

Help and Food

For the HOUSEHOLD of FAITH

CONTENTS

| | |
|---|----|
| The Judgment Seat of Christ— <i>Poetry</i> . . . MARTHA SNELL NICHOLSON | 1 |
| Time, Place, and Measure A. S. LOIZEAUX | 2 |
| God's Unspeakable Gift JAMES HYSLOP | 6 |
| Failure to Judge A. S. LOIZEAUX | 14 |
| "Science Falsely So Called" EDWIN ADAMS | 17 |
| Christ's Inheritance in His Saints ALFRED P. GIBBS | 19 |
| Questions and Answers H. P. BARKER | 22 |
| Current Events EDWIN FESCHE | 26 |
| Qualifications of the Foreign Missionary SELECTED | 29 |
| Vitamin "R" in Gospel Preaching H. P. BARKER | 35 |
| The Bible: The Word of God J. W. BRAMHALL | 39 |
| Young Believers' Department— Reduce Your Rations—But Not Spiritually C. ERNEST TATHAM | 42 |
| Work in the Foreign Field P. D. LOIZEAUX | 44 |

JANUARY

1948

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.

MISSIONARY EDITOR—P. Daniel Loizeaux, 19 W. 21st St., New York 10, N. Y.

MANAGING EDITOR—James D. H. Annan, 19 W. 21st St., New York 10, N. Y.

A CALL TO PRAYER

At the Workers' November Conference in Chicago, it was decided to issue another "CALL TO PRAYER" as in the two previous years. Our brethren ask that the first week of February, 1948 be set aside for a season of special prayer to God.

It is suggested that both in private and in public prayer the following requests be made:

FOR the blessing of God upon His people, confessing our own sin and failure.

FOR the unity of assemblies and that assemblies may receive Christians as members of Christ.

THAT the carnal state of many in the assemblies may be remedied, and that there be a real revival of the Spirit of God among His people.

FOR blessing in the proclamation of the gospel that there may be a reaching of the unsaved and many true conversions to God.

FOR the sending out of God-sent young men in the service of the Lord both at home and abroad.

FOR vital and spiritual ministry in the assemblies to edify saints in our most holy faith.

* * *

CONFERENCE—HOLLYWOOD, FLORIDA

After much thought and prayerful consideration, the brethren of the South Florida area desire to announce a Bible Conference this winter. The conference will be held February 21 to 29, inclusive, at the Hollywood Gospel Chapel.

(continued on inside back cover)

The Judgment Seat of Christ

By MARTHA SNELL NICHOLSON

Swiftly and surely comes the day
When I shall keep a tryst,
The focal point of all my life,
The judgment seat of Christ.

Shall I approach that throne with dread,
With fear and stark dismay?
What will confront me, what be read
About me on that day?

I shall not stand, a prisoner,
Who waits with bated breath
To hear the sentence of the Judge,
If it be life or death;

All this was settled long ago.
But rather I shall stand
A servant, waiting judgment on
The work of heart and hand.

Those works in which my soul took pride
May there be judged as hay
And burned as chaff and stubble on
That all revealing day.

O may there be some little deed,
Some word for Him I said,
Some work the Spirit energized,
Some earnest prayer I prayed,

Something entirely free from self,
Or hope of gain, or pride.
Works done for love of Him alone—
These only shall abide.

How would I feel if I should have
No crown of gold to give,
To lay before the feet of Him
Who died that I might live?

May I live my remaining days
Remembering that tryst
Which I must keep with Him before
The judgment seat of Christ!

This searching poem agrees well with our first article.
If we live in view of the Judgment Seat of Christ we
shall govern all our ways in the "Time, Place and
Measure" to please our Lord. (Ed.)

TIME, PLACE, AND MEASURE

By A. S. Loizeaux

At the beginning of a New Year this article should be especially timely. (Ed.)

A BEAUTIFUL LIFE is one which not only has beautiful qualities, but has each lovely trait in its proper time, place, and measure.

A little baby is lovely in its mother's arms, looking lovingly, trustingly, into her face, but no one would wish it to remain a helpless infant longer than the natural time.

A beautiful life must have various activities in right proportions, and at the proper times. Childhood is beautiful in its growth and development; youth in its hopes and aspirations. Maturity is beautiful in its accomplishments, and age in its wisdom. It is said of our Lord as a youth, "Jesus increased in wisdom and stature and in favor with God and man" (Luke 2:52).

How can we make our lives beautiful and useful to God and man? To answer this question is the purpose of this paper, and we turn to the divine Word for the instruction we need.

The Proper Time and Season

1. To everything there is a season, and a time to every purpose under the heavens:
2. A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
3. A time to kill, and a time to heal;
A time to break down, and a time to build up;
4. A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
5. A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;

6. A time to seek, and a time to lose;
A time to keep, and a time to cast away;
7. A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
8. A time to love, and a time to hate;
A time of war, and a time of peace.

(Eccl. 3:1-8)

So said the wise Preacher, and happy is the person who can discern the proper time for each of his activities in life.

Time is one of the chief elements that life is made of. God has given to each of us a certain span of time to use for good or ill. *We cannot linger long. Precious hours are passing. Are you using them wisely?* Moses the man of God said, "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

A verse comes to mind that was taught to me when I was a small child. I think it contains profound truth.

"Little drops of water, little grains of sand,
Make the mighty Ocean, and the pleasant Land:
"Little deeds of kindness, little words of love
Make this earth an Eden like the Heaven above.
"So the little moments, humble though they be;
Make the mighty Ages of Eternity!"

Comments on the Preacher's Sermon

"*A Time to Die*". That time is coming for each of us, if our Lord tarries. How much would it eliminate from your life if you always had it in mind? Have you settled the great question of where you shall spend eternity? If not, go to God now; cease your unbelief and rebellion, and receive the Lord Jesus Christ as your personal Saviour (John 3:16, Romans 10:9).

If you are a true Christian are you so living that when your time comes to die, you can say with Paul, "The time of my departure is at hand. I have fought the good fight, I have

finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:6-8).

"A Time to Plant and a Time to Pluck Up that Which is Planted". I had a garden which fed four families, and was praised by those who saw it. I sowed certain seeds in February, in an electrically heated hot bed, where the plants were safe from cold and snow. As spring came, the plants were transplanted to the garden and with an early start gave an early crop. So I have found that "there is a time to plant".

As soon as the crop is over, I pluck up the plants and put them in a compost bed. This makes room for another crop to follow on in its season. In this way the garden is kept full and productive.

How about your life? Is it productive? Full of good fruits? Have you planted in the early season the good seed of the Word of God? And as you grow do you take up new activities suited to your strength and ability? You must learn to pluck up as well as plant. Paul said, "When I was a child I thought as a child, I understood as a child, but when I became a man, I put away childish things" (1 Cor. 13:11). Some people never grow out of their childishness. I know several persons of mature years who take offense at trivial slights. Such persons are childish, but worse than that, they hold on to their grudges and neither forget nor forgive. In this they are not childlike. *Let us boldly root out of our lives all that is unprofitable or has fulfilled its season*, and make our precious time to count for God.

"A Time to Kill and a Time to Heal".. Some misguided sentimentalists prate against capital punishment. It is a fact that only a very small per cent of murderers in the United States pay with their lives, as God commanded in Genesis 9:6, and because of this, our country has a much higher murder

rate than England, where murderers are almost always caught and executed.

But these words "A time to kill" may have a spiritual application. Paul says, "They that are of Christ have crucified the flesh with the passions and the lusts" (Gal. 5:24). "Reckon yourselves *dead* unto sin" (Rom. 6:11). "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify (put to death) the deeds of the body, ye shall live" (Rom. 8:13). In other words, now that you are a Christian, it is time to kill every lust and sin, in order that you may fully live unto God.

"A Time to Weep and a Time to Laugh". How precious is true sympathy in sorrow. A hand clasp, and tearful eye, is sometimes more comforting than words. How real is your sympathy for others? Either in sorrow or in joy? Jesus wept with Mary and Martha at the grave of their brother, but He made wine at the marriage in Cana. Our Lord was not sour-faced, neither was He a joker. He met every situation in the way of fullest blessing, by His perfect understanding and sympathy and grace.

"A Time to Keep Silence and a Time to Speak." When the chief priests and elders accused our Lord before Pilate, He answered never a word: insomuch that the governor marvelled greatly (Matt. 27:12-14). It was beneath His dignity to reply to their false charges. On the other hand, when the High Priest adjured Him by the living God that He tell if He were Christ the Son of God, Jesus answered Him, and further told him of His coming in the clouds of Heaven (Matt. 26:62-64). This is a divine example of the right time for silence and for speech.

How great a need there is for us to pray David's prayer. "Set a watch, O Lord before my mouth; keep the door of my lips" (Psa. 141:3). How terrible is the harm often done by words carelessly spoken! They cannot be recalled. The more

you are respected and loved, the more your words count for good or evil. We need to pray again with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psa. 19:14).

Learn to be a good listener; you can learn much from others. Also, by listening, you can discern the spiritual condition and needs of others. Then, when the right time comes, you can speak with wisdom as the need may be. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

(To be continued D.V.)

GOD'S UNSPEAKABLE GIFT

By JAMES HYSLOP

This article is a beautiful appreciation of the moral glory of our Lord Jesus in His incarnation and life among men. We are glad to introduce the author, Mr. James Hyslop, to Help and Food readers and expect to have more from his pen. (Ed.)

SOME PASSAGES OF SCRIPTURE commend themselves to the believer as being surpassingly beautiful and precious, and it seems to me that John 1:14 is in this category. It has a musical and emotional quality that is displayed to even the casual reader. The handiwork of the Holy Spirit loses none of its apparent loveliness when examined more closely, for the individual petals of this flower of truth display the same character under the microscopes as the composite whole presents to the brief glance.

"And the Word became flesh,
And dwelt among us.
And we beheld His glory
Glory as of the Only Begotten from the Father
Full of grace and truth" (John 1:14).

Among other things this verse contains three magnificent ideas to which we may well address our attention:

The Word Became Flesh

FIRST, there is the glorious fact of the *Incarnation*—"The Word became flesh". In a previous verse we are reminded of the wonder of God's creative grace in regeneration, "*To as many as received Him to them gave He power to become the Sons of God, even to them that believe on His name*" (Verse 12). When God said, "Let us make man in our image," this was an expression of grace and magnanimity which tells us much about God's character of love. The Eternal One proposes to create beings separate and other than Himself who shall possess and enjoy personality peculiarly related to the divine Trinity. The goodness of the Infinite One is very apparent in this. Well may we exclaim with the Psalmist—"How precious are thy thoughts unto me O God, how great is the sum of them" (Psalm 139:17).

Our wonderment may well increase as we think of the further display of God's love found in His new creation whereby He redeems fallen men and gives them His own life so that they become thereby His very own children, related to Him by ties more close and binding than creation or any earthly relationship between human beings. We are encouraged now to address Him as "*Our Father which art in Heaven.*"

Heart warming and precious as these reflections are, they do not compare in beauty or significance to the almost unbelievable fact that "*The Word became Flesh.*" He made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men. A human body is to be the temple of the One in whom dwells all the fullness of the Godhead. The marvel of the unconsumed burning bush that appeared to Moses is far surpassed by this greatest of spectacles. God had never thus identified Himself with His

creation. He took not on Him the nature of angels—the wonder of all ideas of immanence or transcendence is lost as we contemplate God incarnate.

The Holy Spirit takes pains to fix the wonder and beauty of the Incarnation in our charmed hearts, by delineating for us, throughout the Gospels, with consummate artistry and delicacy, a few of the significant details.

First, we are told the secret of the miraculous conception—the visit of the angel to the Hebrew maiden is described for us in a way calculated to set our hearts aflame. The carefully measured statements of the angel; the lowly dignity of Mary's demeanor; her sublime verbal response in the Magnificat associates the beginning of this wondrous event with an atmosphere altogether in keeping with its sublime character.

And then we are brought to Bethlehem and, with the shepherds and the Magi, we pay homage to the divine infant and reverently look in upon the Holy family—a human family, and yet God the Son is an infant member. The hush and charm of that scene on that silent holy night will live forever. After eight days, He is given the name as called by the angel before His birth—now the name of Jesus is exalted above every name and before it every knee must bow. Shortly thereafter the heart of aged Simeon was gladdened by the sight of the infant in whom he recognized, by the Holy Spirit, the Lord's Messiah. Aged Anna gave thanks unto the Lord as she recognized in the child the fulfilment of the promise of redemption.

The Holy Spirit next gives us a brief, but significant glimpse of the child Jesus at the age of 12; a normal human boy, but one who already displays great promise. Mary treasured in her heart the significance of that promise. How precious it must have been to the heart of the Heavenly Father to hear from His only Son the resolute statement—“*I must be*

about my Father's business," at an age when the true and defective character of all normal boys just begins to assert itself—His holiness manifests itself in a wholehearted expression of perfect obedience. This spirited boy, so much Himself already as to wander from His parents in His enthusiasm for knowledge, is seen to display the perfect poise and balance afforded by submission to the controlling will of His Heavenly Father and filial obedience to the divinely instituted authority of His earthly parents, for we read that He was subject unto them.

The curtain is next thrown aside at the scene of His baptism. Intent upon fulfilling all righteousness the heavens are opened unto Him and the world may learn now for the first time that—*"This is my beloved Son in whom I am well pleased."* And then in the temptation we are privileged to behold a real human being hungry, but victorious over all temptation—more than a match for all the subtle deception of the tempter—a majestic personage indeed this Jesus of Nazareth; and yet He is a dependent human being who will not presume beyond the words that reveal the Father's will. He is a weary man unashamed to receive the ministrations of the angelic visitants—"He shall give his angels charge concerning thee." With what alacrity must these lofty beings, whose function it is to minister to them who shall be heirs of salvation, have hastened to apply heaven's balm and sustenance to that lowly victorious Son of Man.

"The Word Became Flesh"—"Bless the Lord O My Soul."
The day-spring from on high hath indeed visited us.

He Dwelt Among Us

The SECOND of the three ideas contained in this verse which we are considering is that of *Visitation*, "He dwelt among us." Remarkable fact. He taught; He worked; He wrought miracles; He ministered; but He also dwelt. He lived

His wondrous life in our midst. His visitation was unlike those sudden, brief spectacular ministries of angelic beings, who appeared for the sole purpose of performing a single commission and then disappearing, still enshrouded in the mystery of their angelic personalities. *He dwelt among us*—He lived His own lovely life calmly and naturally; there was nothing theatrical about Him. His every act was characterized by the easy flowing grace and simplicity of naturalness. We see Him asking for water at Sychar's Well, girding Himself with a towel and stooping to wash the disciples' feet, chasing the rogues out of the temple with a whip, participating in the festivities at the wedding in Cana. In all these He was Himself, nothing done for mere show; all is honest, all is natural—He dwelt. We sometimes hear it said that if you would really know a person, you must live with him. He dwelt with us in order that we might really make His acquaintance. How instructive, how illuminating His every deed, His every word! They, all words and acts, bespeak Him and discover His loveliness to our humble, admiring, adoring hearts.

Behold, how generously He makes Himself available. No self-centered celebrity He. Two of John's disciples followed Him after John had pointed Him out to them. "Where dwellest Thou?" they somewhat boldly asked. We can detect the warmth and charm of that great loving heart in His generous response, "*Come and see.*" They abode with Him that day. No miracle was performed—He simply dwelt with them, but their enthusiasm for Him sent them hurrying to find Peter, Philip and Nathanael to share with them the acquaintanceship of that One who made them so welcome, and who was to them so attractive. He made Himself available to all. He rebukes the erring disciples by saying, "*Suffer little children to come unto Me and forbid them not.*" He lifts His hands toward the crowd and says, "Behold my mother, and my brethren" (Matt. 12:49).

All encourages acquaintanceship and familiarity. All tends to reveal Himself.

"I think when I read the sweet story of old,
When Jesus was here among men,
How he called little children as lambs to the fold,
I should like to have been with Him then."

We sing this wistfully, but we know that He dwelt with us when He dwelt with them. By the wondrous written record, by the Holy Spirit, and by our precious faith, we are present in all His activities. We claim Him for our very own. None of those who were with Him in the days of His flesh had any more claim upon Him than we have now. Without presumption we appropriate to ourselves, His every word of welcome, of love, of instruction. Even in their day it was not the touch of His hand, nor the gleam of His eye that made Him known, it was the understanding of His mind, of His purpose, of His heart that really counted. "Touch Me not," He said to Mary Magdalene as He would teach her our lesson that there is a nearness more real than physical contact.

"Lord Jesus make thyself to me
A living bright reality,
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than even the closest earthly tie."

Yes, we have often, like John, reclined our head upon His bosom as we sat with Him at His supper. "Whom having not seen, we love, in whom though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

One might have thought that it would not have been safe for Him to have dwelt with us. Sinful man always has a bad influence on all his companions and environment. Christ alone of all men needed not to pray, "Lead us not into temptation." The positive purity and perfection of His life and person

rose above every thing and every circumstance. His dignity and composure are fully maintained before Pilate and Herod. The purple robe, the lash, and nail, the thorny crown, the spittle, the mocking, the taunting, the cross, none of these rob Him of His calm self possession. "His countenance is as Lebanon, excellent as the cedars" (S. of S. 5:15). In no case does He descend to the level of His enemies, "who when He was reviled, He reviled not again" (I Pet. 2:23). In a world that reeks with sin and shame, His name is as ointment poured forth.

He dwelt among us—How close He came—God made Him to be sin for us, who knew no sin. We see Him rise above even this ordeal, and in this mighty conflict He is the Victor even over the death of the cross.

He still dwells with us, our companion, guide, friend, counselor. Our experience has made real and continues to make very real the truth of that wondrous promise, "Lo, I am with you alway." "The Word was made Flesh and Dwelt among *us*."

We Beheld His Glory

The THIRD element of our study is the idea of *REVELATION*, "*We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*" His glory was revealed to us else we should never have perceived it. Apart from God's revelation it would have been true of us that, "When we shall see Him, there is no beauty that we should desire Him" (Isa.53:2). But His glory was displayed and we beheld Him. At first we saw Him in the glory of His Saviourhood. "I saw one hanging on the tree in agonies and blood." We beheld the Lamb of God that taketh away the sin of the world. That look brought life, eternal life.

Since then the revelation has continued. We behold with wonder and joy His human perfection, His moral glory. Regeneration has brought to us new ambitions, new desires and

new ideals. We hunger and thirst after righteousness, and we see in Him and in His lovely life all that we long for exemplified. As we behold the glory of His perfection, we see in Him a sure promise of the realization of our highest ambitions. "When He shall appear, we shall be like Him." Previous glories now have no glory at all by reason of the glory that excelleth (2 Cor. 3:10). "For God who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). This vision of His moral glory has a powerful transforming influence on us. "We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

His divine majesty has also been revealed. At His word the storm was hushed, Lazarus came forth; His works declared Him to be the Son of God with power. Then there was that wondrous transfiguration when He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, "This is my beloved Son in whom I am well pleased" (2 Pet. 1:17). A mere man, even a perfect man, could not meet our need or inspire our confident trust. "*As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the Living God*" (Ps. 42:1-2). What a fulness there is in Jesus; a fulness that satisfies God's every ideal; a fulness that meets my deepest need. "It has pleased the Father that in Him should all fulness dwell" (Col. 1:19). We behold with satisfaction and complacency His divine glory, "the glory as of the only Begotten of the Father, full of grace and truth."

Incarnation, visitation, revelation, all combine to make Jesus truly mine.

FAILURE TO JUDGE*

By A. S. LOIZEAUX

Eli's Failure to Judge (1 Sam. 2:12 to 4:22).

God has given us an example of the dreadful results of parental failure to judge children, in the history of Eli and his wicked sons in 1 Samuel 2 to 4. Eli himself knew the Lord, but he failed totally to teach and judge his sons Hophni and Phineas. They *knew not Jehovah* (2:12) revealing dreadful failure of Eli as their father, to teach them the fear of Jehovah.

Eli was Jehovah's priest of the Tabernacle in Shiloh. He knew the evil character of his sons, yet made them priests of the Lord. They violated the law of the sacrifices taking for themselves all they desired so that "the sin of the young men was very great before Jehovah; for the men despised the offering of Jehovah" (2:17).

The moral evil of Eli's sons was also great, for "they lay with the women that assembled at the door of the tabernacle of the congregation" (2:22). For these flagrant sins Eli should have thrust them out of the priesthood, and saved his house from God's judgment. But he failed to judge them and in his spineless way expressed his weak disapproval thus.

"Why do ye such things? for I hear of your evil doings by all this people. Nay, my sons: for it is no good report that I hear: ye make the Lord's people to transgress" (1 Sam. 2: 23, 24).

God warned Eli by a man of God that his failure to judge his wicked sons would be punished by God's destruction of his sons and his entire household in these words,

* This article is the last chapter of the pamphlet "JUDGE—JUDGE NOT," the former chapters of which appeared in *HELP AND FOOD*. For a full scriptural exposition of conditions where we should judge or where we should not judge send for this pamphlet of 32 pages. 25 cents each; \$2.50 per doz.

“Wherefore kick ye at My sacrifice and Mine offering, which I have commanded in My habitation: and honorest thy sons, above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? . . . Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.

“Behold, the days come that I will cut off thine arm, and the arm of thy father’s house . . . And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas: in one day they shall both die” (1 Sam. 2: 29-34).

Eli's Threefold Failure to Judge

The fierceness of God’s judgment on Eli and his house is explained by the threefold failure to judge his wicked sons in the three spheres of responsibility in which he was placed.

1. *As their father* he had failed in their days as children and youths to teach them to know the Lord. They had never been taught to love and obey their father, so they grew up to be wicked young men, “sons of Belial” (2:12).

2. *As the Priest of Jehovah* Eli put these wicked sons in the priests’ office, and although he knew of their wickedness both morally and in the defilement of the Lord’s sacrifices, he failed again to act in judgment.

3. *As the Judge of Israel* for forty years (4:18). Eli was terribly guilty for failing to exercise his authority in punishing these men for their crimes.

God's Judgment Falls

At last after several solemn warnings which brought no action from the sluggish complacent Eli, God’s judgment fell on the three spheres in which he had failed in his responsibility by refusing to judge and punish evil doers.

1. Eli’s family was cut off, Hophni and Phineas were slain in one day.

2. God’s judgment on the priesthood allowed the ark to be captured by the Philistines. Eli on hearing the tidings fell backward from his seat and broke his neck, the death of a

criminal. When Phineas' wife heard the tidings, she died in giving birth to her child, naming him "Ichabod," meaning "the glory is departed."

The priesthood was removed from Eli's house and given to another.

3. Israel also suffered in the judgment of their Judge and Priest. Their army was defeated and routed by the Philistines and thirty thousand of their men were slain!

The Ark of God was taken and exhibited in the idol temples of the enemy to the shame of Israel. God honored His own name by judgment of the Philistines.

A Solemn Lesson

What a terrible price to pay for one man's failure to judge! What had Eli done? He had done NOTHING! That was his sin.

1. He had assumed the responsibility of a family but had failed to teach or judge his children.

2. Eli had accepted the office of Priest of Jehovah but had failed miserably to uphold the honor of Jehovah by DOING NOTHING about flagrant sin in the priesthood.

3. Eli had filled the *office* of Judge of Israel but he did not judge Israel with equity. Therefore God's sore judgment fell.

Conclusion

Could anything be plainer than this to prove that wherever we have responsibility we MUST JUDGE or God will JUDGE US?

May God help us every one to examine all our own responsibilities and to judge and govern wisely in the fear of God, beginning with ourselves.

"SCIENCE FALSELY SO CALLED"

By EDWIN ADAMS

We present this first of a series of short articles on Science, Evolution, Higher Criticism, Modernism and Unbelief, by Edwin Adams. His statements are clear and convincing.

This article makes clear the difference between true science, which is simply the orderly expression of the determined facts of nature, and Pseudo Science which consists of unproven theories and speculations concerning the unknown. "Christian Science" is a good example of Pseudo Science, for it is neither scientific nor Christian.—[Ed.]

"O Timothy keep that which is committed to thy trust avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6: 21).

RATIONALISM OR INFIDELITY UNDER ANY FORM makes its appeal to "science." The word "*science*" really means *ordered knowledge of the world of nature*. Some men of science have been earnest believers; most men of science, like most men in all walks of life, are non-Christians.

Modern surgery, which has saved countless lives, owes its origin to two men of science who were also Christians: Sir James Simpson, who discovered the use of chloroform as an anaesthetic, and Lord Lister, who discovered the antiseptic treatment of wounds. And Lord Lister said, "*There is no antagonism between the religion of Jesus Christ and any fact scientifically established.*"

What Science Does

The discoveries of modern science have made possible the wonderful mechanical contrivances of today. We live in the day of the machine, with its advantages and disadvantages. The knowledge of the facts of the material world may be put to good or to bad use. During the two world wars science was used both to destroy life and to save it. Science invented the atomic bomb.

In this age of machinery many have an exaggerated idea of the true value of science. *The most important values lie outside its scope*. Thomas Huxley sadly realized that science is powerless to give comfort in sorrow. Science may give a

man the power to blow up a battleship or a war factory, but gives him no power to control his own passions. Before such questions as "Where did I come from? Why am I here? Where am I going?" science is dumb. *If it guesses, it ceases to be science.*

Speculations Are Not Science

But "science" is often used, not of the facts of the material world, but of the changing *theories* of the investigators, and even of the *speculations* of philosophy. Against this "science falsely so called" the New Testament warns us. "Science" today is invoked by those who want to throw a stone at Christianity; it is really another name for unbelief, and with multitudes is the great counter-authority to the Word of God. Satan, the arch-deceiver and enemy of true faith, uses this popular word as a smoke-screen behind which he launches his attack against the Gospel of Christ.

The Greeks were the cleverest people of the ancient world. But Paul reminds the agile minded Corinthians that the world by its "wisdom," that is, its philosophy, did not and cannot know God. There was "modern thought" in Paul's day, and the modern thought of today will not be modern in twenty years' time. The man of Christian intelligence, like the great Reformer, will stay his mind upon the eternal truth of Divine Revelation: "*For ever, O Lord, Thy Word is settled in heaven.*"

The Bible is Dependable

Here in our midst is the Book that speaks with Divine certainty about eternal things. In this land of Bibles there is no need for the thoughtful layman to be bamboozled by the professional sceptics. He will ask, "How long will the new theories remain new?" He knows that a scientific textbook is reckoned out of date after ten or twenty years, that the his-

tory of "science" is strewn with the wrecks of a large variety of "theories," and that today the exponents of science are divided against themselves. Specialists always exaggerate the importance and certainty of their own conclusions, are often tied down by their own theories, and are as liable to be deceived as the layman. And even a professor may be influenced by the desire of the big boy to make the little boy stare!

The man of ordinary intelligence and experience may not be an expert in any branch of human knowledge. That does not mean, however, that he cannot form a sound judgment upon a matter from a consideration of the evidence. The members of a jury are not specialists, as a rule, but if they are honest and intelligent their verdict will probably be correct.

(Next article in this series "EVOLUTION.")

‘ ‘ ‘

CHRIST'S INHERITANCE IN HIS SAINTS

By ALFRED P. GIBBS

ARTICLE THREE

BY DISCOVERY

THIS ALSO IS RECOGNISED as a legitimate title to the possession of property. A good part of the British Empire has been acquired by this means. The Continent of Australia, New Zealand, huge tracts in Africa, and many islands of the sea were discovered by her intrepid explorers, and added to the Empire. The North Pole presumably belongs to the U.S.A. by this same right, due to Captain Peary's discovery of it in 1909. We shall think of three lines of evidence in proof of this claim to His people by discovery.

(1) *The Sinner is described in the Scriptures as being lost.* We read: "If our gospel be hid, it is hid to them that are

20 CHRIST'S INHERITANCE IN HIS SAINTS

lost" (2 Cor. 4:3). The well known passage in Isaiah 53 clearly indicates man's lost condition: "All we like sheep have gone astray, we have turned every one to his own way." The three-fold parable of our Lord in Luke 15 presents a vivid description of the sinner's state in the sight of God, which should leave him in no doubt as to his true condition. In the lost sheep we have a picture of the *senseless* sinner; the lost coin of the *insensible* sinner; and the lost son of the *sensual* sinner. The sheep was lost because of its straying nature; the coin was lost through the fault of another; the prodigal was lost because of his own wilfulness and waywardness; but, in each case, their condition is described as being "lost". The sheep needed to be sought for; the coin required a thorough search; while the prodigal needed to repent, resolve and return to his father. There are but two classes described in the Word: the saved and the lost. Wise is that person who gives himself no rest until he knows, on the authority of the word of God, that he is amongst the "saved."

(2) *Christ came to seek and to save the lost* (Luke 19:10). He likened Himself to the good Shepherd that went after the lost sheep until He "*found* it," and to a merchantman who sought for goodly pearls until he "*found* one pearl of great price," and for it gave his all (Matt. 13:45-46). From the infinite heights of Godhead's glory, He came to the lowliness of a human body, in order that He might find poor, lost, wandering and guilty sinners; and His search led Him all the way to Calvary. Truly:

"None of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night
That the Lord passed through,
E're He found the sheep that was lost.
Away in the desert He heard its cry,
Sick and helpless, and ready to die."

CHRIST'S INHERITANCE IN HIS SAINTS 21

For the "joy that was set before Him, He endured the cross and despised the shame"; that He might, in the power of an endless life, put His everlasting arms of grace and power around the lost sinner who trusts Him, and "joy over him with singing" as He exclaims: "Rejoice with Me, for I have found the sheep that was lost!"

(3) *Christ now ever lives to seek, find, save, and keep every lost soul who owns his need and trusts in Him.* Every Christian reading this will gladly testify to the truth of this statement, for he can truthfully and joyfully sing:

"I was lost, but Jesus found me,
Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way."

There is a Maritime law known as the Law of the Derelict. This decrees that any derelict ship found and brought to port gives to the man who saves it the full right of salvage. Here is a ship with a valuable cargo aboard, which springs a leak in mid ocean. The captain, believing the ship is about to founder, gives orders for it to be abandoned and the crew pull away from the doomed vessel. Instead of sinking, however, the ship becomes waterlogged and, with its cargo still intact, drifts at the mercy of every wind and current of the ocean, a menace to navigation. Such a ship is called a derelict. To whom does this valuable derelict belong? It belongs to any one who can board the vessel and bring it safely to port. What a graphic illustration this is of the sinner, drifting on life's sea, lost and helpless; yet with a priceless soul within that is of greater value than the whole world! Christ came to seek and to save such. When He is received as Savior, He comes aboard, takes the wheel of that life, and brings the once derelict sinner under His control, thus guaranteeing his eternal safety. Thus He acquires all the title to the salvage by right of discovery.

22 CHRIST'S INHERITANCE IN HIS SAINTS

A beautiful picture of this discovery of the sinner is found in Deut. 32:9-12 where Moses speaks of the history of Jacob and says: "For the Lord's portion is His people. Jacob is the lot of His inheritance. He *found* him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. . . . So the Lord alone did lead him, and there was no strange god with him." Four words summarise it: "Found, led, instructed, kept." We often speak of "finding Christ" and while, in a sense, this is true; in a deeper sense, we found Him because He first found us, and thus we are His by discovery. (To be continued.)

1 1 1

QUESTIONS AND ANSWERS*

By H. P. BARKER

Ques.—PREACHING THE LORD'S SECOND COMING

Why is this great truth not more widely preached?

ANSWER:

It *is* preached, far more widely than in former years, though in certain circles it has not received the prominence that it formerly had. Miss R. Salwey, in *One by One*, tells of a Jewish dentist in Paris who asked her why the Protestant and Roman Catholic Churches did not preach the return of Christ. "You know," he said, "I read my Bible closely, and I see that clearly the next great event of Christianity is the return of Jesus Christ. If your Christian Churches are not announcing the fact, then they are shutting their eyes to this truth." If a Jew could speak like his, how blind must be the Christian who does not see it; how dumb the preacher who does not proclaim it; how cold the heart that does not look forward to it with joyful anticipation!

Ques.—ASTROLOGY AND THE STAR OF MATTHEW 2

Does the astrological conviction of the wise men from the east justify the interest in astrology shown by the public and the Press to-day?

ANSWER:

"Astrology" in ancient times denoted not only the forecasting of human affairs from movements of the heavenly bodies, but also such scientific study as we might nowadays call elementary astronomy. The question refers to the former pursuit. We are not told what the star of Matt. 2 was, nor how the Magi recognised it as the star of the King of the Jews. There is no suggestion that they tried to cast His "horoscope" from it! In view of our ignorance in these matters, and still more in view

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

of the uniqueness of the occasion, we should be quite unwarranted in drawing general inferences such as would justify the popular cult of astrology, which is plainly condemned in Scripture (e.g. Isa. 47: 13) as useless, and which implies a belief in a fixed, impersonal fate incompatible with the sovereign and gracious providence of God and with the responsible freewill of men.—*F. F. Bruce, M.A.*

Ques.—JEWS AND ATONEMENT

Since Jews to-day have no sacrifices, do they believe in the necessity of atonement for sin?

ANSWER:

They have drifted far away from this belief. Their Prayer Book teaches the Jew, when dying, to say: "May *my death* be an atonement for all the sins, iniquities and transgressions of which I have been guilty." The doctrine of salvation by the death of a Substitute is thus entirely abandoned.

Ques.—RECEIVING THE PROMISE

Why is it said in Heb. 6: 15 that Abraham received the promise, since Heb. 11: 13 states that he and others "died . . . not having received the promises"?

ANSWER:

The latter passage evidently means that the men of faith did not receive the *fulfilment* of the promises before they died. The promises were given to them, of course, during their lifetime, as stated in Heb. 11: 14.

Ques.—WORSHIP

How is worship to be defined?

ANSWER:

The word is used in Scripture as indicating the respect shown by persons addressing those of superior rank. When used with reference to God, it has to do not so much with what we may say as with the profound reverence of soul (and body) with which we should approach Him, whether for praise or prayer.

Ques.—"THE PEOPLE"

Is "government of the people by the people" a slogan that Christians should endorse?

ANSWER:

Christianity, rightly understood, would lead us to stand clear of all political propaganda. It is significant that Isa. 40 likens "the people" to two things: grass and grasshoppers. Grass withers, and grasshoppers are just funny little jumping things. Another point about grass is that it is frequently mown. What a frightful mowing of the grass there was during the years of the recent war! And a still more awful mowing is predicted in the future. Then, after all the mowings, "He shall come down like rain upon the mown grass" (Ps. 72: 6), and there will be a new growth of humanity. Then "the people" will be governed, not by themselves, but by the Best of Monarchs, perfect in goodness, wisdom and power. Would that "the people" of to-day were subject to His rule!

Ques.—NOT SINNING LIKE ADAM

Who were the people that did not sin "after the similitude of Adam's transgression" (Rom. 5:14)?

ANSWER:

Adam's sin was disobedience to an express command. But no law was given to mankind till the days of Moses. So all that lived during that period, though monstrous iniquity was committed, did not transgress, as Adam did, a definite commandment of God.

Ques.—COMMENDATION AS A FULL-TIME WORKER

If one has been an evangelist for years, and much blessed of God, while still carrying on business, and is now retiring with ample means and intending to devote his whole time to the Lord's service, is it necessary for him to seek the commendation of his home assembly?

ANSWER:

If he is simply continuing to accept invitations to preach at places where he is well known it seems unnecessary. But if he is going as a pioneer evangelist, either in his homeland or abroad, he will surely do well to seek the same kind of commendation that Paul received with Barnabas at Antioch (Acts 14: 26) and again with Silas (15: 40). If he is going among Christians to whom he is not known, even by name, a commendation like that given to Apollos (18: 27) should be sought.

Ques.—THE AMERICAN LOAN

In view of Deut. 28: 12, is not the American loan a proof that the British cannot be the ten tribes of Israel?

ANSWER:

If proof were needed, this verse surely offers one that would carry conviction to any unprejudiced mind.

Ques.—THE PREVALENCE OF THEFT

Does not the prevalence of theft, often with violence, prove that we are living in the last days?

ANSWER:

Thefts are mentioned in Rev. 9: 21 as one of the outstanding crimes of the last days, and the lack of repentance on the part of the thieves is noted. It certainly seems evident that we are heading up for the coming of those days of unchecked violence and robbery. We cannot expect conditions to be improved for "evil men . . . shall wax worse and worse" (2 Tim. 3: 13) until the coming of "the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom."

Ques.—BAPTISED BY ONE SPIRIT

If the statement in 1 Cor. 12: 13 is historic fact, when were the Corinthians baptised by the Spirit?

ANSWER:

When they believed they were washed, sanctified, justified (1 Cor. 6: 11) and indwelt by the Holy Spirit (3: 16). They were thus incorporated into the unity formed at Pentecost. A parallel to this manner of speaking is found in Amos 2: 10. Those addressed had not been person-

ally brought out of Egypt, but they belonged by birth to the nation that had been thus delivered and were accordingly reckoned as being the subjects of the deliverance. In the same way all believers to-day, like those at Corinth, having received the gift of the Holy Spirit (1 Thess. 4: 8) and thus being incorporated into the unity formed at Pentecost, may be said to have shared in the great event that then took place.

Ques.—HARMONIES OF THE GOSPELS

Are harmonies of the Gospels helpful to the study of them?

ANSWER:

It depends on what you mean by harmonies. If you mean the merging of the four narratives in one, the answer is "No." If you mean setting the parallel passages side by side so that the different features of each may be the more easily compared, the answer is "Yes."

Ques.—THE JEWISH REMNANT

Is the remnant of Israel at the present time (Rom. 11: 5) the same as the remnant in the prophecy of Isa. 10: 22, quoted in Rom. 9: 27?

ANSWER:

The present-time remnant of Israel consists of those who by their acceptance of the Saviour have become Christians. The remnant referred to in Isa. 10 will exist in the future. When Zion's redemption comes, destruction will overtake the sinners (the unrepentant ones, of course). "They that forsake the Lord will be consumed" (Isa. 1: 28). The reference is to those who will have returned to the land in unbelief, and will have accepted the rule of the "Beast" and the false prophet. There will then be a remnant who will refuse to receive the mark of the Beast. They are described in Isa. 10 as having returned to the mighty God. They "shall stay upon the Lord, the Holy One of Israel, in truth." These will be saved through the terrible tribulation predicted by Christ as coming on the Jews in the land at the time of the end (Matt. 24: 21), though some of them may be martyred for their faithfulness.

Ques.—DISCIPLES IN THE SYNAGOGUES

Why should Saul want letters to synagogues (Acts 9:2) for the purpose of persecuting the disciples?

ANSWER:

Because he knew that it was there that Jerusalem believers scattered from their homes, would be found. Unless they attended the synagogues the synagogue rulers would have no power to lay hands on them and deliver them up. We need not assume that they were no longer continuing steadfastly in the Apostles' doctrine and fellowship, though they could not attend their daily teaching in the Temple, and probably they still continued to break bread at their homes, as they had done from the beginning, but they were evidently attending the local synagogues in the places to which persecution had driven them. See also Act 22: 19; 26: 11.

CURRENT EVENTS

By EDWIN FESCHE

Palestine

It is interesting to get the version of Don Iddon, the sparkling writer of the famed column "A Briton in New York". Speaking of Palestine he says, "Now that we have laid it on the line no one here seems to want to pick up Palestine. The abusers, the advisers, the advocates of partition, admission and revision are all tiptoeing on the other side of the street. There are no volunteers for the job of administering the Holy Land. UNO wears a pained expression and says, 'Perhaps Britain really doesn't mean it'. The demonstrators are demonstrably demoralized, and suddenly there is a talk that Britain may be missed, that the evacuation may mean a Jewish-Arabian blood bath. 'Look what has happened in India now that the British have gone', say the people who only yesterday were donating dollars for illegal immigration, for terrorist bombs and ammunition, for rope on which British soldiers were hanged".

We are beginning to appreciate what it meant to have British might policing the Mediterranean and Far East. It now appears that Uncle Sam will have to step into not a few of Britain's former spheres of influence. We are getting more and more implicated in Greece, where American generals are advising in the war against guerrillas. Palestine bids to be the next trouble spot slipped into our lap. As America assumes a role in world affairs in lieu of Britain she will find her popularity soon to be on a par with that of Britain. It is easy to be in the bleachers shouting what should be done; another thing to be in the blood and dust of the arena. The United States, much against her wishes, is increasingly pushed to take the lion's share in global problems.

We are learning that the world must have a boss and that the task is a thankless one. Countries naturally chafe under foreign interference. There is not a nation that is a sufficient model itself, nor possessing wisdom and power enough for the task. The tangled world situation only cries louder for its rightful Ruler—even for Him to come, whose right it is to be "King of kings, and Lord of lords". (I Tim. 6:15; Rev. 17:14).

Getting back to Jerusalem, a divine spell rests upon the city. As the day of liberation therefrom draws nearer the Lord's displeasure with the meddlers will be the more in evidence. Says the prophet, "And in that day I will make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people be gathered against it" (Zech. 12:3). The Holy Land will be an explosive spot, beyond solution, until Jesus Christ takes up the regal side of His Messiahship.

Men Fainting

For fear, and for expecting of the things which are coming on the world (Luke 31:26 R.V.). One often wonders what are the honest secret thoughts of present world leaders. Many have known the chagrin of Kipling's words, "To watch the things you gave your life to, broken, and stoop and build them up with worn out tools".

The English speaking world was shocked when it heard that John G. Winant, our war time ambassador to England, had shot himself to death. With President Roosevelt he is listed as a war casualty. They exhausted their strength, nerve and sinew behind the lines. Winant's friends said he was affected by "the disillusionment of today". This poor man, we fear, had built his hopes beneath the skies. He had to learn experimentally the utter incapacity of man to make heaven out of this world.

Let the Christian "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:18). Such will confess with Major Andre—

"Should sevenfold storms of thunder role,
And shake this globe from pole to pole,
No thunder bolt shall daunt my faith,
For Jesus is my hiding place."

Europe

Momentous things are happening on that tortured continent. Communism is feeding and exploiting upon its misery. France

is to be watched in particular. What culminates from its present crisis may well be the pattern for the rest of Europe outside of the Iron Curtain. Since the elections the De Gaullists are backed with a majority of votes. The present government finds itself with less votes than either communists or DeGaullists. It is in the middle of the two most powerful factions of the nation. Both are hastening toward the showdown; both the champions of a one party rule. Some fear it will result in a Civil War similar to Spain's. If De Gaulle gets power, and the odds appear in his favor, we *might* witness the possible formation of one of the toes of Daniel's image. One of the "ten kings" that will ultimately head up the old Roman earth, who consolidate and give their power to the beast, (Rev. 17:12-13).

Apostasy in the Church of England

Bishop Barnes of Birmingham, England, has had his latest book justly criticised by the Archbishop during a full convocation of Canterbury. The book denies the possibility of miracle, dismisses the virgin birth as a crude pagan story, and denies the resurrection of Christ. The Archbishop declared, "If his views were mine, I should not feel that I could still hold episcopal office in the church. I am shocked."

The striking fact revealed in this news item is the growth of apostasy in the Church of England. We have known that there is a high church party which is akin to Rome and would welcome unity with the Roman hierarchy, but this unbelief in the essentials of Christianity is apostasy from the faith. Another striking fact is that the head of the English Church with its assembled associates seems impotent to purge the organization of such a blatant unbeliever as Bishop Barnes. This pattern is observed in great Protestant denominations which have become apostate in high places and they are therefore unwilling or unable to remain true to the historical faith.

QUALIFICATIONS OF THE FOREIGN MISSIONARY*

We commend this article very highly to all young people who are exercised about going to the foreign field as missionaries. It is very practical and very wise. Let the Lord search your heart as you read it. Then read it again. Some who go to the foreign field are disillusioned and disappointed. Going overseas does not make a missionary, you have to be one before you start. (Ed.)

THE QUESTION IS OFTEN ASKED "How can I best begin at home to prepare for the life of the mission field?" Here are a few practical suggestions:

Effort. It will not be easy. We must go out of our way to acquire this preparedness. We are called to a strict training for a hard fight which will not end till we hear God's "well done."

Difficulties. Let us learn to choose the hardest things, to do what others leave undone. We can begin in the ordinary affairs of home life. The joy of hard climbing and the glory of the impossible should not be mere phrases but experienced facts.

Helpfulness. Make opportunities each day to help others, in inconspicuous ways, not grudgingly but joyfully, though it may mean far less time for yourself. Be kind and thoughtful. Be courteous and good mannered. "Love is never rude, never selfish."

Sleep. Do not waste time sitting up late talking. King's business talk is different; but what about the late rising in the morning, the shortened Quiet Time due to our letting the pleasant conversation of the night before drift on?

Food. "I don't like this." Well, learn to like it, unless it actually does physical harm. Be grateful for what God has given. If it is just a case of likes and dislikes, learn to be able to eat things that are not your choice—and enough to keep you fit and strong, not a mere mouthful. The ability to eat un-

* Published as a leaflet by the Student Foreign Missions Fellowship of the Inter Varsity Christian Fellowship, 64 East Lake St., Chicago 1, Ill.

30 QUALIFICATIONS of FOREIGN MISSIONARY

flinchingly may mean much for friendship with peoples of another land whose food is very different from ours.

Clothes. God wants us to be tidy, and certainly not to be conspicuous through slackness. But fashion should not be our master even in the smallest things.

Spending Money. There are many unnecessary gadgets and ornaments that are very nice to possess, for which we spend money without thinking. All our money is God's, if we are His children. Rich or poor, we should think and pray before we spend, and we should learn to do without. Some, after indulgence in small ways, find it very hard to stop. The people among whom we are to live in the mission field, for the most part, never could buy such things or their local equivalent. The unnecessary separates us from those we come to serve. Do not let us live like misers, but pray before we spend.

Tidiness. Some people seem to be born tidy, others think that they never can be. Can we imagine the Lord Jesus when He was on earth with His clothes untidy and all His belongings lying about in disorder? It saves time, and is excellent training deliberately to study tidiness.

Comfort. Do not become too wedded to the armchair. The comforts of modern life may not be found abroad, and we must learn to be independent of them, and to cut out the things that make us soft. Physical discomfort for its own sake need not be sought, but it must never cause us to turn back. "Be careful of your body, but careless of your life."

Accuracy, which is a part of truth. Train the mind in accurate thinking and the lips in accuracy of speech. What of the stories we re-tell? Do we add to the facts to make people more impressed or more amused? Truth has little place in most non-Christian lands, and our words and ways are watched when we speak of the necessity of utter truth.

QUALIFICATIONS of FOREIGN MISSIONARY 31

Truth. Let there be no pose. Most Orientals can read us like a book and we cannot deceive them. According to God's scale of values we are certainly no better than they, so why pretend to be so?

Pride. If you take offense easily, do not come to the mission field thinking that it does not matter. So do not let us care overmuch for the praise or blame of men, even of other Christians. To our Lord we live. If something is misunderstood, learn to go directly to the other one concerned. Be frank and humble, and straighten it out.

Speech. Don't argue, but learn from God when and what to speak, and realize the value of silence. Never break confidence. Never fear to speak the truth, though it leads to trouble. When God says "Speak," deliver without fear or favor His whole message, to individuals or in a meeting.

Humility. If we are wrong let us confess it. It will be humiliating, but it will be the straight thing to do; and no one ever loses standing in the eyes of those he seeks to help by being honest. Be willing to learn from the experience of others—experienced older people, inexperienced younger ones, people of the country, anyone, if only we may do our job more for God's glory. The best way of doing things in the home lands is very often not the best way abroad.

Popularity is dangerous, attracting people to oneself; influence is most often unconscious. God can use the latter if we live near enough to Him, but the former should never be sought. "He made Himself of no reputation."

Adaptability. We must learn to be adaptable, and be willing to start from the beginning and go to school again to learn the language and the customs and the mind of the people to whom we go. If we do not like having our careful plans altered and something quite different substituted, the sooner we learn to be able to take this joyfully the better.

32 QUALIFICATIONS of FOREIGN MISSIONARY

Patience is needed for the study of the language and ways of our new homeland. It is no use trying to hurry the immemorial East. It is seldom any use to give someone "a piece of your mind." It is usually not worth giving. And the heat of the tropics does not encourage the spontaneous growth of patience. So it is a lesson to be learned, a gift to be asked from God who freely gives all we need.

Temperament. Even amongst Christians, differences of natural temperament often lead to friction and lack of peace. You may find yourself in a mission station with one other missionary whose tastes and interests and temperament are the very reverse of yours. If you do not get on together God's name is dishonored before those you hope to win for Christ, for such a feeling of estrangement will soon be known to them. What have you in common? A love for the Lord, a call to His service among those who know Him not. PRAY. Pray frequently together. Pray for others. Worship and adore your Lord together, and the petty things that might cause friction will be harmless to annoy.

Thoughts. Think the best of others. Critical thought, unclean thoughts, worrying thoughts, envious thoughts, thoughts of self-pity that dwell upon difficulties ahead, or that imagine offense or opposition in others may be put into our minds by the evil one. Do not let them stay. If we give place to them and begin to think them over, we shall be led into sin, for even the thought of foolishness is sin. The Holy Companion is within us and knows our thoughts. Let Him control them, and keep us too from that waste of God's time which we call day-dreaming.

Books. What do we read? For refreshment, encouragement, uplifting help of all kinds, there are many books. Let us keep to these. Do we sit up half the night to finish some-

QUALIFICATIONS of FOREIGN MISSIONARY 33

thing interesting or exciting? Let us curb the lust to finish, and be disciplined in our reading as in other things.

Friendship. Every true friendship should make us more accessible to others and more understanding and helpful. Exclusive friendships are unhealthy.

Marriage. Very many look forward to this as God's good gift. In the mission field there are some kinds of work where married people can do more because they are married. There are equally a number of situations where single men or single women are far better able to do the work that God has appointed. So let us take nothing for granted and be very, very sure of God's guidance in this most solemn of decisions.

Social Life. Do not become a slave to social life, for it is a snare to many on the mission field. Can you do without the company of people of your own race? Do you crave for the social amenities of the home lands? How much time is wasted in these things! Be independent of them, and learn to love the company of the people you have come to serve. They will soon understand, and to win their confidence is worth all.

A Sense of Humor. Not only does this at times help us in a difficult situation, but it lightens the necessary stress of our daily work. How can one who does not understand or appreciate the fun of life be the messenger of "the Gospel of the Happy God"?

Joy. Be glad always. Praise God always. When you are ill or tired or tempted or at your wits end, learn the habit of perpetual praise, for it prepares a way whereby God may show us His victory.

The Bible. If you do not believe it to be wholly the Word of God, for Christ's sake, I say it reverently, do not come to the mission field. Keen Hindus believe in their holy books,

34 QUALIFICATIONS of FOREIGN MISSIONARY

Moslems in the Koran, and they have not much respect for one who brings a Holy Book which is unreliable.

The Quiet Time. The source of strength for each day. Get to conversing personally with the Lord. Do not let it become formal. It must be a conversation with Our Beloved whom we love above all others. No, not merely ask Him for things, but worship and praise Him. The devil will try to let your work cut short God's hour, but do not give in, if you want to be of any use to the Lord. It is not the multitude of things accomplished but the closeness of our walk with Christ that determines whether our building will be gold, silver, precious stones, or wood, hay, stubble.

Prayer. Pray often with your fellow-laborers, with anyone who loves the Lord. Let all work be spiritual—medical, educational, evangelistic, industrial. Don't be caught in the machinery of the works. Keep the spiritual uppermost and the balance right. Many have lost their first spiritual enthusiasm through pressure of work, so pray, pray, pray.

All Manner of Service. Whosoever of you will be the chiefest, shall be the servant of all. For even the Son of Man came not to be served, but to serve and to give.

It is the willingness and preparedness joyfully to be anything or do anything for which God looks. And He opens up His wealth to the men and women who are ready and able gladly to do without and to live disciplined lives, to whom Jesus Christ is truly all in all.

As poor, yet making many rich, as having nothing and yet possessing all things, for all things are yours and ye are Christ's.

VITAMIN "R" IN GOSPEL PREACHING

By H. P. BARKER, Weymouth

All who preach the gospel and all who seek to win souls for God should carefully read this article. The lack of solid and permanent results in present day movements is due to lack of Vitamin R—Repentance— in the preaching and in the so-called converts. (Ed.)

IN THE DICTIONARY which I commonly use, dated 1899, the word 'vitamin' is not given. The past generation knew nothing of such a thing. But nowadays everyone knows the vital importance of the various vitamins in food. As they are discovered, they are distinguished by letters. Thus there are Vitamin A, Vitamin B, and so on.

In presenting spiritual truths, and very especially in preaching the Gospel, it is vitally important that there should be no lack of vitamins, and particularly of the one that I call Vitamin 'R': in other words, Repentance. The preaching that lays no stress on the necessity for repentance lacks this all-important vitamin, and is powerless to produce spiritual stamina in converts, even if they are not mere "converts" (with inverted commas).

In certain places I have come across "converts" in whom the work of grace (if indeed there has been any) seems to have been extremely shallow. They say they "believe"; but their lives have not been transformed. They are still, in large measure, lovers of the world. They are not marked by gratitude and devotion to the Saviour.

An enquiry as to the kind of preaching that led to their "conversion" showed that a good deal was said about hell, and that salvation was preached mainly as a deliverance therefrom, through believing that "Christ died for sinners".

36 VITAMIN "R" IN GOSPEL PREACHING

Present-day Lack

The Scriptures show that the first preachers of the Gospel did not present the message thus. They spoke very little about hell, but a great deal about repentance. It is the preaching of this that is so noticeably lacking in many quarters to-day.

An American newspaper, 'The Los Angeles Times', came out with a cartoon on its front page representing a "revival meeting". A huge tent is packed to its utmost capacity with an excited and hilarious crowd. In the foreground of the picture is seen an old-time "mourners' bench" being flung out. Approving eyes watch its exit, and there is a satisfied grin on the faces of the audience.

The object of the cartoon was political. But does it not convey a much-needed warning to us Christians? If the "mourners' bench" stands for repentance, are we not confronted with the picture of an attempted revival without it?

One hears much empty talk about revival on social and ethical lines. But even those who fain would see a real, God-sent revival often leave out of their preaching one of the things essential to produce it.

Repentance Necessary

The Scriptures show, beyond a doubt, that the Lord Himself, and the Apostles, laid a very strong emphasis on repentance. This comes before us vividly in the writings of the only Gentile contributor to the New Testament—Luke. We notice it in both his books, the Gospel that bears his name and the Acts of the Apostles.

One sometimes hears it asserted that John's is the great Church Gospel, while Luke wrote for the world in general. Like other statements, the truth of which is taken for granted, this is sheer fiction. John's Gospel was a pamphlet intended

for circulation among people infected with a rapidly-spreading Gnostic heresy, and he distinctly affirms that his object in writing it was that the readers might be led to believe that Jesus is the Son of God, and that believing they might have life through His Name. Luke, on the contrary, wrote his Gospel for a Christian friend named Theophilus, to assure him of the truth of "those things which are most surely believed among US", i.e., among Christians. Luke was a great personal friend and companion of Paul, and both his books are intended for the instruction of believers, from the standpoint of the great Apostle of the Gentiles. This shows that the subject of repentance, and the place that it should have in testimony, is to be studied by us all.

Turning first to Luke's Gospel, we find that the Lord declared that the object of His mission to earth was to call sinners to REPENTANCE (5. 32).

Twice He proclaimed that all who were listening to Him should perish unless they REPENTED (13, 3, 5). Twice He affirmed that what causes heaven to rejoice over men is their REPENTANCE (15, 7, 10).

In 16. 30 the soul of a dead man is represented as realising at last that the essential thing for those still living is REPENTANCE. He begs that a messenger be sent to his five relatives, in the hope that they would thus be led to REPENT.

The Lord, after His resurrection, charged His servants that "REPENTANCE and remission of sins should be preached in His Name among all nations" (24. 47). It is unfair to their hearers on the part of preachers to lay more emphasis on the texts that speak of "believing" than on those that speak of repenting.

Turning to the Acts, we find the first heralds of the Gospel obeying the Lord. Peter urged his hearers to REPENT

38 VITAMIN "R" IN GOSPEL PREACHING

and be converted (3. 19). Previously, in answer to the enquiry, "What shall we do?", he had replied, "REPENT and be baptised, every one of you" (2. 30). Assuredly, Peter preached repentance.

Paul's Preaching

So did Paul. Converted to God later than his fellow-apostles, he received a separate commission. But he, like the others, had to call men to repentance. We find him doing it—

(1) At Damascus, "to the Gentiles, that they should REPENT and turn to God, and do works meet for REPENTANCE" (26. 20).

(2) At Athens, declaring that God now "commandeth all men everywhere to REPENT" (17. 30).

(3) At Ephesus, "testifying both to the Jews and also to the Greeks, REPENTANCE toward God" (20. 21.)

We learn from Acts 11. 18 that repentance must precede life. That is, before we receive the new life that God bestows on "whosoever believeth" there must be REPENTANCE.

The proper result of the great goodness of God, His long-suffering toward men, is REPENTANCE (Rom. 2. 4).

References might be multiplied, but enough has been said to show that the preaching of repentance formed a very considerable part of the message delivered both by the Lord and His Apostles.

Preaching hell and judgment is not preaching repentance. In preaching repentance we have to lay stress on the holiness of God and the seriousness of sin. The result will be more stable and devoted converts, even if they be not so numerous. One convert is worth a thousand "converts". One sinner, won for Christ, to live a life of devotion to Him, is worth more than a multitude deluded with the notion that they are

"saved" because they assent to certain facts, while they continue in that friendship which is enmity with God (James 4. 4).

James teaches us that those who are mere hearers of the Word, and not doers, are deceiving themselves (2. 22). Unless a man is doing "works meet for repentance", let us not delude him into believing that he is "saved". It would be well if we were to give James a larger place in our testimony. In ch. 1 he shows that HEARING without doing is in vain. In ch. 2 he shows that SAYING one has faith, if there be no doing, is vain. In ch. 3 he shows that KNOWING without doing is vain.

Faith is the way of life, but it is to repentant sinners that this has to be explained—men and women who want salvation, not so much from hell as from the love, the power, and the blight, of sin. Oh, for converts of this kind!

‘ ‘ ‘

THE BIBLE: THE WORD OF GOD

LESSON ONE

By J. W. BRAMHALL

This is the first of a series of Bible Lessons which take up great doctrines in an orderly way. Many people like the Bible School method which undertakes to educate the student in God's Word in a regular consistent manner. So try studying this lesson alone or with some others. Look up each Scripture reference and tell us how you get along. (Ed.)

THE BIBLE IS AN INFALLIBLE BOOK from the hand of God. Two lines of evidence prove it to be so:

1. INTERNAL; the Bible's own claim concerning itself.
2. EXTERNAL; obvious facts concerning the Scriptures.

1. INTERNAL EVIDENCE: Numerous passages directly declare and assume the Bible IS the Word of God: Psalm 12:6; Psalm 93:5; Psalm 119:9-11; Psalm 119:98-100, 105, 130; Isaiah 55:10, 11; Jeremiah 23:29; Romans 10:17; 2 Tim. 2:15; Hebrews 4:12. Psalm 19:7-11 declares the Old Testament is the Word of God, with six perfections and six corres-

ponding transformations. Hebrews 1:1, 2 declares that God spoke in Old Testament and in New Testament.

2. EXTERNAL EVIDENCE: The Book is a phenomenon and challenges the most skeptical men.

1—Its Continuity: One volume with a perfect continuity of historical sequence from the creation to the new Heavens and the new earth. A perfect continuity of 66 books, written by about 40 different authors: kings, statesmen, peasants, fishermen, doctors, herdsmen, tax collector, etc. who lived and wrote over a period of 1600 years.

2—The Extent of its Revelation: The Bible is inexhaustible and like;

a—A telescope, sweeping the universe from the heights of heaven to the depths of hell, and traces the works of God from their beginning to end.

b—A microscope, revealing the minutest details of the plan and purpose of God and the perfection of His creation.

c—A stereoscope, placing all beings and objects, whether on earth or in heaven, in right relation the one to the other.

3—The Circulation of the Bible: Claimed by all races, having been written in over 1000 languages and dialects. Approximately 30,000,000 printed annually. It is the basis of all true civilization, law and morality.

4—The Subject Matter of the Bible proves its super-natural character in the fact that it deals as freely with the UNKNOWN as with that which is known.

5—The Bible is a book of unprejudiced authority. It records the sin and weakness of the best of men and the doom of all unbelievers. It is a book with a message from God to man, not from man to man. It speaks freely of things in heaven and on earth; things seen and unseen; of God, angels, men, time, eternity, life and death; sin and salvation, heaven and hell, etc.

6—The Supreme character revealed in this super-natural book is the Person and the Glory of the Son of God, our Lord Jesus Christ.

7—The Bible and Christ compared: the Bible is the WRITTEN WORD, but the LORD JESUS is the LIVING WORD.

For your interest the next few lessons are as follows:

Lesson 2—THE BIBLE: INSPIRED OF GOD.

Lesson 3—THE BIBLE: ITS SUBJECT AND PURPOSE

Lesson 4—GOD—HIS PERSON AND DEITY—THE TRINITY.

Lesson 5—GOD—THE FATHER.

Lesson 6—GOD—THE SON: HIS PRE-EXISTENCE.

‘ ‘ ‘

“THE NUMBER OF THE DISCIPLES MULTIPLIED”

(Acts 6: 7)

It will be realized that, while Christianity is not a matter of arithmetic, arithmetic may enter into Christianity. Indeed, a little simple arithmetic will illustrate how wonderfully the Church would increase if every Christian would fulfil his or her calling and begin to work for the Lord, “Who hath called you out of darkness into His marvellous light.”

A calculation which anyone can make will show that if one Christian were to win but one soul every year, and if every soul so won were to do the same, the number in twenty years would increase to one million. If one thousand were to follow this course, the total would be one billion. Not a very great objective this, for a faithful Christian—one soul per year—yet how astonishing the result! The Lord Jesus said: “Follow Me, and I will make you fishers of men.” Let us begin today!

‘ ‘ ‘

Young Believers' Department

REDUCE YOUR RATIONS — BUT NOT SPIRITUALLY

By C. ERNEST TATHAM

THE LEADERS OF OUR NATION are interested in sending grain to help feed the starving nations of Europe. Our citizens are asked to reduce the amount of bread consumed and to eat less of refined flour products. As the citizens of this

country made sacrifices during the War, so they will make further sacrifices now to supply food to children and others starving in countries devastated by war.

Turning now to the subject of spiritual food, are we Christians obtaining a sufficient amount of nourishment to feed the inner man and to prevent spiritual starvation and decay?

Christ the Bread of Life

Bethlehem means "The House of Bread". And has it not been just that for the past two thousand years? Out of that little village has come One who declared, "I am the Bread of Life". Not only is our Lord Jesus He who gives life but also the One who sustains it, and in these very busy days we need to feed our souls upon Him as He is revealed in the sacred Scriptures. The constant cry of our hearts should be, "Give us this day our daily bread".

Spiritual Food

Are we reading our Bibles daily? Do we bestir ourselves to attend meetings where the Word of God is taught? God wanted to feed the people of Israel on "the finest of the wheat" (Psa. 81:16) but they would not listen to Him. God wants us to have the best of everything!

A Christian manufacturer was asked, "When do you manage to find time to read and study the Word of God?" The questioner well knew the gentleman's life was a very busy one; that to minister on the Lord's day and at other times, as he did, must need a fair share of time allotted to private devotion. "I never find time to read," he replied, "I am at the mill from early till late, and business needs so much of my attention, how do you think I could find time?" His friend said, "How then do you manage?" Looking at the other's puzzled face, he said, "I will tell you: I *take* the time. For one hour in the day I turn the key of my private office, and during that hour no one can see me while I read and study the Word. If I did not *take* time, I should never find time."

Spiritual Prosperity

About the year B.C. 1451, God drew His people's attention to the importance of an habitual meditation in His Word, say-

ing, "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

Four hundred years later, the Lord needed to remind His people of this exceedingly important habit of life. In describing a truly blessed man, He says of him, "His delight is in the Law of the Lord, and in His Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psa. 1:2-3).

After a lapse of a thousand years, A.D. 60, God speaks for the third time to impress upon forgetful minds the highly essential practice of steadily going on, day after day, with the thoughtful reading of His Word: "Whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

‘ ‘ ‘

WORK IN THE FOREIGN FIELD

From J. J. McGehee, Kweiyang, China, we are thankful to learn that they have been much encouraged by having a baptism of six young men who are going on well in the Lord's things. This, coming after the disappointment of the falling through of the arrangement with Mr. Sang, has confirmed them in the belief that the Lord has led them to that part of China, and they are looking to Him for guidance as to the future there.

From Zedemon Fujimoto in Japan, a brother who was in prison during the war for faithfulness to our Lord, we learn that there has been blessing this year. On June 1 six were baptized, on July 2 nine, on August 10 two and on October 5 two more. They are rejoicing in the return, God willing, of T. A.

Hay and the going out of Paul Craig, son of the late E. B. Craig.

From Melvin Wistner, Puerto Rico, we learn of increased activity. Especially on the Lord's Day, the time is very fully taken up with radio broadcast and jail service besides the regular meetings in the hall. The Sunday School attendance is climbing steadily.

Our brother Conrad Baehr, Tsingan, China, writes of at last being able to make arrangements for the building of their home and the rebuilding soon of the Gospel Hall. Until now they have had to get along in a single room, with the consequent great inconvenience of not having place for their things, but they write encouragingly of the attitude of the Christians there.

A few letters from the field follow:

U. S. A.—

From Cyril H. Brooks, Buffalo, N. Y., November 19:

It was our joy recently to have a visit with Mr. and Mrs. A. M. Sutherland and their three children. We had not seen them since 1941 when they came to Manila for needed medical attention. For several years they have labored in Palawan, some 500 miles south of Manila and the Lord has blessed their labors for Him in that backward section of the country where the people are very unresponsive. During the war years we lost all contact with them and only in this recent visit have we been able to learn something of great privations they suffered as fugitives from the Japanese in the hills of that remote province. They are now on their way to the Pacific Coast and hope to sail from San Francisco early in December to Manila and subsequently back to the field of service in Palawan. We should very much liked to have accompanied them or have been in Manila to welcome them but for various reasons we believe it is the Lord's will for us to remain in this country somewhat longer.

We do desire your prayers on behalf of the Filipino believers with whom we are keeping in touch by correspondence.

AFRICA—

From David Long, Vila Luso, Angola, August 22:

We are now well settled into the work here at Luma-Cassai and find that there is more to be done than one could ever attempt. However it is good to be in harness again and to know that our labour in the Lord is not in vain. After seven or eight years with no man here to care for the spiritual needs of the work the results are all too easily seen and the assembly has suffered greatly. However we are much in prayer that the Lord will send revival and I am glad to say that we have already signs of awakening. The meetings have grown steadily since we came two months ago and there is a growing interest on the part of a fine group of young Christians who, I feel sure, are the whole hope for the future of the work in these parts.

I recently made a trip to the Songo country at Chitutu where we laboured with brother T. E. Wilson for some five or more years. These dear Christians have been going on for some years now by themselves after the Wilsons went out to the Umbundu country nearer the coast and I was anxious to have a little while with them before the rains made travel more difficult. Although the dwelling houses had all fallen down but one and all the buildings put up by the missionaries except the Gospel Hall had gone to bits yet the work of the Lord had gone on and prospered. I believe that in this visit I found the answer to the question so often asked "can the work go on in the hands of local brethren without missionary help?" Let it be said that any assembly that is left without pastoral care and teaching for years will suffer from this neglect and these groups are no exception. Let it also be freely admitted that there has been failure and weaknesses peculiar to a people who are only in possession of the New Test., Psalms and the Pentateuch and who are not good readers at the best having no literature to practise on. But when allowance has been made for this we must remember that apart from the frailties of the flesh and the ignorance of the people these souls are surrounded by pagan powers and hellish forces unopposed and that as well they had great pressure to withstand from the authorities in many cases. Then what a joy it was when I arrived there to find they had

of themselves arranged a little conference not knowing I was coming. They had made all the plans themselves, gathered together, set everything in order, cared for visitors, and when the time came carried the whole thing through in perfect order and dignity. We had three sessions of ministry each day at all of which some of themselves took part; some with more ability than others but all intelligently and to profit. I discovered that instead of remaining clustered on a station where they could not keep up the buildings they have broken up into small groups of which there are seven with a total of over 200 Christians connected with them. There are three of these places where they have the breaking of bread, the others going to the nearest centre and on the whole there is a real work going on for God. How they pleaded for help and teaching! They need a school for their children; they need Bible instruction themselves; and they need pastoral care and guidance but God has kept them as He alone could and we are full of praise. While there I sat at nights around the fire after meetings until the small hours of the morning explaining things to them and answering their questions. We spent hours with the elders of the assemblies and groups going over some of their problems and on the whole it was a happy time even if I did have to travel four days each way by truck to get there.

From Robert Greenhow, Nyangkundi, Congo Belge, November 9:

We have been here at Nyangkundi just over three weeks, and just four weeks ago we landed at Matadi. We all think that Nyangkundi is a grand place to live—we had no idea that Africa could be so beautiful. Baby Martha seems to be adjusting herself well and is in good health and spirits, though she and Mrs. Greenhow have had slight attacks of malaria from which they've now recovered.

The spiritual condition of some of the Christians here is a real joy to consider when one thinks of what they would have been apart from the Gospel which has brought the love of God to their hearts. Though we can't understand much of the language yet, the demeanor and attitude of these dear ones as they preach, pray and sing shows a healthy spiritual state. Our hearts thrill with joy to see them, and we consider it a great

privilege to be associated with the work here—the fruit of much toil, faith and prayer on the part of the earlier workers. Of course, there is the other side of the picture too. Lukewarmness and indifference, sin and unconcern for it, are the subjects of several sad stories we have already heard about Christians whose testimony was once bright. Then there are many even on the station here who have never responded to the Gospel, and close to the station are several spirit-houses, showing that heathenism is still close to our doors and prevalent in the villages. So the work here needs your prayers very much still, and then there are many other similar fields even in Africa which need the fervent prayers of righteous men which avail much.

So far, most of our time has been taken in getting settled here and in studying Kingwana. I've been able to assist a little in the Bible School in elementary French. When the next term opens in February we both hope to be able to help in the schools and in other phases of the work too. But as you no doubt know, Nyangkundi is primarily a school center and a headquarters for the spread of the Gospel into the countryside around. About 200 boys attend the boys school, over 200 girls and women in their schools and perhaps 50 workmen in theirs. Of course, they all get the Gospel in school as well as in the various meetings.

SOUTH AMERICA—

From Jose Penna, Santarem, Brazil, November 25:

We rejoice in the Lord and give thanks to Him for His goodness in answering our prayers regarding our testimony here which is moving towards its desired end. Praise Him! We are now installed in a good hall with room for about 80 and have purchased a set of 42 chairs to begin with. Last Sunday we had the privilege of holding our first meeting in the hall, which was filled to capacity. This first meeting was a sort of inauguration, a good number of brethren and non-believers having attended. We have appointed meetings on Tuesdays and Saturdays at 7 P.M. for ministry of the Word and prayer, and on Sunday mornings and evenings. There are a number of brethren, some

six or seven and perhaps more who are coming to meeting with us and three new converts which are the fruit of our open-air services, also a number of interested persons whom we hope soon to see taking a stand with us. We are aware of our great responsibility and privilege to lead this testimony in the simple lines of the New Testament truths in such a way that the Lord Jesus may really have in all things the pre-eminence. On this account you see our need of the Lord's people praying for us, praying that He will give us wisdom and power of the Holy Spirit to carry on the testimony here.

1 1 1

(continued from inside front cover)

Hollywood, a well known winter resort, is about 12 miles north of Miami, on the Atlantic coast. Here is an opportunity for Christians desiring warmer climate to enjoy fellowship with many of the Lord's people.

Speakers will include Alfred P. Gibbs, August Van Ryn and others.

Signed on behalf of the Committee:

R. L. Conlon, Box 220, Hollywood, Florida.

Robert Henry, RFD No. 2, Hollywood, Florida.

KENILWORTH, N. J.

Kenilworth Gospel Chapel, Kenilworth, N. J. has been enlarged to more than twice its original capacity. Special Series during January by Lester Wilson and Ray Felton will be the first meetings in the fine new auditorium. Friends kindly note new order of meetings on the Lord's Day—Breaking of Bread—9:15 A.M., Sunday School—11:00 A.M. and Gospel preaching at 8:00 P.M.

Offerings Received during November

Nyangkundi Press Fund

Nos. 18, \$5; 19, \$8.

Kingwana Fund

No. 2, \$120.

Free Tract Fund

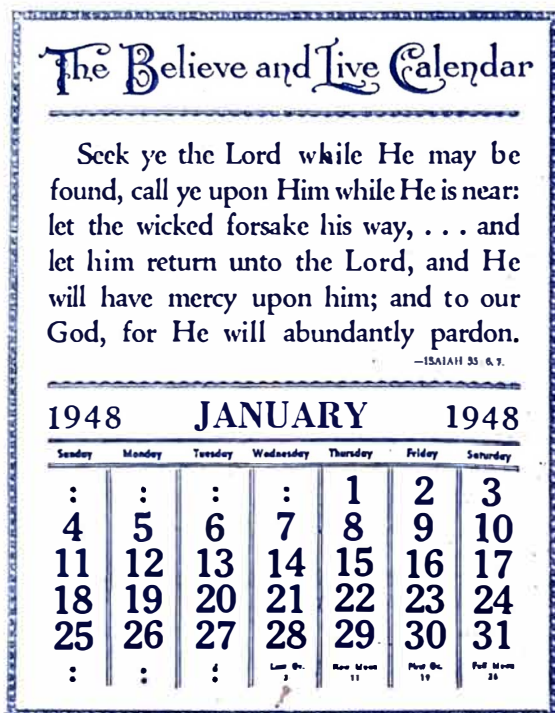
Nos. 2673, \$11; 2674, \$1; 2675, \$100; 2676, \$100; 2677, \$5.40; 2678, \$5; 2679, \$5; 2680, \$20; 2681, \$1; 2682, \$4; 2683, \$3; 2684, \$5; 2685, \$5. Total, \$265.40.

For Missionaries

Nos. 812, \$224; 813, \$10; 814, \$1,625; 815, \$10; 816, \$171.75; 817, \$50; 818, \$50; 819, \$72; 820, \$75; 821, \$11.50; 822, \$32; 823, \$9; 824, \$9; 825, \$10; 826, \$5; 827, \$47; 828, \$20; 829, \$30; 830, \$50; 831, \$135; 832, \$6; 833, \$1,250; 834, \$50; 835, \$75; 836, \$30; 837, \$25; 838, \$45; 839, \$65.75; 840, \$15; 841, \$25; 842, \$34.50; 843, \$25; 844, \$111.50; 845, \$140; 846, \$10. Total \$4,554.00

Calendar for 1948

The Believe and Live Calendar—20c. postpaid



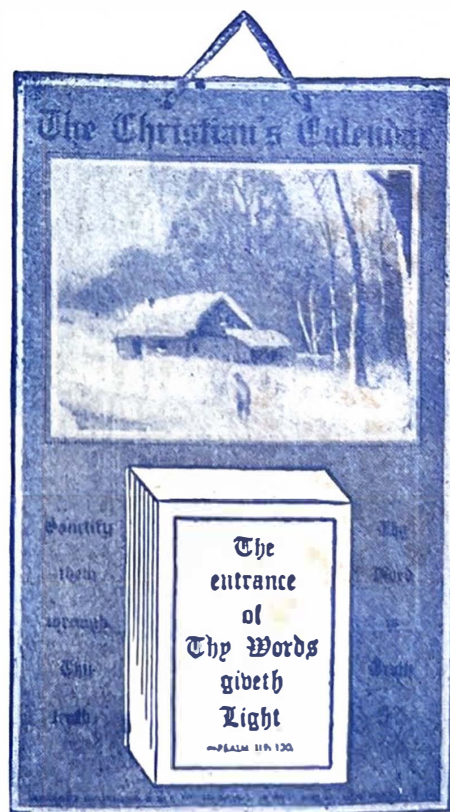
Actual size of this calendar is 8 x 10³/₄ inches. Printed in clear black type on white paper. A full page and a different text for each month of the year. A good gift for Bible Classes, Sunday School Scholars, or for your business customers and friends. 20c. postpaid.

Special Quantity Prices

The Christian's Calendar

80c. each, postpaid

Actual size of the calendar is 5½ x 9 inches. Stiff board back in choice of four colors—red, blue, buff or green. A page for each day of the year, offering a Bible verse with appropriate thought in poetry or prose. 80c. each postpaid.



Special discounts on all quantity orders.

SEND IN YOUR ORDER TODAY