

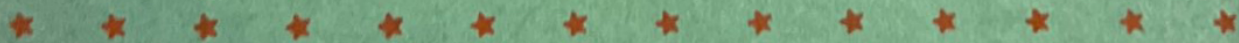


Help and Food

For the HOUSEHOLD of FAITH

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DECEMBER

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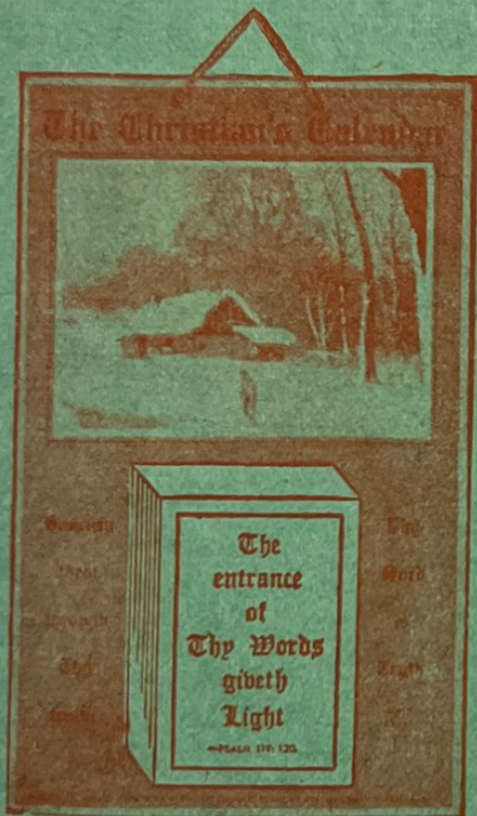
Entered as second-class matter, February 2, 1883, at the Post Office
at New York, N. Y., under the Act of March 3, 1879.

Published Monthly, \$1.50 per annum. Canada and Foreign \$1.60.

EDITOR—Alfred S. Loizeaux, 546 Woodbine Avenue, Towson, Md.
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BIBLE CONFERENCE **Pottstown, Pa.**

We propose holding a one-day conference January 1, 1948, in Trinity Reformed Church, King and Hanover Sts. (same place as previous years). We would be pleased to hear from brethren or missionaries who may be in this section at that time. Pray for this meeting. For further particulars write to Geo. M. Mauger, R.D. No. 2, Pottstown, Pa.

The Incarnation

BY CHARLES WESLEY, 1739

Birth of Christ

Hark! the herald angels sing,
Glory to the new-born King!
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim,
Christ is born in Bethlehem!

God With Us

Christ, by highest heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of a virgin's womb:
Veiled in flesh the Godhead see;
Hail, the Incarnate Deity,
Pleased as man with men to appear,
Jesus, our Immanuel here!

The Savior

Hail! the heavenly Prince of peace!
Hail! the Sun of righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

God's King

Come, desire of nations, come,
Fix in us Thy humble home!
Rise, the woman's conquering seed,
Bruise in us the serpent's head!
Now display Thy saving power,
Ruined nature now restore,
Now in mystic union join
Thine to ours and ours to Thine!

The New Creation

Adam's likeness, Lord, efface;
Stamp Thy image in its place;
Second Adam from above,
Reinstate us in Thy love!
Let us Thee, though lost, regain,
Thee, the Life, the heavenly Man:
Oh, to all Thyself impart,
Formed in each believing heart!

“THE WORD BECAME FLESH”

By A. S. LOIZEAUX

THOSE WHO ARE BORN OF GOD rejoice in the many statements of Scripture setting forth the full Godhead of the Savior, as well as His genuine and sinless manhood. The eternal Deity of Christ and His incarnation in Manhood are essential facts of His Saviorhood.

Those who deny Christ's essential Godhead as do Unitarians, Modernists, Moslems, Jews and devotees of non-Christian religions, are boldly labeled as antichrists by the Apostle whom Jesus loved.

“Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father” (1 John 2: 22, 23).

The God Man

Every great office of our Lord—Savior, Prophet, Priest, King—rests securely on the great double truth as to His Divine-Human Person.

“Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful! Counsellor! Mighty God! Father of Eternity! Prince of Peace!

“Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of Hosts will perform this” (Isa. 9: 6-7).

This noble and thrilling declaration of the Deity and humanity of God's coming King is paralleled by a host of prophetic statements. It is fulfilled in part in the birth of Jesus Christ the Son of God, the Savior of the world, and it will be consummated at His return in glory to rule the world in righteousness.

The Virgin Birth—The Woman's Seed

There are reports that seem to be factual, to the effect that the majority of young clergymen turned out by Protestant seminaries do not believe in the virgin birth of Jesus Christ, nor in atonement by His shed blood. If this is correct, it indicates that the apostasy of christendom foretold in Scripture is being fulfilled.

The Scriptures asserting Christ's Deity necessitate His Virgin Birth. The woman's seed bruised Satan's head (Gen. 3: 15). The angel Gabriel said to the virgin Mary in answer to her question, "How shall this be seeing I know not a man?" "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the *holy thing* which is begotten shall be called the Son of God" (Luke 1: 35). Those who deny the virgin birth of Jesus Christ simply manifest the unbelief of the unregenerate heart as to the Scriptures, and as to the power of God.

"The Lord Himself will give you a sign: behold a virgin shall conceive and bear a Son and shall call His name Immanuel (God is with us)" (Isa. 7:14).

"But when the fulness of time came, God sent forth His Son, born of a woman (virgin born), born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4-5).

"The Second Man is of Heaven"

"The first man Adam became a living soul. The last Adam a life-giving Spirit" (1 Cor. 15: 45-47). The first man Adam had sinned, under the temptation of Satan. He was "*of the earth earthy,*" a human being and no more. It was necessary, in accomplishing God's purpose of redemption, for Him to send His Son out of Heaven, the holy Second Man, the Son of God and the Son of Man.

God's Purposes Regarding Man

The Scripture statements regarding God's purposes in mankind are intensely interesting, and are astonishing in the dignity God gave to the first man, and in the heavenly glory He has given to the Second. The first man Adam was given dominion over the earth and over every living creature in earth and sea (Gen. 1:26). The Second Man has been exalted to the throne of God "that in the name of Jesus every knee should bow of things in Heaven and things on earth and things under the earth" (Phil. 2:10).

God's Image and Likeness

The first man was made in God's image, that is, he was God's representative in the earth. Also he was in God's likeness, that is, his personality was patterned after God's. It seems that in making the first man in His own image and likeness, the Creator had in mind the Second Man, His Only Begotten Son, Who was to be Head of the New Creation. He also had in mind the host of the redeemed, His own begotten children who would dwell with Him for all eternity. Tears wiped away, sorrows ended, everlasting joy filling their hearts (Rev. 21:2, 3).

God Manifested To Mankind

God had spoken to men through angels and prophets at various times and in diverse manners, but to fully reveal Himself it was necessary to send His Son in Person to this sinful world.

In Jesus Christ, Son of Man, and Son of God, God the Father has been fully revealed. "*He that hath seen Me hath seen the Father.*" When Jehovah spoke to Israel from Sinai with trumpet voice, amid the fire and smoke and the quaking of the mountain, the people begged to be spared from hearing the voice of Jehovah lest they die. It was then that God prom-

ised to raise up a prophet to speak for God (Deut. 18: 15; Acts 3: 22, 23). Jesus was that Prophet who spoke the words of God, yet was a man like Moses of whom men were not afraid. Little children ran to His arms. Sinners looked into His face and heard His words of forgiveness. Jesus was God manifested in flesh. "*The Word was made flesh, and dwelt among us and we beheld His glory, glory as of the only begotten of the Father full of grace and truth*" (John 1: 14).

The Mediator—God and Man

"For there is one God, and one Mediator between God and men, Himself man Christ Jesus, Who gave Himself a ransom for all" (1 Tim. 2: 5, 6).

The Sin Bearer

"Behold the Lamb of God that taketh away the sin of the world. This is He of Whom I said, After me cometh a Man Who is become before me" (John 1: 29).

The sin bearer must be Sinless Man to be an acceptable sacrifice. He must be the Son of God to bear the sins of a guilty world.

On the Cross Jesus was the Holy Substitute for sinners. "He bore our sins in His own body on the tree" (1 Pet. 2: 24). He is the propitiation for our sins, and not for ours only, but also for the whole world. (1 John 2: 2).

The Reconciler

We who were enemies of God have been reconciled by the death of His Son. Our sinful hearts have been thoroughly changed from enmity to love and trust. (Rom. 5: 10). Now we are new creatures in Christ Jesus. (2 Cor. 5: 17, 18).

Satan Is Overcome

The first man fell under the temptation of Satan. Jesus the Second Man was Victor under Satan's attacks.

God has allowed Satan a measure of liberty to tempt men and to sift them, but in order to save men and establish God's kingdom it was essential to destroy Satan's power. God chose to do this by the Second Man, and to do it by His entering death, the citadel of Satan's power, and destroying it. Christ arose out of death in the power of an endless life, and Satan's power was broken. (Heb. 2: 14).

Praise God for this victory over Satan, death and the grave! Jesus said, "*I am the resurrection and the life*" (John 11: 25). "*Because I live ye shall live also*" (John 14: 19). We who know the Savior do not fear death, but rejoice in the fact that we shall spend eternity with Christ in glorified bodies of immortality and incorruptibility. This great victory for all of God's children necessitated the incarnation of Christ. *The Word made flesh.*

(To be concluded next month)

1 1 1

One Hundred Years Old

Our esteemed brother, Mr. F. C. Jennings of Plainfield, N. J., has known the blessing of God in a way granted to few men—December 3, 1947 was his 100th birthday.

For many years an able teacher and preacher, our brother has been largely confined to his home of late. As recently as July of this year, he was still present at the Lord's table almost every Lord's Day and frequently ministered the Word acceptably. His excellent books on Isaiah, Ecclesiastes, Satan, etc. are still widely read, new editions being recently printed.

We join with brother Jennings' many friends in praying God's blessing upon him as he enters his 101st year. What changes he must have seen in a century! We know he eagerly awaits the eternal change at the appearing of the Master whom he has served for nearly three generations.

THE EDITORS.

GOD WALKS WITH MEN

By J. E. MOIR

In this inspiring and challenging article the author sets forth our Lord's promises to live in His redeemed people, and to walk in those who yield themselves fully to Him. By heeding this article you may receive blessing for this life and for eternity.—[ED.]

"I will dwell in them and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16).

IN THE OLD TESTAMENT WE READ quite frequently of God dwelling with, and walking with men; and sometimes of men walking with God, as in the case of Enoch, Noah and others. The tabernacle was built in order that God might dwell with His people: "Let them make me a tabernacle that I may dwell among them" (Exod. 25: 8). Indeed, strange as it may seem, the Scriptures make it clear that God greatly desires that His people should be in such a condition, morally and spiritually, that He can dwell in their midst. "*There will I dwell for I have desired it,*" says He (Ps. 132: 13, 14). Yet it is not strange, for He created man for Himself; but man's sin has temporarily robbed God of His pleasure. Where the condition of soul warrants it, however, how delighted He is to come and dwell with, walk with and talk with His creature, man. "*My delights were with the sons of men,*" He says in Proverbs 8: 31; which might be a reference to the garden of Eden.

In the story of the fall in Eden (Gen. 3), it would seem as though God was wont to come and walk and talk with His creature; and on this occasion He missed his companionship. Sin had come in and severed that communion.

That is just exactly what takes place with us as Christians when we allow sin to enter our lives. Then there must be unreserved confession, and unsparing self-judgment in His presence; which will, thank God, be taken up by our Great High Priest on high, and full restoration effected.

Priceless, surely, is the condition of soul, when God can thus hold tryst with His redeemed; and the soul that has once tasted the sweetness of His presence will sacrifice anything to know it more and more. If you want to have a foretaste of Heaven while upon earth, cultivate an appetite for the Lord's presence in your daily life. Practice living in the presence of God.

In the tabernacle in the wilderness, God dwelt, journeyed and talked with His people by means of the blood-sprinkled mercy seat: "*There will I meet with thee, and I will commune with thee from above the mercy seat*" (Exod. 25: 22). This was later transferred to the temple in Jerusalem, God's then dwelling place on earth, until the sins of His people caused Him to leave that sacred dwelling place, leave the earth and ascend back to Heaven (Ez. 10: 18, 19; 11: 22, 23).

Dwelling amongst men in a material temple, however, did not satisfy the heart of God. He had something infinitely better in view. Stephen said, "*Howbeit the Most High dwelleth not in temples made with hands*" (Acts 7: 48). There came a time when, in the purposes of His grace for His creature, God the Son came forth and became a man; and in a body prepared Him He "tabernacled among us (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth" (John 1: 14). God was again dwelling with men; but this time with a view to redeeming them, and making them His dwelling place. He desired to inaugurate something infinitely more blessed—a relationship much more intimate than the tabernacle in the wilderness, or the temple in Jerusalem, and His relationship with Israel.

Just before going to the cross to accomplish the great work of redemption, the Lord Jesus announced to His disciples the coming of God, the Holy Spirit, "who," He said, "dwelleth with you, and shall be in you" (John 14: 15-18).

Here He intimated for the first time that more intimate relationship, not a dwelling *with* merely, but a dwelling *in* them.

This is further developed; and in ver. 23, the one keeping His word has the wondrous promise of being the abode of all three persons of the Godhead. The price of this is keeping His commandments and His words; and His most emphasized commandment is that His people love one another (John 15: 17). We have no right to expect His presence if we are, in any way sanctioning division among His people.

The whole trinity (Father, Son and Holy Spirit) is occupied in the great work of making the believer's heart a fit dwelling place for the Divine Presence:

God, the Father gave His Only Begotten Son. What a gift!
God, the Son offered Himself without spot to God. What
a sacrifice!

God, the Holy Spirit is now working in the believer, fitting
him individually, and the church collectively, to be
God's habitation on earth. What a Guest!

"In whom (Jesus Christ Himself) ye also are builded together for an habitation of God, through the Spirit" (Eph. 2: 22).

"Know ye not," says the Apostle, in 1 Cor. 6: 19, "that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own" (This is the individual believer). Then in 2 Corinthians 6: 16 he says, "ye (the assembly of believers) are the temple of God; as God hath said, 'I will dwell in them (His habitation), and walk in them (His body); and I will be their God, and they shall be My people.' "

Has the reader grasped the blessedness of this last portion? There is not a promise in the whole book which surpasses this one. What does it matter where I am, or what my circumstances, if God the Father who loved me enough to

give His Son to save me, and God the Son who loved me enough to die for me, are with me; not only dwelling in me, but walking in me, by God the Holy Spirit? Oh, to be so yielded to Him that the words of the Apostle might be true of us: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*" (Gal. 2:20)! This is the desire of the Godhead, *viz.*, that Christ may live His life in the believer, just as He did in that body which was prepared Him.

In the passage in 2 Corinthians 6:16, the Greek word for God is *Theou*, the possessive form of that name. The promise, then, is based on the fact of our belonging to Him—His own purchased possession, over which He should have complete control. This would indeed be the case if we were honest with God; but, alas, the question He asked Israel in Malachi 3:8, "will a man rob God?" is only too true of so many of God's children today. We may not be robbing Him in tithes and offerings, but we are robbing Him in the matter of the original purchase; for He has purchased our lives along with the rest of us—spirit, soul and body. We take forgiveness of sins, justification and all the other blessings of salvation, but refuse to hand over the control of our lives to Him. Through the work of Calvary He has purchased us, spirit, soul, body and life. The whole course of our lives on earth, from new birth until we get home to glory, has been bought and paid for at the cost of Calvary; and yet we insist on still running those lives to suit ourselves instead of handing over their control to God. Now the promise of our text has right on the face of it, the requirement of His having complete control of us; and how simple the whole thing is when that is so.

In Hebrews 10:5 we hear the incarnate Son say when coming into the world, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me." He dwelt or taber-

naced amongst men in that body (John 1: 14). But He did more than that: He walked up and down in this world in the sight of men in that body. He was the very expression of God. It was God acting and expressing Himself in a human body.

He is no longer here. He has gone back to Heaven; and taken that body with Him, glorified. But He wants you and me to be His body down here through which He can still express Himself in this world. "I will dwell in them and walk in them."

The promise intrigues me; and I hope it has a similar effect upon my reader. I long to see it fulfilled in my own life. I long to see it fulfilled in the assembly. I long to see it fulfilled in the church "which is His body." It is the earnest desire of our gracious God to dwell in and walk in His people. Its fulfillment is going to cost us something. It is going to cost us a surrendered life. It is going to cost us complete self-abandonment into His hands. It is going to mean making Him the Lord of our life, and handing over to Him full control. It is going to mean getting out of the driver's seat and giving Him the wheel. Are we willing to pay the price?

It is because God's people are not giving Him the control of their lives that the mission fields are so depleted of workers today; with the Macedonian cry ringing from end to end of this poor, war torn and sin ravaged world. Alas, we are willing to let God dwell in us if He will; but we are not willing to let Him walk in us. No, no, we can't afford to surrender our lives to Him. We are willing to live good Christian lives, and be good citizens of earth; and then of course, after we get to Heaven we'll give Him our lives; but not down here. Oh no! Ah, beloved, if we follow that course we won't have those lives to give Him then. They shall be a total loss. It must

be a case of letting Him control our lives or losing them. Which shall it be?

Christian young man or woman, suffer this word of exhortation: Don't let the world, the flesh or the Devil rob you of that life of yours; so that you enter eternity only "*saved so as by fire.*" Hand it over to its rightful owner now, as you read these lines. Let Him not only *dwell* in you, but *walk* in you. Let Him do the living and the walking; and you shall receive that life back in eternity, from His nail-pierced hand, multiplied ten thousand fold.

May God enable both reader and writer so to do for His name and glory's sake.

/ / /

CHRIST'S INHERITANCE IN HIS SAINTS

By ALFRED P. GIBBS

ARTICLE TWO

II—THE TITLES OF CHRIST TO THE INHERITANCE

IT IS A WELL-KNOWN FACT that title to property may arise in various ways, according to the law of the land. We shall look at some of these claims, each of which would be upheld by the highest court of the nation.

1. *By Creation.* That is, what a man makes, or creates, is his by right of production. Does Christ have this creatorial title to His people? Indeed He does, for Christ is the Creator of all things. This is clearly indicated and established in the Word of God. The creed may affirm: "I believe in God the Father, Maker of heaven and earth"; but the New Testament places the emphasis on the *Son* as the active Agent in creation. "In the beginning was the Word (*Logos*) and the Word was with God, and the Word was God. . . . All things were made

by Him, and without Him was not anything made that was made" (John 1: 1-3). He who was the *Logos* was the Creator of all. Clearer still is the testimony of Colossians 1: 16: "For by Him (Christ) were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him." In Ephesians 2: 10 we read: "We are His workmanship, created in Christ Jesus unto good works." In fact Christ's creatorial claim is twofold.

(1) *By natural creation.* As the mighty Creator, all humanity owes its existence to Him. As their Creator, all men owe Him a life of reverence to His name, obedience to His will, and loyalty in His service. But this, alas, they have miserably failed to do. Sin has alienated man from his Creator, and made him a rebel. The words which Daniel addressed to that impious king, Belshazzar, might well be inclusive of all humanity: "The God, in whose hand thy breath is, and whose are all thy ways, thou hast not glorified" (Dan. 5: 23). In Romans, chapter three, there is a full-length portrait of man by nature; and the word "unprofitable" is found written over all humanity. Puny man, boasting in the overweening pride of his own heart, of his wisdom and power, is labelled by the Creator, who knows him through and through, as "unprofitable." "Man, at his best, is but man." His vaunted wisdom is designated "folly," and his power described as "weakness" (1 Cor. 1). Thus sin has forfeited man's right to God's presence and favor, and reduced him to a state of utter unprofitableness in the sight of his Creator.

(2) *By supernatural re-creation.* Since man has been ruined by sin, how can his Creator possibly have any inheritance in him? There is only one answer to this question. The Creator must become the Redeemer, and thus make it possible for ruined humanity to be regenerated and restored. This Christ

has done, as we shall see later, and every sinner trusting Him as Saviour and owning Him as Lord, becomes the property of Christ by new creation. "Of His own will begat He us with the word of truth" (James 1: 18). "If any man be in Christ, he is a new creation" (2 Cor. 5: 17). "As many as received Him, to them gave He power to become the children of God, even to them that believe on His name: which were born, not of blood (or through heredity), nor of the will of the flesh (or by one's own will power), nor of the will of man (not by the mediation of a human being), but of God" (John 1: 12, 13).

This new birth, or "being born from above" (John 3), includes:

- (a) The impartation of a new life; spiritual life, or eternal life (John 3: 16; 5: 24).
- (b) Being made a partaker of the Divine nature (2 Pet. 1: 4).
- (c) The possession of a new relationship, as children of God (John 1: 12).
- (d) The provision of a new standing, that of acceptance before God (Eph. 1: 6).
- (e) The acquiring of a new citizenship in the kingdom of God (Phil. 3: 20).
- (f) The demonstration of a new motive for living: love for Christ and a desire for His glory, evidenced by loyal service on His behalf (2 Cor. 5: 14, 15).
- (g) The assurance of a new destination, "with Christ," for all eternity (2 Cor. 5: 1-8; John 14: 1-3).

Thus Christ's first claim to His saints is based on a title that is everywhere recognized as valid, that of creation or production.

2. *By purchase.* It is a recognized fact that what one acquires by legitimate purchase gives to the purchaser a valid title to the possession of that property. Does Christ base His claims to the possession of His saints on this title? He most

certainly does, as we shall clearly see as we turn to only a few of the many Scriptures. In Acts 20: 28, Paul enjoins the elders of the church at Ephesus: "Feed the Church of God, which He hath purchased with His own blood." Writing to the believers in Corinth he thus exhorts them: "Ye are not your own, for ye are bought with a price" (1 Cor. 6: 19, 20). Peter reminds those to whom he writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Pet. 1: 18, 19). The believer is spoken of as "the purchased possession" of Christ in Eph. 1: 14. Thus the Church as a whole, and each believer in particular, is described as having been purchased with the blood of Christ, to be His property forever.

It is a well-known fact that approximately a million square miles was added to the United States of America in 1803 by the acquisition, for fifteen million dollars, of what is known as the Louisiana Purchase. The same is true of the territory of Alaska, purchased for \$7,200,000 in 1867. The U. S. A. claims possession of these two tracts of land and produces, in proof of its claim, the receipt for the money paid for these territories. These receipts may be seen on exhibition in the Hall of Archives in Washington. Thus the payment of an adequate consideration is seen to be a perfectly legitimate title to the possession of property. This perhaps is the most common of all claims: our houses, clothes, and food are acquired mostly on this basis. Let us consider three facts in this connection.

(1) *Christ came to this earth in order to redeem us.* He declared: "The Son of Man came, not to be ministered unto, but to minister, and to *give His life* a ransom for many" (Mark 10: 45). By nature we were "sold under sin" (Rom. 7: 14). Not only so, but we were the bondslaves of sin, and utterly helpless to redeem ourselves (Rom. 6: 16, 17). Moreover, the law demanded that "the soul that sinneth, it shall

die" (Ezek. 18: 4, 20). Furthermore, the Word of God declared that "without the shedding of blood, there is no remission" (Heb. 9:22). The Old Testament combines to make abundantly clear that the only way by which a sinner could escape the consequences of his sins, was for a God-provided and God-accepted substitute to take his place, bear his sin, and die in his stead. Only on this ground of a substitutionary and atoning sacrifice could God righteously pardon transgressions. Christ came to fulfill the law (Matt. 5: 17), therefore, if He is to redeem us, He must meet all the claims of that holy law, and satisfy every just demand of a thrice-holy God against the sinner. It was for this object that the Son of God became incarnate.

(2) *Christ died to redeem us.* The life of Christ, sinless and perfect though it was, could not secure our redemption. He Himself must assume the liability of our sin, and meet the full outpoured judgment of God against it. In infinite grace He allowed Himself to be led "as a lamb to the slaughter." He permitted wicked men to subject Him to all the ignominy and shame their sinful hearts could devise and then, bearing His own cross, went forth to Calvary to lay down His life for us. "On that hill, lone and grey," the greatest transaction of the universe was consummated when He, the sinless Son of God, willingly "bore our sins in His own body on the tree" (1 Pet. 2: 24). No greater price was ever demanded or paid than that which God demanded and Christ paid 1900 years ago. The precious blood of Christ, shed on that cross, satisfied all the law's demands against the believing sinner, and met every claim of God against sin. By the sacrifice of Himself Christ accomplished, once and for all, all the work needed to save every lost and guilty sinner who trusts in that work, and receives Christ as his own Saviour. Should there be an unsaved reader of these words, look away from all your own efforts to

gain God's favor, and rest your soul right now, in what the Son of God did for you, to God's complete satisfaction, on the cross of Calvary.

(3) *Christ lives to redeem all who trust Him.* God has indicated His complete acceptance and approval of the redemptive work of His Son by raising Him from the dead, and glorifying Him at His own right hand, where He ever liveth, "able to save them to the uttermost that come unto God by Him" (Heb. 7: 25). The simple condition by which this redemptive work, wrought by Christ, may be made good in the experience of an individual, is for that person to make the work of Christ the sole foundation for his eternal salvation, and definitely receive Him as his own personal Saviour. Having done so, he is now assured by the Word of God, that he is amongst those "redeemed by the precious blood of Christ." Not only so, but the power of sin which so long has held him captive will be broken, for "he whom the Son makes free is free indeed" (John 8: 34, 36).

To every sinner who believes on Him, the Saviour can now say: "Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine" (Isa. 45: 1). Thus the Christian rejoices in the fact that he belongs to Christ by purchase, and henceforth seeks to live to the glory of his blessed Redeemer.

(To be continued)

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CARES AND PRAYERS

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

NOT UNDERSTOOD

By JAMES EVANS

PART TWO

The Lord Jesus Christ

(Continued from page 510)

WHEN ONLY TWELVE YEARS OF AGE, Jesus was found by His mother in the temple sitting in the midst of the doctors after being missed in the company. Upon her being told He must be about His Father's business, it is recorded, "And they understood not the saying." I think Mary, having all the revelation she had concerning Him, should have understood Him (Luke 2: 41-50).

It comes hard when our nearest and dearest do not understand us.

And some dear young children of God, missed in the social round, are not understood by their relatives in their devotion and service to the Lord. Still, "It was the way the Master went; shall not the servant tread it still?" (See Mark 3: 21).

His friends went to lay hold on Him, for they said, "He is beside himself;" or as some versions put it, "He is mad." And later His enemies called Him "mad" (John 10: 20).

This is a cruel blow to bear, when one's zeal for God is attributed to an abnormal mental state; yet Paul was called mad (Acts 26: 24). And so they have spoken of others of His own.

But they went further, and in Mark 3: 22 and John 10: 20 we see their misunderstanding of Him was such that they said, "He hath a devil."

How our Lord must have suffered in His life; truly He was a "Man of sorrows." They called Him a gluttonous man and a winebibber, and how they falsely imputed to that lovely One the most evil of reputations.

And some of His people have not been exempt from the above imputations. John the Baptist was charged with having a devil (Luke 7: 33). Let us remember His own words to us, "If the world hate you, ye know that it hated Me before it hated you"; "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; because they know not Him that sent Me" (John 15: 18-21).

In Mark 5: 40 they so little understood Him that they laughed Him to scorn. And many of His servants have been made the butt of scornful laughter.

In Mark 6: 2, 3 they were offended with Him because they could not understand how that being a carpenter, He could be a teacher sent and owned by God. And many have been offended with those whom God has gifted as teachers and yet follow a secular calling.

In Mark 8: 11 we see the Pharisees wanting heavenly signs yet not understanding those that were given, causing the Lord to sigh deeply in spirit.

"For ever on His burdened heart
A weight of sorrow hung;
Yet no rebellious murmuring word
Escaped His silent tongue."

Please read Mark 8: 32; 9: 31, 32; Luke 9: 43-45; 18: 34. These scriptures show that when our Lord taught His disciples concerning His sufferings, death and resurrection, they understood not. Peter even rebuked Him for making such statements.

But He rebuked Peter, and His answer perhaps furnishes a clue why they did not understand, "Thou savourest not the things that be of God, but the things that be of men."

And men would reason: Thou art endowed with such remarkable and supernatural powers that Thou could'st carry

and sweep everything before Thee, and take to Thyself the Kingdom to which Thou art the Heir. Why speak of suffering and death?

But our Lord saw behind this Satan's temptation to cause Him to make a spectacular display of His power to attain His ends and escape the way of the cross. So they understood not.

But after His resurrection He opened their understanding, and they knew that it "Behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations" (Luke 24: 45-48).

And in a small measure we have known servants of God not understood, whom God has richly endowed with gifts and talents, and who could easily get to the top of some profession, yet they are found laboring in the Gospel and enduring hardships.

Their answer is identical with their Lord's: "I must do the will of Him that sent me."

The Gospel of John abounds with incidents showing our Lord was not understood. Many times we get such queries asked, as: "How can a man be born when he is old?" "From whence then hast Thou that living water?" "How can this man give us His flesh to eat?" "How knoweth this man letters?" "How is it that He saith, I came down from heaven?", etc.

Such was their misunderstanding of Him that three times they sought to kill Him. First, because of His works (John 5: 16); second, because of His words (John 8: 59); third, because of His Person (John 10: 31).

Christ being the truth embodied and taking His stand before Pilate according to the Scriptures, Pilate could not understand Him, for He said, "What is truth?" (Mark 15: 1-5; John 18: 37, 38; Isa. 50: 5, and Isa. 53).

On the cross the people's reviling utterances showed that He was still not understood (Mark 15: 29-32). Do you think He was unmoved by these reproaches? The sixty-ninth Psalm shows that He was no cynic or stoic, for verse 20 says, "*Reproach hath broken My heart; and I am full of heaviness.*"

Many saints of God have faced martyrdom with an undaunted spirit; at the same time their sensitive souls have felt keenly the insults heaped upon them by those who misunderstood them.

The references are not complete, but are enough to show that our Lord all through His earthly career was suffering from not being understood.

God's Saints Are Not Understood.

The apostle Paul also suffered much from being misunderstood, as Acts 14: 11-20 and 2 Cor. 6: 8 show.

We have refrained from writing harrowing anecdotes to illustrate our subject, having a desire to show from the Scriptures that this form of suffering is common to all saints in all ages.

As 1 Cor. 10: 13 puts it,

"There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way of escape, that ye may be able to bear it."

See also 2 Pet. 2: 9. Again, Peter in his first epistle says,

"For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow His steps: Who did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously" (1 Pet. 2: 20-23).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that,

when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4: 12, 13).

"For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 15, 16).

"Tell it to Jesus, He understands thee,
Reads all the secret intents of thy heart,
Foes may misjudge and friends may mistake thee,
He will not deal with thee but as thou art."

Beloved, "time is short," "the night is far spent," "the coming of the Lord draweth nigh." Meanwhile, "if persecuted," you are not forsaken, "if cast down, you are not destroyed." "He will never leave thee, nor forsake thee. So we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13: 6).

"Go labor on; spend and be spent;
Thy joy to do the Father's will,
It is the way the Master went;
Should not the servant tread it still."

1 1 1

CONDITIONS IN THE BRITISH ISLES

By JAMES SPINK

AFTER BEING THREE MONTHS in the British Isles, serving the Lord in the assemblies, I thought the Christians in the U.S.A. and Canada might be interested in knowing the conditions this side of the Atlantic. I consulted some of the leaders over here before sending this report, so that the views expressed are *not exclusively my own*.

Despite the relatively small size of the British Isles, conditions vary so considerably that it is *impossible* to generalise

on the condition of the Assemblies. Ireland, for example, has been scarcely touched by the war. In Eire, the war has brought a greater prosperity than ever before. The same is true, to a great extent, of Ulster, but the wartime restrictions and controls were, in fact, imposed upon the latter. Even in Ulster, however, there was no conscription and the Assemblies were not, therefore, *denuded of their young men* during the war, as the English and Scottish Assemblies were. A number of the more promising brethren in Britain were, however, exempted from military service on the ground that they were essential to the spiritual welfare of their local Assembly.

One's first impression of British Assemblies is that the folk are generally harder than they used to be. Everyone has had to work long hours during the war, and the strain and tension have made a very marked impression, particularly in London and the South, where the air raids were also very largely experienced. There is a *general tiredness* which makes it impossible for them to assimilate as easily as they used.

Whilst no one is starving, very few are satisfied physically and the coming winter may have a serious affect upon a large number. Food is plainer and is severely rationed; there is little variety and meals are usually unexciting. Preachers who are taking a week-end's meetings normally take their food rations with them—morsels of butter, sugar, tea, bacon, etc.,—and even well-to-do hostesses welcome (if not expect) this contribution to the family rations. Hospitality, whilst somewhat more limited than formerly, is still gladly given, but it sometimes means self-sacrifice for those who give it. I cannot speak too highly of my hostesses, who have to line up for their meagre supplies.

Week-night meetings are not so well attended as they used to be in the towns, but there is little difference in country dis-

tricts. Townspeople are still working harder and longer and, in many instances, can only get to the meeting by sacrificing a much-needed meal. Those who attend meetings expect a fairly solid message and feel that their time has been wasted if they are forced to listen to a superficial address. There is probably a greater appreciation by God's people of the value of spiritual things than there was before the war.

Gospel work is becoming more difficult. *During* the war, there was a response on the part of Service-men and civilians which was unparelled in history; *literally thousands were saved*. That phase has passed and the unconverted have no interest in spiritual matters. There are, of course, exceptions. In Manchester, for example, Eric Hutchings, Noel Knight and others from various Assemblies, hold large Gospel Rallies in the Houldsworth Hall on Saturday evenings. On one occasion they took the large Bellevue Stadium, which holds 6,000—and filled it; there were *many professions*. In Glasgow, Aberdeen, Liverpool, Preston, etc., large scale evangelistic efforts meet with great success. In London, J. B. Watson, F. A. Tatford and others are holding rallies for Christians at Westminster Chapel (where Dr. Campbell Morgan used to preach) with a view to *reviving the spirituality* of the Assemblies of the Metropolis and later of holding big evangelistic campaigns. (The report of the first series of rallies "*Revival In Our Time*," price 2/— from The Paternoster Press, Ludgate House, London, E.C.4., is well worth reading.) Tent campaigns were never more difficult and it is proving more and more necessary to adopt new methods of bringing the Gospel to the unconverted. Factory meetings, talks for miners at the pithead, canteen gatherings, etc., are the *most fruitful methods nowadays*. *Vacation conferences*, when a hundred or so young people gather together for a week's Bible study, are as popular as ever they were. An Assembly Conference Centre has been

opened this year at Matlock, under the direction of D. L. Clifford, Montague Goodman, D. B. Dobson, J. Capper and F. A. Tatford form the Committee.

Tom Rees, whose wife is in fellowship with the Assemblies and whose own sympathies seem to lean in that direction, runs another very successful Conference Centre at Hildenborough. Speakers are drawn from many circles, but include well-known brethren such as D. W. Brealey, Montague Goodman, *Harold St. John*, *F. A. Tatford*, Prof. Rendle Short and others. During the winter, *Tom Rees* holds evangelistic rallies at the *Royal Albert Hall*, when up to 8,000 *young* people gather and *professions* run into hundreds.

The *evacuation* from the metropolis to the country greatly weakened London Assemblies and, although most of the evacuees have now returned, the Assemblies are not as strong and vigorous as they formerly were. Many young men and women have returned home in all parts from National Service, with a *spirit of restlessness*, which is having an obvious effect upon the Assemblies all over the country. Where older brethren have had the common sense to give young folk their head, the pent up energy has been transferred into fruitful service. In some places, however, there has been an unnecessary curbing, which may easily result in friction and disagreement if things are not handled carefully. Leadership in Assemblies is changing hands. Before the war, the leading brethren in Assemblies were mainly of the upper middle class. This was perhaps inevitable because of education, leisure time, social position, etc., (I am not speaking favourably or unfavourably of it, but merely stating a fact.) The Socialisation of Britain has flattened out the middle class and the general democratic spirit has taken away any respect for betters. In consequence, Assemblies are often devoid of definite leadership, although there are naturally brethren who undertake the Assembly business.

Even the general shabbiness of clothes (applicable to all classes) has the tendency of removing the respect once paid. Whilst a more materialistic spirit is inevitably in evidence (people naturally talk of shortages,) the British Assemblies are probably stronger and better taught on the average than in some other countries. It is, however, much more difficult to inspire them. So many false promises have been made to the people in the past few years that no one can inspire or arouse the enthusiasm of the British today. The "Youth for Christ" movement has had no effect upon the Assemblies at all. In fact, it has left very little impression on Britain as a whole, despite the glowing reports made about it. In general, the phlegmatic British regard it with suspicion. They don't like their religion mixed with entertainment and the Assemblies have merely left it alone. Many of the Assemblies have their own "Youth Rallies" on Saturday nights.

Americans will find it difficult to appreciate how extensively the war has affected Britain. It is not only in blitzed buildings and blasted churches, but in shattered nerves, in limited food, in shabbiness of clothing, in bitterness that there is no brighter prospect, that the effects most clearly show. All this finds some reflection in the Assemblies and it is difficult to keep people's minds off the material and upon the spiritual. Whereas ministering brethren used to expound chapters and doctrines, there is a greater tendency to deal with practical things. One very pronounced characteristic of the British Assemblies is a growing scepticism (particularly among the young) of the value of tradition. So long as tradition is brought to the test of the Word of God, this is all to the good, but there is a tendency to "debunk" everything.

There is a significant movement back to the precepts of the early brethren, however, and a refusal to accept anything savouring of sectarianism. There may be in this the germ of a

great spiritual revival. Brethrenism is no more Scriptural than any other *ism* and it may be that the Lord is reawakening His people to the reality of New Testament principles.

I have not had one disappointing meeting in England or Ireland and am now looking forward to visiting Scotland, where, I hear, the meetings are progressive.

I expect to sail for U.S.A. on November 20th and am looking forward with keen pleasure to being home again.

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QUESTIONS AND ANSWERS*

By H. P. BARKER.

Ques.—ALL TREATED ALIKE

What does Eccles. 9:2 mean? It seems to affirm that God makes no difference in His providential dealings between "the righteous" and "the wicked."

ANSWER:

Did we not see the truth of what the verse says during the bombings of the recent war? Were the homes of the godly more immune from injury than those of the godless? But we must read verse 1 before verse 2: "the righteous, and the wise, and their works, are in the hand of God." Ecclesiastes takes account of things "under the sun," things that come under observation in the world during the short span of human life. But with the New Testament in our hands we know that "all things work together for good to them that love God."

Ques.—"CALVARY'S MOUNTAIN"

Is the hymn that says: "One day they led Him up Calvary's mountain" right?

ANSWER:

Poetic perhaps, but "the place called Calvary" was not a mountain.

* These are used by permission from "*The Harvester*."

Ques.—“LABORED IN VAIN” (Isa. 49: 4)

Commenting on these words, a preacher said the sole fruit of our Lord's earthly ministry was 120 persons (Acts 1:15). Is this right?

ANSWER:

Very far from it. There were more than 500 brethren who saw the Lord after His resurrection. These were probably Galileans. But numbers in Judea had believed on Him. See John 7: 31, “many of the people believed on Him”; 8: 30, “many believed on Him”; 10: 42, “many believed on Him there”; 11: 45, “many of the Jews . . . believed on Him”; 12: 11, “many of the Jews went away and believed on Jesus”; 12: 42, “among the chief rulers also many believed on Him.” Besides all these the Lord had reaped a rich harvest in Samaria, for “many of the Samaritans . . . believed on Him for the saying of the woman” (John 4: 39), “and many more believed because of His own word” (verse 42).

Ques.—GIANTS IN THOSE DAYS

Why do people, looking back on the past through rose-colored spectacles, say that “there were giants in those days”?

ANSWER:

They have Gen. 6: 4 in mind, we suppose. But we may be glad that we are not living in the times of the giants! They were horrible beings, and the days when they were on the earth were terrible days.

Ques.—MARKED OUT AS SON OF GOD

Is the resurrection in Rom. 1: 4 that of Christ, or, as suggested in the margin of the Scofield Bible, that of “such as were dead”?

ANSWER:

The word for “dead” is in the plural, and there is no “from” in the Greek text. So the Scofield note gives the true meaning. The “Basic English New Testament” (which, within its self-imposed limitations, is a very faithful translation) has: “through the coming to life again of the dead.” During His life on earth Christ was *marked out* (Basic, Conybeare, Darby, Grant, Lloyd, Westminster, Weymouth, Young, etc.) as Son of God by His raising to life of dead persons. This was an essential part of His ministry (Luke 7: 22). And He could empower others to do it (Matt. 10: 8). But it was not only thus, but in other ways, He was marked out as Son of God. See Matt. 14: 33, for instance.

Ques.—ASSEMBLY AND EVANGELIST

Can an assembly prosper without an evangelist?

ANSWER:

This question, by an enquirer in Brazil, is answered by W. Anglin, the writer of *Stories from Brazil*. In his letter he says: “Certainly the assembly will prosper if the brethren all exert them-

selves to do 'the work of an evangelist.' Even though they may not be as successful as gifted evangelists, the exercise will be very beneficial to the assembly as well as to individuals. But perhaps the questioner means a man taking charge of a congregation with the title 'Evangelist.' [A practice, we are informed, not uncommon among certain Christians, not only in Brazil, but in other South American countries.] A real evangelist, however, does not take charge of a church, but goes out after the lost. To put an evangelist to look after a church is like putting an eagle to take charge of chickens in a hen-yard."

Ques.—THOSE WHO ARE CHOSEN

Would "chosen" in Matt. 22:14 be better rendered "choice"?

ANSWER:

The Greek word may sometimes mean "choice," but we know of no translation that renders it thus in Matt. 22:14. It was not because they were choice persons that some in the parable were welcomed; and the exception was not cast out because of what he was, or was not, personally, but because he had not availed himself of the dress always provided by the host at a formal banquet. To introduce the idea of being "choice" implies that personal merit is the ground of acceptance with God, a flagrant denial of His grace and of His sovereign mercy.

1 1 1

THREE HERESIES OF ROME

By C. E. TATHAM

Brief notes of an address given at a Protestant Rally in Clarey Avenue Hall, Ottawa, Canada, during the recent R. C. Marian Congress.

Three of the chief planks in Roman Catholic theology are:

1. The supremacy of the Bishop of Rome as the direct successor of Peter and Vicar of Christ.
2. The doctrine of the mediation of saints.
3. The continual presence of Christ in the sacrifice of the mass.

Remove these three dogmas and the claims of the Roman Catholic system collapse. There are three plain New Testa-

ment scriptures that provide the spiritual dynamite for such a destruction.

1. One Master—Therefore No Popery

Our Lord expressly stated to His disciples, "*One is your Master, even Christ; and all ye are brethren*" (Matt. 23: 8). Notice the emphasis on the absolute supremacy of the Lord Jesus Christ, and the absolute equality which His followers were to recognize. He did not say, "Here is Peter; he is to be My special representative after My departure. Henceforth you are to recognize his authority in all matters of doctrine." On the contrary, He forbade most emphatically any such notion, and He placed the twelve on a common level of responsibility and obedience to Himself. Their authority was to be derived entirely from Christ, the only Head of His church.

This unqualified statement of our Lord's demolishes completely the dogma of papal infallibility.

2. One Mediator—No Maryolatry

"*For there is one God, and one Mediator between God and men, the man Christ Jesus*" (1 Tim. 2: 5). The Roman church interposes a whole series of so-called saints, with Mary as supreme, between the soul and God. No direct approach must be made: rather the sinner must rely on the mediatory virtues of these "go-betweens" whose merits are made available in his behalf. But our text completely contradicts this teaching. One Mediator and one only has been provided by God, and He is His unique Son. Because that One is perfect man He can stand beside me the sinner and lay one hand upon my guilty head; because He is God He can lay the other hand upon the eternal throne without the slightest trace of usurpation, and bring me to God in an eternal reconciliation.

3. One Sacrifice—No Mass

Remove the sacrifice of the mass and you have removed the keystone of Roman theology. Just what is the mass? It professes to be the offering again of the body, soul, blood and divinity of Jesus Christ on Rome's altars. This is unmixed blasphemy. It reduces the one sacrifice of Calvary to the level of the bulls and goats of Judaism "which sacrifice could never take away sins." In contrast to these oft-repeated offerings "*this Man, after He had offered one sacrifice for sins forever, sat down on the right-hand of God . . . and by one offering He hath perfected forever them that are sanctified*" (Heb. 10: 11-14). The offering of our Lord on the cross is gloriously complete and eternally efficacious. On its infinite merits we rest eternally.

Let the Christian reader get a firm grip on these three unqualified statements of the New Testament and he will have an effective answer for the anti-christian dogmas of Rome.

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"Be Filled With The Spirit." Eph. 5:18

If we would have all the fullness of the Holy Spirit, we must rise from our little world of self-interest to God's greater circle of love and ministry for the world around us, and for the lost millions beyond us. The Holy Ghost was given chiefly to enable the disciples of Christ to accomplish the trust the departing Master left—the evangelization of this lost world. Only as we enter into God's fullest thought, and endeavour to carry out His supreme plan, can we ever know all the meaning of the promised filling of the Holy Spirit. It is not essential that we ourselves be the actual bearers of the message. We can have the missionary heart, the missionary hands, and the missionary censer of prevailing prayer even if our feet never reach the uttermost parts of the earth.

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Young Believers' Department

Conducted by C. ERNEST TATHAM

The King:

His Royalty, His Rights, His Rejection, His Return, His Reign.

By A. W. PHILLIPS

The kingly glory of the Son of God, though little understood, is one of the greatest themes of the Bible. We propose to consider it under five aspects.

1. His Royalty

Nowhere is this more fully disclosed than in Isa. 9: 6, 7, where Divine prophecy rises to its matchless height in unfolding the peerless *Name* which was to mark out from all others the One upon whose shoulder the government should rest. "His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This Name forms a five-fold cluster of Royal glories:

(1) "*Wonderful.*"—He is Himself the Wonder of all Wonders, before which all other wonders are as nothing, sustaining in His own Person as the "child born" and the "Son given" a unique relation both to man and to God.

(2) "*Counsellor.*"—The true Solomon, whose wisdom is so great that He Himself needs no counsellors. He is the only source of wisdom for all others—the "wisdom of God."

(3) "*The Mighty God.*"—The central title of the cluster declares Him to be none other than the Mighty God, the Omnipotent Creator, whose power effectuates everything which His wisdom designs, whether it be for His friends or His foes.

(4) "*The Everlasting Father.*"—This has no reference to our Lord's place in the Triune Godhead. *There* He is the Son, not the Father. A better rendering is that of the R. V. margin—"Father of Eternity." The eternal ages to come have an Author and Upholder. They will take character from Him, and He will fill them with His own blessedness.

(5) "*The Prince of Peace.*"—In those eternal ages to come His wisdom as Counsellor and His measureless power as the Mighty God will find their fullest display. Under His kingly rule conditions will be brought about in which God

can rest with perfect complacency—a rest which will abide for ever. “Of the increase of His government and peace there shall be no end.”

2. His Rights

When, in the fulness of time, He appears on earth, it is not as a Usurper but as rightful Heir to the promised kingdom, His claims being clearly established in respect of a threefold title—official, human, and Divine.

(1) *His official title as Son of David.*—Nothing could be more Divinely perfect than the opening words of the Old Testament: “In the beginning GOD.” And what could be more in keeping with the Divine mind than the very opening words of the New Testament: “The book of the generation of Jesus Christ, the Son of David”? These words form the keynote to the Gospel of Matthew, and connect the Virgin’s Son with the five-fold Name of Isaiah 9. “Of the increase of His government and peace there shall be no end, *upon the throne of David, and upon His kingdom*” (Isa. 9: 7).

The King’s title as Son of David was proved by two genealogical tables (Matt. 1 and Luke 3). These genealogies were incorporated in the national census rolls proving the descent of every Israelite. These rolls were kept in the Temple, and perished at the destruction of Jerusalem. It is a startling fact that no Jew can ever rise up to dispute with our Lord His right to David’s throne, as He alone can trace a lineage back to David by means of a table imperishably preserved in the Holy Scriptures.

(2) *His human title as Son of Man.*—He was not only Jesus Son of David, but Jesus Son of Man. This name is full of significance, and belongs to Him as the “Second Man” and the “Last Adam.” The first Adam was too feeble to retain the sceptre of his dominion, but as Son of Man Jesus is Sovereign of all humanity, embracing all its tribes, dominions, and territories. In the days of His flesh our Lord seems to have used this title more than any other, not only in connection with His coming and glory, but with reference to His sufferings and death, plainly indicating that as the true Joseph He would reach the throne by way of humiliation, rejection, and suffering.

“Son of Man” appears to imply a wider claim than that connected with Son of David. We must not make the mistake of supposing that allegiance is due to Him from Israel and Christendom alone. He has rights over “all men everywhere” (Acts 17:30). You may go to any man, woman, or child, *without exception* and tell them of the Lord’s claims as having *bought* them (2 Pet. 2:1). But it must be remembered that *purchase* is not the same as *redemption*.

(3) *His Divine title as Son of God*.—This may, perhaps, be said to be the most commanding and awe-inspiring claim of all. It tells of His relationship in and with the Godhead, and declares His essential Deity. He brought it with Him from eternity, and will assuredly carry it throughout eternity. He was declared to be the Son of God: By *Gabriel* before His birth (Luke 1:35), by *John the Baptist* (John 1:34), by *the Father*, from the opened Heavens, by *Himself* before the court of Caiaphas. As Son of God He is presented as the subject of Gospel testimony. Let me ask, “Dost *thou* believe on the Son of God?” (John 9:35). On the answer to that question depends eternal destiny (John 3:36).

3. His Rejection

The King’s credentials were flawless, convincing, and complete. His claims were presented with such fulness of testimony that they were placed beyond all possibility of doubt. Supernatural signs of the Kingdom accompanied Him every step of His perfect pathway from Cana of Galilee to the Cross of Calvary. “His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and He healed them.” Here was the One who could meet every possible need of poor, sinning, suffering humanity, even death itself. And He had “power on earth to forgive sins.” Yet such was the heart of man that He was despised, refused, rejected. “He was in the world, and the world was made by Him, and the world knew Him not.” They could not deny the testimony of His mighty works, but daringly ascribed them to the prince of devils!

The Son of Man was "lifted up" on the cross, where in wondrous grace He met the whole question of sin. He died, was raised, ascended, and sat down upon the Father's throne, the earth-rejected but heaven-accepted Saviour. Thus He waits at present for His own throne and promised Kingdom, and His people on earth are called to be His co-sufferers and co-heirs.

It is an immense, present fact, that in this age the Christ of God is still the rejected of men. Christendom, with her stately cathedrals and sensuous worship, ignores this dominating factor in the ways of God with men. Multitudes believe that our Lord is in honor in this world, and that the Church is His Kingdom! Whereas, if the inspired Word of God is true, Satan himself is the god and prince of this age, and the world is heading for untold disaster. God will yet enter into judgment with men for their treatment of His Son.

4. His Return

Though now hidden in the Heavens, those Heavens must soon open again, and He will come forth as King of kings and Lord of lords (Rev. 19:16), to take possession of His royal rights. But when He comes He will not take possession of the Kingdom alone. He will be accompanied by His heavenly saints who will reign with Him. This coming as King of kings (known as "the Appearing") is not the special hope of the Church. Preceding His visible manifestation as King of kings, we look for His return as Son of God in fulfilment of 1 Thess. 1:9 and 1 Thess. 4:16-18 (frequently termed "The Rapture"). In the period between the Rapture and the Appearing momentous events will occur in Heaven and on earth. In Heaven the Marriage of the Lamb will be celebrated, but on earth inconceivably awful conditions will arise—complete apostasy from God, worship of the Beast, the great tribulation, the Battle of Armageddon. Suddenly, even as a thief in the night, the King appears—an event which will work out in the complete alteration of all earthly conditions.

5. His Reign

All the prophecies in relation to the Kingdom will then be fulfilled. The kingdoms of the earth will be the kingdom of our

Lord and of His Christ. Having by judgment purged out all that offends, the Millennial reign will be established—a time of great blessedness, with Satan bound, and death in abeyance except for the openly rebellious. Israel will be restored and recognize His rights. All kings shall bow down before Him, all nations shall serve Him, His reign will be righteous and resistless. Perfect justice will be rendered to every living creature. The world will then behold for the first time a Ruler having universal sway, with omnipotence in the hands of righteousness.

God's plan for the government of the world is neither republicanism nor limited monarchy, but *absolute monarchy*—a King whose very word will be law, no man daring to dispute His authority.

The Millennium, however, is not the final phase of His rule. Of the *increase* of His Government there is to be no end. The Millennium is the necessary preparation for the eternal order. He reigns till the impenitent of men, Satan himself, and every form of enmity are finally judged, and till the last enemy, death, shall be destroyed. The present earth and heaven shall pass away, the new Heaven and new earth will be brought in, and at last and for ever God will be all in all (1 Cor. 15: 28). His "end" will then be reached, and He will fill, unhindered and Divinely, all the oncoming eras of eternity with His own unspeakable glory and blessedness.

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3: 21).

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Current Events

Hunger

By EDWIN FESCHE

A dread word! The harbinger of every woe and weal to humanity. Such is the threat over half the globe this winter. The war's aftermath, unsettled political conditions and drought make hunger a greater potential of world disorder than Hitler. Nothing makes governments topple any faster than bread

riots. The coming winter may well be the decisive one in determining whether Europe will get a firm foothold on the road to recovery or drift further toward political disintegration.

At this critical juncture Russia announces a wheat surplus for export. The prospect of getting a liberal supply of Soviet grain has been dangled before a dollar poor and grain needy France. Italy is undergoing a similar temptation. The price is terrific—a virtual selling out to the Kremlin. Many were breathless as they awaited the returns of the unfettered elections in France, October 19th. It was an all out between Communism and a free France favoring the Marshall Plan. The returns were substantially anti-communist. The emblem of a sovereign France, De Gaulle, came out an easy victor. True, if De Gaulle comes to power his regime would quite likely develop into a dictatorship to the right. Thus we see Western Europe in spite of severe communistic pressure from within and without holding by a thin margin her own against Russia. France could well be one of the ten toes (Dan. 2: 41) that will consolidate to form the revived Roman Empire prior to our Lord's coming to reign.

It is heartening to notice that there are no "strings" to America's aid unless it be to bolster a free Europe. Foreign Minister Bedault recently returned from Washington has explained that he could find nothing in the offers of aid through the Marshall Plan that watered down French sovereignty.

Better still is "the bread which cometh down from heaven, that a man may eat thereof, and not die" (1 John 6: 50). No price to this bread, no political or ecclesiastical strings, but rather the most important freedoms from sin and death (John 8: 32).

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Fanaticism, Foolishness, Faith

By C. H. GREENHOW

Reading some of the religious news of today we can well understand the difficulties of intelligent yet unbelieving people as they see strange contradictions within the sphere of Chris-

tianity. Fanaticism, foolishness, and faith, these three are so mixed that only those with spiritual discernment can separate and rightly tabulate them. Only by a most careful and believing examination of the Word can one be preserved in soul from the confusion that crowds in upon the professing church.

Fanaticism is plainly seen in the hysterical excitement of crowds gathered for the handling of large rattlesnakes.

"I ain't afraid," shouts Gordon Miller, as pictured by the Associated Press Wirephoto, holding up a huge snake. He is shown in *Time* (Sept. 8) with one in each hand. "I got the power now," he cries, "the Word of God says, 'In my name . . . they shall take up serpents, and if they drink any deadly thing, it shall not hurt them.'" On the basis of the last part of this scripture, Miller called, "Brother Davis, do you believe in the power of the Lord great enough to take what's in this bottle." Farmer Ernest Davis took it and five days later died of strychnine poisoning. His wife at the graveside said, "Ernest just had too much faith."

The faith of Christ is obviously degraded by these exhibitions. Yet the question may be sincerely asked—What does Mark 16: 17, 18 really mean? The answer is found in Scripture itself—the last verse of Mark, "They went forth and preached everywhere, the Lord working with them and confirming the word with signs following." The apostles were not rabbis or scribes accredited by men. They had no official distinction to back up their public oral ministry. How then could they prove that they had come from God? Signs were the confirmation of their preaching, granted until the New Testament was written and the faith of Christ established. *They were a demonstration that the One who was rejected was risen from the dead—a Prince and Saviour, for it was in His Name that the miracles were wrought. It needs to be emphasized again and again that these outward signs had to do with the preliminary phase of Christianity, and are not proper to an age of faith.* "We look not at the things which are seen, but at the things which are not seen," says the Apostle, (2 Cor. 4:18). "Blessed are they that have not seen, and yet have believed" (John 20: 29). The powers shown in the early days of

Christianity were powers of the age to come, (Heb. 6: 5)—the millennial age prophesied of in Isaiah 35, etc.

Miraculous gifts receive little attention in the later Epistles. They gradually disappeared—not through declining faith but because they form no essential part of God's program for the Church period. The Lord's promise in John 14: 12, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also;" was fulfilled by His disciples. They healed the sick, cast out demons, raised the dead. But He goes on, "And *greater* works than these shall he do because I go unto my Father." His ascension and sending of the Spirit opened the way for the accomplishment of works beyond anything seen when He was on earth. The salvation of sinners on a scale unknown before—the formation of a body composed of Jew and Gentile in new creation united by the Spirit to Christ their Head—the priesthood of all believers with access into the holiest, these and other glorious truths are the *greater* works, which supersede the mere physical, and make occupation with them now, unnecessary and childish. They will have their place again when a groaning creation is delivered from the curse and the Lord reigns over the earth, but at present He waits in patience above, and we wait in faith below.

The efforts of some to duplicate what was done in apostolic days brings ridicule upon the faith of Christ, instead of credit. It is a violation of the Lord's word, "*Thou shalt not tempt the Lord thy God.*" Death by rattlesnake bites or by poisoning as in the case of Ernest Davis is the penalty paid by some in the craze for novelty in the name of faith.

Roman Catholic Fanaticism

More dignified is the picture and article in the Detroit Free Press (Sept. 19) concerning an idol which was brought to Detroit on a cross-country pilgrimage under the auspices of the Confraternity of Pilgrims, of Chicago. Giving favorable publicity to the pathetic scene, the writer says,

"The compassionate features of Our Lady of the Cape looked down Thursday night upon thousands of the faithful who came to pray at Her feet and seek Her intercession with

the Son of God. . . . Double lines twined through the aisles of old St. Dominic's Church at the Veneration of the Statue service."

"They waited their turn to kiss her pedestaled feet and touch the Holy Rosary."

"Among them were aged and infirm. Supporting them were wheel-chairs, canes, crutches, and a faith that shone in the eyes of all."

"A faith" says the writer, *but in what?* "The compassion-features of the Lady looked down" *with eyes which cannot see*. The worshippers came to pray at Her feet, but she has *ears that cannot hear*. They kiss the feet that cannot move, and seek Her intercession in Heaven though she has to be drawn on wheels through the country. "They that make them are like unto them; so is every one that trusteth in them" (Ps. 115: 8). "Confounded be all they that serve graven images" (Ps. 97: 7).

Fanaticism, foolishness, faith. The world knows nothing of the last, but of religious corruption and darkness—plenty.

Yet the clear river of the water of life flows by, available to all by faith. The Spirit of God bringing His Word to the soul, renews with divine life, and delivers from the power of darkness and the vanities of the world. The death and resurrection of Christ have made this possible. THIS is the miracle of miracles, the sign and wonder of all ages.

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Strife in Holy Places

By C. H. GREENHOW

The complicated condition of affairs in Palestine has another angle than the strife between Jew and Arab for possession of the Land. This is presented in the Detroit News by Russel Barnes who calls attention to the numerous shrines and holy places both in Jerusalem and the surrounding country. Palestine is sacred to Christians, Jews, and Moslems alike, and claims to particular holy places are frequently made by more

than one party, and thus overlay and conflict. The problem of the Christians, Barnes says, is at present not acute. They number only 145,063 as compared to 608,225 Jews and 1,076,783 Moslems. The shrine situation is, however, further confused by disunity among the Christians.

“The difficulties confronting any authority attempting to govern the Holy Land are aggravated by the fact that the Christians are badly split, and contend among themselves—sometimes violently—for particular locations and rights within churches built over sacred sites or for exclusive possession.

“Over the years there have been quarrels and physical fighting, between the various sects, hardly in harmony with the peaceful principles of the religion which the numerous branches of the church have dedicated themselves to propagate.”

According to the article the Eastern Orthodox Church dominates the Christian shrines, but through the years the Roman Church has been able to obtain rights and possession in the Holy Places. Weaker branches of the Christian community and the Protestants who came along later have only minor places in the shrine or have been completely excluded.

While these wranglings continue over relics of vanished glory, heavenly truths which endure forever are ignored. The Spirit of God would engage our attention with these. He has no present interest in the decaying shrines of Palestine; but would bring our hearts into the enjoyment of the glorious truth of the rent veil and access into the presence of God.

“Why seek ye the living among the dead?” could well be asked of those Christians who are occupied with material temples and holy places. Christ is not entered into holy places made with hands which were figures of the true, but into Heaven itself, now to appear in the presence of God for us (Heb. 9: 24).

“Oh bright and blessed scenes
Where sin can never come,
Whose sight our longing spirit weans
From earth, where yet we roam.”

With the shadows of a past dispensation, dispelled by the Glory of the Son, and with deliverance from idolatrous reverence of religious relics, we are free to worship God in spirit and in truth. This is our portion obtained by the blood of the cross. Our citizenship and hope is heavenly.

Our Spiritual Conflict

But there is a struggle there too. Spiritual forces which keep men occupied with worldly elements are ever striving to keep the saints from entering and enjoying their high privileges. Against these we must wrestle,—not against flesh and blood (Eph. 6:12). It would be time wasted to contend for the shrines of Palestine. But we must unceasingly be on guard with the whole armour of God to maintain in a practical way our heavenly inheritance. This is a spiritual conflict which must be waged until the Church is raptured home to glory.

Another struggle is to take place in the Heavens after the Lord's coming for His Church. Then it will be between Michael and his angels and the devil and his angels. The evil powers will be quickly cast out, never to appear again in heaven to tarnish its glory.

While waiting here for the Lord our Hope, let us value aright the grand truths that are our portion. Strife between brethren is a great hindrance to service for Christ. Barnes tells of a peculiar incident. "A British administrator explained that certain windows in the Church of the Nativity at Bethlehem had not been washed for years. Two Christian branches contested the right to do the job. To settle the question the British administration said it would do the washing. But to get to the windows it was necessary for the British to pass through the property of one of the contestants. Permission was refused, and the windows remain dirty."

Disputes, perhaps over comparative trifles, often seriously curtail gospel effort as well as ministry to saints. To maintain a point the work of Christ may suffer untold damage. And not only that, but these strifes are "hardly in harmony with the peaceful principles" which the servants of God are dedi-

cated to propagate. As, in the case instanced by Barnes, the contention for the right to wash the Church windows resulted in their staying dirty, so strife and division among brethren cause neglect of the Lord's interests. Our practical testimony is often marred through lack of grace with one another. OUR windows too often remain dirty.

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Work in the Foreign Field

U. S. A.—

From Nazar Nazarian, Brooklyn, N. Y., October 28:

Since we came to U. S. about two and a half months ago, we are kept busy visiting some of the Americans in their homes and shops, trying to help them by the gospel. But our special aim has been to reach many believers among them, who go to different demoninational churches, and try to teach them the *church truth* as it is taught in the word of God.

The work of the Lord in Syria and Palestine is going on as usual. Though there are no missionaries now in both of these countries, yet the work is going on nicely by the local brethren there.

One of the elders in Aleppo in his letter describes the big need and poverty among believers there, and says that it is increasing day by day.

Please pray for them that they may be kept from snares of the enemy of their souls and that they may receive strength to go on with the Lord.

Pray for us that our testimony and labors will be fruitful for His glory.

From Ralph West, New York City, October 28:

Will brethren kindly pray for the many Mohammedan seamen we deal with. Also the large number of men from South America, many of whom we have had fine talks with and one or two who confessed the Lord, among these a young Spaniard and a Brazilian, a chief engineer. Also Holland

seamen and Belgian some of whom we think have been quite exercised.

A Norwegian-American lad, brought in to our Center by a brother from Trenton N. J. was saved about a week later. I have had the joy of taking him to some of our Assembly meetings and he is really growing in the truth.

At the last meeting in Elizabeth, you asked me to bring brother Nazarian to Brooklyn. This I did, but stopped off first at the Center, discovering to my joy that ten minutes before we arrived seven Turkish seamen had come in. Brother Nazarian therefore had his hands full talking to them and from his report to me later they were quite impressed. The Thursday night following, 65 of them came in and the brethren from Yonkers had *their hands full too* in feeding them and giving them the Gospel by way of an interpreter, brother Holmgren delivering the message. Since then a good number have come in on and off.

CHINA—

From George Foggin, Peiping, October 7:

We are hoping to go to Canada on furlough very soon and will travel via San Francisco as soon as our Canadian and American visas are put through. We have already made a tentative booking on the "General Gordon" which is due to leave Shanghai on Nov. 26th, but we do not know if our visas will come in time. We will have a sixty days' transit visa for the U. S., and would like to spend that time on the west coast before going up to Vancouver, B. C.

We are preparing for a baptismal service which will take place in our yard where we have a beautiful large water tank. Dr. Le (Po Heng) of Tientsin will be here, D. V., to perform the ceremony. I have invited several of the candidates to my home to discuss the question and look at a few scriptures, and I expect them in about an hour. Tonight we have our regular, weekly open-air meeting, but I have been asked to speak at a cottage meeting over in the west city. However there will be plenty of brethren and sisters to help at the open-air. Even in Peiping there is plenty of work for anyone who has a mind to do it.

From Robert Tharp, Tientsin, October 19:

I wrote you a short while ago telling you our final decision to leave for the U. S. shortly, and we are now booked to sail from Shanghai on the General Meigs on November 12th, so will be leaving Tientsin in about ten days or so. We feel extraordinarily sad about pulling out of here, but as conditions about us continue to deteriorate rapidly, particularly up in Jehol Province, we feel more and more that the Lord has led us to this decision, and that had we not done so, we should have been without any alternative but to spend the winter here, and with things as they are up north, there is no knowing what the winter months will bring forth in this part of China.

Since I wrote you last, we have had news of two of the Christian young men escaping from Lingyuan, and yesterday one of them turned up here to find me. It was a joy to see him again. He is son of one of the elder brethren in Lingyuan, and made his escape under most hazardous circumstances because of repeated pressure on the part of the Communists, and the ultimate certainty of his being forced to enter their armed forces. The story he told us of the suffering and tribulations the people are being forced to undergo, is heartrending, and cannot be written here. However, it was a joy to hear that till the time of his leaving on Oct. 1st all the Believers were safe and well, though two were slated for 'communization' if one can call it such. Being slightly better off than the majority of the other Christians, these two are due to have their lands and possessions divided up amongst the general populace. This 'division' is usually attended with loss of life as well, so we are much in prayer for these brethren. After I get to the U. S. I hope to be able to write with more freedom on this subject, in order that prayer may be made. The danger to Manchuria and N. China is so great that it sometimes causes us abject depression. Were it not that we know our hope is in the Lord, we would be unable to see any aspect of brightness in the picture at all.

AFRICA—

From Gordon Searle, Lolwa, Congo Belge, October 22:

The Greenhows arrived last week and are settled at Nyangkundi. We expect the MacDowell's in the next week or

two. How we thank the Lord for these long waited for and needy re-inforcements. We trust in the Lord to send out the rest in due time, and to make possible the urgent need of opening up new stations for evangelism.

The work continues as usual. Miss Petrie is getting on well with the language and helps Mrs. Searle with the enlarged boy's school of some 70 pupils. We are staying on at Lolwa until the end of the term approximately, until the Spees will be ready to take over.

We truly value your continued intercessions on behalf of this work and the workers that the name of our Lord be magnified, and His blessed will alone be done.

Feel glum? Keep mum.
 Don't grumble. Be humble.
 Trials cling? Just sing.
 Can't sing. Just cling.
 Don't fear. God's near!
 Money goes. He knows.
 Honor left. Not bereft.
 Don't rust. Work! Trust!

—*From Sunday Magazine.*

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" . . . Be Ye Separated." 2 Cor. 6:17

A good indication of our having reached a state of separation is when our *thoughts naturally tend toward our Heavenly Father* and Christ Jesus our Lord; when we become patriots to our real country, Heaven, and loyal to our King, Jesus Christ; when we show greater interest in preparing for eternal life than for the few uncertain years on earth; when we would rather do the will of God than the will of men, no matter what the temporary allurements might be; when nothing worries or disturbs us, because we know that the Lord directs our lives, and even the fear of death is taken away, we experiencing with Paul "For to me to live is Christ, and to die is gain"; when we would rather read the Bible than other books, and good Scriptural books than newspapers; when we would rather talk to Jesus than anyone else; when we know our Heavenly Father and the Lord Jesus so intimately from constant fellowship, and experience the abiding presence of the Holy Spirit, that we know that our prayers will be answered; when in prolonged conversation with carnal Christians we become lonesome for Jesus.

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Offerings Received During October

Kingwana Fund

No. 1, \$20.

Free Tract Fund

Nos. 2662, \$7.50; 2663, \$5; 2664, \$4; 2665, \$5; 2666, \$10; 2667, \$100; 2668, \$10; 2669, \$16; 2670, \$30; 2671, \$25; 2672, \$5. Total, \$217.50.

For Missionaries

Nos. 780, \$15; 781, \$33; 782, \$20; 783, \$25; 784, \$30; 785, \$10; 786, \$120; 787, \$35; 788, \$237.50; 789, \$2; 790, \$35; 791, \$7.50; 792, \$130; 793, \$131; 794, \$15; 795, \$61; 796, \$30; 797, \$130; 798, \$56.40; 799, \$10; 800, \$20; 801, \$30; 802, \$800; 803, \$51; 804, \$10; 805, \$500; 806, \$5; 807, \$10; 808, \$55; 809, \$50; 810, \$50; 811, \$30.

"God so loved . . . that He gave"

At this season of the year we enjoy many good things with our family and loved ones. Let us take a little time to consider prayerfully and practically some of our less fortunate brethren and sisters. It is well to remember John's admonition, "*Beloved, if God so loved us, we ought also to love one another*" (1 John 4: 11).

It gives us pleasure to print the following report of the Overseas Relief Committee:

"Letters of thanks have been received from Poland, Italy and Austria for clothing and food shipments which have finally arrived after many months of traveling.

"Our brethren in Germany also are most appreciative of the help given. The gifts of the Lord's people have enabled us to provide for shipments of food on an increasingly larger scale . . .

"In order to obtain the greatest food values, our brethren from abroad have indicated that we might limit our shipments of food to three items only: Lard, Dried Milk and Flour. The DI (Danish Ideal) parcels are very economical, but the greatest food value is still obtained through bulk shipments.

"Further difficulties have arisen also in the tightening up of all shipments to the Russian Zone. All privileges extended hitherto have been canceled by the Russians, and therefore our brethren suggest to forward into the Russian Zone, Care Parcels only, for the time being.

"A few extracts below give an indication of the appreciation of the Lord's people abroad of the gifts sent.

"Sister Maria Brandt, Vienna, Austria: 'I am longing to let you know how much joy the beautiful things have caused, which you sent in the clothing parcels. We all noticed how well selected they were; how much

labor must have been connected with it, since all was so nice and clean. To one sister from Prutburg I gave two dresses, which just fit her. O, dear brother, I wished you could have seen her shining eyes . . .'

"Sister Margot Rupprich, Berlin, Germany: 'With a thankful heart towards the goodness of God I just returned from my last trip to Mecklenburg. For the first time, I could take some food along. This was not only very good, but also extremely necessary, for the past winter was almost cruel for our brethren and sisters. In most houses, actual famine existed, even though they are living in the country. Because of the terrific cold, the potatoes froze in their living quarters. There were not even enough potatoes for seed . . . The need for clothing was also very great. One mother with seven children had only three or four blankets. The children therefore had to keep on their clothes at night, which caused the clothes to tear. Many refugees had just come from Poland. One 87 year old man told me: "I lost my wife and 7 married children with 28 grandchildren in the East. Most of them were deported to Russia." This old man was literally clothed in rags. He was a father in Christ. A little later I visited a mother who was in despair. One of her daughters died of typhus in Moscow, and five others were carried away. Her heartache was so great that she could not believe any more. However, after three days she found peace in her Lord and Saviour. After that, three boys came a long way to meet me. Their father was shot to death in 1946 in Mecklenburg and the mother is unable to work. They needed above all food, children's shoes and underwear. How brightly did the children's eyes shine, when I unpacked so many delicious things from my knapsack! The children thanked not only the dear Lord, but also the uncles and aunts who had sent the good gifts. Helmut 8 years old, stated: "I will become a preacher for my Saviour, because He loves us so much." One father, 79 years old, said: "Sister Margot, please write to the believers across the ocean and send them our cordial thanks; tell them that we will pray for them faithfully." There is so much more misery I could report about . . . We wish to thank very cordially all the friends who do not tire of doing good.'

"Brother Fritz Wagner, correspondent of assembly at Gelsenkirchen, Germany: 'We are deeply touched, again and again, by all the love and mercy our brethren and sisters across the ocean show towards us here in Germany. May our Lord richly reward all of you. We are also happy that through the "Bruderhilfe" it is possible to distribute the gifts to each and every assembly. Also specially urgent cases of needs among individuals can be quickly relieved, and brother Carl Koch of the "Bruderhilfe" always has an open ear for special needs and troubles of assemblies and individual brethren and sisters . . .'"

As the above letters are but illustrations of many others, it is best to leave the disbursement of your gifts to the Committee, as they know where the need is most urgent.

Funds for fellowship in this work may be sent to Loizeaux Brothers, Inc., 19 W. 21st St., New York 10, N. Y. or to The Fields, Inc., 75 Maiden Lane, New York 7, N. Y.

Address correspondence and clothing to the Overseas Relief Committee, 159 Lowell Street, Andover, Mass.