FELLOWSHIP

By David Leigh

I John 1:3

The writer of this Epistle speaks to us on a variety of subjects, including Love, Sin, and the New Birth. As we read the Epistle thoughtfully we see clearly both the love of God and man; if we have had no conception of sin before we began to read, we certainly have before we finish, and, as regards the New Birth, if there has been a lack of assurance as to whether we have, or have not passed from death into life, surely we know before we close the book, but it seems to me that the outstanding thought in the Epistle is that of fellowship. “That ye also may have fellowship with us.” Shall we look at this blessed subject from five different angles.

1. Its Meaning
2. How made possible (God’s side)
3. Condition (man’s side)
4. What does it include?
5. How maintained

Let us proceed in the usual way—first things first.

Meaning of fellowship

If you take up your dictionary you will find quite a number of meanings, showing the different shades of thought, but let three suffice.

(a) Fellowship means Union—the union implied in marriage—“He that is joined unto the Lord is one spirit,” and Paul confirms this thought in Romans by telling us we have been married (joined) unto another, even to Him who is raised from the dead, so that we may say “Truly our Union (fellowship) is with the Father and with His Son, Jesus Christ.

(b) Communion. If I John 1:3 had been translated “Truly our communion is with the Father, it would have been perfectly correct, and how much this means to you and me. You will remember how the two disciples journeyed to Emmaus sad and discouraged, but their sad and discouraged hearts were transformed into burning hearts while He communed with them by the way.

(c) Partner. In Luke 5:7 to 10 we find some of the disciples in difficulty because of imperfect obedience. The Master had told them to let down the nets, but thinking they were wiser in the matter of fishing than He, they let down their net (one) —hence the difficulty.

Verse 7 reads— “And they beckoned unto the partners (Those with whom they were in fellowship), which were in the other ship that they should come and help them. “Truly our partnership is with the Father and with His Son, Jesus Christ.

How was this fellowship made possible

Years ago I was travelling in the north of England, and on one occasion stayed with a dear sister who had a very simple faith in the Lord. Her husband was a coal dealer. One morning he went to the stable to start work for the day, and on arrival found the horse in great pain. He thought if the horse could be induced to rise and exercised a little, and medicine administered, all would be well, but after repeated efforts along that line he gave up in despair, retraced his steps to the kitchen where his wife was working, and gloomily said—“the horse is dying; what shall we do,” “Instantly she took up a bottle of oil, and followed by her husband, poured out the oil on the sick animal in the name of the Lord. Almost immediately the horse arose, the husband triumphantly led it forth, and soon every trace of trouble had gone. On returning to the stable the horse began to eat while the man and woman praised the Lord together. As they stood in the stable overwhelmed by the Lord’s goodness, the sister lifted up her face to heaven, and with tears streaming down her face said—“Lord it was so good of you to come down in this stable.” The Lord replied “This is not the first time.” thus reminding them of His birth in a stable at Bethlehem. Here beloved is the answer as to how it became possible for you and I, who were strangers and pilgrims, to be brought into this glorious union, communion, partnership, it was brought about through the Incarnation of our precious Lord. If the Lord had not left the throne and come to the stable we could never have said

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"All power is given UNTO ME in heaven and in earth" (Matt. 28:18).

"Be strong IN THE LORD and in the power of His might" (Eph. 6:10).

"My power is made perfect in weakness" (2 Cor. 12:9. R. V.).

There is no truth more generally admitted by earnest Christians than that of their weakness. There is no truth more generally misunderstood and abused. Here, as elsewhere, God's thoughts are heaven-high above man's thoughts.

Weakness The Secret Of Strength

The Christian often tries to forget his weakness. God wants him to remember it, to feel it deeply. The Christian wants to conquer his weakness and to be freed from it. God wants him to rest and even rejoice in it. The Christian mourns over his weakness. Christ teaches His servants to say: "I take pleasure in infirmities; most gladly will I glory in my infirmities." The Christian thinks his weakness his greatest hindrance in his life and in his service for God. God tells him that it is the secret of strength and success. It is his weakness, heartily accepted, and continually realized, that gives him his claim and access to the strength of Him Who has said, "My Strength is made perfect in weakness."

When our Lord was about to take His seat upon the throne, one of His last words was: "All power is given unto Me in heaven and in earth." Just as His taking His place at the right hand of the power if God was something new and true—real advance in the history of Godman—so was this clothing with all power. Omnipotence was now entrusted to the man Christ Jesus, that from henceforth through the channels of His human nature, it might put forth its mighty energies. Hence He connected with this revelation of what He was to receive, the promise of the share that His disciples should have in it. "When I am ascended, ye shall receive power from on High" (Luke 24:49, Acts 1:8). It is in the power of the omnipotent Saviour that the Christian must find his strength for life and for work.

Where To Find Strength

It was thus with the disciples. During ten days they worshipped and waited at the footstool of Christ's throne. They gave expression to their faith in Him as their Lord, to their love of Him as their Saviour, to their adoration of Him as friend, to their devotion and readiness to work for Him as their Master. Jesus Christ was their one object of thought, of love, of delight. In such work of faith and devotion their souls grew up into intense communion with Christ upon the throne, and when they were prepared, the baptism of power came. It was power within and power around.

The power came to qualify them for the work to which they had yielded themselves—of testifying by life and word for their unseen Lord. With some the chief testimony was to be that of a holy life, revealing the heaven and the Christ from Whom it came. The power came to set up the Kingdom within them, to give them the victory over sin and self, to fit them by living experience to testify to the power of Jesus on the throne, to make men live in the world as saints. Others were to give themselves up entirely to speaking in the name of Jesus. But all needed and all received the gift of power to prove that now Jesus had received the Kingdom of the Father, that all power in heaven and in earth was indeed given to Him, and by Him imparted to His people, just as they needed it, whether for a holy life or for effective service. They received the gift of power to proved to the world that the Kingdom of God, to which they professed to belong, was "not in word but in power." By having power within, they had power without and around. The power of God was felt even by those who would not yield themselves to Christ. We read in the Acts that "fear came on every soul." Peter and John spoke with such power when they were brought before the Sanhedrin that these men marvelled at their boldness and took knowledge of them that they had been with Jesus.

And what Jesus was to those first disciples He is to us also. Our whole life and calling as disciples find their origin and their guarantee in the words, "All power is given to Me in heaven and in earth." What Christ does in and through us, He does with almighty power. What He claims or demands, He works Himself by that same power. All He gives, He gives with power. Every blessing He bestows, every promise He fulfills, every grace He works—all is to be with power. Everything that comes from this Jesus on the throne of power is to bear the stamp of power.

How His Power Is Bestowed

The weakest believer may be confident that in asking to be kept from sin, to grow in holiness, to bring forth much fruit, he may count upon these his petitions being answered with Divine power. The power is in Jesus; Jesus is ours with all His fulness; it is in us. His members, that the power is to work and be made manifest.

If we want to know how the power is to be bestowed, the answer is simple; Christ puts His power in us by putting His life in us: He does not, as so many believers imagine, take the feeble life He finds in us and then add a little more strength to it to aid us in our feeble efforts. No, it is in putting His own life in us that He gives us His power. The Holy Spirit came down to the disciples direct from the heart of their exalted Lord, bringing down into them the glorious life of heaven into which Christ had entered. The Spirit brings the very presence of the glorified Christ, and Christ manifests Himself to us. Christianity is the presence of the glorified Christ manifesting Himself. His people are still taught to be strong in the Lord and in the power of His might.

When He strengthens them, it is not by taking away the sense of feebleness, and

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Divine Love --- the Key to Healing

By L. T. Culp

The first essential to Divine Healing is Love. For "though I speak in the tongues of men, or even of angels, yet have not Love, I have become mere echoing brass or a clanging symbol. Even though I have such faith as might move mountains, yet have not LOVE, I am nothing. Even though I dole my substance to the poor, even though I sacrifice my body, that I may boast, yet have not LOVE, it avails me nothing." "Love never fails" (1 Cor. 13:1-8). (XX Cent.) "God is LOVE; and he who lives in love lives in God and God in him" (1 Jo. 4:16).

And because he makes Jehovah his refuge even the Most High his habitation, there shall no evil befall him, nor plague come nigh his dwelling (Psalm 9:9-10).

The angels become his servants, for are they not all ministering spirits sent forth to minister to those who are heirs of salvation—"and God shall give His angels charge over him to keep him in all his ways" (v. 12)?

But we are not to love in word only, neither with the tongue, but in deed and in truth, for "if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday: and Jehovah shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones, and thou shalt be like a watered garden whose waters fail not" (Isa. 58:10-12). "And thy health shall spring forth speedily" (v. 8) is a direct promise of healing in this connection, which has been proved true by many healings.

But how may the love of God be poured out like a flood into our hearts, For we know that philanthropy, or love, to man does not suffice.

How shall I so acquaint myself with God that I may be kept in perfect peace; through my mind being stayed upon Him?

It is by waiting upon God.

In The Secret Place that we obtain all these blessings. "Even the youths shall faint, and the young men shall be utterly weary, but waiters on Jehovah (Kovei Yahweh) shall exchange strength." That is, they shall be put off their own strength and put on Divine strength.

The Hebrew word translated "renew" means to change as clothes are changed: to be clothed with the power of God instead of our own. And this is obtained by waiting on Him, expectantly, for "He giveth power to the faint and strength to the weak, or strengthless."

By waiting on God in secret we get to know Christ and the power of His resurrection (Phil. 3:10). And to know God in Christ is to love Him. Only thus we can keep the greatest of all commandments: to love the Lord our God with all our mind, soul and strength.

Some people's faith is fruitless, because it has no love in it. Faith, in order to be effectual, must be energized by love. "Love is the fulfilling of the law," by means of which we can abide in Christ as branches of the True Vine, and whoever abideth in Him sinneth not, and can, therefore, ask whatever he will and it shall be done, for He says: "If you remain united to Me, and my teaching remains in your hearts, ask whatever you wish and it shall be yours" (John 15:7).

If we ask anything according to His will He Hears Us,

and if we know that He hears us, we know that we have the petitions that we have asked of Him (1 John 5:14).

But the deepest, truest and most disinterested love of God is that which rises above the thoughts of gifts, and loves God for Himself alone. Such a love as this finds expression in Habakkuk 3:17, as in Moffatt:

"Though the fig tree may not blossom, Though no fruit is on the vine; Though the olive crop has failed, Though the fields have lost their flocks. And in the stalls no cattle lie:

Yet in the Eternal we will find our joy. We will rejoice in the God who saves us. The Lord the Eternal is our strength, He makes our feet as sure as the feet of hinds; Helps us to keep our footing on the heights."

The prophet had risen to that measure of love to God, which could say in the face of famine, and want of every kind of food. "Yet will I rejoice in the Lord, I will joy in the God of my salvation."

Faith to be acceptable to God must be

From The Heart

This is the faith which pleases God, and which is essential to salvation: "For if thou shalt confess with thy mouth Jesus as Lord, and shalt believe In Thy Heart that God raised Him from the dead, thou shalt be saved" (Rom. 10:9). And the faith which moves mountains must also have its seat in the heart (Mark 11:23).

With the Heart

man believeth unto righteousness, and with the mouth confession is made unto salvation. So whether for salvation or healing, we show our love to God and man by confessing what Christ has done for us.

Apart from such confessions, neither salvation nor healing can be retained, for both are given on the condition that we should glorify God, both in our spirits and in our bodies, which are not our own but His, for we are a people for God's own possession, that we may show forth the excellencies of Him who has called us out of darkness into His marvellous light (1 Peter 2:9, R. V.).

—Full Gospel Advocate

THE MARK OF THE BEAST

By Nathan Cohen Baskin

This tract is a reprint of an article appearing in "Word and Work." You may help to broadcast his remarkable message over the land by taking advantage of our specially reduced quantity prices.

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The Last Shall Be First

By Frank Isenee

"So the last shall be first and the first last, for many be called but few chosen." (Matt. 20:16).

In a careful study of the above Bible passage, we find that God calls for many, but few there are that enter the Kingdom of Heaven. In Matthew 7:13 and 14 we learn that many go to destruction and few there are that enter the gate of Heaven in the last days.

In 2 Timothy 3:3 it emphasizes that those who do good (in God's sight) shall be despised by the world. As the time draws nearer to the end of man's rule on earth, we witness a growing opposition to God's plan of salvation.

2 Thessalonians 2:3 tells us that there will be a falling away from the truth. Therefore, a child of God can expect to be numbered with the despised few and suffer fiery trials according to 1 Peter 4:12. Hate and greed are enveloping the world. That is why the nations are poised for war. The spirit is manifest among more individuals today than at any other time in the world's history. That is why God calls the last days "perilous times". Perilous also to those who are trying to do good and live a true Christian life.

The pent-up forces of hate for all opposition will naturally be felt by those who worship a Living God. That hate will increase until the climax of this world turmoil is reached: namely, the rule of the Anti-Christ. Then all will be forced to worship that adversary to God's plan, under penalty of death. (Rev. 13:4, 8).

Today, a "Born-again" person can feel a growing resentment against themselves. The gulf between the many called and the few chosen is becoming wider as the days go by. God sends out the call to many but few accept because the preaching of the cross is foolishness unto them. (1 Cor. 1:18).

"For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God."

In 1 Corinthians 1:26 we learn that very few of the world's leaders and prominent people are saved. Man praise and self-righteousness becomes so fixed that it is impossible to become humble and contrite in the sight of God—the price of salvation.

God tells us in verse 29 that no flesh should glory in His presence. "He that glorifieth, let him glory in the Lord" says verse 31.

"Therefore let no man glory in men." 1 Cor. 3:21.

We now have before us a picture of the position of God's children in the place of world affairs—in the background—on the benches, as it were. They are peculiar in the sight of the world (Titus 2:14) and last to be considered in the minds of men.

Again in Mark 10:31 we read:

"But many that are first shall be last, and the last first."

There is a day coming when this present state of affairs will be reversed. Between the present day and that time when the last will become first this world will witness a tribulation period such as never was before. (Dan. 12:1; Matt. 24:21)

And according to Matthew 24:22, for the elect's sake those days will be shortened.

The reader may ask how that is to be. He will find that answer in 1 Thessalonians 4:16, 17, 18. Both the dead in Christ and those who are alive and saved will be "caught up" to be with Jesus for ever. After the "fierce indignation" of the Lord be over upon this earth (Isaiah 26:20-4) those despised few, the "last" will come back with Jesus in glory. (Zach. 14:5; Rev. 20:6)

And the saints will rule and reign with Jesus upon this very same earth on which we are now treading.

"When Christ, who is our life shall appear: then shall ye also appear with him in glory." (Col. 3:4)

One may ask if anybody is left alive after God pours the fury of His judgment upon this earth. The two references as quoted below can answer that question.

Therefore hath the curse devoured the earth, and they that dwell there-in are desolate; therefore, the inhabitants of the earth are burned and few men left?" Isaiah 24:6.

"And it shall come to pass that every one that is left of all nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts and to keep the feast of the tabernacles. Zech. 14:16.

We read in Revelation 20:6 and Daniel 7:27 that the saints will have charge of this earth and rule with Christ.

In Matthew 5:5 we read:

"The meek shall inherit the earth."

The fore-going references give us a composite picture of this earth passing through a fearful time of judgments while God's elect are safely caught away with Jesus. When God's fury "is over past" (Isaiah 26:20) the saints come back with Jesus to earth "in glory" and find people still left alive. These are the ones to be ruled with "a rod of iron". (Rev. 19:16)

A thousand year period of peace is then established and those "despised few" —the "last"—during their natural life on earth, shall be first.

All of chapters 60, 61, and 62 of Isaiah give the reader a picture of the new state of affairs upon this earth. Space here will not allow a detailed study of those chapters or others that describe the Millennial reign with Christ. It is a perfected state of existence and one in which those that despised the children of God will come on "bended knees" to wait upon the new rulers of the land.

"And all they that despised thee shall bow themselves down at the soles of thy feet" (Isaiah 60:14).

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers.

But ye shall be named the priests of
Coughlin Mentality

“A Surgeon’s Prayer Before an Operation” as printed in Father Coughlin’s paper “Social Justice”: DEAR SAINT LUKE, friend and medical adviser to St. Paul, guide my hand and my eye for the sake of my patient. Steady my nerves and my scalpel; watch the microbes and the nurses; make muscles, veins, arteries and nerves behave according to the book; keep an eye on the anaesthetist. Save us all from lapses of memory, faying of tempers, confusion of bottles and instruments, miscounting of swabs and blunders of diagnosis. If it is “kill or cure”, please cure; if it is “kill or maim”, please maim, but save my patient and my reputation. And as there is no time for more prayer, I say: Amen.—Father Coughlin, as you know, is the fellow who wants to save America from the “bad” Jews and make America “Christian.”

The Berlin-Rome Axis

“Toward the Germans, the thieves, the incendiaries, the maimers of children, the assaulter of women who with pleasure can witness the sinking of steamships transporting innocent passengers, and who use asphyxiating gas: every act of mercy will be a crime of high treason against the fatherland and humanity—All that which means ignomy, treachery and deceit is genuinely German.” (Benito Mussolini in Il Popolo d’Italia, June 1915.)—In his book “Mein Kampf” Adolf Hitler refers to the Italian people as that “bastardized, Negroid cauldron of impurity, the Latin race.”—The Berlin-Rome axis cannot last. The Bible tells us they will separate.

Lies

“There can be only one guide for our the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” Isaiah 61:4-6

conduct: our great and invincible love of peace.” (Adolph Hitler in Nuremberg.)—“Let us fight jointly for peace!—Let us organize a united front against the warmongers! Let us direct our united attack against the chief instigators of war in Europe, Hitler fascism, Italian fascism, the myrmidons of war in Warsaw and Tokyo!” (Appeal of the 7th Congress of the Communist International in Moscow.)—History has proven the Fascists and Communists are “always liars.”

America, Awake!

Anti-Semitism has become the barometer of every rising fascist movement. Although the Jews are the main target of every anti-Semitic attack, anti-Semitism is a serious threat to the people as a whole and to the democratic structure of every country. Anti-Semitism is clearly a negation of the continued battles of the American people for democracy. Anti-Semitism is a gross distortion of the meaning of all American history.

The American Revolutionary War waged for the independence of our republic, the struggles of Jeffersonian democracy to realize the equality of all races, religions and beliefs before the law: the Civil War which established the freedom of the Negro people, point clearly to a fundamental characteristic and ideal of American democracy: the equality of all peoples and religions. Through the dissemination of anti-Semitism propaganda the Fascists and their American allies are threatening the whole democratic structure of our country. They are pitting one religious group against the other, one nationality against the other. They are dividing American people, which grew out of the fusion of various national groups and national cultures into one American whole. They are weakening democracy as a whole by retardings the unification of the peoples and groups which, unified, are the backbone of democracy in America!—“Give no offence, neither to the Jews, nor the Gentiles, nor the Church of God.” 1 Cor. 10:32.

Demon Possession

Clair Young of Charleroi, Pa. claims to have heard a voice calling him to sacrifice his 19-month old daughter. He shot the child, wounding her fatally—Campbell McDonald, 26-year old student of spiritism in Los Angeles, recently shot his mother, the secretary of a spiritist church.

Indulgence by Radio

At the special request of Pope Pius XII, who is “desirous that the scientific progress of our time may be used to improve and preserve the health of souls,” the sacred Apostolic Penitentiaria, the tribunal that grants abolutions and dispensations, decreed, July 12, that Catholics listening to broadcasts of the Apostolic benediction “to the city and the world” shall henceforth benefit by the plenary indulgence that follows the benediction to the same extent as those physically present at the ceremony.—That certainly is “up-to-date” religion.
The Divine Law of Healing

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

UNDER the old covenant, healing by faith was a part of the Law, which could not be disregarded with impunity. Ferrar Fenton renders Leviticus 11:44: "Ye shall, therefore, be healthy, because I am holy." This is justified by the context, because one objective of the Law was to keep the people healthy. They had started their exodus from Egypt in a state of health: "There was not one feeble person among all their tribes" (Psalm cv. 37), and God would have preserved them in such a state, no matter what the dangers or difficulties of the way, had they been faithful; and even when they brought upon themselves disease and plague through rebellion against God as at Baal-Peor. He yet in His mercy appointed for them a way of healing by faith, for whoever was bitten by the fiery serpents which were sent as a punishment for their gross sin, if he looked upon the serpent of brass set up by Moses as a standard, he was immediately healed; fresh life came into his body, death departed, and he lived (Num. 21:7-9).

This was intended as a type of Christ's healing for spirit, soul, and body, for "as Moses lifted up the serpent in the wilderness, even so is the Son of man lifted up, in order that every one who trusts in Him may have eternal life" (John 3:14, 15, lit.). So what was ordained as a blessing under the Law, that of divine healing undoubtedly belongs to us today.

For the breaking of the Law brought upon them as a curse, every kind of disease, plague, and sickness. But Christ has redeemed us from the curse of the Law, and therefore He has redeemed or bought us out from every kind of disease or sickness. This he did by becoming

A Curse For Us,

as it is written, "Cursed above measure (epikataratos) is anyone who hangs on a tree" (Gal. 3:13, Gr.). In this He was fitly represented by the serpent in the wilderness. And we are to understand that we should look to Him as much for salvation from sickness as from sin.

For the redemption of the body is included in the atonement (Isaiah 53:4, Hebrew), and is therefore a part of our salvation which He has purchased for us, and "by His stripes we are healed." He takes our infirmities upon Himself and gives us His own life in exchange for our disease and death. But many die for lack of this knowledge, that our sicknesses were laid upon Him as well as our sins. Others think that it is merely a matter of choice as to whether we should come to God for healing or go to the world for human aid.

But it was not so under the old covenant, as we are distinctly shown in the case of Asa, contrasted with that of Hezekiah. For Asa by trusting the Lord had great deliverances during the earlier part of his reign, but there was a gradual declension and turning away from God, and in his old age, in the thirty ninth year of his reign, he was diseased in his feet and had recourse to the physicians, not to the Eternal. "so Asa slept with his fathers, dying in the forty-first year of his reign" (2 Chron. 1611-13).

If Asa had turned to the Lord in repentance he would

Certainly Have Been Healed

This is proved by the case of Hezekiah whose reign was so similar in many respects to that of Asa.

Hezekiah was sick unto death and the Lord sent him a message: "Set thine house in order: for thou shalt die, and not live." But Hezekiah "turned his face to the wall and prayed," and God was gracious unto him and sent Isaiah to him saying: "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord. And I will add to thy days fifteen years" (2 Kings 20:1-6).

Thus it is clear that the kings and priests of today who have presented their bodies to God as living sacrifices, holy and acceptable to Him, should regard their bodies, not as their own, but His property: His sanctuaries, His holy temples, for such they are (1 Cor. 3:16, 17, and 6:19). It is not only their high privilege but their bounden duty, therefore, to regard all pain and sickness as a spiritual matter, to be brought to the Great Physician for healing. For He who changes not made for His chosen people a stature and ordinance that He would suffer none of the evil diseases of Egypt to come upon them, but that He would take away all sickness from the midst of them (Deut. 7:15).

They indeed would have no need of earthly physicians because, said He: "I am Jehovah thy physician" (Hebrew: Ani Yahweh Rophecha, Exodus 15:25).

This was conditioned on obedience to all His statutes and commandments, and especially to this one that they should bring all their sicknesses to Him for healing. To have recourse to earthly physicians, instead of God, was regarded as rebellion against Him.

You Will find it Hard to Pray—
If you have an ungrateful heart;
If you are not wholly submitted to God;
If you have an unforgiving spirit;
If you "regard iniquity in your heart";
If you think of yourself more highly than you ought to think;
If you have accepted modernistic ideas of God and the supernatural;
If you are willing to do what you can to answer your own prayers.

God In Ka Do Land

By H. A. Baker

A young tribesman from the mountains of Yunnan, brought to Adullam Mission, untalented and uneducated, just out of heathenism, received the Holy Spirit and returned to his people. An outpouring of the Holy Spirit immediately followed in his village. What God is doing in Ka Do Land is remarkably like His working in the days of the Apostles. The fire has already spread into six other tribes and the end is not yet. Price 35c illus.; 10c not illus.
The Church and Its Finances

By Helen M. Lehman

The Church is similar to other organizations in that it owns property and must bear the expense of operation and the ramifications of its activities. These necessitate a regular revenue. But unlike other organizations, it has no initiation fee or dues. For revenue it has none other than that which comes to it at the whims of its members and friends. It is one of the very few organizations which operate solely on faith. Existing deficits in our churches may be largely due to insufficient faith in our members with which to combat the financial stringencies of the last few years.

Men do not pay over to one another their hard-earned money unless they are reasonably sure that they are to receive fair value in exchange for the value which they have given. Are so many people meager givers because they feel that they receive

So Little In Return

for what they put into the Church? Since the Church is the house of God, let us begin our diagnosis with the Master of the house.

What do we receive from God?

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). From Him come health, life, strength, home, loved ones, sunshine, flowers, pure air to breathe, the opportunity to work, to worship according to the dictates of our conscience, and to live in a land which, for the time being at least, is free from the ravages of war. He also gave us, through His Son, a way of escape from sin, that we who believe on Him may be saved from condemnation and eternal death. Yes, daily and hourly He gives us more abundantly than we can ask or think.

What do we give God? In return for His many blessings to us, what do we give God?

"Every man shall give as he is able,

according to the blessing of the Lord thy God which He hath given thee" (Deut. 16:17). According to the blessings which God has given us! How little of our giving is measured by this standard!

What do we receive from His Church?

We receive the benefits that accrue to an organization which is making an earnest effort to glorify the name of the crucified and risen Christ.

We Profit by the Services of one who gives of his time, talent, and strength, as he ministers to the spiritual and material needs of his congregation.

As we cross the threshold of a Church and follow through an orderly, worshipful service, we cannot but be drawn into a closer realization of the love and mercy of our heavenly Father, and His ability and willingness to supply our needs. We cannot but be strengthened and better enabled to cope with the intricate problems of life.

What do we give to the Church? In return for the benefits which we receive what do we return the Church? Do we have a true sense of spiritual and financial responsibility to this organization which serves us so faithfully, or do we say as we drop a pittance into the collection plate, "I must have a new car this year, and my house is in need of repairs. The Church can wait. Next year I will give more generously."

Unfortunately, there never comes a time to a person who so lightly views his responsibility to the Church, when outside demands lessen their insistence to a point where he feels himself in a position to give liberally. Due to such faulty reasoning of its members, the churches are today in financial straits which oblige them to reduce the salaries of their ministers.

Church offerings are not gifts. Do we have a virtuous, self-righteous satisfaction if, and when, we give liberally to the cause of Christ? Do we speak of

Our "Gifts" To The Church.

A gifts is a one-sided affair from which the giver expects no return. Let us, therefore, not speak of moneys put into the Church as a "gift." They should rather be considered as a gift-edged "investment." We are guaranteed handsome dividends.

Speaking through the prophet Malachi, Jehovah said: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me here-with, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). His bessings are our dividends. The Lord God challenges Christian men and women to put Him to the test. Oh so little faith, who dare not accept the challenge, who dare not take Him at His Word! We have not the faith to believe that if we sacrificially invest in His work, He will in return pour out His blessing upon us! How wilfully we shut ourselves off from the outpouring of His generosity, starving on husks when we might be feeding upon the finest of the wheat.

In secular investments, a man may place his money as he chooses. Does he have the same right of choice when it comes to investing in the work of the Church? No. "The Scriptures makes of this man a thief if he fails at this point. "Will a man rob God? Yet

Ye Have Robbed Me.

But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation" (Mal. 3:8, 9). The alibi of the new car and our personal needs does not adequately excuse our neglect of the financial needs of the Church in the face of such an accusation. After all, it is by God's measure that we are to be judged, and not by our own inclinations and desires.

The Church counts on its members. Those concerned with the finances of the Church count upon its members to "in-
Seven Reasons Why I Believe in The Bible

By J. S. Secrist

The sluggard is wiser in his own conceit than seven men that can render a reason (Proverbs 26:16). I have often observed this truth in those that criticize the Bible without being able to render a real reason for so doing. They ignore its teachings, set them aside. Others often say: “I don’t understand it; it is a confused mass of reading, self-contradiction, etc.”

Leaving all this in the background, I want to give seven reasons why I know the Bible is true. Mark well, not why I believe it is true, but know it is true. I mean to assure you, my dear reader, that our God meant to reveal Himself unto His children in such a way that they may have a full assurance of faith, resting upon the known, that what is not yet fully known may be assured unto them to be absolutely certain, by their faith in God.

First Reason—Bible Geography is True

One of the simple facts of the Truth of the Bible is that the geography of the Bible today is a living witness of all that it states in regards to location, countries, seas, rivers, mountains, islands, deserts, cities, lakes, brooks, etc. The Garden of Eden is approximately located. The great fallen empires and cities are well known where they lie desolate in their ruins. Races have become extinct, languages changed, but the geographical witness attests the full truth of the Bible narrative.

Second Reason—Bible History is True

When I was a boy of fourteen years old, while reading the history of the old fallen empires, such as the Babylonian Empire, Persian, Egypt, Jews, and others, I was made to realize that the Bible was the oldest of all histories, because when the historian failed to find his data otherwise, he turned to the Bible as the last word on those ancient nations, with the result that the Bible statement was invariably confirmed by the facts of the history of that people. Where modern history is not at one with what the Bible states concerning the history of nations, countries, cities, kings, and tribes, it is for want of knowledge, and the Bible account is found to stand the test. The Bible account of the history of the human race is not given merely from a human standpoint, but shows both God and man at work in the destiny of races, and the cause of their rise and fall. The Bible history of man is the oldest and is true.

Third Reason—Archaeology

The science of archaeology is to bring together the facts from every ancient source and let them speak to us. One of the main branches of this science is the spade of the excavator, in debris found amid the ruined cities of the ancient empires. This is the richest source of information to the past history of these extinct empires.

In the great Babylonian, Persian, and Egyptian empires, amid the ruins of the great cities where once lived their kings and great statesmen, amid the marvelous temples, courts, and splendid palaces and tombs, are found their clay tablets which were written while soft and then baked hard in their ovens. On these were preserved accounts of many important events; of their national and historical events, the names of kings, and their achievements, and families.

Not one of these wonderful finds but adds weight and confirms the truth of the Bible. As I have looked upon bricks out of Nebuchadnezzar’s great wall which he built around Babylon, with his own name stamped upon the sides of the bricks just like modern workmen or manufacturers stamp upon their wares; as I looked upon the wonderful perfection of workmanship displayed in a thousand ways by these pre-historic people, the beautiful art in lamps, vases, decoration, temples, and palaces, their hundreds of thousands of tablets written of their daily life, it all confirmed the Bible account that the half had never yet been told. King Pharaoh of the Exodus, his embalmed body now on exhibition, mutely speaks to us of the proud, haughty monarch who challenged Moses, the man sent of God to deliver the children of Israel. King Tau, of Egypt, exhumed from his splendid tomb-palace, worth untold millions in the rich treasures of art, ivory, silver, and gold, speaks to us volumes concerning the past of ancient Mizraim, the Egypt of the Bible. Every prominent name of the Bible is found among these ancient cuneiform tablets with many parallel facts bearing testimony to the truth of its narrative.

Fourth Reason—Science

Science — not “science falsely so-called.”

The order of creation in the first chapter of Genesis is the order in which we find the geological strata of the earth’s crust, and it holds the nebulous theory that in the beginning this world was a mass of unformed matter—admitted even by evolutionists, in common with Darwin.

All scientists practically hold the nebulous theory of the origin of the word. They agree that man was the last of earth’s creatures to arrive upon it, and thus establish the truth of creation as given by the Bible, although they turn it down by accepting evolution as taught by Darwin.

The laws of hygiene and health as given by Moses, still stand in the front ranks of a perfect system, and after all of our boasted civilization, we still are behind in most of it for health and protection to the human family. Perfect obedience to it always brought perfect results to them, and, “if ye be obedient none of these diseases will be upon you,” was true.

It is generally conceded that the Book of Job is the oldest written manuscript extant in the world today. Please open it at Job 26:7: “He stretcheth the north over the empty place, and hangeth the earth upon nothing.” Two wonderful scientific truths given in one sentence. The only empty place in the sky where no stars are revealed to the telescope is said to
surround the north star. "He hangeth the world upon nothing," is a truth well-known to every school child. Miracles are a suspension of natural laws by its Creator, even as a mechanic would stop his machine to repair it, and so have no place in the realms of science but of faith. But these, with many other great truths of the Bible shows it in perfect harmony with science and nature, but also it is revelation and soars into the miraculous.

Fifth Reason—Biography.

It gives the names and histories in part or full of many men whose biographies are a common name and place in history of the nations; and archaeology is filled with the names, places, and lives of men and women and their works and deeds, that are a household word gleaned from the Bible.

The biographies of Moses, David, Solomon, Nebuchadnezzar, Belshazzar, Herod, with scores of others named in the Bible, are common to history and wonderfully preserved on the clay tablets found in the ruined cities by the archaeologists. Much of their biography and history written in the Bible is full attested to by ancient and more modern historians. It would be indeed worse than foolish to deny that such a man as the Lord Jesus Christ had never lived; our dates start with Him, time is reckoned from His birth; on the coins, deeds, civil documents, and all legal papers of Christian civilization is told the time of His birth by the dates upon it. The life, biography, and teaching of Christ has affected and changed the affairs of every nation on the face of the globe, and will continue to do so until He comes back to rule it as He said He would. His teachings, given to a band of Galilean fishermen, soon undermined the great Roman Empire, and the least of His twelve disciples, called to be an apostle, is better known among countless millions of human beings than the greatest emperor that ever graced the throne of Rome. The lives and biographies of these men are so vividly given in the New Testament and have wrought such wonders upon the world, that their work is stamped upon the minds of millions, and they behold them changed from common fishermen to fishers of men, by a mighty miracle of Divine grace.

Sixth Reason—Prophecy

Prophecy is a forecast of things to come. History tells of things that have come to pass. About nine-tenths of the prophecies of the Bible are now a matter of history, having been fulfilled, many of them in the most striking manner. Moody made the statement once, that more than 400 prophecies of Christ found in the Old Testament, made from 1,400 to 4,000 years before the birth of Christ, had been literally fulfilled. This is true. An infidel, noted for his researches, on reading the Bible through said, "It looks as if Christ had committed suicide in order to fulfill the prophecies made in the Old Testament concerning Him." Not so, however, for God knew beforehand just what would take place, and what the results would be, and this is the truth of prophecy.

Never was the awful doom of a people told more graphically, even after it came to pass, than when Moses in Deuteronomy 28., described that which would befall Israel for their apostasy from the true God and His weds. Their final ruin and utter destruction for rejecting Christ was foretold by Moses in Deuteronomy 28:63-68. When the historian wanted to describe the destruction of the Jews by the Romans under Vespasian and Titus, which occurred A.D. 70, he quoted this vivid prophetic description as it gave, in a most marvelous and exact way as no other language could give. And there it is today, and the Jew, the great prophetic sign of the ages, stands today as a living witness that it has been fulfilled to the very jot and tittle.

The destinies of all the old empires were clearly foretold by Jeremiah, Isaiah, Daniel, with many other prophets, hundreds of years before fulfillment, and in all my researches I have found it literally true. Jeremiah in his 25th chapter, predicted the fall of all nations existing then, and all of them fell according to his word. Babylon was to be desolate for ever, without any inhabitants, and there it is, never rebuilt, just as prophesied. So with many other countries and cities. The one-tenth of prophecy yet unfulfilled is now fulfilling, or still yet in the future, and will assuredly come to pass.

Seventh Reason—It Reveals God to Man

The Bible reveals creation, time, and eternity to us. It unfolds God to man—the Creator, to the created. Man, the only creature created in the image and likeness of his Creator, herein has God's plan revealed unto him. The mysteries of God, as far as practical, and the welfare and happiness of man, or future fate of the ungodly, are opened up to us.

In its pages, fully read, rightly divided and understood, we find the complete satisfying portion for body, soul and spirit. It holds for us just what satisfies the deepest longing of the human soul, heart and mind.

God as a loving Father to all who will have Him as such: Jesus as a Prophet, Priest, and coming King. A Loving Saviour, Redeemer, Burden-bearer, to all who will come unto Him. The Holy Spirit as a Helper, Teacher, Comforter, and Guide, to teach us the Word, implant its sacred, holy truths into our hearts and minds, and to lead us into all truth. To those who will worship, love, serve, and obey Him, He promises eternal life, in a world without end, without pain, sin, sorrow, or anything that annoys, defiles, or destroys.

Perfect happiness, perfect life, in a perfect clime, with a perfect King in perfect environments, with perfect beings, while the endless ages of an endless eternity roll away its endless millenniums.

Conclusions

Seven reasons why I know the Bible is true. Yes, multiply it by seventy times seven and you will only begin to tell the sweet story of the redeeming love of our Father in heaven, for His children who dwell on earth. "Come unto Me all ye that labour and are heavy-laden and I will give you rest." The best reason in the world that I now know that the Bible is true, is that I have tasted of the good Word of God, and the powers of the world to come. I am in the enjoyment of its blessings as promised, having obtained rest to my soul in Him who promised it.

—Elim Evangel

But whose hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil. Prov. 1:33.

"From this day will I bless you."
THE BELIEVER’S ATTITUDE TO

THE RETURN OF THE LORD

By Evangelist R. J. George

Every man that hath this hope in Him purifieth himself, even as He is pure.—1 John 3:3.

There is a real danger of our holding important and precious doctrines in our heads in precisely the same way that unsaved people hold the doctrine of conversion. We may not only give our mental assent to these doctrines, but may contend earnestly, even furiously or angrily for them, without the doctrines in question having any real power in our hearts and lives.

If this be so, there is something radically wrong, not with the doctrine, but with ourselves. We are doing that really vicious thing—divorcing doctrine from practice: “every man that hath this hope in Him purifieth himself, even as He is pure” (1 John 3:3).

There are Four Words which set out the correct attitude of the believer to the vital and blessed doctrine of the coming again of our Lord and Saviour Jesus Christ.

1. Waiting. In 1 Thessalonians 1:9, 10, we read: “Ye turned to God from idols to serve the living and true God; and to wait for His son from heaven.” Waiting successfully demands patience, and Paul’s desire for the Thessalonians was that the Lord might direct their hearts “into the patient waiting for Christ” (2 Thess. 3:5); and James too, enjoins the like virtue in connection with the same truth (James 5:7, 8). Please notice three considerations which should be incentives to patience in view of the Lord’s return.

(a) Short-cuts are not always best. God quite deliberately chose for the children of Israel in their journey from Egypt to Canaan a roundabout way in preference to the more direct route: “And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said...

(b) Final victory is assured. We all have a vivid recollection of the events of the crisis last September. The conditions that obtained simply beggared description. We shall never forget the swift alternation of hope and despair. Had war broken out the result might still have been in doubt; but, in the war God is waging against the forces of darkness, the result and final outcome is fully assured. When God launches His last offensive it won’t be merely the beginning of the end, but the end. All we are in doubt about is the time. Moreover, even now, we are not fighting for the victory but in the victory.

(c) As the way gets harder it also gets shorter. In connection with the signs foretold, now

Being Fulfilled Before Our Eyes, Christ said: “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).

2. Watching. Whom should we watch?

(a) Ourselves. The very special circumstances leading up to the Lord’s return will make (and are making) abnormal demands on Christian character.

In view of these very circumstances we have the solemn warning: “And because iniquity shall abound, the love of many shall wax cold” (Matt. 24:12).

Mr. Chamberlain, at the time of the Austrian crisis, said that Britain’s future course of action in a crisis might very well be decided for her by “the inexorable pressure of events.” Now—note carefully—this is exactly what the Christian needs to guard against. Our attitude and actions are to be decided for us by God and not by “the inexorable pressure of events.” It is possible not to be carried away by the maelstrom of circumstances (see Daniel 3:17, 18). Let us keep our heads cool and our hearts warm. God’s ability to guide is not at the mercy of an emergency.

(b) Satan. In 1 Peter 5:8 we read:

“Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.”

After almost six millenniums of experience in

Encompassing The Downfall of Men

Satan is not growing less subtle; and, knowing his time is short, certainly not less fierce. However, we are not at his mercy: we can give place to the Devil (Eph. 4:27); or we can resist him (Jam. 4:7); and, thank God we can also overcome him (Rev. 12:11).

(c) God. Our watching Satan and
ourselves will avail us nothing unless we keep our eyes on God. One of the fundamental and, indeed, elementary principles in warfare, is that of keeping clear and definite contact and touch between the front line and headquarters. This is no less true in spiritual warfare. We shall see ourselves and our enemy in true perspective only as we keep our eyes on God: "In Thy light shall we see light" (Psalm 36:9). In this connection there is a revealing statement in Psalm 53:7—"His acts unto the children of Israel" refers to what could be seen and felt by the rank and file; but "He made know His ways unto Moses" refers to the strategy behind the acts. He was in close touch with his Commander-in-chief, and he proved that "The secret of the Lord is with them that fear Him" (Psa. 25:14).

3. Working. The Bible teaches us not only that there is much to do, but also that there is little time in which to do it. One would almost think sometimes that Ephesians 5:16 reads: "killing the time," instead of "redeeming" it. A favorite way of wasting precious moments is the old one of

**Splitting Doctrinal Hairs**

with a theological hatchet; and the business is the more sordid when the subject is the coming of Christ.

One of the most solemn and sobering verses in the Bible is John 9:4: "The night cometh when no man can work." One of the most painful and embarrassing situations imaginable is when we realize not only that we should have done a thing and could have done it, but that the last opportunity to do it is irrevocably past. In a greater or lesser degree every one of us will have this experience when the call comes to "down tools." The present is the time to redeem the time, and not when we have killed it. I am reminded of words on a text card: "When day is o'er, and evening falls on homestead, street and lonely wood; how gladsome when the mind recalls, no chances missed of doing good!" Those other words too, are pertinent here: "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow-creature, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

May God bring home to us the clamant need for urgency in the work of reaching men and women for God. Let us do now what otherwise we shall vainly wish we had done, when the opportunities have vanished and those we might have reached.

**Are Irretrievably Lost?**

4. Worshipping. Hebrews 10:25 says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching." Would to God that every child of His would hide this verse in his heart, so that he might not be guilty of this sin of omission: This is a stirring call to God's people to come together and to stand together. There is tenderness and pathos in the closing words—"and so much the more, as ye see the day approaching." The lover the writer to the Hebrews uses is the doctrine of the imminent return of Christ. May we experience in our lives the power of this doctrine to such an extent that, until He comes, our lives, service, and influence will tell for Him a hundred per cent; for "if here I have earnestly striven, and have tried all His will to obey; 'twill enhance all the rapture of heaven, when I've gone the last mile of the way."

Only if we are wholeheartedly serving God, can we sincerely echo the Apostle John's heart-cry: "Even so, come, Lord Jesus!"

---Sel.

### The Happy Man

**By William Barrow**

**A Testimony to God's Saving Grace**

THERE entered our church one Sunday morning a good, honest type of working man, and being on duty that morning as usher, I gave him a welcome, and he replied with a cheery smile: "Praise the Lord, Brother," to which I said, "Amen."

I saw that he was enjoying the service, and that he also participated in the breaking of bread with us.

He came again to the evening meeting and made us happy with his hearty response, and at the close of the service I made it my business to walk down the road with him. I found that he was on a visit to London from his home in the Midlands, in connection with the Ministry of Pensions, relating to a matter connected with his war service.

He was delightfully happy during our walk and conversation, and was praising God for the great change that had come into his life, and the real joy of his Christian experience. I asked him to put it into writing, for I have often found the experience of a man of this sort to be a great inspiration and blessing to others.

This is what he wrote:

"I was born in London and lived there until June of the year 1910, when circum-

(Continued on page 14)
BETHEL HOME NEWS

Located at 7 Auburn Street, Framingham, Massachusetts.

BETHEL HOME NEWS

The Word of God makes it very clear that to them that look for Him, will he appear the second time, without sin unto salvation. With world conditions ever darkening by the war clouds and the distress of the nations, both on sea and land, and the kingdoms of this world fighting for their very existence, this world has become a seething pot of trouble both for the Jews and Gentiles. But for the Church of God its the very time we have been looking for, Jesus said: “When ye see these things come to pass, lift up your heads, for your redemption draweth nigh.” Well praise God, we at Bethel Home cannot do much about world conditions, but we are looking up unto him for our daily portion that we may be ready when he comes, and to say, “This is my Lord, whom I have been waiting for. We do thank God all the folk are well, and the daily needs are being met, and we thank God for the many friends who do pray and remember us with their kind offerings from time to time. Love and Greetings to all.

REPORT OF FELLOWSHIP MEETING AT GREENFIELD, MASS.

A Fellowship Meeting was held at Glad Tidings Chapel, Greenfield, Mass., on September 4th. The Afternoon service was opened with Bro. Hawkes, Pastor of the assembly at Keene, N. H., leading the Song service. The pastors from the various assemblies brought reports of victory, after which Bro. Smolchuck of Claremont, N. H. brought the message from Isa. 10:27 stressing the need of the power of the Holy Spirit in our lives.

Supper was served in the Basement of the church, followed by the evening service. At this time Bro. Smolchuck led the song service. Special singing was rendered by Bro. Lakowsky from Claremont, N.H. and Sis. Sophie Laskey and Inez Brown. The message was brought by Bro. Voland of Naugatuck, Conn. During both services the Holy Spirit could be felt brooding over the entire congregation in a precious way, making those present feel their need of more of God.

There was a representation from Keene and Claremont, N. H., Brattleboro, Vt., Holyoke, Athol and Springfield, Mass., Hartford and Naugatuck, Conn.

Sis. Beckley and Fredrickson are the pastors of this assembly.

Mrs. William Orr
Secretary.

DONATIONS TO BETHEL HOME

Mrs. J. P. Gordon .............. $1.00
Albert Earle .................... 5.00
James Snook .................... 2.00
Full Gospel Tabernacle ........ 4.00
A Friend ......................... 2.00
Mrs. Kenneth McLeod .......... 2.00
S. G. Livermore ................. 2.00
Minnie B. Hill ................. 1.00

Total $19.00

BUSINESS MEETING, OCT. 24, 25

The New England District Council will meet for their annual Business Meeting, October 24th and 25th at the Full Gospel Church in Bridgeport, Conn. All ministers and friends are invited to attend.

Mrs. Robert A. Brown of New York will be the special speaker. The 26th will be a day of fellowship and prayer. Brethren let us pray.

Nazi-Kultur

In February the Director of the Goethe Schule in Leipzig, Germany, Dr. Behrends, and a teacher were dismissed by the Leipzig Town Council for preventing a child from reciting a verse which was insulting to Jewish pupils in the class. The Town Council decided that the action of the teacher, and of the Director who supported her, could not be tolerated in a Nazi school. —

The most beautiful angel
With her shining halo
With her silvered wings
Comes down to Hitler,
Protects him in his sleep
And drives away all care,
So that he wakes joyously in the morning
And makes his Germany happy.

(Adapted from “Lesebogen fuer die Grundschule.”) No comment necessary!

STUDY THE BIBLE AT HOME

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Write Rev. David M. Wellard, Eastern Bible Institute, Green Lane, Penn.
Power Over All Power of the Enemy

By Mrs. C. Nuzum

"Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40).

How often we try to reverse God's Word, and how constantly we seek to see before we believe; it is because of this that we fail. When we go God's way altogether, and in all things, failure is as impossible as it is for God to change. Our ways will always bring failure, and that is why God's first call to us is to forsake our own ways.

Christ is called "The Lord of Righteousness." Rom. 5:17 tells us that those who receive this gift of righteousness and an abundance of grace, shall reign in life by one, Jesus Christ. Rev. 1:6 tells us that Christ has made us kings. Did He not make us to be kings when He said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you?" Also when He tells us that our faith can overcome the world? But a king is of no value unless he rules, and faith is of no value unless we use it that it overcomes. We have the faith or God would not call it our faith. When the Lord Jesus Christ asked Martha and Mary to have faith that their dead brother would rise, He did not tell them to get more faith but to use what they already had by believing to see him alive, and such faith would surely cause them to reign. Mark 11:24 tells us that if we believe we get what we ask for when we pray, we shall have it. The words of Christ Himself,—"Heaven and earth shall pass away, but My word shall not pass away."

What does God want us to reign over? All that comes from Satan. Is it temptation? "Watch and pray that ye enter not into temptation." As we believe that God hath given us power over Satan, and that we now have that power, we are able to use it to overcome him. Is it sickness? As we believe that Jesus Christ has healed us by His stripes and that we get this healing the moment we take it, God makes it real to us by letting us see and feel the healing, and thus we reign over disease. Is it appetite, passion, lust, or any evil thing? As we believe that Jesus Christ, as God's scapegoat, bore all our sins away and gave us His righteousness instead, we reign over all these things. We get "the righteousness of God which is...unto all and upon all them that believe" (Rom. 3:22).

In Christ we have all that we need to enable us to reign, and God has given Him to us; as we receive Him for every need, and also receive the abundance of grace, we shall rule over all evil. Paul said that what he was he was by the grace of God, and Rom. 5:2 tells us that our faith gives us access into this same grace, so we can take all that we need. Thus we are "shut up to faith." Rom. 3:22 tells us that righteousness is brought to all by the faith of Jesus Christ, but it is upon all them that believe. 1 Thess. 5:23 tells us that this righteousness is for spirit, soul, and body. Jesus Christ has purchased and given it and His faith brings it to us, and all that God asks of us is that we take it by believing that it does come upon us when we ask for it. We can never doubt that we do truly have it, because when we have believed, Christ says we shall see, and our faith overcomes Satan, and all the powers of darkness, and we do reign over sin, self, sickness and the world.

Triumphs of Faith

NEW MISSIONARY SERIES

Books written especially for children. Titles available: Wilfred Grenfell; Mackay of Uganda; Robert Moffat; Heroes in Madagascar; Gilmour of Mongolia; Pandita Ramabai; James Chalmers; Abel of Kwato. Illustrated, board binding. About 62 pages. Each only 20c.

The Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee. Deut. 31:6.
THE HAPPY MAN

plied it. I was then able to get in touch with a cousin, a brother in Canada, and ultimately my long-lost sister after twenty one years’ separation. It was a great surprise to everyone, for my brother had been in communication with the War Office for information, but they were unable to trace me and it was assumed I had been killed in the war. My

Discharge From the Army

was the beginning of my desire after God, and the climax came on Good Friday, 1929, when I had a complete breakdown and it was said I should never get well again. Friends advised me to attend some Pentecostal services, where they were having some Divine healing meetings, and where many wonderful miracles were taking place. I went, and later on I had a conversation with the pastor, and he advised me to give my heart and life to God and become a Christian.

"Just about this time I had been told of a spiritualist meeting, and took a walk one Sunday evening to see what it was like. Before looking at their notice board, a small fly flew into my eye; this caused me to go past, and I came to a place where Pentecostal meetings were in progress. So I went in and a brother was singing this solo: 'I heard the voice of Jesus say, Come unto Me and rest,' and it was there that I accepted Christ as my Saviour and my Healer. I was convicted of my sins and my past evil life, and I gave myself to God and He has delivered me from the gambling habit and various other evils.

'I do praise God for His saving grace, and of how He has sustained me through long illnesses and many trials, and given me a heart of praise. I went through the waters of baptism in June, 1930, and came away feeling a new man free from pain. God has also delivered me from the smoking habit.

'I arrived back home, and I am glad to say that my wife has

Also Become a Christian

and our home life has become a very happy one. Both my wife and son are firmly anchored in Jesus, and God has used me to lead others to the Saviour. I could write a book on what Christ has done for me. I can use the word of Scripture and say, ‘This poor man cried, and the Lord heard him, and delivered him out of all his troubles.’ It is grand to have spent eight years in His service, and I can sing, ‘Jesus is all the world to me, my life, my joy, my all; He is my strength from day to day, without Him I should fall.’" —Selected.

ABIDING IN CHRIST AS YOUR STRENGTH

(Continued from page 2)

giving in its place the feeling of strength. By no means. He does it in a wonderful way by leaving and even increasing the sense of utter impotence, He gives them along with their weakness the consciousness of strength in Him. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The feebleness and the strength are side by side; as the one grows, the other grows, until the believer understands the saying: "When I am weak, then am I strong; I glory in my infirmities, that the power of Christ may rest on me."

Christ Himself Our Life And Strength

The believing Christian learns to look upon Christ on the throne, Christ the Omnipotent, as his life. He studies that life in its infinite perfection and purity, in its strength and glory; it is the eternal life dwelling in a glorified man. And when he thinks of his own inner life and longs for holiness, to live well-pleasing unto God, or for power to do the Father's work, he looks up, and rejoices that Christ is his life, he constantly reckons that his life will work mightily in him all he needs, in things little and things great, in the being kept from sin from moment to moment for which he has learned to look or in the struggle with some special difficulty or temptation, the power of Christ is the measure of his expectation. He lives a most joyous and blessed life, not because he is no longer feeble, but because, being utterly helpless, he consents and expects to have the mighty Saviour work in Him.

The lessons these thoughts teach us for practical life are simple but very precious.

The first lesson is: That all our strength is in Christ, laid up and waiting to be used. It is there as an almighty life, which is in Christ for us, ready to flow into us according to the measure in which it finds the channels open. But whether its flowing is strong or feeble, whatever our experience of it be, there it is in Christ—all power in heaven and in earth. Let us get our minds filled with the thought that Jesus can be to us a perfect Saviour, for the Father gave Him all power. That is the qualification that suits Christ for our needs. He has all the power of heaven over all the powers of earth—over every power of earth in our heart and in our life.

The second lesson is: This power flows into us as we abide in close union with Christ. When the union is feeble, little valued or little cultivated, the inflow of strength will be feeble. When the union with Christ is rejoiced in as our highest and everything is sacrificed for the sake of maintaining it, the power will work; "His strength will be made perfect in our weakness." Our one care must therefore be to abide in Christ as our strength. Our one duty is to be strong in the Lord, and in the power of His might. Let our faith cultivate large and clear apprehensions of the exceeding greatness of God's power in them that believe, the power of the risen and glorified Christ by which He triumphed over every enemy. Let our faith consent to God's wonderful and most blessed argument: Nothing but feebleness in us as our own, all the power is in Christ and yet within our reach as surely as if it were in us. Let our faith daily go out of self and its life into the life of Christ, placing our whole being at His disposal for Him to work in us. Let our faith, above all, confidently rejoice in the assurance that Christ will in very deed, with His almighty power, perfect His work in us. As we thus abide in Christ, the Holy Spirit, the Spirit of Power, will work mightily in us, and we too shall sing, "Jehovah is my strength and song: in Jehovah I have righteousness and strength." "I can do all things through Christ, which strengtheneth me." —Exch.

For whoso findeth Me findeth life, and shall obtain favour of the Lord. Prov. 8:35.
FELLOWSHIP

(Continued from page 1)

"Truly our fellowship is with the Father and with His Son, Jesus Christ."

Condition upon which we enter into fellowship

In 1 John 1:7 we read, "But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin." Light reveals Light reveals sin. If when sin is revealed, we confess our sin, then enter into Union, Communion, Partnership, Fellowship, and having been translated out of darkness into light, from the power of Satan unto God, we can say "Truly our fellowship is with the Father and with His Son, Jesus Christ."

As one writer has put it—"It is not if we say, but if we walk." Unfortunately, there are those who say they have fellowship and yet walk in darkness. Of these the Apostle says "they lie and do not the truth." This profession sometimes arises from a desire to stand well with their fellow-men, and at other times a failure on their part to realize just how dark the human heart is, but, whenever it may be, the fact remains that in Him is no darkness at all. If we desire to enter into this Union, Communion, Partnership, Fellowship, we must confess our sin, and seek the cleansing which the blood of Christ alone can give.

What does this fellowship include?

We will again confine ourselves to three:

(a) In 2 Cor. 8-4 we find these words, "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the Saints." Ministering, that is, ministering to the Saints, is fellowship. Let this thought sanctify and glorify all our future service.

(b) In Phil. 3:10 we read, "And the fellowship of His suffering." When we suffer, not for being a busy-body in matters not our own, nor for our foolishness or neglect, but for Jesus' sake, we are in blessed fellowship (union) with Him. The weight of the Cross is lightened, the darkness illuminated, when we thus recognize our fellowship with Him.

(c) 2 Timothy 2:12 informs us that if we suffer with Him, we shall also reign with Him. This is the time of rejection and suffering, but after the triumph has sounded and we have been changed, the despised Galilean will sit upon the throne of His glory, and we who have had fellowship with Him in the Cross shall then have fellowship with Him in the throne and we shall reign with Him.

How is this fellowship maintained?

I am sure we all realize it is one thing to get, but another thing to keep, all around us are proofs of this truth—people who once walked and talked with the Master are now in fellowship with the world, and these two can not exist in the one heart at the same time. Sin mars the communion, sin breaks the fellowship, unless we realize the provision God has made, and avail ourselves of the same. How is it possible for such weak creatures as we are to maintain our fellowship with the Father, in an enemy land, beset by foes of every kind, set to spoil the Union we have entered upon? John gives us the answer—listen, "My little children, I write unto you that ye sin not BUT if any man sin we have an advocate (one to plead our cause) with the Father." Praise the Lord! This Union, Communion, Partnership, Fellowship, may be maintained even in the antagonistic world by the advocacy of our precious Lord.

"Five bleeding wounds He bears, received on Calvary:
They pour effectual prayers, they strongly plead for me."

THE CHURCH AND ITS FINANCES

(Continued from page 7)

vest" in the work of that organization. If they fail, there are no other plans for carrying on the Lord's business. And if the Lord's business can no longer be carried on, what does the future hold for humanity? Millions are dying daily who do not know of Christ because they have never heard the story of His love and sacrificial death. Shall we who smugly enjoy the luxuries of life say, as did the Jews, "Let their blood be upon us, and on our children"?

The past few years have been trying ones. None has escaped their trials and perplexities. Yet we are told, "There hath no temptation (or trial) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). If these bitter years press the Lord's imminent return, as many of us believe, we may look for increasing rather than decreasing trials. If our trials are to increase, our faith should increase in like proportion. Here is a challenge to us who bear the name of Christ—to us who have allied ourselves with His work in this sin-wracked world—to hold high the banner of Him whom we serve, and to approach our task with renewed reliance upon His promises.

Let us cast our burdens on the Lord, knowing that He will never leave nor forsake the righteous. Let Him take care of our tomorrows, be they filled with joy or sorrow, while we, in faith, bring all our tithes into the storehouse. The Church must not languish for want of money to carry on its work. We must give, not casually, but sacrificially. In return we have His promise that He will open the windows of heaven and pour out upon us such blessing that there shall not be room enough to receive it. God's promises are sure. They never fail. Let us accept His challenge, and prove Him now. The opportunity may not long be ours.—Sel.

And He will love thee, and bless thee, and multiply thee. Deut. 7:13.
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