11-1939

Word & Work, vol. 61, no. 11 (November 1939)

Holy Spirit Research Center ORU Library

Follow this and additional works at: https://digitalshowcase.oru.edu/word_work

Part of the Biblical Studies Commons, Christian Denominations and Sects Commons, Christianity Commons, and the Missions and World Christianity Commons
“THANKSGIVING”  

By H. C. McKinney

This is the season of the year when we think much of God’s goodness and gracious providences. We thank Him for the abundant harvest, the measure of prosperity and health enjoyed, and above all that we have so far been spared the devastating war in Europe. But to a Christian everyday is a thanksgiving day, a day of prayer, worship and praise.

“By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name.” Hebrew 13:15. The Psalmist also speaks of God’s praise being continually in his mouth.

We of the New Testament dispensation are priests of a new order to offer spiritual sacrifices acceptable to God. One of the principal sacrifices to be offered is that of praise.

Within the tabernacle in the wilderness was the altar of incense (Exodus 30:1-10). Incense is a type of the prayers of the saints. David said, “Let my prayer be set before thee as incense”. Psalm 141:2. In Revelation 5:8 we find also this mention, “Odours (literally, incense) which are the prayers of saints”. So the altar of incense represents prayer, and the praise with which it must ever be joined.

The secret of effective prayer is faith, and praise is faith in action. The apostle exhorts, “Be anxious for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God”. Living faith gives praise unto God for the granting of the request, believing it has already been received. Mark 11:24.

The Exodus account concerning the altar of incense gives some very helpful instructions concerning our spiritual sacrifice of prayer and praise. The altar was to be made of shittim wood, an incorruptible wood speaking of the incorruptible nature of Christ. In His humanity He was the pure and spotless, perfect Servant of Jehovah. This wood was to be overlaid with gold which speaks of the divinity of Christ. As the priest approached the altar of incense the only thing he saw was this gold.

So we, as priests entering into the holy place to offer spiritual incense before the divinity of the Son of God see only the divinity of the Son of God. How easy it is to praise God when we behold the might and power of Christ. Real worship and adoration springs from contemplating Christ’s divinity rather than His humanity. So many today only behold the latter and in consequence their services are devoid of spiritual worship.

The incense was to be offered each morning and evening when the lamps were to be dressed. How appropriate for our (Continued on page 11)
Is There a Remedy For The IIs Of Today

By R. G. Mowat

As we look around us on the turmoil and unrest which are so apparent everywhere, two questions come to mind: Who is responsible? Is there a remedy?

International affairs have deteriorated in an appalling degree. Nations, with hatred and bitterness in their hearts, are facing nations across massive frontier fortifications. Suspicion, selfishness, envy, and all the most evil elements of our fallen human nature are being exhibited in their unashamed ugliness. Already we can gather some impression of the dreadful condition of things which will obtain when the Church of God is taken away from this scene, and the Holy Spirit is no longer present to restrain the orgy of “realism” which has been unleashed upon this unhappy generation.

“The whole world,” wrote John, “lieth in wickedness” (1 John 5:19), and there can be no doubt that in these few words we get the clue as to

The True Source from Whence All These Evils Spring.

Man is the puppet, but the Wicked One, who all along has deceived the nations of the world, is the prompter who pulls the strings (Rev. 12:9; 20:3).

Yet it is remarkable that, in God’s Word, Satan is not dismissed as a being of no consequence such as might have been of the world, is the prompter who pulls the proper titles by the Divinely-inspired writ¬

He who all along has deceived the nations expected

we get the clue as to

possessing

Man is the puppet, but the Wicked One, who all along has deceived the nations of the world, is the prompter who pulls the strings (Rev. 12:9; 20:3).

Yet it is remarkable that, in God’s Word, Satan is not dismissed as a being of no consequence such as might have been of the world, is the prompter who pulls the proper titles by the Divinely-inspired writ¬

If the Bible had been merely a

great powers, he is given his proper titles by the Divinely-inspired writ¬

ers. Thus, he is acknowledged to be “the god of this world,” and as such, is responsible for blinding the eyes of his dupes so that they are ready to believe any lie, and as a consequence we have the present unhappy state of affairs (2 Cor. 4:4). And as we think of modern warfare, when death and destruction are launched upon multitudes of innocent victims from the air, we feel that in all his long career, Satan has never so richly deserved or earned his title of “prince of the power of the air,” as now (Eph. 2:2).

Our Lord is Never Niggardly.

He is ever lavish with His gifts. “Bring ye all the tithes into the storehouse . . . and prove Me now, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it” (Mal. 3:10). In the expresssive phrase of John, he gives “Grace for Grace,” Grace abounding, in good measure, and running over (Romans 5:20).

It was the practice of certain firms during the years of the world war to encourage their workers to buy War Savings Certificates. Every pound laid down by the worker was doubled by the firm, who laid down pound for pound, and thus the workers’ savings were worth twice the original amount. This was a generous action on the part of the firms concerned, but as an illustration it falls short in one vital point. For when it says that He gives Grace for Grace,

It Does Not Mean that He Adds His Grace to Ours.

When a sinner comes to Christ, he is a bankrupt, morally and spiritually. This is, indeed, the first lesson of the Gospel:

“For by Grace are ye saved, through faith, not of works . . .” (Eph. 2:8). It is, of necessity, altogether His Grace, yet, when we confess that we have nothing with which to pay, He frankly forgives us our debt of sin. In our first contact with our blessed Lord, we receive the benefits of His grace, which is forgiveness in action, favor unmerited. We are constantly receiving Grace for Grace, thus He gives Grace, not only for our Salvation, but for every step of the subsequent journey. His Grace is, truly, sufficient for our every need:

“And fresh supplies each hour I meet

When pressing on to God.”

But to the believer, all this means that upon us there rests new and added respon-

(Continued on page 15)
Our Debt to the Jews

By Rev. J. Calvin Reid, Ph. D.

Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever.


Today we face the deplorable but undeniable fact that prejudice against the Jewish people is not only at white heat in certain countries across the sea, but that it is steadily rising in our own America. In the official Report of the Dies Committee, appointed to investigate un-American activities, it is stated that one hundred and thirty-five anti-Semitic organizations have been brought to its attention. The Committee had before it printed matter published by seventy-three of these organizations, but due to limited time and funds was able to check only fifty-four. Of the fifty-four organizations checked by the official investigator, all of them without exception refused to show their books, membership lists, contributions, or anything of the sort. The majority proved to be mere "letter-head outfits" which nevertheless distributed a great amount of anti-Jewish propaganda. Apparently some uniform source is supplying the material, in view of the fact that identical pamphlets have appeared in different cities under the sponsorship of different organizations.

It is not my purpose to defend the Jews. That might be construed as presumption on my part. My concern is the defense of Christian ideals and of humanitarian civilization. When these things become imperiled, by anti-Semitism or any other movement, it is both my duty and my privilege to speak out. Race discrimination should have no place among the followers of Him whose supreme teaching was the Fatherhood of God and the Brotherhood of Man.

We should oppose anti-Semitism in the name of patriotism also. President Theodore Roosevelt in defining the American ideal once referred to "the historic American position of treating each man on his merits as a man, without the least reference to his creed, his race, or his birthplace."

For that type of "Americanism" I plead. Anti-Semitism clearly is treason both to the Christian and to the American ideal.

But race prejudice is never cured, perhaps not even reduced, by denunciation. To reach the root of the trouble we must find the place where prejudices are born. Prejudice, as the word indicates, is a pre-judging, the forming of an opinion, an attitude, a dislike without due regard to facts. Perhaps the majority of us are as unreasonable about our prejudices as Tom Brown:

I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know, and know full well,
I do not like thee, Dr. Fell.

The one cure for prejudice, then, is the treatment Jesus was recommending when He said, "Ye shall know the truth, and the truth shall make you free."

So with the utmost regard for the truth I want now to point out four debts which we Christian people owe to the Jewish people.

1. We owe them a humble apology for the terrible persecutions which have been inflicted upon them in past ages by "Christians".

We who shudder today because of what we know is being done to the Jews in Europe might well allow that shudder to bear us to our knees, for all these things, and even worse, were once done in the name of our Christ. During the first eight centuries of the Christian era, the persecution of the Jews was almost entirely from a religious point of view, inspired by priests, ordered by Church councils, and carried out by Christian monarchs. During the period of the Crusades the pilgrims reasoned that if they were going to the Holy Land to fight the enemies of Christ, why not begin by fighting the enemies of Christ at home? On their way to Palestine they visited almost every European ghetto, plundered and slew until the streets ran red with Jewish blood. The worst fury of the Spanish Inquisition was released against the Jews. Over seventy Spanish towns were attacked—in many, every Jew was slain.

In 1920 Edward I confiscated all the property owned by the Jews in England and then ordered them out of the country. Not until the time of Cromwell, some 400 years later, were they permitted to return. It was 200 years more before they were allowed the privilege of citizenship. The Merchant of Venice, in which we have Shakespeare's caricature of the Jew as Shylock, was written at a time when no Jew was allowed in Britain. It is possible that Shakespeare never saw one. Fitting indeed, but pathetic, is that inscription over the entrance to a Jewish cemetery in England:

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave.

After the Reformation, Protestants were almost as bitter toward the Jews as Catholics had been before. Martin Luther once said: "The Jews are brutes; their synagogues are pigsties, they ought to be burned; for Moses would do it, if he came back to the world. They drag in mire the divine words, they live by evil and plunder, they are wicked beasts that ought to be driven out like mad dogs."

With contrite hearts let us confess that the history of these persecutions is a dark and lasting disgrace to Christendom. Across the Eastern sky has glowed

The flicker of a blood-red dawn,
Once more the clarion cock has crowed.
Once more the sword of Christ is drawn,

A million burning roof-trees light
The world-wide path of Israel's flight.
Come follow me into the dreadful town,
And with thine own eyes see,
And with thine own hands feel
On hedge and post, on gate and wall,

(Continued on page 8)
If our material or spiritual brooks have failed, let us by faith move on to new experiences and victories in our Christian life.

Failing Brooks  
By Arthur F. Johnson

Text: "And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise get thee to Zarephath, which belongeth to Zidon, and dwell there, behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread from thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after, make for thee, and for thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah." 1 Kings 17:7-16.

The chapter from which I have chosen my text describes to us some of the earlier experiences in the life of the prophet Elijah. He had been called by the Lord to pronounce a severe judgment upon backsliding Israel and its wicked king, Ahab. The judgment carried with it a three and one-half year sentence of drought and consequent famine upon the land.

After fulfilling his duty as a messenger of the Lord, Elijah was directed by God to turn eastward, and hide himself by the brook Cherith, "that is before Jordan." A miraculous provision was in store for him. He was to drink of the brook, and the Lord would command the ravens to feed him. And that is exactly what happened. For we read, "The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." (v. 6). This was quite an enjoyable life for a servant of the Lord. While depression and shortage of food was in evidence over yonder in Samaria, here lives a man untouched by the worries and anxieties of tomorrow. No one threatened his life. There was no one to disturb his meditations, and no one came to jar the peaceful atmosphere to which he became accustomed more and more. How long this continued, we have no record of.

But, something was to happen sooner or later that would change the whole situation. We read, "And it came to pass after a while that the brook dried up." Elijah would notice a gradual diminishing supply of water as the days rolled by. The stream from which he drank became more narrow and shallow. Finally, the last trickle was lost in the sand. It must have been a dismal and discouraging sight. Perhaps thoughts of wonderment filled the heart of the prophet as he saw this source of life gradually cut off. How God had blessed him there, and how settled and content he had been! Could not the Lord let the water continue to flow on in some miraculous way right where he was, and not permit it to dry up? Of course, He could. But God had something better planned for the prophet.

We have all had our cherished brooks. Some in the physical realm, others in the spiritual, or both. Some were God-appointed, and others were not. Let us first mention a few in the physical realm of every day life. There is, for instance, the brook of financial success. Many, many lived beside that brook until just a few years ago, when depression and unforeseen reverses dried it up and plunged untold numbers into despair.

Logically enough, the big majority did not know that Elijah’s God still lives today. However, some knew and these have been made stronger by their faith in Him. Amen!

In the earlier years of the depression I was pastoring a church in a western city. One day a God-fearing widow in our congregation told me of a rather peculiar experience. On a certain morning she was waiting at an intersection for a street car that would take her to work. Across the street was the bank where she had some small savings deposited. As she cast a glance toward the building it seemed to rock and sway. Our sister thought her eye glasses were not clean or properly adjusted, so she took them off and carefully wiped them. She then adjusted them and put them back on. But, to her astonishment the bank kept swaying as though ready to tumble and crash. Just then the street car came along, and while riding to work, she pondered on the thing without coming to any reasonable conclusion. The following day she found the bank closed and her savings gone. She thought she would hurry on to a bank in another section of the city where she had some small savings too. Upon arriving, she found that this bank also had failed. Sometime later she received notice from a bank in Scandinavia that her savings there were insecure because they were facing a failure too.

The brook had dried up and failed, but not our sister’s faith. She fairly beamed, when she told me, “Although my money is gone, I still have Jesus, and

(Continued on page 14)
A Few Statistics

The prison population of the U. S. A. is growing at the rate of 25,000 a year. —The death toll from automobile accidents has now mounted to almost 40,000 a year, with a million and a quarter injured, which is almost as many Americans killed, and four times as many Americans injured, as were killed and wounded during the entire last world-war.

—Every third time the ambulance siren shrieks along our streets and boulevards liquor is the cause.—In our country there are about 1½ million barmaids, more in number than there are women students enrolled in all our colleges and seminaries.

—During the first year of “repeal” while Americans were drinking 32,000,000 barrels of fermented liquor, the consumption of milk decreased by 37,000,000 quarts. In succeeding years the milk industry continues to decline, while booze traffic rises to a new high.—The captains along Demon Alcohol Row are permitted annually to expend $25,000,000 and to fill more than a billion pages of highly artistic advertisements in their campaign to entice innocent boys and girls from sobriety to drunkenness and disgrace.—Although many Americans go hungry, the nation spends over $4,000,000,000 on tobacco, that is four times as much as is spent for bread. $10,000,000 are spent for cigarettes a day, or more than a million cigarettes for every minute of the year. A pound of ordinary tobacco contains enough nicotine to kill 3,800 dogs in ten minutes. The cigarette companies devote $50,000,000 annually to advertising, aimed especially at American girlhood and womanhood.—The “drug-rings” take an estimated annual toll of 50,000,000 from the weakest and most wretched creatures of the underworld, the victims of the narcotic habit. One man or woman in every 2,000 persons in the nation is caught in the coils of drug addiction.

The new national disease, “gambling,” is growing at such an alarming rate that it has now reached $10,000,000,000 a year. Multitudes everywhere are betting on bridge, poker, dice, horse races, baseball, football, Irish sweepstakes, number games, lotteries, slot machines, roulette wheels, theatre bank nites, bingo, beano, screeno. Millions of dollars annually are wasted on that silly hoax, that gigantic fraud “astrology.” 20,000,000 Americans attend the moving picture shows daily.—One person out of every twenty-nine has been convicted of law-violation, while more than half of this number are repeating criminals. Every twenty-four seconds, on an average, a major crime is committed, making a total of almost a million and a half a year. Besides these is a staggering total of 14,000,000,000 less serious offenses, none of which include traffic violations. If grouped together in one city, this sinister army would form a metropolis as large as Chicago and St. Louis combined, or more than six times the size of San Francisco.—More than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair or by the hangman’s rope . . . . Of such time as this, the prophet Isaiah wrote (59: 7). “Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.”

Jewish Notes

According to “Jewish Missionary Magazine” the purchase of a 400 acre colony in Palestine for the settlement of 500 Jewish families from Poland was announced recently by the Federation of Polish Jews in America.—In the Carpatho-Ruthenia, now occupied by Hungary, the 140,000 Jews find themselves in great difficulty. Civil rights are taken from them, and in addition there are 3,000 Jews of Polish nationality, whom the Hungarians desire to expel, and the Germans do not allow to return; they are facing either deportation or the concentration camp.—The American Jewish Alliance announced plans for the collection of 100,000 signatures on a petition to Mayor La Guardia, asking that immediate action be taken “to stop the incitements to riot and physical attacks upon peaceful citizens by the followers of Father Coughlin and by the members of the so-called Christian Front, on the streets and in the subways of New York City.” (By the way “Father” Coughlin, the fellow who tries to tell us how to run our country, is NOT an American Citizen.)—Out of 650,000 Jews who lived in Germany in 1933, only 300,000 are at liberty; 200,000 emigrated; 30,000 are detained in prisons and concentration camps; 20,000 have committed suicide; 8,000 it is alleged, were murdered; and 90,000 died. Of the 300,000 Jews in Austria, only 140,000 are at liberty: 130,000 have emigrated; 10,000 are in prisons or concentration camps; 10,000 have committed suicide; and 5,000 were murdered.

The Franklin Letter

In 1933 a letter appeared in the U. S., in which Benjamin Franklin was represented as having said at the Constitutional Convention, “I warn you gentlemen, if you do not exclude the Jews for all time, your children will curse you in your graves.” This letter has been definitely proved to be a forgery.

This is a World War!

Over half of the population of the world is at war at the present time. With China, Japan, Germany, Poland, France, Great Britain in a state of war there are NOW 1 billion 210 million of the earth’s population “on the warpath.”

The Image of A Beast

A Reuters Report informs us that in the schools of Slovakia, the portrait of Father Hlinka must be placed on one side of the crucifix and Hitler’s on the other side. The Nazi salute is compulsory in schools.

Tell your friends about Bethel Home and of the wonderful work being done.
Uction and Anointing

But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. 1 John 2:20, 27.

By Pastor G. Wesley Gilpin

The two verses quoted here have been much in my mind of late, and each time upon reading them I felt that they contained far more than at first meets the eye. We have a habit of using the words "unction" and "anointing" without fully understanding their import. It will be observed from reading the two verses together, that both words have exactly the same meaning: the root meaning of each will bear this out.

On referring to the Old Testament, it will be seen that they allude to the divinely ordained practice of pouring oil upon the head of a man who was being set apart to the office of prophet, priest, or king. Such an individual was said to be anointed. The anointing carried with it Divine authority and the promise of Divine power and wisdom. This will help us to understand the meaning of the apostle’s words when he says, “Ye have an unction from the Holy One,” for all this, and more, is included in the New Testament believer’s anointing. Every man and woman who was trusted in Christ’s finished work on the Cross, and accepted Him as Saviour, is included in the Declaration of the following verses: 1 Peter 2:9—

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people”; and Rev. 5:10—“Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth.” As believer kings and priests they are not only recognized officially as such by heaven, but they have also received the sign or anointing. Just as the Old Testament saints were anointed with oil to their particular office, and oil is typical of the Holy Spirit, so, “The Spirit Himself beareth witness with our spirit, that we are the children of God.” In the pouring of the oil upon the head, the man was not only declared to be a priest, but the sign was given, carrying with it authority, power, wisdom. In the same way, believers are not only said to be kings and priests, but the sign is given, and “Ye have an unction, anointing, or witness from the Holy One.” The anointing is real in every born-again heart, assuring them of their standing and position as priests and kings. The one great difference between the Old and New Testament is that in the former instance only the chosen few were thus anointed, while in the latter case the anointing is for and upon all them that believe.

Now let us consider:

1. The Purpose of the Anointing.

It will be seen right away that this was publicly to set apart the individual to the service of the Lord. Thus also in this dispensation.

The Basic Difference

between the man of the world and the true Christian is not what he says he is, or what he looks to be, but lies in the difference between the spirits which dwell their hearts, between which absolutely no reconciliation is possible. This is illustrated in verse 19 of the same chapter. “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” The anointing decides the difference between true and false.

11. The Provision of the Anointing

As before observed, the anointing spoke of—

(a) Divine authority.—When the oil was poured upon the head of a man, it was a sign to himself and to others that God was behind his appointment. He may have been taken from the humblest of walks in life with no claims to the position as far as standing, experience, or education was concerned; but since his appointment had the support of Divine authority, none dare gainsay it. An example of the danger of doing so is afforded in the case of Korah, Dathan, and Abiram (Num. 16). We also read in Hebrews 5:4: “No man taketh this honor unto himself, but he that is called of God.” Who has said of Jesus, “Thy throne is for ever and ever,” and “Thou are a priest forever”?—GOD! Who has said, “Ye are a chosen generation, a royal priesthood”?—GOD. Thus it is, “Ye have an unction from the Holy One.” None can dispute the appointment, nor take it away; therefore let us seek to carry it out with all

The Dignity and Privilege

attained to it. “As many as received Him, to them gave He “authority” to become the sons of God.” “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes” (1 Sam. 2:8).

(b) Divine power.—This was another provision of the anointing. When an individual was called to a particular office, in spite of human weakness, he was Divinely empowered for his responsible task, e.g. Moses, Jeremiah, Solomon. This is also demonstrated in the ministry of the Son of God. Luke 4:16: “The Spirit of the Lord is upon Me, because He hath anointed Me . . .” Acts 10:38: “God anointed Jesus of Nazareth with the Holy Ghost and with power.” The anointing carried the guarantee of power for the execution of the office. Look at the disciples, gathered round the Lord just before His return to heaven. They are questioning as to when the Kingdom will be restored to Israel (Acts 1:6). No doubt there is in their mind the thought that
they who were the constant companions of this coming King would certainly be vested with a large share of temporal power. But Jesus, after quietly reproving them, lifts their minds to the establishment vested with a large share of temporal power. But Jesus, after quietly reproving them, lifts their minds to the establishment of a still greater kingdom and for the setting up of the same, and promises: "Ye shall receive power, after that the Holy Ghost is come upon you." A greater task was before them than that of the bringing in of a temporal kingdom, the propagation of God to come on earth; and for this herculean task they would receive power, the success of their efforts later on testifies eloquently to the truth of this.

So, Child of God, when you fall by the way or grow weary in the work, whether it be in witnessing, intercession, or in seeking to live the "reigning" life, draw on the provision of your anointing: "the exceeding greatness of His power to us-ward who believe" (Ephes. 1:19). "If any man minister, let him do it as of the ability which God giveth" (1 Peter 4:11).

(c) Divine wisdom was a third provision of the anointing. This is seen most clearly in the cases of Solomon and Jeremiah, who both felt their inability to minister according to their calling. Thus it is with the New Testament calling also: "Ye have an anointing from the Holy One, and ye know all things." No doubt, like myself, you have wondered at this reference—"Ye know all things." Does it mean that we are spiritual "know-alls"? Have we exhausted the world's store of scientific knowledge? Certainly not! What then? You will notice that John is here speaking about antichrists and the spirit of antichrist, and he proceeds to say, "I have not written unto you because ye know not the truth, but because ye know it"; but let the voice of truth prevail. "Ye know all things—and need not that any man teach you: but as the same anointing teacheth you of all things and is truth and is no lie." I believe that the youngest and most immature believer who is truly born again has something that registers truth and refuses evil; something that recognizes the working of the Holy Spirit and turns away from the spirit of the Evil One; e.g., "No man can say that Jesus is Lord, but by the Holy Ghost." The reaction may be

Difficult to Explain

but there it is. That compass point, that voice, is very delicate, hence we are warned against grieving or quenching the Spirit. If we yield to this leading we become more sensitive and more controlled, and so far from being beyond learning anything more, we recognize truth and error, even apart from a teacher. We have the mind of Christ" (1 Cor. 2:16).

In these days of Spiritism and false doctrines, we need the warning of 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God. God has so equipped us, that if need be, He can turn us out in this world of sin, wickedness, and evil spirits, and if we will but obey the reactions registered by that inward compass point we shall be safe. "They shall be all taught of God" (John 6:45). There is little excuse for getting trapped in error, to any great extent. Call it what you like, but there is in the bosom of every consecrated life, a voice, a witness, an urge, an impulse. You say, "When I read the book, or when they spoke to me, something within shrank from the theory." "Ye have an unction . . . and ye know." Allow God's Spirit to dominate your life and He can let you go anywhere.

Let me add a note here, under this head and in this connection. Oftener than not, the word unction is used in the wrong place. We say if a speaker is forceful, eloquent, or gets liberty in the delivery of his message that he had unction. But none of these

Very Acceptable Qualities

is necessarily unction, which is given fewer times than perhaps we imagine. It might be said to be the inspired expression of a thought, that fits the case of one or more in a congregation to whom a message is addressed. It may be stuttered out. unction has to do with wisdom expressed. It can be the portion of all in a greater or lesser measure, and is not limited to the platform. It can be evident in conversation, advice, and audible prayer.

III. The Particulars of the Anointing.

(a) It abideth. It is illuminating and interesting to notice that to anoint can also read "to rub in." So that if the oil was rubbed in it would permeate and abide. And so it is with the believer's anointing. It is part of our new nature, inborn. Men may afflict the body, take away the liberty, confiscate the Word, but, "the anointing which ye have received abideth." When public opinion changes, when human reason fails, when friends advise otherwise, when arguments break down, the anointing which ye have received abideth. Praise God!

(b) It is an oil of gladness (Heb. 1:9)—As those who "are seated together with Him," believers also share this anointing of gladness. "The Kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost." Separated from the world by the anointing our joy is the joy of the Holy Ghost.

(c) It is an anointing of ascendency—"above Thy fellows." Here again, what is the portion of the exalted Lord has in a measure been given to His people. Jesus was anointed above angels, prophets, priests, and kings, so that "the highest place that heaven affords is His By Sovereign Right."

In many senses the Christian occupies a position of ascendency over the man of the world. It is impossible to go into it fully here, as it is a subject by itself, but without dispute it will be agreed that the child of God has ascendency over his fellows in that he is a citizen of the Kingdom of Heaven. The voice of the Christian Church should therefore be heard above all other voices in the world. The saints should indeed rule the world. God has given this place of ascendency to use, not to abuse. It may not be recognized by your fellows in this world, but none the less it is yours by virtue of your anointing. If only we would recognize this fact we would be much healthier Christians. You are ordained to reign. "Hold

(Continued on page 13)
OUR DEBT TO THE JEWS
(Continued from page 3)

On city pavements, and from all the boards
The black, hardened blood, the very marrow
That from thy brethren’s hands and necks did gush.
And wander then among the ruins,
Through broken walls and crooked doors,
Past shattered stoves, and half-burnt bricks,
Where yesternight the fire and axe and iron
Upon this bloody revel a wild dance played.

No, these lines were not written to describe what is being done in Germany today, but to describe what was done over and over in past centuries by those who bore the name of Him who taught love even toward one’s enemies! Is it any wonder that the Jews developed a horror of Christianity, which to this day has not been dispelled? Let us to our knees, Christians, with a humble apology to the Jewish people and a sincere prayer to God for forgiveness for these great wrongs!

2. In the second place, we owe the Jewish people a large measure of understanding sympathy because of the sufferings that are NOW being inflicted upon them across the sea.

Heinz Liepman has written a book entitled, Death Made in Germany. In the preface he states: “I vouch my honor, my existence and my life, that all events pictured in this book are founded on truth... I left the land of my birth in June, 1933, the land for which my father fought as a volunteer and for which he laid down his life on the battlefield in 1917... I cannot sleep through the night, for I think of the Jews... Every night I hear a thousand moans, a thousand screams. I see eyes slowly dying, I see hands that have become bloody stumps, and backs with skin distended like a balloon. I see bloody beards and broken bones, corpses, corpses! They are being tortured and murdered even now, at the very moment I am writing these words. That is what robs me of my sleep.”

3. A third debt we owe to the Jewish people, and this especially in view of the rising agitation against them in America, is a PASSION FOR THE TRUTH, and with it, a PASSION AGAINST all forms of lying and exaggerated propaganda.

To read the history of Jewish persecution is to realize how many of those persecutions have been based upon deliberately fabricated lies.

The Protocols

There is a “document” known as The Protocols of the Elders of Zion, which first saw light in Russia in 1905. According to this publication, there has been for centuries a far-sighted conspiracy on the part of Jewish leaders to overthrow the Christian nations and to obtain the control of the world. This book has definitely and conclusively been proved to be a forgery, it was so pronounced by two law courts—the product of a Russian monk by the name of Sergei Nilus. But it is still being circulated very extensively in Germany, and to some extent even in America. Father Coughlin, for example, has been quoting from it in his magazine, Social Justice. Indeed, one of our own Pennsylvania congressmen, Louis T. McFadden in May, 1933, used ideas drawn from this false document in an anti-Jewish speech made before the House of Representatives. Mr. McFadden, incidently, was defeated in the next election, despite the fact that he had served for twenty years in the House.
When a lawsuit for $1,000,000 was filed against Mr. Ford, he published an apology, retracting the offensive charges. But the harm still goes on. Ford's articles are still being circulated widely in Germany and to some extent in America, though without his consent.

Franklin Letter

In 1933 a letter appeared in the U.S., in which Benjamin Franklin was represented as having said at the Constitutional Convention, "I warn you gentlemen, if you do not exclude the Jews for all time, your children will curse you in their graves." This letter, too, has been definitely proved to be a forgery. Yet it has been picked up by Nazi agents, reprinted and widely used in Germany. There is no denying the fact that Americans are at least to some extent responsible for what is happening over there!

Of course there are other lies in circulation which do not bear the dignity of "documents."

Population

For example, it is charged that the number of Jews in America is increasing very rapidly. The fact is that in 1917 the Jewish population of the U.S. was 3.27 per cent of our total, in 1927, 3.58 per cent, or 4,228,029.

Wealth and Power

Again it is charged that the Jews own or control practically all the wealth of the U.S. The facts are that with the exception of the motion picture industry, the theatre, the manufacture of clothing, and retail distribution, the great industries of America are in non-Jewish hands. Steel, automobiles, utilities, transportation, shipping, oil, coal, heavy machinery, lumber, dairy products, the Five & Ten Stores and the grocery chains are owned by non-Jews. In 1934, of the 80,000 directors of the great corporations of America (see Porter's Register of Directors) 3,825 or 4.8 per cent were Jews. According to the Fortune survey (see February, 1936) of the 1,375 members of the New York Stock Exchange, in the city where Jews constitute nearly 30 per cent of the population, only 252 or 18 per cent were 39 have prominent Jewish influence—118 altogether, about 9 per cent. In International Banking, the only Jewish firm which did any substantial foreign business was Kuhn, Loeb & Co. (no longer exclusively Jewish). This firm did only 2.88 per cent of the total foreign business as compared with 19.87 per cent by J. P. Morgan & Co., and 11.71 per cent by The National City Bank. On the other hand, it should be known that the Jews through their philanthropic foundations are very liberal in their support of charitable causes in America.

In the newspaper field, the three largest Jewish. Of the 639 firms listed in the New York Exchange, 55 are Jewish (Jewish). This firm did only 2.88 per cent 489,871; 391,209; 289,126 respectively—total, 1,170,205. Compare this with 2,232,156; Scripps, Howard, 1,794,617.

Fortune Magazine concludes the survey, from which most of the above figures have been taken, with this statement, "Any open-minded man, who has read the facts here collected, must grant that the Jews do not come within gunshot of running America."

Communism

A third charge often made against the Jews is that they are responsible for Communism and are its promoters. To the latest anti-Jewish organization investigated by the Dies Committee, "The Knights of The White Camellia", Judaism and Communism are synonymous. The facts are: Of the seventeen members of the Supreme Council which in 1921 was in control of Soviet Russia, only one was a Jew—Mr. Trotsky, and he since, as we know, has been forced into exile. Of the thirteen members of the Supreme Council in Russia today, only one is a Jew. Karl Marx, though born a Jew, was baptized a Lutheran at the age of six, and was an embittered anti-Semite the rest of his life. Lenin was not a Jew, and Stalin is the son of Russian Orthodox-Christian parents.

The official statistics of the Petrograd Communist Party in 1918 showed that of its members only 2.6 per cent were Jews. In 1922, after five years of Bolshevik propaganda and dictatorship, only 5.2 per cent of the Communist party were Jews; less than 1 per cent of the total Jewish population of Russia (see Harper's, April, 1939). Of the thirteen members of The Central Committee, which today is in control of Russia, only one is a Jew: of the twenty-eight on the Central executive Committee, just two are Jews; of the one hundred and ninety-five members of the State Control Commission, eight are Jews. An investigation of Communism in New York in 1934 revealed that while there are 2,000,000 Jews in that city, only 2,000 were enrolled in the Communist party. Of the nine outstanding leaders of Communism in America, not one is a Jew. Fortune Magazine in 1936 reported that only 3,500 to 4,000 Jews in America are Communists, less than one out of every 1,000!

(Continued next month.)

Ideals For Earnest Youth

By A. T. Rowe

Manners, companions, amusements, life work, relation to Christ are discussed, with illustrations from the lives of well known men.

Price $1.00.

Boy's Stories of Great Men

By E. E. Egermeier

This is a new book by this well known author. It is different because it contains brief, absorbing sketches concerning the boyhood days of 18 famous men. It will make a most acceptable holiday gift for boys in their teens. Price $1.00 postpaid.

Girl's Stories of Great Women

By E. E. Egermeier

For girls in their teens. Incidents of intense interest in the childhood days of 18 famous women are told in a very pleasing way. Some catchy titles of the chapters are, "The Girl Who Looked Up," "The Girl Who Made Her Dream Come True," "The Little Girl Who Grew Up to Do Big Things." Price $1.00 postpaid.
Two Stories of Persecution

By Piele Masakotchi

Kiushi
To be able to trust in Jesus Christ is a greater blessing than can be found anywhere on earth.

At Mwanza there was a Christian called Kiushi, a fine woman and who feared God. However, her husband was not a believer, and had also another wife who was a heathen.

Some time ago the husband fell sick, and after a few days suddenly died. Then the relatives and friends of the dead man called the two wives and said to them: "Now both of you widows must obey us implicitly in following the mourning customs of our forefathers." They knew of course that Kiushi was a Christian, and for this reason tried to force her to enter the heathen ceremony for the dead.

However, Kiushi said: "No, while my husband was alive although he was a heathen he did not object to my following God, and so we lived at peace. Now that he is dead God is still with me, and I must still look to him, I cannot now turn back and look behind."

This reply made all her husband's relatives and friends furious. They cursed her and said the vilest things to her, and accused her of being a witch. Yet all these cursings did not move her at all, she was like a house which has its foundations very, very deep.

Soon the whole village was full of this affair, and the heathen began to curse not only Kiushi but all the Christians too, and heap the most outrageous insults upon them as they passed along the village.

The dead man's family then decided to get rid of this "troublesome" Christian girl, and drove her out of the village shouting: "Get off to your own set, go to the people of God—we are sick and tired of you, you trouble maker. Get off, and without a single thing, you mustn't take even a dish or a basket or a single spare garment." So they drove her away empty.

Kiushi ran to the Mission where, of course, the Christians gladly welcomed her, and prayed with her, and sang hymns with her to encourage and strengthen her.

Now the other wife being an unbeliever went through all the mourning ceremonies, and the village people all praised her for a good and obedient widow, and said she would be greatly blessed and live long for her respect for the dead. Yet not very long after, to the people's great surprise, she gave birth to a stillborn child and then, to their utter amazement, she died herself within a week. There was nothing that she had not done to please the dead: she had remained unwashed until she was filthy, she had worn dirty rags instead of a decent cloth, and she had even eaten with unwashed hands, yet apparently it was all for nothing.

The heathen people in all the Mwanza villages were all amazed, and said: "Truly God is for them." This one who followed the mourning customs is dead. Why has the disobedient Kiushi been left alive?"

But a younger brother of Kiushi's husband, one who had been one of the worst persecutors, an ill-tempered, hateful, boasting unbeliever, now saw in all this the hand of God and was at once converted, and today is a good, righteous and true man of God. Hallelujah! We thank God for turning the wicked into true worshippers of God and believers in the Lord Jesus Christ (Acts 9:20-22).

Kidiba

There was also a well-known necromancer called Kidiba whose fame as a consulter of spirits spread all over the countryside. He had a large family, and his children and dependents all told numbered nearly twenty. Among his children were two who were Christians, a son called Sietevari (Stephen) and a daughter named Mauwa.

One day Kidiba fell sick and died of pneumonia within a week. What did his charms avail him? Nothing! These two Christians, the son and daughter, remained faithful and would not agree to go through the heathen mourning ceremonies for their dead father. Their heathen relations laughed at them and said: "Who is God anyway? We are not going to refuse to obey our father." They then began to persecute them and hate them and even refused to eat with them.

Not long after the daughter Mauwa, who was the wife of an evangelist, became very ill, and after some time died. The heathen people in all the surrounding villages all agreed that the dead necromancer, Kidiba, had killed his daughter, and all openly mocked the Christians, and especially Stephen, who remained true to God throughout it all. They said: "Where is the Christians' God now? We are the good and the blessed people for we worship the dead in filth and rags."

And so they ridiculed the believers and reviled God Himself.

Just after this, and while the people were still in mourning, one of the dead man's widows who had fulfilled all the mourning customs and had eaten with dirty hands, and worn filthy rags, and who had not washed since her husband's death, she too fell ill and died. This puzzled the heathen for a long time: they could not understand why she who had so faithfully followed the customs of respecting the dead should have died, too. They said, "We thought that Mauwa had died because she would not worship the dead, but we cannot say that any longer. The God of the Christians has silenced us."

So we Christians must not get weary nor be ashamed when we are mocked of the heathen, for God is true, and great, and shows by signs and wonders that all must die and appear before Him. The heathen will meet Him in judgment, but we Christians are not ashamed for we shall meet Him with joy.

—Congo E. M. Report

His Truth Endureth

By James C. Muir

Noted authority, writer and lecturer on the archaeology of the Bible.

A new and unusual book which sweeps aside the mists of unreality with which time-distance has seemed to enshroud the Old Testament narratives. Waterproof cloth binding with attractive jacket—over 350 pages, illustrated new maps and with official pictures from recent archaeological expeditions. Price, $2.50.
prayer and praise to be offered morning and evening. The sweet perfume of this incense will sanctify the labors of the day and hallow the rest of the night. The lamps represent the lives of the saints shining as lights in the dark world. It is necessary to have fresh oil in our lamps in order that they may burn brightly. Our daily walk should be guarded if the incense of prayer and praise is to be accepted before the throne of God.

This incense was to be a perpetual offering before the Lord. Paul says, "Let us offer the sacrifice of praise to God continually" and also, "Pray without ceasing." This leaves us no time for murmuring.

No strange incense was to be offered on this altar. The ingredients were commanded of God and were typical of Christ’s birth, life, death, resurrection and high-priestly ministry. As God looked down, He beheld in the gold the majesty and dignity of His Son and the incense wafted up the perfume of that perfect life and death. So today our prayer is in the name of Jesus and through what He has done and is doing for us. God has accepted the offering of His son and only prayer and praise in and through and by Jesus Christ can obtain acceptance as true worship before the throne.

Today men are offering a worship which has little to do with the divinity or vicarious death of Christ. This is strange incense and is altogether unacceptable to the Father.

Another prohibition was that no burnt meat or drink offering was to be offered on the altar of incense. These offerings, which speak of atonement for sin, were to be made upon the brazen altar. They have to do with the confession and pardon of transgressions. The altar of incense is in the holy place showing that sin has been dealt with and removed. Now there is no more consciousness of guilt or fear of punishment. Here praise and adoration ascend for the pardon, acceptance and communion with the Father. There can be no real prayer and praise until sin has been dealt with at the brazen altar. Confession of sin and adoration cannot be joined in the true worship of the believer at the altar of incense.

On the Day of Atonement the High Priest takes the golden censer filled with coals from the altar of incense and sprinkles incense upon them. This censer is taken into the Holy of Holies and waved before the mercy seat of the Ark of the Covenant. Today the vail has been rent in twain and every true believer occupies the place of the High Priest on the Day of Atonement. "We have crossed the riven vail where the glories never fail." Our prayer and praise enters into the very presence of God. His nearness is manifest. The Shekinah glory creates around us a very sanctuary of blessing and we become aware of the presence of the Most High.

Praise is comely for the upright. There is nothing so becoming to a saint of God as prayer and praise. He that offereth praise glorifieth God. While this old world is blaspheming the Name of the Lord, "O' come let us adore Him... for He alone is worthy" Let us make every hour of every day a time of thanksgiving.

**“A Garden In the Place of Crucifixion”**

An address given by Mrs. Robert Brown at the New England District meeting in Bridgeport, Connecticut.

"Now in the place where He was crucified, there was a garden; and in the garden a new sepulchre".

I am going to talk about a garden tonight, but it will be a little different garden than we usually talk about. We, no doubt, would rather talk about that other garden with its beautiful flowers and shrubs, palm trees and fountains, the song of the birds bringing real joy to our hearts as we walk through.

But the garden that I have on my heart is a little different and yet we can make it like this one, if we will. It is the garden in which my blessed Lord was crucified. Therefore, you can see why it is different than the gardens we usually visit. Before we can enter this garden, we must climb a little, and as the Song of Songs tells us, "I will get me to the Mountain of Myrrh and to the Hill of Frankincense. "The Hill of Frankincense" symbolizes the Cross of Calvary where our blessed Lord offered Himself and the "Mountain of Myrrh" is a figure of the tomb in which the Lord lay until He arose from the dead. The Cross is the Hill of Frankincense, but we shall lose the fragrance of this precious hill if we go up unyielded, or with any feeling in our hearts toward our brother or sister. We should ascend this hill with a prayer from our hearts that as we enter this garden, He may reveal to us "That for which also I was laid hold on by Christ Jesus".

"Now in the place where He was crucified, THERE WAS A GARDEN." So few of us ever look for the GARDEN in the place where we are being crucified. We are so taken up with our self-life. We guard it at all times and when it comes to the cross, we just pity it so that we never get the old self on the cross. And we never find this GARDEN, for it is from that place of real crucifixion we find the GARDEN.

I was reading not so long ago about a dear sister who found her "garden" in the Hill of Frankincense and I am going to relate to you the part I remember and which I believe is the most important part. This woman lived all her life without a care, her husband providing for her every need. But God took her husband and as time went on, what little she had was spent and there was nothing for her to do but accept an invitation to stay at the home of her nephew. The nephew's wife, however, did not want her and the dear soul felt this very keenly, but since there was no other way out, she went. The nephew's wife permitted her to place her own furniture in the attic of this home,

(Continued on page 12)
Tours needs and for all good friends who came stealing through the silence of that
day when the knowledge of the Lord will here and it is for you”. She then began
people in all the nations of the earth, and He was crucified, there was a garden”.

Week after week, month after month un-
suffering because of sin and misuse, the in
this place of crucifixion, but there is one
sickness, as there are no sick ones in our
can’t stand this any longer. Please take
me to Thy Home,” and as she wept out
her heart to Him, a sweet tender voice
came stealing through the silence of that
hour and whispered, “In the place where
He was crucified, there was a garden”. As
she became still, He seemed lo say to
her, “You have not found your garden
in this place of crucifixion, but there is one
here and it is for you”. She then began
to wonder just how she could find a garden
in such a place as this and was soon led
to see and understand that this garden
was just where she was being crucified.
She then determined that if there was a
“garden” in this place, she would find it.
The next morning she went downstairs to
the kitchen and said to her niece, “Please
let me help you get the breakfast”. The
niece looked at her and said, “YOU,—
why your dainty little hands have never
done any work.” But she answered, “You
just let me show you what these hands can
do”. And she went to work,—breakfast,
—-and then the dishes—and she soon
found herself becoming more useful, un-
til the niece who had rebelled at her com-
ing into the home and having placed her
as far away as possible from the others
in the household, now sees a great change
in this Aunt. She is so happy and willing
to do anything, yes, all things even to
scrubbing the floors (something she had
never done) with never a murmur or com-
plaint. The niece, greatly moved by the
thoughtfulness of this Aunt in lifting from
her some of the household burdens, said
to her, “What is this change that has come
over you? Why, you are so different,—
I just love you, and I shall change your
room to the second floor.” The Aunt
replied, “The change came when I was
willing to find the ‘GARDEN’ in the
place where I was being crucified”.

I wonder how many of us have found
the ‘garden’ in the place where we are
being crucified?

Two of God’s children were talking
and I overheard one say, “I don’t see how
you can stand it in that place. I could
not tolerate such treatment, no, not for a
day, nor would I, for I don’t think the
Lord wants us to.” The other answered,
“Well, it is hard, I’ll admit, but the Lord
has not given me permission to go. How-
ever, I do hear Him say, ‘My grace is
sufficient for thee’ and so I am sure He
has something here for me.” Oh, she
had found a ‘GARDEN’ and the seed
of patience was soon to bring forth fruit.

BROTHER, SISTER, are YOU in
some hard, trying place? Do you wonder
why the Lord has allowed such hard things
to come into your life? No doubt there are
many of you that could answer “Yes, that
is just where I am”. Well I want to
bring to you this message,—In the place
where He was crucified, there was a
‘GARDEN’. But I wonder, have you
ever cried out to Him as did this woman
in the midnight hour? And when you
did hear the still small voice speaking to
you, were you willing to count the cost
and then, leaning on His strong ARM,
say an ETERNAL ‘YES’ to Him? Then
we shall ascend the Hill of Frankincense,
and the Mountain of Myrrh, and enter in-
to this GARDEN to KNOW HIM
and the power of His resurrection and the
fellowship of His sufferings, being made
conformable to His death; if by any
means we might attain unto the resurrection
from among the dead”.

For a Christmas gift that will not be
forgotten, send as a gift a years subscrip-
tion to our paper “Word and Work.”
A NEW PENTECOSTAL SCHOOL  
IN CALCUTTA  
By D. Hillary

IT is with great joy that I take up my pen to report the great things done by God for us recently in this great city of Calcutta.

The indigenous Church principles form the heart of Pentecostal Missionary effort. Bible School Training of the youth of this land forms the heart and crux of these principles in their practical application to India's spiritual need.

With such convictions, we came to take up the work in Calcutta. We found a great Metropolis of millions of souls, a Mecca for every race and kind, indeed a Great Door and effectual for Missionary enterprise. We found, too, young men and women whom God had called out of the darkness of heathendom and formalism, into light, burning with zeal to spread the light they had found, but realizing their need of training and not knowing where to turn. One had gone to England, finding no Pentecostal Bible School for English-speaking students in this country. Others had scattered, giving up the idea of service altogether. The challenge of such a need pressed hard upon us. It must be met, but how? "Impossible," said reason—"But God," cried Faith. For years some of God's dear people had prayed for the planting of such a School and prayer must be answered. The time was ripe, we knew we must launch out in Faith, for God was ready to answer in a mighty way.

Thus it was that January 4th, 1939, became a memorable day. At 9 o'clock in the morning we took our place on the platform to conduct the inaugural ceremony. That service was different, as many testified; we felt that indescribable something that made us know God's Hand of Blessing was peculiarly upon the effort we were about to make in His Name, and for His Sake. I shall never forget the testimony that came from the lips of Brother Chandra that morning. He told of the time when as a young man he felt the desire to leave all and follow Christ in service, but he was held back by the deep consciousness of the need of suitable training. He said: "If there had been a School to attend at that time, as is opened today in this Church, I might have been the first Indian Missionary to Tibet, but today it is only a might have been." Only God knows the awful results of our unbelief, our lack of vision, our hesitancy in going in to possess the Land, until this the eleventh hour.

Space does not permit to tell of the ventures of faith regarding our obtaining suitable living accommodation for boarding students. Nor can we speak of the faith of the students, who in most cases are unable to continue in any employments upon coming to school for this two-year training. We can only pause to give Glory to the God who meets every effort of faith we make.

Today the Pentecostal Bible School for English-speaking students is a fact. Small in its beginnings, it is greater than we had hoped for. Sixteen fine young men and women gather every morning to avail themselves of this long awaited privilege and others are coming. Pray for them. Pray for us that God will strengthen our Hands to War. Great problems arise to meet us in this new venture, the challenge is there. "Impossible," says reason—"But God" cries Faith!!!

—North India Field News.

EASTERN BIBLE INSTITUTE

The Eastern Bible Institute has launched upon the second year of its career. God is surely blessing the effort put fourth to have a General Council Bible School in the East. The new enrollment has exceeded our expectations. More than twice as many students are attending this year. About seventy five young men and women have answered the call of God to prepare themselves for His service. They have come from Ohio, Pennsylvania, New York, West Virginia, New Jersey, District of Columbia, Rhode Island, Massachusetts, New Hampshire, Maryland and Maine, and also from Ontario and Nova Scotia in our good neighboring country of Canada.

The spiritual calibre of the students is of the best, and as a result we have good classes and splendid chapel services. Much prayer goes up daily during the two periods set aside for quiet hour, and the home life of the school is cheery and spiritually refreshing.

The full three year course is being given. One new teacher has been added in the person of Sister Rebecca Beisel of Allentown, Pennsylvania, who is exceptionally well qualified to instruct the students in Sunday School work, and Daily Vacation Bible School. Another person also has been added to our staff. Brother James Whitford of Bath, New York is giving valuable aid in the catering department, and is also active in directing the religious activities of the school. Fresh efforts are being planned to take the full Gospel message to the nearby surrounding community.

In view of the splendid enrollment for 1939-1940 the outlook is very promising for the future. The one difficulty now facing us is lack of accommodation. The erection of a permanent, larger building is about the only proper way to meet the need. We ask for prayer and help that means might be provided to this end. Also that we may as a school be approved of God in our activities of this year for His glory, that the far reaching result may be the salvation of many souls.

—Allan A. Swift, Principal

UNCTION AND ANOINTING

(Continued from page 7)

fast that which thou hast, that no man take thy crown."

May God enable us to enjoy the full blessing of this heavenly anointing, and at the same time be willing to shoulder the responsibilities attached thereto.

—Exch.

"Word and Work" is printed monthly by Christian Workers' Union, 7 Auburn Street, Framingham, Mass. We are trying to make it attractive to you, yet conveying the Gospel message to you. Your suggestion will help us out.
He never fails." And He has not failed in supplying this widow’s needs up to the present time.

I think we all could mention numbers who once enjoyed life by the brooks of pleasure, popularity, and friendship, but these too have failed and brought in many instances disappointment and grief.

Then we have those who have enjoyed themselves at the brooks of pleasure, popularity, and friendship, which belonged to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee.

Isn’t it wonderful that the Lord remembers us when things go dry? It makes me happy to think that we have a God that knows our every need, and is a "present help." Hallelujah. What often puzzles us, however, are the ways and means He uses to meet our particular needs. God did not say to Elijah, "when you get to Zarephath, then walk through the exclusive residential district where some of the princes of Zidon live. I have commanded a wealthy man among them to sustain thee." That would be just the thing for a lot of folk who have even forgotten to exercise faith in this little verse in our Lord’s prayer: "Give us this day our daily bread."

God did not want his prophet to lose faith in the supernatural. His prayer in regard to the drought in the land was being answered as recorded in James 5: 17. Now he must exercise faith for greater things. Looking upon the situation from a good human and reasonable viewpoint, how could a widow woman sustain the prophet when she and her young son, themselves, were in so great a need? The woman had but a handful of meal in a barrel and a little oil in cruse. Then starvation and death. It appears that to begin with, there was no exercise of faith on her part. See verse 12, and yet we read that God had commanded this widow to sustain the prophet through the period of drought. I gather from this that that is the way God deals with many of His people. We have within us the command to step out in faith upon His promises, but reckon only with the things we have in our hands.

We have many fine folk too, these days, among them, some who are so wrapped up in their doctrine and beliefs (good ones too, if you please), and quite capable of explaining the prophetic word, but the brook is dry, and there is no true inspiration. This is indeed saddening when so much is written and said regarding the coming of our Lord. If doctrines and prophetic teachings fail to stir our hearts toward loving His appearing, then there is reason to believe that the source is spiritually dry.

Now, let us return to Elijah. What took place after the brook dried up? We read, “the word of the Lord came to him saying, Arise, get thee, to Zarephath which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee.”

The brook Cherith means, a gorge, being cut off;” Zarephath means “a place for refining” (where faith is tried), and Zidon means “fishing” (where our needs are met). Friends, are we willing to move on when our brooks fail and God calls us to step out in faith for greater blessings and usefulness? To Elijah it meant bread and oil, which typifies Christ as the Bread of Life and the Holy Spirit as the oil. It meant even more than that to the prophet. When death visited the home, as we read in the latter part of this chapter, there was faith enough to raise the dead one to life. Resurrection power and victory over the greatest of all enemies. Hallelujah!

We, too, will become possessors of this abundant life in Christ Jesus, triumphing over the powers of darkness, when yielded to His perfect will concerning us.

Sinner friend or backsliding Christian, listen to God’s voice. Leave your failing brooks behind and move on to a life victorious in Christ. Amen.

Our unshaken faith in the promises of God will eventually stir others to believe. The prophet was enjoying a greater measure of blessing now, than he did at the brook, when the water was at its heighth and the ravens were supplying him with bread and flesh. What reward for obedience and faith!

The brook Cherith means a gorge, being cut off;” Zarephath means “a place for refining” (where faith is tried), and Zidon means “fishing” (where our needs are met). Friends, are we willing to move on when our brooks fail and God calls us to step out in faith for greater blessings and usefulness? to Elijah it meant bread and oil, which typifies Christ as the Bread of Life and the Holy Spirit as the oil. It meant even more than that to the prophet. When death visited the home, as we read in the latter part of this chapter, there was faith enough to raise the dead one to life. Resurrection power and victory over the greatest of all enemies. Hallelujah!

We, too, will become possessors of this abundant life in Christ Jesus, triumphing over the powers of darkness, when yielded to His perfect will concerning us.

Sinner friend or backsliding Christian, listen to God’s voice. Leave your failing brooks behind and move on to a life victorious in Christ. Amen.

FIVE GREAT QUESTIONS

By T. A. LAMBIE

WHERE are thou? Where is thy brother? What is in thine hand? Whom shall we send? What dost thou here?

There are many places in God’s holy Word where a question is asked that demands an answer or where a declarative statement is made in the form of a question, but there seem to be but six places in the Old Testament where God definitely addresses a question to a man demanding a definite immediate answer from him. The first five of these questions were given to me by a saintly woman, and a brief examination of them will be helpful to everyone.

(Continued on page 15)
IS THERE A REMEDY FOR THE ILLS OF TODAY?

(Continued on page 2)

sibilities. If freely we have received, freely we must give.

As His Grace works in us and through us the effects will be seen in our lives, in the little touches of kindness and consideration for others that will make the world a sweeter place to live in; in acts of helpfulness, and in overcoming the tendency which is inherent in human nature, and which is the cause of so much trouble among the nations today, the tendency to insist on our "rights." "As ye all are partakers with me of Grace," wrote Paul (Phil. 1:7), we ought to sing to the Lord with Grace, seasoned with salt, "that ye and likewise our speech should be always with Grace. seasoned with salt. "that ye may know how ye ought to answer every man" (Col. 4:6).

But we can never forget that

The Supreme Example of Grace was shown by our Lord Himself when accused by the chief priests of many things: "But," says Mark, "He answered nothing." "He was oppressed and He was afflicted." We read in Isaiah, "yet He opened not His mouth." "And Pilate asked Him again, saying: Answerest Thou nothing? Behold how many things they witnessed against Thee. But Jesus yet answered nothing; so that Pilate marvelled" (Mark 15:3-5). "He is brought as a Lamb to the slaughter, and as a sheep before her shearsers is dumb, so HE OPENDH NOT HIS MOUTH" (Isaiah 53:7).

The heart must be ungrateful, indeed, which does not melt at

The Sublime Spectacle of the Son of God standing before His accusers, in forgiving silence. when by one word or look of righteous indignation He could have hurled those who bore false witness against Him into eternity.

Well might the Psalmist exclaim in an ecstasy which wanted others to share in his joy. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:8). And this shall also be the theme of our song as the cycles of ages move ever onward.

FIVE GREAT QUESTIONS

(Continued from page 14)

The first question: "Where art thou?" God addressed to Adam after his sin when he was seeking to hide from God in the dim recesses of the garden. Where art thou? Sin always makes us want to hide from God or from an accusing conscience. We are always ready

To Give A Shifty Answer to a question like this, if we have a guilty conscience. It is not that God does not know where man is, but His question seeks to make man know where he is. That he is out of the will of God, in the fancied concealment of the brambles of plausible excuses for being out of touch with God.

Where art thou? If you are not walking with God you are walking in the flesh. You are walking on dangerous ground. You are in a bad position. Where art thou? The only safe place is to walk with God. Then we know where we are. Then our feet are on the Rock Where art thou?

The second great question that God puts to a man demanding an answer is: "Where is thy brother?" Once the first question is answered, then to every child of God comes the second great question —Where is thy brother?" The sophistry of Cain's answer can scarcely be equalled for its side-stepping of the main issue, the great question—Where is thy brother? Where is thy brother?

God Knows the Answer to the question, but it is asked man in the hope that it might awaken in his heart a loving pity that would give an affirmative answer to the murderer’s counter question. Am I my brother’s keeper? Yes, indeed you are, or at least you ought to be your brother’s keeper. If you are not you are no good neighbor to him nor do you love him as yourself nor do you really love the Saviour. You love only yourself. Where is thy brother?

The third great question to which God demands of man a positive answer is: "What is that in thine hand?" Moses was asked this when he was making objections to God’s plan to make him a saviour of His people. What is that in thine hand? It is not much. It is only a rod. A stick cut from a gnarled desert tree. A shepherd’s crook, two mites which make a farthing, a little oil in a cruse, a handful of meal in a barrel, a few shillings in the purse. What is that in thine hand? Cast it down, that dead thing. Cast down at God’s command, the dead things lives. Gifts laid on the ground at His dear feet live. The precious ointment poured on His feet

Is Still Fragrant. It will never fade out. It lives. Every gift truly given to God lives. It does not die, is never forgotten, not even the cup of cold water. What is that in thine hand? If held in thy hand it will die. If cast down at God’s feet and for Him it will live. What is that in thine hand?

The fourth great question is: "Whom shall we send and who will go for us?" God in His might could send legions of angels, seraphim and archangels, cherubim, or the theophanies, but instead of these He wishes to send men. He does not wish to overawe and overpersuade man by the show of omnipotent power in overawing compulsion but by the even stronger though quiet forces exerted by captivated wills. By men and women yielded to God and obedient to the Holy Spirit. By men with lips touched by the after coal. cleansed and purified an ready to answer, "Here am I, send me." "Whom shall we send and who will go for us?" Oh, how good is God that He should entreat men rather than command them! That in His loving way He should ordain it to be a matter of man’s choice.

He Will Never Coerce although He does beseech. Ah, the mildness of God! He waiting at the fast-closed door. Oh the stubbornness of man’s will! The courtesy in God’s question. The need for man to give a right answer! "Whom shall we send and who will go for us?"

(Continued on page 16)
FIVE GREAT QUESTIONS
(Continued on page 14)

The fifth great question is: "What doest thou here, Elijah?" What doest thou here under the juniper tree of discouragement and fear? What doest thou sulking here in disobedience when thy task is but half completed? Hast not thy God shown thee great marvels and has He not heard your prayers? It is not for you to worry because of the evil queen's threats. Have you so soon forgotten the fire upon Carmel or the ending of the drought? What doest thou here, worldly Christian? What doest thou here, preacher of the Gospel, or what doest thou here, downhearted missionary? Are you thinking of yourself? Are you under the juniper tree of self-pity? What doest thou here? Perhaps it is some lordly juniper tree of self-exaltation that shades you. The trees are of the same genus. What doest thou here? "Speed, speed thy work; cast sloth away, it is not thus that souls are won." There is sweet rest and refreshment at the desert spring beneath Elim's palm, where you can re-gather strength for the journey, but there is

Nothing to Be Gained

by a prolonged stay under the junipers.

What doest thou here—Christians? If you have answered aright the first question: Where art thou? you have said, "I am here, dear Lord, walking with Thee." Where is thy brother?—"Lord, he is everywhere, all around me, close at hand and there beyond the seas, and I am his keeper."

"What is in thy hand?"—"Not much, dear Lord, but it is all laid down at Thy feet."

Whom shall we send and who will go for us? "Here am I, send me."

Then we will never hear Him say to us—What doest thou here? But alas we give such faulty answers to the first four that there comes His voice to most Christians today, "What doest thou here?"

Reader, will you let God ask these questions and give an honest answer to them?

—Sel.

The Pilot's Voice

By Isabel C. Byrum

This highly profitable story of a wayward boy is written in a manner that holds the interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right living.

This is a true story written in the form of an analogy of a voyage. Cloth cover. 224 pages. Price 50 cents.

Tell your friends about our monthly paper

Word and Work

1 Full year for only $1.00
7 Auburn St., Framingham, Mass.