

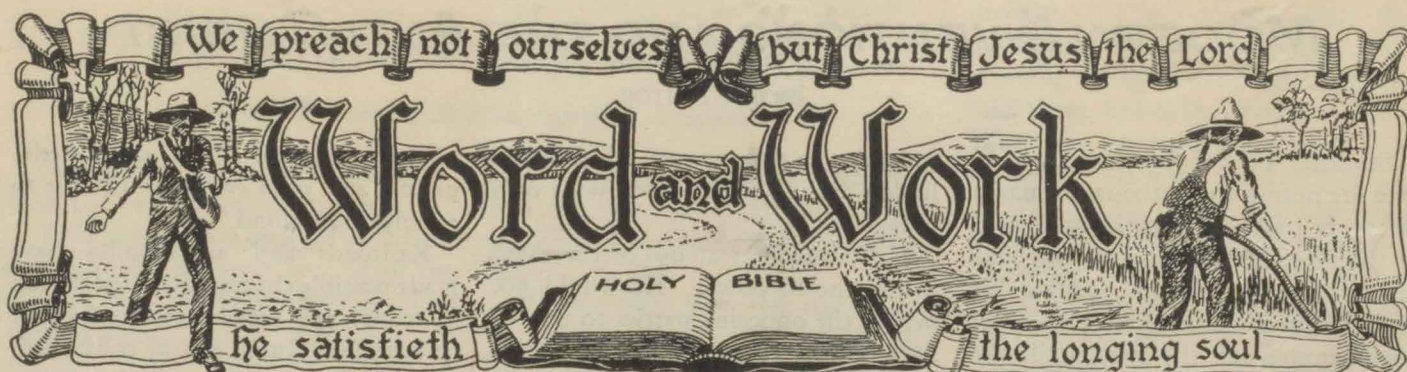
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In the Orient two strangers are brought into a bond of friendship for forty days by a drink of water: by sharing food a closer bond is made, which lasts forty years. The first league having been made, it is customary for friends to come into the second and nearer relation. While the Water Covenant typifies Justification, this is a type of Sanctification. After we have received "the forgiveness of our sins, according to the riches of His grace," God calls us to "the riches of His glory" (Eph. 1:7,18). Abraham's offer of *water* to the three travellers was accepted, or he would not have dared to propose a Bread Covenant with them (Gen. 18:4,5). He was rewarded by the pledge in verse 10. He also made a Covenant with Melchizedek (Gen. 14:18), who brought him *bread* and wine and a blessing. Eliezer, as the representative of Abraham and Isaac, made such a Covenant with Bethuel and Laban, but not till he was assured of their fidelity to his master (Gen. 24:33, 54); Job's three friends *ate* with him for seven days without speaking, to assure him that what they were about to say would be spoken in love. Later all his friends renew their Covenant of amity (42:11). Obadiah wished to be recognized by Elijah as in Covenant relations with Jehovah by virtue of the food he had given to the persecuted prophets (1 Kings 18:13). Moses brings Jethro into Covenant relations with Jehovah by sacrifices and "eating before God" (Ex. 18:12). See also 2 Sam. 6:19.

The Bread Covenant

By Florence A. Atwater

In making this Covenant old grudges are laid aside and friendships are restored, as when Isaac made a feast for Abimelech; and Laban and Jacob are reconciled (Gen. 31:44-54). A remarkable instance of this is seen in 2 Kings 6, where Elisha captures the blinded Syrian host at Dothan, and leads them to the king of Israel, who was at war with them. The king eagerly proposes to smite them, but at the prophet's bidding he draws them into a Covenant of peace. "So the bands of Syria came no more into the land of Israel."

This Covenant was sometimes a pledge of the fulfilment of some specified contract, as when Esau pledges to sell his birthright (Gen. 25:34); when Isaac calls his son to prepare "savory meat" prior to receiving his blessing (Gen. 27:17); and also when Abner engages to bring all Israel under David's dominion (2 Sam. 3:12,20). The Israelites were bidden, on entering the promised land, to write the law upon great stones, set them up in Mount Ebal, and they "ate there," as a pledge of obedience (Deut. 27:1-7). The *Passover feast*, in its institution and in its annual observance, was a Covenant, on the

part of Jehovah, for the deliverance of His people from their enemies, and on their part, of loyalty to Him as their God. Any who neglected this feast was under the penalty of being "cut off from Israel" (Ex. 12:17, 24). The *manna* on which they were fed in the wilderness put them under additional obligations to keep God's law.

Oriental hospitality is most remarkable. Even strangers are welcome guests, whom the host deems it an honor to entertain. For this reason Laban hurried out to the village fountain and brought Eliezer into his house (Gen. 24:29-32); Jethro sent for Moses to share his home (Ex. 2:20); and the Shunammite woman provided a chamber for Elisha (2 Kgs. 4:8-11). "The oriental idea is that we are all guests of God, spending life's brief day under the blue canopy of His great tent, all our needs being freely supplied by Him, the Bountiful One. When nightfall brings a traveller, lone and weary, the oriental sees in him another guest of God's, to be treated as God has dealt with himself." He may remain for three days without making remuneration, and no questions will be asked concerning his business; but meanwhile, at every meal, he is making a Covenant with his host by virtue of which each is bound to disclose to the other any secret which concerns him. Therefore Samuel tells Saul the whereabouts of his father's asses, and the greater revelation just received from God, that

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MODERN INVENTIONS AND THE ANTI-CHRIST

By the EDITOR

Students of prophecy the world over are noting today the rapid march of events leading up to the revelation of the Anti-Christ. One of the conditions that will make possible his dictatorship is modern invention. The great empires of the past, built by Alexander the Great, the Cæsars, Charlemagne and Napoleon, were difficult to administer because of the slow means of travel. Messages could be transmitted only by swift runners, by messengers on horseback, or by sailing vessels. Communication with officials, which can now be completed in a few moments, then required weeks. Modern inventions, in particular the telephone, radio, railroad, automobile, aeroplane and modern guns make it possible for one man to control great territories more easily than ever before.

Radiograms in code hurl through space at two hundred words per minute by means of automatic transmitters and receivers. Ships are always in touch with land, not only receiving press and stock reports, but able to talk with any phone in Europe or America. Radio is rivalling the press, church and platform. Dr. Goodell, the great radio preacher, once said, "It is thrilling beyond words to feel that every hour when one stands before the microphone he is addressing more people than St. Paul and Luther, Whitfield and Wesley addressed in a whole life time." The newest radio invention is the micro-wave radio invented by Marconi, and the Pope had the first station.

When the King of England speaks over the radio, it is heard not only in England but also all over Europe and in the Americas.

Dictators and Radio

The people of the Soviet Republics are being welded together by means of radio. Each village has its loud speaker and thus reaches the smallest village. The various trials were

broadcast in this manner. The Soviet leaders are in instant touch with each village.

Hitler made great use of the radio in his rise to power. He would not permit the opposing parties to use the radio, while his orators were continually on the air. In this way he could misrepresent without a reply and mould public opinion to suit himself. The loss of the radio was probably the greatest factor in the defeat of his opponents. At the present time, great gatherings numbering as high as a hundred and fifty thousand, are assembled to watch military maneuvers and hear the great Nazi orators. These programs, with the shouting and cheering of vast crowds, are broadcast all over Germany. This has proven to be a most successful means of uniting the people in support of Hitler.

Roosevelt relied upon radio to establish his great power in the United States. If opposition to his program arose in Congress, he would give a Sunday night talk over the air, showing the reason for his position and calling for support. Immediately telegrams demanding support and backing for the President began pouring in to every Congressman and Senator. By radio the President was closer to their constituencies than they were, although they might have lived from childhood in their respective districts. The President was able to speak to every man in his own home.

Control of the radio by a forceful personality with a gift for oratory will marvelously concentrate power in the hands of one individual.

Telephone and Press

The telephone permits a leader to receive personal reports and to give directions over large portions of the globe, a power never before enjoyed and used by the great empire builders. Then the control of newspapers and magazines as well as books makes it possible to mould opinion in support

of any program. The radio, telephone, and press enable a dictator to regiment the mind.

Railroads and automobiles have made possible the rapid transportation of troops and supplies, so that a vast country like Russia can be controlled. If an uprising occurs, in a few hours troops are on the scene to put down the rebellion.

Aeroplanes

"Who are these that fly as a cloud, and as doves to their windows?" Isa. 60:8. As recently as December 17, 1903, Orville and Wilbur Wright made the first flight in their plane. Now air lines are everywhere. The Graf Zeppelin flew over the Atlantic making London and New York only forty-eight hours apart. The Italian Armada also has shown the possibilities in trans-Atlantic flight. How quickly Roosevelt reached Chicago after his nomination as the Democratic Presidential candidate. It was said that Napoleon's presence with the troops was worth ten thousand men. A great leader could easily move over a large empire by aeroplane, arousing new enthusiasm and confidence by the force of his own magnetic personality.

Rebellion under a dictator is impossible unless the army rebels. Troops can be transported so rapidly and the implements of modern warfare are so deadly that rebellion is easily crushed. Watch the army closely for rebellion as Stalin is doing and the rest of the country cannot rise up. Once in control the dictator can intensify his power over the individual until he is compelled even to worship the dictator.

With dictators rising on every hand and, through modern inventions, increasing in power, we feel that it cannot be long ere the church will be taken out of the way and the great dictator, the Anti-Christ, revealed. 2

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THE MINISTRY OF ANGELS

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

God always uses means, when He heals the sick, or works miracles.

This may seem a strange statement to those who have not considered the subject, but the Scriptures are clear on this point.

Two Agencies

are used for answering prayer, quite apart from visible agencies. The one is the Holy Spirit, and the other the Angels. For the Lord Jesus imputed all His miracles to the Holy Spirit, the Spirit of

The Father Abiding in Him

It was through the descent of the Spirit upon Him, in the form of a Dove, that "He went about doing good, and healing all that were oppressed of the Devil" (Acts 10:38). Being anointed with the Holy Spirit and with power was the means whereby He did such works, as no man had ever done, because as He often affirmed, He could do nothing from Himself, or by His own power. So that all His miracles were done by these two agencies (1) That of the Holy Spirit—(2) and that of the Angels. What He began to do and to teach was continued through the Disciples by the same means. We see this plainly put in the case of Philip. Sometimes it is—

An Angel of the Lord

that speaks to Philip, as in Acts 8:26—"Go to Gaza," but in v. 29, it is the Spirit who directs—"Go up and join the chariot." Again in the case of Cornelius, in answer to his prayers an angel is sent to him one afternoon about three o'clock telling him plainly—"your prayers and your charities have been an acceptable offering to God," directing him to send for Peter from Jaffa, and giving him the address (Acts 10:3,6). In the meantime Peter has a vision to prepare him for a visit to Gentiles, but it is not an Angel but "the Spirit" that

speaks to Peter, saying: "Three men seek for thee; arise, go with them, nothing doubting; for I have sent them" (v. 20).

We see then how the Angels co-operated with the Holy Spirit: by the Angel directing Cornelius, whose ear was not open to the inner voice, and the Holy Spirit speaking to Peter, confirming the Angel's message. And today they are still "Ministering Spirits sent forth to minister for them who shall be heirs of Salvation." (Heb. 1:14).

In both old and new Testaments we see the Angels used continually in answer to prayer. How pathetic is the case of Elijah, asleep under a juniper tree, when suddenly an Angel touched him saying—"Rise and eat." He opened his eyes, and there beside his head was a cake, baked on hot stones, with a jar of water; after eating and drinking he lay down again. The Angel came back a second time, and touched him saying—"Rise and eat, or the journey will be too much for you." So he arose, ate and drank, and in the strength of that food he went for—

Forty Days and Forty Nights

to Horeb the Mountain of God (1 Kings 19:5-8 Moff.). From time to time we see them "Ministering" in a similar way to the Lord Jesus Himself, when hungry after forty days fasting (Matt. 4:11), and in Gethsemane, imparting strength (Luke 22:43). Wherever—

Outward Service

is necessary, there they come in answer to prayer, as to Peter in prison. Peter was closely guarded by sixteen soldiers, but earnest prayer was offered for him by the Church. The very night before Herod meant to have him produced, he was sleeping between two soldiers, and bound with two chains when an Angel smote Peter on the side saying, "Rise up

quickly." The praying Saints did not believe that it was indeed Peter standing at their door when Rhoda told them, but said, "You are mad." When she persisted they said, "It is his angel," meaning his guardian angel. (Acts 12:3-18). Angels were often sent in answer to prayer in Old Testament times, as to Abraham, Hagar (Gen. 16:7); Manoah (Judges 13:15); Daniel (Dan. 6:22).

It is just as true as ever that He gives His angels charge over us (Psa. 91:11). He is the same, yesterday, today and forever, and He came to confirm the Promises made to the Fathers (Rom. 15:8). For many as were the promises of God, in Christ is the "Yes" that fulfils them (2 Cor. 1:20). And now also He sits at the right Hand of the Majesty in the Heavens;

Angels, Authorities, and powers being made subject unto Him (1 Pet. 3:22).

All authority in Heaven and on earth has been committed unto Him, yea, All things are put in subjection under His Feet. He is our High Priest, our Friend, our Elder Brother, who says to us: "If you ask anything in My Name, I will do it" (John 14:14, 20th Century).

MODERN INVENTIONS AND THE ANTI-CHRIST

(Continued from page 2)

Thess. 2:7. Let the saints work for souls realizing this is God's last call. Only those "in Christ" will be included in the rapture. 1 Thess. 4:16,17. This means, according to God's word, "If any man be in Christ, he is a new creation: old things are passed away; behold all things are become new." 2 Cor. 5:17. May we "be counted worthy to escape all these things that are coming on the world" during the reign of the great Dictator, the Anti-Christ. Luke 21:36. —H. C. McK.

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FAITH POSSIBILITIES IN HEALING



By
Evangelist
Harvey
McAlister

Thus far in our study of the recorded instances of healing in the New Testament we have found the faith necessary in order for healing resident in either the person or persons in need of healing, or in the friends who came to Jesus in the behalf of the sick.

But look at this case. A father brings his son, who was deaf and dumb as a result of demon-possession, to Christ. He did not come to Jesus in behalf of his son, but he brings the son along with him.

"And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth; and pineth away." "And oftentimes it hath cast him into the fire, and into the waters, to destroy him." O the pity of his mental and physical condition! And so the father cries to Jesus, "If thou canst do anything for us, have compassion on us and help us."

Jesus saith unto him, "If thou canst believe all things are possible to him that believeth." Jesus imposes a condition. Jesus requireth that which is called "believe" as a condition.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Confession of faith and prayer against unbelief combined! Did the Lord Jesus grant help? Yes! He casts out the foul spirit and makes the boy every whit whole in answer to the father's faith.

"And Jesus seeing their faith, saith unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee," and "Arise, take up thy bed, and go to thy house."

Four men had come seeking Jesus, carrying with them a poor unfortun-

ate friend on a cot. But there was no room left in the house where Jesus was talking to the people and ministering unto their sick, no, not so much as about the door. So they get up on top of the house and remove the tiling and boards and, with ropes tied to the four corners of the cot, they let the afflicted one down through the roof before Jesus. "When He saw their faith." Whose faith? When he saw the faith of the four men up there on the house top.

But it is absolutely essential that either the person in need of healing, or that person's friend or friends shall possess and exercise faith in order that physical healing shall become an experimental reality, or will it serve the same purpose providing that the ministers have and exercise faith?

Peter and John are on their way to the Temple to pray. Along the pathway there sits a cripple with a tin cup in his hand and begging for money. His friends have brought him there for the specific purpose of begging. He has occupied the same spot daily for many years.

In the first place I would point out to you the fact that the only faith possessed by the cripple was a faith to get something in his tin cup—tin-cup faith! And I would further point out to you the fact that the only faith possessed by the friends of the cripple was faith that when they would go for him at the close of the day that he would have something in his tin cup—tin-cup faith also!

Now Peter says something that deals a withering blow to the only kind of faith that he did possess—tin-cup faith. "Silver and gold have I none." That was certainly like throwing cold water on the cripple's faith. And before he had time to recover from the stunning blow, Peter had him by the hand and was lifting him to his feet, saying, "Such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk."

"And immediately his feet and ankle bones received strength. And he leaping up stood, and entered with them into the Temple, walking and leaping, and praising God. Peter, a few minutes later, explained, "And His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

Whose faith? Not faith on the part of the person in need of healing! Not faith on the part of the friends of the cripple! But the ministers possessed and exercised faith; and in answer to their faith the miracle was wrought.

A woman, attending one of our healing missions, brought a young lady for healing of her hand and arm—the whole hand and arm was broken out with a nasty running sore, which had stubbornly refused to respond to the treatments of physicians. God answered prayer and in about one week or ten days there was a complete restoration to wholeness.

Now that's not the important point about this story. After offering prayer for the girl's healing, I turned to the woman, and asked her, "What is the nature of your troubles?" "I haven't any troubles," said she, "I am here in the interests of my friend." "It is well to be you," said I, "no troubles in life!" "Well I have a bodily ailment, it's true, but I was so much interested in my friend here that I was not thinking about myself and my own needs."

And somehow the way she said it, and the whole unselfish attitude she assumed, seemed to touch my heart—so much so—that faith arose spontaneously in my heart for her healing. And so, I said to her, "You too are going to become every whit whole." And, without her requesting it, I found myself—wholly led by the Spirit of the Lord—asking the Father, in Jesus Name, to grant her a complete healing of the body.

In a few days time she returned

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PROPHETIC NEWS

Automobiles

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightning." Nahum 2:4. According to present indications 38,000 people will be killed in automobile accidents this year. The number injured last year passed the million mark.

Heaping of Treasure

"America's Capacity to Consume," the second of the Brookline Institute's studies, analyzes the national income of the United States for the year 1929. At the top end of the income scale eight-tenths of one per cent of the entire population, 220,000 families, got more than 20 per cent of the total national income, and 36,000 families received in the aggregate an amount equal to that obtained by the 12,000,000 families with incomes less than \$1,500. James 5.

Palestine and War

Emil Ludwig in an interview by Bernard Postal said, "Whatever happens in Palestine will depend greatly on the coming war. Yes, a war is coming. Soon, too." —*The Jewish Criterion*.

Mussolini

The *Round Table* for December states, "There are those who believe that if Mussolini cannot secure an early victory for General Franco in the coming winter 'push' he will be tempted to stir up trouble in North Africa and the Arab lands fronting on the Eastern Mediterranean. He will do this, they claim, as a distraction for his own people and as a step towards his own Cæsarian ambition to make the Eastern Mediterranean an Italian lake, and to bring the Suez Canal under Italian control; and he will be tempted by the fact that the reorganization of British defense in this area is still very inadequate."

Churches and Communism

D. R. Davies in *The Fortnightly* for December states, "The Communist Party is seeking allies among the churches."

Arab and Jew

That the Arabs knew Palestine had been given to the Jews and were agreeable to the plan after the World War is proved in Emir Feisal's letter to Frankfurter, March 1st 1919 as given in the *October Dublin Review*. Feisal wrote, "We are working together for a reformed and revived Near East, and our two movements complete each other. The Jewish movement is national and not imperialistic. Our movement is national and not imperialistic, and there is room in Syria for both of us. Indeed, I think that neither can be a real success without the other."

The Laodicean Spirit

In a survey made by Ex-President Hoover's Research Committee on Social Trends, it was noted that in 1905, 78 per cent of the magazine articles, listed in Reader's Guide, approved traditional Christianity, while, in 1930 this percentage had declined to

33 per cent. This means that the Bible, and organized Christianity is being severely critized and opposed today, as compared to twenty-five years ago.

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

Drink

A recent report published by the Keely Institute located at Dwight, Ill., said that during the first six months of 1937 the number of treatments for alcoholism increased 111 per cent over the number for the corresponding period in 1933. Last year's total was the largest in any 12-month period since 1907.

We have 1,350,000 girls working in taverns and saloons in the United States. More than twice as many as are attending colleges, universities and normal schools.

Anti-Jewish Russia

During the last few months all officers of Jewish blood, both on the General Staff and in the ranks of the Army of the Soviets, have been deposed from their positions. It has looked as if this might be true but now it is well established as a fact. This is in preparation for the German-Russian Alliance spoken of in Ezekiel 38 and 39.

False Accusers

In 2 Tim. 3:3 Paul speaks of false accusers as a sign of the last days. During the World War the French Press Bureau had a photo-chemigraphic department whose "principal work consisted in making photographs and cuts of wooden figures with cut-off heads, torn-out tongues, gouged out eyes, crushed skulls and brains laid bare. The pictures thus made were sent out as unassailable evidence of enemy atrocity to all parts of the world where they did not fail to produce the desired effect." —From *"Behind the Scenes of French Journalism,"* by a French Chief Editor.

Word & Work

H. C. McKinney, A. B., Editor
Alfred Wight, Supt. & Treas.

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FINANCING THE LOCAL CHURCH

J. N. Hoover, Santa Cruz, California

In financing the local church, spiritual life must be emphasized. There can be no spiritual life where there is no prayer. Prayer is the solution of every problem and especially in matters of finance. The lack of prayer will bring the greatest worker and the strongest assembly to poverty and shame. Prayer is the highway to God's eternal storehouse where all our needs are supplied according to His riches in Christ Jesus.

If spiritual work is to be supported it must be by spiritual people. A church will do well if she keeps within the range of her financial possibilities. Good judgment, well seasoned with sacrifice, has kept the light of heaven burning in many a dark place. The more time we spend in winning souls for Jesus, the less trouble we will have in financing the local church.

We must be more concerned about our spiritual condition than financing the local church. When we learn to put first things first, life's problem will not be so perplexing and we will find greater joy in service. Money is so glaring it is apt to hide the real value of the individual life. Money if honestly obtained and carefully appropriated is a blessing, but money dishonestly obtained and selfishly used is a curse, and this condition is sometimes found even among Christian people and Christian organizations. God does not only ask for faithful service but for

Systematic Giving

By the mouth of Malachi, God has sounded forth a prophecy which has inspired millions of hearts to a definite system of giving. In this proclamation He promises, under certain conditions, a glorious reward, for He says, "Bring ye all the tithes into the storehouse.....and prove me now herewith, saith the Lord, if I will not open you the windows of Heaven and pour you out a blessing, that there

shall not be room enough to receive it." What a challenge! What an opportunity!

Abraham said, "Of all that thou shalt give me, I will surely give a tenth unto Thee." In the twenty-seventh chapter of Leviticus we read; "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto God." Again in Malachi 3:8 we read, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Is this true in your case? Do what God has told you to do. This you can do.

The easiest and most satisfactory way of giving is systematically. Paul said, "Upon the first day of the week, let every one of you lay by in store as God hath prospered him." Here is suggested when to give and what to give. Nothing could be clearer or more reasonable. Giving merely when you feel like it, is not only unscriptural, but increases the difficulties in financing the local church. A system of giving is not only good business, but Biblical and absolutely necessary to carry on the work of the church harmoniously and successfully.

I have found parents make a great mistake in not permitting their children to have a part in giving in the church. Whatever amount you give, divide it with the children and let them have the privilege and the joy of giving it as their own at least until they are able to earn their own money.

Every member of the church has a financial obligation which he should meet systematically. I cannot think of a Christian refusing to do his part in the financial work of the church, and at the same time expecting Christ to save his soul, for such is not only an unfriendly act but unchristian.

Tithing and systematic giving will tide the church over much unforeseen trouble that may for a time make public worship impossible, while the general expense goes on.

The difficulties in financing the local church are often lessened when the treasurer furnishes a monthly or quarterly statement. The people must know as never before the actual needs before they will give. If your church is failing in her financial offerings, there is something wrong. If it is the pastor, speak to him; if the official board, speak to them. If they will not consider, then out with them. Why should the cause of Christ suffer because of the financial opinions of a few? A house cleaning is sometimes the best way to bring about a financial revival in the local church.

I have seen some people strutting around like proud peacocks, telling what they are doing for the church, when the truth of the whole matter is they are not giving in proportion to their income. I am not so much concerned about the amount given as I am the manner in which it is given. I tell you we need more conversions like Paul and more contributors like Barnabas.

Again I have found church folks and good people too, who feel they should pay the grocery bill, the rent, the insurance, the taxes, the amusements, and if there is anything left they will divide with the Lord. Would you dare to suggest such a policy to your groceryman? Certainly the grocery bill, the rent, and all financial obligations should be met, but dare you put the church at the foot of the list? Was not the salvation of lost souls the uppermost thought in the mind of the Saviour? Is not He who hath redeemed us out of the hand of Satan with His own precious blood worthy of the first and best of all our substance?

Too often we find church people like children brought up in the home of plenty without a thought of the gift or the Giver, or the necessity of returning thanks in a substantial way. It is a difficult thing to get some peo-

ple to recognize "the earth is the Lord's and the fullness thereof." Some people get all they can and can all they get. We are more likely to be faithful stewards of God if we will occasionally remind ourselves that the title of all things is invested in God and at no time has He relinquished His rights.

I know a church member who gets a hundred dollars a month and gives five dollars a year to the church and two dollars and a half to missions. Now if he ever gets to Heaven he will do well, but I would not give much for his location. It is a poor sort of a church member who would shrink from the work he solemnly vowed to support. Perhaps you have not thought along this line but will you do so now? It is not the amount you give, but the spirit in which you give, that accomplishes the greatest good and satisfies the Giver of all. When we fail to do our part, we are dealing unkindly with others who perhaps are giving their tenth and more. As Christians let us gladly assume our part in the financial part of the church, and give not only willingly but systematically.

Since God demands Christian loyalty, Christian service and Christian giving, let us be more obedient to His Word, more faithful in His service and more systematic in our giving. Let us say right here and now, "If I am going to depend upon Christ to save my soul, I must line up with His workers, and honor Him with my substance. I have never realized until now that I was a partner with Christ in this soul saving business, or that the church really needs me to help make things go. Now I see my duty, and from now on I am going to fulfill my financial duty in the work of the church, and I am going to do it as an act of my appreciation of what Christ has done for me."

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MESSAGE FROM Wm. J. MITCHELL, DISTRICT SUPERINTENDENT

New Year greetings to the readers of the Word and Work, ministers and those of like precious faith:

Looking back over the year that is passing out about all we can see is destruction and devastation on every hand with wars and rumors of war and mighty men falling about us but we thank God as we listen to the voice of the prophet Isaiah in Chapter 40, verses 6-8 inclusive tells us of something which stands.

THE BIBLE—THERE IT STANDS!

Century follows century—*There it stands.*

Empires rise and fall and are forgotten—*There it stands.*

Kings are crowned and uncrowned—*There it stands.*

Empires decree its extermination—*There it stands.*

Despised and torn to pieces—*There it stands.*

Storms of hate swirl about it—*There it stands.*

Atheists rail against it—*There it stands.*

Agnostics smile cynically—*There it stands.*

Profane prayerless punsters caricature it—*There it stands.*

Unbelief abandons it—*There it stands.*

Higher critics deny its claim to inspiration—*There it stands.*

Thunderbolts of wrath smite it—*There it stands.*

An anvil that has broken a million hammers—*There it stands.*

The flames are kindled about it—*There it stands.*

The arrows of hate are discharged against it—*There it stands.*

Radicalism rants and raves about it—*There it stands.*

The tooth of time gnaws but makes no dent in it—*There it stands.*

Infidels predict its abandonment—*There it stands.*

Modernism tries to explain it away—*There it stands.*

Scorned by scoffers—*There it stands.*

Free thinkers deride it—*There it stands.*

Devotees of folly denounce it—*There it stands.*

When childhood needs a standard of truth—*There it stands.*

Youth calls for a beacon light—*There it stands.*

Sorrow cries for consolation—*There it stands.*

Weakness searches for the sources of power—*There it stands.*

Old age calls for an upholding staff—*There it stands.*

The weary seek refuge and rest—*There it stands.*

The hungry soul calls for bread—*There it stands.*

The thirsty pilgrim yearns for refreshing water—*There it stands.*

Do the overwhelmed cry for relief?—*There it stands.*

Do the lost seek salvation?—*There it stands.*

So my suggestion to the saints of God for the coming year is to stand firm on the mighty Word of God that will never falter or fail.

—Yours in Christian fellowship,
W. J. Mitchell, Dist. Supt.

A little girl once asked her father the question, "What is faith?" He answered her question by going to a cave,—a cellar,—and walked down the steps into the dark, then called his little daughter to the door of the cave. When she reached the top he bade her jump down into the cave, into the dark. But she replied, "Father, I cannot see you." He insisted that he was there, that she could hear his voice, and that if she would make the leap he would catch her. She did jump right into the dark, in the direction from which came his voice, and when he had caught her safely in his arms he said, "Now, daughter, that is faith."

FREE: With each new subscription for one year we will give free one Precious Promise Box. If desired ask for it.

IT DOTHT NOT YET APPEAR

By Evangelist J. Earl Douglass

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. Therefore the world knoweth us not because it knew Him not.

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." (1 John 3:1-2).

Now, beloved, as we look into God's Word at this time I believe you will find that the Apostle John is telling us here about the kind of love the Father hath bestowed upon us, that we should be called the sons of God.

We hear a whole lot about love these days; about all you hear on the radio any more is love songs, and the people in general are either talking about love or singing about love: it is love—love—love—fleshly love.

But the love that we find in God is not that kind of love, Hallelujah! The love we possess is the love of God shed abroad in our hearts by the Holy Ghost. John 3:16 says: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Such love, such wondrous love. Praise His Name!

Now we take notice to my text, "And it doth not yet appear." People today look at the outward appearance, and generally we can see plenty when we look at other Christians. We find this one is deceitful, that one is always grumbling, another finding fault, another backbiting and others, something else. Then we will say to ourselves, "I can't see how they are going to be in the Bride of Christ!" We are looking at the outward appearance, and my text says that it doth not yet appear. 1 Sam. 16:7 says: "For the Lord seeth not as man seeth; for man looketh on the outward appearance,

but the Lord looketh on the heart."

By looking at the outward appearance we come to certain conclusions, but we forget that the Word says in 1 Cor. 15:51-52, "Behold, I show you a mystery; We shall not all sleep, 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."

It just burns us up when we see the things that some Christians do, and we cannot understand how they are ever going to make it; but friends, remember, God has not yet put on the finishing touches. We need to have patience with our brothers and sisters in the Lord. Paul says in Heb. 10:36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." We say, "I would not do what they do." Remember, now, maybe they would never think of doing some of the things you do. The best policy I know is for me to take care of the fellow that walks under my own hat.

When we are looking at the outward appearance of others, it is sure we have our eyes off Jesus, and in Heb. 9:28 we are told: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." We cannot afford to look at the outward appearance of other Christians and then try to decide who is going to be in the Bride, for "it doth not yet appear."

Jesus will surprise the church when He comes—taking out, not those whom we think He should take, but those who are prepared for His coming. I believe He is going to take the humble and the lowly Christians, those who have purified themselves even as He is pure, because they have this hope within them and know that

right now they are the Sons of God.

As we look into the Word of God at some types of the Bride we find in Gen. 6, Noah a preacher of righteousness, a lowly man, but one who knew the mind of God. While millions of people made light of him and laughed at him and looked at the outward appearance of things at that time, he went right on and built the ark according to the pattern. He carried out the instructions that God gave him, and when the storm arose he arose. Hallelujah! Noah was not a big shot—just a boat builder who lived so close to God that God even told him when the tribulation would begin. Gen. 7:4: "Yet seven days and I will cause it to rain upon the earth." Think of it: Noah lived among people like we are living among today, yet he lived so close to God that he did not look at the appearance of his surroundings, but to the time when his ark was going to come in handy.

Then look at Gen. 24. Rebecca was not a popular young lady, she was just a humble little water carrier for Eleazer, but she was faithful and watered his camels. She said good bye to mother, brother and everything, and then followed the directions of Eleazer, letting Eleazer lead the way, and she became the wife of Isaac. Hallelujah! That is the only way we will be in the Bride—say good bye to everything in the world, put our hand in His hand and let Him lead us all the way. He has promised to lead us and guide us into all truth.

Then we look at St. John 4—the woman of Samaria. She was only a common person, practically an outcast from her own people because of the appearance of things and the life she had lived. But on the well-top she met the approval of Jesus, and from there God worked signs and wonders through her. She came for a pot of water, but Jesus gave her a well of water. Regardless of what people said about her past, Jesus wrought great things in and through her life. Regardless of what people say about you and me, friends, it is a

pretty good sign that we are in good standing with God when He is working signs and wonders in our lives. Now are we the sons of God. Right now, regardless of how people look at the faults in your Christian experience, remember, "Now are we the sons of God, and it doth not yet appear." We know that when He shall appear our mistakes and faults and our gifts too will be done away with. "For now 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." (1 Cor. 13:9-10).

I was reading sometime ago about a banker and his son who were about to open a bank in a timber section of Canada. In order to reach the little town where they had decided to open their bank it was necessary for them to cross a chain of mountains and a thickly wooded section. They started early in the morning on horse back and rode all day. As the sun set and night began to fall they saw that they were going to be caught in the dense darkness of the woods. But they rode on, and at last the father saw a small yellow light in the distance. They hurried as fast as they could for fear the light would go out. They rode up to a lonely log cabin with but one window, the light burning steadily. The father dismounted, walked up to the door and rapped. He heard heavy steps inside and presently the door opened slowly. In the doorway stood a big lumberjack. His beard was heavy and his shoulders like those of a giant. His looks caused the father to take a long, deep breath. My, what a gruff looking man, he thought. The father spoke a gentle How-do-you-do, and in a deep heavy bass voice the same was returned. The father described their fate of being caught in the woods and asked the lumberman if he could put them up for the night. The man said, "Tie up your horses and I'll share what I have as best I can." As the father and son were tying up their horses the father said, "Son, that's a hard looking customer, and here we

CHELSEA, MASS.

"He brought me to the banqueting house, and His banner over me was love." S. S. 2:4.



*Rev. and Mrs. J. Earl Douglass
Evangelists*

Bro. and Sis. Douglass have recently completed an evangelistic campaign in Chelsea, Mass. At the C. A. Rally held during that time, the auditorium was filled to capacity. This section of the District was well represented. In the absence of the District Leader, Bro. Mitchell took charge, calling forth the usual enthusiastic response from the various groups. Sis. Douglass spoke on the importance of us as young people looking to God for guidance in our lives.

It has been announced that Bro. and Sis. Douglass are planning to take charge of the Chelsea Assembly for an indefinite period, beginning February first.

are with \$50,000 in currency, what shall we do?" By this time the lumberjack was back in the doorway waiting for them to come in. They entered the cabin. The lumberjack handed the father a lighted candle and showed him a small room at the end of the log cabin. There was a bed, a chair and a small table in the room. Bidding the lumberman good night they closed the door and looked at each other with troubled faces. The father said, "My, what a hard looking fellow, what are we in anyhow?" The son replied, "Dad, you lie down and rest until midnight and I'll watch. At midnight I'll call you and

you watch while I rest for awhile." The father climbed into the bed and was soon fast asleep. The son sat down with his big loaded revolver on his knees. After a short time he heard a stir in the other room. There was a large crack just above the door. The boy quietly moved his chair over by the door and climbed upon it so he could see through the crack into the other room. He saw the big, hard looking man walk over to the fireplace. Just above the fireplace was an old fashioned mantel. He saw the man reach up on the mantel and take down an old leather bound book and walk quietly to the table by the window. There he saw the old man adjust a pair of old glasses on his nose, reach out and pull the candle over a little closer and then begin to read the dear old Word of God. As he read, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with his stripes we are healed," a big tear ran down on his big, heavy beard, and the light shining upon it made it look like a big diamond shining on his face. He then watched the old man take off his glasses, place them in his old Bible for a marker, and get down by his chair; and without making any outcry or noise just worship the Lord. The young man stepped down off the chair, moved it back to its place and quietly prepared himself for bed. In a short while he too was fast asleep. Presently the father awakened and saw the boy in bed. He was very much alarmed and began shaking the boy to awaken him. In a whisper he said, "George, what in the world do you mean? You promised to watch that desperate looking fellow, and here you have gone to bed and to sleep. What do you mean?" But the son, looking at the father, replied, "Dad, don't worry one bit, go ahead and go to sleep. The big fellow is a Christian and he's out there reading his Bible and praying." In a short time both were sound asleep again.

Glory to Jesus, "It doth not yet
(Continued on page 16)

THE INNER SPIRIT OF THE CROSS

By G. D. Watson

The act of crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another. In some respects the act may be brief and finished, but the inward heart disposition that should pervade crucifixion is a continuous principle extending through life, ever widening its range, over a multiplicity of applications, and growing in intensity to the end. This divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart quality, a soul essence too fluid to be held in by words.

If we could get a vision of the soul of Jesus from the last supper to His death on the Cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections, and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full-sized mind appropriate to crucifixion.

Thousands have had in greater or lesser degree a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that spirit, until we can suffer, bleed, and die in our measure, with the very same disposition He had.

It is a silent spirit. It suffers without advertizing the

Depth of Its Suffering,

it can be subdued, scolded, criticized, misunderstood, misrepresented, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence (1 Peter 2:23).

It has calmly signed the death warrant of self. It can have a thousand

little gifts and treasures and harmless earthly pleasures and pleasant hopes and friendly ties snatched out of its hands, without clutching the fingers to hold on to them. It can obey God and be rushing at full speed on lines of service and duty for Him and then at the touch of God's providential air-brake, it can be brought to an instantaneous standstill without shaking the train to pieces by a single jar or the least jostling of the will from its perfect repose in Jesus.

It is a flexible spirit with no plans of its own. It can be turned by the finger of God in any direction without a moment's warning.

It can walk into a dungeon or a throne, into a hut or a palace, with equal ease or freedom.

It partakes of the movements of the divine mind, as a floating cloud partakes of the movement of the air which encircles it.

It can wear old threadbare clothes, and live on plain food with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honors and pleasures, learning and culture, and the honorable

Splendors of Earth,

It inwardly despises what other people are longing to get hold of.

This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honorable things of the world look ugly to it.

The rugged Cross which frightens so many Christians is embraced by this spirit, with a secret, subtle joy because it knows that all sufferings will enlarge and sweeten its love. What other Christians shun as hardships it will gladly accept, as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle yearning affection, utterly beyond what they would be willing to be-

lieve. It can be bruised and trampled on, and turn with a quivering speechless lip, and a tear-dimmed eye and kiss and pray for the foot that under pretence of religious duty is trampling it in the dust.

It will not receive human honors unto itself.

If it is praised or honored by its fellows, instead of eating it as a sweet morsel it offers it up instantly to the Lord as the angel did with the good dinner which was presented to him by Manoah. Its highest delight is in sinking into God and being little. It loves to humble itself both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring and loves to get

Out of God's Way,

and see Him work.

It does not make others wear its sackcloth.

It would rather take other people's suffering on itself than to take their joys.

When the soul enters this realm it is just the beginning of this spirit which is to spread, intensify, and brighten, until the crucifixion life becomes a beautiful flame of self-abnegation, which takes hold of all sorts of woes, and troubles, and mortifications, and pains, and poverties, and hardships, as a very hot fire takes hold on wet logs, and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil and that makes the soul that has it as precious to God as the apple of His eye.

WOMEN OF THE OLD TESTAMENT

By Abraham Kuyper

A series of 50 character sketches on both well-known and obscure women such as: Eve, Sarah, Rachel, Miriam, Ruth and others. Price 65c.

NEW YEAR GREETINGS

The officers and workers of the Christian Workers' Union wish to express their hearty thanks to all the friends who have so generously stood by this work, with their prayers, gifts and subscriptions during the past year.

There have been many changes made in the Bethel Home Official Family in 1937. Much has been done in the home itself in repairs, painting, paperhanging and cleaning in general; much of it by gifts of money and labor, from individuals for this particular work, which has been a source of encouragement to us who are endeavoring to manage the affairs of the home and work in general.

We believe it is the will of God that this work should go on, prosper, and be self-sustaining, and we know it will continue to do so if God's people will each do their part in the spirit of cooperation and Christian Fellowship.

I trust as we enter the New Year of 1938 we will all pray for an enlarged circulation of the printed page, the Word and Work, the tracts and other printed matter, that it may reach many hungry hearts who are out of the fold and away from the Saviour.

Cooperation in work, united in prayer, as stewards of the manifold grace of God will bring greater results in all fields of endeavor at home and abroad, to bring back the King.

Let us who bear the Saviour's name reconsecrate our lives afresh to our calling of bringing forth good fruit, much fruit, and more fruit, in the coming year, for the glory and praise of His name in the building up, and perfecting of the Body, which is His church. My prayer for all of the Lord's people is that this shall be the best and most fruitful year we have ever known. Let us watch and be sober.

A. Wight, Supt.

WHERE MOSES LEARNT TO RULE

By Duff and Hope

A story for boys and girls of scenes in the wilderness. Illustrated. Board binding. Price 50c.

FAITH POSSIBILITIES IN HEALING

(Continued from page 4)

and reported that from the time prayer was offered every symptom of her affliction had disappeared and she was every whit whole. Whose faith? Mark you, she was not looking for healing for herself, nor even thinking of her own needs. But the Lord seemed to breathe an inspiration of faith into my heart, the minister, for her healing.

Sometimes it is the sick person's own faith, and sometimes it is the faith of the friends, who either come in the behalf of the sick, or come and bring along the sick one with them, and sometimes it is the Minister's faith, which is the procuring cause on the manward side of bodily healing. And, more and more, as we review the records of the miraculous healings of the days of Jesus and the Apostles, and as we study these records in the light of years of practical experience in the ministry of healing to the sick, we are convinced of the fact that the Lord is not the least bit particular who possesses and exercises the faith, the sick person, the friends, or the ministers. For so sure as someone believes God and reaches out the hand of faith, so sure down comes the power that heals.

Money is the medium of exchange down here on earth among men, but money does not count for much when it comes to the matter of getting things from Heaven. Money does not count then for the simple reason that money is not the medium of exchange between earth and Heaven. What is the medium of exchange between earth and Heaven? Faith, and if you are in possession of plenty of it and know how to exercise it to advantage, you can obtain anything and everything that Heaven has to offer. The individual in possession of a goodly supply of faith is in the estimation of God's Word reckoned rich, "rich in faith."

And how may we come into possession of faith? It is just as easy—exactly so—to obtain faith as to lis-

ten to a sermon preached. "For faith cometh by hearing, and hearing by the Word of God."

THE END

THE DISAPPEARANCE

Two young girls, sisters, were much attached to each other, but far apart in religious interest and sympathy. The Christian girl was deeply concerned for the salvation of her sister. One night as they came home from a religious service, where the preacher had dwelt on the text, "One shall be taken and the other left," she was so deeply moved that she could not hold back her tears, and earnestly pleaded with her sister to give her heart to God. She could not bear the thought of their eternal separation, but she was only spurned. As they lay down together, the thoughtless one was soon asleep; the other drenched her pillow with tears, and after a while, unable to bear the agony, she rose from the bed, and retired to an adjoining room, where she lay before the Lord in agony and prayer for a long time. Suddenly the sister arose, and found herself alone. The thought flashed upon her: "Has the Lord really come, and has she been taken, and I left?" The thought filled her with dismay. She sought for her sister in the room, but found no trace of her. At last, she burst into bitter weeping, fell on her knees, and for the first time she really prayed. After a while, she heard a low wailing and sobbing, and hastening to the other room, was surprised to find her sister. Together they wept and knelt and prayed; and before they closed their eyes again, they knew that if He should come, they would part no more.—A. J. Gordon.

Notes on the Tabernacle

By David Leigh

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



BETHEL HOME NEWS



Located at 7 Auburn Street, Framingham, Massachusetts

MATRON'S REPORT

New Year Greetings to all our friends and readers.

The month of December came and went very quickly, for us, as, immediately after the Thanksgiving feast, we began to think about Christmas and what we could do with our limited funds to make our dear elderly folks happy. God was very good to us. We looked to Him to provide all that He saw was needed and best for us, and He surely met our expectations and we could truly say we lacked no good thing.

Money came from various sources, designated for Christmas use, so we were able to prepare a fine dinner and some little gifts for our Bethel Family.

Through our good friend, Brother Mitchell, and his splendid Assembly, we were provided with a delicious big turkey and some fruit. Brother Wight and his Assembly at Wellesley Park gave us a Christmas tree, also fruit and candy. They visited us on Thursday evening before Christmas. We all gathered in our large dining hall where the tree was set up. The piano was moved from the assembly room, and the young people rendered a Christmas Cantata, that was much enjoyed by all.

Other kind friends brought or sent us gifts of money, fruit, etc., among these being a bag of fruit from Brother Harper. Sister Olsen and Sister Hiscock brought us a large box of goodies, including fruit, candy and nuts. A friend in Flushing, N. Y., sent a large box of chocolates, also hard candies. A gift of Ten Dollars from Mrs. John Nelson for our dinner was gratefully received. She also brought us a nice Christmas poinsettia. Brother and Sister Hines gave us a lovely Christmas box. In the center was a nice large fruit cake, wrapped and tied in colored cellophane, and this was surrounded by bright little tangerines. They also brought a fine



Rev. Alfred Wight
Supt. & Treas.

box of Christmas candy. Our neighbor, Mrs. Bean, drove up on Christmas morning and left with us a large sack of oranges, which was a most acceptable Christmas gift. Our good friend, Brother Weaver, did not forget us, and sent a special Christmas offering for our dinner. Another friend sent us One Dollar, and an offering of One Dollar came from Sister Wilder of Pittsfield, Mass. Mrs. Julia Wilson called to see us on Christmas morning. She brought candy, also aprons for each of the elderly sisters and ties for the men.

On Christmas morning after breakfast, all gathered around the Christmas tree for our daily devotional service, and to receive the gifts which were piled at the foot of the tree. We sang carols and read portions from the second chapter of Luke's Gospel. This was followed by prayer, then a few words of praise and thanksgiving to our Heavenly Father for His loving care of us. We told the dear members of the Family how the Lord had answered prayer and at this time had provided not only for our Christmas celebration, but also for other pressing needs.

A few nights before Christmas, the Secretary and I attended a service in the Everett Assembly. At this service, a special offering was taken to buy Christmas dinners for the poor. We had just received our first gift of Ten Dollars for our Christmas dinner, and we both felt moved to give a tenth of that money for the Lord's poor.

We obeyed, not knowing where more would come from. The following week, we received the other gifts we mentioned, and also a generous offering of Fifty Dollars from Brother Robert Brown of Glad Tidings Tabernacle, N. Y. The Lord is never our debtor, and always supplies abundantly when we obey Him. Thus all of our needs were met, praise His dear name.

We are also most grateful to our dear friends, Brother and Sister Douglass, for their continued thoughtfulness. They brought us a Christmas love offering of Sixteen Dollars from the Chelsea Assembly, and a five pound box of chocolates. Then, last Sunday, they presented us with a carton of canned goods, which was most acceptable.

Just before Christmas, a barrel of apples was received from a sister in New Hampshire. We are making good use of the contents, and we thank her very, very much for her thoughtfulness of us.

"Finally my brethren, rejoice in the Lord. Phil. 3:1.

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, Which passeth all understanding, shall keep (guard) your hearts and minds through Christ Jesus." Phil. 4:4-7.

This is the word of the Lord from our hearts to you for the New Year.

Yours in the Master's Service,
Hope E. Stalker, Matron.

CONSOLATION

By Mrs. Chas. E. Cowman

A companion volume to "Streams in the Desert"... messages of comfort for lone pilgrims. Born of Faith which surmounted the great bereavement of a great soul. Rich in God's promises of eternal life. Binds up broken hearts. Stands like the shadow of a great rock in the weary land of oppressive sorrow. Arranged for daily readings or meditations. Price, \$1.50, plus 15c postage.

DONATIONS TO BETHEL HOME

Walter J. Daly	\$5.00
Kenneth Pyne	2.33
Fanny H. Hitchin	5.00
Minnie B. Hill	1.00
Adele Hadderman	15.00
Elizabeth Pierson	1.00
Sybil A. Brown	1.00
Mrs. A. Q. May	1.00
Mrs. E. Erickson	4.00
Wm. J. Mitchell	2.00
Pauline Nelson	10.00
Herbert Peterson	8.20
Albert Weaver	2.00
Stella B. Baldwin	1.00
J. S. Miller	1.00
Leila D. Harvey	1.00
Sarah T. Andrews	0.80
Mr. and Mrs. H. E. Brasack	1.00
Sarah J. Wilder	1.00
Blanche Oliver	10.00
Rev. Robert. A. Brown	50.00
Chelsea, Mass. Assembly	16.03
Mrs. J. Almeda	1.00
Bridgeport, Ct., Assembly	18.00
House Box	1.00

Total \$159.36

Alfred Wight, Treasurer

January 1, 1938.

NOTICE OF REVIVAL MEETING

Faith Tabernacle—Cor. High and Conklin Avenues, Binghamton, N. Y., Jan. 16th to 30th inclusive.

Rev. and Mrs. J. Earl Douglass, Evangelists.

John Kellner, Pastor.

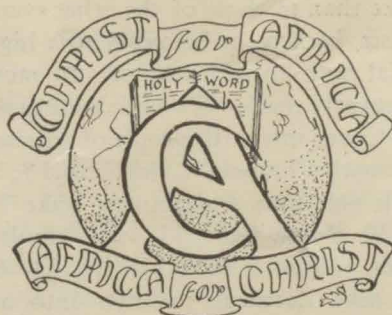
BRIDGEPORT, CONN.

Evangelist and Mrs. Ferdinand Ewald of Fairfield, Connecticut, will begin Evangelistic Meetings Jan. 16 at The United Pentecostal Church, 285 Wilmot Ave. Nearby Assemblies invited. —H. L. Ettinger, Pastor.

100 Thrilling Tales

By H. Pickering

These are the best stories which the author has heard told or read during an active Christian life of sixty years. A short text or thought is attached to each story, and an enlarged application can readily be made by those re-telling the story to suit the circumstances. Price, 50c, plus 6c postage.



"Go YE into all the world, and preach the gospel to every creature."
(Mark 16:15).



Ernest P. Lindholm

Your ambassador for Christ to the Gold Coast, West Africa.

Foreign address: Yendi, N. Ts. Gold Coast, British W. Africa.

Home address: 7 Auburn Street, Framingham, Mass., U. S. A.

AKRON, OHIO

We have just closed one of the greatest meetings we have ever had in the history of our church, with Evangelist Lura Johnson of St. Louis, Mo. There was a steady increase of attendance from the very first night and souls seeking the Lord for salvation at every service. The healing services were greatly blessed of the Lord. People from the surrounding cities came in with their sick to be prayed for. The long lines of sick that were in waiting at those healing services shall long be remembered, and the way the Lord met them, for many were healed. The last nights of her meeting the church was crowded to its capacity. Praise the Lord for the souls that were reclaimed and saved

and baptized in the Holy Ghost. The Evangelist was with us for a month. Her many friends desire that she return to us again the coming year.

—C. A. McKinney, Pastor.

How Terrible to be Lost

None except those who have experienced the feeling can describe the awful state of one who has lost his way. The following thrilling account of a lady who was lost in the Alps for a long time was once given in the *Christian Herald*—An extraordinary story is told by a Swiss lady who has been a prisoner for twenty days in a cave of the Alps mountains. She says that she set out for a walk by herself, intending to return to her hotel for lunch. Fascinated by the scenery, she penetrated farther up the gorge, and lost her way. In her wanderings she slipped and fell a long distance, alighting in a cave. At first she congratulated herself on not being dashed to pieces, but in a short time she feared that she was reserved for the worse fate of dying by starvation. There was no way of egress from the cave but from above, and when she attempted to climb, she found the steep sides too slippery to give her a foothold. She shouted for help at intervals all that day and night, until she was too hoarse to hear her own voice. She became intensely hungry and thirsty. Some water was trickling out through the rock, some of which she drank, and there was a kind of moss growing on the side of the cave that alleviated the pangs of hunger. She had plenty of money in her purse, but she would have gladly given it all for a mouthful of bread.

When found by a peasant she was almost a skeleton and was quite demented. He carried her to a hospital where she slowly recovered. She will never forget that fearful ordeal. Her situation with abundant money at her command, yet liable to perish with hunger, is a lesson that we in these times need to learn; that there are times when boundless wealth cannot deliver us.

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THE BREAD COVENANT

(Continued from page 1)

he is to be king (1 Sam. 9:19,24,25). This is why the Egyptian youth, after *eating* with David, shows him the camp of the Amalekites, enabling him to recover spoils (1 Sam. 30:11-20). By reason of this same Covenant Jehovah reveals to Abraham the coming doom of Sodom, where his nephew, Lot, is living (Gen. 18:5,8,17, Seq.).

Because the Hebrews were in Covenant relations with the Almighty, by the Passover feast, they were expressly commanded not to make Covenants with the heathen and thereby put themselves under obligation to reveal His secrets to His enemies. For this reason Daniel refused the food from the king's table. The Bread Covenant which Joshua made with the Gibeonites, unwittingly, brought Israel much trouble (Josh. 9). God's people were warned not to eat sacrifices offered by the heathen, and thereby bring themselves into league with their false gods. See Ex. 34:12-16; Lev. 17:7. Results of disobedience, Num. 25:1-9; Deut. 32:16-23; 2 Chron. 11:15; Psa. 106:34-42. Demons dwell in idols, 1 Cor. 10:19-21. (This is known by many missionaries).

The prophets of Jehovah were sometimes forbidden to eat, that is, to make Alliance, with apostate Israelites, as in 1 Kings 13. The prophet forfeited his life for violating this prohibition.

When the priests were consecrated they entered into a Bread Covenant with Jehovah, Ex. 29:31-33. This was renewed weekly in partaking of the shewbread. All Israel was represented, there being twelve loaves, one for each tribe. It is probable that all the sacrifices were regarded as Covenants, especially the Peace Offering, of which the offerer as well as the priest partook, after a portion had been burned on the altar, that is, accepted by God.

Let us look into the New Testament for references to this Covenant. More will be found in the writings of

Luke than in those of the other evangelists, because he belonged to a high social rank, in which leagues are most frequently made. We find Jesus making Covenants with people of all classes: with Pharisees, Luke 7:36,14:1; with publicans and sinners, Luke 5:29,30, Matt. 9:10,11; with multitudes, Matt. 14:18-21, 15:32-38. He asks Zaccheus to enter into an Alliance with Him, Luke 19:5-8. He walked a three days' journey to meet the Syro-Phoenician woman. The Phoenicians were wealthy, luxurious, and proud; doubtless it was humiliating to her to follow a Jew; but in her distress she humbled herself to admit that she was unworthy to make a Covenant with the Lord, but she asked to have a dog's crumb. (Mark 7:25-30).

Christ's first meeting with John and Andrew is full of suggestion; they followed Him, attracted His attention, hinted their desire to be His guests, and were rewarded by an invitation and brought into an Alliance with Him. No doubt He unfolded to them the hidden meaning of some of the prophecies concerning Himself, for they became convinced that He was the Messiah (John 1:35-41).

The "scrip" is the skin of a kid, and is commonly used as a lunch-bag. When Christ sent out His evangelists and told them to "take no scrip," He meant that they were to live on the hospitality of the people, and thus make Covenant friends to whom they should make known the coming of the kingdom. Their message would be received as coming from a Covenant friend. That mission was confined to the Jews, but later they received a commission to the Gentiles, and Covenanted with them, also. (Acts 11:3).

The "sop" is a piece of bread, thin as a wafer, used as a ladle to take up a morsel of the food. The host, with his left hand over his heart, gives the "sop" to an honored guest as a token of most tender love. In giving this to Judas, Christ was making it as hard as possible for that disciple to betray his Master; he could not endure

such love, and left the room. (John 13:26,30).

After the two disciples had walked with Jesus to Emmaus, they urged Him to share their hospitality, prompted by a desire to know more about the "stranger." True to the Covenant He reveals Himself to them "in breaking of bread." They returned to the upper room in Jerusalem, where the ten disciples were assembled, and again Christ ate with them, and then "opened their minds that they might understand the Scriptures" (Luke 24:13-45).

The Son of God came not only to make Covenants, but also to be Himself the Covenant between His Father and the human race. Therefore we find Him offering Himself as the "Living Bread" (John 6:33,35,48-51). By feeding on this "Bread of Life" we, too, shall receive a mental illumination, and a physical, and a spiritual quickening.

"The Lord Jesus, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said 'This is my body which is broken for you; this do in remembrance of Me, for as often as ye eat this bread ye proclaim the Lord's death till He come.'"

A DEBT TO A GODLY HOME

"Yes, my people are all religious, all the family, 'way back, although I don't take much stock in that kind of thing myself," said a young man in a hospital ward.

The physician looked at him kindly for a moment, and then said: "My boy, do you know why you are recovering so quickly from your accident—why the bones knit and the wounds heal so rapidly? Well, I'll tell you. It's because those ancestors of yours, whom you were talking about just now, bequeathed to you good, clean blood and a sound constitution—the physical make-up of those who have kept God's laws. If I were you I'd begin to take some stock in that kind of thing. You owe it not only to yourself, but to those who come after you."

HOW TO AVOID WORRY

By C. F. Hogg

No one will question the applicability to the present times of the repeated injunction of the words of Psalm 37, "fret not thyself," *don't worry!* How commonplace they sound and how futile! How helpless we are to abstain from worrying ourselves, or by our exhortations to save others from worrying!

The Psalmist, however, does not confine himself to exhortation, he provides the antidote to the trouble. And he shows us the mischief that worrying works. "Fret not thyself, it tendeth only to evil doing." When we rebel against our circumstances we are tempted to scheme to set them right, and to lose sensitiveness about the means we take thereto. Our Father's way for His children lies in another direction.

The panacea for all the ills of the children of God is provided in the four words

TRUST, DELIGHT, COMMIT,
and REST,

which stand at the opening of verses 3,4,5, and 7. Each of the four bring us directly to God. We are to trust in Him, not in ourselves; to delight in Him as we wait for the unfolding of His ways; to commit ourselves to Him until He opens a path wherein we may walk with Him; to rest in Him, not merely in hope of a better state of things in the future, but in His sufficiency for the present moment.

1. "Trust in the Lord."

The word occurs so often in Scripture, we are so familiar with it in religious exercises, that we have almost persuaded ourselves that it is easy to walk by faith! When the Way of Salvation is proclaimed the sinner is urged to *trust* the Lord. Not less does the saint need to *trust* Him always and in all things. "As therefore ye have received Christ Jesus the Lord so walk ye in Him" (Col. 2:6).

The lesson of faith is not an easy one, but it is vital if the purpose of God is to be accomplished in us, therefore, to adopt the language of Jeremiah, He "riseth up early" to teach it to us, often bringing us into extremities lest the lesson should be missed. We easily persuade ourselves that we could trust God were our circumstances different, but what the Lord wants is that we should trust Him *whatever our circumstances*. Faith can strengthen its roots, and grow and bear fruit, only in the dark.

Then follows the exhortation to

2. *Delight in the Lord,*

to which is attached the promise that if we so do He will give us the desires of our hearts. The two lines must not be divorced; our desires are assured to us only if they are cherished for His glory and not for our own gratification. When we are so walking with the Lord, so in touch with God, so under the control of His Spirit, that our aims are His, and our wills caught up into the current of His perfect will, then His will is done, and ours also. How often we ask and suppose our prayers unanswered, whereas in truth we have but mistaken the means to the end; the end may be good but the way to it is not as we supposed. In wisdom and love our Father sets our little ends and our ineffectual ways aside, that He may accomplish His greater and more blessed end and perfect that which concerns us in His own right way. Again, the man that fears God will

3. *Commit His Way Unto the Lord.*

It is natural to men to desire to stand well with their fellows. Hence much time and strength is devoted to self vindication; like the lawyer in Luke 10, we are "willing to justify ourselves." Moreover, it is forbidden to the Christian to retaliate, he may not render to any man evil for evil, nor repay any in his own coin. His

action should never be contingent on those of other men; all he does and allows should be done and allowed in fellowship with Him Whose Name He bears and "Who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously" (1 Peter 2:23). Has not God said, "Vengeance is mine; I will repay." Let us not excuse ourselves for usurping His prerogative; rather let us pray for such as use us despitefully that so "we may become sons of our Father in forbearance and love" (Rom. 12:19; Matt. 5:45). And to him who does thus commit his way unto the Lord the promise will assuredly be fulfilled, "He shall bring it to pass, and He shall make thy righteousness to go forth as the light, and thy judgment as the noon-day" (Psa. 37:5,6).

Along this road, and along no other, we come to

4. *Rest in the Lord.*

But the work of patience must be perfected. Though at times it may seem to us that God tarries, yet if He is never before His time, He is never too late; as He cannot be hurried so He cannot be hindered. In due season His help comes bringing with it "the dawn of the morning" (Psa. 46:5, margin). Meantime, though circumstances may seem adverse, and though wicked devices against us may seem to prosper, yet, taking the yoke of Christ upon us, and learning in the school of One who is "meek and lowly in heart," we "shall find rest unto our souls" (Matt. 11:29,30).

HOW TERRIBLE TO BE LOST

(Continued from page 13)

The Bible declares that the sinner is lost. But he does not realize it as he should, or he would seek to find a way out of his wretched condition and perilous state. The awful days of awakening will come, when perhaps, too late, he will discover that he has spurned the only Guide who can lead him to a place of safety. A fearful awakening this will be when the awful darkness of the eternal

world settles down on his soul and despair has seized his mind. It is fearful to contemplate that end of the finally impenitent and the doom of the person that rejects Jesus Christ, who came to seek and to save that which was lost. And yet in spite of the tears and warnings of friends, there are many who are persistently walking in the way that leads to *eternal night*.

"To be lost in the night, in eternity's night,

To sink in despair and in woe;
But such is thy doom if thou turn
from the light,
Refusing God's mercy to know."

—Selected

IT DOTHT NOT YET APPEAR

(Continued from page 9)

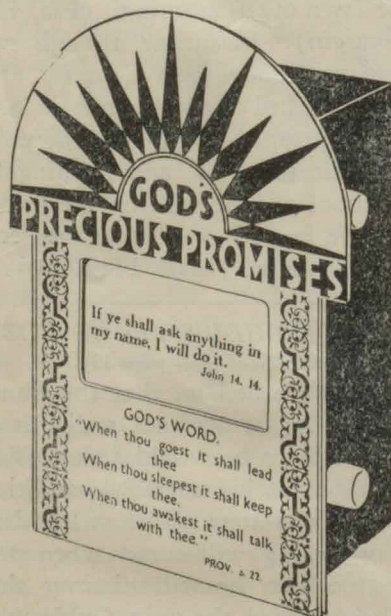
appear" what good things God can do in the heart. Let us keep our eyes on Him and be not weary in well doing, for in due season we shall reap if we faint not. Amen.

WOMEN OF THE NEW TESTAMENT

By Abraham Kuyper

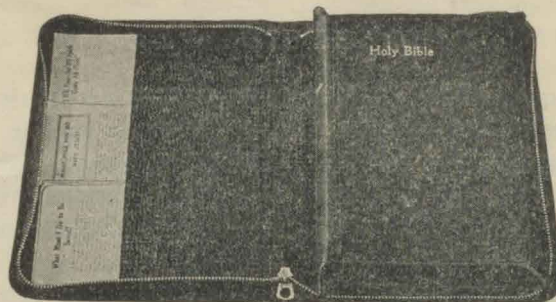
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