)
In each and every recorded instance of healing that we took under examination in our last month's article, we found that the faith which was the procuring cause of bodily healing, on the manward side, was possessed and exercised by the same person or persons standing in need of the healing benefit.

But it is absolutely essential that the person in need of the healing touch should be in possession of faith and exercise it in order for healing, or will it suffice if the friends have faith?

"Lord, my servant lieth at home sick of the palsy, grievously tormentcd." These were the words with which a Centurian advised the Lord Jesus about the one in whose behalf he had come for healing.

Jesus saith, "I will come and heal him." But this master did not feel worthy that Jesus should come under his roof, and so, asked, "Speak the word only and my servant shall (not may) be healed."

"Go thy way; and as thou hast believed, so be it done unto thee." You can have anything and everything that you will believe for. "And his servant was healed in the selfsame hour."

We will now form a mental picture of a little Greek mother, who came to Jesus seeking healing in behalf of her daughter, who was grievously vexed with an unclean evil spirit.

Now the Jews always looked upon the Gentiles as dogs. Jesus accordingly, informs her that it would not be right and proper to take that which primarily was intended for the child-ren only (Israelites) and cast it to her, a Gentile dog.

It was then that this mother's faith scaled to such mountain heights that every barrier hindering her daughter's healing was brushed aside. "Truly, Lord: yet the dogs eat of the crumbs which fall from their master's table."

Or, to put it in a more easily to be understood wording. "I acknowledge that I am a Gentile dog. I might not have any claim for bread as a child at the table, but I do have a claim for some crumbs as a dog underneath the table. Throw me down a crumb or two."

And Jesus answered, "O woman, great is thy faith, be it unto thee as thou wilt." Undoubtedly she could have secured healing, on that occasion, for the whole country side. But she was not there in quest of healing in general, or for herself even, but for her poor demon-possessed daughter. "And her daughter was made whole from that hour."

A nobleman in a most beseeching manner requests that the Christ journey with him to his home in order to heal his child, who was "at the point of death." "Jesus saith unto him. Go thy way; thy son liveth."

"And the man believed the word that Jesus had spoken unto him, and he went his way." And, upon reaching home, he was informed that "the fever left him" and "he began to amend" at the very same hour that he had believed what "Jesus had spoken unto him."

"My daughter is even now dead; but come and lay thy hand upon her, and she shall (not may) live." That was a real staunch faith. These words are from Matthew's account of the raising of Jarius' daughter.

But both Mark and Luke tell us that at the time that this ruler came to Jesus the child was still alive, although at the "point of death."

Strangely interlocked in this narrative is the story of the woman touching the hem of Jesus' garment and drawing from Him the healing virtue that staunched the issue of many years; and Jesus paused in the urgency of his journey to draw her from her shrinking concealment and constrain her to tell forth the whole story of her deliverance.

In the meantime a hurried messenger advises the father of the fact that his daughter has passed out and suggests "why troublest the Master any further?"

But "as soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."

A woman stood to her feet in one of our evangelistic and healing missions and requested prayer for the healing of four children from the whooping cough. These children were in another city about four hundred and fifty miles away. Prayer was offered right away for their healing.

A letter was received from the mother of the children in about one week's time stating that one of the children had died on a certain date and that, on a certain night they felt a strange presence in the home and that, at that time the whooping cough had left the remaining three children and that they had not coughed afterwards.

We found, upon comparison that the one that had died, was already dead before prayer was offered and that it was at the very exact time that prayer was being offered that the whooping cough had left the other three children.

Now neither the children or the parents knew that prayer was being offered for their healing. They were (Continued on page 15)
December, 1937

Word and Work

Raised From the Dead

LURA JOHNSON "MIRACLE GIRL" TELLS A PART OF HER RESURRECTION AND HEALING.

I was born near Water Valley, Mississippi, on June 28, 1915. My father died when I was ten months old. There were two other sisters, very small. Mother had quite a struggle to make ends meet, but the Lord helped her. When I was fourteen years old, God saved me. I know the exact place and time when the burden of sin rolled away. A few days went by joyfully, merrily. I was baptized and became a member of the Missionary Baptist Church, of which I was still a member when God so wonderfully healed me.

Immediately came the Devil, just as he did to Job. The Devil put his hand on my body. It was good for me. It taught me some lessons that one learns only by going through the school of sorrow and suffering.

My sickness all started through an attack of appendicitis. The doctors pleaded with me to have my appendix removed, but I refused to undergo the operation for a year, in which time I had my side frozen three times. One night in the first part of March of 1931 I had such a severe attack of appendicitis. The doctors were required to hold me in bed. Only God knows what I suffered with this until the latter part of August, when God so graciously healed me.

When I came face to face with death, my health was gone, and I weighed about 90 pounds. I knew there was not much chance of my ever being well. The doctors had no hope. Then on this day, just eight days before I died, I prayed my last prayer, "Lord, I have prayed for three years for you to heal me, but it seems now I am tired of living in this condition. Either take me or heal me. I would rather die than to live and be an invalid." Then, God spoke to my heart. He whispered to me: "Yes, you have asked me to heal you, but as though you don't want to heal me, you never have said you would work for Me."

"Oh, God, I did not mean to be so selfish. I am only a little, insignificant girl, seventeen years old. What can I do? But, Lord, if you will heal me, I will go where you want me to go, do what you want me to do, say what you would have me say. Lord, now do what you will. It is all right if you take me: it is all right if you heal me." I knew that God would answer my prayer. I was sure that God had heard.

Just two days after this prayer had been made to God, I went into convulsions which I had for six days and nights, also suffered with lockjaw during these six days. 10 to 12 strong people were required to hold me in bed. Only God knows what I suffered with these convulsions and lockjaw. My jaws locked until the roof of my mouth and tongue were torn very badly. This was caused by them prying my teeth apart to get something between them. Otherwise, my tongue would have been bitten in two.

The day came (Monday at noon) when the Doctor examined me for the last time. He turned to mother and our friends and said, "I am sorry to break this news to you, but your daughter cannot live but a few hours. We have done everything possible. She is dying. No physician can help her. If you have loved ones whom you wish to call, you must call them immediately."

That night there were perhaps seventy or more people present who had gathered to pray their last tribute to a dying person according to the custom of that part of the country. It seemed with each convolution I would surely go. That night I had my worst convolution and my last one at 12:00 o'clock. They prayed: "Oh God, do not let her die in this convolution. Let her go peacefully if she must go."

I saw a light from heaven. The lights in the room had been turned low. In the distance was a light. That great and radiant light came down and shone on my bed and face, and those about my bed saw that my face brightened up with the glory of this heavenly light. There was a path-
way in this light leading from my bed onward and upward toward heaven, and in the spirit I was carried away in that wonderful light.

Suddenly I arrived at my destination. With one little step I stepped into that golden City of God. Could it be true that I had made the journey safely at last? I had always longed to it be true that I had made the journey about, without stepping, and looked. My eyes fell upon Jesus. The One who died on Calvary! There He was, the King of heaven seated upon His Throne, at the right hand of His Father. I saw Him in all the glory and splendor of Heaven. The brightness of the light which shone out from the Lord and the Throne was so great that it hurt my eyes, and I remember passing my fingers across my eyes to clear the vision.

I looked the second time and got a full view of my Lord and Saviour. From the top of my head to the tip of my toes, I felt a healing stream flow. Complications fled away. They seemed to roll out of my mouth and quickly disappeared. My mouth was sore left, only scars remained. My heart trouble, nervous breakdown, goiter, enlarged glands of the neck, spinal trouble, lockjaw and convulsions were all healed in a moment of time.

Healed of everything. Perfectly healed! Then I heard the sound of heavenly music and turned and looked in the other direction. Such beautiful music! I had never heard anything like it before, nor have I heard anything to compare with it since.

When I turned my eyes in the direction of the music, I beheld one of the wonders of heaven, the heavenly choir. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes." (Rev. 7:9). I had the same vision that John the Reve-


Results of Drink

According to a tract issued by the Bible Institute Colportage Association, it is claimed three million children are born annually of drunken parents. Half a million of these are born idiots. Three hundred thousand are born deaf, dumb or blind.

Mormonism

Mormonism has 761,000 adult members, spent $5,169,106 in 1936 and made 7,081 converts. It sent out nearly 2000 emissaries to teach doctrines wholly contrary to those in the Bible.

Man Worship

That people must follow the religion of the leader is a preparation for the day when people will be compelled to follow the religion of the anti-Christ.

Dr. Ley, Labor Leader in Germany states: "The party claims the soul of the German people. It can and will not suffer that any other party or point of view dominate in Germany." Hitler will tolerate Christianity only in so far as Christianity submits to Nazi doctrine.

The public statements made by Nazi leaders and the doctrines taught the youth in party organizations indicate this. Hitler's own minister of Church affairs bluntly asserted in February 13, 1937, "The question of the Divinity of Christ is ridiculous and inessential. A new authority has arisen as to what Christ and Christianity really are—Adolf Hitler." Alfred Rosenberg has been appointed "Reich Leader for the education of the party," and received first prize from Hitler for accomplishments in German art, science and literature. Rosenberg indoctrinates German youth with racial mysticism which is the world by the Associated Press and other news agencies within three days.

I received the baptism of the Holy Spirit five months later in my first revival meetings while praying for the sick.

Prophetic News

utterly opposed to Christianity.

The attempts to destroy church administrations that refuse to replace Christianity with Nazi ideology is alarming. Twenty of the 28 regional churches have had their legal administrations deposed by Nazi party interference. The Evangelical Church of Prussia with 17,000,000 members has had its organization dissolved by the state.

That Nazism seeks to substitute for Christianity is shown by the pressure on individuals to demonstrate party loyalty by leaving the church. So many party members are leaving the church that the State has forbidden pastors reading the usual list of resignations from church membership.

Nazism is a religion—a religion of the leader and a preparation for the religion of the coming great leader, the Anti-Christ.

Communism in U. S.

Earl Browder, Moscow's No. 1 agent and leader of the Communist Party in the U. S., section of the Third International of Moscow announced a drive to raise a half million dollars to establish a chain of daily Communist Party propaganda newspapers across the United States.

The Young Communist League spends nearly a quarter million dollars a year in the United States. This is only one small section of six hundred more communist movements in the United States.

Movies—Crime

A few years ago the Committee of Child Welfare of the League of Nations analyzed 250 American films and found in them the following: 97 murders, 51 cases of adultery, 19 seductions, 22 abductions and 45 suicides. The characters in these 250 films were: 176 thieves, 25 prostitutes and 35 drunkards.

In America 115,000,000 people attend the movies every week and 135,000,000 people in other parts of the world see American films every week. The so-called backward governments of China and Turkey forbid their children to see American movies. The Literary Digest states that 150 films shown all over the United States were barred entirely from Canada and Australia. Roger W. Babson says, "Such studies as I have made lead directly to the movies as the basic cause of the crime wave today."

REVIVAL MEETINGS

IN PROGRESS AT CHELSEA

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"More Than Ye All"

PERSONAL EDIFICATION FROM THE PRIVATE EXERCISE OF TONGUES

By A. Linford

Word and Work
December, 1937

"I thank my God I speak with tongues more than ye all." Cor. 14:18.

The Apostle Paul was not slow to magnify God for all His benefits. He here gives a statement which is most striking when we

Consider the Circumstances

under which it was made. He is regulating a church whose exuberant use of tongues has brought it into disrepute, yet he maintains that he uses the gift more than they all. We think of his life at this period. He was at Ephesus, concerning which time he says, "For these hands have ministered unto my necessities, and to them that were with me." (Acts 20:34).

His days were spent in labor, his evenings in preaching, his nights in prayers and tears: yet in the midst of all this, "I speak with tongues more than ye all." A large portion of his devotional exercises must have been spent in speaking in tongues, unless we can accuse him of exaggeration.

May not this be

The Secret of His Spiritual Power,

his tireless service, his unquenchable zeal, his passionate love! In verse 4 he speaks of personal edification through the exercise of the gift of tongues. This, of course, could only be known by personal experience. He knew the spiritual strength that came through this channel: he had tasted the ecstasy of "being beside himself" in the Spirit. (2 Cor. 5:13). To him it was a joy, a delight, to speak in tongues. He who excelled in so many things excelled in this also, for he knew its value. Each day would find him "stirring up the gift of God" by holy exercise.

Perhaps we had better clarify our subject a little. It is plain to the observant Bible student that there are

Two Uses of the Gift of Tongues.

PRIVATE and PUBLIC: the one for speaking to GOD, the other to MEN. The private use is unrestricted and unlimited: it knows no laws, and is for personal edification. The public use, however, is limited to three utterances, which should be given orderly, and always accompanied by interpretation. (Vs. 27, 28). The golden rule of public manifestation is the edifying of the church. Although the Apostle speaks of being beside himself (2 Cor. 5:13), he adds, "it is to God," i.e., privately, adding further that when with them, for their sakes he was sober.

We may conclude from Paul's experience that it is not fanatical to speak volubly in tongues, but the major portion of such speaking should be done privately, as is suggested in v. 19. "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Also vs. 28, "If there be no interpreter, let him keep silence in the church."

The gift of tongues is

A Unique Gift.

The Lord has specially chosen it to evidence this "Pentecostal" outpouring of the Holy Spirit. In Old Testament history we can trace the use of each gift of the Holy Spirit except tongues, and its companion gift of interpretation. They seem specially reserved for the Dispensation of the Spirit. The gift of tongues is also unique amongst its fellow gifts. THEY are intended for the benefit of others—"The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7). Newberry margin reads— to profit mutually.) The gift of tongues, however, has a distinctly private use as well as a public one. It is unwise and even dangerous to seek private manifestation of other gifts, but this one seems to bear private use equally, if not more, than public use. We may well question the soundness of the person who prophesies privately, as prophecy is to be judged (v. 29), therefore it must be made in public; but we do not fear the abundant use in private of tongues, as personal edification follows.

The Apostle realized this, and found its use.

A Source of Delight and Inspiration.

He resolves (and may every Pentecostal follow his example) to pray and sing in tongues, as well as his own language (vs. 14, 15). In this passage he makes a marvelous statement—"For if I pray in an unknown tongue, my SPIRIT prayeth." Under the power of this supernatural gift, the regenerate spirit is loosed from the limitations of human reason, speaking, praying and singing directly to God. The hidden depths of our nature are thus brought into deeper contact with God, and FULL EXPRESSION given to the spiritual yearnings, emotions and desires of the "hidden man of the heart." In this use, speaking in tongues comes behind no gift.

Many remark that tongues is the least gift, but when the Apostle infers that some gifts are better than others (1 Cor. 12:31) he does so in relation to their usefulness to the church. From the aspect of personal blessing, we may consider tongues as amongst

The Choicest of Spiritual Gifts.

Again he says, "Thou givest thanks well." (Vs. 17). The thought here is that some had even given thanks for the bread and the cup in other tongues. While this did not edify the church, nevertheless the giving of thanks was good. The principle applies to praying and singing in the Spirit, i.e., in other tongues, it is good and beneficial, it is WELL. We may wonder sometimes at God's gracious blessings which come in answer to no prayer that we can remember: perhaps the petition of our spirit in other
tongues was the cause of it, for in tongues we speak mysteries. Vs. 2. Thank God, the new man within us can rise with the aid of ‘new tongues’ above the limitation of nature and commune with God in rapturous expression, using sublime speech beyond the compass of human ken, and thus worship in the Spirit, ‘for no man understandeth him.’ But God does, and in the fact that it is beyond earthly knowledge, we may see the grand purpose of this precious gift—‘He speaketh not unto men, but unto God.” (1 Cor. 14:2).

‘He that speaketh in an unknown tongue edifieth himself.’ Whatever others may say concerning This God-given Utterance, the fact remains that the use of tongues is a source of edification, of the building up of our spiritual nature. If it is the least gift it certainly accomplishes something of the highest good. There is edification in the use of tongues, strength and power are in its right hand, joy and peace are in its train: whose knows its blessed and holy use experiences abundant grace and inspiration.

Brethren and sisters of Pentecost, there is more in these despised tongues than we dream of. Let us rise to our privileges, and seek to excell in this private ecstasy: let there be holy emulation that we may all strive to say, ‘I thank my God I speak in tongues more than ye all.’

—Redemption Tidings.

BRIDGEPORT, CONN.

We are praising God for the way He has blessed in Bridgeport in the last month and we are sure all the readers of “Word and Work” will rejoice with us.

As we see the conditions of the world today and know it will not be long until Jesus returns, we here in Bridgeport felt the need of seeking from the very first He put His Seal upon the meetings. We began the meetings on October 10th, and intended to close the 31st of October, but as each evening the altar was filled with souls seeking God for Salvation, for the Baptism of the Holy Spirit and a deeper life with Him, we continued on until Friday November 5th.

H. L. Ettinger, Pastor.

THE MARK OF THE BEAST
(Continued from page 3)

In the other years, sin was an hidden, secret thing. It loved darkness rather than light, because its deeds are evil. Today, we are witnessing a change in attitude toward the exceeding sinfulness of sin. We believe that this condition is mightily and unmistakably foreshadowing the early revelation of the “man of sin,” the Antichrist! With his coming, the ‘mystery of iniquity’ will be uncovered, or, shall we say, is now being uncovered? Today sin is no longer a thing to be hated. Today it is tearing off the masks, and is walking forth, nakedly commercializing itself on the stage and screen: parading itself upon the beaches, in the night clubs, on the street corners, and in the market places in spectacular and unblushing effrontery! Today sin, coming forth from its hiding places, is caricaturing and making light of things sacred: marriage, the home, vital churches with vital, spiritual messages.

One word of consolation and hope for God’s saints: “When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh” (Luke 21:28).

The Antichrist will meet his Waterloo when the Lord Jesus “shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon those who know not God” (2 Thess. 1:7,8). Then Antichrist will be consumed “with the spirit of His mouth, and destroyed by the brightness of His coming” (2 Thess. 2:8).—Elim Evangel.

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The Nature and Operation of Spiritual Gifts

By Benj. A. Baur

(Continued from last month)

All this is highly typical of the relationship new-born souls bear to the Church of God. (I Cor. 10:11). They separate themselves from the sins of the past, trust in the pardon­ing power of the Blood of Jesus, and escape the judgment and sentence of the Church of God. (I Cor. 10:11). They become members of that great, unified Body, the Church of the Living God. (Acts 20:28; Heb. 2:10-13; 12:22-24). They become God's first-born, spiritual sons and daughters, and the objects of Christ's watchful care and protection by means of the person of the Holy Spirit who goes before them to lead them onward into a fuller knowledge of God. They openly confess Christ in water baptism (i.e., typified by the passing through the Red Sea—he Cor. 10:2) and are thereby completely identified with and united to Jesus Christ in His death and resurrection. (Rom. 6:1-5). Thus they prove themselves obedient and believing up to the amount of spiritual light they have received from God.

The Church, as yet unorganized

Notwithstanding, they have not yet been (so to speak) equipped and organized by the Holy Spirit, nor are they yet performing effectual, spiritual service in the Church of Jesus Christ, in and by the might and the power that God alone can give. They attend the services of the Church, listen to what their pastors have to say and watch them work for their Lord either in the power of God or in their own natural powers. They read their Bible a little and pray and believe enough to maintain a tolerable measure of victory over sin. Their Christian experience, however, is a more or less passive one, and most of the time they find themselves on the defensive against Satan. It is up and down, up and down, up and down with them most of the time. (We speak, of course, of the rule, not the exceptions).

Even if some—in their natural energy—strive to accomplish something for Christ and His Kingdom, they are forced to acknowledge sooner or later that their very best service along these lines produces very little, if any, truly spiritual and lasting results.

They realize they are not yet in the place God wants them. They long for Power, for an anointing which will enable them to work for Christ, for some particular, spiritual gift that will enable them to effectually minister unto others also, instead of always being ministered unto. Their hearts cry out for the Baptism in the Holy Spirit provided they have learned that there is such a thing. (Cp. Acts 19:2). If not, they nevertheless yearn for that vague, indefinable SOMETHING which they know they do not possess.

If at this juncture they are not led forward by someone who does know and understand what they are longing for, they frequently become discouraged by inactivity and a feeling of uselessness, and go back into the world of sin, or they gad about from church to church, from place to place, from revival to revival until they do find that "something else" their hearts are craving for.

The Complete Union of Jehovah and Israel

Let us now examine this marvelous type once again. After entering the wilderness, this great, unorganized body of Israelites followed Moses through various experiences (each of them highly typical) until they came to Mt. Sinai. When they arrived there, the Lord described the journey they had just taken, thus:— "Ye have seen what I did to the Egyptians and how I bare you on eagles' wings and brought you UNTO MYSELF." (Ex. 19:4). Evidently, God did not consider them sealed and united to Himself—in the fullest sense of the word — until they came to Mt. Sinai. Then He makes this remarkable statement (also highly typical): "Now, therefore, if ye will obey my voice INDEED, and keep my covenant, THEN ye shall be a peculiar treasure (i.e., a possession) unto me above all people: for all the earth is mine: And ye shall be unto me a Kingdom of Priests, and an HOLY nation." (Ex. 19:5,6).

When Moses had laid these significant words before them, they responded: "ALL that the Lord hath spoken WE WILL DO."

Then came that awe-inspiring and visible revelation of the Lord in a flame of fire upon the top of Mt. Sinai, during which they heard the VOICE of God Himself speaking to them from heaven. In so doing, He gave them a certain number of moral commandments to obey, and stated each of them very clearly and unmistakably. Once more they responded to the challenge of Moses: "ALL that the Lord hath said WILL WE DO and BE OBEDIENT."

After this was done, God gave the Israelites the revelation of the Tabernacle of Testimony, together with a full and detailed description of all its furniture and construction. (Ex. 25-40). When it was finally completed and erected, the GLORY OF THE LORD FILLED IT and abode UPON IT.

Israel Organized for Worship and Service.

Then follows the Book of Leviticus which gives a very exacting and detailed description of the MANNER OF DIVINE WORSHIP. Next comes the first ten chapters of Numbers, wherein the Israelites—tribe for tribe, and man for man—are recorded as being NUMBERED. At this time they were ordered to dwell in certain specified places in the camp of Israel. Where before they were apparently allowed to pitch their tents indiscrimi-
inately. NOW each tribe and family dwell in a precise and prescribed place in the midst of a systematic and highly organized Camp. And in the middle thereof, stood God’s own Dwelling place—the Tabernacle of Testimony in which was housed the ark of God’s glorious Presence.

Also, the Lord gave at this time very exact directions as to what SPECIAL WORK the priests and the Levites were to perform in and around the Tabernacle. Finally, He revealed to them the exact ORDER OF MARCH for each of the twelve tribes, and exactly what parts of the Tabernacle the priests and the Levites were to carry as they journeyed.

**Sinai, Typical of the Baptism in the Holy Spirit**

At first reading, these multitudinous details and directions may mean little or nothing to some. Nevertheless, they are ALL highly typical of the mighty Baptism in the Holy Spirit and its results.

Let us seek to interpret the foregoing. After a new convert is baptized in water Christ will seek to lead him into a deeper and more intimate union with Himself than he has heretofore known. He will bring him to spiritual Mt. Zion (Heb. 12: 18-22) where his baptismal faith-union with Christ may be sealed, confirmed, and made openly manifest by a mighty outpouring of the Holy Spirit from heaven. (2 Cor. 1:20; 1 Thess. 5:23; Acts 2:4; cp. Jn. 1:31-34 with Rom. 8:16). There must needs receive a full and complete revelation of the will and glory of God.

But before Christ can baptize him thus, He asks him frankly: “Will you promise to obey Me in everything I command you from now on?” If he answers: “All that the Lord speaks to me I will do!” he will then receive a mighty, personal anointing of the Holy Spirit. In the midst of it comes a personal revelation of the glory of the resurrected and living Christ. He may and he may not actually behold Him so, in an open vision. (Cp. Acts 2:17 with 7:55,56). But whether or no, his inward eye invariably does receive such a revelation of Christ’s glory and majesty—so wondrous and beautiful that he can never forget it. (1 Cor. 2: 9-16; cp. 2 Cor. 3:7,8 with Ex. 34:28-35). Furthermore, he actually hears the VOICE of the Holy Spirit, speaking, as it were, from heaven, but through his own lips of clay—even as in Acts 2:4, 17, 18: 10: 46; 19:6 and Rom.8:16.

As a result, the laws of Christ are deeply engraved on the tables of his heart and mind. (Ezek. 36:26, 27 with Heb. 8:10) by the Holy Spirit Who has now come to abide in and upon him. His very body of clay becomes a temple of the Holy Spirit, the dwelling place of God, and the glory of God’s sweet presence continually tabernacles within his soul, refreshing and reviving him as he walks through this dark and terrible world of sin. (I Cor. 6:19,20).

**The Church Divinely Organized for Worship and Service.**

But this is not all. Through the Baptism in the Holy Spirit, the believer is empowered to “worship God in Spirit and in truth.” (Jn. 4:24). He becomes a priest of God who knows how to pray, praise and worship His Lord under direct divine inspiration. (I Cor. 14: Eph. 5:18-20; I Pet. 2:9).

By means of this mighty Baptism, God effectually moves him into his appointed place in the Spirit-organized Body of Christ—His anointed Church. (I Cor. 12: 27-30). Whereas, up until that memorable day he was merely a member at large in the Body, now he becomes a member IN PARTICULAR. He is now the possessor of a special, supernatural gift, bestowed to properly enable him to perform a definite task in a certain, local assembly (typified by an individual tribe of Israel)—as a rule the one in which he found the Lord. This local assembly, in turn, also occupies a prescribed place in the entire Body of Christ and is responsible for mani-

**NOTICE**

The New England District Superintendent, W. J. Mitchell will furnish penny a day boxes for extension work in this district. Persons wishing to cooperate in this work may get a box free of charge by writing Bro. Mitchell.

**100 Thrilling Tales**

By H. Pickering

These are the best stories which the author has heard told or read during an active Christian life of sixty years. A short text or thought is attached to each story, and an enlarged application can readily be made by those re-telling the story to suit the circumstances. Price, 50c, plus 6c postage.
MATRON'S REPORT

"Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

"For God so loved the world, that He GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
Peace on the earth, good-will to men,
From Heaven's all-gracious King:
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled:
And still their heavenly music floats
O'er all the weary world:
Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow!
Look now, for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing.

For lo, the days are hastening on,
By prophets seen of old
When with the ever-circling years,
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

With the coming of the Christmas season, our hearts are full of praise to our Heavenly Father for His great love Gift to us, Jesus Christ His beloved Son, our precious Saviour and Redeemer.

We desire to extend Christmas Greetings to all our readers and many friends everywhere, and we trust it shall be a time of real rejoicing and much happiness as we exchange greetings and gifts, bearing in mind always that He who is the greatest of all gifts is soon to return to this world to take us to Himself that we shall dwell with Him eternally in that heavenly home which He is preparing for us.

Perhaps He may come again even before another Christmas rolls around.

What a comforting thought to our longing hearts. May the Lord help us to be found ready, watching and waiting for His return, remembering His command to us, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping, and what I say unto you I say unto all WATCH" (Mark 13:35-37).

The Lord has been very gracious to the Bethel Home Family. He gave us a wonderful Thanksgiving Day. Our every need was fully supplied. A delicious turkey was sent to us from New Jersey by our dear friends Bro. and Sis. J. Earle Douglass, as was also a lovely big cocoanut layer cake. Another good friend, Mr. Anderson from New Haven, Conn., sent us a gift of ten dollars for our Thanksgiving feast.

Mrs. Sarah Wilder from Pittsfield, Mass. sent us money for fruit. Another dear Sister from N. Y. sent us money for our dinner. With all these love gifts we were able to have a grand dinner and make our dear elderly folk very happy.

Our table looked very attractive with bowls of mixed fruit, and each place had a little basket of salted nuts and candies. Our place cards were little chocolate turkeys bearing the name of the individuals. Master turkey with his pretty brown coat completed the table decorations.

Our good friend, Mrs. John Nelson brought us a large box of nice apples. Another kind friend, Mrs. Julia Wilson brought a box of candy for each one of the family. We are also most grateful to her for a sack of potatoes and some sugar, beside other gifts of household furnishings.

We have also had gifts of second-hand clothing and silverware during the past month.

We are most grateful to two other friends for their help in fixing our office room over. It now looks real bright and cheerful with new paper and the ceiling kalsomined.

May God bless these good friends for their loving gifts of labor, and materials, and money. Thank God He still has a few faithful stewards who respond to His call when He speaks to them concerning the needs here in Bethel Home.

We have had several visitors in the Home during the past month. Among them was Mrs. Daniel Wilcox, returned missionary from South Africa. She gave us an illustrated talk. The pictures were most interesting, as were the articles displayed, and we now feel that we have a better understanding of her work and calling.

It was most appropriate and yet all unplanned to have this meeting with our Sister as we had several visitors in for the evening, but our God al-
ways knows just how to fit things in at the right time. May God bless our Sister as she travels in the interest of the Lord's work.

Brethren, pray for us as we carry on the work of the Lord here. We do not forget to remember the prayer requests as they come in to us.

May the blessing of the Lord that maketh rich and addeth no sorrow be yours, this Christmastide.

—Hope E. Stalker, Matron.

DONATIONS TO BETHEL HOME

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Alfred Wight, Treasurer
Nov. 30, 1937.

GOD WORKING IN CLAREMONT

In the Spring of '37 while in evangelistic work, I accepted an invitation to hold special services in Claremont, N. H. During this campaign God surely blessed. Souls were saved and much was done for the glory of God.

As there was no permanent pastor here at that time, the members of the assembly felt it would be good if I as a young man (there being a number of young people in the assembly) would take over the pastorate. As this is a Russian church it would necessitate my preaching both in Russian and English. I promised to pray about it and to give it full consideration.

Meanwhile on the 22nd of May, God gave me the one with whom I was to labor in His vineyard. On that day we were married and for our honeymoon we held an evangelistic campaign in New York City at the Ukrainian Pentecostal Church. God gave us ten days of real revival. Souls were saved. Many heard the Word and the Lord was gracious and filled three souls with His Spirit. It was while in New York that I really felt it the Lord’s will to come to Claremont.

On June 27, '37 we took over the pastoral duties in Claremont. However, just before we were to come, many advised us not to go. They said we would never be able to have any success there, as many older and experienced men had tried and failed. It was all very discouraging, but through it all I could hear God asking, "Whom will I send?" I thought, "My God, nobody wants to go there; everybody wants a church, that's alive, successful. Yet, it's to the needy ones that Jesus came." I felt determined more than ever to come and do all I could in the Master's name, and so to His call I answered, "Here am I, send me!"

During the first few weeks there was no sign of any real break: but suddenly, unexpectedly the break came. Young people came forward. Hearts began crying out to God, seeking Salvation, a deeper life in God and the Baptism. We had a glorious time. God filled three with His Spirit. The older saints were overjoyed as it was quite a long time since anyone in the assembly had received the Baptism.

Shortly after, a number asked for water baptism, and on October 14, eight souls took their step.

When we started to work in Claremont, we felt the need for a real live Sunday School. With the help of the Lord and the cooperation of the young people a Sunday School was organized. At present we have seven classes and a membership of 53 pupils. God is blessing and the interest is growing.

Our services are in two languages. Sunday morning and Tuesday evening we have services in Russian. Sunday and Friday evening our services are in English.

God really has blessed us since we have come to Claremont, and all that we can say is, "hitherto hath the Lord helped us" (1 Sam. 7:12).

There is yet much work to be done in Claremont; many souls to be saved and plenty of room for God's power. We're trusting God for greater things.

Now, there is one thing which we desire from all the saints, that is—your prayers.

—Fred Smolchuck, Pastor of the Claremont, N. H., Russian Pentecostal Church.

GREENFIELD, MASS.

Greetings from Greenfield in Jesus' dear name!

We have changed the location of our church from 10 Miles St. to 362 Deerfield St.

We are glad to be back with the dear Russian people again in the "Glad Tidings Chapel," and God's sweet presence has been in our midst. Praise His Name!

On Oct. 5th we were glad to have our dear Bro. and Sis. Mitchell with others. Bro. Mitchell brought a very helpful message on the sign of the times in which we are living, "Days of Apostasy."

It was also my birthday and the
MISSIONARY LETTER

Dear Christian friends:

Greetings to you, in the name of the Triune God.

You will be surprised, I am sure, to receive this word from us, written in the homeland. In fact, I might truthfully say that we ourselves are surprised to find ourselves out of India—so quickly has our furlough been arranged. We have not put in our full seven years this term, but the years we have spent have been crammed full with intense activity. Because my health is not what it should be, and incidently because I am to represent the North India work in certain matters at Headquarters, it has been arranged for us to take leave at this time. I hope that we can get back to the field within a year—in fact I am sure this will be possible if friends at home keep up their interest in the work.

The doctors in India have told me that I should have an operation while at home, as it appears that the pain which I have suffered in my back for so long is caused by a stone in the kidneys. This condition has existed for so long that our Executive Committee on the field felt that I should have the stone removed at once, in order to conserve my strength for future work. So I covet your prayer especially in this regard.

It is a joy to us to leave the Purulia work in its present spiritual condition, for there has been real fire in our midst ever since the past convention, when several were filled with the Holy Spirit. The church building programme has also given the assembly a forward push. We have tried to inspire our Indian Christians to make this their very own church, to help raise money for its construction, etc. And I think we have succeeded to a large extent, for our Christians, and even some Hindu friends, have laid aside their pennies with joy.

The work at Ghenthali, too, is causing us to rejoice, in that we now have a proper outstation building, a worker stationed there, and more signs of a healthy work than we have ever before witnessed.

Now our worker Obenash is keeping the Christians stirred up, has a regular class for thirty or forty inquirers in the little gully where are segregated the iron workers of the village. He also instructs a very important Mohammedan Mulvie, or priest, in the dead of night for fear of the people. We praise God that He has answered a prayer of long standing and has given us the opportunity to control the large English and vernacular school at Ghenthali.

The work at East Bengal is developing rapidly. Brother Munshie came to Calcutta to see us off, and to give us a parting message to take to interested friends in America. He told of the more than three hundred Hindus and Mohammedans, scattered all over the delta of the Ganges, who are being taught by him, preparatory to baptism. He told of the two schools he is maintaining, and of the cane crushing industry he is trying to get started as a means of self help for converts who are driven from their homes. He told of the instantaneous healing of a girl possessed with a demon spirit and a marvelous power of divination. He implored me to bring back from America some Spirit filled missionaries to help him in the work in this vast area which has opened up to his ministry.

We praise God that He gave us a safe voyage through a tropical hurricane, and through the trouble infested waters of the Mediterranean, where war ships abound, and where freighters such as ours were being attacked and sunk by submarines all too frequently. It is glorious to be 'home' once more, but I must confess that we are already planning the trip back to dear India, sordid and filthy and wicked, but beloved of Christ and of us. We appreciate your interest in our ministry, and we know that whatever of reward may attach to our labors will be largely shared by the good friends in the homeland who have been so faithful in standing beside us. We shall make our address at Box 272, Jeannette, Pa., while at home, and shall be glad to hear from you at any time. If you would like us to come to your church for a meeting, please let us know, and we shall try to arrange a visit.

Yours in His service,

M. L. Ketcham.
THE BABE OF BETHLEHEM
(Continued from page 1)
nominal explanation of the wise men's story is to be found in an evanescent star.

The Magi came to the Lord's resting-place, and when they saw the Babe, they prostrated themselves in worship before Him, and presented gifts of gold, frankincense and myrrh. Much has been said and written regarding the gifts of the wise men, and many are the interpretations which have been presented. Whatever the significance, the homage of these wise men remains the vital feature of the story. The best they could bring was

Brought to this Royal Babe, and the worship of adoring hearts was poured out before Him. Is there not a message here for the believer today? That blessed One is surely the delight of our hearts and the object of our adoration. May we also give, not only worship, but our own selves to Him.

In the GOLD of the Magi's gifts, there is an undoubted figure of the Divinity of our Lord. The ark of the covenant was overlaid with gold, the mercy-seat (type of Christ, Rom. 3:25) was of solid gold, the candlestick and other vessels of the Tabernacle were of gold. Everything celestial and Divine is viewed in that royal metal. At the very outset of our Lord's earthly life, there was thus a tacit recognition of His Deity.

The gifts of the FRANKINCENSE again carries the mind back to the typology of the Old Testament. The incense used in the Tabernacle worship was compounded of three sweet spices and frankincense, and one writer has aptly remarked: "All speaks of Christ—the sweet spices of those perfections which we may apprehend, the frankincense of that which God saw in Jesus ineffable." In the presentation of the meal offering, part of the flour and part of the oil, but the whole of the frankincense was consumed upon the altar. God alone could appreciate all the fragrance of the moral glories of Christ, and the wise men, in their gift, prophetically suggested

The Sweetness and Perfection of that Life
which was to render such infinite delight to the heart of God.

The MYRRH also is not without a spiritual significance. If it was connected with the birth, it was also connected with our Lord's death, for myrrh and aloes filled the folds of His grave clothes. Truly has He been called the suffering Saviour, and the myrrh is an expressive figure of the mental, moral, and physical suffering of Christ in life and death.

Gold, frankincense, and myrrh. It is little that we can present to Him, and even when we seek to offer our feeble gifts, it is but to find that they are, in themselves, a reflection of Him. Who is the 'Fulness of Him that filleth all in all.'

FAITH ANALYZED
(Continued from page 2)
"Fulness" is in the original a legal term denoting a title deed. Faith becomes an assurance like unto a veritable title deed in the soul. Abraham was conscious of this "evidence" when he said to his servants, "I and the lad will go yonder and worship and come again to you" (Gen. 22:5). "By faith, Abraham, when he was tried, offered up Isaac...accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure" (Heb. 11:17-19).

Joseph possessed this same assurance when he requested that his bones be carried from Egypt to Palestine when many years later, the children of Israel should go unto the Promised Land (Gen. 50:24,25). This is a faith that knows her petition is granted in the face of opposition, lapse of time, unbelief of man, human reason or feeling. Such faith as this needs not to be fortified by public avowal—time enough for this after it has been brought to pass. "Hast thou faith? Have it to thyself" (Rom. 14:22). God's delays are not denials. Just as surely as God is on the throne, so surely will He perform His promises unto those who trust Him. His promises are not founded upon the shifting sands of time, but upon the Rock of Ages that shall stand when this old world is on fire and the heavens are rolled back like a scroll.

"Unanswered yet? Faith cannot be unanswered! Her feet are firmly planted on the rock Amid the wildest storms she stands undaunted; Nor quails beneath the loudest thunder shock. She knows Omnipotence has heard her prayer, And cries, 'It shall be done, sometime, somewhere.'"

FAITH POSSIBILITIES IN HEALING
(Continued from page 4)
not expecting healing and, as far as I know, their attention had never before been called to the fact that it is our privilege to be healed today as in the days of Jesus and the holy apostles. But they were healed in answer to the solicitous faith of this friend, who made the request.

The wife of a man, who had been ill and confined to his bed for a whole week dropped into a morning prayer meeting in conjunction with one of our full gospel campaigns and requested prayers for the healing of her husband.

Now mark you, full well, the fact that this woman left home in order to do a bit of shopping and she had absolutely no thought in mind of attending the service. So her husband did not know that she was going to ask prayers for his healing.

Prayer was offered to the effect that the Lord should lay His healing hand upon the husband at the same time that prayer was being offered; and that when she would reach home that she would find that the Lord, by His faithful Spirit, had been there during her absence and that the healing virtues of the Christ had been imparted to the body.

Upon entering the house, she found
her husband was up and dressed and all ready to go to work in the afternoon. Then a conversation took place, in effect as follows:

"Wife: "Why John, what's come over you? When I left, you were feeling so ill and so miserable. Now, you are up and dressed and looking so well."

"Husband: "Well Mary, just a little while ago I got to feeling so well that I decided to get up and dress and go to work."

"Wife: "Praise the Lord, John! It's wonderful! I slipped into the prayer meeting and asked the minister to pray for you. He prayed that the Lord would heal you while yet he was engaged in prayer and that, when I returned home I would find you well. Praise God, John!"

"Husband: "Praise the Lord, Mary! God has answered prayer and healed me. Praise God!"

A splendid young lady, engaged to be married and with the wedding date already set and with even much of the preparations for the wedding occasion under way, was stricken with paralysis. Her face became so drawn out of proper position that one eye and the mouth on the same side, apparently were but an inch apart.

She would walk the floor by the hour and bemoan her physical and mental condition. Poor soul! She was grief-stricken, as was also the princely young man, with whom she was betrothed. The marriage was postponed.

But a friend of the family, attending our revival services in another city about sixty miles distant from the home of the young lady and hearing the wonderful testimonies of answered prayers, requested prayer in her behalf on the twenty-fifth day of October and again about five days later.

In about one week's time a change for the better could be seen in her physical condition and, by the first of January, every trace of the paralysis had vanished in answer to prayer. And the young couple were married on the third day of February.

Evidently, it is not absolutely necessary that the one in need of healing shall be in possession of faith and exercise it e'er the Lord will stretch forth His hand in the healing of the sick. God answers the prayers of friends.

(To Be Continued)

WOMEN OF THE NEW TESTAMENT
By Abraham Kuyper
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