Word & Work, vol. 62, no. 1 (January 1940)

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As a rule the custom of choosing a motto or text is adopted as a help throughout the New Year. Such a practice has much to be said in its favour, if it is faithfully kept, but I believe the reader will agree with me that a good many New Year mottoes and Texts lose their power to grip people after a few weeks or months of the New Year have passed. It is rather the same in the turning over of "new leaves" annually before one is really converted by God's wonderful Grace. This being so, we need words of power to help us to abide by our mottoes, resolutions, consecrations, dedications and so on, in order to make them effective.

May I say that I believe that the Holy Ghost through the Apostle Paul gave us two perfect words in "Patient Continuance" to encourage us to carry out our holy resolutions made at our Watch Night services or similar gatherings.

Every real Christian wants to be well-doing, "for in due season we shall reap if we faint not."

Now this "Patient Continuance" is of vital importance to each one of us if real fruit is to come from our lives. Let us think of the first of the two words for a moment—"Patient." This is a grand scriptural word, which should find expression in Christian lives. To be patient is to endure pain and suffering calmly, and like love, patience is not easily provoked. In our efforts at "well-doing," which is not only to "seek for glory and honour and immortality, eternal life" for ourselves, but also for others, we need much patience. The Apostle Paul was a man of wide experience and he knew that only a patient-spirited person would get his "well-done" from Jesus for his well-doing. Much "well-doing" is spoiled because of the lack of patience, and we are exhorted not to let our good or "well-doing" be evil spoken of.

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We are living in very trying days, and Christian service calls for men and women of patience. The in-and-out, up- and-down person, is not much good for spiritual building up, whether of individuals or of churches, let alone themselves. I see the Concordance says of patience—

(1) That grace which enables us to bear afflictions and calamities with constancy and calmness of mind, and with a ready submission to the will of God. (Rom. 5:3), (2 Tim. 3:10).

(2) A bearing long with such as have greatly transgressed, expecting their reformation. (Matt. 18:26, 29).

(3) An humble and submissive wait-
Without Wishing To Be Pessimistic
we shall find that the coming year will prove itself no exception to the rule. Such experiences have been the lot of God’s saints of all ages. Read the Acts of the Apostles.

Must I be carried to the skies
On flow’ry beds of ease,
Whilst others fought to win the prize
And sailed through bloody seas?

Moreover, such experiences for many reasons are blessings in disguise. A few verses from the parable of the sower (Matt. xiii. 20, 21) tell us that it is tribulation and persecution which discover the sham of the Christian faith and those who are true. Our perplexities discover whether or not we have the root of the matter in us. So when our perplexities cause us to despair and wonder if it really is worth while serving God, we will call to mind the fact that the greatest saints have had their seasons of spiritual nightmare, yet afterwards they have “blessed the Hand that guided and the Heart that planned.”

What we should do at such seasons of perplexity.

It is evident from the narrative that Moses as the leader of God’s people became somewhat anxious concerning the new situation. It is also equally evident that God rebuked such a spirit of anxiety, “Wherefore criest thou . . . go forward.” The solution to their difficulty and ours is not to be found in a restless spirit of anxiety but simply by marching on. To retreat was impossible—the enemy were pursuing; escape could not be attempted. So once again we learn that in the Christian experience there can be

No Standing Still
We either advance or we go back. You have doubtless heard the story of the little boy who one night fell out of bed. When asked the next morning what caused the mishap his simple and truthful reply was, “I fell out because I stopped too near where I got in.” Is this not the reason why there are so many backsliders? They “got in” all right, but they “stopped too near where they got in.” If only we realized we must ever “go forward” there would be no such people as backsliders. We must “go forward” in our prayer life—Bible study—personal holiness—service, and in fact in everything which concerns our Christian life. As the days go by we should become stronger in all virtues. This is why the tests are allowed. We tend to think that they are sent to thrust us backwards, when in reality they are sent to be stepping stones to heaven. When we bring ourselves into a tight corner through following the way of our own wicked hearts, we can only get out by retracing our steps. When however, God leads us into a tight corner—He does sometimes—we get out not by retracing our steps but by obeying His command, “go forward.”

How shall we go forward?

It is one thing to know God’s will but another thing to know how to do it. We all desire that the coming year shall see us going forward, but “how can these things be?” If you will read Jeremiah vii. 21-24 you will discover that on one occasion God had to tell His people Israel that they went backward and not forward. Why? Because they “walked in the counsel and in the imagination of their evil heart.”

The Lesson Is Obvious
If we would “go forward” we must refuse our own counsel. Our greatest enemy to our advancement is just ourself. How we do try to reason things out. Our own reasonings kept many of us from the Saviour for a considerable time. Surely we could do something to procure our salvation! Were we not good enough? And so on. Now that we have come to the Saviour I fear that those same vain reasonings keep many of us from going on to know Him in a fuller sense. We are too

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A Motto for the New Year

By Dr. Harvey Farmer

Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—11. Corinthians v.9, 10.

This message was sent to the Church of God at Corinth, and to all the saints which were in all Achaia. Therefore, when we read that the Apostle says, “We labour to be accepted of Him,” we recognise that this has no application to the sinner, to the unsaved soul.

Not the labour of my hands
Can fulfill Thy law’s demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

But being saved, it is of supreme importance that the child of God should recognise the privileged obligation of the Christian life to let its testimony be altogether to the glory of the Name that is above every name. This was a matter of deep concern to the apostle, who says, “Wherefore we labour.” That is not a bad translation. In the margin of your Bible, you will see another word, endeavours, and those of you who use the Revised Version will notice in the text the word aims. But the best word is that which is found in the margin of the Revised rendering, ambition. “This is my ambition,” says the apostle. “This is

The Dominating Passion

of my life, this is the thing to which all my energies are directed through the enabling grace of God.” Ambitious for what? “To be accepted of Him.” But you must put the right emphasis there.

We should perhaps get a little more of the thought in the heart of the apostle, as inspired by the Holy Spirit, if the word acceptable rather than accepted had been used. It is one thing for you and me so to live as to be acceptable to Him. Again in the Revised Version we have the preferable rendering of this latter word so that the phrase would read, “ambitious to be well pleasing unto Him.” Is not that magnificent? The child of God filled with the ambition to be well pleasing unto Him in every detail of life and service!

What a thrill comes to the heart as we read what was said concerning Enoch in those far-away days when God saw “that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” But amid all the horror and moral down-drag of that day, this one man so walked with God and lived for God’s glory that he had this testimony borne to him, “He pleased God.” It is fine to have such a testimony at the end of life; but why should it not be said of us at the end of each day?

Jonathan Edwards used to take stock every night before retiring. He would review his walk and work to see how far his life and labours had been in harmony with the Divine mind. Why not let us take stock? Having committed ourselves to the keeping power of God, and seeking the help of the Holy Spirit as we start out upon each day’s details and duties, then as we come to its close, after thus going over it all in the light of His Word, taking stock and committing it all to Him, what a joy it would be to get the echo of the still small Voice through our heart. “My child, I am well pleased!” That would be a blessed

Pillow For The Heart

as well as for the head. And is not that an ambition worth possessing? Why not let it mark our lives each day? How rich toward God we might become, and what blessing the Holy Spirit could minister through us to others as we sought to follow more closely in the steps of our Master who was able to say, “I do always those things which please My Father!”

In illustration of this, let us turn to the record of the life of our adorable Lord, and consider two references in the first Gospel. In Matthew iii. 17, He is coming up out of the water after His baptism, the heavens are opened; the Spirit, like a dove, descends upon Him, and the Father’s voice is heard, saying, “This is My beloved Son, in whom I am well pleased.”

In the 17th chapter, the 5th verse, the voice is heard again. Christ is on the mount of transfiguration this time. The three years of public ministry are hastening on, and the Father bears the further word of testimony: “This is My beloved Son, in whom I am well pleased; hear ye Him.” Yes, it is well to take heed to what Moses taught and to what Elijah said, but let no one come between your soul and the Son of My love. His is the only authoritative voice. His is the only infallible word to which you must give earnest heed perpetually.

The first voice would have had reference to the years that lay behind—

Those Thirty Years, which were spent for the most part, no doubt, in Nazareth, which had not altogether an enviable reputation. It lay just a little off the main thoroughfare, so that anything could go on there. You know the contempt with which people referred to that part of the country, “Galilee of the Gentiles,” and that was where our Blessed Lord spent most of His days. In that undesirable atmosphere and amid uncivilised circumstances, He lived in the home and wrought at the carpenter’s bench, and the Father bears testimony concerning His life and labours in that village home and workshop: “My beloved Son, . . . I am well pleased.”

(Continued on page 14)
A Study in REDEMPTION

"Christ our Passover is Sacrificed for you." (1 Cor. 5:7).

In the twelfth chapter of Exodus (which means, "going out," or redemption, we have a beautiful type of the redemption of man from sin by the sacrifice of Christ. Egypt is a type of sin, Pharaoh a type of the devil, the oppressor of mankind.

in the second verse God says to the Hebrews: (who were a type of the Ecclesia of God) "This month shall be unto you the beginning of months." Thus began the religious year of the Israelites, and to the present time the Jews have two calendars. The one dates from the creation, the other from the Exodus, or from their time of redemption. Likewise the redeemed man today has two dates. One marks his natural birth into a world of sorrow, pain, and sin. But the other is the date on which he was "born again" (John 1:13, 3:3, 7), the day and year in which he was delivered from the oppressor and from bondage (Rom. 6:14-18). Truly with him this is "the beginning of months."

Word and Work

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

Entered as second class matter at the Post Office, Framingham, Mass., Nov. 5, 1920. Accepted for mailing at special rates of postage under the Act of Oct. 3, 1917, Section 1103.

In the United States and Possessions 10c a copy, $1.00 a year: Canada, $1.25; Gt. Britain and possessions, 6c. In bundles: 20 copies, $1.00; 50 copies, $2.00; 100 copies, $3.00. Remit by postal or express money order, check or bank draft in United States funds to Word and Work or Bethesda Home for the Aged, Inc.

Published monthly by the New England District Council, Assemblies of God, Inc., 7 Auburn St., Framingham, Mass., U.S.A.
H. L. Ettinger, Vice Pres.; H. H. Shelley, Secretary.

Before having your printing done, let us give you an estimate on cost.

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January, 1940

By Wm. Burton McCafferty

The Person of Christ

GEORGE PAISLEY

1. THAT I MAY KNOW HIM." (Phil. 3:1-14).
Paul decided to know more of Christ. Phil. 3:8.
The Psalmist desired to know God. Psa. 42:1.
Job longed to find God. Job 9:33; 23:3.
We can know Him
(1) By living with Him.
(2) By reading His Word.
(3) By hearing and reading what others have to say about Him.
Knowledge is power. Daniel 11:32.

2. HIS DEITY AND HUMANITY. (1 Tim. 3:16).
He received worship. Matt. 14:33. Testimony of heaven, earth and hell as to His deity. Phil. 2:10, 11.
Hell. Matt. 8:28, 29; Mark 1:34, 24.

(Continued on page 7)
WHAT WAR COSTS
(From the New York World-Telegram)

Estimating the World War's total money cost to all nations involved at $331,600,000,000, William McC. Martin, Jr., president of the New York Stock Exchange, says this would have been sufficient "to have supplied every family in the United States, Canada, England, France, Germany, Russia, Belgium and Australia with a $2,500 house on a $500 lot. with $1,000 worth of furniture; a $5,000,000 library for every community of 200,000 inhabitants in those countries; a $10,000,-000 university for every such community; a fund that at 5 per cent interest would yield enough to pay indefinitely $1,000 a year to an army of 125,000 teachers and 125,000 nurses, and still leave enough to buy every piece of property and all the wealth in France and Belgium at a fair market price."

Coughlin Mentality

Said Father Coughlin, "If I threw away and denounced my faith, I would surround myself with the most adroit hijackers, learn every trick of the highest banking and stock manipulations, avail myself of the laws under which to hide my own crimes, create a smokescreen to throw into the eyes of men, and—believe me—I would become the world's champion crook." (Father Coughlin, the Radio-Priest, page 127.)—Well, quite a number of great men have denounced the Catholic faith, for instance Martin Luther, Zwingli, Calvin, John Huss, but none of them became a crook!

Red Mentality

In a speech made in Moscow, Russia, the Communist Nefedoff said, "We will punch them (the Finns) so hard in the teeth that not one gentleman ruling Finland will be able to gather them together again. Long live the peace policy of the Soviet government."

Jewish Notes

President Gildemester of the International Committee to aid Jewish emigres has appealed from Rome to President Roosevelt for aid in floating a $50-million loan to build the world's largest Jewish city. It would sit on the shores of Lake Tana in Ethiopia, whence springs the Blue Nile, on which in large part depends the fertility of Egypt.—Shanghai is alarmed by the arrival of 2,000 Jews a month from Central Europe. Already they constitute one fourth of the city's Western residents. Though most of them can't find work, a good many have started competing with natives and with Japanese merchants. A move is afoot to settle them in Yunnan province as Chinese citizens—thus creating a new Jewish State, this time in southwestern China.—NOT Africa nor China, but PALESTINE is the country God promised to the Jews.

Communism and Catholicism

"We have no quarrel with the great mass of Catholic workers in America. We find a growing sympathetic attitude toward Socialism among them which we welcome." So said Earl Browder, Communist No. 1, in a recent Madison Square Garden speech.

Wrong

"Death is the cessation of living—it is peace and serenity," writes H. B. Bliss in The Miami Herald. But he is wrong, "after death: JUDGEMENT!"

The Folly of War

During the first 15 weeks of the present war 210 allied, German and neutral merchant ships were sunk, with 3,260 crew members and passengers lost or missing, half of the losses being British. Thirteen British vessels were sunk with 1,971 lives gone.—And we call ourselves civilized!

Hot Prophecies

If a Londoner wants to know what is going to happen in the future he takes a publication known as the "Old Moore Almanac," which has been published every year since 1647.

Here are "Old Moore's" most important monthly predictions for 1940:

January—Death of an unnamed but important Soviet political leader.

February—Japanese imperialistic aims will be checked sharply, probably by the United States.

March—Sensational news about a Nazi leader.

April—A major political achievement on the part of Prime Minister Neville Chamberlain.

May—Cyclone off Florida threatens. United States Government has much opposition. Adverse conditions in Wall St.

June—Signs are adverse for King Victor Emmanuel Benito Mussolini.

July—Military activity threatens Russia, Iraq, Hungary, Poland, Rumania.

August—United States breaks off diplomatic relations with a totalitarian state, or Mexico or Cuba.

September—International affairs take a turn for better.

October—Peace moves.

November—More peace moves.

December—New orientation of world politics with the United States taking the leading role.

Interesting, even if NOT true.

NOTICE!

Brother C. A. McKinney of Akron, Ohio has gone to be with the Lord.

Our Brother had a long and useful service for his Lord. A number of his children are active ministers, one a missionary in Africa, another a well-known Evangelist and H. C. McKinney who is our Editor for Word and Work.

We do pray God's comforting love, grace and our deepest sympathy be extended to the members of the bereaved family.

—Word and Work
Our Debt to the Jews

(Continued from the November Issue)

Whose America?

A fourth charge sometimes made against the Jews is that they have no real right to America. Didn’t we “Christians” get here first and claim and settle this land? The facts are: “When Columbus set out upon his voyage, five Jews joined him in his great adventure. One of these was Luis de Torres, his interpreter; another Maestre Bernal, his physician. Tradition credits the equipment of the ships for the expedition to Queen Isabella. but historians have shown that this was a mere invention.”

Our Jewish Neighbor, p. 27). If we care to inquire why Jews took such a large interest in the adventure of the great discoverer, we are reminded that this was the time when the Inquisition was at its worst in Spain, when all Jews who refused to accept Catholicism were ordered to leave the country. These Jews, who aided Columbus, were seeking, as many of our Christian forefathers, a refuge from persecution, and a land of religious as well as political freedom. It is therefore in no sense out of place that a Jewess, Emma Lazarus by name, should have had the honor of having written the significant lines which are engraved on a tablet at the base of the Statue of Liberty in New York harbor:

Not like the brazen giant of Greek fame, With conquering limbs astride from land to land, Here at our sea-washed gates shall stand A mighty woman, whose torch, whose flame Is prisoned lightning, and her name, Mother of exiles. From her beacon-hand Glows world-wide welcome. ‘Keep, ancient lands, your storied pomp,’ cries she. With silent lips, ‘Give me your tired, your poor, Your huddled masses yearning to breathe free . . . . Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door!’

This is by no means a complete list of the lies and half-lies that are frequently circulated about Jews. However, these illustrations should be sufficient to convince all Christians that the least we can do when we hear a defamatory charge against a Jew or against any person of any race whatsoever, for that matter—is to suspend judgment until the facts have been thoroughly searched out. We owe the much-maligned Jews a passion for the truth and a passion against lying and exaggerated propaganda . . . .

Does not our holy Book, which first was theirs, teach us this, “Lord, who shall abide in Thy tabernacle, who shall dwell in Thy holy hill? . . . . He that speaketh the truth in his heart, He that backbiteth not with his tongue, nor doeth evil to his neighbor, Nor taketh up a reproach against his neighbor.”

4. But our greatest obligation to the Jews, of course, is in the realm of religion . . .

When the people about him were worshipping many gods, and bowing down to idols, the Jew through his prophets was declaring that God is ONE, and “Thou shalt not make unto thee any graven image.” Every book in our Bible with the possible exception of two—The Gospel according to Luke and The Acts—was written by a Jew. The Psalms particularly precious to those of United Presbyterian heritage, were without exception written by Jews. Above all, our Lord Jesus Christ, whose we are, though we follow Him, it would seem, afar off, was a Jew.

Paul has summed it up for us beyond all improvement in his Epistle to the Romans where, referring to his “kinsmen according to the flesh”, he says: “Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed forever.” And Joaquin Miller’s lines, addressed to Russia a few years back, when the Jews were being slaughtered there, are both touching and true:


Your Jew! Your Jew! Your hated Jew!

Conclusion

May I suggest in closing that debts are never paid by simply recognizing them! We must do something about them! And what finer thing could we do than practice, day in and day out, toward the Jewish people and toward men and women of every race and creed, the kind of religion for which we remember and honor Leigh Hunt’s Abou Ben Adhem?

Abou Ben Adhem—may his tribe increase—

Awoke one night from a deep dream of peace, And saw within the moonlight in his room, Making it rich and like a lily in bloom, An angel writing in a book of gold. Exceeding peace had made Ben Adhem bold, And to the presence in the room he said: “What writest thou?” The vision raised its head, And with a look made all of sweet accord, 

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THE PERSON OF CHRIST

(Continued from page four)

His own testimony. Mark 14:61, 62.

He dreamed. Mark 3:5.
He marvelled. Matt. 8:10.
He was sorrowful. Mark 14:34.
He was troubled. John 12:27.
He was weary. John 4:6.
He was tempted. Heb. 4:15.

3. Why He Came.
1. To give life. 1 John 4:9; John 10:10; John 10:28; Gal. 2:20; Col. 3:3, 4.
2. To give pardon. 1 John 4:10; Eph. 1:7; 1 John 22.
3. To give salvation. 1 John 4:14; 1 Tim. 1:15; 1 Thess. 1:10; Col. 1:13.
4. To give liberty. Luke 4:18; Gal. 5:1; John 11:44.
6. To give sonship. Gal. 4:4-6; John 1:12; Rom. 8:14.

4. His Prayer Life.
"Lord, teach us to pray."
Prayer is:—
Yielding. 2 Chron. 30:8.
Entering. Heb. 10:19.
Reckoning. 1 John 5:14, 15.

5. His Religious Life.
He also fulfilled—James 1:27.
6. His Courtesy. 1 Peter 3:8.
The outstanding example is recorded in John 4:1-43, with the following results:
8. His Compassion.
If our work for the Lord is going to be effective; if we are going to touch men for Christ, we must have something of the compassion of Christ in our hearts. cf. Mark 1:35 and 41.

The Maid (Mark 5).
Had just died.
The Lord took her by the hand.
He said, "Maid, I say unto thee, arise."
The Lord commanded that something should be given her to eat.
The Young Man. (Luke 7.)
Was on the way to the burying place.
He touched the coffin.
He said, "Young man, I say unto thee, arise."
He delivered him to his mother.
Lazarus. (John 11.)
Had been in the grave four days.
He commanded that the stone should be rolled away.
He cried with a loud voice, "Lazarus, come forth."
He said, "I loose him, and let him go."
9. His Love.
The expression of God's love was the Lord Jesus Christ. John 3:16.
The expression of Christ's love was Calvary. The shadow of the Cross always lay across His path, but "He steadfastly set His face to go to Jerusalem." (Luke 9:51).

4. Judgment Halls:—
He "died for our sins." 1 Cor. 15:3.
He "put away sin." Heb. 9:26.
The sin question has been finally settled.
To His Father He said—"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." John 17:4.
To the world He said—"It is finished." John 19:30.

Today it is the Son question—What have you done with My Son?

1. "Come unto Me."
e.g. Matt. 14:29; Mark 10:49; Matt 1:17.
2. "Take My Yoke."
e.g. Isa. 41:10:30:21.
3. "Learn of Me."
cf. Matt. 5:5.
e.g. Col. 3:12; Gal. 5:26; Eph. 4:31;
1 Tim. 6:1:1; 1 Peter 5:5.

11. His Three "Beholds."
cf. 1 Cor. 15-20.
Two things required:—
 a. Hearing—attentive ear.
b. Opening—submissive will.
1 John 3:2, 3.
The whole of the Old Testament leads
The Bride of the Lamb

By J. E. Kistler

O f all the varied subjects presented by the Holy Scripture the subject “Of the Bride of the Lamb” is possibly the one most written and preached about, and possibly the most misunderstood. We therefore shall not try to tell you who she is; yet there are some suggestions in the following Scripture. Rev. 19:7-9. “Let us rejoice and be glad and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.” This very remarkable Bride, however, has some outstanding characteristics and we wish in this brief article to set forth some of them and they may help us to conclude who she may be. Now to look at some of them: The first one we wish to present:

The Bride Is Awake. Her eyes are open to all that her Lord is doing in her day and she is keeping her vision, and it is not marred by the activities of the enemy. While she fully realizes that the Enemy is busy all about her, she is fully aware that her Lord is “Working” to open to all that her Lord is doing in her world for He is her only Lover. She is aware that her Lord is doing in her sight to the future home and glory thatawaits her at His soon coming; then too she fully realizes that if she keeps alert and awake, she will also keep herself clean, walking under the cleansing flow of the precious blood of the Lamb. Her heart determination is to “Walk in the light as He is in the light” so that the blood of God’s dear Son may continually cleanse from all sin. She is clean in thought for she has no desire for evil thinking; therefore, as Apostle Paul speaks of her, “She thinketh no evil.” To her there is a flow of continual cleansing for the mind as well as for the heart.

Now then since she is wide awake and careful about her cleanliness through the continual flow of the blood that alone cleanses, she has a foundation for her next characteristic, namely, she is an expectant bride; always looking for her Lord’s return. This truth the Apostle John stresses in his epistle to the Church, when he says (1 Jno. 3:3) “And everyone that hath this hope in him (margin says, “Set on him”) purified himself, even as He is pure.” Again in 1 Jno. 4:17, “Herein is our love made perfect that we may have boldness in the day of judgement; because as He is, so are we in this world.” All of this desire for purity is because she is an expectant bride, that is, she is looking, longing for His coming. With such an incentive planted deep in her very soul, she says, “NC...so beautiful, so beautifully fitting for this great occasion.” We read in Rev. 21.2 “Prepared as a Bride adorned for her husband.”

Remember the Bride of the Lamb is awake, keeps herself clean, is an expectant Bride, separated from the world, single in her affection and called.

A study in REDEMPTION

(Continued from page 4) The Blood on the Door

“As and they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses wherein they shall eat it,” v. 7.

“Without the shedding of blood, there is no remission,” (Heb. 9: 22). Men are substituting almost everything for the blood in these last days. A certain preach-
Nuggets of Faith

By Mrs. J. E. Kistler

The life of faith is for every one. We sometimes think it is for the preacher, missionary, or some very special individual. We find the Apostle Paul gives a definition of faith in Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." Turning to Webster's dictionary for a definition of "Faith" we have "Trust in the honesty or truth of another." We certainly know we can do this with God.

In Heb. 11 which we call the Roll of Honor, the Faith chapter, we see Enoch believed for translation and it was said of him "That he pleased God." We know Enoch is the type of "The Church." We know also that the church must have the same testimony, pleasing God and having translating faith.

Noah, by faith, built an ark. He did what God told him to do and was saved from the flood. The ark is a type of Christ and if we to-day by faith accept Christ as our hiding place, we will be saved from the coming judgement. Noah became heir of the righteousness which is by faith and Christ's righteousness is imputed, or counted, to our credit as we accept Him as our Saviour, Redeemer and Safety.

As we go through this Faith chapter we note they did what God called, or told them to do and there were no wild notions of an imaginative mind. If these could exercise faith we surely should in the dispensation of the Church age with the Holy Spirit's enablings.

It is good to know the Bible's definition of faith, also Webster's definition and to read the account of the heroes of faith but just how may we have faith is the question, and we get our answer from God's own Word.

Rom. 10. "Faith cometh by hearing and hearing by the Word of God." This is not hearing men's ideas. Our faith may be very weak, but it will grow if properly nourished by the Word of God which is the Food of Faith. Moody said, "I prayed for faith and thought some day faith would come down from heaven and strike me like lightning. One day I read in the Bible, "Faith cometh by hearing and hearing the Word of God." I do not keep my Bible closed, but open now and study the Word and faith has been growing ever since.

Geo. Muller said, "Faith is developed, or increased by clinging to the Word of God, looking for its fulfillment in the time of need, expecting the answers to prayers, and to do this, in spite of all contrary appearances. It is a delightful task to roll all my burdens upon God and to speak to Him about everything. The beginning of anxiety is the end of faith. The beginning of true faith is the end of anxiety." Geo. Muller distinguished between faith and the gift of faith. He said he used the faith he had and it grew until he cared for eighty thousand orphans. He did not claim the gift of faith, but used the faith God gave him. Remember the Word says "To every man is given a measure of faith."

An evangelist once said, "It is not the quality of our faith nor the quantity of our faith, but who is our faith in?" Is it in ourselves, in our circumstances, or in God?

John Patton translating the Bible into the language of the people of the Southern seas found no word to express faith. One day a native worker came into the room exhausted and said, "I'm so very tired I want to rest my whole weight on this couch." John Patton said, "Praise God, I have my word," and wrote, "God so loved the world that He gave His only begotten son, that whosoever rests his whole weight upon him should not perish but have everlasting life."

Now the Word and the Holy Spirit agree. It is hard for some to hear the Holy Spirit speaking through the Word to them because they are living so far from their Lord. I may go out on the corner of the street and you may speak your loudest from the Church and I may hear your voice, but cannot distinguish the words; however, if I come in the Church, sit by your side, you can whisper and I will get every word you say. Are you living so far away from your Lord that you cannot hear His voice? It is your privilege to live so close to Him that He will reveal Himself to you. When you read or study the Word of God, may it not be with your head only, but with the heart also and you will have the food that causes faith to grow. The Apostle Paul said to the Church of his day "Your faith groweth exceedingly." The business man expects increase in the business yearly, and this is true of all the affairs of the natural man; then why not as God's dear children expect an increase in our spiritual life yearly.

The result of faith: the definition of faith not enough; the account of the heroes of faith not enough; we must have faith as individuals and we get it by hearing the Word of God, the Holy Spirit making the written Word life to us and the result of that faith is confidence in the Lord. Some say, "I have great faith" but very often "It is great feeling." Some say, "I have all sorts of faith." Yes, it is all that, and that's all there is to it. Abraham had confidence in the Lord and could wait twenty-five years for the promised son and still year by year say, "My name is Abraham," telling to the eastern mind, "I am the father of many nations." He did not look at himself and say, "I have great faith" but he looked at the faithfulness of Jehovah and it was effective. God had promised and that was sufficient.

Man refuses to accept by faith the things that faith alone can bring. We are saved by faith, walk by faith, live by faith healed by faith. All we receive from God through the Lord Jesus Christ is by faith first and the feeling follows.

How much faith have we? It depends on how much we have been hearing the Word of God, and feeding upon it. Faith is heaven's money. If we go to the

(Continued on page 12)
Consecration and Stewardship

Pastor R. E. McAlister

True Scriptural consecration involves and embraces every relationship in life, from the smallest to the greatest. When thus consecrated to God, every relationship in life is sanctified, and thus made holy and sacred. Failure to see this, and recognize it, accounts for most of the failures in the Christian life. To those who are thus consecrated, all things work together for good, because they love the Lord, and are called according to His purpose. So saith the Scriptures.

If all things are working together for good, from God’s viewpoint, success is assured; failure is out of the question.

In the first Psalm, we find that the blessed man, walks not according to the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night. If daily and nightly he meditates on the law of God, and lives in harmony with the principles of these divine laws, the Psalmist declares that whatsoever he doeth shall prosper. “He shall be like a tree planted by the rivers of water, which bringeth forth its fruit in its season, and whatsoever he doeth shall prosper.”

Now there are many relationships in life such as the social relationship, business relationship, family relationship, church relationship, and so on; all of which are sacred when sanctified by true consecration and union with God. Let no one imagine for a moment that he can live in any relationship of life out of harmony with the will of God, and at the same time enjoy God’s full fellowship and presence. Our entire lives are made up by these relationships and it is only as we live in harmony with God, that unbroken fellowship and communion and blessing can be maintained. Time and space will not permit dealing with all these relationships, but there is one with which we wish to deal, especially. This is a very vital one and quite often is the acid test to every other relation—the relation of Stewardship.

In Luke’s Gospel, chapter sixteen, verses one to thirteen, we have a marvelous lesson in stewardship. Stewardship here involves those temporal things of life, over which we have control, and for which we are responsible. We read in this connection, “It is required of stewards, that a man be found faithful.” In verse ten we read, “He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much.” In other words, it simply says that a man cannot be faithful in spiritual things, if he is not faithful first in temporal things. Verse eleven, “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” This teaches us that if we are unfaithful as stewards in the temporal things of life over which God has given us control, God will not impart to us the spiritual riches. Furthermore in verse twelve, “If ye have not been faithful in that which is another man’s, who shall give you that which is your own?” Not only does unfaithfulness in the temporal affairs of life cut off the resources of God’s spiritual riches: but the reflex of unfaithfulness in the temporal affairs of life may be the means of withdrawing from us that which otherwise could be called our own, resulting in temporal and spiritual poverty.

Furthermore, in this lesson we see that the result of the principles involved in stewardship, have not only a reflex in time, but an echo in eternity. Listen to verse nine, “And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.” Here is a man who consecrates his life and service to Christ. He contributes of his earthly treasures, over which he is steward, to the extension of the Kingdom of God, in the home land and in the foreign land. This contribution makes possible evangelism. Evangelism results in the salvation of souls. Many of these who have been saved, die, and go to heaven. Later on this steward fails, as far as this world is concerned. He must now leave this world and cease to deal in legal tender. Those who have been saved through his contributions and are in heaven, hear that the man who supplied the finances to bring them the Gospel is coming to join them. They get together and form a reception committee. They are waiting to receive him, and midst the shouts of praise and worship, he is received into ev-
erlasting habitations. Thus he has made for himself friends, with the mammon of unrighteousness, that when he failed, he was received into everlasting habitations.

There are just two kingdoms. The Kingdom of God, and the kingdom of Satan. Every person in the world is in either one of these kingdoms, and the extent that we consecrate to God the earthly possessions with which He has blessed us, determines whether these earthly possessions are in the Kingdom of God or the kingdom of Satan. One of the sad and disappointing things about the Christian life is to find men and women who have been blessed with earthly goods and have told the people over and over that they were consecrated to God, and had given up everything to the Lord Jesus Christ, but alas! they failed in the acid test. When they make their wills, quite often, they take of those earthly treasures, with which God has blessed them, and they will them to unsaved relatives. But so doing, they simply transfer them from the Kingdom of God to the kingdom of Satan, and thus rob Christ and His Church, in so doing.

We are all acquainted with too many cases of those who betrayed their trust in the final test. In their will, they might have cleared off the indebtedness of the local church, or the local parsonage. They might have sent missionaries to the foreign field, and established mission stations, and made possible aggressive evangelism on the mission field. They might have endowed the ministerial fund, to help the aged ministers who have given their lives for the cause of Christ, but alas, in their will, they simply left to unsaved relatives, the treasures with which God had blessed them, and over which they were stewards and for which they were responsible. By so doing they translated them from the Kingdom of God to the kingdom of Satan and went into eternity that much the poorer.

And yet there is a better way than that. It is to give while you are living. Wills are frequently disputed. Said the Master, “Lay not up for yourselves treasures upon earth... but lay up for yourselves treasures in heaven...for where your treasure is, there will your heart be also.”

“We shall all stand before the judgement seat of Christ, to give an account of the deeds done in the body, according to that we have done, whether it be good or bad.” We see clearly why it is necessary that everyone should appear before the judgement seat of Christ. It is not a matter of being saved or lost. It is a matter of being judged and rewarded for the things done in the body after we are saved, whether good or bad. Consecration will help you to play safe for time and eternity.

Three men were talking together after the Chicago fire. One of them said, “Thank God, there was some of my money placed where it could not burn.” As he turned away, one of the others said to his companion, “That man gave away last year nearly a million dollars, and if I had not been a fool, I should have done the same.”

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His Eyes Upon the Year

The land wither ye go to possess it is a land of hills and valleys and drinketh water of the rain of heaven; a land which the Lord thy God careth for the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year.

(Deut. II: 11, 12).

Today we stand upon the verge of the unknown. There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? What new experiences, what changes shall come, what new needs shall arise? But here is the cheering, comforting, gladdening message from our Heavenly Father, “The Lord thy God careth for it.” “His eyes are upon it alway to the ending of the year.”

All our supply is to come from the Lord. Here are springs that shall never dry; here are fountains and streams that shall never be cut off. Here, anxious one, is the gracious pledge of the Heavenly Father. If He be the Source of our mercies they can never fail us. No heat, no drought can parch that river, “the streams whereof make glad the city of God.”

The land is a land of hills and valleys. It is not all smooth nor all down hill. If life were all one dead level the dull same-ness would oppress us; we want the hills and the valleys. The hills collect the rain for a hundred fruitful valleys. Ah, so it is with us! It is the hill difficulty that drives us to the throne of grace and brings down the shower of blessing; the hills, the bleak hills of life that we wonder at and perhaps grumble at, bring down the showers. How many have perished in the wilderness, buried under its golden sands, who would have lived and thriven in the hill-country; how many would have been killed by the frost, blighted with winds, swept desolate of tree and fruit but for the hill—stern, hard, rugged, so steep to climb. God’s hills are a gracious protection for His people against their foes. We cannot tell what loss and sorrow and trial are doing. Trust only. The Father comes near to take our hand and lead us on our way today. It shall be a good, a blessed New Year!

—N. L. Zinzendorf.
**DONATIONS TO BETHEL HOME**  

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Total $160.00

**NUGGETS OF FAITH**  

*(Continued from page 9)*

store with one dollar we can get one dollar’s worth of goods. If we go with ten dollars we can get ten dollar’s worth. How much of heaven’s cash (faith) have you?

A certain brother had a vision and it was this: some of the angels of heaven were busy making up little packages, and the brother asked why they were so small, and the angels said, they were according to the orders that were sent in. By and by there was great rejoicing, and the brother enquired what it was about, and the angels said, “Oh a large order has come in.” Some one says, “If I have faith, then I’ll get everything I ask for.” Yes, if you ask according to His will, submissive enough to say “Thy will be done.” Remember the trial, or the testing out of your faith in Him is the way I like to put it, is more precious than gold though it be tried with fire. You know fire purifies the gold and so does the test and the trying out of your faith by Jesus Christ, purify that faith.

Faith is the nightingale of Christian graces. The nightingale sings the sweetest at midnight and will sing while its crest is against the thorn bush. Hallelujah Mary praised the Lord for everything. One day while she was at the store her house burned down. Folk said, “What will she say now?” When they told her what had happened, she said, “Praise the Lord!” They said, “What for?” She said, “Because I’ve a house in heaven that cannot burn down. Paul and Silas had a trial of faith. They were in prison for doing good, but they sang praises and God opened the door. Spurgeon said, “God builds no ships but what He sends to sea.” Be not distressed if your ship of faith is tested, tried out. A brother needed healing for a diseased leg, and the Lord said to him, “Don’t look at the diseased leg; you look at me and I’ll look at the leg.”

Just where are we looking? At the difficulty, or to the Lord? “Faith always takes a basket to heaven’s market.” Why? Well faith expects the basket to be filled. All believers are unspeakably wealthy in Christ, but only those who appropriate by faith, experience what they take.

The life of faith is a Victorious Life because it is a life fed on God’s Word with faith in Jesus Christ. It is a prayer life. Remember this, fellowship with the Lord means an unbroken prayer life and an unbroken prayer life means fellowship. A faith life fed on the Word of God brings first, obedience, and then there follows confidence, rest of spirit, testing times and victory.

**OUR DEBT TO THE JEWS**  

*(Continued from page 6)*

Answered: “The names of those who love the Lord.”

“And is mine one?” said Abou. “Nay not so.”

Replied the angel. Abou spoke more low,

——Jewish Missionary Magazine

**BETHEL HOME NEWS**

The folks at Bethel Home wish to express their thanks to God for all the blessings received through the year that has just passed. God has not failed us.

We launch out on this New Year with thankfulness to our heavenly Father and to our many Christian friends who have so faithfully stood by us with their prayers and loving offerings, so that we have not lacked for all the good things that make a good clean Christian Home all that it ought to be.

The folk are well and active about the Home.

We wish all our readers a bright and prosperous year for 1940!
A NEW YEAR MESSAGE
(Continued from page 1)
tired of our work for God and souls is
great, because of the nature of the work.
We live in an age of rush and of competi-
tion, and unconsciously we find ourselves
seeking to do spiritual work on the same
lines. No, friend! spiritual work is plod-
ding work, continuance work. Plough-
ing, sowing, then reaping, is the order God
has chosen, and we can "through the Spirit" "walk in the spirit" and "sow to the
spirit" and then reap a spiritual har-
ves.

Let us, beloved, determine by God's
grace to allow "Patient Continuance" to
follow up our decisions that have been
made in God's Holy presence, remember-
ning that Jesus our Lord and Master bids
us to continue in His words. "If ye con-
tinue in My Word, then are ye My disci-
ples indeed." (John 8: 31).

In closing, may I make a loving appeal
to all who have got discouraged because
of the hardness of the way of life. Try
and remember that Jesus endured His
difficult pathway in life while on this earth
because of the "joy that was set before
Him." What was that joy? Why, that
of seeing you and me redeemed. You,
my friend, will find a joy by "patient
continuance" possible, for
others gives scope for it. Let us,
with "sow to the spirit" and then reap
"in the Spirit." "Word and Work" is printed monthly
by Christian Workers' Union, 7 Auburn
Street, Framingham, Mass. We are try-
ing to make it attractive to you, yet con-
vveying the Gospel message to you. Your
suggestion will help us out.

Word and Work
(Continued from page 8)
er in Boston declared: "When the re-
union of the cross is a failure, the Christian
world is in tears of it. The cross was a great
mistake, a woeful tragedy." From a leading
professor in a certain college west of St.
Louis, according to Our Hope and the
Dying Groom's Messenger, came these
words: "The blood was not shed to pay
for our sins, but is symbolic of the mar-
yfdom of Jesus. If we cannot trust to gray
matter, we can't trust to anything." Christ-
ian Science says: "One sacrifice, how-
ever great, is insufficient to pay the debt
of sin. The atonement requires constant
self-immolations on the sinner's part. That
God's wrath should be vented upon His
beloved Son, is divinely unnatural. Such
a theory is man-made." —"Science and
Health," Page 23, lines 3 to 6.

But according to the certain and eternal
Word of God, when the saved of earth
stand before the throne of God, they will
break forth into the grand doxology:
"Unto Him that loved us,
And washed us from our sins
In his own blood, be glory
And dominion forever and ever,"
Rev. 1: 5-6

They will have washed their robes and
made them white "IN THE BLOOD
OF THE LAMB," Rev. 6: 14. Yes,
dear reader the "blood" must be upon the
doors"—the heart. When the death
dealing sword of the destroyer is passing
through the land there is only one thing
that will protect us from its sharp edge
and that is—BLOOD. Then let us ever
sing:
"Lord keep my soul from day to day
Under the blood, under the blood,
Keep doubt and fear and sin away
Under the precious blood."

The Lamb Eaten at Night
"And they shall eat the flesh in that
night, roast with fire; with unleavened
bread, and with bitter herbs they shall eat
it." v. 8.
The "night" is a type of the "present
evil world" in which we live, the night
of sorrow and tribulation—the present
church age, the night before the morning
of the resurrection, the night before the
dawn of the Millennial Day, on which
the "Sun of righteousness shall arise with
healing in His wings."

During the "night" we are to eat the
"flesh" of the Lamb. By it we have our
strength—yea, our life. Christ hath said:
"Except ye eat the flesh of the Son of
Man, and drink His blood, ye have no
life in you." Jno. 6: 53.

"Unleavened Bread"
This is a type of the sinless Son of God,
upon whom we are to feast during the
present "night." Leaven is a type of sin.
There is no sin "in Him" (1 Jno. 3: 5).
Therefore He is the Spiritual bread
on which we feast continually, Jno. 6: 63.

Unleavened bread is also a type of the
church. The church is holy, made so by
keeping the "Passover Feast," not literally
but spiritually. "For Christ our Pass-
over (Lamb) is sacrificed for us. There-
fore let us keep the feast, not with old
leaven (works of the law), neither the
leaven of malice and wickedness: but with
the unleavened bread of sincerity and
truth," 1 Cor. 5: 7-8.

Purge Out Old Leaven
Again the church is warned by the
Apostle Paul to "purge out the old leaven
(sin) that ye may be a new lump, as ye
are unleavened—(without sin, sin having
been purged by Christ Himself, Heb. 1: 3)
We are not to allow sin to come within
the church, even as the Hebrews were not
to allow leaven in their homes during the
feast of the passover (Exo. 12: 18), and
if sin slips in, it is not to be tolerated, but
must be "purged out," for "know ye not
that a little leaven leaveneth the whole
lump?" (the entire assembly, or the
whole heart, 1 Cor. 5: 6). Some would
Teach that "we must sin a little every day."
But in the light of the above Scripture we
say a "little sin" in the heart will corrupt
the whole life. Therefore confess it and
get it out at once.

"Seven Days"
shall ye eat unleavened bread, even the
(Continued on page 15)
A MOTTO FOR THE NEW YEAR

Dr. Harvey Farmer

(Continued from page 3)

Fellow child of God, are you, am I, pleasing the Father well? Where I live, in my home, and in my place of business, what kind of work am I turning out? Is it of such a character that the heavenly Father could look down and say, “I am well pleased?” If this thought were ever in our hearts and minds, would it not revolutionize some of our lives? How careful we can become in our homes in the way in which we talk to one another and treat one another! We get through our daily toil somehow, too often in a casual sort of way. And surely this reveals the fact that there is something wrong and something lacking. We aren’t possessed with the ambition that fired the soul of the apostle.

For instance, it is so easy to join in the hymn, “Oh, for a thousand tongues to sing my great Redeemer’s praise,” and within half an hour of doing so, it is possible to be using the one tongue I have, to say something unkind or untrue concerning a fellow believer. This it is which hurts the heart of God and which

Spoils My Testimony.

Beloved, in the sphere of our daily calling, let this have its application, that we may live to commend the Gospel among those with whom we have to do. How often it has been said, “Oh, yes, he gets through somehow or other; he wants to go off to that meeting!” God does not want that at the meeting if it means that, to get there, we are slack or slipshod in our business.

We cannot please Him well in any witness or work we seek to take up in His Name if we are inconsistent in the home and in the sphere of our daily calling. What a testimony it would be if each child of God had this as the dominating passion of heart and life—in the home, in the place of toil, among the circle of friends as well as in the church fellowship, to be well pleasing unto the Lord! Let this be the supreme ambition of mind and heart, and let nothing divert us therefrom at any time or in any way.

The apostle says that the incentive to this in his own soul lies in the fact that “we must all appear before the judgement seat of Christ.” That is quite a good translation, but in the Revised Version we read, “We must all be made manifest.” Our Lord reminds us that there is nothing hid which shall not be made manifest. Yes, but let us take it more literally, and so get a very solemn and searching truth which the Holy Spirit would have us take to heart: “For we must all come without disguise before the judgement seat of Christ.” It is possible for me to assume a disguise, to have on a veneer of spirituality with which to deceive others, and myself also in time. This may continue until the judgement seat is reached; but there that disguise must drop off. God forbid that any one of us should continue another moment with any such disguise, trying to veil

Our True Character.

It is not difficult to do this—to pretend to be other than we really are, so that others may be deceived, but we cannot deceive Him with whom we have to do. Is there anything more startling for the child of God than to know that, according to the word in John’s first letter, chapter two, verse twenty-eight, he or she may be “ashamed before Him at His coming?” Yes, it is possible for the believer at the judgement seat to blush with shame. God forbid that that should be the lot of any one of us. May the Holy Spirit search us thoroughly and see if there be any way of grief or sin tolerated in these lives and hearts, so that it may be put away; for we do not know when the end of life’s testimony will come. It may be quite sudden, and what would it mean to be ushered into His presence and to be ashamed.

Notice that the apostle says, “We must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” You see, the bad is to be dealt with as well as the good. We shall all be gathered in the Father’s home as His children, for we have been born into His family, and there is a place prepared for us yonder.

Not one who has been thus regenerated will be missing. That is glorious, but, beloved, when we get there, who is it going to mean to you and to me if we have walked carelessly and wrought selfishly? It is so

Easy To Presume

upon our standing in grace, and to think, “Oh, yes, I shall arrive; I will be there.” That is true, but what will it mean to you and to me when we do get there? For our characters will be revealed then, as we stand before Him whose eyes are as a flame of fire; the motives of our hearts will be laid bare; and our dealing with our brothers and sisters in Christ will be taken into account (Rom. xiv. 10). Yes, the whole of life from the moment we trusted Christ till our translation will be adjudicated by Him then. ‘If any man’s work abide he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire’ (1. Cor. iii. 14, 15).

Some of you will have heard of Dr. Cuyler. There is an incident in his life that comes to remembrance. His little boy, George, was by seriously ill. The doctor gave no hope of his recovery. Mrs. Cuyler was sitting at the bedside almost heartbroken at the prospect of losing her treasure. George was a true believer, and had been seeking to comfort his mother with the thought of what it would mean for him to be with the Lord Jesus Christ, and to be there to welcome mother and father when they came. Tired with his efforts, he closed his eyes and dozed. The mother remained intently watching for any change that might come over his features. After a while, his face became radiant with a smile, and opening his eyes and turning toward his mother, he said, “I have had a peep through the gate. It was very beautiful. It was ever so lovely, but, mother, what do you think Jesus will say when He sees me?” That is a question that comes back to my own heart continually. What will He say when He sees me? What will He say concerning my home life, concerning the way in which I have wrought in business? Oh, that
A MOTTO FOR THE NEW YEAR

Pastor W. G. Channon

(Continued from page 2)

full of questions: why this and why that? "For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55:8,9). How happy the soul who has resolved during this new year to say, whatever perplexities may come— God knows best! If you would "go forward" "lean not to your own understanding."

Now look at Philippians iii. 13, 14. Paul here decides that in order to "go forward" one must forget the past. How true! We certainly are not unmindful of God's goodness. He has blessed us in the past; but is He merely the God of yesterday? It seems that all too many talk about yesterday and miss the golden moments of to-day. Do not brood over the past. Thank God for it, and look for brighter days. It matters not whether the reader be young or old—the best is yet to be. God always makes the way.

Can you visualise the scene of our story? To "go forward"

Seemed Impossible

They will drown. Foolish heart, God will not let His people drown. The step is taken. What has happened? The waters have receded. God did not take them over their difficulty, nor did He allow them to go under. He took them through. God always makes a way for those who will obey Him, for those who do not seek to run away from their trials but who determine to go through. A miracle took place. Our God is a God of the miraculous. Has He not performed like miracles for us all? Is He not capable of doing so again? Yes! it seemed that the Israelites were almost overtaken. Were they once again to go in to Egyptian bondage? We must remember that God is never too late and never too soon. He is always just in time. The obstacles of the coming year may at times seem formidable, but He who says "Go forward" will also make the way. By going forward perplexities vanish.

When Israel stood still all they saw was their difficulties. How different when they went forward! Time unravels all mysteries. "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7). When they were through they understood. It was worth it all. All Israel was saved. The deliverance was complete. Supposing they had tried to encounter the difficulty in their own way. There is only one way to meet our problems—a divine way. We must not stand still and murmur but go through and praise! Those same waters

Swallowed Up Their Enemy

Their perplexities disappeared in a very literal sense. It is worthy of note that when they reached the other side they sang a song of praise. Thank God for the songs of the other side. When we are through by looking back and sing. "Nevertheless afterward." What a song we shall sing some day, perhaps very soon, when we consider the dark waters through which He has safely led us. Let us face the new year with unswerving faith. We will "go forward" come what may, ever remembering. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). Exch.

A MOTTO FOR THE NEW YEAR

Dr. Harvey Farmer

God would work so graciously in the heart of each one of us who names His Name, that we might be filled with this desire, inspired by this ambition, to be well-pleasing unto Him in every detail of life, in every bit of service. He has promised all the resources of His fulness for our enablement day by day and all the way, so that there will never be a moment when we may not count upon that all-sufficient grace, however sore the trial, however great the testing which we may have to face through the coming year.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1. Thess. iv. 1).—King's Business.

A study in REDEMPTION

(Continued from page 13)

first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel," v. 15.

The number "seven" is used throughout the Scriptures to denote completeness and always deals with time and not eternity. There are seven dispensations of time, or ages of the world; seven divisions of world-empire, seven stages of the church, and so on ad infinitum. Thus the number seven in our text above is a type of the complete church age, or our entire Christian experience from the time that we are "born again" ("first day") until we are translated from the earth (seventh day). Thus from the founding of the church until the Rapture is she to "keep the feast" with "unleavened bread."—That is "Without living in sin." Even the first day (of the Christian Church, or of our Christian experience) ye shall put away leaven, out of your houses (church, or heart), for whosoever eateth leavened bread (or practices sin) from the first day until the seventh day (the entire church age, or during our whole Christian life), that soul shall be cut off from Israel"—or he lost and have no part with the church triumphant. Thus we can see by the above and by verses 16-20 that God's standard is a life free from the rule of sin. The leaven of Egypt must be utterly purged out, and we must "feast" upon Christ our "unleavened bread," and thus become "partakers of His divine nature," and so become therefore, ourselves "unleavened." 2 Pet. 1:4; 1 Cor 5:7. In verse 10 God says of the lamb, "And ye shall let nothing of it remain until the morning and that which remaineth until the morning ye shall burn with fire." We must eat our passover during this "night," this church age, and and leave nothing until the morning—the next age.

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A Study in REDEMPTION
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Russellism would have us believe that we shall have another chance in the next age to partake of the sacrifice of Christ; that it will be time enough to get saved in the morning of the millennium. But not so. We must eat the sacrifice during this 'night,' (this age,) leaving nothing until the morning.

The sacrifice of Christ was made in this age, the night of sin, and must be consumed by all who live in this age before the morning. For God hath said; "I have heard thee in a time accepted, ("the acceptable year of our Lord," Luke 4:15, 19-21), and in a day of salvation" (2 Cor. 6:2), and again He saith: "Today, if ye will hear His voice, harden not your hearts," (Heb. 3:7-8.) When God says "now" and "today" He means this Gospel age in which we live, this "night" of the church. Therefore, brethren, let us not wait until the "morning" (next age) to finish the feast, but consume the whole sacrifice now before morning.

"Be ye therefore Ready."

And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand. Ye shall eat it in haste; it is the Lord's passover," v. 11.

Ready to leave at moment's notice—thus were the Hebrews on this memorable night. Thus should we be ready to go at the sound of the trumpet's call, (1 Cor. 15:52; 1 Thess. 4:16-17.) The sword of God's wrath and vengeance is about to descend upon this world of sin (1 Thess. 1:7-9). "This night" (typical of this age), saith God, "I will pass through the land of Egypt, (type of the world of sin) and will smite all the first born, the natural first born, the wicked—see Gal. 4:23; 1 Cor. 15:46). Judgment is coming; but Jesus has said, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that are coming upon the world, and to stand before the Son of Man" (Luke 21:30). Again Christ says: "Let your loins be girded about (with truth Eph. 6:14; 1 Pet. 1:12) and your lights burning and ye yourselves like unto men that wait for their Lord" (Luke 12:35-36). Watchfulness, readiness, faithfulness, is the attitude of the true church, or of the Christian.

Not only does the passover of which we eat, redeem us from sin, but also from this present world. Not only are our spirits redeemed but our bodies also shall be redeemed (Rom. 8:23, 13:11; Luke 21:20). "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16-17; 1 Cor. 15:47-51; Phil. 3:20-21). "Therefore let us not sleep as do others; but let us watch and be sober 1 Thess. 5:6.

Watch in the early morning.
Watch in the evening light;
Watch for the Lord is coming,
Soon will pass earth's night.

THE PERSON OF CHRIST
(Continued from page 7)
up to the first coming of Christ—the whole of the New Testament to His return.
12. HIS THREE APPEARANCES. (Heb. 9:24-28).
1. Hath appeared (v. 26). Phil. 2:5-8; 2 Cor. 8,9; John 13:4,5; Matt. 26:39; John 19:30.

SPECIAL NOTICE
Those who were at the Forestville camp of the New England District and have made a pledge to the District for a permanent camp of our own, kindly send the money to Pastor H. L. Ettinger, 164

Word and Work
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Word and Work
January, 1940

The Blood Token
"The Blood shall be to you for a token, and when I see the blood I will pass over you;" and "none of you shall go out of the door of his house."

We must stay under the blood of the "slain Lamb" until the morning of the resurrection—until the Rapture, for the sword of the "Destroyer" is without. The only safety is THE BLOOD. But, thank God, the "morning" is coming, and "redemption draweth nigh."

How is it, reader, with your soul? Are you under the blood, feasting on the unleavened bread," standing, waiting in holy expectancy for the day of redemption? If not, I urge you to come at once under the cleansing flow. "Christ our Passover is sacrificed for us." We only need to receive Him. Will you say "yes" to Him now?

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Roy Smuland, Supt.

IT WILL INTEREST YOU to know that Word and Work not only carries the message of the return of our Lord, but each issue presents salvation, healing through prayer and faith, the baptism in the Spirit, both in testimony and teaching. It also contains articles from the pens of strong Full Gospel writers on deeper truths and Christian practises, missionary news, lists of the best Christian literature and Bibles, a directory of assemblies where the Full Gospel is preached, notices of coming meetings and conventions.

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