MAN is either a responsible agent, accountable to authority for his acts, or else he has no right to be free on the streets. If a man is not responsible he must be put away in some place provided by the state where he cannot harm his fellows or himself. If on the other hand, he is a sane person and yet determined to act contrary to human law then he must be confined in prison until such time as he is prepared to act in a normal way.

We all accept this fact of life as we move among men, otherwise human life and government would be impossible. When we reach the age of responsibility then we acknowledge that we know our duty and are prepared to do it. James rightly says that the test of conduct is that "to him that knoweth to do good, and doeth it not, to him it is sin". (James 4:17). It will thus be seen that ignorance may excuse conduct.

Paul's sermon at Athens confirms this law, for he says: "The times of this ignorance (idolatry) God overlooked, but now commandeth all men everywhere to repent" (Acts 17:30, lit.). He himself found mercy from God because his bitter acts of hatred to the Church were done "ignorantly in unbelief" (I. Tim. 1:13). Even the Lord Jesus said that the rulers of the Jews were more guilty than the man who signed his death warrant (c. f. John 18:35 with John 19:11) and the only ground upon which He could pray for mercy upon His executioners was because they did not realize what they were doing (Luke 23:33,34).

Not one of us, however, can make the plea of ignorance before God. The Gospel is in print and it is up to each one of us to make ourselves conversant with its message. The law of moral responsibility makes it incumbent upon each one of us to find out for ourselves what is our duty. If you own a car you must obey the rules of the road and know the Highway Code; the fact that you have a car makes this your bounden duty. So with your life, your will, and your conscience,—the fact that you are in possession of these instincts of free-will makes it your duty to walk in the light of them and to increase in the knowledge of their use. The longer you live, the greater your responsibility. The more experience you have the greater your knowledge, and the more you know of swimming, life-saving, or of the nearness of objects intended to help in saving life, the greater your sin if you do not do something. There's the rub—the more you know, the deeper and the greater is your sin. Christ showed this when He answered the sarcastic Pharisees who asked "Are we blind also?" with the words, "If you were blind you would have no sin: but now you say 'we see'—therefore your sin remaineth" (John 9:40,41). The very fact that He has come and spoken to us removes all excuse for sin. Here is His word: "If I had not come and spoken unto them, they had not had sin: but now you say 'we see'—therefore your sin remaineth" (John 15:22).

The words, the sayings of the Lord Jesus are not intended to be simply read in a book or to be painted or printed as text cards: they were spoken by the Lord Jesus so that they might be obeyed. He intended His hearers to obey. Why? Be-

(Continued on page 14)
"But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh." Acts 2:17, 18.

A remarkable prophecy fulfilled. The wish of Moses—"Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Num. 11:29)—is being fulfilled at this present time. The Spirit of God is once again being poured out upon all flesh. We are living in days of "latter rain," the showers that cause the harvest to ripen, ready for the great ingathering. The fulfillment of Joel 2:28, 29 was not exhausted in the first era of the Church. God has restored to us all that He meant by this prediction, and there are millions upon earth who are experiencing the thrill of divine inspiration. The Holy Spirit is coming upon believers today "with signs following."

The supernatural in evidence. When the Spirit was shed abroad at the first, the Lord gave a sign that was confirmative and conclusive. "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:4) This sign was repeated in Acts 10:46, and powerfully convinced Peter and his brethren that God had accepted the Gentiles into the fold of the Church. (Acts 11:17). This supernatural evidence was experienced at Ephesus. (Acts 19:6). Two more records of the Holy Ghost baptism remain, that of the Samaritans, (Acts 8:17, 18) and the personal experience of Saul of Tarsus (Acts 9:17, 18). Concerning the Samaritans, there was such visible manifestations as to convince Simon of the reality of the later. To quote Dean Plumptre on this text—"The words imply that the result was something visible and conspicuous. A change was wrought; and men spoke with tongues and prophesied." As to Saul's experience, no details are given. It does not even state that he received the Holy Ghost at that time, although the inference is strong. However, he testifies afterwards that he "spake with tongues more than they all," (1 Cor. 14:18)—and what better inference can be made than that he began when first filled with the Spirit, even as others. Thus we conclude that speaking with other tongues is the initial evidence of the Baptism of the Holy Ghost.

This is that. Peter made it clear that the supernatural gift evidenced when the Holy Spirit came was a direct fulfilment of the prophecy of Joel. Now why did God choose this way of confirming the reception of the Spirit? This Baptism is the entrance into the realm of the supernatural, therefore a supernatural sign is given. Speaking in tongues is miracle-utterance, inspired speech given in a language not learned, to prove the reality of its divine source. The "cloven tongues like as of fire" are emblematic of the fire-tipped tongues of disciples, speaking by the power of the Spirit "the wonderful works of God." All who are filled with the Spirit are thus made to know the joy of inspiration. Three of the wonderful nine gifts of the Spirit are devoted to inspired utterance, viz., tongues, interpretation and prophecy. (1 Cor. 12:10). These were in frequent use in the Early Church as will be seen from 1 Cor. 14:26. These gifts have never been withdrawn, they still form part of the supernatural equipment of the Church after God's plan. They should be manifested in every Assembly of Saints; thank God in many they are.

The miracle of inspiration. The people of God cannot flourish on the dry crusts of human reason, they need the voice of God to feed them on the "finest of the wheat." Inspiration is God speaking with the voice of man; the thoughts of the Almighty being conveyed in human language; living water from heaven's fountain brought to men in earthly vessels. Every utterance by the Spirit, whether tongues, interpretation or prophecy, is a miracle. Let us not lose our sense of true values by familiarity or abuse. God's gifts are precious, beneficial and necessary.

Earthly canyons of heavenly power. It is the Lord's desire that all His people should have a share in this ministry. The Spirit of God, speaking through Paul, says, "I would that ye all spake with tongues, but rather that ye prophesied." (1 Cor. 4:5). The Baptism of the Spirit destroys carnal nationalism "Upon all flesh"—therefore all being filled with the same Spirit are one. It reveals the spiritual (If not physical or social) equality of male and female—"your sons and your daughters shall prophesy." It removes any competition between age and youth, "Your young men shall see visions, and your old men shall dream dreams." It breaks down social barriers—"Upon My servants and My hand-maidens will I pour out of My Spirit." All ages, sexes and classes are made to look at life from a different angle. The Baptism is the seal of divine sonship. Being therefore sons of the same Father, all are brethren and sisters, and all unite in the great task of spreading the blessing to others.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." When thus united by one Spirit, and giving forth one inspired testimony, the result is seen in the saving of many others, who themselves become members of the same family, and partakers of the same Holy Spirit.

—Sel.

His Truth Endureth
By James C. Muir

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Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke 12:32.
They were all with one accord in one place—and when the day of Pentecost was fully come those waiting had fully gone—that is—ambitious, self, etc., petty jealousy, criticism, and strife had no place in the upper room. That one place—was the place of lovely humility and self abasement, the place of faith and obedience at the feet of Christ. From the greatest bishop to the lowliest convert, all must come to this one place. The first word we read concerning the coming of the Third Person of the God Head is that there was a sound. Thank God there is still a sound when we really get filled with the Spirit. The devil hates that sound, too. He would have us put aside the hallelujah, praise the Lord, etc., and replace them with Hark from the tombs a doleful sound. Full well he knows that the joy of the Lord is our strength. Many of us are so dead and corpse-like in our worship that one can well understand the mistake of the lad who, upon being questioned as to the preacher's text, replied: "Many are cold and a few are frozen."

The sound heard in the upper room was not of earthborn origin or fleshly fanaticism. It was literally a sound from heaven and when the sound of praise is really from heaven—it is Spirit attuned and easily recognizable. It is a sound of Christ glorification, a sound of brotherly love, a sound of zeal for soul winning, a sound inimitable and unmistakable. Suddenly there was a sound of a mighty rushing wind. Into their spiritual nostrils as the deft hands and words of the Master, the sound entered. Into their spiritual nostrils as the deft hands and words of the Master, the new power strode forth through this wind like a drunken man and spake the oracles of God winning 3000 before the conclusion of his first sermon and 5000 in the following chapter. Do you want this power? So many are so busy cutting off the servant's ear or endeavoring to move a mountain into the sea by pressing upon it with the naked hand—

**But do you want** this power—something greater and more powerful, this super-human, irresistible, limitless, heaven breathing Holy Ghost power—then tarry until—you get hit—said the Englishman. But too many are afraid of getting hit. In the early church they had power, the power of God. But the early church began to slip from that power as the centuries of time began to roll by, and we come to the church of the Dark Ages, a power has Pentecost brought you—unless you have come into personal relationship with the Holy Ghost.

The church of the Dark Ages had style and fashion and pride. God's plan for His church was that it might have power, but the power was gone—all they had left was just the remembrance. And there are too many people today who are living on remembrances and past blessings of years ago, rather than living on a present up-to-date experience in God. They are living on something that happened 20 or 30 years ago. That is the detriment of the modern church age—that is the curse of the modern church age. Jesus meant that His church should be a church of POWER, that the gifts of the Spirit would be in evidence in the body of Christ—and the gifts of the Spirit and the Power of the Holy Ghost is a lot more than just saying "Hallelujah," and a lot more than just coming to church. There is a secret, my friends, if you will stay in earnest, constant prayer, you will not have much of a chance to get the swell head and see nothing but self, and you will not have much chance to let the devil get in. My friends, if there ever was an opportunity to do work and service for God, we have that opportunity today. But the church of this modern day, as you and I know in many cases, has departed and is going every day, farther and farther from God. Are you willing to be in that army, in that church, with that people that must be a separated people, a people set apart for the glory of God? Or are you afraid of what some may say about you? God depends upon those who are willing to pay the price.

Jesus said, in Luke 14:33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." If ever there was a time that we, as a church needed to search our hearts, it is today. If ever we needed world-wide prayer meetings and waiting upon God it is today. They that wait upon the Lord shall renew their strength." saith the Lord. No pulling political wires, no social activities to attract the world, no pulling at powerless oars, no futile, frantic, human endeavors—**but the great overwhelming, irresistible, super-human, limitless power of the Holy Ghost.**

May I ask, what good has calvary done you unless YOU have come into personal relationship with that awful death? What power has Pentecost brought you—unless you have come into personal relationship with the Holy Ghost.

Men have been known to pray in church for something to do, when their wives had to saw nearly all the wood.

We seldom complain when the street car conductor fails to collect our fare.

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**The Mark of the Beast**

*By Nathan Cohen Beshin*

This tract is a reprint of an article appearing in "Word and Work." You may help to broadcast this remarkable message over the land by taking advantage of our specially reduced quantity prices. Price: 12 for 25c; 25 for 50c; 60 for $1.00; 125 for $2.00; 400 for $5.00; and 1000 for $10.00.
HOST of us have lived in the day of great fulfillment of prophecy. Many of the events stand out like mountain peaks. The Balfour Declaration with the Jews promised the land of Palestine and 400,000 Jews are already in the land. God said in the last days that he would bring Israel back. A little over one hundred years ago there were less than 500 Jews in Palestine. Another great fact has startled our hearts—Mussolini's announcement of his intentions to bring back the glory of the old Roman Empire. There are many other events such as apostasy of the denominational churches, the rise of Spiritism, abounding of nations existing in the territories of such as apostasy of the denominational of nations, with Cog as its leader, prophecy against him. The anti-christ kingdom is made up of a confederacy of nations according to Scripture. The anti-christ is set by the face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him. Verses 2, 5 and 6 read: (Verse 2) "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him." (Verse 5) "Persia, Ethiopia, and Libya with them, all of them with shield and helmet"; (Verse 6) "Gomer, the north quarters, and all his bands; and many people with thee." The revised version of verse 2 reads "the prince of Rus, Mechech and Tubal." This land of Rus became Russia. Prophetic students have long recognized Meshech and Tubal to represent two of the principal cities of Russia—Moscow and Tobolsk. They are to come from the North. God says that he is against this land and the reason is, that they are against Him. Russia is the great anti-God and anti-christ nation of the world. Prophetic students are generally agreed that Russia is to head this confederacy of nations. Persia, Ethiopia and Libya are clearly identified. Gomer is mentioned in Genesis 10:2 as one of the sons of Japheth. The Talmud says that Gomer and his descendants went up the Danube river to settle what is now Germany. It was called "Gomerland," which became "Germany." One of the sons of Gomer is given in Genesis as Ashkenaz. The German Jews have been called even in recent years "Ashkenaz Jews." Ezekiel states that Gomer and all his bands will go with Gog. This indicates a grouping of nations with Germany. Germany's Czechoslovakia and other nations she may conquer are here indicated. Togarmah of the North quarters occupied the region that is now Turkey. This group of nations under Gog will march against Palestine in the latter days. Verse 8 reads "in the latter years thou shalt come into the land... that is against the mountains of Israel." This event is to take place in the last part of the tribulations, before the Millennium, or thousand years of Christ's reign. This Gog is not the same as the Gog of Revelation 20. The Gog of Ezekiel is to come from the Northern parts, while the Gog of Revelation is gathered from the four corners of the earth. The Gog of Ezekiel is destroyed before the Millennium on the mountain of Israel, and the Gog of Revelation is destroyed after the Millennium by fire from Heaven. It would seem in the destruction of Gog's hosts as mentioned in Ezekiel 39 that Christ had already dealt with the anti-christ at the battle of Armageddon and "consumed him with the brightness of His coming." Then Gog and his hosts come down, only to be destroyed. This will be part of the judgment of the nations for their treatment of the Jews. There are many reasons why Hitler and Stalin should enter into a league. Russia needs German machinery and technically trained men. The Russian peasants and workmen have not been accustomed to the care and running of great machines. They have not been able to develop enough technically-trained men to create and run the vast industrial machines they so much.
Rumors of War

Henry Ford, pioneer builder of automobiles, says that the next war will be started by the financial war-makers. But he does not believe that there will be another war. Commenting on the recent wave of submarine disasters he expressed belief that it was caused by saboteurs, and is part of a war-making plot. "It is all a scheme by financial war-makers to get this country into war. . . . The real trouble is that wars are over and the financial war-makers don't know it." —Perhaps Mr. Ford hasn't read about the "China-incident" yet. And if he should read the 24th chapter of Matthew (and believe it!), he might change his mind.

Coughlin Mentality

"The League of the Little Flower requests you to pray for the sick and the DEAD." "Divine heart of Jesus convert sinners, save the dying, deliver the holy souls from purgatory." "Fees: Each living member is requested to contribute ONE DOLLAR a year." "PRIVILEGES: You are privileged to enclose the names of the deceased members of your family. They will be remembered each day at the Sacrifice of the Mass." Copied from Father Coughlin's paper "Social Justice." "Father Coughlin, as you know, is the man who tells the American people 'all about the bad Jews.'

Sic Transit

Among the third class passengers on the "Queen Mary" leaving South Hampton was a 17-year old boy, an emigrant from Germany, with 10 marks in his pocket, on his way to the U.S.A. His name is Rudolf Ballin. Rudolf, a Jew, is a nephew of Albert Ballin, the founder of the Hamburg America Line and a personal friend of the former Kaiser. Another nephew of Albert Ballin "died suddenly" in the concentration camp Buchenwald, Germany, a short time ago. The great fortune of the Ballins has been confiscated by the Nazis. An appeal to the former Kaiser in Doorn was ignored. "In the last days they shall be unthankful."

Hypocrisy

A report from Madrid, Spain, says that the victorious Generalissimo Franco placed his sword on the altar of Santa Barbara Cathedral. It was said that Franco wept during the ceremony, which symbolized the Generalissimo's renunciation of the sword after its use in defense of Christianity. Pope Pius lauded Franco as "the Saviour of Christianity" after his defeat of the Spanish Loyalist government against which he rebelled. . . . God help Christianity if it has to be "saved" by Moors, by German and Italian aeroplanes, by the killing of innocent women and children and "the sword" of Franco.

Communism

Anti-Jewish agitators and trouble-makers are continually repeating their charges that Communism is Jewish. If that were so, then Russia should be a country free of Anti-Semitism. But what are the facts? Says George Adams in a recent copyrighted article in "The Daily Mirror," New York, "Stalin is a born anti-Semite; he gave himself away with the recent forced resignation of Maxim Litvinov as foreign commissar—the LAST Jew to hold high office in Soviet Russia. . . . Although the new Soviet constitution provides freedom for racial and religious groups, anti-Semitism is as widespread in Russia today as it was under Czar Nicholas. The Jews do not constitute one percent of the population of Russia. . . . Communism isn't any more Jewish than it is Gentile. Communism is DEVILISH!

Talk is Cheap

An analysis of 500 conversations heard on the street, in churches, at the theatre, in barber shops, at games, shows that men talk most often about business, and women most frequently about men. The second most popular topic among men is sports and amusements; among women clothes. Third most frequent topic among men is other men; among women, other women. . . . Let us heed the admonition of God, "Let YOUR conversation be in heaven."

The Power of the Printed Word

 Writes George Seldes in "Lords of the Press," "Throughout the world journalists have risen to power. Lenin and Trotzky published their small revolutionary papers in Russia and abroad; Stalin edited 'Pravda' in Petrograd during the Kerensky regime; Mussolini was a big shot in Socialist journalism in Italy until the French government paid him to edit a pro-Ally paper, and in whose presses Fascism began its advance. Kemal Ataturk once ran a rebel sheet. Hitler had his Beobachter. Every French premier has a personal organ, for the press of the continent is an open weapon with which men and parties fight for power. . . . Let us spread TRACTS for the advancement of Christ's Kingdom in the hearts of men. "Word and Work" can supply you.

The Red Beast

 Writes 'Evening Standard,' "The late Pope Pius XI was once sentenced to death by the Soviet Government. In 1928 a letter arrived by registered post at the Vatican from Moscow, addressed to the Pope personally. It was signed by Rykov (President of the Soviet council of Commissars), Stalin and other Communist leaders, and stated that the Pope was 'condemned to death for having given money for the overthrow of the Communist regime.' The Pope showed the communication to several of the Cardinals in Rome, and had it deposited in the archives of the Vatican." . . . But then, ALL Christians are under sentence of death by Communism.

By this shall all men know that ye are My disciples, if ye have love one to another. John 13:35.
Seven Popular Objections to Pentecost Answered

By G. H. Montgomery

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." — 1 Peter 3:15.

TO MANY of my readers, the following comments may be an old story, and the answers to these objections may be trite, but I trust that this message will fall into the hand of thousands of new Christians whom it will be a real blessing. To those others who may be more fully instructed in these things, I simply quote a verse from that great Pentecostal preacher, the apostle Peter: "Wherefore I will not be negligent to put you always in remembrance of these things with honest sobriety. Let me call your attention to the fact that some of the best people in the world at that time were in that group who received the baptism with the Holy Ghost. Let me further remind you that before this day John the Baptist had gladly laid down his life for the truth that he preached, and yet Jesus declared that the least in the kingdom of Heaven would be greater than John. Since John was strong enough to die for his gospel, and the weakest Christian in the kingdom would be greater than that, shall we picture that group of hungry, happy, waiting saints as helpless weaklings that needed more attention than we need today? On the other hand, might we not say that if the Holy Ghost was given the church then because it was young and weak, He is given to the church again in these last days because it is old and weak, and needs special help?

Second objection: "The Baptism with the Holy Ghost is a concomitant of the New Birth, and received when we are converted."

This is not true according to the teachings of Jesus. He said in John 14:17, speaking of the coming Comforter, that He was the Spirit of truth. "Whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." This verse certainly does two things. First, it sets the disciples apart from the world; second, it sets the baptism of the Holy Ghost apart from the new birth, making it a separate and distinct experience, received after one has been separated from the world and made a disciple of the Lord Jesus Christ.

Third objection: "The Baptism with the Holy Ghost is identical with sanctification."

Acts 2:1 proves conclusively that the disciples were sanctified before the day of Pentecost. Besides, there is a distinct difference between the work of sanctification, and the gift of the Holy Ghost. One is a cleansing; the other, a filling. One is the "will of God"; the other, the promise of the Father, and we are taught in Hebrews 10:36, "Ye have need of patience, that, after ye have done the will of God, ye may receive the promise." Or in plain English, after you have been sanctified, ye may receive the baptism with the Holy Ghost.

Fourth objection: "Cornelius was not saved until he received the Baptism with the Holy Ghost." (Those who hold to this erroneous view try to support themselves with Acts 11:14, "Who shall tell thee words, whereby thou and all thy house may be saved.")

We need but to be reminded that Jesus declared, "He that endureth to the end, the same shall be saved." No one is irreversibly saved until he has endured unto the end. Cornelius needed the baptism with the Holy Ghost to help him endure unto his final salvation. Peter says in Acts 15:11, speaking of Cornelius and the revival there and of the apostles' own standing with God, "But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they."

So you see, Peter placed his own salvation in this sense in the future. If we need any further proof of the experience of Cornelius before he met Peter, we have but to go to Acts 10 and 11. In these two chapters we find that he was a just man, a devout man, a God-fearing man, a liberal man, a clean man, a praying man, and a Christian. You do not ordinarily find unconverted men with a record like that.

Fifth objection: "The Bible says tongues would cease; therefore, it is wrong to speak with tongues today."

The Bible also states in the same verse, 1 Corinthians 13:8, that, "Prophecies (preaching) shall fail, and knowledge shall vanish away." The day will come when there will be no further need of the work of preaching, nor of human reasoning, nor of the sign of tongues. But until every man has left the pulpit, and every scholar has forsaken his book, no one has a right to command that tongues shall cease. So, "Forbid not to speak with tongues."

Sixth objection: "The Samaritans in Acts 8 did not speak with tongues when they received the Holy Ghost; therefore, it is not the unerring initial evidence of the Baptism."

We are assuming a lot to make such a statement. The Bible does not say that the Samaritans did not speak with tongues. The Bible does say that they had previously had healings, deliverance from the devil, many conversions and great joy. And the Bible does infer that there was something more than this when they received the Holy Ghost in Acts 8:18, and since Jesus has said that the Holy Ghost would testify when He comes (John 15:26, 27), the greatest commentators, including Dr. Adam Clarke, take the position that the Samaritans did speak with tongues when they received the baptism with the Holy Ghost.

Seventh objection: "Paul said not to speak with tongues without an interpre-
Our Swedish Friends and Organization

Lewi Pethrus at the Great Stockholm Conference

Donald Gee

ONE of the most interesting questions discussed at the recent great European Pentecostal Conference in Stockholm was whether there should be any organization in the Church beyond the Local Assembly. It was well known to most of us from other lands that our Swedish Pentecostal brethren hold very strong views against such organization, and the conspicuous success of the Revival in Sweden compels respectful attention for their attitude on this matter. The writer made careful notes of the valuable address that Brother Pethrus gave by special request to the Conference, and believes that a summary will prove of deep interest and value to a wide circle who were not privileged to hear it.

1. Brother Pethrus introduced the subject by stating that it is obvious that in any society like the Church there must be some organization. The question is—of what kind?

2. In answer to this we can take as our model (a) the New Testament, (b) Other existing denominations, (c) Examples from history.

3. It is a fact that Pentecostal people accept the New Testament wholeheartedly for their doctrine concerning the Baptism of the Holy Spirit, and for the Gifts of the Spirit, and believe that it contains all we need of revelation of God's will on those matters. It would therefore appear very illogical and dangerous to take the position that the New Testament contains no revelation for us as to essential organization for our Assemblies.

4. Accepting the New Testament as our guide it is clear that it contains nothing about highly organized Missionary Societies, or Central Boards of Government for the Assemblies. It was affirmed by Brother Pethrus that the Scriptures reveal no organization beyond the Local Assembly.

5. Our brother then dealt with the matter of definite Church Membership in the Local Assembly, especially quoting Gal. 2:4. He made a helpful distinction between invisible membership of the Church before God, and a visible membership of the Church before men. The former was all that we required for purely personal salvation and spiritual fellowship; but the latter was needed for our collective testimony before the world, and for properly ordered ministry and necessary discipline as a body. He described the Local Assembly as of "indescribable importance," and stated that it is the one all-essential unit of the Church's corporate life and testimony.

6. Coming to details, it was made clear that the Local Assembly should own its own buildings, should support its own ministry, and send out its own missionaries. Testimony was given as to the success of the last point in Sweden, seeing the Pentecostal friends there now support 233 missionaries, whereas the next largest Swedish missionary body only numbers 185 missionaries.

7. Turning to the claim that organization will create unity, Brother Pethrus spoke very strongly to the effect that in actual experience it was proved that Organization beyond the Local Assemblies only destroyed unity. He spoke movingly of their experiences on this line in Sweden.

8. Referring to the subject of Leadership, he said that history proves that God, not men chooses leaders for Revivals, and instanced such cases as Wesley and Booth. In picturesque language he described how God-appointed leaders always come floating upon the river of Revival. In solemn language he warned the Conference that it is at the point where men elect their own leaders of their own choice that the Holy Spirit withdraws from any Revival. We can always recognize God's leaders, because of their spiritual gifts and ministry.

9. Lastly, Brother Pethrus dealt with the claim that denominational organization helped the Pentecostal Revival before governments, and he repudiated any such suggestion. He considered from experience on this point that all that the governments looked for was dependable people whom they could trust, and that in moments of grave national crisis all respect for mere denominational organization was swept away in any case. As evidence of the confidence that Pentecostal people could win from the authorities through well-governed local assemblies, free from fanaticism, he showed the marked friendliness of the city of Stockholm to the present Conference. Personal contacts with Ministers of State accomplished more than any other method to smooth away difficulties.

Various Pentecostal leaders from different countries in Europe contributed to the discussion on this important subject, those from Eastern Europe mostly emphasizing their difficulties with their respective governments if they failed to have some official organization; while those from Western Europe dwelt more on the practical aspects as affecting the work of the churches.

The present writer, after pointing out that the British Pentecostal work, unlike the Swedish, consisted of hundreds of small assemblies, asked how it would be possible under such circumstances to (a) Undertake Foreign Missionary Work, (b) Run a Publishing House for Literature, (c) Deal with heretics, (d) Achieve an essential minimum of government recognition, without some simple form of organization such as existed in "Assemblies of God."

Partial answers were given to these and other questions. Our friends seem to be convinced that practical solutions are possible for them all. The simplicity of such an absolute freedom from the dangerous machinery of organization possesses a strong appeal. Its strongest argument, however, lies in the fidelity to the New Testament pattern that it embodies.

Warm sympathy for our respective problems in various European countries obviously increased as the Conference pro-

(Continued on page 15)
Cleansing Through The Blood

By Wm F. P. Burton

Our Defilement

IN THE Old Testament the Children of Israel were given most careful instructions as to "divers washings," Heb. 9:10 connected with defilement. They were commanded to avoid defilement by unwholesome food. Lev. 11 from contact with disease, Lev. chapters 13 and 14; from dead bodies, Num. 19; from defiling emanations from the body, Lev. 15; from false worship, Ex. 23,24.

All these are sane and sanitary laws, but one is struck by the fact that in the New Testament defilement is rather from sin, Matt. 15, verses 11 and 17-20. We read of a defiled conscience, 1 Cor. 8,7; Titus 1:15 and defilement is associated with unbelief, Titus 1:15. One is not defiled with certain foods, but with evil and unprofitable speech, Jas. 3:6; with lust and fraud, 1 Thess. 4:3-7, while purity is not associated with physical separation from contagion, but with self-denial, judgment, mercy and faith, Matt. 23:23; Luke 11:41.

God says that “All have sinned,” Rom. 3:20 and 23, and all the world is guilty, Matt. 23:23; Lk. 11:41.

Dare anyone say “I am clean, I have not sinned?” That is a terrible thing, for it belies what God has said, 1 John 1:6-10. The fact that people profess to be sinless shows how little they understand what sin is. “They are all gone aside. They are altogether become filthy; there is none that doeth good, no not one.” Ps. 14:3.

“To him that knoweth to do good, and doeth it not, to him it is sin,” Jas. 4:17. Have we never failed to do what we knew to be the good and right thing? The thought of foolishness is sin, Prov. 24:9. Have we never had a foolish thought?

“Sin is the transgression of the law.” 1 John 3:4. Have we ever transgressed that law? always honoured our parents? never used God’s Name in vain? never coveted that which belonged to another?

We are all as an unclean thing. Isa. 64:6.

Come, let us cover our proud lips, as the leper did, and cry “unclean! unclean!” Lev. 13:45. Let us bow our heads in shame, and say with the tax-gatherer in the temple “God be merciful to me, a sinner.” Lk. 18:13. Our sins nailed Christ to Calvary, 1 Cor. 15:3, and if it were not cleansed away, one sin would shut us out of heaven for eternity, Rev. 21:27.

God’s Provision

The cry of that tax-gatherer in Lk. 18:13 has more in it than the Authorized Version shows. He pleads mercy, but on the ground of a propitiation made. See Newberry footnote.

God has revealed Himself in Ex. 34:6 and 7 under a most amazing name. “The Lord. The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means clear the guilty.”

No wonder that the sinful tax-gatherer realized how God must have made some provision for sin!

Remember that this cleansing from sin must be by God. We cannot cleanse ourselves. “Though thou wash thee with nitre, and take much sope, (soap), yet thine iniquity is marked before Me saith the Lord God.” Jer. 2:22.

Even if we turned a new leaf, and accomplished the impossible task of living the rest of our days in sinlessness, yet “God requireth that which is past.” Ecc. 3:15. Thus we cannot blot out the past by doing better in the future.

There can be no doubt about God’s provision. His one and sole provision is “Him that loved us and washed us from our sins in His own blood.” Rev. 1:15. “... the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7.

In that one brief chapter which deals with the sin-offering, Lev. 4, the blood is mentioned no less than fifteen times, while such expression as “A lamb for a sin-offering (Lev. 4:32). “... for his sin in which he hath sinned ... a lamb,” Lev. 5:6, constantly reiterate the same thought.

For the cleansing of the leper the priest “shall dip them ... in the blood of the bird that was killed over running water: and he shall sprinkle him that is to be cleansed.” Lev. 14,6-17. For the cleansing of one defiled, a victim was slain, and burned whole, including the blood. The ashes were retained in water, Num. 19:13,14; Heb. 9, to sprinkle and purify the unclean. Anyone who neglected this provision died, Num. 19:13.

What a solemn lesson this has for us! “There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.” Prov. 30:12.

“Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers nor extortioners shall inherit the kingdom of God. And such were some of you, but ye are washed...” 1 Cor. 6:10-11.

A Once For All Cleansing

It is significant that throughout the Scriptures there is a double cleansing.

(Continued on page 14)
How To Give

By Freda J. Schneider

In Ex. 23:19 we find these words, “The FIRST of the FIRST fruits of the land thou shalt bring into the house of the Lord thy God.” Here we see that God demands the first place in our life and in our possessions. Does your type of giving correspond with these admonitions?

In Mal. 3:10 we also have the promise if we are faithful in bringing ALL the tithes unto Him, “He will open up the windows of Heaven and pour out a blessing that there shall not be room enough to receive it.” This promise not only signifies spiritual blessings, but also temporal ones. I could quote many other scripture passages which deal with this subject, such as 2 Cor. 9:6; Prov. 11:24,25; Luke 6:38; and 1 Cor. 16:2.

We should never be reluctant or miserly when it comes to giving unto His cause but give voluntarily and liberally. The greater the means which God has entrusted to us, the more He expects us to give; “for unto whomsoever much is given of him shall much be required.” (Luke 12:48). Here again I wish to indelibly impress upon your mind that in spite of the fact we do not possess much wealth, we are nevertheless bound by the love which we owe God and our fellowmen, to do all that lies within our power to assist His work—be that towards the advancing of His Kingdom or aiding those who need material. There are yet many in more destitute circumstances than we are and it is our duty to aid them to the best of our ability. If we can afford only small gifts, but give in proportion to our means, our gifts are just as large in God’s sight as those who give more abundantly, because they possess more. “For if there be first a willing mind it is accepted according to that a man hath and not according to that He hath not.” (2 Cor. 8:12).

The widow who cast only two mites into the treasury gave more than the rich, who offered substantial sums, for they gave of their abundance, while she gave all she had. (Mark 12:41-44). However, we should be careful not to give stingily and then hide behind the widow’s mite. We do not give the widow’s mite unless we give all that we possess.

The Correct Spirit and Attitude

Our giving necessitates the proper spirit if we anticipate its accomplishing its purpose. Paul stresses this characteristic in his first epistle to the Corinthians the 13th chapter especially in the third verse. “And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.” Thus we see our gifts are nothing if our giving is not prompted by charity or love. Certainly we cannot expect our money to bear fruit in Eternity, if we give mechanically or for show. This type of giving is similar to the church attendance of some professing Christians, who merely go from sense of habit or ostentation. They do not feel the actual Christian motive for either church attendance or the giving of their means. After they have followed their usual procedure they experience no more of a blessing or spiritual enrichment than before. No, we toil, give and go in vain as did the fishermen, who toiled all night and yet did not catch a single fish. But when we launch out at the Lord’s command in the proper spirit, then we as the disciples of old, will be successful fishers of men. (Luke 5:1-12; John 21:1-19).

We should give cheerfully, and not grudgingly or because we cannot escape giving our contribution. (2 Cor. 9:7).

Nor should we give as the Pharisees did who gave in order to gain the applause and publicity of the world. If your giving is of the Pharisee or begrudging type, do not expect your money or your service for humanity to be a blessing. You have no promise from God in this respect. “Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your father which is in Heaven,” but preferably “when thou doest alms let not thy left hand know what thy right hand doeth.” (Matt. 6:1-4).

“He that giveth let him do so with simplicity” (Rom. 12:8). “Not with eye service as men pleasers but as the servants of Christ, doing the will of God from the heart.” (Eph. 6:6-8). We should give out of love to God, for He first loved us which is explicitly demonstrated by sending us His only begotten Son, that we sinful human beings may have eternal life. (John 3:16). Furthermore, we should give out of love to our fellowmen, because WE, His children are the only instruments which God has devised to preach the Gospel, hence we should be anxious for the salvation of other souls as for our own.

Another error in giving which is so prevalent in this present age, is the patronizing of sociables, bazaars, suppers, entertainments and similar schemes which are used to enlarge the church treasury. The church today is commercialized to too large a degree. No where have I found in the Scripture where our Lord taught that we should expand His Kingdom through these commercialized methods. Rather He rebuked them as is narrated in Mark 11:15,17. “When Jesus went into the temple, He cast out them that sold and bought in the temple and overthrew the tables of the money-changers and seats of them that sold doves, and

(Continued on page 11)
Vile Secret Society Broken Up: Chief Members Converted

By W. F. P. Burton

Yosefa Masokotyi is a splendid man done up in a very small parcel, and his brave little wife, Djenipa, is a fine helper to him.

Wherever they have gone blessing has followed their ministry. They have built up churches, saved souls, taught Christians how to live for God, held school for the young folk, and then moved on to do the same elsewhere.

A Hopeless Situation

At Kabuya, however, they seemed to be laboring to no purpose. He witnessed in public and private. She held her Bible classes and women's meetings. Yet the village went on its wicked way in careless indifference. Down in the forest was the "Kinyengele," or secret lodge of the filthy Bambudye Society, a veritable citadel of hell. Most of the young men and women of the village had joined the Budye mysteries, and though no uninitiated person dared to approach, yet everybody knew quite well the horrible drunkenness, revelling and immorality that went on when the Bambudye were in session.

Yosefa and Djenipa were broken-hearted. They wept over the sins of the village, and witnessed tenderly, fearlessly, to every person, old and young, through the length of the long main street. He held open-air meetings under the palms, and gave nobody any excuse for being ignorant of the Gospel message.

It seemed no use. Just a little handful gathered when the drum was sounded for evening prayer. On Sunday the tiny chapel was scarcely ever full, for the fierce drumming and singing at the other end of the village brought out almost the whole population to the Budye dance.

Long lines of dancers, dressed in feathers, skins, chalk and beads, swayed and wriggled in sinuous rhythm, while the excited crowd sang, cheered and drummed, laughing loudly at each filthy gesture and insinuating song.

The protesting voices of Yosefa and Djenipa seemed drowned by the popularity.

Yosefa Cries to God

At last one day, almost in despair, Yosefa went to the corner of his hut, his trysting place with God, and in agony of soul he cried, "Oh, God, you've sent me to a hard place. Nobody wants Jesus. They love their sins too well. I've preached, but it is like sowing seed on a rock. Won't you do something, Lord? For Jesus' sake do something."

Off there in the thick forest the Bambudye were crowding to their secret lodge. The high officials of the society were most impressively dressed in headdresses of long waving plumes, their bodies ghastly in their daubs of whitewash.

There was much excitement as the "Kikungulu" mounted his earthen throne to commence the horrible proceedings of the day. The devilish effatus had already taken hold of some. They whistled through their teeth, and hummed, heaving their shoulders and swaying the lemur-skins in their hands.

As he rose to speak there was a lull of awe and respect, but little did the crowd realize what was coming.

"Bambudye," he said, "I dare not continue with this sin. We must all face the wrath of a holy God and be cast into a lake of fire. I have made up my mind to trust in the Lord Jesus and to be saved."

Some shouted, "You have been the heart and soul of the Kinyengele. If you desert us the society will be ruined."

"Better that it should be ruined," he replied. "It is more horrible than small-pox or sleeping sickness. Let us turn to God and to righteousness."

Several of the girls and women ran screaming out into the forest, and others of the society warned the Kikungulu that any who deserted the society were under sentence of death from the rest.

A Miraculous Revival

However, ten of them left the lodge and went straight to Yosefa's hut. As he heard a knock and looked up between his tears, with the cry still on his lips, "Oh God, won't you do something for Jesus' sake?" ten Bambudye, the leaders of the society, entered and asked to be led to the Throne of Grace. Imagine how his tears were turned to joy.

Other members of the society soon followed, and today there is no more Budye dancing in Kabuya. That nest of sin has been rooted out.

So eager were the new converts to be rid of every vestige of their past lives that they burned their regalia, flung away their beads, publicly acknowledged their sin, and even threw to the village children the money they had gained by their dancing.

Of course the little chapel which Yosefa and Djenipa helped to put up is far too small for the numbers now attending, and so the ex-officers of the Budye society are now making bricks, with the purpose in view of building a really nice school and chapel building for Kabuya, a building that shall express their gratitude to the One who redeemed them by His blood and transplanted them from the Budye Kinyengele into the glorious Kingdom of God.

To A Correspondent

You are badly mixed up: As an American I am anti-totalitarian, anti-fascist, anti-nazi, anti-communist, but certainly NOT anti-Italian, anti-German, anti-Russian. Especially not anti-German; for I can very well imagine a Germany even without a brown shirt. Since you do not seem to know what anti-german expressions are, I'll give you a few. For instance, "War to the death! Germany must be destroyed!" or "War against Germany is a national duty!" The author of these anti-German expression is Benito Mussolini, the man you esteem so highly. You could have read these sentences in Popolo d'Italia, June 13 and 29, 1915.

But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings. Mal. 4:2.
HOW TO GIVE  
(Continued from page 9)

taught them, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves." Also in John 2:16, "Take these things hence; without expecting any other reward or white already to the harvest." (John 4:35). How do you dismiss your responsibility in answer to this precept; God forbid that He must sorrowfully continue to say, due to your neglect and slothfulness in service; "The harvest truly is great but the laborers are few." (Luke 10:2). May these words ring so persistently, penetratingly and persuasively in your ears and so indelibly impress themselves on your mind and heart, that they will result in the expression of a beautiful, loyal and inspiring service for Him.

This message is sent out, freighted with sincere prayer that God will constrain each reader as well as the writer to perform their daily duties, so that each one of us may be in that joyful company to whom our Master shall speak these blessed words; "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21).

"Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

—Christian Triumph.

SEVEN POPULAR OBJECTIONS TO PENTECOST ANSWERED  
(Continued from page 6)

Paul was dealing specifically with the gift of tongues, as described in 1 Corinthians 12, when he made this statement. There is a vast difference between speaking as the Spirit gives utterance and exercising a gift for preaching the gospel in another language. Certainly a sermon delivered in a strange tongue is not edifying, but when the Holy Ghost manifests His presence by speaking His own utterances as He did through the one hundred twenty on the day of Pentecost, that is something over which your baptized saint has no control, unless he chooses to quench the Spirit which is certainly forbidden by the Bible. Paul spoke with tongues as the Spirit gave utterance; he spoke with foreign languages which he had acquired through practice and study, and he spoke with the gift which God had given unto him. He could say, "I thank my God I speak with tongues more than ye all." Note that he does not say, as he is often misquoted, that he spoke with "more tongues than they all." But he spoke with tongues "More than they all." That he was not referring to naturally acquired ability to speak foreign languages is proved in the next breath when he says, "Yet, in the church, I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." If he referred to natural languages in verse 18, why does he contrast that kind of speaking with the kind he did with his own understanding in verse 19?

Let me say in conclusion, that if we desire the truth, all we need is a spirit of Christlike honesty that will make us seek the truth. God will never leave us in the dark when we are seeking light. But seek this light from the Bible, and not from man, and especially not from the man who, not only does not know anything about the experience, but also openly defies the truth and opposes the doctrine of the Bible. And in seeking for the truth, and the experience, you need but call to mind the promise of our Lord: "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you." May God bless, and lead you into the glorious realities of the Upper Room.

Behold, I send the promise Of the Father unto you. So tarry for His coming; Let your faith be strong and true. For into hearts that seek Him The sweet Holy Ghost shall fall; And not unto you only. But to all whom God shall call. My brethren, we must tarry Even in these latter days; As that "one hundred twenty," Fill the upper room with praise. For our dear Lord has promised, "He is coming to abide." Through all the church's trials. Till the rapture of the Bride!

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IN MEMORIUM

Every one knew her, from far and from near, 
Every one loved her, to all she was dear. 
We all called her mother, we all knew her smile, 
She counseled us wisely in sunshine and trial. 
Her face was so tender, it fair shone with love, 
The love that her Father sent down from above. 
She called us "her children," and in her great heart 
Was room for the whole world, we all shared a part.

Thank God, for her wisdom! She taught us so much. 
She had courage, and faith, and love in her touch. 
She could not write a line, could not read a page,— 
But God was her wisdom, increasing with age. 
Her face was black, but her soul was snow white. 
For in Calvary's fountain had vanished her night. 
Old Mother Williams—born a slave to the white man's kin 
Died—a love slave to God, and only to Him.  
—Daisy Holmes.
BETHEL HOME NEWS
Located at 7 Auburn Street, Framingham, Massachusetts.

I N the 92nd Psalm it says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving-kindness in the morning, and thy faithfulness every night."

This Psalm was written from a heart filled with praise at all times. Especially in the morning time how fresh and fragrant are the praises of God's people, full of hope and visions for the day. Then at evening time when the sun is setting and the battles of the day are over and we retire to our places of rest and peace to find Him near, saying, "I am with you always, even unto the end." Twilight has come to many in Bethel Home. Eventide has set in. The morning with its hopes has passed and they have come to rest and be quite and to meditate on the passed mercy of God all through life's little day. Shall we join with them in earnest prayer that God's presence will overshadow this home and that His peace will abide and every temporal and spiritual need be met; because all our trust on Him is stayed.

—A. Wight, Supt.

CAMP MEETING REPORT
The New England District Camp Meeting at Forestville, Conn., Aug. 16-27 has come and passed into history. The meetings were well attended from the very first. A wonderful spirit of unity prevailed. The Teaching by Brother Allan Swift, principle of E. B. I. Bible School, was interesting and instructive, especially to young people. Brother Otto J. Klink, the Evangelist, brought forth the Word of God in no uncertain sound. With strong conviction people flocked to the altar seeking the realities of God. The Superintendent, Bro. Mitchell, was present most of the time.

Bro. Smuland as Camp Manager did a wonderful job in supplying information, rooms and beds at all times to all comers. Bro. Voland who managed the Restaurant and food supply made it a pleasure to eat, and the prices were suitable to all. We wished the brethren God's richest blessing with a rising vote of thanks from all present. —A. Wight.

THE YOUNG PEOPLES' RALLY SEPT. 3rd AT WELLESLEY PARK TABERNACLE A PERFECT DAY
A wonderful crowd of fine young people filled the tabernacle and the presence of the Lord was very real. Many students that were present from the different schools spoke briefly. The message in the afternoon from one of the C. B. I. students, Bro. Robinson, brought a crowded altar of seeking souls. Bro. Douglass of Chelsea spoke in the evening in the power of the Spirit on the subject, "I Will Make You Fishers of Men." Again the Holy Spirit witnessed conviction and crowds went to the altar, where there were showers of blessings on the thirsty souls, with a cry in their hearts for more of that Living Water from heaven above.

All went away satisfied with thankful hearts for a perfect day well spent.

Come again, young people.
—A. Wight, Pastor.

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Dora E. Allen ...................................... 1.00
Mrs. E. M. Curry .................................. 1.75
A Friend ........................................... 1.00
Laura W. Worthing ............................... 3.00
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Write Rev. David M. Wellard, Eastern Bible Institute, Green Lane, Penn.
Missionary Letter
Bethel Home, Ningpo, Che., China
July 14, 1939.

My dear Bro. McKinney:

Greetings to you in the precious Name of our dear Lord Jesus Christ from Bethel Home, Ningpo, China.

Although we left your country quite a while; we still remember you all in our prayer. May God bless you and your ministry in Pittsburgh. You know there is nothing so sweet like the fellowship with the saints from the regions beyond. It proves that there is harmony and oneness in spirit in spite of different races and nationalities; so far as we are in Christ. We were cordially received by your warm welcome, and we felt there was a family spirit. So we were quite at home in your place. Yes, my beloved, we are one family indeed. Praise the Lord.

As we traveled in America near a year and half; and visited around 200 assemblies both in United States and Canada, we surely enjoyed the sweet fellowship with the saints in your continent very much. Since the Lord opened many doors for us; He met needs so that we were able to return to our field. It proves that there is nothing impossible to the Lord; because He is the true and living God. He knows all; and answers prayer. He never fails; because He cannot deny Himself. He is our sufficiency and our all in all. (You know I was converted from heathenism and idolatry. I know what I am talking about. What a big difference between the worship of the living God and of these dumb idols). I trust the Lord that He will carry me through; though I have a big family in the war zone of China. Hallelujah!

The Lord was very gracious to give us a pleasant trip. I didn’t have any trouble at all, as we passed both Japan and her so-called conquered territory. At the same time we met a group of fine missionaries in the boat. Each morning we had devotions. Thank God. I had also the privilege to do some personal work among a group of Chinese returned students. Some of them are my college friends. They were much interested in “Ology” and “Ism;” but they certainly need a big dose of salvation.

Now concerning our work here in Ningpo, we have a lovely assembly with over 400 members. The war does scatter some of our members away; but our church is still packed to the full with refugees. These scattered ones preach the Gospel everywhere; and opened some gospel halls like those in apostolic age, Acts 8:1. There are 36 converts, whom I baptized last Easter. The Lord of harvest also
gave another 222 new converts within two weeks revival in two mission high schools. Glory to His wonderful Name! Pray that God will keep them true and faithful till that day. The Lord also did a wonderful thing among these refugees that many turned to our God. “For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Isaiah 26:9.

GREAT EVANGELISTIC MEETING
AT THE FIRST PENTECOSTAL CHURCH OF CHELSEA, MASS.

Evangelist Otto J. Klink of Opa-Locka, Fla.

Beginning September 3rd and continuing for 3 weeks with Evangelist Otto J. Klink.

Come and hear his story, “From the Service of the Kaiser to the Service of the Lord Jesus.”
—Earl Douglass, Pastor.

Probably you read about the story of the lone army or “The lost battery in Shanghai” as some body called it. Finally they were rescued by the foreign soldiers. In the recent time, 55 among them become cut and out Christians. So just give them a chance to live. They will follow Jesus. It is reported that Generalissimo Chiang gets up at 5 early in morning to have his devotions. Each time he puts on his robe of the state, while he reads his Bible. Some body asked him once why he did so. His reply is: “I WANT TO SEE THE KING OF THE KINGS.”

We hope that our Bible school will open next fall; because we strongly believe that China will be evangelized by the native workers in a more efficient way. The suffering of these refugees is beyond my description. We are doing a little bit of relief work for these poor helpless. There are quite a few of our Pentecostal people, who lost every thing in this war. My poor father, his home has been looted; and my step-mother died of cholera last year, while I was in your country. She left my step-sister alone. She is only 15 years old now. Would you kindly remember these things in your prayer. Many thanks.

My wife and children are all well. Mother Nichols sends her love to you all. Remember me to all the saints in your church. I am.

Your Chinese Brother, Joshua Bang.

HITLER AND STALIN IN PROPHECY
(Continued from page 4)

hitler and stalin in prophecy

For years before the rise of Hitler, they have been dependent upon Germany for machinery and trained men. Although they tried to gather technically-trained men from other countries, they have found that only in Germany can they gain a sufficient number. Germany needs the vast raw materials which Russia can supply. One is the complement of the other. This was clearly seen by the greatest of all German statesmen, Bismarck. The German military forces have always seen the necessity of an alliance with Russia. Even with the vast resources of England and France, Stalin saw that they could not do for Russia what Germany could. Those who have read the Saturday Eve-
ing often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.” (Prov. 29: 1). This applies to nations as well as to individuals. God has given to Russia a great religious revival in spite of persecution. The terrible famines have been God’s warning to this Atheistic nation. Germany is the home of Lutheranism, with its great religious revival. A deeply religious group have existed for years in the Lutheran church in Germany. Yet Germany has been the very heart of Atheistic modernism that has poisoned the religious life of Germany and the whole world. The Atheism, Paganism and anti-Semitism of these nations will bring them against the land of Israel, where God will deliver in sudden judgment; five-sixths of their army will be destroyed and it will take Israel seven months to bury Gog and all his multitude.

Truly we are living in prophetic times. There is a little group who realize this. Just as Anna and Simeon were looking for the Lord’s anointed in His first appearing, so there is a little group watching eagerly, awaiting His second coming. “We are not of the night, but of the day.”

How important it is that we watch and pray that we may be accounted worthy to escape all these things and stand before the Son of man. Luke 21: 36.

CLEANSING THROUGH THE BLOOD

(Continued from page 8)

First a purifying once for all, and then a day-by-day cleansing. E. G. The priests were (literally) bathed with water by Moses, when they first took up their priesthood, Ex. 29: 4. That ceremony was never repeated, but thenceforward they were to wash their hands and feet continually, as they went about their ministry, Ex. 30. 17-22.

Similarly when Peter said to the Lord: “Not my feet only, but also my hands and my head.” Jn. 13: 9. Jesus answered: “He that is (literally) bathed, needeth not save to wash his feet, but is clean every whit, and ye are clean.”

Just as the blood and ashes of the sacrifice were kept in water, Lev. 14, Num. 19, so the precious record of Christ’s death for us is stored up in His Word. It is to the Word of God, therefore, that the sinner goes for cleansing. “Ye are clean through the word that I have spoken unto you.” Jn. 15: 3. “The washing of regeneration.” Tit. 3: 5. “Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it, with the washing of water by the Word.” Eph. 5: 25-26.

That same Word, however, provides for a continual cleansing.

Let there be no confusion between the instant and complete cleansing, and that which is continual.

In the original of the Hebrew epistle, “once for all” is used no less than eleven times, pointing to a work which takes place when we are born again, and which can never be repeated.

There is a Continual Cleansing

1 John 1: 9 shows that an erring child of God receives cleansing and restoration immediately he confesses his sin. May we not play with that very tender, delicate recorder, our conscience. Let us make no excuses. Call sin sin. Paint it big and black. Own up! The efficacy of the sacrifice of Calvary still avails. —Sel.

INEXCUSABLE

(Continued from page 1)

cause in doing so every moral responsible agent would be a better man or a better woman, and the world generally a better place by obeying the laws of life pronounced by the Son of God.

Selfishness Would Be Banished

life be held more sacred, homes become sweeter, character more noble, and the whole fabric of society changed by obedience to Christ. He did not die that a few people might become Christlike, but for the whole world as well as for you. The word of the Gospel message which you know, which you can read for yourself at the outlay of a few pence, and which you have heard dozens of times, will either save you as you obey it or condemn you because of your neglect.

Listen to the words of Jesus Christ spoken to you: “If any hear My words and believe not; I judge him not: for I came not to judge the world but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the Word that I have spok-
A Message From the Lord

By Albert Weaver

NOT long ago I received a pamphlet from England entitled, "The End is Fulfilled," written by a Mrs. Ham. She had a dream and the Lord spoke to her what I have stated, viz:—"The End is fulfilled."

However, there is much more in the pamphlet. After reading it I was very much impressed and I waited on the Lord in prayer for half a day during which time I had a vision of the Lord sitting in a chair and saying to His people:

"I am waiting for you to cease your fleshly activity and get down on your knees one and all and humble yourselves and repent," myself included.

No doubt we will all agree that there is a greater need at present of humility among God's people and we cannot but thus unless we are willing to become Christ-like. One writer has said that the need of the hour is the supernatural manifestations of Christ on earth, and I believe it. This is the only thing that is going to awaken the people of the world to their spiritual need. Self has largely usurped the place of the Holy Spirit and God cannot do very much until we are willing to let old self be crucified with Christ. Therefore we must see our need and the need of the hour and humble ourselves and repent one and all. God grant it to be like Christ in thought and in deed is the cry of the writer's heart, and this is after fifty two years of Christian experience. Jesus is coming soon, I believe, and we must all be equipped spiritually to meet the test of the hour and escape those things that are coming upon the earth, Revelation 3:10, and especially the Great Tribulation, Matthew 24th chapter. My message from the Lord to the Church is as follows:—Humble yourselves one and all, and I am included under the mighty hand of God, and let the Spirit of God search us.

en, the same shall judge him in the last day" (John 12:47,48). It is nothing more than the same law of human responsibility with which you measure your fellow-creature, which will measure your guilt when you stand before God. You expect folk to act according to their knowledge and likewise God will expect the same from you. The condemnation will be that light came to you and you loved the darkness more than the light, because your deeds were evil (John 3:18,19).

Do you wonder that Paul's warning is God's warning to you? He asked three questions. Firstly, if the word of the law, spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord" (Heb. 2:1-3). Secondly, "If he that despised Moses' law under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, hath counted the blood of the covenant, wherewith he was sanctified, a common thing, and hath done despite unto the Spirit of Grace?" (Heb. 10:28-29.) And finally, "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" (Heb. 12:25).

You are not dealing with a man's message when you neglect the Gospel. It is God speaking to you. You are not despising a human leader when you turn away from His Word—you tread under foot the Son of God. You are not refusing a human voice with an earthly message but the voice of the Creator whose word will speak the doom of the world and your own doom if you refuse.

It is all grounded upon this same law of human responsibility, the law by which, shall we say, you judge the minister whose name happens to crop up in the Divorce Court. You at once say, "Who would have expected it from a member of the ministry?" You rightly judged that his standard of conduct should be up to his superior knowledge, and you judge him by that standard when he fails. The same is so with you. Your neglect of the message of life and of the Saviour who died to bring you the message is equally excusable. You know that His name is Jesus for the simple reason that He would save people from their sins. You know there is no other name given among men that will save, and yet though you possess this knowledge you are not willing to put Him to the test by yielding Him the obedience that also can save you. Therefore

You Must Face Those Questions

What will you do? How shall you escape? They are questions that claim an answer from every moral agent and the only answer, yes, the only answer is, to walk in the light of the Gospel, otherwise it will condemn. Yield obedience to His declared will, otherwise that will must condemn. You at once say, "Who would despise a human leader when you turn away from Him that speaketh from heaven?" You rightly judged that his standard of conduct should be up to his superior knowledge, and you judge him by that standard when he fails. The same is so with you. Your neglect of the message of life and of the Saviour who died to bring you the message is equally excusable. You know that His name is Jesus for the simple reason that He would save people from their sins. You know there is no other name given among men that will save, and yet though you possess this knowledge you are not willing to put Him to the test by yielding Him the obedience that also can save you. Therefore

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demand it, and your own sense of morality emphasizes it. What will you do?

—Exch.
was still more for us to learn, and that there still remained a greater degree of perfection to achieve in Church Government. The pathway would undoubtedly be found in ever closer loyalty to the Holy Scriptures, marked by deeper simplicity and stronger faith that in God, and not in human machinery, can be found the true solution of every problem.

In all thy ways acknowledge Him, and He shall direct thy paths. Prov. 3:6.

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