

jewel-studded little hair-combs.” We find such descriptions for almost every character, drawing the reader into this illustrious world from the perspective of the women from the Ancient Near-East and Antiquity.

This lyrical and hermeneutical imaginary voyage is a short-lived one (this is a “small” glossary, after all). Jagić goes on to provide further information about biblical women: who they were, what position they had, and where we can find them in the Bible. She also describes the actions and exploits of each woman. The author goes on to examine these events—what were their personal internal struggles, or what became of them after the biblical narrative was finished? Through these questions she also touches on contemporary problems, which are similar to the problems at that time—fighting for faith, love, fears, jealousy, the question of evil and sin, faithfulness to God, and providing for family.

In order to complement the glossary stylistically, Jagić uses footnotes to add further information about the works of great masters of art, novelists, and musicians who strived to describe the lives of individual biblical female characters.

The *Small Glossary of Biblical Women* may indeed be small when it comes to the number of its pages, but in terms of literary value it is a great and precious work. Among other things, the book opens new horizons and provides pointers and exhortations to all who wish to express the Evangelical faith through art and poetry.

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Translated from Croatian by Davor Edelinski

Smith Wigglesworth

Ever Increasing Faith

Figulus d.o.o, Koprivnica, 2014, 224 p

“*Vjera koja raste*” is the translation of the book, *Ever Increasing Faith*, which was published in 1924 by Gospel Publishing House, the official publisher of the Assemblies of God. In 1938 the same publisher published another booklet containing Smith Wigglesworth’s sermons, *Faith That Prevails*.

After his baptism in the Holy Spirit in Sunderland in 1907 (as described in chapters 12 and 18), Smith Wigglesworth (1859-1947), a plumber from Yorkshire, becomes a renowned evangelist, following the death of his wife Mary Jane “Polly” Featherstone. Mary was an officer in the Salvation Army and the pastor of their local congregation, Bowland Street Mission in Bradford, where they spent most of their lives, as well as most of Wigglesworth’s first visit to the United States in 1914. According to his own confession, and a fact which he was very proud of, Wigglesworth had in his entire life never read any book other than the

Bible—a copy of which he always kept with him (he offered a financial reward to anyone who would ever catch him without his pocket New Testament)—not even newspapers (he claimed that it is better to read the whole truth from the Word of God than to waste time on half-truths offered by the press), which is why it is understandable that he is not actually the writer of the book which was published under his name. Stanley Frodsham, Wigglesworth's close friend and the author of his biography, *Smith Wigglesworth, Apostle of Faith*, which was published a year after his death, collected and edited the stenographs and transcripts from Wigglesworth's sermons, which were very popular at the time, and he published them with his authorization. Wigglesworth donated the proceeds from the sales, which were rather large due to his reputation, to various missionary organizations, mostly those in Africa, particularly in the Congo at the time, where his daughter Alice Salter worked, along with her husband James.

Since this is a collection of 18 short sermons, we cannot speak of a structure with a dominant theme, apart from the usual motif which is prevalent in all of his sermons, which earned him the title of the "Apostle of Faith" during his lifetime, and with it, the status of a legend. A simple and uncompromising faith in God who is active in the present, and faith in every single word of His, which he identified with the Bible—even the smallest iota and a comma included in Scripture—is the simple *leitmotif* and *sitz im leben* of this booklet. His common practice was to begin every sermon with a Bible passage, or just a Bible verse, which he then supported with events from his personal life and ministry, thus confirming their truthfulness and authenticity, and encouraging the reader to do the same, i.e. to practice the same faith.

So, we are dealing with a person who is unfamiliar with theological discourse, original biblical languages, speculative interpretation, and Scripture-based debates which have, for the lack of supernatural manifestations of the Holy Spirit today, as well as at the time, become a favorite activity of the church. Instead, Wigglesworth offered reports of mass conversions, countless miraculous healings, and deliverances from evil spirits that followed in his path (just as Mark says it would be) at his every step, whether it was in a church service, a train ride or a ship voyage—all as a result of a simple faith in God's Word. And this is the immeasurable value of this booklet, both for "common" believers as well as historians, because it offers an abundance of autobiographical data and reports from his campaigns in European countries, New Zealand, the already mentioned United States, and his own England. These pages are simply bursting with optimism, hope, and the reality of God's Kingdom right now, as manifested through signs and wonders driven by faith, which is described in Wigglesworth's famous motto: "Dare to trust God." One curiosity is that in some sermons we find interpretations of messages in tongues received by Wigglesworth during sermons,

which are an added bonus, and not a product of his own thinking, but a momentary and direct activity of the Holy Spirit, which is in agreement with Pentecostal practice and which, according to his understanding, could not, just like the word of prophecy, happen more than three times during a church service.

We can potentially speak of a certain theme in the last five chapters, which begin with the external evidence of the baptism in the Holy Spirit, that is speaking in tongues, i.e. glossolalia, in which he follows standard Pentecostal doctrine and interprets the gifts of the Holy Spirit as laid out in the 12th chapter of First Corinthians, the favorite biblical passage for Pentecostals and charismatics. One of the chapters deals with the word of knowledge and faith, the next one with the gifts of healing and wonders, then the gift of prophecy, and finally the discernment of spirits and the gift of tongues, which Wigglesworth differentiates from speaking in tongues. One is a unique experience which serves as confirmation of the baptism in the Spirit, while the other one is a lasting gift for the building up of the church. Theologians might find some debatable doctrinal formulations in Wigglesworth, since we are dealing with different mentalities, and even world views. One is academic and often abstract, with no intent of being applicable, while the other is very practical, applicable and vibrant with life. In spite of that, this booklet is a true gem among recent Christian publications and, in my opinion, also one of the most helpful and important books and a must-read for those who wish to live an authentic Christian life and make a difference in society which the Savior has imagined, as they act in accordance with its simple solutions and return to it every now and again.

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