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## The WORD and Its WORK

An Address by A. E. Gidman

The Scripture that I have read in your hearing (2 Tim. 3.) is emphatic in its declaration of the importance of the WORD. I have not the audacity to present this theme to you and claim it is even a scratch on the surface; I feel somewhat like Jeremiah when he said, "I am like a drunken man, because of the Lord, and because of the words of His holiness."

It is my purpose to present to you some of the varied statements of scripture so that we might have a clearer understanding of His Word and its Work. The reason so many errors have arisen is due to a poor understanding of the Bible and its functions.

There is a tendency to confuse the work of the different members of the Godhead because of a poor knowledge of the Word God has written. The work of the different members of the Trinity is peculiar to each Person in the Godhead. The Father, for instance, was the Director of creation, the Holy Ghost, the Instrument of it, The Son, the Organ of it. All blended in a perfect symphony.

As in the old creation, so in the new; in the first the Holy Ghost brooded over a chaotic waste, and out of it came forth a marvelous creation, inexplicable, incomprehensible, mysterious and wonderful. In the latter, the Holy Spirit hovered over Mary, representative of a fallen race

helpless and hopeless in itself to escape its chaotic sinful condition; the result of His overshadowing was that she brought forth that matchless incarnate God-man, Christ, the first of a new creation, inexplicable, incomprehensible, mystery—immense and wonderful.

The Word of God is the Father's revelation of His purposes on earth; it was inspired by the Holy Spirit, and left by Christ for the Church,



His new creation, to profit by it.

Let us note:

### I.—THE WORD AS THE REVEALER.

"The Word of God is living—and quick to discern the thoughts and intents of the heart." (Heb. 4:12).

(A) *It Reveals Our Sin.* It tells us that the thoughts of our hearts are only evil continually, all that this old natural man plans and seeks to do is tainted with evil. We are informed that we are always at enmity with God: we (in the flesh) have declared war on a Holy and a merciful God.

We merely need to open the Book and it lays bare our inmost being, and so.—

(B) *It Reveals Our Plight.* Lost! LOST! What a place to be in! Dead in sin. We have loved sin and hated righteousness, loved that which produced our ruin; the sentence of death and hell is upon us.

What an awful plight it shows us to be in! But, HALLELUJAH!

(C) *It Reveals Our Saviour.* Bless Him!! "Thou shalt call His name Jesus for He shall save," AMEN! Whosoever!—no matter where he may be—may call on Him and be SAVED. If the Word had left us without knowledge of our Saviour after revealing our plight, we would have cursed it with our dying breath. This would not have been the act of a God of Love; but, and mark it well, it could have been the act of a God of Justice. I am glad that HE has not dealt with us after our sins. Glory to God!

After opening to us the way of Salvation, the WORD does not cease its ministry, but leads us ON, for we see,—

### II.—THE WORD AS THE INSTRUCTOR.

"The opening of thy word giveth light, it giveth understanding to the simple." (Psa. 119:30).

Salvation is wonderful, but God has given us "much more," He has presented us with a NEW LIFE. It is essential that we be informed of its

(Continued on page 8)

## Recent Prophetic Events

By THE EDITOR

There are people today as in the time of Christ who do not discern the signs of the times. Jesus said unto them, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:2,3).

Praise God, there are a number of precious blood-washed saints that can discern the signs of the times. Their hearts are rejoicing as they see the foundations being laid for the last days of this dispensation. They are watching for the coming of their glorious Bridegroom.

In 1937 there were a number of signs pointing to the last days: greater apostasy, growth of spiritism, men's hearts failing them for fear, abounding iniquity, millions still out of work, lovers of pleasure more than lovers of God, Mussolini's power in the Mediterranean, increased worship of man and the anti-Semitic purge in Russia.

### *The Laodicean Spirit*

Out of every hundred American citizens, according to a report in the Watchman Examiner, only eight attend church Sunday morning, and only two on Sunday night. Only half of the children of the nation receive any religious instruction. There are 60,000,000 unchurched people in the United States. It is reported there are 10,000 churchless towns in America, 30,000 without resident pastors, and 30,400,000 children under twelve who are receiving no religious instruction.

Roger K. Babson, nationally known statistician affirmed that the church rolls "contained not only the names of millions who have repudiated the church of their youth- but also millions who are dead and buried physically." The Christian Herald reports a gain in all denomina-

tions of 837,404 but this means little in the light of the above statements.

In spite of returning prosperity, the people of the United States last year registered the lowest percentage of giving to church, education, and philanthropy since 1925, according to Charles V. Vickery, President of the Golden Rule Foundation.

Church attendance in England is reported declining. The Methodists say 60,000 fewer pupils attend Sunday School. Church membership has decreased by 3,000. The Baptists report a decline of pupils by nearly 20,000, of church membership by nearly 1,500. Causes are suggested which include week-end habit of hiking; opening of cinemas on Sunday; Sunday excursions; dropping of family prayers; influence of radio sermons.

In a survey made by Ex-President Hoover's Research Committee on Social Trends, it was noted that in 1905, 78 per cent of the magazine articles, listed in the Reader's Guide, approved traditional Christianity, while in 1930 this percentage had declined to 33 per cent. This means the Bible, and organized Christianity is being severely criticized and opposed today, as compared to twenty-five years ago.

The Literary Digest reports that "up and down the country-side from Maine to California, are an estimated 21,000 closed or abandoned rural churches, thousands more it is feared, face the same fate. Forsaken by a younger generation flocking to big cities, neglected by financially pressed elders, they constitute to many a Protestant and Catholic the No. 1 religious problem in the United States."

A sign of apostasy is seen in the revised ritual of the Methodist Episcopal Church used in celebrating the Lord's Supper. They omit the three words from 1 Corinthians 11:23-26, "till He come."

Dr. Maier the great radio preacher states there are 242,631 people unchurched in Pittsburgh; 378,013 in Cleveland; 287,228 in St. Louis; 4,119,498 in New York; 261,308 in Seattle; 419,249 in San Francisco; 283,753 in Minneapolis; 997,203 in Los Angeles. The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada.

Recently the Archbishop of Canterbury sent a circular letter to his clergy suggesting that they meet him for a "quiet day" in London. One of the clergy replied, "Your Grace, in my village we do not need a quiet day but an earthquake." We agree with the clergyman.

The Lord spoke of this prophecy and said, "When I come shall I find faith on the earth?" and foretells of people "having the form of Godliness but denying the power" in the last days. Also the Bible says because "iniquity abounds the love of many shall wax cold." We are living in the days of the lukewarm Laodicean Church.

### *Spiritism*

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1).

According to Advent Witness, nearly 100,000,000 people in the world today openly acknowledge that they are in constant and habitual communion with spirits of whose origin, identity and purpose they have not the foggiest notion. Perhaps never before in history, has there been such an attempt by unseen powers upon the human race.

Dawn reports that at a private congress of Occultists in Ascona, Switzerland, the project of building a convent for mediums was discussed, where they could be free to develop their

(Continued on page 8)

# The Fire of God

By Henry Proctor, F.R.S.L.

"Our God is a consuming fire" (Deut. 4:24; Heb. 12:29), not to consume us but to preserve. "For I, saith the Lord, will be a wall of fire unto them round about." But He will surely "purge away all our dross and take away all our tin." (Isa. 1:25).

Of the Messiah it is written that: "He is like a refiner's fire and like fuller's soap, and He shall sit as a refiner and purifier of silver." (Mal. 3:2,3). "He will baptize you in the Holy Spirit and in fire." (Matt. 3:11).

In this fire of God, the baptized one lives and moves and has his being, for "he that walketh righteously and speaketh uprightly;" he alone can live with such a fire; he alone can dwell with everlasting burnings. (Isa. 33:15). We should be like "live coals" in the midst of the fire of God.

## Burning on the Altar

May we ever be,  
Living sacrifices  
For eternity.

"The fire shall ever be burning upon the altar; it shall never go out." So the priests or Levites had to give attendance night and day, to keep the fire burning upon the altar. Why was this? Because it was God's fire, kindled by God Himself, like that devouring fire which came down on Mount Carmel at the prayer of Elijah; which fell on the sacrifices at the dedication of the Tabernacle by Moses (Lev. 9:24), and upon those of Solomon at the

## Dedication of the Temple

(2 Chron. 7:1). This was the cause of the deaths of Nadab and Abihu, that they kindled their own fire. We may infer from the context that they were "drunken with wine wherein is riot." So this transgression led to their destruction. How careful then ought we to be, that we should offer our sacrifices, as priests, not with our own fire but with the fire of God. For God has kindled a fire in His holy temples, which we now are, who

are baptized "in the Holy Spirit and in fire." (Matt. 3:11).

For God dwelleth not in temples made by hands, that is, of man's building. But we are God's sanctuary because His Spirit dwells within. We are the temple of the living God, as God has said: "I will inhabit them and walk about in them." (2 Cor. 6:16, Gr.). For this reason we must separate ourselves "from all filthiness of the flesh and spirit: perfecting holiness in the fear of God." (2 Cor. 7:1).

Many are satisfied with being baptized in water, but they need also a baptism of fire as John the Baptist said: "I indeed immerse you in water, but He shall immerse you in the Holy Spirit and fire." (Matt. 3:11, Gr.). The close connection here, between "Holy Spirit and fire," as it is literally quoted, shows that it is one and the same baptism. From the time of the Pentecostal Baptism, therefore, the recipient is immersed, not in the Holy Spirit only, but also in fire; for God becomes to him "a wall of fire round about."

The same symbol is used in Acts 2:3 (*glossa hosei puros*, "tongues as of fire"). Now fire is a greater purifier and more effectual than water, and while life is

## Symbolized by Water,

God Himself is said to be a consuming Fire, and His appearance on Mount Sinai was "like devouring fire on the top of the mountain" (Ex. 24:17). But the fire of God in which the Pentecostal saint is immersed is the fire of His love, which consumes the evil only. Therefore—

Let Him purely purge thee;  
Take away thy tin;  
Make thee free from sickness,  
Make thee free from sin.

For the fire of the Holy Spirit has a purifying effect, as in Acts 15:8,9,

"Giving them the Holy Spirit (*Katharisis*), purifying their hearts by faith." Both "giving and purifying" are in the aorist tense, showing that they both took place at the same time, one being the effect of the other. But the fire, once kindled, must never be allowed to go out, or to die down. We must continually stir into a flame the gift which is in us (Greek). While we dwell in God the consuming fire, the fire permeates us, burning up all the dross, until we being—

Melted in the furnace,  
Purified from dross;  
Have no other glory,  
But the Saviour's Cross.

It is thus that we become one with God: ourselves live burning coals upon the altar of love. Thereby all our

## Dross is Consumed

and finally nothing left but pure gold.

Melted in the furnace,  
Coming forth as gold;  
Out of pain and sorrow,  
Into joy untold.

And the wall of fire about us becomes a defense against all the fiery darts of the evil one. All of them are quenched in the fire of God, and "that evil one toucheth him not, because he has become a dweller in God, the devouring fire." (Isa. 33:14-16). And He who is the wall of fire round us is also the glory within (Zech. 2:5). Thus we become live coals for God's altar, burning and shining lights, for we shine only as we burn. (Isa. 6:6-8). The fire changes deadly poisonous gases into light. The coal gas which has to be kept a prisoner lest it break forth and destroy all life around it, becomes a minister of light and life, under the influence of the fire.

So the baptism of fire changes the tongue which had been set on fire of hell, and become a world of iniquity among our members.

The unregenerate tongue (like the gas) is a restless plague, "full of dead-

(Continued on page 8)

# Where Are Our Prayers Gone?

*The Secret of Entering into Rest*

*By Mrs. Baxter*

The Spirit of God seemed to whisper to me a question just now, when I heard one and another pleading with God to heal them. It was this: "What has become of those prayers? Has God taken them in hand or has He not?" If we believe He has undertaken, our

*Prayers will cease, and will turn to praise;*

then those who have been asking God for one thing and another will be perfectly answered and healed.

Now let us drop the thought of ourselves. Where is the prayer at this moment? Is it still burdening your heart, or has it gone quite away from you, because it is in the hands of another? You know how it is written in Hebrews 4:3, "We which have believed do enter into rest." Now, if our brother who asked God to open his eyes believes that God has undertaken to do it, he enters into rest about it; and the question "Shall I see, or shall I not see?" will not trouble him any more—that has become the Lord's business, from the moment it was put into His hands. As we rest in the Lord, the Lord is able to do the things we ask; but as long as we keep a little finger on our prayers God cannot answer them, because we have not entered into rest. It is when we let our prayer pass away from ourselves to God, out of our sight, away from our feelings, away from our thoughts, away from our imagination, that the Lord can answer us because He sees that we have entered into rest.

You know the Lord says, in Mark 11:22,24, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart," i.e., shall not question, "will it go, or will it not go? Is it possible? Has anybody ever heard of such a thing as a mountain being cast into

the sea? Is it according to natural law? Suppose I ask and it does not happen?" —to one who has got beyond this kind of questioning, who does not "doubt in his heart, but shall believe that those things that He saith shall come to pass," Jesus says, "he shall have whatsoever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Now, believing that we receive



them is entering into rest about them;

*The transaction is finished,*

even if we do not feel we have the blessing. Just as when God said to Joshua, "See, I have given into thy hand Jericho," Joshua could treat it as a finished transaction, and praise God right on from that time, so, when we have believed that God has the thing in hand, we find the time has come for praising Him about it, even although there is no outward manifestation; and our reason is that God cannot fail, God cannot break His word. We enter into rest because God means what He says.

You remember the blessed promise

given in 1 John 5:14,15: "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him."

Now, let us stop for a moment and think, "Have I that confidence in God—confidence that He did bear that which I put into His hands? Do I believe that the God who upholdeth all things by the word of His power, took the trouble to listen to one of His little creatures like me? Do I believe that I am so dear to Him, because Jesus died for me, that He did actually listen to my prayer? Do I believe that He really means to put His Almightyness to the work of healing me?" What then? "If we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." It is not that we are going to have them some time. We know that we have them now, because

*God is an eternal NOW.*

Beloved, it is just the want of reckoning upon where the prayer is gone to, and that the Lord is faithful, which hinders healing in so many cases. When our hearts enter into rest about it, we cease from all our own works, and it is exactly the same as though we saw the thing happening; so that when it *does* happen, we can glorify God about it, and are not surprised.

I suppose that if the Lord let us receive healing, or any other blessing, as the result of agonizing, striving and praying, we should take a little credit to ourselves. One might think, "I prayed a good deal harder than my brother, and that is why I am healed and he is not." Another might think, "I wearied God day and night, I was constantly in a perspiration of earnestness, and that is why I obtain-

*(Continued on page 7)*

# Prophetic News

## *Jewish News*

The Arabs are solid, or at least their leaders are solid, against partition of the land. To what extent they would resist it if and when it is finally decided upon, one cannot tell. If the history of the past be any guide we would say that they would submit, more or less gracefully. There is so much of the element of fatality in their view of things—not only of the Moslems but also of the Christian Arabs, who have been considerably influenced by them—that it does not seem likely that they would be seriously and permanently upset. In forming an opinion about the situation here it should always be kept in mind by people at home that (1) Arabs are not being, and are not at all likely in the future to be, unjustly dispossessed by the Jews; they have paid full "market price" for every foot of land they have bought from the former; (2) there are vast stretches of land, north, south, east, and west, now lying waste, that could be, and, if its sale were not prohibited by the Arab leaders, would be bought and developed by the Jews; (3) there need be no fear of oppression by the latter, in case of their becoming the majority in the land, for the League of Nations would most likely see to it that no injustice is done to an Arab minority.

## *Palestine Partition Plan*

The British plan for partition of Palestine into an Arab State and a Jewish State is "fraught with gravest danger," according to a report made public in Washington by the Foreign Policy Administration. If Great Britain is to carry out its mandatory responsibilities in Palestine, the report also asserted, it must stamp out "Arab terrorism." The presence of 225,000 Arabs in the Jewish State that would be created by the plan of partition advocated by the British Royal Commission constitutes the principal diffi-

culty in the path of the plan's success the report asserted. Almost 47 per cent of the population of the Jewish State will consist of Arabs; three-quarters of its land will be Arab-owned. Under such circumstances a purely Jewish State with Hebrew as the only language and Jews as the only officials is inconceivable. Since January 1, 1936, there have been 410 murders committed in Palestine, according to British Colonial Secretary William G. A. Ormsby-Gore, who replied in the House of Commons recently to a number of questions put to him on violence in the Holy Land.

## *American Jews*

The American Jewish Joint Distribution Committee, leading Jewish financial welfare agency, sets a quota of \$5,100,000 to be raised this year for aid of Jewish populations overseas. Leaders explain this is \$1,750,000 more than last year.

## *World Jewry*

Jewish immigration into Palestine for the eleven months ending November 30, 1937, exceeded 10,000.

The Jews of Tel Aviv, the new

all-Jewish city in Palestine, have appropriated five hundred dollars to combat Christian missionary activities among Jewish children.

Since 1933, 120,000 Jews have left Germany. Of the Jewish population remaining, 55 per cent is over forty-five years, 30 per cent between forty-five and twenty, and 15 per cent under twenty. There are 1,400 Jewish communities: of these 276 are entirely dependent upon relief.

The Hebrew University of Jerusalem, inaugurated by Lord Balfour in 1925, now has over 100 academic members on the staff, 100 technical and administrative assistants, and nearly 700 undergraduate students. Palestine's estimated Jewish population at the end of 1936 was 404,000 persons, the equivalent of 30.8 per cent of the aggregate population of the country.

—*Jewish Missionary Magazine*  
*Man Worship*

"In the twentieth century Hitler is worshiped as God by a once cultured nation, and Stalin conducts heresy trials in Russia. In these trials prophets who had once submitted the purity of their faith to the test of a Siberian exile, are accused and convicted of disloyalty to the reigning prophet (who like all successful prophets has become a priest king)."

—*Reinhold Niebuhr in Christendom.*

## *Gifts to Russians*

American Methodists have discontinued sending packages of food and clothing and money orders to Methodists in Russia because of the persecutions of the recipients of such gifts, according to Bishop Raymond Wade. "Attempts to help Christians in Russia is doing more harm than good in many cases," he said, "because arrest and exile sometimes of entire families, frequently follows the receipt of a foreign food package."

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## Word & Work

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## Oriental Covenants as Illustrating the Scriptures

### III. The Salt Covenant

By Florence A. Atwater

This has been claimed by some teachers to be identical with the Bread Covenant, because it is frequently made by two persons heaping salt upon pieces of bread and eating them simultaneously; but this has a permanence which belongs to no other bond except the Blood Covenant, as will be seen by a careful examination of the Bible passages in which it occurs.

The value of salt to give savor to bread is recognized in all lands, and from very ancient times. "Can that which is unsavory be eaten without salt?" is asked by Job (ch. 6:6).

But aside from its savory quality, and beyond its power as a preservative, salt has always had a sacredness in oriental minds. They consider salt springs as gifts from the "gods." Nor is this confined to orientals. According to Tacitus the possession of saline streams was sometimes the occasion of warfare among the Germans, in the belief that the deities were especially propitious to prayers offered in such holy regions. In Asia Minor and Egypt and also in Palestine and Syria the mothers, as they name their babies, dip them into warm salt water. Perhaps this might be considered a Threshold Covenant with the child on its entrance into life. Instead of an infant's toilet-basket, daintily lined and lace-trimmed, (the delight of an American mother), the oriental woman prepares a little table. On lifting the cover, four sections are seen, containing swaddling-bands, oil, henna, and salt. In Ezek. 16:4, Jerusalem is likened to an unwelcomed infant with whom her mother has made no covenant; "neither wast thou washed in water . . . thou wast not salted."

If an Arab swear "by the salt" you may rely confidently on his word, though other oaths have little power to bind him. Dr. Fish in "Bible Lands Illustrated" says one hears fre-

quently among the Arabs the invitation: "Turn in and take Salt with me." Then bread is broken into two pieces, dipped into salt, eaten by the contracting parties, each saying; "Salaam, I am the friend of your friends, and the enemy of your enemies," or, "Your head is on my shoulders." This is a sacred pledge, and is never violated. As *Salaam* means *peace*, do we not have a clearer idea of Christ's injunction to His disciples: "Have salt in yourselves, and have peace one with another" (Mark 9:50)?

This differs from the temporary league made by sharing water or bread; it is a life-long bond. "All the heave offerings . . . have I given thee, and they sons and thy daughters with thee, by a statute forever; it is a Covenant of Salt forever before the Lord" (Numbers 18:19). "The Lord God of Israel gave the kingdom over Israel to David forever . . . and to his sons, by a Covenant of Salt." (2 Chron. 13:5). No other bond is so enduring and unchangeable except the Blood Covenant. To endorse Elisha the Lord made a Salt Covenant with the people of Jericho, healing their water and making their land fertile; and this has endured till the present time. (2 Kings 2:19-22).

The enemies to the Jews in Palestine professed great loyalty to Artaxerxes, because they were "salted with the salt of the palace." (Ezra 4:14, Marg. or R.V.).

Dr. Henry Clay Trumbull, who is probably the leading authority on the subject, shows that in the thought of the primitive world, there is a very close relation between *salt* and *blood*. Modern science has found that the two are in a sense interchangeable, at least, that they have some common properties. Injections of warm salt water into the tissues or veins of a patient are now considered safer than

blood transfused, and quite as efficacious. Tradition gives to Toutug the grandson of Japheth, the honor of discovering salt, in the age where blood as food was prohibited.

Many interesting illustrations of this subject are to be gained from Dr. Trumbull's book, "The Covenant of Salt." He shows that in the thought of the ancient races there was an intimate relation between *salt* and *life*. Even Plutarch likens salt to the *soul* on which the flesh depends for vitality, as though it prevents corruption by giving it the added element of *life*; therefore he argues, salt must be divine because all life is from the divine source. Except blood, which is the symbol of life (Lev. 17:14 et al) no other substance has been so esteemed. Even generative power was popularly ascribed to salt. It would not be strange if the people of Jericho thought they had divine sanction for a belief that *life* was brought to their land by the salt which Elisha threw into the water. "Thus saith the Lord: 'There shall not be from thence any more death or barren land.'" (2 Ki. 2:21,22).

In Ezra 4:14, a word is translated "maintenance" or "salt." It was in connection with the mention of things which would debar us from eternal life, that Jesus said: "Have salt in yourselves." He also said (Mk. 9:49): "Every one shall be salted with fire." Can this mean that as we yield ourselves to the refining fires, or to the Holy Spirit, Who is so frequently symbolized by fire, the Life (salt) in us shall grow "more abundant?"

"Every sacrifice shall be salted with salt," (Mark 9:49); "Present your bodies a living sacrifice." (Rom. 12:1).

All sacrifices were Covenants (Psa. 50:5); but the Meal Offering (Lev. 2:11,13,15) was to be always "seasoned with salt, neither shalt thou

suffer the Salt of the Covenant of thy God to be lacking from thy Meal Offering. With all thy offerings thou shalt offer Salt. The Meal Offering was a "sweet savor" sacrifice with no imputation of sin resting on it; it typified the perfect life of Jesus, especially in his relations to His fellow-men. All this may be seen in the "fine flour;" the "oil" symbolizing the Holy Spirit, by Whom He performed all His service; the "frankincense" is a fine type of His sweetness in that it improves by burning, unlike "honey" which represents our amiability, and does not stand the fiery test; instead of "leaven," the symbol of corruption, Jesus' offering of Himself has the element of *life*, "Salt" which preserves from corruption. Jesus made His offering for us, instead of us, as us; as He now abides in us His *life* in us is a continual "sweet savor" sacrifice, and a Covenant between us and the Father.

In Ezra 6:8-10, 7:21,22 we read the decrees of kings Darius and Artaxerxes granting to the Jews salt for their sacrifices, and not limiting the amount. Great quantities of salt must have been consumed in the sacrifices. The precious incense which was continually burned on the golden altar was compounded of sweet spices and a fragrant gum "seasoned with Salt." (Ex. 30:7,8,34,35 R.V.). According to the Septuagint translation of Lev. 24:7 and to Philo Judæus, salt as a symbol of permanence, was always laid with the frankincense upon the shewbread. As the altar was called the "table of the Lord," (Mal. 1:7, Ezek. 41:22), and all the sacrifices were Covenants, this Covenant of Salt was more often made between the Lord and His people, than we would at first suspect.

The Talmud says the pious Jews consider the home-table an altar to Jehovah, therefore at each meal, after asking divine blessing on the food, the head of the family dips pieces of Bread into the Salt and passes them to each person present; these are eaten to renew their Covenant with the God

of Israel. Among less strict Jews this consecration service occurs weekly, at the beginning of the Sabbath.

From Ezek. 43:24 we learn that the Jews will renew this Covenant with their Lord in the temple which they are yet to build in Jerusalem.

The Dead Sea, by its exhaustless supply of salt, is a source of livelihood to many people, yet no life can exist in its waters; the salt which is so necessary to the health of the body may be so used as to impair the health; and so the Gospel which we are called to preach and to exemplify in our lives, will prove "a savor of life unto life" to those who accept it, but of "death unto death" to those by whom it is rejected (2 Cor. 2:15, 16).

That Jehovah's requirements are met by His provisions is shown by the recent discovery, at the south end of this Sea, of Mount Sodom, which is 6 miles long, 3 miles wide and 1000 feet high. It was covered by a crust of earth 3 to 6 feet deep, but the rest is excellent table salt. In the midst of this is a vein of transparent crystal salt, which breaks always into rectangular blocks. Here at the time of the influx of persecuted Jews is an ample supply for their sacrifices not only but also for the use of the whole world for future centuries.

Let us look for a little at the binding force of a Covenant. The Persian term for traitor, "untrue to the Salt," is found in most oriental languages, says Dr. Trumbull. Leonardo da Vinci in his painting of The Last Supper represents Judas as upsetting the salt; certainly that traitor is despised, wherever he is known, for breaking his Covenant with his Master. In Romans 1:31 Covenant-breaking is classed among the worst of sins. In Gal. 3:15, we find the oriental estimate of a Covenant, "No man disannulleth or addeth thereto."

As the Father sent Him into the world just so Christ sends us (John 20:21) to be His Covenant of Salt to win and bind people to Himself. (Matt. 5:13). If we lose our savor we shall be rejected by God and not

respected by men. When salt is packed into storehouses that part which is next to the earth and away from the sunlight loses its flavor. Let us beware of the mingling with the world unless we keep in the rays of the Sun of Righteousness. Rock salt is put upon the stones of the ovens in the East to keep the heat even and the bread moist. After a time, owing to excess of heat and absence of sunshine, the salt loses its savor and falls from the stones. It looks fine and white, but "it is good for nothing, but to be cast out and to be trodden under foot of men." If we are called to pass through fiery trials let us cling to our Rock, and keep in His sunlight; so shall we retain our savor, and be a blessing to others.

#### WHERE ARE OUR PRAYERS GONE?

(Continued from page 4)

ed my suit; but So-and-so, who took the matter a little more quietly, did not get hers, because she did not work hard enough for it."

Beloved, if healing came through our own work, we should be our own healers.

*We do not earn healing:*

it is the gift of God, undeserved by us, but coming to us as a favour which Jesus purchased. It is the fruit, not of our prayers, but of His Sufferings. It is never written in the Word of God, "By our prayers we are healed;" but it is written, "With His stripes we are healed."

Oh, that it may be the history of this afternoon that many believed and entered into rest about their healing! Glory to His name!

—"The Healer."

#### Notes on the Tabernacle

By David Leigh

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



## THE WORD AND ITS WORK

(Continued from page 1)

requirements and the best way of meeting them. The Word—

(A) *Gives Us Understanding.* No matter how little we know (SIMPLE) the Word is able to give us understanding; knowledge lies in this Book that was denied to the highest beings ever created or known. To live this new life successfully we need the understanding that it gives. This is the text book of our faith; this is the primer that will prepare us for places of rulership in the heavens; this is the book that bares the plans of the enemy and enables us to meet him, and his hordes, on victory ground. Praise the Lord!

The way seems dark to you? Well, get your map, chart and compass to work, use your Bible. I know that it is dark sometimes, but the Word—

(B) *Gives Us Light.* How we need it. "Thy word is a light." Light is the symbol of our faith, it is emblematic of our righteousness in Christ, and is opposed to the darkness of sin. All the pitfalls, snares and traps are made visible by the advent of light. *There would be less backsliding if there were more Bible reading.* Light reveals darkness and puts it to flight. So with this Word: We may step forward on the "narrow path" without hesitation, knowing that the path has been laid out for us by the Lord Jesus and He has gone on before: it is lit by the scriptures, and we may be guided therefrom by the Holy Ghost.

Then this Word gives us access to a very important attribute, for it

(C) *Gives Us Wisdom*—and how each one of us need that. "Thou through Thy commandments hast made me WISER than my enemies." (Psa. 119:98). We are exhorted to "be as wise as serpents," and with this vast Divine library at our disposal we may be. Hallelujah! Solomon did not have access to such an one! by God's grace we have much of wisdom laid in our laps.

Time forbids any more reference,

so I will pass on, as I want extra emphasis on—

### III.—THE WORD AS THE SEPARATOR.

In His prayer for the Church, Jesus said "Sanctify them through Thy truth, Thy Word is truth." There are many like passages. Now this word "sanctify" literally means, "set apart," which, without any undue explanation, is simply separation. We are a set apart or separate people; in God's programme we are, but are we in practice? This simple verse explains how we can enter a sanctified experience. There is a danger in losing sight of the simplicity of God's Word and programme: we then say—"it can't be done" and we backslide.

Just look—

(A) *It Separates Us From Our SINS.* Now notice, I am speaking to the believer; I am not speaking of the atonement, but I am speaking of SEPARATION. In nearly every text where "sins" are mentioned, I believe it is in reference to God's own people. Says the Psalmist, "Wherewithal shall a young man cleanse his way? By taking heed according to thy Word." There is a washing process in this Word. After we start this new life sin becomes repugnant to us, but we still find it coming upon us; sometimes we are not aware that we are soiled. Get this most efficient mirror and look at yourself and when you see it—(SIN) you will "Confess." Backsliding begins when young and old Christians stop their DAILY washings of The Word.

Next I see—

(B) *It Separates Us From Un-Fruitful Pursuits.* John 15:2 shows us that we are purged or pruned through the operation of the Word. Pruning is snipping off the extra shoots, extra in the sense that they are not necessary and will not help to increase, but, rather, to decrease the fruitage. There is so much in our lives—perhaps not in a sense—sinful, but so unnecessary and fruitless. The Word makes these bare and as it does

so, if we are willing, they are pruned away.

Come, dear Pentecostal believer, lay your all on the altar; let the Holy Ghost take of the things of Christ and show them unto you; let this Word reveal your condition, heed its instruction as it leads you on to sanctification. God is looking for a separated people to do great things in "HIS NAME," I am convinced we *must* be separated. Here in the Bible is the secret: read it daily, read it much, "whatsoever He saith unto you, do it." I know you will often hear His voice when you are in prayerful meditation on His Word. Amen. The Lord Bless You!

### Recent Prophetic Events

(Continued from page 2)

psychic gifts. Many of the younger generation of Jews, especially in England and America, are turning to Spiritism. A Jewish Society for Psychological Research has been formed in London. The spiritists have issued a pamphlet to every home in Iceland with a purported revelation from Christ in which He disclaims His Divinity, denies that He is the Son of God and indignantly repudiates any thought of being a Saviour.

Dawn also states: Satan has today in Paris about 10,000 worshippers. That is the estimate made by a reporter who spent months investigating the subject of Occultism in the French capital. —H. C. M.

(To be continued)

### THE FIRE OF GOD

(Continued from page 3)

ly poison." There are those who are energized by Satan, through whose tongue the prince of this world is speaking, who are doing more damage than all the deadly armaments in the world. Just as the baptized tongue is set on fire of God, so the other is "set on fire of Gehenna." So the Pentecostal tongues of fire have brought life to untold millions, while tongues set on fire of hell are doing a world of mischief.

# Why I Believe in Tithing

1. Because tithing is a fundamental principle, having its origin in the will of God. It is not casual, but causal. Every neglect of this principle retards Christian growth. Tithing is not a legalistic whip to drive me to give money, but a Christian principle to lead me to grow in grace.

2. Tithing helps me to avoid covetousness and materialism. Paul says: "The love of money is the root of all kinds of evil." He classes the sin of covetousness with the vilest of sins. I must escape from the dominance of "things." My greatest obstacle to Christian growth is the menace of materialism. If I put God first in my money matters, setting aside at least a tenth of my income for the cause of Christ, it makes it easier for me to conduct my daily business on principles of honesty and integrity. Then I serve God with mammon instead of trying to serve God and mammon. This point settled, I look for outlets for giving.

3. Tithing puts God first in my budget and brings me real happiness in money matters. It helps me to systematise and rightly use the part that remains after the tithe is paid. My temptation is to spend more than is necessary on food, shelter, clothing, education, and recreation, and to guess how much I should devote to religion. By tithing I place all finances on a higher plane, and it eliminates guess work and worrying about the giving of money to needy causes.

4. Tithing helps me to develop and release spiritual resources. The coming of Pentecost into my life and through my life awaits my unlocking of the channel. I must free my heart, my hand and my spirit for receiving and sharing by getting right with God in money matters. Unconsecrated money blocks God from using my life. I must put Him first here or He will hardly be first anywhere. Then my daily occupation is elevated to a holy service.

5. And lastly, tithing makes me a partner with God in getting, saving, spending, giving and accounting. It elevates my talents, time, opportunities and business privileges, and keeps me from selfish hoarding. By sharing the things I am most tempted to covet, I am enabled to fulfil life's real purpose—to tell the story and

present the person of Christ to the whole world. I believe that God owns all of my life, time, personality, powers and possessions; that I owe all to Him; that if I honor God by a definite proportion of all He gives me, He is pleased to take me in as a partner. It is only thus that I can achieve my real mission of working, worshipping, witnessing, and giving. Where my treasure, thought and interest are, there will my heart be.

## "Hands Across the Sea"

On Friday evening, January 7th, the Everett Assembly was favored with a visit from our two South African brethren, David du Plessis and Henry W. Stewart. Bro. du Plessis is General Secretary of the Apostolic Faith Mission of South Africa, and Bro. Stewart is a business man in Johannesburg, who, as Bro. du Plessis says, "does a lot of preaching, and sometimes more preaching than business."

Bro. Stewart's mother-tongue is Afrikanese, but since coming to America, he has gained sufficient knowledge of English to enable him to address an audience. He testified of his great joy in serving Christ and witnessing for Him at all times. In his travels, he has observed that God is pouring out His spirit all over the world in the same manner. "There is not a special blessing for Americans, and when Africans receive the Spirit, they manifest the same joy. It is important that we witness for Christ in our daily life. If each Christian would do that, the church would grow rapidly. Every one should be a witness. God saved us to serve."

Bro. du Plessis gave an outline of the Pentecostal work in South Africa as represented by the Apostolic Faith Mission. At present, there are 200 business men who give part-time to the work; and 100 full-time ministers, pastors and missionaries.

"The work in South Africa is one

of the miracles in Pentecost. It is possibly stronger than any other work in the world, with the exception of Sweden; having 30,000 white members in the church, and 60,000 colored members in the missionary division. This has been built up during the last thirty years.

"In 1908, two from America landed in Johannesburg bringing the Pentecostal message. They started meetings in a little native church. Later, the church founded by Dr. Dowie opened its doors to these two brethren. This church was a revival center up to 1913. The brethren then went back to America, leaving the work in the hands of the converts. In 1920, there were 7,500 members, and in 1925, this number had increased to 15,000.

"A strong Pentecostal testimony is being given, and the Holy Spirit is witnessing in the old-time way. Pentecost is not an experience: it is a life. The old-time power is just the same today: the only difference is, we let it run to waste. Don't keep asking God for the old-time power: it is here, - just use it and you will get results.

"People came to the meetings and received healing and blessing. The church was packed every night in the week. There was much persecution. Pigeons were loosed in the congregation and flew about over the heads

(Continued on page 12)

# The Nature and Operation of Spiritual Gifts

(Continued)

## *Origin and Control of Spiritual Gifts*

By this time you will undoubtedly be eager to know just what these particular spiritual gifts are that Christ bestows upon us when He baptizes us with His Spirit. Such knowledge is very important, because we can understand thereby whether or not we have attained to our particular place of service in His body.

We have already briefly enumerated them in describing the supernatural ministrations of Jesus of Nazareth. Now we will name them once more, listing them as they are written in 1 Cor. 12:8-10. It will be noticed that the Holy Spirit has taken care to arrange them in three different classes—the Teaching Gifts, the Ministry Gifts and the Prophetic Gifts—and each gift will be found to have been grouped together by the inspired Apostle with all other gifts of its own class.

They are as follows:

### Teaching Gifts

1. The "Word of Wisdom."
2. The "Word of Knowledge."

### Ministry Gifts

3. The Gift of "Faith."
4. The "Gifts of Healings."
5. The "Workings of Miracles."

### Prophetic Gifts

6. "Prophecy."
7. "Discerning of Spirits."
8. "Diversities of Tongues."
9. "Interpretation of Tongues."

### *They are the Gifts of Jesus Christ*

Let us now ascertain their origin. First of all, they are a portion of the divine, supernatural powers of Jesus Christ. Therefore, in Eph. 4:7 Paul says: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." That is to say: He led many of those that were captive to Satan out of their thralldom to sin, and made them bondservants of Jesus

By *Benj. A. Baur*

Christ, divinely gifted to serve Him, instead of the devil. Hallelujah! How blessed it is to be a captive of Jesus Christ instead of a captive of the devil! What a contrast in serving and laboring for the Son of God as against serving and laboring for that old Serpent, the devil!

### *They are the Gifts of God*

Spiritual Gifts are also spoken of as emanating from God. Paul in Romans 12:3 remarks: "For I say, through the grace (i.e., the gifts of the Spirit Paul possessed) given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." The word "faith," here, relates to that special faith which comes from, and originates in God, and which makes it possible for any or all of the spiritual gifts to be manifested. That is to say, some are given special faith from God to prophesy, (Cp. Rom. 12:6) others a different kind of special faith to teach the "Word of Wisdom," others another kind of special faith to work miracles, others a still different kind of special faith to speak in other languages, etc. Therefore, no spiritual gift that comes from God can ever be operated Apart From Faith. Hence it is easy to see how quickly we can strangle the manifestation of spiritual gifts simply by allowing fear and distrust to enter our hearts.

### *They are the Gifts of the Holy Spirit*

Primarily, however, they are spoken of as proceeding from the Holy Spirit Himself. "Now there are diversities of gifts, but the same Spirit.—But all these worketh that one and selfsame Spirit, dividing to every man severally as He will." (1 Cor. 12:4, 11). That they are emanations of

the Holy Spirit Himself becomes even more manifest when we note that in 1 Cor. 14:12 they are called "spirits" in the original Greek text. That is, the Greek word which in the King James Version is translated "spiritual gifts," means literally: "spirits." (See also the margin of the American Revised Version).

Let no one become worried or suspicious and think that we are teaching Spiritualism and seeking to lead them into that demon-inspired and demon-controlled movement. Far from it. We that believe in the Blood of the Cross and in the Deity and Lordship of Jesus Christ have absolutely nothing in common with that movement of Satan. The fact of the matter is, that we are seeking, if possible, to teach and encourage the Genuine Operation of the Holy Spirit of God, in order that the Counterfeit System of Demon Manifestations may be effectually discerned and successfully counteracted. We are well persuaded that unless we, as Holy Spirit-baptized children of God, move out in faith and become definitely aggressive in the manifestation of Genuine Spiritual Gifts That Come From God we will very soon see true Christianity completely engulfed in the rising tide of Antichrist's system of modern Spiritualistic manifestations and operations. In the May 11th, 1935 issue of "The Evening Star" of Washington D. C., we counted no less than fifteen paid advertisements of as many different Spiritualistic churches. How many more there are in that particular city that do not advertise I am not aware. It is high time that the children of LIGHT and of DAY cast off their fears and clothe themselves in the true, armour of the SPIRIT THAT COMES FROM GOD. Because Satan is sweeping the world with the delusive manifestations of false spirits shall we that possess the true Spirit of God turn against the only means by which we can successfully combat

these Satanic operations? We hope not!

*Gifts are Spiritual Deposits in Earthen Vessels*

Let us proceed now with a fearless examination of the precious Word of Truth. In the book of Revelation, the Spirit of God is described as "seven eyes" which are interpreted by the Apostle John as the "seven Spirits of God sent forth into all the earth." (Rev. 5:6). This term undoubtedly has its origin in Isa. 11:2 where the one Spirit of the Lord is represented as resting upon Christ in seven different manifestations or capacities. Thus we can understand why the nine different gifts of the one and selfsame Holy Spirit are referred to in 1 Cor. 12:14 as "spirits." Apparently, they are each a definite and distinct emanation or capacity of the Spirit of God, which are bestowed upon, and manifested in various numbers through, yielded believers according to the appointment of God. Thus they assume the character, seemingly, of separate "spirits" or spiritual deposits whilst remaining, nevertheless, each of them, an integral part of the substance of the one and selfsame Holy Spirit. (See 2 Tim. 1:14—Rev. Version, margin. Cp. also 2 Cor. 4:7). The mystery is great, we admit, and we do not profess to fully understand it, but offer the foregoing as the only explanation that appears to fully harmonize with all Scripture statements.

Let us notice, now, one of the most wonderful mysteries of God's grace and dealings with His Spirit-baptized saints. These spiritual gifts (Greek—"charismata") are deposited in these earthen vessels (2 Cor. 4:7) and placed under our own control and into our hands to such a degree at least that we become quite responsible to God and Christ for the PROPER EXERCISE and use thereof in the Assembly and before the world.

If someone says: "How can this be?" we reply, "It is one of God's unfathomable mysteries." But we truly believe it to be a fact, and this

fact can be illustrated as follows:

*Gifts Typified by Financial Investments*

Suppose I had \$45,000 to invest in various business enterprises. I might take \$5,000 and buy stock in a rubber company. Another \$5,000 I might invest in a steel company. The third \$5,000 might be used to buy shares in a chemical manufacturing concern, the fourth in an aviation corporation, the fifth in a radio corporation, the sixth in a telephone company, the seventh in an aluminum utensil factory, the eighth in a chain grocery, and the ninth \$5,000 I might invest in a chain drug company. Each of these \$5,000 units would still be recognized as a part and portion of my own aggregate wealth. But I have detached nine blocks of \$5,000 each therefrom and have deposited them with, and placed them under the control of, these nine various corporations. They are now, and always will be strictly responsible to me as to the manner in which they use this money. Now I fully expect the first \$5,000 to be used in making rubber; the second, steel; the third, chemicals; the fourth, aeroplanes, etc. Each of my nine \$5,000 units has power (and this power is still my own financial power) to produce a different article—nine in all—each diverse from the other both in appearance and composition.

Furthermore, one \$5,000 unit may be working in New York City, another \$5,000 in Kansas City, a third in Pittsburgh, etc. Each of the nine \$5,000 units is in a different place, under different control, producing a different article. Yet all of them together remain an integral part and portion of my own financial power and substance.

Of course, these concerns can misappropriate my investments, if they choose, for the time being. However, under such circumstances I, together with other stockholders, can demand an accounting. Quite true, in some cases at least, I may have taken a real risk in entrusting these nine different

parts of my wealth into their hands. One company may bring me 100 per cent return, another 50 per cent, and another 10 per cent. However, the fourth and the eighth company may not only bring me no return on my investment, but may actually request me to send them more money to save them from ruin. And why? Quite possibly for no other reason than POOR MANAGEMENT.

*Gifts Subject to Control of the Human Will*

Even so it is with the gifts of the Holy Spirit. His nine different "spirits" or "manifestations"—representing His composite power and energy—are deposited in the bodily vessels of those whom He fills. Each Spirit-baptized saint, thus, receives a part and portion of the aggregate wealth of the Christ of God, which, nevertheless, remains an integral part of His Spirit and subject to the control of His divine Will.

Nevertheless, by reason of God's own purpose and appointment these various powers are in a certain sense detached from Himself when He bestows them upon us—detached at least to such a degree that we ourselves become directly responsible to Christ for the proper exercise and manifestation thereof. We say it most reverently—realizing at least to some extent the exceeding great privilege and trust that is ours—the Holy Spirit of His own free will places portions of His divine, supernatural power and energy into our hands and deliberately makes them (to a limited degree, of course) subject to our will and control.

*Parable of the Talents.*

Listen to the words of our Lord Himself: "For the kingdom of heaven is as a man travelling into a far country (i.e., heaven), who called his own servants (i.e., believers), and delivered unto them HIS GOODS. And unto one he gave five talents (i.e., five spiritual gifts); to another two, and to another one; to every man according to his several ability (Greek

(Continued on page 13)



# BETHEL HOME NEWS



Located at 7 Auburn Street, Framingham, Massachusetts

## MATRON'S REPORT.

Dear Friends and Readers:-

Our hearts are filled with gratitude and praise to our Heavenly Father for His loving care of us thus far this winter. He who cares for the sparrows is not forgetful of His little flock here at Bethel Home. "Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation." Psa. 68:19.

There are still many needs, and large bills which must soon be paid, but we believe that our God Who, to the present time, has taken care of us will continue to speak to those of His stewards whom He can use and will supply our needs in His own way. God seems to be pressing us into a greater life of faith and trust in Him, and through this we learn precious lessons and prove Him in many ways.

We wish that those who are interested in this work would ask God to send to us a good capable woman to help with the housework and cooking, one who is willing to consecrate her service to the Lord, as we need another worker to fill the vacancy made by our former cook, who left us just before Christmas.

Our large size sheets needed to be replaced, and we were trusting the Lord for a new supply. Although we had to wait a long time for the answer to our prayer, the Lord did not fail us, and money was given so that we were able to buy one dozen large sheets and also a few kitchen utensils that were much needed. We like to report these answers to prayer, as we feel it glorifies our Heavenly Father Who is interested in everything that concerns His children. Nothing is too small or too large to be brought to Him. Sometimes when the pressure is extremely hard and the needs are greatest, we call the family together in our chapel services and ask them to stand with us in prayer. This they gladly do, and our hearts



Rev. Wm. J. Mitchell  
Pres.

rejoice as we see these dear elderly folk take hold and get under the burden with us. I am sure also that it gladdens the heart of God, for He always responds to our call.

During the past month, we have had the pleasure of entertaining several guests in the home; among them Bro. du Plessis and Bro. Stewart of South Africa. May God continue to bless these brethren and use them to His own glory.

Four of the family celebrated birth-

days during the month of January. To each one was given a large birthday cake, which all enjoyed.

At this time we ask an interest in your prayers that, if it be for God's honor and glory, the hand of the enemy which is pressing hard upon this work to crush it may be removed.

We are glad to bring before the Lord all prayer requests that come to us, and we trust God is answering many who have presented their needs. May we remember the words of our Lord in Luke 18:1, "Men ought always to pray, and not to faint." Let us importune God until He answers and we are avenged of our adversary. May He find faith in us.

"Faith, mighty faith, the promise sees,  
And trusts in God alone;  
Laughs at impossibilities,

And cries, 'It shall be done.' "

Yours in the Master's Service,  
HOPE E. STALKER, MATRON.

## "HANDS ACROSS THE SEA"

(Continued from page 9)

of the people. Crowing roosters were thrown in; and once, bats were released and caused much consternation among the women, who feared the beasts would become entangled in their hair. Each time, however, the minister turned the affair to good advantage; often finding material for a sermon from the things that were intended as annoyances. Thus God overruled the tactics of the enemy.

"The ministers of the Dutch Reformed Church warned their people to stay away from the "crazy" Pentecostal people. However, after the service in the Dutch Church was dismissed, the parishioners would flock over to the Pentecostal Church where the service would be in full swing when they arrived. Many who came from curiosity, remained to wonder; and many, too, received the blessing.

The work was organized in 1913,

and has experienced a continuous revival. During the past ten years, the membership has doubled. There are now 150 assemblies and 90 church buildings. All has been financed by the South African people. There has been no assistance from abroad. No collections are taken, but almost every member tithes.

"God is working in a marvelous way through His healing power. Most inspiring to faith are the wonderful cases of healing. Many incurables, from a medical standpoint, have been completely healed. We believe that the Lord wants us to stand for all our inheritance. Divine healing will not save the world, but it advertises that God is in the work. We should present the practical side of Christianity, in which Divine healing plays a great part."

At the close of Bro. du Plessis' message, he and Bro. Stewart sang "The Eastern Gate." As the words

rang out, "I will meet you in the morning, I will meet you in the morning", we covenanted that, by the grace of God we would meet them "in the morning, over there."

The Lord bless and keep our brethren as they continue their journey to England, on their way back home. Since their visit here, South Africa seems not so far away.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

Reported for Word and Work by  
Alice B. Crocker.

DONATIONS TO BETHEL  
HOME

Mary Alameda .....	\$10.00
Palm Gioria .....	1.00
Mrs. Harrimon .....	1.00
George Wallace .....	2.00
Gustav Olson .....	2.50
Minnie B. Hill .....	2.00
Mrs. George Zeltner .....	2.00
Allen J. Trimm .....	5.00
Sybil A. Brown .....	2.00
W. O. Jenkins .....	1.00
A friend .....	4.70

Total.....\$33.20

Alfred Wight, Treasurer.

February 5, 1938

We appreciate the gifts of postage stamps that are recived from time to time. Our expense for postage is great, and often when finances are low the thoughtfulness of our friends in this respect helps us over hard places.

THE NATURE AND  
OPERATION  
OF SPIRITUAL GIFTS

(Continued from page 11)

—"power;" see Acts 1:8); and straightway took his journey." (Mt. 25:14,15).

Our Lord teaches herein that spiritual gifts (i.e., "talents") are parts and portions of His own divine substance. Moreover, He manifestly places them into the hands of His servants of the end that they might use and invest them during this dispensation to the

profit and advancement of the King and His Kingdom. That Christ holds us directly responsible for the proper or improper use of His gifts is clearly shown by the rest of the parable. It teaches that when Christ comes again He will hold every saint accountable to Him for the use or misuse of the particular gift or gifts he has received from His hands.

Now since we are to be held responsible at the return of our Lord for the manner in which we have invested His wealth, are we not able at the present time to control and govern these "talents" of Christ to a certain degree? We are! If not, then we could not possibly be held responsible for their proper or improper exercise.

Our Responsibility Engenders  
Opportunity

Now we would not give the impression that the possession of these spiritual powers are designed to create a sense of slavish responsibility and fear within us. Rather, Christ gives us an unparalleled, unheard-of opportunity to gain great reward. He wants us to show Him, down here in this world, whether or not He can safely entrust into our hands in the NEXT WORLD, FAR GREATER wealth and spiritual power than He has thus far placed under our control. (Cp. Lk. 16:10-12). We are tested down here by means of the use we make of certain heavenly powers to see whether we will rise to the occasion and demonstrate ourselves worthy of the possession of far greater authority and power in the millenial age and the ages of eternity.

Now someone might ask: "Why spend so much time on this particular point?" We stress it not only for the reason just stated, but also to make us realize that when we actually come into possession of one or more of these spiritual gifts, we are to ACKNOWLEDGE OUR RESPONSIBILITY by submitting ourselves without protest to the counsel of the Holy Spirit, found in 1 Cor. 12:14. We trust that we shall now be able to understand why, in the above-mentioned

chapters, the Holy Spirit gives such explicit and detailed directions as to the proper exercise and control of Spiritual Gifts. We will take up these rules and regulations later in connection with the study of the gifts to which they apply—a study to which we now devote ourselves.

(Continued)

NOTICE

On furlough, leaving Japan Dec. 31st. —Mrs. A. E. Randall, in care of Bethel Pentecostal Tabernacle, 50 Euston Avenue, Toronto, Ontario, Canada.

AKRON, OHIO

Evangelists J. D. Saunders and wife are holding revival services at The Pentecostal Church, corner of North Howard and York Streets, Akron, Ohio, beginning January 30th and continuing over four Sundays.

—C. A. McKinney, Pastor.

REVIVAL CAMPAIGN

Evangelist Hope McKinney of Cuyahoga Falls, Ohio will hold revival services at the Full Gospel Church, 105 Pleasant St., Brockton, Mass., beginning February 6th and continuing three weeks or longer as the Lord permits.

—Rev. Raymond Gordon, Pastor.

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WOMEN OF THE OLD TESTAMENT

By Abraham Kuypers

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# A WASTED LIFE



By Albert Weaver, Rockrimmon, Springfield, Massachusetts

The story of Lot, Abraham's nephew, as portrayed in the book of Genesis, is a graphic picture of life and not unlike that of tens of thousands of the human race. Abraham and Lot, his nephew, were living together in tents somewhere in the Judean Hills near Bethel. Since they were both God-fearing men they no doubt dwelt in peace and happiness. They were also prosperous in their business in the uplands of Palestine, raising sheep, goats, and camels.

Lot, however, was young and ambitious and wanted to make for himself a name and thereby amass wealth. This was increasingly his desire as is ever the case with the self-centered man who stops at nothing in his search for gold or prominence—forgetting God and pushing forward at any cost to gratify self.

So the day came when young Lot saw a good opportunity for carrying out his heart's desire to make money and, having a good excuse in the fact that there had been trouble between his own and Abraham's herdsmen, he separated from his uncle. It was a sad day for young Lot and a wrong step which he would not have taken had he been able to see twenty years ahead. Although it is easy for us to see Lot's mistake, yet he was not unlike the race in general since we have all in a greater or lesser degree done likewise, to our sorrow and regret. Lot, however, with his vision beclouded, did not see his mistake until too late, and he moved from the country where the air was pure and wholesome down to the valley of the Jordan where in the summer it is hot and feverish.

There he pitched his tent toward the wicked and prosperous cities of Sodom and Gomorrah. Up until this time Lot was a God-fearing man, a sojourner on earth, living the tent life, ready to move or depart this world at any moment. His first downward step was pitching his tent toward the cities of wickedness. But it was not long before the pull at his heart strings was so great that he threw off all restraint and moved on into the city, forsaking his tent life, his godly uncle, his praying, and all else, to be a competitor, irrespective of consequences, in the mad race for mammon and fame. Oh, the awfulness of sin! What a host of young men and women have done the same and unconsciously are on the down grade. The sad thing about it is that few realize their condition until it is too late; then comes the end which is often so sad and

pathetic. The man in the gutter, the thief, the gambler, the murderer does not get there in a moment nor in a day. It comes gradually.

The Christian life has a beginning, too, when we forsake the downward road, turn about face and follow Jesus. Why are many so foolish as not to begin early with Him who is the Way, the Truth, and the Life? How many times trouble, anxiety and even shipwreck would be averted! Experience is often good and profitable but it is at times dearly bought!

Like young Lot, how many of our young men and women move in from the country districts, where the air is pure and life worth living, leaving father and mother, home and friends, family altar and all that home means to a young life. In the city they plan to pursue their search for gold, prominence, notoriety, and amusement only to be lost in the great whirlpool of city life. From experience I can speak of the fascination, infatuation, intoxication and thrill that youth finds in the city.

There are, however, times when it is not wrong to leave the country for the city, especially if it is for a good purpose and to better one's condition. Many of our best men and women have come from a country life. Abraham Lincoln was one and we might mention many more. The city and the country are each indispensable to the other. So many of us, however, are carried away with the glamour, whirl, and glitter of the city and lose sight of everything else rather than contributing something to the betterment of our surroundings. Lot, for example, only pitched his tent at first but as the desire to go further increased, he moved in, leaving his tent life and all that pertained to it. There was nothing wicked about all this but his desire for the things of the world was so great that he forgot all else and chased the bubble of prosperity—a prosperity which deserted him later, for in a moment of time he lost all that he had accumulated. Had it not been for the mercy of God he would have himself been lost.

Oh, how men are deceived in their mad rush for the prosperity that this transitory world can give. How many are deluded into thinking they are on the upgrade when in fact every step of the way is leading them downward and away from their anchorage in righteousness and God. The end with such often comes with a tremendous crash. Men do not usually go

to destruction in a day. Most of us who have gone the downward course, if we could look back upon our childhood countenances, would hardly believe it could be possible that such beautiful, innocent faces could be so changed and marred in such a few years. God writes the last chapter in every man's life: whatsoever a man soweth that shall he also reap. Sin leaves its stamp.

Lot, although a righteous man, left his God-appointed place, his tent life, and his righteous uncle who was always ready to counsel him and pray with him over every perplexity. Like so many young men, he preferred to paddle his own canoe and to be a man of sight rather than of faith as was Abraham. Lot's attitude is not unlike that of many today, even so-called Christians. Lot has now entirely cut loose from the old moorings and cannot stop, much less go back. He must now go forward either to sink or to swim, waiting for the end which after all is what counts with the great Redeemer of Mankind, God the Eternal One.

Lot, however, is not satisfied with his search for wealth and prominence, for he recognizes his need for a helpmate. Because he is Hebrew in a Gentile country, the selection of a wife presents a problem. He cannot go back to his own people for he is in disgrace; but because of his early training he cannot marry a Gentile for he is one who is separated. What can he do for he is away from his people and in Sodom which stands for the world? Lot is a prosperous and influential man now, associating with the people of this city who are extremely wicked. In order to gain prestige Lot marries one of the fair damsels of Sodom. She was no doubt the daughter of a wealthy and influential family. This was another step downward as it always is when we follow self. To them now are born daughters and sons.

Lot was called a righteous man in the Scripture but if he were in divine order he could not have married an unbeliever and have God's smile upon his act; nor can any righteous person.

Since Lot has become a great man in the business, secular, and social world, he must associate with all classes of men. Often in order to gain more prominence he must join their clubs and worldly organizations. Mingling with the world, as he is now forced to do, he is often led to cry out against the whole thing because "his righteous soul is vexed within him."

Without a doubt Lot has a nice family as the world sees it, wealth, friends, social career, and a great reputation. He is a great man in a great city yet has a lean and dissatisfied soul, without rest and peace because he is away from God and all that is God-like. He is living in a wicked, God-forsaken city which is soon to be burned with all of Lot's possessions and wealth. We ask, "What shall it profit a man if he gain the whole world and lose his soul?"

Twenty years have elapsed and probably few men of God have crossed his pathway since he left his righteous uncle Abraham, now living in Beersheba. Sodom and Gomorrah were Godless cities; he was not privileged to attend church or prayermeetings throughout all these years. It is possible that he has not once mentioned his Creator to his fellow men either in public or in private. The chase for this world's riches had crowded out every thing of a spiritual nature. Oh, how sad, and yet such incidents are numerous today. Without a doubt Lot often sits alone with his conscience. He thinks it all over, bemoaning his sad condition, and wonders how it all came about. Oh, the deception of sin! In these sad and lonely moments the face of his Godly uncle comes before him. He remembers the times when they sat together in the tent and talked about spiritual things and then, according to their custom, went on their knees and mingled their voices invoking God's continued mercy and blessing.

Can you picture a sadder or more pathetic scene? Yet this is a daily occurrence. Lot is not the only man who has followed such a course. Fellow men, consider! Have you, like Lot, followed the bubble which is soon to break? Have you, too, left God out of your life? Twenty years in the world, in a wicked city, out of divine order, and with no word to his associates about his Heavenly Father who has done so much for him. This is Lot's state. Is it yours?

During this time, however, Abraham, the man of faith, has not ceased praying daily for his nephew. But the time of reckoning has now come. Lot has had his opportunity to make good. Twenty years have rolled by and the great and wicked cities of Sodom and Gomorrah are none the better for Lot's sojourn in them. Let us, not however, be too severe in our criticism of Lot. How many Christians have done just as he did? In the New Testament we have from Christ's own lips the solemn admonition that we are to be in the world as lights that dispel darkness, and as salt which preserves. How often have we failed along these lines in family life, in business, in social

life or wherever our lot has been cast.

To, Lot, however, has come the time of reckoning. The cities of Sodom and Gomorrah are now so wicked that God's wrath is kindled against them and He is determined to make an end of them, and all that Lot has accumulated is to be destroyed with the rest. In the book of Genesis we read the awful picture and Jesus has said, ". . . as it was in the days of Lot . . . even thus shall it be in the day when the Son of Man is revealed," (Luke 17:28-30). Today we have thousands of good people with the best of intentions who tell us the world is growing better. This teaching, however, is contrary not only to Scripture but also to conditions in the world. These people revel in the thought that some day this earth will be paradise and righteousness will flourish as a green bay tree. According to the writer's understanding of Scripture, this will be true not in this dispensation, however, as is taught, but in the Millennial Age of a thousand years following this age.

Sodom and Gomorrah are now to be destroyed, razed to the ground, but Abraham's prayers for his nephew have reached the heart of God and they are to be answered. Oh, the value of the prayers of a Godly man or woman, no matter how obscure or lowly their position! In Lot's case, therefore, he and his family and all who wished to escape God's fiery indignation in the destruction of these cities, are to be delivered. Two angels from heaven appear on the scene. The city, no doubt, is fully warned by these messengers and all who wish to leave are privileged to do so. Only four, however, heed the warning. They are Lot, his wife and two daughters and they have to be literally pulled out.

This has occurred many times and is still being repeated in our day, especially now when the judgments of God are in the earth. It was true in the destruction of Messena whose people were fully warned. It was also true in St. Pierre in the West Indies and in San Francisco.

Lot's family except his wife and two daughter's made light of the whole thing. Even those who were delivered had to be urged forward by the heavenly messengers and commanded not to look back but escape for their lives. So hard even in the face of death to leave these earthly things that fade away. Lot's wife, like all the race without God, disobeys, is struck dead and becomes a pillar of salt. Today you can see at the southeast end of the Dead Sea a pillar which resembles a human being and which the natives declare is Lot's wife. God in His mercy visited and delivered her but she was more interested in her possessions in Sodom than in her

own safety. One of the most striking warnings in the Word of God is that in Luke 17:32, "Remember Lot's wife."

Contrast this scene with the one the boy Lot who left his uncle Abraham in the hill country of Judea. True, he has gained for himself a great reputation and name in the world, has amassed wealth, has been honored in business and society, but now the end has come. All is gone, and he barely escapes with his life. What has he gained? Nothing but an aching heart and experience dearly bought. How long would it have taken righteous Lot to clean up Sodom and Gomorrah of their corruption and to make them a veritable Bethel or gateway to heaven? Abraham did not cease to plead with the Lord to spare them and God was willing to do so if ten righteous men could be found in these cities, but there was only one. Seeing this, God had to erase the cities from the earth. Are not many with good intentions today trying to clean up the earth, yet wickedness is in the ascendancy. "As it was in the days of Lot . . . even thus shall it be in the day when the Son of Man is revealed." But God's children have the blessed promise and hope of the coming of Christ who will translate them and take them up to be with Himself in Glory. This ought to inspire us all to look up, take courage, and rejoice in the midst of these trying and testing days. God grant that it may be so with all who love His appearing.

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