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Help and Food

For the HOUSEHOLD of FAITH

CONTENTS

Song of Thanksgiving— <i>Poetry</i>	HORATIUS BONAR	481
Thanksgiving 1948	<i>Editorial</i>	482
Israel and the Church	C. H. GREENHOW	485
The Place of Self Surrender	LESLIE S. RAINEY	490
The Commission Given to the Church	JOHN HILL	491
Answers to Questions	HAROLD P. BARKER	493
Lord of the Temple	JAMES F. SPINK	494
Sound Christian Teaching	SELECTED	497
The Way to the Father	A. VAN RYN	498
Seeing the Lord	J. W. BRAMHALL	502
The Great House	HENRY ARMERDING	504
As Obedient Children	J. NIEBOER	505
Home Training of Children	DWIGHT L. MOODY	509
"Filled with the Spirit"	R. L. WHEELER	510
God the Son: His Priestly Ministry	J. W. BRAMHALL	512
Young Believers' Department—		
Just a Word, Young Folks!		514
Who Are Your Friends	H. P. BARKER	514
Are We Letting Him Do It?	A. WIDDISON	516
Current Events	EDWIN FESCHE	517
Work in the Foreign Field	P. D. LOIZEAUX	521

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to serve as a channel to the gifts which Christ has given to His
Church, and giving tidings of the Lord's work at home and abroad.

*"For the perfecting of the saints unto the work of the ministry,
unto the edifying of the Body of Christ"*

(Eph. 4: 12).

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Song of Thanksgiving

By Horatius Bonar

TO HIM WHO SPREAD the skies,
Who formed the sea and earth,
Creating all so good,
 To Him who gave us birth,—
 To Him be glory, honor given,
 From sons of earth and hosts of heaven.

To God on high be praise,
 The everlasting One,
Glorious in power and love,
 Who spake, and it was done;
 Who with His gifts our world did fill;
 Who giveth all things freely still.

In Him for evermore,
 Ye sons of men, be glad;
In God, your God, rejoice,
 He lifteth up your head;
 He toucheth, and the sickness flies;
 He speaketh, and the dead arise.

Him praise and magnify,
 Sun, moon, and every star;
His name exalt on high,
 Creation near and far!
 To Him, the God of earth and heaven,
 All blessing and all praise be given.

Unto the Father sing
 The everlasting song;
Unto the Son the praise
 Eternally prolong;
 Unto the Holy Spirit sing,—
 The one Jehovah, Lord and King.

Thanksgiving Returns in Joy

God's government ordains that a man's spirit should react upon himself. The thankful heart is made glad, while the unthankful is miserable. The wicked are unthankful and unhappy. The godly give thanks in everything, and their hearts are filled with joyful song.

"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (Eph. 5: 19-20, R. V.).

God Honors Thankfulness

"And Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime"
(Dan. 6: 10).

God honored this man Daniel as very few men have ever been honored. He was *greatly beloved* of God. He was exalted in the kingdom, and the secrets of God were made known to him. If we desire the honor that comes from God let us be found habitually thankful and faithful as was Daniel.

Thanksgiving for Salvation

Our Lord told His disciples to rejoice that their names were written in Heaven. This salvation is a perennial source of thanksgiving and joy. Also it is a bulwark of strength, for *the joy of the Lord is our strength*.

The Psalms are full of thanksgiving and joy because of God's salvation.

"We will triumph in Thy salvation,
And in the name of our God
We will set up our banners" (Psa. 20: 5).

Thanksgiving for God Himself

This is the highest note that the human heart can reach. It is well to rejoice in God's wonderful works. It is comely to praise Him for all His mercies.

"O give thanks unto Jehovah; for He is good;
For His loving kindness endureth for ever" (Psa. 136:1).

It is even better to rejoice in God's *salvation*.

But Habakkuk reaches the highest note when he says:

"Though there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the GOD of my salvation."

Paul says the same thing in the full light of divine revelation.

"We also REJOICE IN GOD through our Lord Jesus Christ, through Whom we have now received the reconciliation"

(Rom. 5: 11).

ISRAEL AND THE CHURCH

By C. H. Greenhow

This article is the third in the present Prophetic Series. The September issue carried "The Church and the Tribulation"; October, "Can We Expect Christ Now?". If you want these articles published separately, write the Publishers. They give a remarkably clear view of God's ways in this age and the next, and give joy and courage to God's people. [Ed.]

ALTHOUGH THE JEWISH FORCES have been getting the upper hand in Palestine there does not seem at the moment to be any spiritual development in Israel. Evidence points rather to their unbelief and arrogance. *Time* (August 16) says "The new Israelis walked with a confident swagger along the beach front at Tel Aviv. They talked confidently—indeed, stridently—of a state of ten million, not necessarily confined to the present boundaries of Israel."

The Premier Ben-Gurion, according to the same magazine, is interested largely in Greek philosophy and Buddha. Zionists, we read, all over the world scout up rare Buddhist books for their leader. There is now a spirit quite contrary to the prophesied last state of Israel when deep contrition and confession of her sins will mark the remnant of the nation. It is obvious that the people are not yet in a spiritual sense the object of God's interest. The final work of bringing the chosen people back to God has not yet commenced. The reason for this,

doubtless, is that the Spirit of God is still engaged in *His work of calling out of all peoples, Jews included, a heavenly people—The Church.*

THE CHURCH AGE

In the book of Revelation the careful reader will notice that in chapters two and three where the seven churches are in review, there is no action in heaven, that is, in dealing from above with the affairs of earth. It is "man's day" (1 Corinthians 4: 1-5), and the heavens are silent. Man, within certain limits, does as he pleases, and although certain divine principles operate, "whatsoever a man soweth that shall he also reap," yet wickedness and violence largely reign unchecked as far as supernatural interference is concerned.

God's Purpose in this Church Age

Within the professing church the Holy Spirit abides with those who are Christ's forever. These, the overcomers in decadent Christendom, are exhorted to "*hear what the Spirit says to the Churches.*" This is distinctly the period of the Spirit's operation in the assembly on earth as He leads on a people destined for glory, a people unknown yet wielding a tremendous influence for good wherever found. While the Holy Spirit is thus carrying out the purposes of God, the heavens are silent, waiting, watching as the mystery of the Church is unfolded, "to the intent that *now* unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Ephesians 3: 10). The purpose of God for this dispensation is that the Gentiles may be fellow-heirs and of the same body and partakers of His promise in Christ by the Gospel. Christ by His death has abolished the enmity, the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace (Ephesians 2: 15). "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Galatians

6: 15). The Holy Spirit quietly but effectively is working to accomplish this, the eternal purpose of God.

The Hidden and Heavenly Character of God's Work in This Age

While the Spirit and the Church proceed in growth and testimony, Christ as Head of the Church is hidden from the world at God's right hand. He is there as High Priest and Advocate of the saints upon the throne of grace ever living to make intercession for His own (Heb. 7: 25).

There is thus a mighty work proceeding spiritually among the nations without sensational prominence, almost ignored by the world, yet the object of Divine and angelic interest until its completion. It can scarcely be disputed that this completion will be achieved at the rapture of the Church as foretold in 1 Thessalonians 4: 16.

ISRAEL GOD'S FUTURE CENTER OF INTEREST

With the close of the letters to the seven churches (Revelation 2 and 3) an entirely new condition is seen in the prophet's vision (Revelation 4 and following). Caught up to heaven, he soon beholds the Lamb, the One Who alone is worthy to open the sealed book. John sees Him not as the Head of the Church, His Gentile bride, but as the Lion of the tribe of Juda, the Root of David. As He opens the seals one by one in methodical order, the judgments of God, so long restrained, begin to be felt with increasing severity, particularly on those portions of the earth favored at the present time by possession of the Bible.

Jewish Witnesses During the Great Tribulation

As these judgments proceed there also proceeds a testimony for God chiefly from Jewish witnesses, some of whom are martyred. Their souls are seen under the altar crying out for vengeance on the wicked of the earth. Their plea will not be like that of this dispensation of grace "Lord lay not this sin to

their charge" (Acts 7: 60), but will be the language of the Old Testament taken up again as the day of wrath approaches.

In keeping with this change of spirit is the sealing of the one hundred and forty-four thousand of the tribes of Israel. This definite number is in contrast to the great multitude saved out of all nations. It is interesting to note that Revelation 7: 14 is not simply as the A. V. reads "These are they which have come out of great tribulation." It is more emphatic, *the* great tribulation or as it has been rendered "*the tribulation the great one.*" It will be the "*time of trouble such as never was, even to that same time,*" the time of Jacob's trouble.

During the Tribulation the Church is Absent

It will be remembered that our consideration of the Prophetic Scriptures is to see if there is any basis for the teaching that is being revived, that the Church will pass through the tribulation. In this seventh chapter of Revelation we do find a redeemed people coming out of that vortex of wrath but the distinctive features of the Church are not seen in them. Perhaps it is lack of understanding on the part of some teachers, of what the Assembly is, that leads to confusion on this point. Mary mistook the Lord for the gardener on the morning of resurrection. She could not see His loved face distinctly in the gloom. Even so many devoted saints do not see with clearness the features of the assembly of God and so confuse it with the saints of the most high in Daniel and the elect of Matthew 24.

144,000 and the Great Multitude Not the Church

So also here, many see the Church in the sealed and saved ones of Revelation 7. But careful consideration will show us that this is not so. In the Church there is as we have already seen no distinction between Jew and Gentile. All natural differences are gone and all are one in Christ Jesus. But in that

time of which Revelation 7 speaks, a representative number from the *tribes of Israel are sealed* apart from the unnumbered multitude from the nations. At the present time we have the apostle's division in 1 Corinthians 10: 32, "Give none offence neither to the Jews, nor to the Gentiles, nor the Church of God." In our chapter we have Jews and Gentiles passing through the tribulation *but no church!* That unique body which is the object of heaven's interest at the present time is not mentioned as being on earth in the book of Revelation after chapter 4.

Angelic Movements Commence after the Church period is Ended

It seems logical therefore to assume that the rapture takes place *before* the seals, trumpets, and vials are introduced. All the fiery, sensational, heavenly, and angelic action depicted in Revelation following the messages to the seven churches is foreign to the present silence of heaven. Is it reasonable to suppose that while the Gentile Church is still on earth, Christ Who is the Head of the Church would also take the role of Lion of Juda? Moreover, to assume that the Church is on earth during the tribulation involves there being two vessels of testimony here at the same time, two distinct actings of the Holy Spirit, one in the Church and another in the elect of Israel. And, as we have said above, it involves the Lord in the dual character of grace as High Priest and Head of the Church, while at the same time taking action also in power and Judgment as the Lion of Juda in relation to Israel and the world.

Conclusion

The consideration of these Scriptures confirms us in the conclusion that the rapture of the Church takes place before the startling events commence which culminate in the return of the Son of Man with all His saints.

We are therefore fully warranted in looking for His coming at this moment without any necessary period to intervene.
Even so, Come Lord Jesus!

THE PLACE OF SELF SURRENDER

By *Leslie S. Rainey*

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed"

(Mark 1: 35).

TO ENJOY THE FRUITS of the sanctuary it is imperative that we get alone with God more than we do, and the result will be that our lives will be more fashioned after the perfect model, the Lord Jesus Christ. He was the lamb of God's providing. Isaiah 53: 7 tells us of His self-surrender: "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The self-emptied One was obedient unto death, "even the death of the cross" (Phil. 2: 8).

It is only as the child of God reaches the place of pouring out or emptying, that we can claim the blessing of God. Jacob had this experience by the brook Jabbok (Genesis 32). By the brook of Jabbok our self-sufficiency is supplanted by God's sufficiency; our self-seeking, pride, and ambition are displaced by the Eternal Satisfier of our souls.

The Holy Spirit through Hosea tells us that that night by the brook, Jacob wept and made supplication (Hosea 12: 4). If our intercession is tearless we will never experience what Jacob did, of being changed from supplanter to Israel, a prince with God. As a prince with God he now has power with men. Power with God always precedes power with men.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20).

It is only as we realize this fact that we shall experience a transformation as Jacob did. The great big "I," so prominent in every one of us, is laid aside and by the grace of God we say in the language of the hymn:

"All to Jesus I surrender,
Lord I give myself to Thee;
Fill me with Thy love and power
Let Thy blessings fall on me."

THE COMMISSION GIVEN TO THE CHURCH

By John Hill

This clear presentation of our Lord's Great Commission to His disciples in each of the four Gospels, and in Acts, shows its great importance. Let it stir us to faithfulness in making the gospel known to all men. It is a five-fold statement of our responsibility. [Ed.]

BETWEEN THE RESURRECTION of our Lord and His ascension to heaven "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking the things pertaining to the Kingdom of God" (Acts 1:3). This refers to His intercourse with His disciples, for we have no record that He made any contacts with others. It was necessary that He leave this world which had rejected and crucified Him. Among other reasons, it was not expedient that He should have any earthly headquarters: the Gospel must not be associated with any of the world's cities; there can be no shrines to which resort should be made, for heaven alone is fit as the place of His throne. Of His believers it is said, "our conversation [citizenship] is in heaven; from whence also we look for the Saviour" (Phil: 3 20).

Ere Christ ascended to heaven, He gave to His disciples full instructions as to their service for Him during His absence; and these are recorded for us in the four Gospels. These records give us a final and complete statement of the commission which the Lord thus gave to the church to guide them "till He come."

In Matthew 28:18-20 Christ as King prefaces the commission by stating that to Him has been committed all power in heaven and in earth, and therefore He authorizes them as His ambassadors to proclaim the Gospel to all mankind. Believers are to show their faith by baptism, and the Name to which they swear allegiance is "The Name of the Father, and of the Son, and of the Holy Ghost." To all believers instructions were to be given "of all things whatsoever He had com-

manded them." The presence of the Redeemer-King was assured to all disciples in all ways and during all time, to the end of the age.

In Mark 16: 15-16, as becomes the Gospel of the Perfect Servant Who had finished His work on earth in complete obedience to His Father's will, Christ instructs the disciples regarding their duties to Him in His absence. Their sphere of service is "all the world": their only orders are to preach the Gospel to every creature, and the consequences of rejection or acceptance are clearly stated: their message and the signs of attestation were to be "in My Name."

In Luke 24: 44-48, the commission accords with the theme of His Gospel: the risen Son of Man has fulfilled the Old Testament prophecies by His advent, life, death and resurrection, and He opens their understanding that they might understand the Scriptures. In Christ's Name they were to preach a common salvation among all nations, and their ministry was to be a witnessing to these things in the power of the Holy Spirit.

The commission according to John's Gospel differs from the other three. His is the Gospel that Jesus is the Eternal Son of God, and that He came in the glory of grace and truth to give believers the right to become children of God (John 1: 12, 14). To such children of God the commission is given,— "Ye also shall bear witness, because ye have been with Me from the beginning" (chapter 15: 27), and in that wondrous Lord's prayer (chapter 17: 18), we hear Him say: "As Thou hast sent Me into the world, even so have I also sent them into the world." Again, in chapter 20: 22, He tells them He will bestow upon them the Holy Spirit, whereby they were authorized to proclaim the Gospel, assuring them that He would ratify their message, whether the hearers accept or reject the Gospel.

A fifth reference to the commission is given in Acts 1: 6-8: on the ascension day the disciples had asked the Lord regarding political matters: these, they were told, were in the Father's

hands, but they were promised the Holy Spirit to indwell them and empower them for a world-wide witnessing ministry.

No change of instructions is contemplated throughout the church age, and no modernization of her ministry in these days is conceivable. The church cannot possibly accommodate her message to modern progress,—or what is popularly known as the “social gospel.” The field of her labors is still “this present evil world,” despite the boasts of that civilization which is but a thin veneer through which human depravity is manifest as never before in history. May God keep the genuine believer in Christ from fraternizing with all humanly devised religions, “keeping the faith,” “preaching the Word,” and “loving His appearing” (2 Timothy 4: 2, 7, 8).

‘ ‘ ‘

ANSWERS TO QUESTIONS*

By Harold P. Barker

Ques.—SOURCES OF INFORMATION

The R. V. shows that “had” in Gen. 12: 1 should be omitted, so how did Stephen know that God appeared to Abraham before he left Ur (Acts 7: 2)? Was it by divine revelation? How did Luke know that Shem had a grandson named Cainan (Luke 3: 36)? How did Paul know that the Egyptian magicians were named Jannes and Jambres (2 Tim. 3: 8)?

ANSWER:

They had access, of course, to Jewish records. Luke, in his genealogy of Christ, evidently quotes the Septuagint, which mentions Cainan as the son of Arphaxad (Gen. 11: 12). The *Targum of Jonathan* mentions the names of the two magicians. While Paul and Luke wrote by inspiration of God, it is not implied that the facts which they narrated were miraculously revealed to them.

Ques.—FIERY DARTS

Sometimes, even when kneeling in prayer, such thoughts as, “Am I, after all, right in my evangelical beliefs?” and, “Are the Scriptures a genuine revelation from God?” come into my mind. What should I do?

*Used by permission from *The Harvester*.

ANSWER:

It is good that you think something should be done. Recognize such thoughts as fiery darts of the wicked one. They can be quenched only by the shield of faith (Eph. 6:16), stalwart faith in God and in all that He has revealed concerning His Son. Mere arguments, though they are useful in some cases, will not suffice for you.

Ques.—WILD BEASTS

Is there any spiritual significance in the fact that Jesus was "with the wild beasts" (Mark 1:13) during His days in the wilderness?

ANSWER:

Wild beasts are typical of tyrants. Nebuchadnezzar was one when he had the three brave youths flung into the furnace. Daniel, in vision (ch. 7), saw Gentile monarchies portrayed as wild beasts. Like the perfect Servant, the servants of God have to reckon with the beasts who persecute and kill. Paul, at his first trial at Rome, was delivered from the wild beast called Nero, but was finally killed by him. Modern dictators also display the character of wild beasts, and in the countries over which they rule, servants of Christ have to live, labor, and suffer. It is no part of their commission to tame the wild beasts. But, like their Lord in His wilderness experiences, they have angels ministering to them (Heb. 1:14).

LORD OF THE TEMPLE

By James F. Spink

IN 2 CHRONICLES 5 the Ark was brought into the Temple, placed in its appointed place in the Holy of Holies, and when everybody had withdrawn, the glory of the Lord filled the Temple. The Ark is Christ. Carried through the court suggests Christ as supreme over our bodies. Carried through the Holy place suggests Christ as supreme over our souls. Carried into the Holy of Holies suggests Christ as supreme over our spirits.

The Ark of God

In 1 Samuel 5:1 the Ark is called the "Ark of God." Authority is maintained in the midst of departure. When the

Ark was brought into the presence of Dagon, the head of Dagon and both the palms of his hands were cut off upon the threshold; only the fish part of Dagon was left to him (v. 4). The head is a figure of man's wisdom. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:19). God has no use for man's wisdom. The hands speak of ability to develop that wisdom in utter disregard of what is due to God. Micah says, "That they may do evil with both hands earnestly" (7:3). But all must fall before the Ark of God which suggests Christ in the absolute supremacy of Lordship. Every knee must bow and own Him, not as Jesus but as LORD. All that is left of Dagon is the fish-body, man in total darkness.

Lord of the Temple

He is Lord of the Temple. His word is law. This is seen in the Lord purging the Temple. The Lord commanded the temple to be cleansed of those who were selling oxen and sheep, and making it a house of merchandise. He who could command a fish to have a coin in its mouth when required; He who could ride calmly on an unbroken colt of an ass, could doubtless have driven the animals out with a word, but "He made a scourge of small cords" and drove them out. (See John 2:14-16.) The scourge of cords is a visible sign of authority where it had been disregarded. As Lord, He has sole right to order His own house (Hebrews 3:6).

Lord of the Believer's Body

In the first Corinthian epistle the believer's body is viewed as the temple of the Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). It is only here and in the Ephesians that we have the Church, which is the House of God, spoken of as the Temple of God, "In Whom all the building fitly framed together groweth unto a Holy Temple in the Lord" (Eph. 2:21).

The Corinthian epistles alone speak of a present temple and that for the purpose of admonition. What *makes* the House of God is rule and order, and what *marks* the House is light, but it is God's light. In the holiest of all, there was no window. His glory lighted the place. There is no need for natural light in the temple today. The mind of man and his wisdom are shut out. "For the wisdom of this world is foolishness with God" (1 Cor. 3: 19). "If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which temple ye are" (v. 17).

The world translated "defile" in the first clause is the same as that rendered "destroy" in the second clause. It means to "mar." The passage may be rendered, "If any man injure the temple of God, him will God injure." The Temple cannot be injured with impunity. Under the old dispensation, the penalty for defiling the sanctuary was death. "That they die not in their uncleanness, when they defile my tabernacle that is among them" (Lev. 15:31). God is not less jealous of His spiritual temple than He was of the typical temple. Men injure the souls of men and injure the church when they preach false doctrine, and therefore they defile the Temple of God and will be punished. "For the temple of God is holy" and something which cannot be violated with impunity and any profanation of it is a direct offence to God.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6: 19).

In Chapter 3 we are *collectively* the Temple and in this verse we have the *individual* aspect.

"Let every one who names the Name of [the] Lord depart from iniquity" (2 Tim. 2: 19, J. N. D.).

The moment we recognise His Lordship over us we begin to move apart from that which denies His authority. "He is Lord of all."

SOUND CHRISTIAN TEACHING*

If you wish to know what books D. L. Moody believed are most valuable books on Bible Truth read the following carefully, and then do something about it [Ed.]

IT IS A MATTER OF DEEP CONCERN that there is such a lack of good, sound Christian literature found in the homes of the Lord's people. Our heritage is a good one; at one's hand are rich treasures and we need only to stretch out our hand to avail ourselves of it. One who lives in a fine orchard, abounding with choice fruits would not think of picking up a few wormy specimens for his own table, even though they do represent another aspect of that particular kind of fruit. With an overflowing spring of clear water at his door, one would not drink out of a muddy ditch.

A list of good pamphlets and books can be secured from Christian publishers—books that open up the Scriptures in a marvelous way, books that warm the heart for Christ. Every Christian home should have a bountiful supply on hand and no leaven should be seen in our dwellings. Then those who visit our homes will know that we are disciples of the Lord and that our one great business is to make Him known. Let us fill our shelves with treasures ready to hand for the leisure moments, for reference, for family worship, for the occasional visitor, for lending to a neighbour, for actual active constant service, and thus will we secure for ourselves and for others riches in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

For those seeking to build a family library we would recommend the well known C. H. M.'s notes on the Pentateuch. Concerning this set of books Dr. C. I. Scofield, the editor of the Scofield Reference Bible said in 1908, "I was at Moody's bedside two days before he died, and he pressed upon us the importance of the word of God and of rightly dividing it in order to help others. He said 'Before I went to England, and

*From Assembly Annals

came in contact with brethren and read C. H. M.'s Notes for the first time, I had nothing to give to others, but when I had their writings everything was changed. Scofield, if you want to be helped and to help others, see that you have those writings on your shelves. They have the truth.' ”

THE WAY TO THE FATHER

A study of John 14: 1-6

By A. Van Ryn

MILLIONS HAVE FOUND comfort and joy in the wonderful words of John, chapter fourteen, even though they did not understand by any means all the force of our Lord's words. For that matter, who will ever be able to exhaust the depth and grandeur and richness of these parting words of Jesus, as He was about to leave this world? Today we want to consider a little while some of the precious thoughts as found in the first six verses of this great chapter.

Let Not Your Heart Be Troubled

How stirring to hear our Lord say: "*Let not your heart be troubled.*" He was leaving them behind in a very troubled world, yet He assured His own dear followers that while there would be plenty of trouble "around" them, there was no need to have any trouble "within." After all, it is the "within" that counts. Man is never happy or content, even in the midst of the most favorable circumstances, if the soul does not know rest or peace or joy. Those precious qualities are obtained only through trusting confidently in Him, Who came to bear sin's burden and curse, and thus to give peace to the once troubled soul. "Let not your heart be troubled," He said, for the simple reason that He had come into the world to take upon Himself

all the burden and the guilt of sin and to bear it away by His sacrificial death on Calvary's cross. He could do this great, stupendous work, because He is *God*. Listen to Him say: "Ye believe in *God*, believe also in *Me*."

Yes, the Lord Jesus Christ is God and came into the world for the express purpose of atoning for sin, and to bring peace and pardon and life and rest and power and everything else that's worthwhile. And now He is about to go back to heaven in John 14, and He tells His disciples that the work He came to do is about finished, and therefore their trouble of soul is gone. He bore their guilt and sin, and they may now be happy and glad in the knowledge and enjoyment of His love. In saying, "Let not your heart be troubled," He as it were bids them take a look at the dark past, and to see it lighted up with the glory of His grace. All their sins, so great, so many, in His blood are washed away. Dear reader, have you lost your burden at His feet? Will you believe that the Lord Jesus Christ made your troubles His own on the cross, that you might hear and believe His wonderful words: "Let not your heart be troubled"?

I Will Come Again

And now He bids them look on to the future. He tells them that He is going back to heaven whence He had come. His work here is done, and now He is going there to prepare a place for His people. "And if I go and prepare a place for you," He says, "I will come again and receive you unto Myself, that where I am, there ye may be also." Looking back, the believer in Christ sees the dark thunder clouds of sin and judgment and hell behind him forevermore, and looking forward he sees the bright glory before. And the Lord Himself is coming soon to take all His own bloodbought people home. Home to be with Him in that realm of purest joy; to that eternal Home of gladness and peace and beauty. We do not know how soon He may come, but we do believe that the coming of the Lord is

drawing very near. Some happy day He will come. Suppose it were today?

I Am The Way

Thus we have been taking a look at the past and at the future. Now what about the present? Glory to God, our Lord has made wonderful provision for that too. Listen, He says to His disciples: "And whither I go ye know, and the way ye know." Thomas does not understand, and so the Lord says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." There are two expressions here of great importance. First of all the Lord says: "*The way ye know.*" It is quite evident that Christians do not need to know the way when the Lord comes from heaven to take us home. It is not necessary at all to know the way when one has a Guide. Sometimes when arriving in a city I have to find my own way to the home where I am going to stay, and this is always quite an anxiety when one is a total stranger to the place. But how pleasant and easy, when upon arrival at the station, there is a brother waiting to meet me. All worry is gone immediately; it is not necessary to know the way then, for the guide attends to everything. And this journey is to the "Father" as verse 6 shows.

The Way to the Father

Jesus says that He is the Way to the Father. Notice it does *not* say to "God." In 1 Peter 3: 18 we read that Christ suffered for sins, the Just for the unjust that He might bring us to *God*. Sinners are brought to God through the death of Christ on the cross. The word "God" suggests that He is the great Judge and Ruler against Whom we have sinned, and it is through the work of Christ His Son that we are brought to Him and saved. But here in John it is not sinners coming to a Holy God, but Christians—children of God—coming to a loving Father. Our Lord then is speaking of believers when

He says that He is the way by which they come to the Father.

Present Access to the Father

In other words, it is our daily coming to God as Father that He is speaking of. *And Jesus is the way we come to the Father.* Time and again in the Gospel of John He tells His disciples that we ask the Father for everything in His Name. He is the "way" to the Father. We worship the Father too in His Name. "And in that day," says our Lord, "ye shall ask Me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you" (John 16: 23). Don't you see then, when the Lord says, "Whither I go ye know, and the way ye know," He was really telling them that He was going home to God, and that they could come to see Him there during His absence, and that He Himself was the way and means of communication? He has not come back to earth in person since His ascension 1900 years ago, but we can and do go to Him up there by the avenue of prayer and praise. Our Lord established that incomparable direct line of communication between ourselves and God our Father which we call prayer, He Himself being, as it were, the connecting line. No wonder He said: "Let not your heart be troubled." Just think of the marvelous provision made for us His people.

All Our Blessings Are In Christ

As to the PAST, all our sins were borne and cancelled by His precious death on the cross, so that we can have deep peace within and the joy of the Lord filling our soul, no matter how stormy the scene around may be.

As to the FUTURE, He is coming again soon, to take us to be with Him. What if it were today?

As to the PRESENT, we may come to the Father daily, through Him, to present our needs, to express our thanks, to ask for what we want, to lay down our burdens and cares, etc., to have communion with the Father and the Son. We may

come at any time to the Throne of Grace, to obtain mercy and find grace to help in every time of need. I would specially press on you, my dear readers, the tremendous blessing of this divine provision. How little we avail ourselves of it! *How absolutely revolutionary are its possibilities!* God our Father is there; Jesus is there, and in spirit we should be there too. And He has made it possible for us to be there. Let us remember those grand words of the gospel prophet: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

/ / /

SEEING THE LORD

By J. W. Bramhall

"Then were the disciples glad, when they saw the Lord"
(John 20: 20).

Beloved of the Lord:

THE SECRET OF CHRISTIAN JOY is a sight of "the Lord." Why is there a lack of it today? Is it because the Lord is not seen in our character and conduct? Consider with me a few thoughts about it for our mutual edification:

1. *The Lord should be seen in our gatherings*—Matthew 18: 20 assures us His presence when we meet in His Name, yet sometimes the result of the meeting may be disappointing. I believe we will be certain of seeing HIM, *if we bring HIM with us*. The condition in which we come contributes to the result of the meeting. Then why not bring Him with us at all times. How?—"Mary Magdalene came and told the disciples that she HAD SEEN the Lord, and that He HAD spoken these things unto her" (John 20: 18). She had a very early meeting with Him that day, but the eleven spent a day of fear and sadness until the evening hour when Jesus appeared to them. Mary's devotion to Christ was far beyond the others

and she brought her joy of Christ's resurrection early to the upper room. I wonder if your presence and mine in the worship service really shows that we HAVE "seen the Lord," or do we come with our circumstances affecting our condition? Why not bring HIM with us next Sunday and prove we have His joy when we meet? It will elevate the spiritual tone of our gathering together and manifest the joy of the Risen Lord in our midst.

2. *The Lord should be seen in the preacher's message*—He may be orthodox in ministry, but the preacher must bring the Lord with him into the pulpit, or the hearers will not see "the Lord" in his message. All our service for Him should not be mere intellectual knowledge of Biblical truth, correct as it should be, but in "demonstration and power of the Spirit," so that all may see "the Lord." The prayer of hearts still is "we would see Jesus," and the servant must reveal a living Christ in life and ministry. The proof of true ministry is when others can say of it—"we have seen the Lord." May the Lord help each of us to serve Him in this manner.

3. *The Lord should be seen in our homes*—A happy home is where Christ is seen. "Christ LIVETH in me" declared the Apostle. Do we show in our homes that He is within? If one knocked at the door and asked "Does Jesus LIVE here?"—what would we say? In every phase of home relationships we should reveal "the Lord"; He should be seen! It is the secret of Christian joy for our homes.

4. *The Lord should be seen in us everywhere*—Wherever Christians go the Lord should be seen in conduct and character. Truly this brings happiness to all the saints when they behold in each other the "glory of the Lord." God desires it and has provided the means for it through His Word and His Spirit. "But we all, with open face beholding as in a glass the glory

of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18). Let us in all our meetings, our service, our homes, offices and all places we are, seek to reveal the Lord Himself living in us and through us, for it is the secret of Christian joy!

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity!
O Thou Spirit Divine, all my life refine,
Till the beauty of Jesus be seen in me."

THE GREAT HOUSE

By Henry Armerding

Various views are held by competent students of the Word on this difficult passage. We give here a simple and wholesome viewpoint which may help readers of Help and Food. [Ed.]

"Now in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some unto honor and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work" (2 Tim. 2: 20-21, R. V.).

THESE TWO VERSES form a parenthesis. In verse 19 of the chapter before us we have separation from iniquity called for and in verse 22 the exhortation to "flee also youthful lusts," so that what we have in verses 20 and 21 describes a condition of the vessels in a great house.

When we think of a great house we do not merely think of a family, but a house including servants who are not members of the family. It is said to contain vessels of gold, silver, wood and earth, some to honor and some to dishonor. The apostle is in no way suggesting the thought of separation from the great house. No more could we think of lifting ourselves out of it. The vessels are said to be in it, and while in it never

lose their distinction as either vessels unto honor or dishonor. Is it not so in Christendom today?

With these thoughts before us let us consider what I believe the Word of God teaches regarding the purification of the vessels unto honor. The word "purge" here used is literally translated "purify." Evil influences such as the profane and vain babblings of Hymenaeus and Philetus and the youthful lusts of verse 22 have a defiling effect upon the vessels, and what is always necessary among the people of God is purification (1 John 1: 8, 9). Mere separation of the vessels would never bring this about, and where is the company of God's people that does not need the wholesome and purifying effect of His precious Word day by day? The same word "purge" is also used in 1 Corinthians 5: 7. There the testimony of the assembly at Corinth was to be purified by the putting away of the wicked person. In the portion before us the vessel which has been in contact with that which is defiling needs to be purified if it is going to be sanctified, meet for the Master's use, and prepared unto every good work. The apostle is not now speaking of the *position* of the vessels but of their *condition* and when the vessels are purified they will find their proper place and use.

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AS OBEDIENT CHILDREN

By J. Nieboer

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (1 Peter 1: 14).

LIKE ALL EARTHLY PARENTS, the Lord loves to have obedient children. This expression "obedient children" is literally "children of obedience." As children of God, obedience should be our natural characteristic. It is a wonderful thing to be born into God's family, to be His son or His

daughter, but it is also a great responsibility. The world is sure to judge a father or mother by their children. So they are sure to judge our heavenly Father by our actions.

Children often look like their parents and act like them too. We often see our boyhood self in the actions of our children. How much are our actions like those of our Father in heaven? Has He reason to be proud of us as He was of Job? (See Job 1: 8 and 2: 3.)

Children of Disobedience

In direct contrast to "children of obedience" the wicked, unsaved are called "children of disobedience" (Colossians 3: 6 and Ephesians 5: 6). This was our natural character before we were saved. We just could not obey the Lord. It was not in us. But, when we were saved we received a new nature through the entrance of the life of God. This new nature cannot sin, cannot be disobedient, but we do not get rid of the old nature. It stays with us all through life. A Christian is sort of a dual person having a double nature. We are successful Christians in the measure we keep down the old, and build up the new.

The Secret of Obedience

In John 14: 23 we read, "If a man love Me, he will keep My words." Here we have the cause for obedience, love for the Lord Jesus. If we truly love someone, we have a desire to please him. Children who truly love their parents, will be more obedient than others. How we love to see obedience in our children; and how it grieves us when they will not do what we say. There is nothing more important for a child than obedience. Samuel says to Saul in 1 Samuel 15: 22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

How do we know what our Father wants us to do? Only

as we read His Word. If we never read the Bible, we will never know His will and we will not be obedient children. Then, as disobedient children, we will get into trouble. A wise father will punish disobedience in his child. One of our little boys was not behaving very well in the grocery store. We threatened to whip him if he did not listen. The clerk in the store said, "O, you would not do that." We replied, "O, No? That's what you think."

The Reason for Chastening

The Lord is one of those old-fashioned fathers who believes in chastening His erring child. Sometimes Christians wonder why they have their troubles. They will say, "Why does all this have to happen to me?" If you knew their life, you would not wonder. Of course, not all suffering results from disobedience.

Poor Jonah is an example of suffering because of his disobedience. The Lord said, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). But Jonah would not do it. He went the other way. He went down to Joppa and paid for passage in a boat bound for Tarshish. The Lord sent a terrible storm after him, and Jonah was thrown overboard. A large fish was waiting for him and swallowed him. No wonder Jonah thought he was in hell. Is not hell a hot place and a dark place as it must have been inside this monster? Besides, it must have been a pretty slimy place. There he was for three long days and nights. He got a free ride back, but we do not think he enjoyed it. Then Jonah prayed as he never prayed before, and when he said, "salvation is of the Lord," the great fish could hold him no longer, and Jonah was vomitted out on the dry land. Then, after all this, he still had to go to Nineveh. How much better off he would have been if he had obeyed the Lord in the first place.

Our Lord's Obedience

The great example of obedience is our Lord Jesus. Speaking of Him in Isaiah 50:4, we read, "He wakeneth morning by morning, He wakeneth mine ear to hear as the learned," as if to say, "my Father awakens me every morning and gives me instructions for the day." He says in John 8:29, "For I do always those things that please Him [His Father]." Every day He did just what His Father wanted Him to do. We read in Philippians 2:8, "He humbled Himself, and became obedient unto death, even the death of the Cross." May we be like Him, we children like the Son.

The last part of our verse (1 Peter 1:14) tells us what, as obedient children, we should not do. "Not fashioning yourselves according to your former lusts in your ignorance." In other words, not going back to the old ways we lived in before we were saved. A Christian is a changed person, made new in Christ Jesus. He has a new life. He should not try to be like his old self. He is now a child of God and should not go back to his old manner of life at all. To do so would be to be like a young man picked out of sin and poverty, adopted into a well-to-do, clean family, slipping out every once in a while to his old alley, his old sinful ways and companions.

Sometimes we hear a question like this, "Do you think so-and-so is saved?" We have to answer that we cannot tell, even though they profess to be. How can we say they are "children of obedience" when they do not obey? They look and talk and act so much like sinners in the world, that we dare not say they are children of God. How much better if we could say, "Yes, we believe they are saved, they profess to be, and act like it."

Just a few words about "lusts" that keep us from being obedient children. These are evil passions natural to the unsaved. They flow from the fact that man is born in sin. We have many of them listed and condemned in the Word. Romans

1: 24-32 gives a very black list. In Colossians 3: 5-9 we read of them in connection with children of disobedience. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Even things the world would call legitimate might become sinful lusts and cause us to be disobedient. "O, Lord, help us to obey!"

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HOME TRAINING OF CHILDREN *

By Dwight L. Moody

I HAVE NO DOUBT some parents have got discouraged and disheartened that they have not seen their children brought to the Saviour as early as they expected. I do not know anything that has encouraged me more in laboring for children than my experience in the inquiry room. In working there, I have found that those who had religious training, whose parents strove early to lead them to Christ, have been the easiest to lead toward Him.

I always feel as if I had a lever to work with when I know that a man has been taught by a godly father and mother; even if his parents died when he was young, the impression that they died praying for him has always a great effect through life. I find that such men are always so much easier reached, and though we may not live to see our prayers answered, and all our children brought into the fold, yet we should teach them diligently, and do it in love.

There is where a good many make a mistake, by not teaching their children in love—by doing it coldly or harshly. Many send them off to read the Bible by themselves for punishment. Why, I would put my hand in the fire before I would try to teach them in that way.

*From Fellowship News.

If we would teach our children as we ought to do, instead of Sunday being the dullest, tiresomest day of the week to them, it will be the brightest, happiest day of the whole seven.

What we want to do is to put religious truths before our children in such an attractive form that the Bible will be the most attractive of books to them.

Children want the same kind of food and truth that we do, only we must cut it up a little finer, so that they can eat it. I have great respect for a father and mother who have brought up a large family and trained them so that they have come out on the Lord's side. Sometimes mothers are discouraged and do not think they have so large a sphere to do good in as we have, but a mother who has brought up a large family to Christ need not consider her life a failure. Let us teach our children diligently, in season and out of season. We might train them that they shall be converted so early they can't tell when they were converted. Those who have been brought up in that way from their earliest childhood, do not have to spend their whole lives in forgetting some old habit. Let us be encouraged in bringing our children to Christ.

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"FILLED WITH THE SPIRIT"

By R. L. Wheeler

"And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (Eph. 5: 18-20, R. V.).

WE HEAR A GOOD DEAL today about the baptism of the Spirit, the gift of the Holy Spirit, the signs following, the fulness and anointing of the Spirit, the enduement with power etc., and many Christians have banded themselves

together under various names and titles, claiming special blessing from the Lord associated with one or more of these expressions.

Leaving however, such claims, and avoiding sweeping statements, which are generally unwise, let us ask ourselves the simple question, "What does it mean to be filled with the Spirit?" The Scripture with its context quoted above will, I feel sure, supply the answer.

The first part of the exhortation is "Be not drunk with wine, wherein is excess." The figure before us is the man intoxicated with wine, who becomes merry, talkative, foolish, hilarious, and the contrast to this intoxication of wine is to be filled with the Spirit. The result will be, that the one so filled will be happy in a spiritual way. There will be the experience recorded in the connected verses, talking, singing, making melody in the heart to the Lord, continual communion and thanksgiving. If this is our state then we are filled with the Spirit.

The evidence of being filled with the Spirit of God is not necessarily in doing some great work for God, bringing others to His feet, or turning many to righteousness, delightful as this would be; and as did such outstanding saints of God as Wesley, Whitfield, Finney, and others. The evidence is rather in this continual flow of intimacy and communion with the Lord, which will result in the precious fruit of the Spirit being manifest through life's changing scenes, whether of adversity or of joy.

Thus without great gifts, apart from special anointings or manifestations of the Spirit, this blessed abiding experience can be ours. It is for this purpose that we have been redeemed and espoused to the Lord and for which His heart yearns, and this close fellowship with the Lord, dear Christian reader, is fundamental, and nothing else can be a substitute for it, or take its place.

GOD THE SON: His Priestly Ministry*

By John W. Bramhall

LESSON X

These consecutive lessons in a Bible Course are greatly appreciated by some readers. One reader in New Brunswick, Canada, writes for several back numbers of "Help and Food" "so that I can secure all of the wonderful Bible lessons."

These lessons are actually a condensed course of Bible Doctrine. If you get one or more companions to study with you, each person can read his or her share of references and comment on them. There are thirty-eight references in this lesson, and this would make a splendid hour of Bible study. Let the editor hear from you as to how you study these lessons. They have great spiritual value. [Ed.]

Introduction: As High Priest over the true tabernacle on high, the Lord Jesus Christ has entered into Heaven itself to minister as Priest in behalf of those who are His own in the world (Hebrews 8: 1, 2). The fact that He, when ascending, was received of His Father in heaven, is evidence that His earthly work was accepted. The fact that He sat down indicated that His work for the world was completed. The fact that He sat down on His Father's throne and not on His own, reveals that He did not set up a kingdom on the earth at His first advent: but now "expecting" until the time when that kingdom shall come in the earth and the Divine will shall be done on earth as it is done in heaven.

HIS PRESENT PRIESTLY MINISTRY IS THREE-FOLD:

1. He is the Bestower of Spiritual Gifts

According to the New Testament a gift is a Divine enablement wrought in and through the believer by the Spirit Who dwells within. It is the Spirit working to accomplish certain Divine purposes and using the one whom He indwells to that end. It is in no sense a human undertaking aided by the Spirit.

Certain general gifts are mentioned in Scripture (Rom. 12: 3-8 and 1 Cor. 12: 4-11). Yet the variety may be innumerable, since no two lives are lived under exactly the same conditions. To each believer some gift is given; but blessing and power of

*These Bible studies are digests of the "Major Bible Themes" by Louis Sperry Chafer, used by permission of Moody Press.

the gift will be experienced only when the life is wholly yielded to God. Romans 12: 1 and 2 precedes verses 6 to 8.

Special gifts are provided and locally placed by Christ, (Eph. 4: 7-11). The Lord did not leave this work to the uncertain and insufficient judgment of men (1 Cor. 12: 11-18).

2. Christ, as Priest, ever lives to make intercession for His own.

This ministry began before He left the earth (John 17: 1-26). It is for the SAVED and not for the unsaved (John 17: 9). It will continue in heaven while His own are in the world.

The purpose of His intercession is for the weakness, helplessness and immaturity of the saints. He knows their limitations and the power and strategy of the enemy. (See Luke 22: 31, 32.)

This priestly work is effectual and unending. There is no possible death of this priest (Heb. 7: 25).

3. Christ now appears for His own in the Presence of the Father as Advocate.

The child of God can be guilty of sin, which would separate him from God were it not for the Advocate. Absolute safety and security for the Father's child is sure even while he is sinning. (See Heb. 9: 24; 1 John 2: 1.)

Satan is also unceasingly accusing the brethren night and day before God (Rev. 12: 10), and thus Christ's pleading is said to be with the Father in His presence. To the Christian, the sin may seem insignificant, but a Holy God can never treat it lightly. It may be a secret sin on earth; but it is open scandal in heaven!

The Advocate pleads the cause of the guilty child of God, based on the grounds of infinite justice, "Jesus Christ the Righteous." He pleads the efficacy of His own blood and the Father

is free to preserve His child against every accusation from Satan or men and from the very judgments which sin would otherwise impose, since Christ through His Death became the propitiation for our sins (1 John 2: 2).

These truths should not make it easy for the Christian to sin; but they are written for the contrary (1 John 2: 1). Read also Romans 8: 33, 34 for the eternal security of those who are saved, through the priestly ministry of Christ.

Young Believers' Department

By C. E. Tatham

Just a Word, Young Folks!

Did you read the replies to the "I'm Curious" article (July, 1948) in the September issue? If so, did you concur? Well, how about a line to say so? If you did *not* agree with the writers of these letters, then let us have your suggestions.

We have just one desire: to provide "help," and food wholesome "food" for our young Christian reader-family.

Why not drop us a line today?

C. E. T.

Who Are Your Friends!

By H. P. Barker

Those who belong to Christ should be very careful as to the people with whom they make friends. We have to be kind and courteous to everybody, but it is disastrous when young Christians choose as their companions those who do not love the Saviour.

A certain farmer saw a lot of crows picking up the seed that he had sown in one of his fields. He took his gun and fired at them. All the birds flew away except one that lay on

the ground wounded. The farmer went up to the wounded bird and found to his astonishment that it was his own pet parrot. It had escaped from its cage and had flown out to join the crows in the field. Its wing was broken with the shot. The farmer picked it up gently, saying, "Ah, Polly, this is the result of your keeping bad company!"

He put the wounded parrot under his coat and went off home. When he got near the house his little girl ran out to meet him. "Have you shot any crows, Father?" she asked. "I have shot Polly!" said the farmer. Before he could tell his little daughter how it was, the parrot put its head from under his coat and exclaimed, "Bad company! bad company!"

Dear young Christian, do not keep company with "crows," or you will surely be wounded. I mean, do not make friends of worldlings. They will do you harm. One of David's memorable sayings in the Psalms is: "I will not know a wicked person" (Psalm 101:4). It is not that we have not to do business with them or buy things at their shops. We are told to "be courteous" and to love even our enemies. We ought always to be ready to lend a hand in case of need, and to do a kind action whenever we can. But this is a different thing from making companions of people who are not Christians.

Worldly-Minded Christians

Even those who are Christians, if they are worldly-minded, will do us harm—more harm perhaps than the out-and-out worldling. If we are in a hurry, and we are trying to get along in a street which is thronged with people, it is not those who are going in a contrary direction to ourselves who hinder us most. We can easily avoid such, and they avoid us. The people who hinder us most are those going in the *same direction as ourselves but at a slower pace*. It is the same in our journey heavenward. Those who will be the greatest hindrance are those traveling the same way but at a more leisurely speed. They are not "running" the race. Their affections and interests seem to be divided. While trusting in Christ for salvation, they seek much of their pleasure in the things of the world. There is little of the "pilgrim" character about them. Companionship with such will do you much harm.

The Best Companions

The best kind of companion to have is mentioned in Psalm 119: 63: "I am a companion of all them that fear Thee, and of them that keep Thy precepts." Who can tell the value to young Christians of such companions as these? Both by example and by conversation they can help us in the things of God in larger measure than perhaps we realize. Let us, then, seek companions from among spiritually-minded fellow-Christians, and remember that "the friendship of the world is enmity with God."

Are We Letting Him Do It?

By A. Widdison

A beautiful story is told of Professor Herkomer, the famous German artist. His father was a modeller in clay. As age crept on, the old man's hands lost their skill and cunning, and he would leave his studio in the evening with an aching heart. When he had gone, the young professor would steal into the studio to see the work of his father's hands, and taking in the situation at a glance would, with his strong, skilful hands, work out the image which was in his father's mind and heart. Next morning the old man would return to his work with a wistful sadness upon his face, but catching sight of the beautiful model, and ignorant of what had taken place, would exclaim, "Thanks be to God, I wrought better than I thought."

There is an image in our Father's mind and there is a skilful Modeller, unseen and unheard, who is willing to work upon the plastic clay of our lives. The fruit is the fruit of the Spirit. It is He, the blessed Holy Spirit, who desires to form Christ in us, to work out the Christ character in us. *Are we letting Him do this?* Or are we by our folly, our superficiality, our earthly-mindedness, our occupation with what is trivial and temporary, hindering Him?

Current Events

Monasticism

By Edwin Fesche

In Taizé, France, near Cluny, the famous site of a medieval cloister, there is almost an anomaly—a Protestant monastery. "Time," in its interesting account entitles the article, "Calvinists in Cows." The average age of the ten resident members is 27—four are ordained Calvinist ministers, two are farmers, and four are doctors. Although they have taken no formal vows of poverty, chastity, and obedience, they have pledged themselves to about the same thing. They dress in dungarees and sandals and have worked in nearby fields to such good purpose that they are self-supporting. They have adopted twenty war orphans who live in outbuildings.

The founder, Swiss-born Roger Schutz, when seeking counsel, settled on taking the step by words from Luther, "One must correct unholy opinions and worship, but all the while retain colleges and monasteries." Also the assurance of Lausanne's great Calvinist theologian, Jean de Saussure, who said Calvin himself would not disapprove.

The words of good men and their advice should not take the place of the plain teachings of the Word of God. The apostles never practised monasticism and in Colossians there is condemned a movement in favor of religious vows and neglecting of the body in order to obtain a superior sanctity. Paul says that it puts on impressive outward show and gives a religious satisfaction to its votaries but in no sense honors God (Col. 2: 23, Scofield margin). Such behaviour eclipses the soul's appreciation of its completeness in Christ (Col. 2: 10).

Monasticism has a dubious history. It was a religious craze after the ancient Church became worldly. Orders established on the strictest "commandments of men" (Col. 2: 22) soon became hotbeds of evil and scandal. This form of separation from the world overlooked the fact that each of us has the potential of every sin in our own hearts and we can never part company with such in this life (Matt. 15: 1-20). However, ancient monkery did much to preserve the Scriptures and foster education during the dark ages.

These "brothers" of Taizé are unquestionably sincere. Schutz was a belligerent free thinker, but returned to the fold of his father and grandfather who were both clergymen. The "brothers" are giving a practical expression of their faith. They hope their example will spread. Many easily go to extremes. The present move is doubtless a reaction to the church's present apathy. To us it is a pity that the "brothers'" zeal, attainments, industry, and sacrifice are not more in harmony with the example of the services of the servants of Christ in the Acts.

Yet, this move should have a voice to us, especially the young, telling that our service for Christ should cut into and perhaps sever us from the things we hold dearest in this life. We believe this generation must see and hear more preachers who give a tangible evidence that they have left all to follow Christ. Then much of our comforts and worldliness will be rebuked and our walk will catch up with our doctrine. Absent the cowl, let us see more of Titus 2: 12, 14, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; . . . Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

' ' '

Italian

By Edwin Fesche

It is refreshing to become acquainted with the Lord's work along assembly lines among the Italian people living in this country. The past twenty years have witnessed a steady and sturdy evangelism resulting in the formation of several admirable Italian assemblies, especially in the East. It is an indigenous work, not a mission to the Italians. Our brethren have their own halls, some recently built. God has raised up from their midst some gifted evangelists who find acceptance on both English and Italian speaking platforms. However, these servants of Christ confine their labors mostly to the need of the Italian people. Since the end of hostilities three of these brethren have returned to their native land and there are finding an open door that only present conditions in Italy could produce.

These workers have gone to Italy with long lists of names of relatives which have been given them by converted Italians in this country. These relatives, already with hearts softened by gift packages from the Christians in the U. S. A., have been unusually responsive to the gospel. From an evangelist recently returned it was encouraging to learn that there are about one hundred assemblies in Italy. So while Rome is occupied with her major opponent, Communism, she is able to pay only scant attention to an enemy which heretofore she has been unusually vigilant to suppress in the land of the Vatican.

In Mechanicville, N. Y., a phenomenal work has been done in the past two years. Here is an American Italian, who, while serving on Guam, was saved under brethren auspices. When Mun Hope was preaching in Albany this ex-G. I. took his relatives to hear the Chinese evangelist. Mun Hope was invited to Mechanicville where a real stir was witnessed. In turn Italian workers were invited to carry on where the evangelist had finished. Inside of six months there was a nice assembly meeting in the Masonic Hall. Last July when we were there, our brethren were working like ants erecting a meeting place of their own.

The Italian meetings are bi-lingual and quite conservative in their polity. Most have been saved from Rome and they eye with caution anything that savors of Romanism. The natural characteristics of the Italian are enhanced by the touch of Christianity making them unusually warm-hearted and appreciative of the things of Christ. The meetings are now finding additions from the second generation. Although there are large communities of Jews, Poles, and Scandinavians in this country retaining much of their old country background we know of no similar assembly work among such nationals. We salute our Italian brethren and reach out our hand of fellowship.

1 1 1

World Federation

By Edwin Fesche

The great conclave of Church dignitaries which met at Amsterdam, Holland, has now given birth to a "World Federation of Churches." About every Protestant denomination is

represented in this tremendous effort to give Christendom some semblance of unity. The few dissenting voices, or those groups that did not even participate, are as nothing before the sweep of this popular acclamation.

The sound Christians still remaining in the apostate denominations will be in for some more embarrassments and the preachers will have to do some tall explaining why they continue to be so unequally yoked. Those who really know the Blessed One Who said of His own, "they are not of the world even as I am not of the world" (John 17: 16), will be increasingly surprised as to who their bed fellows are. Certainly Christendom is increasingly becoming black or white. The twilight between apostasy and a firm, unfettered testimony for Christ is disappearing.

The main burden of the present ecumenical conference is political and social. In doctrinal matters it is conspicuous by its silence. The conference has leveled its charges against the evils of Capitalism and Communism. It advises that the church have a voice in the world for justice and peace. Some ecclesiastics are so blinded as to believe that where the dictators and leagues have failed the church can succeed in pouring oil on the troubled waters of this world. It is all zeal without knowledge.

We believe that a most elementary understanding of what the Bible teaches regarding its dispensations would disillusion those who are now enchanted by this pseudo display of Christian unity and ambition. The Greek word for "dispensation" is also translated in our Bibles by such words as "administration," "stewardship," and "order." The basic meaning of the word is the "ordering of a house," and is equivalent to our English word "economy." In Ephesians 3: 1-11, we read of "the dispensation of the grace of God." The Darby translation uses the word "administration." In this great passage of scripture Paul is revealing the crowning feature of God's purpose in this age, or administration. It is grace to Jewish or Gentile sinners. When either accepts this grace such lose their former identity and become one in Christ, a member of His body—the church. During this "administration" God has no other program in the world. True, God has yet another "dispensation" as we read in Ephesians 1: 10, when He will bring all things in heaven and earth into perfect harmony. This is the millennial "adminis-

tration." Then the true church will be associated with Christ in His triumphal reign over the earth. The World Council is out of order. Like the Corinthians who were reigning as kings while the apostles were esteemed as the "filth of the world" (1 Cor. 4: 13), the decisions of Amsterdam come while the faithful followers of the Lamb still approximate Paul's position in the world. In a delicious piece of irony Paul says, "Would to God ye did reign" (1 Cor. 4: 8). In other words he is saying, "I wish this were the real time for reigning, then we would not be as the 'filth,' but reigning with you." The church's position in the world remains the same throughout this dispensation of grace. Rather than interfere with the world, we are to suffer its abuses as our Saviour did before Pilate and thereby witness a good confession (1 Tim. 6: 13). Our time to remedy the world will not be until we reign with our Lord, "Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6: 15). Says Augustine, "Distinguish the ages and the scriptures are plain."

Work in the Foreign Field

We regret to announce that Captain Barlow and Howard Gillings, owing to increased demands on their time and also for physical reasons, find themselves unable to continue to act as trustees of the Missionary Fund. For the time being, Mr. P. Daniel Loizeaux, Elie T. Loizeaux, Jr. and Ledley Perrin will continue this service for the Lord. All communications should be addressed: Missionary Fund, c/o Loizeaux Brothers, Inc., 19 West 21st St., New York 10, N. Y.

Geo. E. Walker, Cuba, writes, July 15, of two Sunday Schools and a class of fifty or more on Thursday afternoons in Salud, keeping them encouraged. He says there are nine workers from Canada but only two from the U. S. that have gone to Cuba from the Assemblies. From T. A. Hay, Japan, June 7, we hear that they have a site for a Hall bought and paid for, and that they hope soon to have a suitable meeting place for the Assembly. V. A. Sobral, Portugal, Aug. 3, writes of the baptism of 17 at Espinho and the beginning of a new work

at Fiães. Felix Rochat returning from the Lolwa district of Belgian Congo will be arriving in New York about October 5, D. V. Adam Ferguson and Mrs. Ferguson, Natal, also returning for furlough, expect to arrive about Thanksgiving Day. T. Liddon Sheridan of Augusta, Ga. and family, outgoing to Belgian Congo, hope to leave for Belgium about May 1st. Our sisters, Miss Lorna Reid and Miss Maude McLaren, hope to sail November 1 for Palestine and, if denied access there, to take up work in Cyprus, where they have a cordial invitation to join workers from the Assemblies in that island.

WEST INDIES—

From Duncan Reid, Puerto Plata, Dominican Republic, July 12:

The work here continues to progress steadily and we have much to encourage us and much to thank God for. There is good interest in all the sections where we are carrying on work and the future seems to be bright and promising. An American brother who has traveled widely in Latin America, visited us recently and told us that he knows of no other Latin American country where there are so many open doors, so many wonderful opportunities, and such a ready ear for the message of the gospel. We ourselves have realized this for some time and have longed for more workers in order that we might be able to take fuller advantage of the opportunities and privileges.

The R. C. Church too has realized and noted the progress we are making and has commenced a campaign to hinder and destroy our work if possible. The Archbishop himself has been helping in the effort and we have been having the severest opposition from Rome in our missionary experience. Another new priest has been sent into Puerto Plata and now the number of priests is five times what it was when we came here to start the work. Recently I had to complain to the authorities because of the interference of a priest in one of our meetings near the city here. You will be glad to know that they stood by us, called the attention of the priest responsible and told him the interference must stop, and I am glad to say it has.

The meetings are all well attended and we trust that we may continue to see His blessing on our efforts for Him in the

gospel. Numbers here and there are being baptized and so the assemblies are growing not only in the cities but in the country districts as well.

I do not know if the following will be of interest to you. On the King's birthday I received advice from the Foreign Office in London that he had been graciously pleased to confer upon me the M. B. E. It is an honor unsought and so was most unexpected and it was a very great surprise to receive the communication. However it is gratifying to know that the powers that be have appreciated my service. I only hope I may have too the "Well done" of the King of kings.

SOUTH AMERICA—

From Jose Penna, Santarem, Brazil, Sept. 10:

Our Sunday School which began with a very small number registers an enrolment of forty-six now and it is with fervent thanks to the Lord that we witness believers awakened to the study of God's word and profiting thereby. The work of personal contact which we continue to do, we are seeing crowned with success and in this we rejoice. An old woman of more than sixty has been soundly converted. Her husband abandoned her to marry another woman and we found her with her house all decorated with pictures of "saints" and a shrine full of idols. All this idolatry was banished from her home and she joyfully confessed the Lord Jesus as her personal Saviour in our Sunday School. Her testimony was bright and we all rejoiced. Eight days after an adopted son of hers, 15 years old, also confessed his faith in Christ. On a trip by motor-bike I had the occasion of contacting a certain man to whom I gave gospel tracts. He received and read them gladly and as presently he came to live in the town he began to attend our Sunday School and other meetings. We do not believe he is already converted but the marvel of our contacting him is that his wife and mother-in-law took a stand for the Lord, giving a good testimony of their faith at one meeting on a Sunday night.

Also an old crippled man accepted the Lord Jesus as his personal Saviour and is steadily growing in grace and knowledge of the Lord. He is not able to come to the meetings every Sunday, but he comes occasionally and seems to heartily enjoy the Lord's things.

A believer came from Parintis to visit her relatives here and brought a commendation letter from Bro. and Sister Hutcheson who have their field of labor in that neighboring town. Well, this visiting Sister witnessed to her relatives and one of her sisters accepted the Lord Jesus as Saviour. Praise Him. So the Lord is blessing us, granting us precious fruit in our work for Him and we rejoice, praising His Name and giving Him thanks. There are a few more that we are dealing with in the hope of soon leading them to Christ. We are praying for them and you, dear brethren, are also praying.

CHINA—

From Miss Iola Bean:

I like China and its people. Of course there are many things that are not ideal. Sometimes I wonder where all the dirt and disease and poverty and just plain wickedness can come from. But it was for this that the Lord has called us here. They need help, they need the gospel. Here in Kweiyang I have found the people very friendly and likable, but so hard to teach a better way. I suppose slowly does it. But it is a real thrill to see young and old listening to the Word as it is preached and to see its transforming power in some lives. Take for instance our gateman and water-carrier. When he came to us we wondered if we should keep him, for he came in drunk once or twice and looked so rough. But a bit ago he was saved and it has been a joy to watch him grow in the Lord. Just now he is out to HuiShui with the McGehees and others who are preaching the gospel. He went to help with arrangements, etc., but I hear that he has preached in the open air once or twice, very well, and after each meeting he has been down among the crowd doing personal work. It is cases like this that make it seem so very worth while.

The days are filled with study and clinic and here and there a meeting. They pass so very quickly that one month just slips into another without our realizing it much. I enjoy the work at the clinic but find my knowledge is stretched to the limit at times. Miss Yang, a Chinese nurse, helps me and is very capable. She works right along with me and those patients whose dialect I do not understand I turn over to her. We are still praying the Lord will send us someone, perhaps a Chinese

brother, who can come in to speak to the people at that time. Mr. Wang does from time to time, but very irregularly and sometimes not too satisfactorily. He does give out tracts at the door.

INDIA—

From Roland Hill, Bangalore, July 27:

This is our rainy weather and for two whole months there has hardly been a day without rain and we get cold high winds with the rain, and this is the season when colds and other ailments flourish. The temperature is only about 80 but the least exertion means perspiration in the humidity and then the cool winds mean chills. We all have had our doses but keep going.

During these months I have been having daily Bible Classes for two hours each day from five to seven in the evening and it keeps me busy, for there are all the other duties to be kept going as well. We were cheered last week when three young lads about sixteen to eighteen professed to be saved in our childrens' meeting. One of them was a great trial to us for he was bad and a ringleader.

Last Sunday night a young man of twenty-four took our Gospel meeting. He has been away from us for years and I lost touch with him. He told of his conversion seven years ago while I was preaching and gave the date and the time as just after ten A. M. on Sunday when he passed from death to life. He gave a splendid gospel talk on Romans 3, and certainly has grown spiritually in the interval. It also was a cheer to us when we needed it, for there were other things to discourage.

AFRICA—

From Dr. Leslie Bier, Boma, Angola, June 15:

Nearly three months have passed since I last wrote one of these letters. Some of you received news from us when we were in South Africa, but many do not know that we have been away from the mission station. The reason for this was that it was necessary for my wife to have some specialized treatment for an arthritic condition in her back and neck which had been troubling her for many months. We left Pauline and Norman at school, planning to pick them up for their holidays on our return.

We would like to take this opportunity of expressing our deep appreciation to all those who have remembered us in prayer, for we have constantly felt sustained and encouraged and seen the Lord's hand opening doors for us. We feel the Lord has answered your prayers in many wonderful ways and we would like you to join with us in returning thanksgiving to Him, for as a result of the treatment obtained my wife has been considerably helped and has returned home feeling much improved in every way.

We are so glad to be home again and to have Pauline and Norman with us for their precious two and a half months' holiday. During our absence all the final accessories for the new surgical unit have arrived, including the forty-four beds for which we have been waiting for many months. You can imagine our delight now in getting the final plumbing jobs done in order to complete the building. This morning we did our first operations in the new operating room, and it will not be long now before the two wards are full! All the grass houses have been pulled down and the old surgical building transformed into two medical wards, giving an aspect of a completely new plant.

During our absence in the South the Governor General of Angola visited Boma for the first time since the work began, making an inspection of the various branches of the mission. He was impressed with all he saw, both in the hospital, leper camp, printing press and school, and seemed pleased with what the missionaries are doing for the benefit of the natives of this Colony.

We are expecting Miss Shirley Conroy and Miss Vivian Grant any day now and we sincerely hope that one of these nurses will feel there is a work for her to do here, for with the increased general medical and leper work Miss Kennan finds her hands very full and needs some assistance.

From T. Ernest Wilson, Angola, May 26:

This token of Christian love and interest in the work of the Lord reminds us of the very happy time spent at Greenwood Hills last year. This will always be a treasured memory.

We arrived back at our station in Angola on April 3. A month was spent in the British Isles and 5 weeks in Capetown. We were held up this time in South Africa waiting for a Portu-

guese visa to re-enter Angola. This however seemed to be providential. I had a meeting each night at the Cape in various assemblies and was able to help at some of the conferences. The Lord's people showed an interest and we were encouraged by some tokens of blessing. When our visa was granted we started on our long journey up country. Our first stop was Bulawayo in Southern Rhodesia 1300 miles from Capetown. Here there is a small white assembly which has recently been increased by the influx of white settlers from England some of whom were believers in assembly fellowship. They are not having an easy time. Sometimes Christians come out to these colonial countries and get carried off their feet by godless surroundings or the mad rush for quick gain. I had a week's meetings there and sought to strengthen their hands in God. At Bulawayo I also had meetings in two native languages for the large numbers of Africans from the interior. They have a Gospel hall in a good position in the native location. We also left Tommy, our second boy, in the Technical school in Bulawayo. We may be able to see him once in two years.

We then had another journey of over 1500 miles across Northern Rhodesia, the Zambezi river at Victoria Falls, then the Southern part of the Belgian Congo to Angola. We met many old friends en route, both white and black. At last we reached Camacupa which is our stopping off place on the railroad. Here we hired a truck to take us to our destination at Capango but alas it was old and broke down, and we had to finish our journey on foot. The truck was later dragged in by a team of oxen. When the natives heard we were coming they came out to meet us and sang us in. Then one of the native elders prayed and we were home at last. A conference at which about 2000 attended was just over, so we met many African fellow workers of former days. There is a lot to encourage here but also to cause anxiety and exercise. We can see the tremendous task that lies ahead. Mr. Sanders has recently died at Chilonda and we have been asked to be responsible for the work at this center which has been going on for over 50 years. This along with responsibilities at Capango and Chitutu in the Songo tribe means that we will have to be on the move a good part of the time. The Portuguese are insisting again on a qualified white Portuguese teacher on each station to carry on the school work. We had a visit

from the governor general of Angola and his staff the other day. He seemed friendly. Our great need is for consecrated capable young men with a good knowledge of the Word of God to lead the native believers and the assemblies in the ways that be in Christ.

From Miss Margaret Petrie, Lolwa, May 11:

Our Sunday School has been divided into smaller classes, so we trust that the Lord will give us more individual opportunities with the boys and girls. Ella Spees teaches the senior boys; Lois and Behring Mac Dowell the junior and intermediate boys with the junior girls; and I have the senior and intermediate girls. Just now I am taking the lessons of Joseph's life with flannelgraph—and trust that the Lord will really speak to their hearts.

We had much joy last week-end to know that the natives were having a conference at one of our out-school villages, which they had planned and prepared for, themselves.

We are now approaching the end of our vacation—these past weeks have been busy inside and out. The girls have been planting grass, vegetable and flower gardens. We had thought that the rainy season had begun, but the rains did not continue, and for the past two weeks we have not had any. So the girls have had to haul water from the native stream, to try to preserve the seeds which had been planted.

The girls are also now working some land which we divided among them, so that each two or three girls have a garden together. When the ground is ready, corn, peanuts, rice and beans will be planted, which later will add necessary variety to their present diet. If their gardens produce well and they have more than they themselves need, I will buy the food back again to use myself, or to keep for seed later.

Ella and Bill Spees together with little Alan expect to leave for Stanleyville this Friday for a translation conference. Nancy of course is away at school at Rethi—and Marilyn will stay here with us on the station. They expect to be back within ten days.

THANKSGIVING DAY CONFERENCES

CHICAGO, ILL., at Harrison Technical High School, South Marshall Blvd. and 24th St., 66th Annual Thanksgiving Conference, November 25, 26, 27 and 28 inclusive. Speakers expected: George Mortland, Harold Mackay, Richard Hill, Leonard Sheldrake, Adam Ferguson, J. M. Davies, John Walden and Donald Charles. For further information, write Clarence R. Welsher, 5963 Rice St., Chicago 51, Ill.

GRAND RAPIDS, MICH., at Gospel Hall, Eastern Ave., one block South of Fulton St., all-day Conference. Speakers expected: Geo. M. Landis and James Gunn. For details, write B. J. Brunsink, 2437 Borglum Ave. N. E., Grand Rapids 5, Mich.

METHUEN, MASS., at Gospel Hall, 9 Center St., Annual Conference. Address communications to E. W. Halbach, 159 Lowell St., Andover, Mass.

SCHENECTADY, N. Y., at Becker St. Gospel Hall, 1531 Becker St., all-day Conference. For details, write Otto Werres, 1551 Regent St., Schenectady 8, N. Y.

READING, PA., at Bible Truth Hall, 5th Ave. and Franklin St., West Reading, all-day Conference. Meetings at 10:30 A. M., 2:30 and 7 P. M. For further information, write Paul U. Gehris, 927 Franklin St., Wyomissing, Pa.

TRENTON, N. J., Woodside Chapel, Huff and Brinton Aves., (near Odd Fellows Home, Pennington Ave.) Thanksgiving Day, November 25. Sessions at 2:15 and 7:30 P. M. Speakers expected: C. Ernest Tatham, Lawrence Chambers and William Bryson.

OFFERINGS RECEIVED DURING SEPTEMBER

Free Tract Fund

Nos. 2756, \$9; 2757, \$100; 2758, \$25; 2759, \$4; 2760, \$15; 2761, \$14; 2762, \$1.75; 2763, \$1. Total, \$169.75.

Central Europe Evangelization Fund

\$115.00

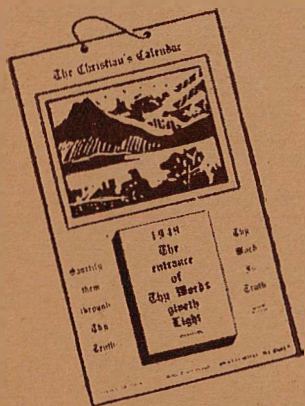
Nyangkundi Press Fund

Nos. 22, \$1,000; 23, \$20. Total \$1020.00

For Missionaries

Nos. 1111, \$30; 1112, \$6; 1113, \$10; 1114, \$25; 1115, \$25; 1116, \$51; 1117, \$50; 1118, \$20; 1119, \$10; 1120, \$107; 1121, \$40; 1122, \$25; 1123, \$60; 1124, \$25; 1125, \$16; 1126, \$20; 1127, \$22; 1128, \$100; 1129, \$20; 1130, \$20; 1131, \$77; 1132, \$900; 1133, \$105; 1134, \$10; 1135, \$15; 1136, \$15; 1137, \$11; 1138, \$5; 1139, \$79.05; 1140, \$25; 1141, \$5; 1142, \$500; 1143, \$1050; 1144, \$172; 1145, \$11; 1146, \$50; 1147, \$25; 1148, \$30; 1149, \$36; 1150, \$50; 1151, \$55; 1152, \$150; 1153, \$40; 1154, \$25. Total \$4123.05.

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JANUARY · 1949

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
:	:	:	:	:	:	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	:	Jan 31 76	Jan 31 76	Jan 31 76	Jan 31 76

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