

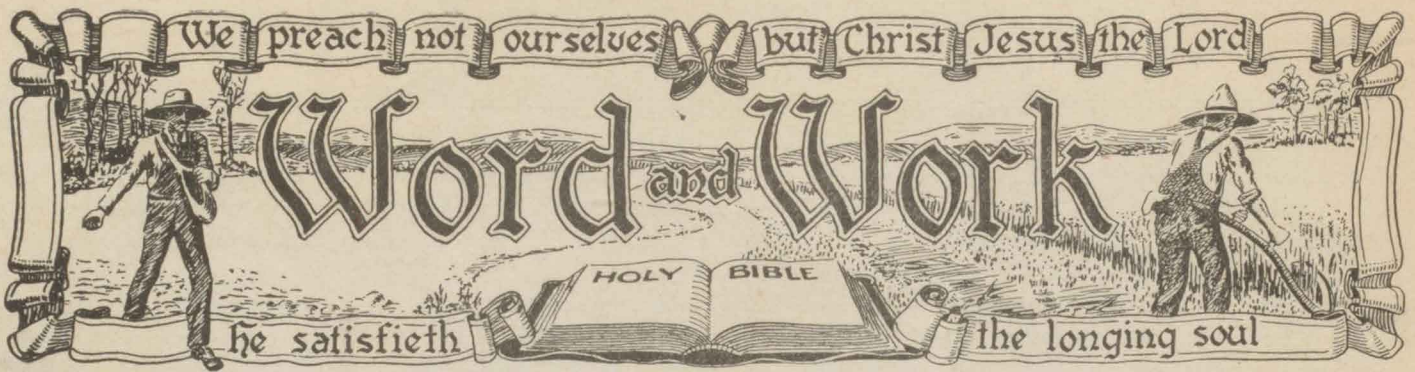
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VOL. LXII. NO. 3

FRAMINGHAM, MASS.,

March, 1940

\$1.00 a year, 10 cents a copy.

The Resurrection of Christ A Fact

By G. ERNEST TATHAM

"He showed Himself alive after His passion by many infallible proofs." (Acts 1, 3.)

All human religions end with death. Like the travelers who came to the sign on the highway, "No Thoroughfare Beyond the Cemetery," all mere theory reaches its terminus there. But Christianity *begins* where religion *ends*. It begins with a Man who has come back from death. It is founded on a resurrected Man, and thus life and incorruptibility have been brought to light through the Gospel (2 Tim. 1:10).

Let it be once established that the Man of Calvary arose from the dead, bodily, and it will be a simple matter to prove the Divinity of Christianity among the by-products of which is the fact of the resurrection of all men, righteous and otherwise. But

CAN THIS BE ESTABLISHED?

Everything depends upon it. Infidelity has been quick to recognize this, and hence has directed its batteries upon this Gibraltar.

A missionary and his fellow-worker were once witnessing a great religious parade in India. A bone of Buddah had been found and was being presented to the City with fanatical fervor. Thousands prostrated themselves in the dust. The missionary, turning to his friend, re-

marked, "What a striking evidence is this of the difference between the two faiths. If any part of the body of Jesus were to be found it would cause, not rejoicing, but dismay, for it would show that He had not risen from the dead."

But the fact that His body was not to be found after that first Easter morning may not be sufficiently conclusive to convince the

modern thinker that He arose, and the question persists, "How do we *know*?" By way of answer let us consider the Predictions and the Proofs.

I. THE PREDICTIONS

The Lord Jesus Christ predicted His resurrection. On nine occasions during His earthly life He foretold that He would arise the third day. No mere man, whose breath is in His nostrils, would be so fool-hardy as to even approximate such a staggering forecast. Just listen to one brief sentence from His lips along these lines: "Destroy this temple (his body), and in three days I will raise it up" (John 2:19). That utterance is either sober truth or else the wildest ravings of a deranged mind. This glorious Speaker commands our profound attention by the very nature

OF HIS COLLOSAL CLAIMS

While predictions are not proof, yet it must be evident to the thoughtful observer that, unless these forecasts are fully established, all our Lord's ministry must be severely discounted if not utterly rejected. Over and over again He said, "The Son of Man must go to Jerusalem, be delivered into the hands of the Gentiles, and crucified, and *the third day rise again*" (Matt. 20:19). And woe be unto Him if all did not come



District Superintendent & President of Bethel Home
Bro. Roy Smuland & Family

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The Resurrection of the Righteous Dead

By NORMAN H. CAMP

While the Scriptures teach the resurrection of all men, they do not teach that the bodies of all men will be raised from the dead at the same time. There is no general resurrection, as some believe, just as there is no general judgment. There is the resurrection of the just and the resurrection of the unjust; there is the resurrection of life, and there is the resurrection of damnation; there is the first resurrection, and there is the last resurrection. "Blessed and holy is he that hath part in the first resurrection" (Rev. xx, 6).

By the expression "righteous dead" is not meant those who are inherently righteous in themselves, for there is none such, save One. But by the "righteous dead" is meant those

WHO ARE DECLARED RIGHTEOUS

by God because of their faith in the Word of God and in the Son of God, and who are saved by the grace of God and the blood of Christ. All who are "the children of God by faith in Christ Jesus" will have part in the first resurrection. This resurrection will take place about one thousand years before the bodies of the wicked, unbelieving dead are raised. They are called saints; some are Old Testament saints; some are New Testament saints; and some are tribulation saints; but they all have part in this first resurrection, and are called "blessed and holy."

The first class of saints to receive their resurrection bodies will be all those who have been and are now being saved during this present Church age, which extends from the day of Pentecost (Acts ii, 41) to the moment when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. iv, 16). All such are known as the Church of God—the Building, the Body, and the Bride of Christ.

The outstanding passage of Scripture

WHICH REVEALS THE TRUTH

of the resurrection of the bodies of all believers who constitute the Church prior to the resurrection of any other class of believers is I Thessalonians iv. 13-18. In this

passage the apostle is writing about those who "sleep in Jesus." The Christian never really dies, for he has already passed from death to life. Note also, that it is not the soul that sleeps, but the body. The body or outer man wears out and falls to sleep, but the inner man of the Christian is renewed day by day (II Cor. iv. 16); and as soon as the body dies, the "inner man" departs to be with Christ, which is far better (Phil. i. 23). But the body itself is to be awakened into new and perfect life, and reunited with the soul at the coming of Christ for the Church. Included in the transformation of that day will be those believers who are living at that time.

About seven years after the resurrection of the bodies of all those who constitute the Church, the bodies of the Old Testament saints will be raised from their graves. There are able Bible teachers who hold that Old Testament saints will be raised at the same time as New Testament saints. This can hardly be the case, however, in view of the facts that the Old Testament believers were

NOT PART OF THE CHURCH

and that Old Testament prophecies of the resurrection indicate that the resurrection will take place after the tribulation. Daniel xii. 1, 2 is especially clear in this connection.

The third class of saints who will have part in the first resurrection consists of those who are saved during the time of the great tribulation which is coming upon the earth. Almost immediately after the Body of Christ is caught up at the rapture, a remarkable man, a superman, a Devil-empowered and Devil-directed man, a world dictator, will be revealed. This remarkable man will be the head of the revived Roman Empire. After three and one-half years, this world dictator will have acquired so much power that he will become ambitious to be worshiped as God. Those who refuse to worship him and to prove their allegiance by accepting his mark in their right hand or upon their forehead, will be fearfully persecuted. They will not be permitted to do business of any sort. Many will be slain.

This group, which we call the tribulation saints, is made up of 12,000 out of each of the twelve tribes of Israel, who are servants of God and who will preach the

GOSPEL OF THE KINGDOM

in all the world after the Church is translated, and of a vast multitude out of every nation who have been saved as a result of their preaching, through faith in the blood of the Lamb. In the sixth chapter of Revelation the Apostle John sees under the altar the souls of those who were slain and hears them crying out for the Lord to avenge their blood. They are told to wait until their fellow-servants and their brethren shall be killed. Thus it would seem that practically all the saints of that period of trouble, not far distant, will suffer martyr deaths.

At the end of the seven-year period of the power of the Antichrist the hour for the manifestation of the Son of God in glory and power arrives. Heaven opens and the Lord Jesus Christ rides forth on a white horse followed by the armies of heaven and accompanied by the glorified Church. The Antichrist and his armies will be destroyed. And then will come the resurrection of the bodies of the tribulation saints. "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, . . . and they lived and reigned with Christ, a thousand years. . . . This is the first resurrection" (Rev. xx, 4, 5).

The resurrection of the tribulation saints and the Old Testament saints at the close of the great tribulation period together with the resurrection of the New Testament saints at the beginning of the seven-year period, completes the first resurrection. "On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. . . . Blessed and holy is he that hath part in the first resurrection" (Rev. xx, 6).

Coming Christ

By Stanley H. Frodsham

The Crises Ahead. Crises in Jewish History. Crises in the Nations. The Crises Ahead for the Church. When Christ Returns. Price 25c plus 5c postage.

The Resurrection of Christ

F. A. ASTON, A. M.

But now hath Christ been raised from the dead, the first-fruits of them that are asleep (1 Cor. xv, 20).

At this season of the year, the world of nature round about us offers manifold evidence of the triumph of life over death. How fitting that the resurrection of Christ should coincide with nature's awakening.

Where the Scriptures, with their teaching concerning our Lord, are accepted without reservation, there must be belief in a risen Christ. The record offers incontrovertible evidence of the Resurrection, in that Christ was seen by the two faithful women,—“last at the Cross, and first at the Tomb,”—by Peter and John, the remaining disciples, by more than five hundred believers at one time, and finally by Paul on the Damascus Road.

In the plan of redemption, the Resurrection is as necessary a consummation as the incarnation an introduction. Bethlehem ushers in hope of redemption, Calvary pays its price, while the empty tomb sets upon it the seal of triumph. From the Resurrection springs the believer's assurance of eternal life in a raised and glorified body, and furthermore, of reunion with redeemed loved ones. What a consolation in all earthly sorrow!

While the teaching of the resurrection is not original in the New Testament, it presents the blossoming forth of what the Old Testament reveals in the bud. Its oldest book, that of Job, contains a foreshadowing in the patriarch's assertion that in the latter day he would see his Redeemer: “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” (xix, 25-26). A clearer reference to a resurrection is found in Daniel xii, 2, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” But it was left for the New Testament to give definite form and substance to the Old Testament intimations of a resurrection. While at the time of Christ some Pharisees, undoubtedly, had a

lofty, spiritual conception of the resurrection, the belief of the majority was that of a return to life in the former body for entry into the earthly Messianic Kingdom. The Sadducees denied the resurrection and regarded death as an eternal sleep. But to the two-fold interpretation in the New Testament times modern Jewry has added various others, depending on the orthodox, reform, agnostic, atheistic, and other categories of belief, unbelief, and misbelief, which divide their religious thinking today. The orthodox Jew holds to a resurrection of the body, facilitated by burial in the soil of Palestine, or at least by the throwing of a handful of its sacred earth over the face of the departed. A reform Jew is content to hope for immortality of the soul only. A rabbinical conference held in Philadel-

phia in the latter part of the 19th century modified the old liturgy by omitting reference to the resurrection of the body. But whether we think of Jews orthodox or reform, the belief in a resurrection is today so vague that it affords little comfort in time of bereavement. To realize this, one has only to witness a Jewish funeral, even that of a rabbi, with its lamentation and despair. The glorious promise that this mortal shall put on immortality, the certainty of reunion with the beloved dead, that console and sustain the Christian in the hour of parting, have no counterpart in the desolation that befalls the Jew in the loss of loved ones.

ITS SIGNIFICANCE FOR THIS LIFE

The blessings emanating from the Lord's resurrection lie not only in the future life, since already in this life we have a foretaste of the new life to come. “Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new” (2 Cor. v, 17). The life in Christ is a new life, for the old habits and affections are sloughed off as the believer puts Christ in the center of his life. In this metamorphosis we are dead to the world, but alive for Christ and His Kingdom. Only too often, however, the resurrection of our Lord remains a mere theological belief with scarcely any bearing upon everyday life. In a sermon last Easter, in the Plymouth Congregational Church of the Pilgrims, Rabbi Alexander Lyons, of the Eighth Avenue Temple in Brooklyn, declared: “With deep regard for the faith of my Christian brothers I raise the question, ‘Has Christ risen?’ . . . The Resurrection is too extensively a mere theological interpretation with little, if any, effect upon the conduct of its believers. As I see that important belief in Christian conviction, I am pained by its lack of proper significance.” While allowance may be made for the Jewish confusion of Gentile and Christian, there is too much truth in this observation to pass it by. Let us, in radiant Christian living, bear witness to the truth “But now hath Christ been raised from the dead, the first-fruits of them that are asleep.”

The Lost

When ere the sun is risen

Just at the break of day,

It's then that I can see

Far out across the way.

Not just beyond the field and plain,

But farther still, the Lost

That never sought to find

Their refuge in the Cross.

Then after night has fallen,

And the moon begins to shine,

It casts a heavy shadow

Across this heart of mine.

And burdened then for others,

Who from the Light are Lost,

I pray that Christ might send

Someone with the Cross.

Then as the sun will shine again

And night once more will fall,

I pray that in the days to be,

Lord, we may hear thy call,

And in the Light that we have seen

Go out to search the Lost

That from the darkness souls will find

The Saviour of the Cross.

DORIS MILLER.

A first year student E.B.I.

❖ Our Father-Hearted God ❖

E. W. KENYON

Christianity is a Revelation.

There are three or four outstanding facts in this Revelation.

Perhaps the most amazing one is the revelation about the Father, that God, who created the universe, is a lover.

He is not only a lover, but He is a Father-lover.

He created a universe. In the center of it He put this beautiful earth of ours to be the home of the object of His affections.

The outstanding dream of the Father was for a family.

We are that dream come true.

John 1:16-18. It is said of Jesus, "Of His fulness we all received, and grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared (or introduced) Him."

Another translation: "The only begotten Son has unveiled the reality of His Father heart."

Among the great things that fell from the lips of Jesus (if it were permissible to put one of them over against another) is found in John 14:9, Jesus said, "Have I been so long with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, show us the Father?"

Jesus and the Father are so intimately one, so perfectly one, so transcendently one that when we see Jesus, we see the Father.

They are two distinct personalities, but identical in love.

When the Word says that God is love, that means that Jesus was love.

It meant the unveiling of a new type of personality to the world.

Gen. 1:1. "In the beginning God created the heavens and the earth."

The word for "God" in the Hebrew is "Elohim." It is a plural word revealing the Trinity acting in Unity.

El is singular. It means the great creative personality back of the universe.

It means the creative God unveiling His energy in Creation.

When He speaks to Abraham we get another of His titles. Gen. 15:1. "I am God Almighty." Here the Hebrew word is El Shaddai. It means the God of the breasts, nourishment, love, tender compassion.

Adam Clark translated it, "The God who is enough."

I unconsciously put it this way, "The God who is sufficient."

He is my sufficiency. He is a revelation of sufficiency to meet every need of mine.

Let us follow the man, Jesus, who said, "He that hath seen me, hath seen the Father."

See Him turn water into wine for folk who needed it. See Him walk on the sea, hush the storm when it was necessary for the comfort of the disciples.

See Him feeding the hungry multitude in a desert place.

In the 78th Psalm we get a picture of God opening the Red Sea.

It is natural that the bottom of that ocean would be slimy and muddy. It would be almost impossible for four million of people to walk through it.

It says He turned it into a park. He not only opened the Red Sea, but He dried the

ground, caused grass to grow and the flowers and made it like a public park.

Israel went through it with the water congealed on each side—it was frozen.

That means that it would have been too hot for Israel to have walked through that narrow place.

So God had a refrigerator for them through that narrow aperture.

In the wilderness in that desert place we see another picture. He opened the water at Horeb beside that mountain where it was as dry as the Sahara Desert. Water gushed out and ran a stream large enough to care for their cattle and the four million people.

The water went ahead of them and irrigated that desert land and made it like a garden and produced grass so the cattle could eat.

There was a cloud of fire by night because the desert is so desperately cold at night.

He had the first heating plant the world had ever known.

The cloud was a light at night and filled with warmth.

The whole camp with four million people was kept warm.

In the daytime when the sun would drive the heat up to 120 to 130 degrees, the cloud became their cooling plant.

It was a shade by day and a heater by night.

Don't you ever think He cannot take care of you. Don't think love cannot look after your needs.

If He could hush the storm, if He could open the sea, if He could change the desert into a garden plot, what can't He do for you?

Your day of poverty is over.

Your hour of need is ended. From this hour God is your supply.

He is the supplier of every need.

All you need to do is to walk in His will. He will care for you.

I don't know how many men in our congregation have had this testimony. When they lost their positions, fear filled their

(Continued on page 14)

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H. C. McKinney, A. B., Editor

Alfred Wight, Supt. & Treas.

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KEEPING UP WITH THE TIMES

By OTTO J. KLINK

THE PARADE OF THE PLANETS

In the last week of February (esp. February 28) were and in the first week of March will be thousands of telescopes scanning the skies to observe a mighty spectacle. Shortly after sunset eight planets will be visible. With five of these planets (Venus, Mars, Jupiter, Saturn, Mercury) the spectacle repeats itself every 20 years. But this time three more planets (Uranus, Pluto, Neptune) are added to the constellation, something that has never happened before and probably will never happen again. "There shall be signs in the sun and the moon and the stars." Luke 21:25.

ACCIDENTS

Accidents killed 93,000 persons last year, as against a death toll of 90,000 in 1938, says the National Safety Council. Besides the dead, 330,000 persons were permanently disabled and 8,500,000 suffered temporary injuries. "In the last days perilous times shall come." 2 Tim. 3:1.

LUKEWARMNESS

Religion has lost its grip upon everyday life, believes the Rev. Addison E. Davis, 82, oldest active United Brethren pastor in the United States until his recent retirement. "For years," said the Reverend, "it was easy to create interest in revivals, but now it's a real task because of the radio and auto which take people away from the church."—"Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16.

APPALLING

In the *Overcomer* we read, "Twenty-seven million children in the United States receive no definite Bible instruction, attend no Sunday School, and reliable statistics show that eighty per cent of the children in Protestant Sunday Schools of America leave the Sunday School before having been asked to accept Christ. Not only does this condition prevail in the Sunday Schools where the true evangelistic vision has been lost altogether, but to an alarming extent in the churches which are true to the

Gospel, Child evangelism is being sadly neglected." From the same magazine we take these words, "The Committee of Child Welfare analyzed 250 American films and found in them: 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, 45 suicides. Of the characters in these films there were: 176 thieves, 25 prostitutes, 35 drunkards."—We need a NATIONAL Holy Ghost revival!

DELUSION

The Institute of Public Opinion asked the question: "Would you like to see the United States join in a movement to establish an international police force to maintain world peace?" The answers of those with opinions were:

Yes 53%
No 47%

The "53%" are entirely mistaken, for there will be NO peace till the Prince of Peace, the Lord Jesus Christ, returns.

HUMAN LOVE

A 61-year-old veteran professional strong man, Edward Howard, of Philadelphia, who a year ago said he wished to give 1,000 blood transfusions before he died, began on his last 100 when he let a surgeon's needle tap his veins for the nine hundred and first time. That is a very remarkable feat. But here is something more glorious, the Lord Jesus gave His blood that the whole world might live!

BROWN BOLSHEVISM

"Workers of the world, unite! You have nothing to lose but your chains!" Thus you may read in The Communist Manifesto written by Marx and Engels in 1848.—"Workers of the world, unite! Smash the rule of British-Jewish Democratic capitalism!" Thus said Dr. Robert Ley, German labor leader, in 1940.—Reports from Russia say that Stalin has banned all Soviet movies and publications that said mean things about Hitler's regime. Hitler returned the compliment, even going so far as to order anti-Communist passages deleted from his "Mein Kampf." Anti-Communist books are now

"verboten" in Germany. Das Boersenblatt (issue No. 234), published in Berlin, contains a list of anti-Bolshevist books which are now forbidden in the Third Reich. Here are the titles of a few books that are now illegal in Nazi-land, Adamheit, "Red Imperialism"; Komoss, "Jews Behind Stalin"; Bockhoff, "International Law Against Bolshevism"; Reese, "Settling Accounts with Moscow." When will our anti-Jewish, pro-Nazi pulpsters wake up to the fact that there is NO difference between Hitlerism and Communism — both are a deadly menace to the rest of the world!—In his new book, "The Voice of Destruction," Hermann Rauschnig, former President of the Danzig Senate, writes that Hitler told him in 1934 (the year of Germany's non-aggression pact with Poland), "It will be a simple matter for me to partition Poland; I could at any time come to an agreement with Soviet Russia." It is almost unbelievable that this "demon in a human body" coldly planned a world tragedy. And Mr. O. G. Villard, who visited Germany and England soon after the outbreak of the war, writes, "The Russians and the Germany of the Nazis should and will come together . . . Both have been alike from the start in their bloodthirstiness, the crass brutality of their power, their utter ruthlessness."—The 38th chapter of Ezekiel is being fulfilled!

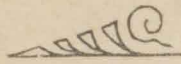
CHRISTIANITY AND JUDAISM

What is happening to the followers of Judaism today will happen to all Christianity tomorrow, because it is a persecution based on a unique determination to annihilate all witnesses and followers of an eternal and almighty God, Rev. Michael T. Ryan of the Catholic University of America stated in an address on "Christian Justice Towards the Jew." The priest added that the current persecution of the Jews is based upon grounds of unjust discrimination and not upon rational scientific results.

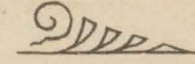
THE DEADLY CIGARETTE

We copy from "NOW," "A roaring

(Continued on page 8)



Restored Vision



"Their eyes were holden." I suppose there is not one amongst us who has not had the experience of the two men on the road to Emmaus, where at some time or another our eyes have been holden, without spiritual enlightenment and vision. They belonged to a band of people who had the greatest confidence in Jesus of Nazareth, all their hopes were centered in His Mission, and those hopes had been quite suddenly dashed to the ground and, for all they knew, destroyed. And their eyes were blinded by their disappointment, by their disillusionment, by their sorrow of heart and by their grief, so that the only thing their eyes could see was the hopeless loss they had sustained. Is not this true again and again in our experience? Some grief, some sorrow overtakes us and becomes an obsession. We worry about it, we fret over it, our eyes are holden by it. In our anguish we cry out that God has hidden Himself from us, although He is no farther from us at that time than at any other time. It is just the mist or fog of anxiety and sorrow enveloping the soul so that our eyes are holden.

ON RECEIVING VISION

What causes this spiritual blindness? Our experiences differ enormously. It may be one thing in one life, it may be something else in other lives; causes may differ enormously, but the experience is general. It is common human experience. What is the remedy? A Divine Companion draws near. God sends a messenger; God opens our eyes; God heals our wounds. Our hearts turn to Him, and we feel the Divine Solace and Comfort, relieving the pain, taking away the ache in the heart. As surely as we look up, God showers His blessed Healing upon us in abundant measure. The sense of loss which caused those two men to suffer and to despair, by God's overruling is made a ministry of blessing to them. He opens their eyes. They thought they had lost Jesus because they no longer saw Him with their physical sight, and now He opens their eyes that they may see Him with their spiritual sight and understanding. They had followed Jesus, they had worked with Him, and then at last they had seen the

tragedy, and they had seen Calvary, the Death, the Burial, the Darkness. Now what do they see? They see what is to us the very center and the vital life of the Christian Faith; and they see what, during those first decades of the Christian Church, was the inspiration and the strength of that discipleship which established the Church of Christ and enabled it to triumph in the midst of Paganism and persecution.

A RISEN SPIRIT

Let me tell you why, in those early decades, people as we say, came to Church. The Church was not a building made with hands, it was a heavenly fellowship, a congregating together of believers. Why did they come to Church? It was not because a bell was tolled, for in those days no bell dare be sounded. They had to congregate secretly for fear of persecution, for fear of martyrdom. What made them come together was a common love in their fellowship with Christ which drew them into places where they might unitedly hold tryst with their Lord. They met in secret places that they might in fellowship share with one another the power of the Risen Life inhabiting their breasts, and filling their souls. They were inspired, filled with communion with the Risen Christ. The Church of the early decades of Christianity was a Church of the Resurrection, a Church of victorious life, a Church of the triumph of the Spirit over the world. That is what guided the steps of men and women and led them together in prayer and fellowship and worship before God.

FOLLOWING ON

Our greatest defect today is our lack of this spirit. It would seem that many of us fail to advance beyond what in the mission field is called the catechumen stage. We do not advance beyond the penitential form. Christ is calling us, "Friends, come up higher," into the realization, into the communion, into the fellowship of the Resurrection Life. Let the risen life beat in your hearts and shine in your thoughts.

It is right that we set such great store upon the transaction and sacrifice on Calvary—because we know there is no other

key that can unlock and loosen the chain of sin by which we have been held captive. But that is not enough. We must pass on to the fellowship of the communion which is the personal possession in the soul of every faithful believer in Jesus Christ, for along that path we shall find the fruits of the Resurrection, and the fruits of the Resurrection are these—a new heaven and a new earth, a new mind for us in which there are no motions or thoughts of fear—a mind that cannot think evil of others. And it is not something that we can purchase; it is something He gives through communion. He is offering this to us today.

OUR RISEN HEALER

Then another fruit of the Resurrection—our healing. There are awful diseases in the world today. I think it is often better for us not to call them by the names that the world has invented for them, because their names strike terror in our minds. When we hear their dreaded names it is better for us to look up and to know that there is a Name above every name, One with Power and authority over every disease and sickness, and over death. There is a rich harvest of healing in the fruit of the Risen Life, the Divine potentiality of victory over every disease and sickness. We are not discouraged, we do not give up hope, and we do not turn away from our work when we seem to fail, but we pray that God will enlarge our faith, deepen our sympathy, increase our dependence upon Him, enrich our fellowship and communion with the victorious and the Risen Christ, so we may yet serve Him better.

If any suffer, do not be discouraged or disappointed, or let their eyes be holden by sorrow, by grief, but let our Lord and Saviour open the inner spiritual vision that we may walk as those whose every step follows in the way of Jesus.

AWAKE THOU THAT SLEEPEST

A great awakening is at the threshold of the Church in the world today. But since the only true spiritual awakening must be an awakening to that which is spiritual, and that which is spiritual is the victory of Christ, the rule, the government, the reign

(Continued on page 16)

Can Man Defeat The Resurrection?

BY JAMES F. SPINK

Not long ago a communist in Chicago passed into eternity. Before dying he expressed a wish that his body be cremated and the ashes scattered over the graves of the anarchists who were hanged following the Haymarket riot nearly fifty years ago. His wishes were completely carried out by his atheistic and communistic friends, and seventy-five of them (men and women) drank and sang at the funeral service. God will gather those ashes and his body will be resurrected.

The Lord Jesus said, "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v, 28-29). None can escape the resurrection. As someone has well said, "God will sift the ashes of the earth and bring every sinner into judgment before Him." "It is appointed unto men once to die, but after this the judgment" (Heb. ix, 27). An interview between God and man is inevitable. God is determined to bring everyone face to face with Himself, and to confront every sinner with his sins. The day of judgment, long delayed, will surely come, and then the tables will be turned and the solemn words be verified, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii, 41).

To satisfy the dying wish of Mr.—, oil magnate, who died a few years ago, his ashes were taken to Independence Rock, in high wind, and scattered far and wide. God will bring together those ashes, and his body will be surrendered.

Job said, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God" (Job xix, 26). David could say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii, 15). Daniel said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. xii, 2). Man cannot defeat the purposes

of God. He must come from the grave to meet his Maker. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii, 14).

A pioneer air-mail pilot was killed when his plane crashed to earth over a lonely mountain butte in the foothills of the Siskiyou. In accordance with his expressed wish, the ashes of his cremated body were scattered over the same mountain from a funeral plane. God will call him from that lonely mountain, and his body will be resurrected.

Not one will be missed. They will come from the tombs and the sepulchres, and the dens and caves of the earth, and from beneath the sands of the desert, and from the depth of the sea. From the bosom of the antarctic wastes, and from beneath the sod of the battlefields of the world. From the marble tombstones and the stately mausoleums and from the green turf of the church yards and cemeteries. What a scene! Who can visualize it? Myriads trooping from their graves; some long forgotten by man, but everyone remembered by God. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx, 11-15). The end of the world is now come. Nature is dissolved, the present order of creation disappears. Not one can escape. "Death and Hell," the resting-place of the body, and the home of the unsaved soul and spirit, deliver up their occupants to the Great White Throne Judgment.

A thousand years before this scene, those

who died in Christ are resurrected from their graves and caught up to meet the Lord in the air. They shall inherit nameless and countless glories, and enjoy the blessedness of the Saviour's presence forever. That is the first resurrection. The unbeliever remains in his grave until the end of the world; and then he is resurrected to hear his final, irrevocable doom in the Lake of Fire. Restoration and annihilation are the soul-damning theories which Satan uses to deceive his victims until they are dashed to pieces on the rocks of eternal judgment.

Unsaved friend, learn this glorious fact. The Lord Jesus went to Calvary and died there upon the Cross for our sins. We read that "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I Cor. xv, 3-4). He was forsaken by God, as He trod the winepress alone, being "made sin for us." He suffered untold agony and His soul was in sore travail; but at last He finished the work the Father gave Him to do, and He cried with a loud voice, "It is finished"—a cry that shook the throne of hell to its very center! Though alone, He triumphed, and triumphed gloriously. He spoiled principalities and powers, and made a show of them openly, triumphing over them on the cross. He "was delivered for our offences, and was raised again for our justification" (Rom. ix, 25). He says, "I am He that liveth, and was dead; and behold I am alive for evermore" (Rev. i, 18).

The miracle of miracles is the Resurrection. The inspired apostle in I Cor. xv, shows the importance of Christ's resurrection. He says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If in this life only we have hope in Christ, we are of all men most miserable" (verses 14-19). The resurrection of Christ is the most important article of the gospel, for it is the basis of Christianity. The Christian faith is a living faith in a living Saviour. "Behold the Lamb of God which taketh away the sin of the world." Escape the resurrection of judgment by accepting Christ as your personal Saviour.

God still calls, the Holy Spirit still strives, the door of mercy is still open.

Here is one of the many symbols presented in this wonderful Book of Revelation that illustrates the fact that its interpretation requires an understanding of the use and meaning of Bible symbols appearing elsewhere in the Scriptures. It will pay the reader to turn to the references given and grasp the significance of the appearance of this rainbow about the throne (Gen. viii, 20-22; ix, 11-17). He that sits on the throne is the covenant-keeping God. He is about to exercise His great power to

CONSUMMATE HIS COVENANTS

and fulfill His promises. Hence, we witness the unveiling of His throne. . . .

6. "Round . . . and before the throne" (vv, 4-6). Round about the throne, John saw twenty-four other thrones, and seated upon them twenty-four elders. They were clothed in white robes and wore golden crowns. These elders, doubtless, represent the redeemed saints of all the ages and dispensations of Israel and of the Gentile nations composing the raptured and glorified Church. He hath made them "kings and priests unto God and His Father." What a wonderful reward!

Before the throne, seven burning lamps symbolize the Holy Spirit in the completeness of His universal ministry from eternity to eternity. John saw a sea of glass like a crystallized laver of water whose purifying efficacy is no longer needed by the saints now "without spot or wrinkle, or any such thing; but holy and without blemish" before His throne: an eternal reminder that these saints are washed from their sins in His own blood and cleansed "with the washing of the water by the Word."

Next, John beheld four living ones, not beasts, with eyes before and behind. Their eyes look back to the beginning and forward to the glorious consummation of

GOD'S PLAN OF SALVATION

which, though perfectly vindicating and protecting His holy character and person, wonderfully provides eternal salvation through His Gospel of redemption through the blood of the crucified One. These supernatural ones, from the beginning, are identified with the manifestation of the holy character and worship of Jehovah.

7. *The Four Living Ones* (vv, 7-8). In the second chapter of Numbers we find

that Israel, on the march and in camp, were assembled about four standards, or ensigns. These standards were of Judah, Reuben, Ephraim, and Dan. It is authoritatively stated that these ensigns displayed the symbols described in Revelation iv, 7. In the first chapter of Ezekiel, the tenth verse, they are given remarkable delineation in a context that amazes and baffles the most devout and scholarly minds. Here we deal with the Infinite. The glorified saints, before the throne, will understand.

These four living ones are likened to a lion, a calf, a man, and an eagle. They beautifully and vividly suggest

THE FOUR ASPECTS

of the character and ministry of Christ as presented in promise and prophecy in the Old Testament.

They clearly demonstrate the reason for, and character of, the Four Gospels. Matthew presents the King, the Lion of the tribe of Judah. Mark tells of Jehovah's suffering Servant, obedient unto death, beautifully symbolized by the ox and the calf. Luke reveals the Son of man; and John, the eternal Son of God. These symbols have the same significance as the four colors appearing over and over in the Tabernacle in the wilderness.

8. *The Worship of the Almighty* (vv, 8-11). Not until the Church of Christ is glorified with Him can this scene take place. It marks the hour when the Redeemer will be acclaimed as the eternal Creator. Then, and not until then, will He begin the long-awaited deliverance, purification, and restoration of creation (Rom. viii, 18-25).

THE FOUR CREATURES

proclaim the Triune God: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

With this proclamation, the glorified Church worships Him as the Eternal. They cast their crowns before Him, ascribing to Him glory and honor and power. It is extremely important that we grasp the meaning of the scene. Through the ages, with long-suffering patience and mercy, God has spared Satan and those deluded by him, who were created by God's power, whose very breath was the evidence of life granted by Himself; but who misused His

creatures and polluted His creation.

At last, the Almighty Creator is about to assert His supreme authority over creation and to manifest His great power to subdue His enemies. He will take over His dominion and rule with absolute righteousness and justice. Here is a great turning point in the history of the universe.

Keeping Up With the Times

OTTO J. KLINK

(Continued from page 5)

4-4 alarm fire, blazing a trail of death and destruction through the 81-unit Marlborough apartment-hotel, left at least 18 known dead and 28 injured in its ruined wake early on the morning of January 3. From the standpoint of deaths, it was the worst fire catastrophe in the history of Minneapolis. Bob Short, head of the arson squad, said someone had probably dropped a lighted cigarette down the chute during the night. . . . Think of it, 18 known dead, 28 injured and a property loss of \$60,000 probably caused by the throwing of a lighted cigarette in a garbage storage chute! Behold, how great a matter a little fire kindleth."

When Will Tongues Cease?

(Continued from page 11)

edge to pass away, as we understand its meaning in the light of God's word? It will pass away when our present "knowing in part" shall give way to a new kind of knowledge at the coming of our Lord Jesus Christ. In I John 3:2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him for we shall see Him as He is." Thank God, one of these days our limited partial and meagre knowledge shall be replaced by a full-grown knowledge, even as we are fully known. Until that time, prophecies, tongues, and knowledge shall be with us under the sovereignty of God as a blessed benediction, "that all may learn and all may be comforted." I Cor. 14:31.

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The Rapture and the Rainbow-Circled Throne

By DR. BRUCE CORBIN

A Study of Revelation IV.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (Rev. iv. 1).

This verse begins the third division of the Book of Revelation. There are several cogent reasons for believing that the Word indicates it is precisely at this point, where the Rapture takes place. John hears the voice which first spoke to him in his vision, as through a trumpet, calling, "Come up hither." Surely, at the appointed time, this will be the experience of the Church.

"Behold, I shew you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. xv, 51-52).

"I would not have you to be ignorant, brethren, concerning them which are asleep (dead), that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also

WHICH SLEEP IN JESUS

will God bring with Him.

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (I Thess. iv, 13-17).

Unmistakably these passages relate to the coming of Christ for His Bride. He is coming to take the Church unto Himself. He told His disciples: "I will come and receive you unto Myself, that where I am, there ye may be also." In the original

Greek the word receive has the meaning "to take by force." The Rapture is the expression of a passionate longing and love of Christ for His Church. Here He expresses that love by taking His bride Himself by the exercise of His infinite power.

The reasons for believing that the call of John indicates the

MOMENT OF THE RAPTURE

are as follows. Immediately, in heaven John beheld the Church of all the ages before the throne. Second, the Church is not seen nor mentioned again as being on earth. During all the scenes that follow, the Church is with Christ in heaven. There is no other Rapture until at last the Church is seen coming with Christ from heaven (Rev. xix, 11-16).

After thirty years of study, the author does not hesitate to express his belief and deep conviction that the Church will experience no part of the Great Tribulation.

In the preceding chapter, we find that Christ expressly promised His Church that He would keep her from the Tribulation. The Church is purified by faith, not by suffering. Otherwise, millions have passed on who have been denied adequate opportunity to qualify for the Rapture. Furthermore, if the Church must pass through the Tribulation, it evidently deserves no better fate than Satanically dominated, abandoned, wicked apostates. This is unthinkable and does violence to the plainest statements of the Word itself.

This is as good a place as we shall find, to state that there is no possible justification in the Word for the belief in a "partial" Rapture. Whoever heard of a bridegroom entering into marriage with

PART OF A BRIDE?

We are told that He will "present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, . . . holy and without blemish" (Eph. v, 27). There is no basis, then, for holding that Christ's Bride will be other than perfect and complete.

1. "Come up hither." John obeyed, was caught up to heaven, and from this

instant witnessed and participated in what happened in heaven. From heaven he beheld what, thereafter was to occur on earth. What John saw and experienced, the raptured Church doubtless will share.

2. "Things which must be hereafter." The One who commanded John to write made a clearly defined distinction between the things revealed in the first three chapters of the Book of Revelation and those disclosed after John entered heaven. The Revelation itself makes these distinctions.

While we grant the fullest freedom to those who interpret the Book of Revelation historically, in view of the facts supporting the belief that the Church is represented as being raptured at the moment already indicated, we are forced to conclude that all that is recorded related to "things after these things," will occur after Christ has caught away His Church to be with Him in the heavens.

3. "Behold, a throne was set in heaven" (vv, 2-3). Immediately, in the twinkling of an eye, John was in heaven, not bodily, but in the spirit. The first thing that caught his eye was the throne. Amidst the toppling dominions and crashing nations and boasted "civilisation" about to be blasted into ruins and chaos, these stands an

IMMOVABLE, ETERNAL THRONE

In a moment of national crisis, Isaiah tells us: "I saw the Lord, sitting upon a throne, high and lifted up, and His train filled the Temple." Ere long, assurance and peace born of such a vision will be precious indeed.

4. "One sat on the throne." "He that sat was to look upon like a jasper and a sardine stone." The sardine stone speaks of the redemptive blood of the Lamb of God. The jasper, shining like a brilliant diamond, speaks of the glory of the King. Here, again, we behold the Priest-King. His work of redemption is completed and past. Now He sits on the throne. John beheld the Eternal, forever manifested through the Son.

5. "A rainbow . . . like an emerald."

When Will Tongues Cease?

BY HARRY A. STEMME

Our reading today is taken from a very familiar passage of scripture, I Corinthians 13:8-13.

"Love never faileth, but whether there be prophesies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love."

The Word of God clearly teaches that there is a time coming when prophecy shall fail, tongues shall cease, and knowledge vanish away. We believe also that a careful analysis of the scripture before us will definitely reveal just what dispensation will see the fulfillment of those things which are to pass away. The Bible student will note two contrasting periods of time indicated in our Bible reading: "NOW" vs. "BUT THEN." I Cor. 13, tells us at the present time we know in part and we prophesy in part; also the NOW time seems to associate itself with spiritual childhood. Paul tells the Corinthians NOW we see through a glass darkly. However, all will be different when the THEN time shall be ushered in. The believer will cease to know in part but will know fully even as he is fully known; he shall cease to see through a glass darkly and the veil "that lies darkly between" shall be taken away. Paul was looking forward to a time when that which is perfect is to come. Certainly no one in his right senses can say that he knows fully today, even as he is fully known. Also no member of the body of Christ can accurately assert that what Paul calls "perfect" has come and is with us today; nor can he honestly state in the light of all the facts that he ceases to see through a glass darkly

and at the present time is seeing face to face. I believe that there are many songs written which are scripturally untrue and many of them are decidedly mixed in their dispensational interpretation, but I believe that the following chorus actually pictures the time described in our text:

"Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory
I shall see Him by and bye."

The dispensation in which we are living, even at the height of our knowledge of spiritual things, is most assuredly a time of partial possession. Our speaking is "as a child" compared to the full blaze of glory which shall be revealed in the children of God, when we shall speak in that heavenly habitation in a way which it is not given to us to speak here with the limitations of our mortality. There is not a member of the body of the Lord Jesus Christ today, no matter how much he knows his Bible, how much spiritual insight he may have into the things of God, how deeply spiritual he may be considered by his fellow believers, who is not a babe compared with what he will be when the veil shall be taken from his eyes, and he shall have a body like unto the resurrection body of the Lord Himself and shall know even as he is known. Until that time the church of the Lord Jesus Christ will need not only other gifts and manifestations of the Holy Spirit, but will also most assuredly need prophecy, tongues and knowledge. Let us take these things in the order named by the scriptures and analyze the value of each for the body of Christ today.

PROPHECIES SHALL FAIL

In the third verse of I Corinthians 14, we have the same Greek word for prophecy used as found in the eighth verse: "But he that prophesieth speaketh unto men to edification, and exhortation and comfort." Has this gift of prophecy failed? Certainly not. This is exactly why children of God enjoy the ministry of the Word at their respective places of worship, unto the end that they may be edified, exhorted and comforted.

Every servant of the Lord Jesus Christ who truly ministers forth the Word of the Lord is indeed a New Testament prophet these very days in which we live. No Bible teacher has any right to force into his interpretation of the word "prophesy" in I Cor. 13:8 a different meaning from that found in other verses of the Corinthian letter. It does not necessarily mean that the prophet is limited in this passage of scripture to supernatural utterances concerning future events. According to the Corinthian definition, he is preeminently a forthteller, and not merely a foreteller. So long as the church exists in its present state, prior to the Thessalonian hope, prophecies shall not fail; but after that blessed event takes place and we meet the Lord in the air, there will be no need for prophetic utterances.

TONGUES SHALL CEASE

It is not the will of God for this church age that tongues should cease, any more than prophecies fail or knowledge vanish away. As a matter of fact, there are many who have found the Lord Jesus Christ as their personal Saviour through the supernatural speaking in tongues in these modern days. One day I was holding a service in central Illinois, when a message in tongues was delivered and the Lord gave me the interpretation, which was in the nature of an invitation for sinners to receive Christ as their personal Saviour. A young man, "cut to the heart" by the conviction of God's Spirit, definitely yielded his heart to Christ, and is now teaching a young men's Bible class in the church where he was converted.

A friend of mine was conducting an evangelistic meeting one time in the West, and after preaching the Gospel with all the conviction of which he was capable, for he was a gifted evangelist, he extended the invitation. There was no response. With a heavy heart he pronounced the benediction. The people filed out of the auditorium, when all at once the piano player, who had a non-Protestant background, broke forth in the language of the Spirit with a message in tongues, and the interpretation followed. It was a stirring call to repentance, and as

it went forth under the power of the Holy Ghost the audience stopped and listened as if rooted to the floor. Conviction rained down. Some eighteen precious souls knelt at the altar and received the Lord Jesus Christ as their personal Saviour. Certainly that evangelist had good reason to thank God that tongues had not ceased, and that the Lord was still confirming the Word with signs following.

One day in my study I held a conversation with a Hebrew Christian. This man told me he had attended a certain religious service where they believed that tongues had not ceased. This Hebrew was amazed, he said, to hear one speaking in his own language. He told me he investigated and found that the one who had spoken in this tongue knew absolutely nothing of Hebrew. That man today is a believer in Jesus as his Messiah. He knows by personal experience that tongues have not ceased.

In a book entitled "Speaking with Other Tongues—Sign or Gift?" by T. J. McCrossan (Christian and Missionary Alliance Publishing Co.) the author writes, page 3: "Today hundreds of God's saints really speak with other tongues when baptized or filled with the Holy Ghost, just as the 120 Galileans spake on the day of Pentecost. The writer, like scores of other theological students, was taught that the Holy Spirit never takes possession of people's tongues today and cause them to praise God in another language. This happened only in apostolic times, our professors told us. However, we now know that these honored teachers were mistaken. One night after a great evangelistic meeting where scores had been saved we saw the evangelist himself overcome by the power of God while in prayer, and we heard him speak Chinese. We recognized the language because we had so often heard it spoken; but God in His goodness had a Christian and Missionary Alliance missionary standing by our side, a man we knew, trusted and loved. He had been a Chinese missionary for over 18 years. He whispered to us, "He is praising God in the very Chinese dialect I preach in; he is speaking it perfectly, and, oh, how he is praising the Lord Jesus." He then interpreted sentence after sentence to us. It was indeed wonderful, for we both knew that the evangelist was absolutely ignorant of

the Chinese language."

The reader will be interested to know that Sweden, Norway and Denmark, in recent years, have been visited with a mighty revival in the power of the Holy Spirit. Thousands have been definitely saved, and the whole body of Christ revived. Not long ago I was reading a book entitled "Pentecost Examined," by a Baptist lawyer. This man declares that not only in so-called Pentecostal assemblies, but also in other denominational groups the spirit of the living God is falling in Scandinavian countries today as on the Day of Pentecost. This same writer is also responsible for the statement that over half of the Swedish Baptist pastors have received this glorious personal Pentecost, just as the 120 received the Spirit in the upper room. If any Swedish Baptist in the Chicago area wishes to get hold of an inspiring little volume, permit me to suggest that he read, "From the Jaws of Death," by Aaron Anderson, published by the Conference Press. How God has used that precious soul to bring revival to many a community! At a Swedish Baptist Convention in Chicago, held at the Moody Memorial Church, of which Harry A. Ironside is the Pastor, Brother Anderson boldly testified to his Pentecostal experience and assured his hearers in that historic fundamentalist church that tongues had not ceased. Brother Anderson was introduced as he spoke over Station WJJD under the auspices of the Christian Business Men's Committee as "that blessed man."

As for my own contact with these amazing manifestations, I can testify that in services held at Bethel Temple, Chicago, I have seen souls melt down and yield to God under the deep conviction of the Holy Spirit through speaking in tongues and interpretation. Some could not wait until the invitation was extended, but would interrupt me and come to the altar to get right with God. Thank God we have seen them come forward and receive Christ into their hearts, and go out of the meeting rejoicing in the reality of a know-so salvation. Tongues have not ceased, praise God! Let this good news be scattered abroad, that no Christian Assembly need be without these gifts in this age of grace.

We do not hesitate to say, however, that there is a species of tongues which is a

dread counterfeit of a genuine New Testament operation of the Holy Ghost. We submit three unmistakable tests which identify the work of the Blessed Holy Spirit. First, it produces the fruit of the Spirit—Gal. 5:22-24. Second, it exalts the atoning blood of the Lord Jesus Christ as God's only and sufficient remedy for sin. Third, it edifies believers in the grace of the Lord Jesus Christ, and puts the joy of salvation in their hearts. Fourth, it presses home to the heart, conscience and will of the hearers the eternal Lordship of Jesus Christ, and moves him not only to say with his lips, "Jesus is Lord," but also to make him Lord in His life.

In closing, let the reader be assured that if with an honest heart he asks God for a sign the Lord will certainly not give him a stone, and with a wide open Bible God will help him to know the truth of His eternal word. Thank God that the gifts of the Spirit, including tongues, in their New Testament reality and power, have not ceased.

KNOWLEDGE SHALL VANISH AWAY

This word (gnosis) is used twenty-eight times in the New Testament and ten times in Paul's first letter to the Corinthians. He congratulates the Corinthians (1:5) that they are encircled in all utterance and all knowledge. He tells them (8:1) that knowledge puffeth up, but love edifieth. Paul also talks about that kind of knowledge which permits the eating of meats sacrificed to idols, for that "every creature of God is good" and that an idol is nothing. In II Cor. 4:6 the apostle refers to the "light of the knowledge of the glory of God in the face of Jesus Christ." Among other qualities, Paul commends himself to every man's conscience in the sight of God, "by knowledge." He tells them that though he is rude in speech yet not in knowledge. He uses this same word in Ephesians 3:19, when he prays for the believers in that church, that they might be filled with the love of Christ which passeth knowledge. In Phil. 3:8 Paul is reaching out after the "excellency of the knowledge of Christ Jesus his Lord."

These and other scriptures instruct us as to the New Testament meaning of the word which we are considering. When is knowl-



BETHEL HOME NEWS

Located at 7 Auburn Street, Framingham, Massachusetts.



Word and Work Discontinued

After much prayer and consultation among the Trustees of Christian Workers Union, it has been decided to notify our subscribers that we are obliged to discontinue the publishing of the "Word and Work."

This paper has been in circulation for many years, but with so many other full gospel papers in print our subscriptions have fallen off the past few years so that it has been a financial loss to keep it going up to the present time. We have made arrangements with the Gospel Call to take over our subscription list, so that all our subscribers will receive their paper for the full time of their subscription. The "Gospel Call" is a full gospel paper with a large circulation, and will carry all news and other information regarding Bethel home which will be of interest to the readers of "Word and Work."

We thank all our friends for the way you have co-operated with us. We earnestly request you to pray for this work, and its needs.

Yours respectfully,

ROY SMULAND, *President*,
H. H. SHELLEY, *Secretary*.

Ho Pei, Tientsin, Jan. 26, 1940.

Dear Brother McKinney:

Greetings in the Name of Jesus.

By the time that this letter reaches you it will be almost one year since we left Pittsburgh. Time goes by very quickly and everything seems so uncertain that in the natural one hardly knows what to do. It seems at the present time that China is certainly going through the fire, yet it seems that these people have been born to fit themselves in under all conditions.

Our city is divided off in sections, in such a way that we have to have military passes to pass from one part of the city to the other, which is a handicap to the Work. Then the flood in Tientsin and surrounding

country has left many thousands of people in a condition that they hardly know where they are going to get anything to eat. The prices on almost everything have gone up four and five times the original price, until many of the people are in a place where their main living is cornmeal, which is selling around 20 cents a pound. I am sure that the road of the people that know not God is not an easy one, yet through all this uncertainty there are some who are finding their way through to God.

We had a letter sometime ago from one of our workers, wherein he stated that they had come to the place where they had spent all of their money and there was nothing in the house to eat. He said under those conditions he got down earnestly in prayer before God, and when he prayed through, that the Lord sent in the needed help. He said that the Lord had been blessing the work. Four or five had received the baptism of the Holy Spirit and quite a number of people were coming out to listen to the Gospel.

We have quite an outstanding case concerning a man living in Tientsin, who had only been listening to the Gospel a short time when one night, sitting in the meeting, he heard the scripture from Heb. 4:12 read and he said it seemed right there that the Lord opened up his heart and did a real work. That night when we had our altar service he came to the altar, and was only there a few minutes until he was speaking in other tongues. The Lord has really put a burden upon him for lost souls and almost every time he prays he breaks down and weeps. We have that scripture where it says he that goeth forth weeping shall doubtless come rejoicing bringing his sheaves with him.

We have just closed a meeting in one part of the city here where the Lord worked on the hearts of some of the people. A Chinese woman attending these meetings has given us a piece of ground to build a chapel and has promised some financial help towards the building, but if we are to

have a place we will need some help, and have been wondering whether you would be able to help us out in speaking to some of your friends, maybe put an article in the "Word and Work." I feel that I can state this thing plainly to you, as I know that you are interested in us and the Work, and I am sure that you will do the best that you can.

We wish to be remembered to the Saints in the Church, and ask an interest in your prayers.

Yours for the furtherance of the Gospel in needy China,

BROTHER AND SISTER FRED BALTAN.

Dear Brother McKinney:

At the request of Bro. McDowell I am submitting this report to you, which you may use in the "Word and Work."

"Elizabeth, N. J.—Recently the Lord has been moving in an old-time way in Trinity Pentecostal Church. We were privileged to have David H. McDowell of Jeannette, Penna., as evangelist for four weeks. His ministry was attended with much unction and nothing of the sensational. A number were saved and baptized with the Holy Spirit, and it is impossible to know the degree of the Spirit's work in the lives of the saints even so far reaching as to neighboring Assemblies. We have just had a blessed water baptismal service and the presence of God lingers in the midst. Praise God!

Trust to see you at the Ministers' conference, if the Lord wills. I remain in Christ,

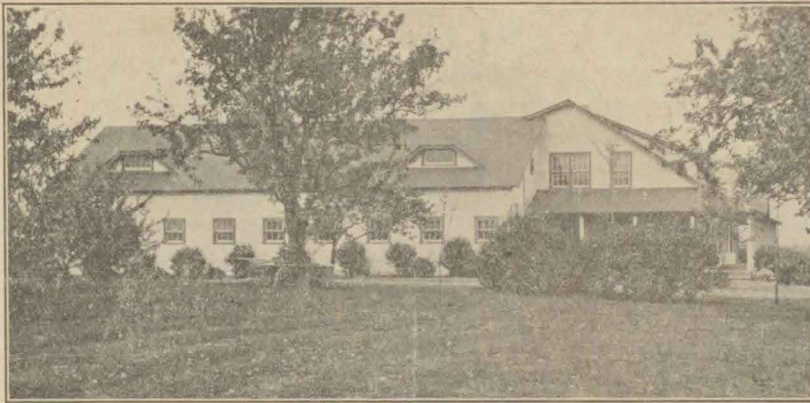
WARREN C. ANTHONY."

Streams in the Desert

By Mrs. Chas. E. Cowman

One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes. The dominant note through all the daily readings is comfort. It is a rare gift book. Art Fabrikoid binding. Price \$1.50, plus 15c postage.

N. E. District Camp Meeting



It is not too early to begin planning for camp meeting. As you read this, we trust you will make up your mind to give immediate attention to the time of your vacation, and make it August 7-18, if possible. The New England District Council Camp Meeting will convene on August 7, at the Cromwell Conference Grounds, Cromwell, Connecticut, twelve miles south of Hartford. We feel sure that you will be delighted with the location. Situated on a hill in a lovely suburban district, it affords a wonderful view of the surrounding country. The buildings, attractive and spacious, as well as the grounds, are well kept, and are really all that could be desired for a camp meeting place.

The auditorium, seating 2400, has a concrete floor and high ceiling, and is therefore always cool. You will also enjoy the modern dining hall, seating 400. Built on the edge of the hill, and screened in on all sides, it's an ideal place to enjoy your meals. An efficiently managed lunch stand will be operated on the grounds as well.

There will be various kinds of accommodations from which to choose. Three hundred can be housed in the dormitory, which is arranged in barracks style. This is a two-story building with two wings, one for men, and the other for women. Then there are sixteen apartments for parties who desire to be together. Each one has running water, outside entrance, and each one of these accommodates four. We have also secured rooms in the village for those who would rather be off the grounds and have more privacy. The rates are reasonable and the greatest distance is not more than

a mile. Some are as close as a quarter of a mile. Provision is made also for those who wish to bring tents or house trailers in a large open field near a wooded area.

We want to lay the greater emphasis, however, on the spiritual part. We would urge you to keep the camp meeting before the Lord in your daily prayer and then come with a hungry heart, expecting great things from God. Our desire for the camp meeting, first of all, is that it shall be a time of salvation of souls, baptizing in the Holy Ghost, and the building up of the saints. God has been good in providing able spiritual speakers in the persons of Bro. D. H. McDowell, night speaker, and Bro. Ralph Jeffrey, Bible teacher.

Attention is being given to the children and young people. Though arrangements are not yet fully made for the children's work, we are endeavoring to secure a worker to take charge of this department, and to conduct some classes for instruction along this line as well.

The young people will meet daily at 6:30 for their services, and the annual District Rally of the C. A.'s will be held the last Saturday of the camp. The young people's president, Edwin P. Anderson, will be in charge of the services through the entire camp.

For circulars, prices, and further information, address the camp manager, Rev. Roy Smuland, 16 Lockwood Terrace, West Hartford, Conn., or Rev. H. H. Shelley, Secretary, Cumberland Mills, Maine.

ROY SMULAND.

Our Father-Hearted God

(Continued from page 4)

hearts. Then they grew quiet and they said, "Father, thank you that you have a better position in store for me."

They have always gotten better salaries and better employment.

I wish I could unveil the Father to you so that never again would you talk of your needs, your fears, and your doubts.

Another title which belongs to God is given in the Old Testament. It was used especially when He conferred with Moses.

He said, "I am that I am."

The Word Jehovah is a word of three tenses: present, past and future.

Here is a God whose name has three tenses. That is a marvelous thing.

Heb. 13:8. "Jesus Christ is the same yesterday and today, yea and forever."

He was and is the God of the three tenses.

The God of the past—I linger around the Red Sea. I see Him cut that path right through the Red Sea.

That is what He was.

I drop down through the ages and I stand by the side of the man of Galilee and I see what He was, the healer, the feeder, the supplier, the protector, the caretaker.

That is what He was.

Then I think of these years of our ministry. That is what He is today.

Thousands have been healed. Multitudes have been blessed and saved.

That is what He is now.

You can trust in Him with all your heart.

You can lean on Him and He will never fail you.

You can trust Him financially. If you walk with Him, He will never fail you.

There cannot be any religion about this. It is a personal walk with the Father.

Go down to bedrock with Him.

From this hour you walk with Him. He will show you His wonders in the deep.

You will become a miracle to folks around you.

Getting Into Your Life Work

By Harold M. Doxsee

A guide to the choice and pursuit of a vocation. Parents and teachers will find useful material to aid in counseling with young people. Every young person should read it. Cloth bound. Illustrated. Price \$1.00.

The Resurrection of Christ a Fact

(Continued from page 1)

to pass.

II. THE PROOFS

Behold a new grave hewn in the rock amid all the luxuriance of a wealthy man's estate outside of old Jerusalem. A body lies within its cool recess that is the object of considerable interest; indeed, a cordon of soldiers, probably the temple-watch, is standing on guard near by, their presence instigated by the religious powers.

As we approach for a closer view, we notice that the civil power is also represented, for Caesar's seal has secured the stone that guards the grave's mouth. And were our spiritual apperception sufficiently keen we would see that the civil and religious has the backing of the diabolical, for he who has the power of death, Satan himself, is rubbing his hands in unholy glee as he triumphs over the whole affair.

WHAT A COMBINATION

The power outside the tomb embraced organized religion, the greatest empire of history, and all the hostile forces of Hell itself.

What was the prize that was being so sedulously guarded? *A corpse*. Yes, a corpse indeed; but that of One Who had predicted His Own resurrection on the third day. To prevent this all these powers had been marshaled, and it was their purpose to keep the body in custody until the third day, when that grave would be thrown open and its undisturbed contents displayed in triumph. Thus Christ and Christianity would collapse disgracefully.

But, having considered the power outside the tomb, let us think for a moment of

THE POWER INSIDE

The corpse that lay there was different from any other throughout all time: it was absolutely incorruptible. It was just as pure and as sweet on the third day as on the second after life had fled. Then, it follows that the One Who tabernacled therein must have been distinct from all the sons of Adam; and this He was, for He had never, for the briefest moment, known the defiling touch of sin.

Both Testaments, Old and New, term Him, "Thy Holy One." He was the In-

carnate Son of God, the Eternal Word, having become flesh, the Christ of the supernatural birth, supernatural life and the supernatural death. And it soon became signally apparent that "it was not possible that He should be holden of death" (Acts 2, 24).

How futile to think of a few soldiers, Caesar's seal, and even Satan himself binding the Almighty Son of God. Let them first of all "bind the sweet influences of the Pleiades," or "guide Arcturus with his sons;" let them first of all restrain the sun from rising, or prevent the moon in her queenly ministrations; let them first of all control the winds, or regulate the tides, and if they fail in this let them dismiss forever into oblivion the ridiculous notion of preventing the resurrection of Creation's Lord.

Let us assume that the Lord Jesus Christ DID NOT RISE AGAIN THE THIRD DAY. Then, it follows that His body was in the hands of either His *friends* or His *foes*.

If possessed by His friends, there must have been a conspiracy on their part to raid the grave, remove the body and carefully conceal it. Following this, they boldly announced to all and sundry that He had actually fulfilled His predictions and thus justified all His claims. We might give a measure of credence to this theory, providing the disciples would be personally advantaged by such a fraud; but we have only to glance at the Book of Acts to see how the very reverse of this issued from their preaching. Instead of their reaping rich personal advantages, they received cruel persecution everywhere.

The religious element did their best to muzzle them, and the Roman civil powers made things well-nigh unbearable. Cruelty, stripes, stocks, dungeons, and multiplied anathemas were their consistent portion, and every one of them, with the possible exception of John, died a violent martyr's death. And for what reason? *For the propagation of what they all knew to be a lie?*

Well, if His friends did not have the body, then it must have been

IN THE HANDS OF HIS ENEMIES

Supposing this was the case, and a few weeks after that famous third day Simon Peter, leader of the Apostolic band, is preaching to a great throng on the streets of

Jerusalem. The interest in his sermon is very keen, and the crowd follows him eagerly until he reaches a dramatic climax with these words, "*This Jesus hath God raised up, whereof we all are witnesses*" (Acts 2, 32). The people are hanging on his words, and many a gasp of startled dismay is audibly heard as he drives home with tremendous force the fact of their terrible sin and how God has answered it in the resurrection of Christ.

But some in the crowd are neither moved nor startled, for at that very moment they have the Nazarene's body in their custody. What is needed now to explode the new doctrine and to silence forever the claims of Jesus and His followers? *Simply produce His body!* Suppose that had been possible. Can we not imagine the triumphs of those cunning religionists as a few stalwart men would hold up to view the limp and lifeless corpse concerning whose resurrection he had been so eloquently speaking. If that had been possible, Christianity, like Jonah's gourd, would have come up in a night and perished in a night. But that did not happen. Why? *Simply because His foes did not have His body to produce.*

There is but one alternative left: the Lord Jesus Christ did exactly what He said He would do: He arose bodily from the grave, and lives today at the right hand of God after the power of an endless life.

Summer Bible School

The Summer Bible School of Eastern Bible Institute announces to all its friends that it is ready to offer the usual six weeks of helpful Bible study and spiritual fellowship again this year. Registration Day will be Monday, May 27, and classes begin the following day.

The school is located at Maranatha Park, Green Lane, Pennsylvania. It is an ideal place for a few weeks in the beautiful woods where one can enjoy nature and at the same time obtain lasting benefit. Any-one sixteen years of age and over is eligible to apply and no one will be considered too old.

To those who are interested a printed pamphlet and application blank will be sent upon request. Address your inquiry to Miss Ruth Haas, Maranatha Park, Green Lane, Pennsylvania.

DIVINE HEALING

ANNA DICKSON

Jno. 5:6. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, "Wilt thou be made whole?"

According to God's Word abundant provision has been made for our soul's salvation, which is the most essential, and also for our body.

Isa. 53:5. "He was wounded for our transgressions. . . by His stripes we are healed."

The scourging our Saviour received at the hands of the Roman soldiers was for the healing of our body. We make much of the agonies of Calvary, and well we should — that can never be overestimated — but there was agony too in Pilate's judgment hall when those stripes were laid on the bared back of our Christ, that we dare not overlook.

A Christian, after having read a very vivid description of the Roman custom of scourging (the process being so brutal that sometimes the victim would die) threw himself on the floor and wept, asking Christ to forgive him for not having loved Him more. Christ has done as much for us. Have we been so affected by the brutal treatment He willingly submitted to?

What a price the Saviour paid that we might have healing, and what a privilege to trust the Lord for healing.

Dr. A. B. Simpson in speaking of Divine Healing said: "I have never felt called to urge anyone to accept Divine Healing, I have found it better to present the truth and let God lead them, but I have found that the most spiritual minded are led to see and receive this truth."

There are spiritual benefits one can derive from sickness if they will hold steady under the hand of God.

First we might mention that it is an opportunity of proving the promises of God.

The promises of God are seldom so real as in times of extremity. Having seen there was no alternative, we have thrown ourselves, weak and helpless, on the Eternal God. God met our need; we were convinced it was God and only God.

Another benefit we derive from Divine

Healing is that "we know whereof we speak." We can testify and preach something we have experienced.

I, one time, heard a lady make this statement: "When people come to me and say, 'just hold steady, God will take you through,' I want to know what God has taken them through."

The third spiritual benefit we might note, is a Godly fear. Not a dread of God, but the kind of fear David speaks of in Psa. 19:9—piety, reverential trust, hatred for evil. Jesus said to one whom He had healed, "Behold, thou art made whole; sin no more lest a worse thing come unto thee."

We believe God does hold men and women to vows they have made to Him if He would heal them.

A boy thirteen years of age had tuberculosis of the bone, in his foot. His parents in desperation promised they would serve the Lord if He would heal their boy, the boy, too, promising to live for the Lord. His foot was healed, the years came and went, but the parents and the boy had failed to keep their vows. Seventeen years later the same affliction came back in his leg. He well knew it was God dealing with him, and did surrender to the Lord, but although the Christians prayed faithfully he did not get physical relief, and was taken to the hospital, where he was told his leg might have to be amputated. As we stood beside his bed with some of the relatives and told him of the healing Christ had provided for him and we believed Christ could heal him, he said only a few words, "You know, the Lord did heal me once." Oh, the meaning back of that sentence. We sensed his mind was wandering back through the years, seventeen years, when Christ had ministered a healing touch to him, and that vow he had made but broken.

The writer of Ecclesiastes tells us, "God requireth that which is past." My friends, the years do not erase broken vows from God's memory. Let God's healing touch on your life create a Godly fear, lest you should in any way grieve that tender, loving heart of our wonderful Christ.

The fourth benefit or way in which sick-

ness can be a blessing in disguise is that it will cause us to make a new consecration to the Lord.

About eight years ago my eyesight became so bad, I was fearful of going blind. A lady, in whose house I was rooming, said, "Your eyes are just like my mother's were, she got some medicine that she had been advised to use in her eyes, but realizing her sight was becoming worse she went to a surgeon and was told that her one eye was burnt so badly she would have to go to the hospital and have it removed, and the other was burnt till she was nearly blind. When the lady told me this, I got down on my knees and said, "Oh, God, I am afraid to trust anybody but you!" It was a time of heart searching, God spoke about more than my eyes, He got down at the root of things. Everything that I had been using my eyes for were not for the glory of God. There were the pictures of the movie stars and their fashions that I liked to look at when reading the paper. Would I quit that if God healed my eyes? I said, "Yes, Lord, that, and anything else you speak to me about." And so God spoke, and as He spoke I consecrated; as I consecrated He healed. Oh, how I praise Him that my sight has been perfectly restored.

Let us read our text in John 5:6. Doesn't it seem as though Christ would put the responsibility for the healing of the impotent man, on the man himself? "Wilt thou be made whole?" Or as Moffit translates it "He (Jesus) said to him, Do you want your health restored?"

God has made the provision, and set down the requirements in His Word, so the responsibility might well be placed on us. Have we met the conditions? Are we in the place where Christ can heal us?

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By Charles Foster

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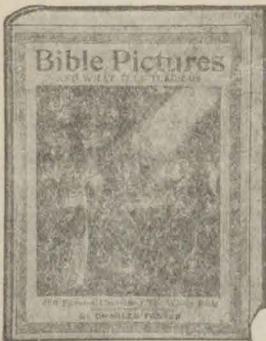
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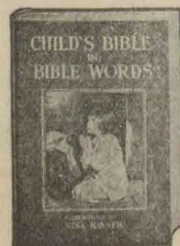
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By NINA KAYSER

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Restored Vision

(Continued from page 6)

of the risen, triumphant, victorious Jesus; as that is the vision and life to which the Church is to awaken, so that is what will awaken the Church. The two men whose eyes were holden were awakened to the Risen Christ by the Risen Christ, so the Church will be awakened spiritually by its fellowship with the Risen Christ. And if we are to be healed spiritually, it must be the spiritual and the Risen Christ that shall heal us.—Full Gospel Advocate.

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