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WHAT IT COSTS NOT TO BE A CHRISTIAN

OTTO J. KLINK

"He paid the fare thereof." Jonah 1:3. As a general rule wherever we go and whatever we do we pay the fare thereof. That means we don't get anything for nothing. If you think that you can get anything for nothing you are very much mistaken. The gambler doesn't get anything for nothing; neither does the thief. They all have to work for what they get. They have to pay the fare thereof. You cannot lift your hand, you cannot move your body, you cannot use your tongue, you cannot use your thoughts without expenditure, without paying for it. We have to pay for everything we do and for everything we get; and that holds good if we enter into the spiritual realm. Man sinned; he plucked the forbidden fruit; and he had to pay for it by the fall of all mankind. Terrible was the price humanity had to pay for sin and for the fall. Man's redemption too, was paid for with a terrific price. It took the best jewel of heaven to pay for man's redemption, the suffering, the blood and the life of God's only begotten Son, the Lord Jesus.

It costs something not to be a Christian. If you are not a Christian you are paying for it right now. I am not speaking about eternity, but about life that now is. If you are not a Christian you are paying the fare thereof. Who is a Christian? Some people use the word very carelessly. Man by nature does not love God. It is easier to blaspheme than to bless. Men by nature, do not love the things of God. If they did we would not need policemen, jails, penitentiaries, an army or navy.

Some people say, "Well, I am a Christian because I was born in a Christian land," and they remind us of the fact that in the Holy Trinity Church case of 1893 the United States Supreme Court decided, "We are a Christian nation." But there is no Christian nation. There are Christian people living in all nations, but we cannot say that any nation on the face of the earth is out and out for Jesus Christ. Other people will tell that they are Christians because "they are as good as the average." But nobody is going to be judged by the average, but by the Word of God. Others, again, claim to be Christians because they belong to the church. Going to church doesn't make you a Christian any more than going into a livery stable makes you a mule. You must be born again, and the new birth, the birth from above, makes you a Christian.

Webster says a Christian is a man or a woman who professes the Christian religion. He is wrong! A Christian is not a person who professes the religion of the Lord Jesus but, thank God, a Christian is a man, woman, boy or girl who possesses the religion of Jesus. A Christian is a person who has admitted that he is a sinner and has come repenting to Jesus Christ, accepting Him as his personal Saviour, confessing Him as such before the world, and is now trying to live a life pleasing in His sight day after day. That is a Christian.

What does it cost and what price do you have to pay for not being a Christian? Let us read together Rom. 14:17, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The first thing it costs not to be a Christian is

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MY PRAYER FOR 'THIRTY NINE

I want not pleasure, nor fame, nor wealth
Dear Lord, just let me enjoy good health.
I don't need a car, don't care about style;
I don't want what the world counts worth while.
This house is big enough for me;
So it's not for these I make my plea.

But the things I want this year, dear Lord,
Are: a deeper knowledge of Thy Word;
Abiding peace; a sense of power;
A love for prayer, hour after hour;
Compassion for the poor and lost;
A brighter vision of Thy cross.

Thy banner, Lord, let me unfurl,
Thy banner of love hold o'er the world.
And patience, Lord, true patience send,
Help me my sinful ways to mend.
Let me be known as a child of Thine.
My prayer, dear Lord, for 'Thirty Nine.

DAISY E. HOLMES.
"Ye then turned back and tempted God and limited the Holy One of Israel." Ps. 78:49.

In James 1:17 we learn that there is no variability with God. Not even a shadow of turning. He is the same yesterday, today, and forever. (Hebrews 13:8) Hechangeth not according to Malachi 3:6. Therefore we can certainly expect miracles from Him today. Too many prayers go unanswered. If we diligently searched for a reason, we would find first of all that we pray amiss.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

The following verse tells us that friendship of the world is enmity with God. One who prays to God must come to the throne of grace with a true heart and contrite spirit, completely lost in Him, and expecting the answers to be all for His glory and service.

We must not lose sight of the fact that we are worshipping a jealous God (Nahum 1:2) who will not share honors with the pleasures of this world. We cannot expect blessing from above as long as we indulge in the pleasures of this world. Neither can we expect miracles to happen in answer to our prayers.

We read in John 15:7: "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you."

What a large meaning that word if covers! "Ye may ask what ye will... if..." First, we must search ourselves and see if we are fully abiding in Him and His words in us.

Let us turn to James 4:17: "He that knoweth to do good and doeth it not, to him it is a sin."

Then, in Jeremiah 5:25 God tells us that good things are "withheld" from us because we sin. If we just pause to meditate a moment, many recollections come to our minds of good things we failed to do for the Lord. Things that are pleasing in His sight. Do we tithe? Do we visit the fatherless and the widows? Do we give as we should to the destitute? Do we refrain from judging a brother? Do we love all brethren? Do we refrain from having respect of persons? Are we faithful in church attendance? These are a few questions we may ask ourselves concerning the price of an answered prayer.

Another condition that must be met is found in James 1:6, where God tells that we cannot expect anything from him if we waver and are of a double mind. We must come to Him believing. That is hard for many Christians to do. If, through our eyes, there seems no way for certain desires to be fulfilled by God, we are apt to waver in our faith when we beseech Him to grant those desires.

Two outstanding passages in reference to that point are found as follows:

"For with God, nothing shall be impossible." Luke 1:37.

"Is anything too hard for the Lord?" Genesis 18:14.

Notice carefully in the first verse we read "shall be." In other words, that means at any future time. In Genesis God settles that question with Abraham for all time to come by that one word anything.

After God delivered the children of Israel from the bondage of Egypt and wrought miracles in their midst, still they tempted God and "limited the Holy One of Israel." Psalms 78:41. In those days, they were severely punished for their failure to take God fully at His Word. The wavering saints of today certainly can count it a privilege to escape much severe punishment from the living God.

In Judges seven we get a picture of Gideon, a great soldier, who doubted God's ability to do what seemed impossible. He was commanded of God to fight the Midianites. As the story goes, Gideon's spies reported the enemy as great in number as a plague of grasshoppers, and camels without number. Gideon wanted to be sure of his strength, so he gathered an army of 32,000 soldiers.

"There are too many of you," God told him. "To human eyes, a victory would not seem to be a miracle. Numerical strength would get the credit. God made it plain to Gideon that he wanted all the credit and glory of victory. Consequently, the army must be trimmed down in order to prove definitely to the people that a victory over the enemy was wholly a miracle of God. Gideon was commanded to weep out the coward. When he had done this, there were left ten thousand men.

The march was started; God was not satisfied. Too many yet. They were commanded to march by a brook to drink. All but three-hundred lay down to drink, their faces in the water. The three-hundred stood and lapped the water up with their hands. Those three-hundred were the ones that God chose to follow Gideon. The ones that stood were ever alert for the lurking enemy. They were the ones that won the victory over the enemy.

The child of God who is ever alert to the enemy of the soul, who wears the whole armour can expect answered prayers from God. Let us be clothed with the full armour that we may withstand every fiery dart of the enemy, and not waver in our belief as we come to the throne of grace.

**Palestine**

Undeterred by terrorism, the Jews of Palestine are steadily forging forward in their upbuilding of the Holy Land, as evidenced by the establishment of an agricultural collective near Belsan, which is the 36th new settlement to have been founded since the beginning of the disturbances of 1936.

Colonial Secretary Malcolm MacDonald told the House of Commons the government would refuse to admit 10,000 German-Jewish children in Palestine because it would alter the existing rate of immigration and prejudice the forthcoming London conferences on the Arab-Jewish problem. A former Colonial Secretary recently stated "Nowhere else than in Palestine can comparatively large numbers of refugees be immediately absorbed".

It is estimated by Jewish authorities that 52 percent of the pioneers and builders of Jewish Palestine are from Poland.
"To him that overcometh." Seven times in chapters two and three of the book of Revelation we meet with the above phrase, or its equivalent—Rev. 2-7, 2-11, 2-17, 2-26; 3-5, 3-12 and 3-21.

We are all persuaded that the overcomer possesses the things of the kingdom, and most, if not all of us, desire to overcome, but the strangest and most fantastic ideas prevail as to—Who is the Overcomer? What he overcomes, etc., etc., and again and again, in his travels around the globe, the writer has found precious children of God in fear and perplexity on this most important subject, wondering if they reach the mark required, in the realm of overcoming, to that degree which will ensure them a place among those who are raptured when the trumpet sounds.

Among the false and misleading teachings to be encountered is the teaching of celibacy, in which we are told that only those who "were not defiled with women" will be included in that glorious company on Mount Zion, and unfortunately, Revelation 14-4 is used to emphasize the false teaching. One brief word will suffice to prove the fallacy of such a thought. Whatever else the thought of John was it could never have been intended to teach that there was anything impure in lawful marriage, for in Hebrews 13-4 we read "Marriage is honorable in all and the bed undefiled," and moreover, was instituted by God in the time of man's innocency. Other equally fantastic teaching is brought forward which can easily be exploded by a true knowledge of the Word of God.

The only safe and sane method of getting a right perspective on this, as on other vital truths, is by setting aside our pet theories and coming to the only real authority—The Word of God. With one of old we would say "To the Law and to the Testimony: If they speak not according to this word it is because there is no light in them."—Isaiah 8-20.

"Shall we therefore with unbiased minds turn to God's precious Word, and let us notice four things in connection with this important theme:
1. Who is the overcomer?
2. What does he overcome?
3. How does he overcome?
4. What is his reward?

First—Who is the overcomer? Let us turn to the first Epistle of John and note two very plain and explicit statements in reply to our question. In 1 John 5-4 we read—"For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith." What could be more simple and plain? The one who is born of God is the spiritual overcomer. At the time of his new birth he receives that power which enables him to be an overcomer.

"He came to his own and his own received him not, but as many as received him, to them gave he power to become the sons of God." Not the man who lives the Eunuch life, not the man who keeps the Sabbath, etc., etc. All such teachers have forgotten The warning of Rev. 22-18 where we are warned against adding to the words of this prophecy lest the plagues of the same prophecy be added to them—No! away with the philosophies of men. The Word of God leaves no doubt.

"He that is born of God overcometh the World." Our second and equally enlightening scripture is found in 1 John 5-5. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." It is not in working, struggling and striving, but in believing. You say it is too simple—in reply it is God's precious Word.

Thus according to the teaching of John, the Overcomer is the one who is born of God, the one who believes.

Second—What does he overcome? The writer is reminded of meeting a fine young Christian Brother who was laboring day and night, without success of course, to overcome among other things, his love for Ice Cream, his love for Ice Cream, his love for sugar, his love for candy, and strange as it may appear, I had the utmost difficulty in convincing him that it was possible to have a little sugar in his tea or coffee without losing the possibility of overcoming, but I am equally glad to say that the same young man is now gloriously free from his self-imposed penance, and rejoicing in the liberty wherewith Christ sets free. This was accomplished by the Word of God which again leaves no doubt as it shines forth upon our open minds and hearts. In 1 John 2-13 we find these enlightening words—"I write unto you, young men, because ye have overcome (Not ice cream sugar or candy), the WICKED ONE." The Great Adversary, overcome by our Blessed Master, is resisted by the child of God and flees. "And Satan trembles when he sees the weakest Saint upon his knees."

Again in 1 John 4-4 we have a further answer to our question. What does he overcome, which reads as follows—"Ye are of God and have overcome THEM." In pursuing the preceding verses of this chapter you will find that the word THEM has reference to the false spirits and false prophets that are in the world. How is it that you are not engulfed in the damnable teaching of Christian Science which denies the efficacy of the Blood of Jesus, or the abominable and forbidden practices of Spiritualism, or any of the other demon inspired teachings that are sweeping the world? The answer is, "Ye" are of God and have overcome THEM, and instead of standing upon the shifting sands of man's word and teaching, you are standing upon the immovable Word of God. In other words, while thousands are being overcome by the false doctrines which are so abundant in these last days, you are overcoming.

Allow me to call your attention to yet one more scripture to show what is to be overcome. This is found in 1 John 5-4: "For whatsoever is born of God overcometh the WORLD." Does the world have any charm for you? I fancy I hear you say most emphatically, certainly not! Why? Because you have something better. With thousands you have found that one glimpse of Jesus and you can sing.

"This world, this world is not my home."

Like Abraham of old you are now looking for a city which hath foundations—you have overcome the World. The glory of the World, which leads captive so many hearts, takes no hold of the Christian heart. For whom would it enter? All his senses are locked up in his soul, and that is full of Christ, who keeps all things else from coming in. His ears are stopped from hearing any sound with delight, but the speaking of (Continued on page 12)
The faith that is needed for 1939 is the same faith in quality that was needed in 1938, but a little more in quantity. There is only one kind of faith as far as God is concerned, but it can be little or great faith. If faith the size of a mustard seed, one of the smallest seeds, can move a mountain, you can understand how little faith we possess. It is not always those that talk the most about faith that have it. A humble, obscure Christian or a little child may demonstrate in actual results as much faith as leaders of great repute along this line. Great faith will bring great results and little faith small results. This is because faith is that which reaches the throne of God and moves the arm of omnipotent God, for all things are possible to him that believeth. God is concerned, but it can be humble, obscure Christian or a great faith will bring great results and little faith small results. This is because faith is that which reaches the throne of God and moves the arm of omnipotent God, for all things are possible to him that believeth.

The manner in which we are to exercise faith is described in Mark 11:24, “What things soever ye desire, when ye pray, believe ye receive them and ye shall have them”. The original reads “believe ye have already received them and ye shall have them”. God wants us to count the prayer already answered before we see it, to believe it is ours before experiencing possession from a physical standpoint. This is a thousand miles from Christian Science. We count it ours because God has promised and He will perform it. It is not influence of mind over matter. Many pray as the Christians did for the release of Peter. When he was released and the maid joyfully carried the news to the disciples they repeatedly called her mad, then said it was his angel and at the sight of him were greatly astonished. People pray with so little faith they can hardly believe the sight of their eyes or the hearing of their ears when it comes to pass. Their testimony reveals that they hardly expect their prayer to be answered.

There must be in God’s word an illustration of this faith as stated in Mark 11:24, so that we can better understand it. God has given it in Romans 4:17-21. In the life of Abraham God has given us the elements of faith and its exercise. In verse 17 we notice the words “calleth those things which be not as though they were”. This is believing we already have received them regardless of apparent facts. In spite of everything we hear, see, or know we claim the prayer to be answered and the request granted. Some people are afraid to do this lest they be speaking an untruth. While we may not be able to tell our friends yet between God and ourselves the thing is done. The Bible says, “If thou hast faith have it to thy self”. There is such a thing as telling the secrets of the Lord and hindering the answer or causing others to stumble. All do not have the same measure of faith. There may come times when it is necessary to state your faith as when Abraham told the young men to wait and he and the boy would go and worship and return again unto them. He had to again state his faith to Isaac when the boy asked where the lamb was for the Burnt Offering. He said, “God will provide himself a lamb”. All the time he knew the boy was to be offered in sacrifice yet he was trusting God even though a resurrection was necessary. Much harm has been done by talking about what God was doing or going to do when there was little faith to bring results. There must be a transaction between God and man whereby he is willing to call the things that be not as though they were and to continue to call it accomplished.

The next verse says Abraham “against hope believed in hope”. When things look impossible and there is not a ray in the sky to encourage, when all is black despair, we are to believe we have already received. The task of taking Israel out of Egypt appeared hopeless to Moses and it would have looked so in the natural to any other man. From a natural standpoint there was no hope when Elijah prayed down fire from Heaven and when the disciples endeavored to feed five thousand with a few loaves and fishes. It especially seems foolish to call the thing ours when the devil holds the impossibility of it continually before us. We find ourselves thinking that if it were not so impossible we could believe for it. But God is looking for people who against hope believe in hope.

The reason why Abraham could believe when things were hopeless is given in the same verse, “according to that which was spoken, ‘So shall thy seed be’”. He was trusting in the Word of God. Faith must ever rest on the Word of God. We would never dare to count the answer ours except for God’s Word. So “faith cometh by hearing and hearing by the Word of God”. When we believe that we receive we are as sure as the Word of God. “Heaven and earth shall pass away but my word shall never pass away”. He has said that He will honor His Word above His Name and so we have His Word and His Name. His Word says, “What-
Prophetic News

Mediterranean-Roman Sea

Mussolini will have a Roman Sea if he can obtain from France this and Corsica, and belligerent rights for General Franco. Since Franco does not have an effective navy it would be granting Mussolini the right to stop all shipping that ventured within range of the Spanish coast. Then, from General Franco he will obtain the Balearic Islands. All these together would give Mussolini control of the Mediterranean.

Rumania

Rumania has closed 60 places of worship. It is expected every Baptist meeting place in the nation will be closed soon. There are about 70,000 Baptists in the country.

Two Loyalties

"I have two tremendous loyalties: That to Jesus Christ and the wonder of His gospel and kingdom and that to free government in the United States of America. If you took the first out of my life, the whole structure would collapse. If you took the second out of life, I would be more restless for the future world. To be a man, and yet live like a slave, shut away from facts, from truth, from expression, would be to me but a living death; consequently I abhor the totalitarian state. It is the most desperately reactionary development of the centuries."—Harold Paul Sloan.

Apostasy

Italy has fewer evangelical believers according to its population than China. Spain has fewer Christians than India.

Only seven per cent of the population of New York are affiliated with any church and only 30 per cent are in touch with any church.

Movies

Movie magnates are distressed and mystified over the decline in audiences throughout the United States. There is no mystery about it. The country is sick about propaganda against Christian standards and the malodorous vulgarity of the pictures. The movies are resorting to Bank nights, and many other devices to keep the people coming.

Liquor

Recent statistics indicate that the liquor bill for America last year was $5,000,000,000, not far short of fifty per cent of the nation's total bill for food and clothing and residence construction. There is now one licensed saloon for every 209 population, including small children and infants. It is a record never before approximated in America or in any other nation.

Russia-Germany

"When you come down to brass tacks, there is no obstacle now to Russo-German friendship, which Bismark advocated so strongly, save Hitler's fanatic fury against what he calls Judeo-Bolshevism. But Hitler is not immortal and dictators can change their minds and Stalin has shot more Jews in two years of the purge than ever killed in Germany."—Walter Duranty, correspondent in Russia, for the New York Times.

Colleges

"We believe it is useless to train young men and women unless we bring their minds under a sovereignty of the living God and into the service of humanity."—President Marts of Bucknell College.

Jews

Of the three million Jews in Poland, one million are literally faced with starvation today unless relief is forthcoming from abroad; 32 percent of their children are undernourished and tubercular.

There will soon be a Polish refugee problem. Poland, with her three million Jews, is watching Hitler's success in getting rid of the Jews and will probably follow Germany's program.

Hitler will probably attack Rumania next and his excuse will be to save the country from the domination of the Jewish Magda Leupescu, mistress of King Carol.

Because of the discrimination against Jews many Jews have taken to wearing crosses as a protective charm. In New York City 31 percent of Jewish youth, numbering 115,000, are unemployed.

The Great Tribulation

By Eminent Bible Teachers

This book gives a brief explanation of the prophecies on The Great Tribulation as found in the Book of Revelation. Price 20c plus 3c postage.
How Mary Went Home To Be With Jesus

By Emilie B. Mosto

Mary was a friendly child, always smiling when asked to run an errand. She loved to go to Sunday School; and, having a good memory, could recite long poems to the delight of many. Because of these things she was loved by everyone and called "The Sunshine of the neighborhood."

When eleven, Mary took sick. One day she said, "Mother, Jesus was here; he asked me to go home with him." "Wasn't that a nice dream, dear," her mother responded. "But it was a dream," Mary insisted. "I was wide awake. Jesus was here. He stood beside my bed when he spoke to me." "And what did you answer Him, Mary, dear?" "Oh, Mother, she cried, "I was so shocked I couldn't say a word." "Would you leave us and go to Heaven with Jesus?" her mother asked while something tightened around her heart and tears trickled down her cheeks, for she loved her little girl dearly. Trying to comfort her, the child said, "Don't cry, mother, there is nothing but sorrow, sickness, and trouble in this world. I would escape all this. And surely you don't want me to disappoint Jesus; He is waiting for me."

It was enough, Mother knew it wasn't the mind of a child just eleven. She had been inspired by him who said, "In My Father's house are many mansions."

Just a few days before, a young visiting minister read to the children from John 14, substituting playhouse for place. It made Mary very happy that Jesus was preparing a playhouse for her. She meditated, wondering how beautiful Heaven would be.

The following morning, very early, Mary called to her sister who was a nurse was at her bedside. "Quick, call my mother, father and everyone, I must say Good-bye." Quietly we gathered around her bedside. She kissed all of us good-bye. Holding her hand in mine, I said, "Mary, dear, when you arrive home, tell Jesus I will, by His grace, be ready waiting for Him, when He calls me."

With a steady voice she said, "I will." Then her hands moved slowly upward. At the same time she was saying, "I am going home!" Just when her hands touched the pillow, she had finished the last word. A beam of light flashed over her body: we all saw it: and Mary had gone to be with Jesus.

In his funeral sermon, the pastor said, "Children are the flowers in Jesus' garden. He loves them all. But when He looks down on them, He lingers just a little longer over a certain flower. He longs for it, and finally He plucks it and carries it home in His bosom. Why do mothers grieve, when Jesus chooses to take their darling? They should praise Him, knowing that some day they will meet them, undefiled by the world, happy in the presence of Jesus, if we're ready to be there. Then together with them we'll sing 'Glory Hallelujah' through eternity."

While writing this, my heart goes out in compassion to a former neighbor who, having lost a child, could not be consoled. "God is not just, He had no right to take my baby," she cried. When I told her how much better her child was with Jesus, she said, "I'd like to see how you would act if God would take one of your children. Which one can you spare?" "Give me some time, I must pray about it," I said. This was previous to Mary's sickness and death.

The next evening, I attended a missionary convention. All mothers present were asked to dedicate their children to the Lord for service and not hinder if any were called to foreign fields. Having been saved when 19, I had consecrated all my children to the Lord before they were born. Yet a battle raged in my soul now. "Lord, spare my children from that hardship," I cried in my soul, but, Glory to Jesus, our captain never lost a battle. I got the victory, Hallelujah. I let go and in submission cried at His feet. "Lord take them, use them, one or all." In the power of such victory, I thought. I could face my neighbor with a triumphant answer: but the Lord wasn't through with me. His ways are past finding out; He proves the sincerity of our vows but also prepares and sustains us for that hour of trial. He took Mary rather sudden, called Gertrude to India; Margaret to Africa. "Will you let them go," I was asked. "I have nothing to say, they are on the altar. The Lord called His own, I could answer. At the time of Mary's death, the neighbor, I referred to, although confined to her bed, insisted on visiting me to see how I acted. Coming over, she asked, "What have you to say now?" "The Lord has given, the Lord has taken. His name be glorified," I answered. "But she was your prettiest girl and the brightest, too," she insisted. "Even so," I said, "she is safe with Jesus." With a scream she fell on me. With her arms around my neck, she cried, "I'd give anything for the faith you have." But did she? Would you?

The Threefold Ministry of the Holy Spirit

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By E. N. O. Kulbeck

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By Dave Grant

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Send all orders and inquiries about this book to Word and Work, 7 Auburn St., Framingham, Mass.
Sickness and Healing

An address delivered at Camp Byron, Byron Wisconsin

By Alfred E. Gidman, International Evangelist

January, 1939

Word and Work

The scripture upon which I wish to build my message is found in the Acts, Chapter 10, verses 34 to 39. Please note with me these words which we find in the 38th verse, "How God anointed Jesus of Nazareth—who went about doing good, and healing all that were OPPRESSED of the Devil." Let us not forget, as we proceed, the thought given to us in these words: Jesus going about to deliver, to heal all that were crushed by devilish diseases.

At the outset of my message let me assure you all, that I have very much sympathy for any suffering child of God. For over ten years I knew what it was to suffer extreme pain. I spent two years of that time in hospitals submitting to operation after operation. The only relief I ever obtained in that time was through the use of drugs. Thank God I have since found the Great Physician, and He has undertaken for me. Hallelujah! So I have much sympathy for the suffering, but I dare not allow that sympathy to blind my eyes to the truth of this WORD, I must preach what His Book contains. Also, what I have to say concerns only those who KNOW Jesus Christ as their own personal Saviour.

All sickness is the result of our early parents' sin of disobedience, for when they fell they introduced all that accompanied DEATH. This I believe we accept. We now become more specific and ask, "Why DO Christians Suffer Sicknesses?" Here it is impossible to generalize in order to cover the subject. From my study of the Bible I wish to enumerate four categories, sickness may be the result of:

Devilish Design

Probably the best example of this is found in the book of Job. Will you turn to Chapter one-We will read verses one to twelve. Let us especially note, that as long as we are in the Will of God there is a hedge about us. This is revealed in the tenth verse, but, beloved, that does not preclude the possibility of being tested. We know from this record that many of God's faithful ones are often attacked by the enemy with sickness and disease. We have this consolation, that "the Lord will not allow us to be tempted above that we are able." You can confidently leave the outcome to the shepherd of your soul, "He careth for you." Hallelujah! Another cause of sickness among believers is revealed to us in Phil. 2:25-30. Here we see a servant of God had been sick unto death because somebody failed to do His duty.

Deliberate Sinning in the Sight of God.

How many servants of God today are in a like circumstance. Missionaries in the far off lands labor on and on without relief, because somebody fails to do what God has commanded; as a result of overwork in such awful conditions, others, in like straits help, then we hear of collapse, nervous breakdowns, amnesia and other like conditions. Pastors in the homeland are relieved by pastors who are themselves wearied in body. Congregations so often fail to realize the strain of leadership and as a result many suffer who need not. This may be applied to all classes of Christian workers. If the church as a whole realized that we are to be, "Workers Together" much of the sickness that exists amongst leaders today would (Continued on page 10)
Israel's Place in the Plan of God

THE PROCLAMATION OF THE TRUTH TO THE WORLD

By David L. Cooper, Ph.D., Litt.D.

“This is good and acceptable in the sight of God our Saviour; 4 who would have all men saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, himself man, Christ Jesus, 6 who gave himself a ransom for all; the testimony to be borne in its own times; 7 whereby I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth” (I Tim. 2:3-7).

During Paul's second incarceration (which position is espoused by many scholars) he wrote the pastoral epistles—the letters to Timothy and Titus—from the Mamertine prison in Rome. His great anxiety for the welfare of the church at large abated none. By the revelations which were granted him, he looked down through the centuries and observed the meandering course which Christianity would take. He foretold the conditions which were to exist in the latter days and which are in evidence today. The signs of the times prove conclusively that we are in the endtime. The great apostle has been called a pessimist by some of those who do not believe in the infallibility of the revelation of the Scriptures. Nevertheless he was not but simply foretold what was to come to pass. He looked beyond the apostacy and saw the great revival that will sweep the earth and bring millions to a saving knowledge of the truth. He cannot, therefore, in any sense of the terms be called a pessimist.

The Setting of the Prediction

Paul's conversion on the road to Damascus was the Polar Star of all his thinking. He saw Jesus in glory and conversed with Him. This was a fact which could not be gainsaid. He had had the experience and no sophistry nor argumentation could cause him to question the reality of this divine interview. He had seen Jesus the Son of God, the King eternal, immortal, invisible, the only God. Therefore he charged Timothy to keep and proclaim the faith, once for all delivered to the saints.

Knowing the power of prayer—prayer changes things—he exhorted that supplications, intercessions, and thanksgivings be made for all men, especially those in authority that God’s people might lead quiet and peaceable lives in all gravity and godliness. Such an intercessory ministry is good and acceptable in the sight of God, who would have all men to be saved and to come to a knowledge of the truth.

The Message

The one and only message which can save men and which should be preached is that there is one God; that there is one mediator between God and men who is himself a man, Christ Jesus, who gave himself a ransom for all, and that through faith in His atoning death and triumphant resurrection men may be saved. Since the apostle's statement is the very heart of the gospel, it is necessary that we analyze it in order to grasp its full meaning.

One God

Paul asserts that there is one God. This statement is in perfect conformity with the declaration of Jesus: “The first (commandment) is, Hear, O Israel, the Lord our God, the Lord is one” (Mark 12:29). The original rendering of the passage quoted by Jesus, which is Israel's Great Confession, is: “Hear, O Israel, Jehovah, our God, is Jehovah a unity” (Deut. 6:4). The Scriptures, both Old and New Testaments, constantly speak of three Divine Personalities, whom we correctly designate God the Father, God the Son, and God the Holy Spirit. Though there are these three Divine Personalities, they are or constitute a unity as Moses declared. They are referred to by the term Godhead which is seen in Acts 17:29 and Colossians 2:9. They are one in substance, essence, and plan and cooperation, though they are three distinct personalities. In view of these facts it is incorrect to assert that there is but one Divine Personality who manifests Himself on one occasion as the Father; on another, as God the Son; and at other times, as God the Holy Spirit.

At the present time Israel does not see the truth on this subject, as set forth in the Scriptures. It must be given to her in love so that she may embrace it and accept Him who is indeed the Way, the Truth, and the Life.

One Mediator

The apostle affirms that there is one mediator between God and men, who is Himself a man, Christ Jesus. This statement being true, one must believe that Jesus was a real man in every sense of the word. Hence he did not assume the appearance of man but was indeed and in truth a man who was born of the virgin Mary as was foretold by Isaiah the prophet. “Behold, the virgin shall conceive, and bear a son, and shall call his name
Immanuel” (Isa. 7:14). Luke by the Spirit affirmed the same thing. (See Luke 1:26-38.)

Even though Jesus was a real man, He did not have the sinful nature which characterizes men, for He entered the world as no other mortal has ever done—by miraculous conception and virgin birth. The sacred writers constantly call our attention to the fact that He was spotless, knowing no sin. (See I Corinthians 5:21 and Hebrews 7:26.)

Though He was a man, He was one of the Divine Personalties referred to in Deuteronomy 6:4, who entered the world by virgin birth. Isaiah foresaw that God would come into the human sphere in the form of a child, because he declared, “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 9:6).

The New Testament writers affirm constantly that Jesus of Nazareth was the fulfillment of the Old Testament predictions. They furthermore declare that He being God offered Himself as the ransom or sacrifice for sin. His sacrificial death on the cross was foreshadowed by all the offerings required by the Levitical system.

When one understands the truth concerning the two-fold nature of Christ—that He was the God-man—he can comprehend what Paul means by his saying that there is one God and one mediator, who is Himself a man. This same thought is found in I Corinthians 8:6 with, however, an additional word which affirms His deity: “yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through Him”. Here the apostle thinks of Jesus as a man and at the same time he affirms His deity by calling Him “Lord”, which term connotes His Divine nature. This position is further guarded by his affirmation that it is through Christ that all things have been made and we through Him.

The Testimony In Its Own Times

In the first generation of the church’s existence she sent forth the gospel to the ends of the earth. (Read Rom. 10:16,17 and Col. 1:6,23). Let us remember that the Hebrews constituted the major portion of the church of the first generation. Hence they were the ones who then sent forth the gospel to the ends of the earth.

But Paul wrote this letter to Timothy sometime during his imprisonment in Rome—between 61 and 63 A.D. As stated before, he saw by prophetic insight the course of events through the centuries in relation to the church. He foresaw the great apostacy of the end-time. But beyond it he was shown that the full testimony would be given to the world.

In verse four of our passage Paul affirms that it is the will of God that all men be saved and come to a knowledge of the truth. In explaining what he means by their being saved and coming to a knowledge of the truth, he set forth the doctrine of God’s existence and salvation through the Lord Jesus Christ, the one and only mediator between God and men.

But he tells us that this testimony is to be given to the world in its own times in order that men may have a chance of being saved and of coming to a knowledge of the truth. Since it has not been given to all nations during the last nineteen centuries and since this Christian dispensation is to end in apostacy, the world-wide proclamation of the truth will be given after the church is taken to be with the Lord. From Revelation 7 we learn that the 144,000 servants of God (Hebrew Evangelists) will proclaim the truth to the world and bring about the mightiest revival of all the ages.

Since one can not give out what he does not possess, those of us who know the Lord at this time should be about our Father’s business and proclaim the truth to Israel in order that, after we are taken out by the rapture, these 144,000 Jewish evangelists may have the truth to herald to the world. Brethren, let us be faithful in the task which our Lord has given us to perform.

Man Worship

Hitler worship will soon be announced as the official cult of the Hiterian state and Christianity will be second. Even now many Nazi couples get married in a pagan ceremony characterized by swastika banners and blazing torches.

It is an error to regard the hostility of totalitarian government to the church and the Scriptures as independent of their anti-Semitism. Where the Jew is persecuted the church suffers degradation because the church is associated with the struggle for righteousness. Dictators hide behind a facade of religion as long as it suits their purpose, but sooner or later find the appearance of loyalty to any form of Prophetic Tradition a heavy burden and cast it off.

The World’s Greatest Love Story

By Marie O. Jones

Through the generous offering from the Author we can give you one of these books free with a new subscription to Word and Work, one year for one dollar. —Christian Workers’ Union, 7 Auburn Street, Framingham, Mass., Rev. Alfred Wight, Supt. and Treas.
Tithing

An Argument in 26 Points

1.—It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

2.—It is a good start in the individual's life of giving.

3.—It is spiritual, for personal faith is called into play.

4.—It is businesslike, for there is definiteness, progressiveness and system.

5.—It is a crushing blow against selfishness.

6.—It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.

7.—It assures a response to more appeals for the worthy objects of the church, together with outside calls, than before we tithed.

8.—It commands all alike in quality giving.

9.—It frees the church from the disgrace of deficits.

10.—It enables the church to frequently plan for an enlarging work.

11.—It safeguards the spirituality of the church by eliminating drives for money.

12.—It establishes the individual as a financial steward—accountable to God.

13.—It gives confidence in the practice of prayer.

14.—It awakens thought, as nothing else, regarding time and service for God.

15.—It elevates worship to the high plane of rounded out sincerity.

16.—It makes giving a principle and no longer a spasmodic expression.

17.—It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.

18.—It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left in expanded.

19.—It creates in our lives a commanding position over others, in the matter of giving—we can use the most effective weapon of example.

20.—It makes us twofold before God—our hand held out to give as well as to receive.

21.—It destroys the domination of circumstances.

22.—It transforms life's retrospect into a joy rather than a dread—we see the line of evidence that permanently records us as givers, through faith and plan.

23.—It prevents the church from falling into the hands of the few—those who put up the money.

24.—It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight—selfishness.

25.—It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshippers and earnest workers.

26.—It is indisputable proof of the Almighty God being made first by the almighty dollar.

—William Porkeess.

SICKNESS AND HEALING

(Continued from page 7)

be absent.

Thus we see that there are scriptural reasons for sicknesses. The question now arises, 'What shall the Christian do? ' There are two methods apparent, 1. Seek Relief Through Medical Science, or 2. Seek The Face of God.

Shall we consider the first. There are many who take exception to us when we state that to resort to physicians is unscriptural. They contend that there is nothing in the Bible that depreciates the work of the physician, but rather God has given men these talents so we should use them. In like manner this argument could be applied to many fields of science that man has built up, but it does not prove they are right. Let us see what the scriptures have to assert regarding help from physicians. I shall merely quote, and briefly comment You must judge if the scripture is complimentary or not. The first reference is found in Genesis fifty, verse two, "And Joseph commanded his servants the physicians to embalm his father. " So for scriptural warrant it seems to me, that it would be perfectly legitimate to be embalmed by a physician. The next scripture is 2 Chron. 16:12-13, "And Asa—was diseased in his feet, until his disease was exceeding great: Yet in his disease he sought NOT to the Lord, BUT to the physicians. And Asa slept with his fathers and DIED."

Surely one cannot read Divine approval into this verse, rather it speaks of disapproval. Death again is associated with the physicians. No, I don't think it was the physicians' fault. It was Asa's. Our next scripture is found in the New Testament, Luke 8:43-48. We note that this woman, "had spent all her living on physicians, neither could be healed of ANY," so she sought the LORD and she was healed. Not once do we find the slightest sign of God's approval in Medical Science, and as much as I respect it, I dare not read into the Word of God, what is not there. Surely it must be apparent to believers, that no matter what is the cause of sickness we should seek the face of God. Whenever we are attacked, let us first search our hearts and find the cause if possible. Instead of seeking relief, first let us seek out the reason by turning to God. That is scriptural. Turn with me to James, 5: 13-16: "Is any Afflicted? Let him pray. " Pray! pray! not seek men but God. "Is any SICK among you? 'Let him call for a remedy, NO! NO! Let him call for a physician. NO! This procedure is usually followed through; if practice indicated what was the teaching of the Word these two methods would show up in the majority of cases. What does (Continued on page 14)
The Self-Emptying and Fulness of Christ

By W. E. Vine, M.A.

In the New Testament this is especially characteristic of the twin Epistles to the Ephesians and the Colossians. The verb rendered "to fill" is used four times in the former, five in the latter: the noun "fulness" four times in the former, twice in the latter. That this should be a keynote in each case is consistent with the greatness of their themes, especially that of the union which the counsels and operations of Divine grace and power have effected between Christ and the Church. Limitations of space render it necessary to confine our attention in this article to a passage in the Epistle to the Ephesians. The subjects of the first chapter reach their culmination in the statement which gathers up the effect of what God wrought in Christ when He raised Him from the dead, and seated Him at His right hand; He gave Him to be head over all things to the Church, which is His Body, the fulness of Him that filleth all in all" (v. 22, 23).

His Fulness

This is explained in detail in chapter 4, to which verse 23 is, in a way, introductory. To what greater length could grace go than that those who were dead through their trespasses and sins and children of wrath, should be formed into a corporate company which is at once His fulness and the subject of His unremitting ministration, in filling all things in all the members?

An Old Testament Contrast

In the Book of Ruth we read of one who in the bitterness of her soul, as a result of a series of trials and afflictions, moaned out her woes in the lamentation, "I went out full, and the Lord hath brought me home again empty." Her friends, in their surprise at the change in her demeanor, exclaimed, "Is this Naomi?" The contrast between the meaning of her name and her wo-edgeone condition drew from her the reply, "Call me not Pleasant, call me Bitter: for the Almighty hath dealt very bitterly with me." The Lord had, indeed, purposes of grace towards her which she little realized at the time, grace both towards her, and towards mankind. Grace made her daughter-in-law the Moabitess, the ancestress of the royal house of David and of "great David's greater Son." How prone are we to murmur at the Lord's dealings, oblivious, guiltily oblivious, of the combined wisdom, power, and love which act on our behalf? The Self-Emptying and the Fulness of Christ.

Yet here is her word: "I went out full, and the Lord hath brought me home again empty." Behold the contrast in the ways of Christ Himself! He went out empty and returned full. He "emptied Himself" (Phil. 2:7, R.V.), not of His attributes of Deity, but of the glory which He had with the Father. He became a stranger in the world His hand had made. He left the height of glory for a manger. Growing up in a humble artisan's home, unknown, unrecognized. He became a Man of Sorrows despised and rejected of men. He possessed no home of His own. The foxes had their holes and the birds of the air their nests, but the Son of Man had not where to lay His head. In this respect His last act was to recline His head in a position of rest in the culmination of the fulfilment of the Father's will, when He hung for our sakes upon the tree, bearing thereon our sins in His body and becoming a curse for us, and cried, "My God, My God. why hast Thou forsaken Me?"

As for possessions. His garments were divided among his four executors, and His coat became the subject of a bargain. The manger where He was first laid belonged to a wayside hostelry, and the tomb where His body found a resting place was provided by one of His followers.

"That He Might Fill"

Yet how strikingly the order in Naomi's statement was reversed! He went out empty but He came back full. The emptying was preparatory to the filling. It was foreordained that He should "see of the travail of His soul and be satisfied." He returned to the glory of the Father, rejoicing in the fulfilment of the prayer He had prayed on the night of His betrayal, the prayer that expressed the assured anticipation of His possession of those who were to become His followers. They were to be "perfected into one, even as the Father and He are one," that the world might know that the Father had sent Him and loved them as He loved Him.

"Call me not Naomi, call me Mara," said the mourning widow from the Moabitite country. Bitterness for pleasantness. But with Him who emptied Himself, "the fulness of joy," the "pleasures for evermore," for the bitterness of the cross! How significant, that three of the devoted women who were near His cross were called Mary!

Having ascended on high, He has given gifts unto men, and in the earthly experiences of His saints formed for the time being into local churches, to bear witness for His Name. He has given "some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ,"—"the fulness of Him that filleth all in all."
Prosperous New Year for 1939. We recall many blessings and times all the other folks, a Happy and Prosperous New Year for 1939. We are all in very good health for which we are thankful to our Heavenly Father. The year 1938 has gone. We see defeat constructed in Rom. and failure aplenty as we look the work together for good to them that are in the school of the Holy Ghost, yielding to the movings of the Holy Spirit. So may we be in that place of Love. We trust should Jesus tar­ry till the end of 1939, we shall be able to say like the Shumanite, who, while in great sorrow and disappointment she could say in no uncertain sound, regarding all the household—It is well.

REPORT FROM BETHEL HOME

By Alfred Wight, Supr.

All the folks at Bethel Home wish all the other folks, a Happy and Prosperous New Year for 1939. We are all in very good health for which we are thankful to our Heavenly Father. The year 1938 has gone. We recall many blessings and times of victory, too. But we see defeat and failure aplenty as we look the records over again. But we are instructed in Rom. 8, that all things work together for good to them that love the Lord and are the called according to His purpose.

One of our young men while working in the printing office (David Endresen) got his hand caught in the job press and had to go to the hospital for a week, and is still under the doctor's care. while we suffer the loss of time and money yet we are thankful that he will have the use of his hand, as it might have been worse. 

So life is made up with joys and sorrows, victories and defeats, lamb's meat and bitter herbs. But that is God's way of developing Christian character. So we must count it all joy, and be thankful we are in the school of the Holy Ghost, and as the clay yields to the moving of the fingers of the earthly potter, so may we be in that place of yielding to the movings of the Holy Spirit that He may make us vessels unto honor as may seem good to the heavenly potter. We are indebted to many of the saints who are praying, supporting this work and Labor of Love. We trust should Jesus tarry till the end of 1939, we shall be able to say like the Shumanite, who, while in great sorrow and disappointment she could say in no uncertain sound, regarding all the household—It is well.
Preachers, Teachers and Bible Students
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THE
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1 John 4-4. 'Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.' Glory to God! We have here the glorious revelation given to Paul and passed on to the early believers, then down to us, namely, 'This mystery among the Gentiles, which is Christ in you, the hope of glory.' Christ in you! Wonder of wonders! The indwelling Christ is the secret of the higher life. 'Greater is he that is in you than he that is in the World.' The stronger man has come and bound the strong man, taken away his armour wherein he trusted, and reigns, reigns now, in every trusting heart and life.

But if the foregoing is not sufficient to allay your fears, to still the storm in your soul, to comfort and settle you, let us note one verse of incomparable worth, 1 John 5:4, where we are reminded of our shield. 'And this is the victory that overcometh the world, even our faith.'

The writer of the well known song had found the secret and declares 'Faith is the Victory that overcomes the World.' We do well to remember that we walk by faith and not by sight. All we possess of eternal value has come to us by the exercise of faith. We were justified by faith. We were sanctified by faith. We received the Spirit of faith, and we overcome by faith—'This is the victory that overcometh the even our faith.'

Faith, not in our own power, nor in might and power of any earthly friend, but in the might of the 'Stronger Man,' who never lost a conflict but Who spoiled, even principalities and powers and made an open show of them by his glorious death. How beautifully Toplady has put it in those never-dying words. 'What can be more feeble than the ivy, the jasmine, or the vine? Yet these, by the assistance of their tendrils or claspers rise and are supported, until they sometimes mount as high as the tree that sustains them. So the weak believer, laying hold on Jesus by the tendrils of faith, rises into the fullness of God, defies the storm, and becomes a fruitful vine upon the wall of a house.'

Then last, but not least. What is the reward of the Overcomer? In Rev. 2-7 he is promised to eat of the tree of life. In Rev. 2-11 he is promised immunity from the second death. In Rev. 2-26 to 28 he has the promise of Power over the Nations, and The Morning Star. In Rev. 3-5 he is promised White Raiment, Fellowship, Confession of his name before His Father and the Angels. In Rev. 3-12 He is assured of Strength and stability, God's name, God's city, New name. And in Rev. 3-21 a promise is given to reign with Christ. Moreover, to crown it all, in Rev. 21-7 we have the all inclusive promise. 'He that overcometh shall inherit ALL THINGS.'

Here then my friend is the scriptural picture of the overcomer. He is the true child of God. He overcomes the Devil, Evil Spirits and the World, with the weapons which God has provided, and both now and in the future has an inheritance which is absolutely incomparable.

HE THAT OVERCOMETH.

SICKNESS AND HEALING

(I continued from page 10)

it say? 'Let him call for the elders of the church; and let them pray for him, anointing him with oil in the name of the LORD: And the prayer of faith shall save the sick, and the Lord will raise him up: and if he have committed sins, they shall be forgiven him.' So we see that the sick one is to CALL for the elders. We regret that there is a tendency to disregard this explicit teaching.

To conclude, we see, if attacted by sickness we should seek God's face and find the reason why. If it is the result of sin, confess it. If we have a fault against a fellow Christian, confess it. If an attack of the enemy, rest in the knowledge that 'He will not allow us to be tempted above that which we are able.' Then let us obey the Word of God and call for the elders of the church, in the prescribed way let them pray, then leave your case in the hands of the Great Physician. You have trusted your immortal soul to His care, surely you can trust Him with your body. May God give us grace to obey His word rather than our reason.

(THis message has been condensed for publication.)

'He that dwelleth in love, dwelleth in God, for God is love.'

WHAT A COSTS NOT TO BE A CHRISTIAN

(I continued from page 1)

righteousness, the righteousness of God, in Christ Jesus. Every man and woman in their innermost soul, in their heart, and in their spirit has wished to be a better man or a better woman. You have wished that you hadn't lost your temper. You have wished and longed that you hadn't said this or that or the other thing. You desired to be a better man or woman and you found out that in your own strength you could not live up to the ideal you had set up for yourself.

A sinner away from Jesus Christ is without God, without hope in the world, but a Christian has all these things; thank God, through the righteousness of God in Christ Jesus. I am so glad that this righteousness keeps us. In Psalm 121:7 we read, 'The Lord shall preserve thee.' This righteousness of God will preserve us. I never knew what it meant when God said that He would preserve us until we went to Iowa. We were staying with a Pentecostal family. One day I went into the kitchen and there were a couple of copper bowls, one filled with cherries and the other with sugar and some glass jars. I asked, 'Sister, what are you doing?' She said, 'I am preserving cherries.' "What does that mean?" She said, 'I put them into these glass jars with sugar and that preserves them. It makes them sweet and keeps them sweet.' The cherries will remain preserved.' A good many so-called Christians who think they are preserved are only pickled. What they need is the sugar of the Holy Spirit, that will make them and keep them sweet.

The second thing you have to pay, for not being a Christian, is peace. If you are not a Christian you do not have peace. You may tell me you have it, but you have not. The Christian has peace, peace of heart, and peace of mind. It is recorded in Romans 5:1, '"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' No one but a Christian has peace. '"There is no peace, saith my God, to the wicked.' Isa. 57:21. Wicked does not mean a criminal, a murderer, a vicious person, but it means any man or woman away from Christ Jesus. Don't you tell me that you have peace, you unsaved people, for you cannot have peace save from the salvation of God's only begotten Son. That peace of
God passeth all understanding. Sometimes I read it, “The peace of God which passeth all misunderstanding.” We are a misunderstood people. Folks will lie about us, spread all kinds of stories about us, but, thank God, His peace passeth all misunderstanding. You will never know anything about the peace of God till you come to Christ Jesus our blessed redeemer.

The third thing it costs you not to be a Christian is joy, the biggest, the truest, the most satisfying, and the most enduring joy. You have to pay that as the fare thereof. There is joy in serving the Lord. Someone has said, “Every man has his price.” I know there are many on the market, politically, socially, and commercially. They can be bought with a price. The men and women that can be bought with a price today will not be worth a dime a dozen in hell.

After the civil war General Robert E. Lee was a poor man; he had lost everything. The proprietors and the promoters of the Louisiana State Lottery came to him and asked him to be the president of their business. He said, “I know nothing about your business.” They replied, “It is not necessary for you to know anything about our business. Just give us your name and your influence and the business will grow and your salary will be $10,000 a year.” But that great Southern General and Christian gentleman rose up and said, “Gentlemen, my name and my reputation are all I have, and they are not for sale.” Christians, thank God, are not for sale either, for they know the joy of the Lord and delight to do the will of their God.

In the world you have pleasure, gayety, fun, but you don’t know anything about real joy. Only the Christian knows real joy. I am not speaking of the joys of heaven. I am speaking of the joy you and I can have in the life that now is. Hallelujah. 1 Peter 1:8, “Whom (Jesus) having not seen, ye love; in whom, though now, ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” The man who is born again knows the joy that is unspeakable; whenever you get so far that you cannot express your joy in your own tongue, God will give you another tongue; if you know what I am talking about.

Yes, awful is the fare thereof, and you’ll have it to pay if you are not a Christian.

**Word and Work**

**FAITH FOR 1939**

*(Continued from page 4)*

What sureties our faith is based upon! The more of the Word of God we know the stronger will be our faith. You cannot read of the manifestations of the power of our God and behold His promises without an increase of faith. Because God in His Word has told us to “believe we receive” when we pray, it is enough.

The 19th verse goes on to say, “And being not weak in faith he considered not his own body now dead.” The faith that believes you have already received does not consider those things that makes fulfillment difficult or impossible. When we consider the walled cities, the giants in the land, the waves beating high and our own weak condition, our faith soon goes. Wavering, doubt, fear and unbelief come in with irresistible power if we consider the difficulties. We must not go by the sight of our eyes, the hearing of our ears, the reasoning of our natural minds and our little resources. Faith must look away from every obstacle that would hinder and refuse to consider it, looking only to the Word, power and love of God. It was when Peter began considering the waves more than the Lord that he went down. By continually considering the waves more than the Lord he that went down. By continually considering the walled cities and the giants instead of God’s promise and power the ten spies had no faith to possess the land. Thinking of the difficulties in the way causes all the sins of unbelief, such as fear, murmuring, despair and rebellion. Refusing to consider the difficulties will enable you to have and keep the faith God has inspired. Faith is blind, deaf and dumb to every hindering fact. Christian Science tries to say they do not exist. The Bible would have us simply refuse to consider them and believe only that the request has been granted.

The next step in the exercise of real faith is described in the 20th verse, “He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God.” Many are staggering today in unbelief. The promise seems too good to be true so they hesitate and draw back. Only those who believe can march in and possess the land. Unbelief causes God’s Israel to stagger about in the wilderness even as Israel of old.

James speaks of unbelief as wavering but here Paul describes it as staggering. “Let not that man think that he shall receive anything of the Lord”. So many have a faith that one minute feels they will receive and the next minute is doubting the possibility. The whole attitude can only be described as staggering. Just as an intoxicated man will take a step forward and then stagger to the side or take a step backward so many Christians do not walk in faith but stagger in unbelief at the promises. Strong faith that does not stagger but believes will always give God glory. Praise is strong faith in action. It is the shout that brings the walls down. Just as Christ looked up and thanked the Father for hearing His prayer concerning Lazarus so we praise God before He answers the prayer. Anyone can give glory to God after seeing the answer but only men and women of real faith will praise God for it before it is manifest.

God would have us follow Abraham in being “fully persuaded that, what he had promised he was able to perform”. It is easy to “believe you have received” and “call the things that be not as though they were” as you see the ability of God to perform what He has promised.
Some are only half persuaded that He is able to perform what He has promised. They limit their God. Fully persuaded leaves no room for doubt or fear. Fully persuaded is the real faith that moves the obstacles and brings the answer to our prayers.

"Fate built a dungeon for my soul
And rudely clapt me in,
And caged me in by walls I will not be,
My soul has burst its prison!
Upward it mounts on wings sublime,
Unknown to human reason,
Where faith leaps clear of earthly sod,
And swings into the arms of God
Exulting, safe, triumphant."

H. C. McK.

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