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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 Frank Statement

Letters from the readers of *Help and Food* indicate their appreciation of the ministry and information it contains. We are thankful for such encouragement.

Many are unaware of the fact that the subscription price does not pay the net cost of printing and mailing this monthly magazine. You can do your part in reducing the expense by helping us increase the number of subscriptions. The more we have, the less the proportionate cost will be. We will gladly supply you with free sample copies of *Help and Food*, together with mailing envelopes for sending new subscriptions. The annual subscription price is \$1.50 (\$1.60 in Canada) and a trial subscription for eight months will be sent anywhere for \$1.00.

Many holiday gifts are of little lasting value. Why not give your friends a gift that will bring them blessing throughout the year and enrich them for eternity—a subscription to *Help and Food*? Many excellent articles are now ready for coming issues.

THE EDITORS.

THANKSGIVING DAY 1947

Editorial

Thursday, November 27, will be Thanksgiving Day in the U. S. A. We Christians should make the day what it was intended to be, a day set apart to thank Almighty God for His manifold mercies to this favored country.

Thanksgiving for Food

The first Thanksgiving Day observed by the Pilgrims in 1621 was for a good harvest after a time of want and hunger in the wilderness of the new world.

This year, 1947, we have great cause to thank God for food for ourselves, and for the ability to send thousands of tons of foodstuffs to Europe to prevent famine this winter. This is an example of Christian giving that should rebuke the ungodly in every land.

“God hath not left Himself without witness in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with peace and gladness” (Acts 14: 17).

Thanksgiving for Prosperity

Not only has God blessed this nation with abundant food, but also with temporal prosperity. Employment and wages are higher than ever before. In the providence of God the U. S. has been able to help less fortunate countries financially to recover from the losses and devastation of war. Never before in the history of the world have such vast sums been poured out by one nation to help other nations in their struggle for survival and freedom. This should not cause boasting but humble thanks to God Who has made it possible.

“But thou shalt remember Jehovah thy God for it is He that giveth thee power to get wealth” (Deut. 8: 18).

Thanksgiving for Good Government

We thank God for freedom of speech and worship and for personal liberties denied in some other countries. We are especially grateful for having been spared the devastation of

war. We are thankful for protection from evil powers and evil men, and for peace that is still lacking in some lands.

Let Us Pray!

Let us pray earnestly for a continuation of these great mercies, and for God's guidance of all our rulers that they may govern in the fear of God. Let us make this Thanksgiving a day of prayer and praise. Let family gatherings be sanctified by the Word of God and the voice of thanksgiving.

Spiritual Blessings

Finally, let us thank God for our spiritual heritage and blessings. Let us pray that God's gospel and His truth may have great liberty and success until our Lord shall come.

Even so come! Lord Jesus.

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THANKSGIVING MEDITATION

By MARTHA SNELL NICHOLSON

SINCE MAN APART FROM GOD is but an abnormal creature, our greatest joys, our deepest satisfactions, come in our relationship to Him. So I thank Him this Thanksgiving season for sins forgiven, for a Great High Priest touched with a feeling of my infirmities, for the privilege of being a tool in His mighty hand, for His guidance, for His ear that hears my prayers, for His arm on which to lean, for His precious Word in which He speaks to us explicitly, and for the blessed, blessed hope of His soon coming!

I thank Him, more than all else, for utter safety. In the past I have known what it was to be afraid, but now I know that I am entirely and perfectly secure. I feel that I have come into a safe harbor. Nothing, absolutely nothing, not my own deeds nor those of others, not the works of devils, not cir-

cumstances, nor so-called fate, nothing can separate me from the love of Christ. Pain, sorrow and bereavement can come, shattered nerves and body can be my lot, death can even put my body in the grave, but whatever comes, it passes first through His tender hands, and so I can love it because it comes from HIM!

Nothing can keep me out of heaven. I am as safe now as though I were already there. Just these few hard years to live, these few burdens to bear, and then to be forever with HIM, our daily portion glory beyond infinite glory! Thankful? My cheeks are wet with happy tears. Why He gives all this to a poor creature like me I do not know—but I know that I shall need all eternity in which to thank Him for it!

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CHRIST'S INHERITANCE IN HIS SAINTS

By ALFRED P. GIBBS

This very valuable paper we expect to publish in five articles and later to print in pamphlet form. The treatment of this subject brings in the Gospel in a very fine way and sets forth the glory of Christ in a way that will warm the hearts of saints. You will wish to follow it closely and obtain pamphlets when they are ready.—[Ed.]

ARTICLE ONE

“That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints” (Eph. 1: 18).

THE SUBJECT OF INHERITANCE has always been a fascinating one. Countless romances have been written around this theme, the hero or heroine discovering, at the psychological moment, that he or she was heir to a large estate which assured their financial future, thus enabling them to “live happily ever after.” Newspapers are constantly drawing our attention to this subject, as they describe how some poverty stricken individual suddenly becomes heir to a vast fortune which completely revolutionizes his life. A popular radio pro-

gram some time back was "The Court of Missing Heirs." Thousands of people listened eagerly with the hope that perhaps, unknown to them, they were the heirs of a large fortune. Many actually did discover this, and put in their claim and received their share of the estate. Doubtless many of us, at some time or other, have indulged in that delightful day dream in which we imagined that a registered letter from a firm of lawyers was delivered to our door, announcing the joyful intelligence that some distant relative had left us a huge inheritance, which guaranteed our financial independence for the remainder of our days. There are millions upon millions of dollars lying unclaimed in the Chancery Courts, because no heirs have yet presented themselves who can successfully establish their claim to the money.

The Bible also has a great deal to say about the subject of inheritance, and we are going to discuss the greatest of all these inheritances, namely; "Christ's inheritance in His saints"; or "The claims of Christ as seen in His title to His saints." The New Testament clearly presents the fact that Christians are the property of Christ, for it says specifically: "Ye are Christ's" (1 Cor. 3: 23). The subject before us will consist of an examination of the validity of His claim to the possession of His saints. We shall seek to answer some questions in this regard. Can this claim be substantiated? Will it be able to stand the searching scrutiny of the absolute justice, righteousness and holiness of heaven? Can any flaw be found in this title which will cloud it and render it untenable? Can Satan, with all his authority, wisdom and malignity discover any imperfection in this title and successfully dispute the claim? Can it endure the most careful examination of all those principalities and powers in the heavenlies?

You will have noted that two inheritances are mentioned in the first chapter of Ephesians. In verses 11 and 14 we read

of *our inheritance in Christ*: "In Whom also we have obtained an inheritance . . . which is the earnest of our inheritance." This magnificent subject might well occupy all our attention in this article; but we are to be concerned, not with our inheritance in Him, but with something entirely distinct and infinitely superior: *His inheritance in us*. Often the thought of the former inheritance has been allowed to eclipse the greater glory of the latter. As we contemplate the subject of our inheritance in Him, we rightly sing: "O, that will be glory for *me!*"; but when we are concerned with Christ's inheritance in us: we joyously sing: "O, that will be glory for *Thee!*" The first occupies us with our blessings, and calls forth our praise; the latter with the Blessor Himself, and leads out our hearts in adoring wonder and worship.

Our subject naturally falls into three main divisions:

- I. *The description of the inheritance.*
- II. *The Titles of Christ to the inheritance.*
- III. *The effect of these claims on the believer.*

I—The Description of the Inheritance

Before we proceed to an examination of Christ's title to His saints, let us look at the words that describe this inheritance. They refer primarily to the Church as a whole, "which is His body, the fulness of Him that filleth all in all" (Eph. 1: 23); but it is also true of each individual believer who has been brought, by the superabounding grace of God and the regenerating power of the Spirit of God, to an acceptance of Christ as Saviour, and an acknowledgment of Him as the Lord of his life. Thus we learn:

1. *That Christ has an inheritance in each believer.* This would be an incredible statement, but for the fact it is definitely declared to be so by God Himself. No Christian who is well

acquainted with himself is apt to wax very enthusiastic about his own particular value to God; yet, marvelous to relate, each believer is the inheritance of Christ! The Apostle Paul, in the next chapter, proceeds to describe what this inheritance used to be "in time past." It is always a profitable exercise for the believer to remember what he used to be by nature, and contrast this with what he is now by grace. Such remembrance will cause the Christian to humbly but gratefully sing:

*"Naught have I gotten, but what I received,
Grace hath bestowed it since I have believed:
Boasting excluded, pride I abase,
I'm only a sinner, saved by grace!"*

Let us suppose we had a house left us as an inheritance but, on going to inspect our newly acquired property we discovered, to our chagrin, that the foundations had collapsed, the walls and roof had fallen in, and the small garden surrounding it was a wilderness of weeds. We would rightly doubt the value of this inheritance. Yet this ruined heap is but a faint picture of how we formerly appeared, in "time past," to Him. The description the Spirit of God gives of man by nature is certainly not calculated to inflate his ego. Let us take a quick glance at it.

(a) *We were dead in our trespasses and sins* (Eph. 2:1). Death means separation and, in this case, we were "alienated from the life of God through the ignorance that was in us, because of the blindness of our heart" (Eph. 4:17). Spiritual life consists in being brought into vital contact with Christ, "in Whom is life" (John 1:4). Apart from this knowledge of Christ, man, though physically alive, is spiritually dead, and utterly helpless to quicken himself into newness of life. The new birth, which Christ declared to be essential (John 3), consists of the impartation of this spiritual life, by which the believer is regenerated, and becomes "a new creation in Christ Jesus" (2 Cor. 5:17).

(b) *We were depraved through sin.* "We walked according to the course (or trend) of this world" (v. 2). Not only were we without spiritual life, but we had no desire for it. We loved and lived for the world with its pleasures, pursuits, policies, popularity, pomp and pelf. We sought, by every means in our power, to shut out from our minds all disturbing thoughts of God, Christ, sin, salvation, death, judgment, and eternity. We were well content to go the way of the world, nor did we "desire the knowledge of God's ways." Down that broad and crowded way we heedlessly walked, indifferent to both our need and the claims of a holy God.

(c) *We were deluded by Satan.* "We walked . . . according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Little did we realize the mighty power and subtlety of "the god of this age, who blinds the minds of them that believe not, lest the light of the glorious gospel of Christ . . . should shine unto them" (2 Cor. 4:4). Behind Modernism, with its denial of the verities of the faith; at the back of mere Religionism, with all its gaudy trappings and ornate ritual the Bible knows nothing about; behind the multitude of present day cults and isms, which have sprung up with mushroom-like growth, stands Satan with his hosts of wicked spirits, seeking to blind men to the truth of the gospel. Satan is well content to allow a person to become religious, moral, and sincere; provided, in so doing, he does not see his need as a lost sinner, and trust in the Person and work of Christ.

(d) *We were debased by sin.* "Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (v. 3). What a graphic description this is of what is nowadays termed "self expression!" Here man is seen evidencing his independence of God, and his determination to be "the Captain of his own

soul." We know from other Scriptures that "the mind (or attitude) of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8: 7, 8).

(e) *We were doomed through sin.* "We were, by nature, children of wrath, even as others" (v. 3). The modern conception of "the universal Fatherhood of God," has no support in Scripture. On the contrary, man is viewed as undeserving of the least of God's mercies because of his sinful rebellion, and deserving only of His eternal wrath. But for the grace of God our voices, even now, might be mingled with the wails of the eternally lost. The hymn-writer knew what he was saying when he declared:

*"Preserved by Jesus when my feet made haste to hell,
And there should I have been, but He doth all things well."*

As we contemplate the utter and abysmal ruin sin has wrought in us, how "marvelous it is in our eyes" that through the redemptive work of the Son of God, and the regenerating power of the Holy Spirit we, who were once dead, depraved, deluded, debased, and doomed, are now the inheritance of Christ, and "blessed with all the spiritual blessings in the heavenlies" in Him! Surely it becomes us to be filled with awe and gratitude at the revelation of such infinite love, "so amazing and so Divine!"

We learn secondly that:

2. *This inheritance of Christ is characterized by "glory."* Perhaps the simplest definition of glory is "displayed excellence." Display the excellence of any one thing, and you have its glory. For instance, we read that "the glory of young men is their strength" (Prov. 20: 29). Young men take great delight in displaying their strength and prowess amongst their fellows, for, in so doing, they are made to stand out in contrast

to those whom they excel. The "glory of God" is that which causes Him to stand out distinct from all His creation, as infinitely superior to it. He declares: "I am Jehovah, that is My name, and My glory will I not give to another" (Isa. 42: 8). The "glory of God" is the displayed excellence of all His Divine attributes, by which He stands out distinct from all others. Thus His "glory" is the revelation of His wisdom, power, righteousness, truth, justice, goodness, mercy, love and grace; all of which combine to declare His matchless worth, and reveal His infinite and absolute perfection.

So also is it with the eternal Son of the eternal God. All that Christ touches becomes redolent with His glory, because of the intrinsic virtue and value of the full Deity of His Person. It is instructive and heartwarming to notice that every phase of His life on earth was marked by glory.

- (a) At His incarnation the heavenly host proclaimed joyously: "Glory to God in the highest" (Luke 2: 13, 14).
- (b) At His wondrous miracles, "all the people rejoiced for all the glorious things that were done by Him" (Luke 13: 17).
- (c) His perfect life on earth "glorified" the Father (John 17: 4).
- (d) His proclamation as to His death called forth the testimony from the Father: "I have both glorified it, and will glorify it again" (John 12: 24-28).
- (e) His resurrection was by "the glory of the Father" (Rom. 6: 4).
- (f) His coming again shall be with "glory" (Matt. 25: 31).
- (g) His future reign shall be from "the throne of His glory" (Matt. 25: 31).

It is therefore not surprising to read that "His inheritance in His saints" is also characterized by glory, for in this inheritance He displays the excellencies of His Divine character, which secures for Him the place of absolute "pre-eminence in all things" (Col. 1: 18). Truly, He is the "Chiefest of ten thousand, and the altogether lovely!"

3. *This glory is further enhanced by the word "riches."* "The *riches* of the glory of His inheritance." The word "riches" is characteristic of this, the richest of all the Epistles. We read of "the riches of His grace" (Eph. 1: 7); of His being "rich in mercy" (Eph. 2: 4); of "the exceeding riches of His grace" (Eph. 2: 7); of the "unsearchable riches of Christ" (Eph. 3: 8); and of the "riches of His glory" (Eph. 3: 16). How blessed it is to know that we have been brought to realize something of "the grace of our Lord Jesus Christ, Who, though He was rich, yet for your sakes became poor, that ye through His poverty, might be rich!" (2 Cor. 8: 9).

Wonderful as is the thought that He should have an inheritance in us; it becomes more so as we read of the "glory" associated with it. But what shall we say of the expression: "the riches of the glory"? Surely such a description passes all human comprehension, for He piles superlative upon superlative, until we are lost in wonder and worship, and can only exclaim: "What hath God wrought!"

We shall contemplate some of these riches as we examine the many titles of Christ to the possession of His saints. He is not content to rest His claim on one indisputable title, which would be quite sufficient to prove His right; but He files claim after claim, until it is superabundantly established, beyond all question, and for all time and eternity, that His saints are His by every right and title possible in the universe. This is what is implied by the words: "the *riches* of the glory of His inheritance."

(*To be Continued*)

BRINGING CHILDREN TO JESUS

By D. L. MOODY

Here is a blessed challenge to Fathers and Mothers to bring their children to Jesus. In his simple and powerful way, Moody expresses his faith, and we know what wonders it wrought in bringing souls to Christ. Do lay hold of God in faith in God for your children, and then devote your energies to the task of seeing them soundly saved and growing in grace.—[Ed.]

LET US HAVE FAITH TO BELIEVE that God can save our children. I do not believe God wants our children lost. I believe that we can be co-workers with Him. It is a great privilege, and it is a great opportunity we have of a united effort—fathers and mothers coming together to bring their children to the Lord Jesus Christ. And I believe that if fathers and mothers, during the next thirty days make up their minds, God helping them, that they will bring about this one result, that they will bring salvation to their family, that they will ask the Lord Jesus Christ to come into their homes and save every member of their family, God will not disappoint them. And I believe that if we hear His voice tonight saying, Bring him, or bring her, unto Me, and obey that command, and we bring our children to the Lord Jesus Christ, He will bless them.

A Dying Challenge

I remember a few years ago hearing of a mother who was dying with consumption, that had seven children, and when the hour came for her to leave this earth, she asked the father to bring the children to her bedside, and the husband brought the children in one by one. The oldest one was brought in first, and the mother placed her hand upon its head, and gave that child a mother's dying blessing. Then the next one was brought in, and she did the same, and gave it a message. At last a little infant was brought in, and she took her little child and hugged it and kissed it, and they saw that the excitement was becoming too great for her, and they took the little child

away from her, and as they did it she looked up in her husband's face and said, "*I charge you to bring all these children home with you.*" And so the Captain of your salvation and mine charges us to bring our children home with us. The promises are not only to us, but to our children; and what He wants is to have you and me have faith to believe that He is ready and willing to do it, and *then we must work for their salvation; we must use every means in our power to bring them to a knowledge of Jesus Christ.* Let us not only bring them to God and prayer around our family altars, and in our closets, and in these public meetings; but, my friends, *let us talk with them;* let us try in every way we can to bring them to the Son of God.

Children May be Saved Early

And then let me say another thing. Let us have faith to believe that they can come early to Christ. I believe that there is many a father and mother that is skeptical on this point. They have got the idea that their children ought to grow up to manhood and womanhood before they can be brought to a knowledge of the truth as it is in Christ.

Many of them have got the idea that they must have the seed of death sown in their hearts; that they must have some of these tares sown in their hearts before they can have the seed of the kingdom; that they have got to see some of the world, and they have got to be tempted and led, you might say, into bondage, into sin, before they can be saved. I believe that is one of the *delusions of the evil one.* I believe it is the privilege of every father and mother to bring their children to Christ *so early that they cannot tell when they came.* It is a privilege for us to take them in the earlier days of childhood, when they can just lisp the name of papa and mama, and teach them to lisp the name of Jesus Christ, and teach them in their early childhood to love Him and to serve Him.

God Answers Prayer for Our Children

I remember, many years ago, I was urging this in the State of Michigan, an old man jumped up at the close of the meeting and said, "I want to endorse all that young man has said. Sixteen years ago I was in a heathen country. My wife died and left me with three little children. The first sabbath after her death, my oldest little girl—Nellie, ten years old—came to me and said: 'Papa, can I take the children into the bedroom and pray for them as mother used to do on the Sabbath?'" Let me say to you my friends, there is the power of example. If I should be called away and leave my children in this cold, unfriendly world at an early age, I would rather have them come to my grave and be able to say I was more anxious for their eternal welfare than for their earthly prosperity. Well, this old man said, when the children came out from the chamber where they had been praying, he noticed that they had all been weeping, and he called to his little girl and said, "Nellie, what have you been weeping about?" "Why," she said, "we could not help but weep. I made the prayer that mother taught me to make, and (naming her little brother) he made the prayer mother taught him; but little Susie didn't use to pray. Mother thought she was too little to pray, and when we prayed, little Susie made a prayer and we could not help but weep." "What did she say?" "She put her little hands together and said, 'O God, you have come and taken away my dear mamma. I have no mamma to pray for me. Won't you please make me just as good as my mamma was for Jesus' sake. Amen.'" That child before she was four years old gave evidence of being a child of God.

Where is Your Faith?

Fathers, do you suppose your children can come that early? Mothers, have you got faith to believe that you can bring your children that early to the Son of God? He will

say tonight, as He did when on earth, "*Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.*" And in this month, which I hope will be a harvest-time, let us bring our children to the Son of God. Let us labor for their salvation. Father, mother, hear the voice of the Son of God tonight saying, "Bring them unto Me." He will not cast them out. He will bless them.

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THE LIGHT OF GOD IN EARTHEN VESSELS

By R. J. REID

This article explains how God makes us conscious of our weakness and of His power to make our witness for Christ effective. If we are kept humble and dependent on God, then He can use us.—[ED.]

"Our competency is of God, who has also made us competent ministers of the new covenant; not of letter, but of spirit. For the letter kills, but the Spirit quickens. . . . Therefore having this ministry, as we have mercy shown us, we faint not" (2 Cor. 3: 5; 4: 1, *J.N.D.*).

T HE APOSTLE'S MINISTRY was not of the letter which kills, for it was not the ministry of the old covenant. That of the old covenant was "the ministration of death *written and engraven in stones*" (ver. 7); it was that of the letter, which kills, as being a rule imposed upon man in the flesh; it was a ministry of death and condemnation (6, 9). But the gracious ministry of the new covenant enlightened us in our spirit, subduing us, for it was a ministry of the Spirit of God in power, and in its result a ministry of life and righteousness (vers. 7, 9).

Thus Moses the minister of the Old Covenant, and Paul the minister of the New Covenant, were differently affected in the exercise of their respective ministries. When Moses, with

face aglow, came from the mount to Israel and found them afraid to come near him, he put a "veil" upon his face to dim a glory that reminded them of their obligations under the old covenant; for it did this even although it was now accompanied by a sacrificial system that pointed forward to Calvary. But they could not steadfastly "look to the end of that which is abolished," abolished *now* since Calvary. Moses' ministry did not gladden the people, nor could its effect upon them gladden him, therefore he veiled his face to relieve them. But Paul's ministry was so gladdening that he says: Having "such hope, we use great plainness of speech, and not as Moses which put a veil over his face." Paul declared his message boldly, aware that the plainer he made it the better for all concerned.

That is why he says: "Having this ministry . . . we faint not;" for it stirred his spirit exultantly, filling him with ardor in the unfettered utterance of grace.

Paul an Exponent of His Message

Rejecting "the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully;" he could further say: "*but by manifestation of the truth commending ourselves* to every man's conscience in the sight of God" (4:2). Guile, perversion, or anything contrary to the character and intent of the gospel was rejected by him, while at the same time his deportment was a commendation of the message, because it was a practical demonstration of its wholesome effect. And this could be observed by everyone, so much so that even those who might reject the message could not bribe their consciences to deny the self-evident testimony to its power as exhibited in a life descriptive of grace and truth.

And may not this remind us that power in ministry will be lacking if there is no "*manifestation of the truth*" in the one who announces it. Nor is that all. May not worldliness in Christian audiences furnish Satan with plausible evidence

to circulate the falsehood that the gospel is not glad tidings, if it does not sway the lives of its professed adherents? Is not this *non-“manifestation of the truth”* an interference with the activity of the Spirit of truth?

The Gospel Veiled

“But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (3: 4).

Eyeing his prospective victims and perceiving their unbelief, the devil inserts in their minds a blinding confirmation of their attitude toward the truth. Thus as one might throw acid in the face of a man to blind him physically, so the enemy blinds *minds* by his false explanation of matters. Thus in human hearts a bias is formed which becomes a veil over the thoughts, putting darkness where light was needed.

The apostle explains that for such a condition there is no excuse, for his preaching was unmixed with error. His words are: “*For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake*” (5).

Never did Paul preach himself, never did he say: “Come unto me!” The Lord alone could say that, for He was God. But Paul directed mankind to Christ; he presented Him as Lord, the administrator of all divine blessing. And although he was “not the servant of men,” yet “for Jesus’ sake,” (as the Lord’s servant) he served human need by preaching Christ the Lord.

How the Gospel Finds Entrance

“For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (6).

The “face” indicates *expression*, for it was in Jesus Christ that God was expressed. By these glad tidings God shines

into hearts “for the shining *forth*” of that which He shines *in*. The glory or outshining of God in Christ having entered human hearts as light, drives out the darkness, even the lies with which Satan had blinded minds. This being accomplished by grace, God counts upon its subjects for its outshining in testimony to others.

VESSELS BROKEN TO LET THE LIGHT SHINE OUT

“*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*” (7). Gideon’s conflict with Midian illustrates this (Judges 6, 7). At the summons to arms for this conflict, thirty-two thousand men responded, but the Lord said they were “too many,” for in the event of victory, they would say: “Mine own hand hath saved me!” Therefore when told that “whosoever is fearful and afraid may depart,” twenty-two thousand departed, leaving ten thousand. But the Lord said: “The people are yet too many,” and upon being brought down to the water to drink, only three hundred were approved, because they lapped it by hand to mouth—as if too eager to loiter in a crisis.

These three hundred men were given trumpets and pitchers containing torches. Shouting “*The sword of the Lord and of Gideon!*” blowing their trumpets and breaking their pitchers that the light might shine out, the defeat of Midian was accomplished, God setting the swords of the enemy against each other. Perhaps it might be asked: Why did God select three hundred, seeing He alone fought the battle? The answer is that He delights to work *through His people*, but in such a way that the excellency of the power is manifestly His alone.

Similarly although we have the light of God in our hearts, we are helped in its outshining by *dealings which insure brokenness of spirit*, thereby bringing glory to God by the manifesta-

tion of His power in our weakness. Let us consider how God works in this matter.

HOW THE VESSELS ARE BROKEN

"We are troubled on every side." We are afflicted by tribulation.

"We are perplexed." There is no clear issue, no seeming way out.

"We are persecuted." The devil stirs men to put us in prison.

"Cast down." Smitten down, as was the martyr Stephen.

HOW GOD IS FOR THE VESSELS

"Yet not distressed." We are not straitened, shut up to ourselves.

"But not in despair." We know that God is in control.

"But nor forsaken." We have the Son of God with us in the prison.

"But not destroyed." For the purpose of our existence is accomplished.

While these things are the heritage of Christians as such, the apostle had an exceptional share therein. He says: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" (10-12).

The acceptance of martyr-life upon earth, and the continual rolling in upon his spirit of the sentence of death, produced in Paul such a sense of the support of God in his ministry that great blessing resulted to the Corinthians thereby. What was working death in him as training, was working life in them as resulting benefit.

While this was the apostle's experience, he is stirring all Christians to appreciate God's dealings that help the spread of the gospel and its effectiveness among men.

May we who know the precious gospel be willing, like Paul, to be broken vessels, so that God's saving light may shine out to souls lost in darkness.

YEA, HATH GOD SAID?

By JOHN HILL*

THE FIRST QUESTION RECORDED in all human history is that found in Gen. 3: 1. The place was the Garden of Eden, the questioner was the Serpent and the question was put to Eve, and the subject in question was The Word of God. Repeatedly the Bible makes reference to this narrative as a matter of fact and not of fancy—of history and not legend or fable.

The early chapters of Genesis contain the authentic history of the universe and of man, and no other records are obtainable. Men's speculations have invented an antiquity for man totally at variance with his history, but the basis for these guesses is pitifully scant, and is unworthy to be termed scientific.

The Genesis narrative presents mankind as coming from the hand of God in perfection: male and female created at the same time, of the same substance, and equal in dignity. They were rational beings, with consciousness of accountability to God; they had freedom of will, and were in innocence but fallible. Placed in a scene of bliss they had all wants supplied by a benevolent Creator and were placed in sovereignty over all the resources of the world: they were made in the image and likeness of God.

Amid all the delights of the Garden of Eden God had placed two trees, one the tree of life in the midst of the Garden, the other the tree of the knowledge of good and evil. Only one restriction was placed on our first parents. God's law was clear and distinct: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The question arises: Why did God put these trees in the garden? and the answer is clear: there must be some symbol of God's authority over man, something

* From *Bethany Young People's Star*.

to show their relationship as Creator and creature, some means whereby man could show his obedience, his loyalty, his faith in the Word of God.

The serpent is found in this scene of bliss. His coming is mysterious, he is a personality, he comes as a subject, he comes beast-fashion, he is the personification of evil: he is the one who raises the first of all questions. All questioning is not wrong, for the desire to know is normal with human beings; but to cast a doubt on the integrity of a covenant is another thing altogether. That covenant was the Word of God, and if God be God His Word must be immutable. We can conceive of no other God than One Who cannot lie, (Titus 1:3), and there can be no idle words with God. In every respect His Word must be considered infallible: it is not subject to man's criticism, it is to be implicitly obeyed.

Questioning may be the subtlest form of denial: it is cowardly, for it avoids for the present a positive statement that God's Word is a lie, yet suggesting doubts: did God say it? if so, does He mean it to be taken literally? are you bound by it as though you were enslaved by Him?

In the woman's reply to the serpent's questioning we find that she fell into the serpent's trap, for (1) she added to God's Word her own words "neither shall ye touch it"; (2) she deleted from God's Word the bountiful provision God had made for their every need, and (3) she trifled with the penalty God had threatened by changing the words "thou shalt surely die" to her own words, "lest ye die." Thus she belittled God's judgment, she minimized God's love, and she cast aspersion on the truth of God regarding the penalty.

The Devil's plan of campaign has ever been the same. He begins by robbing the Word of God of all authority and dogmatic value, and then he substitutes his own word of dogmatism, thus displacing Divine infallibility by satanic fallibility! The serpent now boldly tells the woman, "Ye shall

not surely die.” Down through the ages this lie of the Devil has become the creed of sinful men: at his suggestion they say God did not mean what He says about sin and its penalty; anyhow, they say we deny that God said it, or if He did, He meant it merely to frighten folks to be good.

The serpent then went a step further as he said: “God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Thus he intimated the desirability of getting beyond God’s limitations: it will widen one’s experience, it will broaden one’s knowledge, one will feel more self-important, one need not be so utterly dependent upon what God says. And so the serpent sowed the seed of doubt as to God’s love, God’s wisdom, God’s word and God’s sovereignty.

The Bible is God’s Word written. It comprises the Old and New Testaments, and has been accepted as such by the best and the wisest of men down through the ages: it has been proven by many infallible proofs to be the Word of God. The satanic sneer, “Yea, hath God said?” is flung against the Bible today as in the days of Eve, and this not only by atheists, infidels and agnostics of irreligion, but also from many pulpits by men who call themselves preachers of the gospel.

Christianity rests upon the Word of God and upon the Person and work of the Lord Jesus Christ, the Son of God, who is the theme of the entire volume: we may well challenge the right of any such to say they are Christians when they deny the very foundations of the Christian faith. As the first part of Holy Scripture was written, a solemn warning was given not to add to nor to diminish ought from God’s Word (Deut. 4: 2; 12: 32). Proverbs 30: 5, 6 declares “every Word of God is pure: He is a shield to them that put their trust in Him. Add thou not unto His Words, lest He reprove thee, and thou be found a liar.” The Bible closes with a solemn warning against adding to the Word of God, or taking away from that Book (Rev. 22: 18, 19).

ANSWERS TO QUESTIONS

By H. P. BARKER

Ques.—STEPHEN'S SPEECH

What is the argument underlying Stephen's long speech in Acts 7?

ANSWER:

He was showing that God-sent deliverers had always been rejected. The very men from whom the tribes of Israel got their names had been moved with envy against Joseph (compare Mark 15:10). Moses was "refused" by those for whose deliverance God had raised him up. Prophets had been persecuted; men who predicted the coming of the Just One had been assassinated, and the generation to whom Stephen spoke had betrayed and murdered Him. They were the true children of their fathers in that even then they were resisting the Holy Spirit who had come at Pentecost.

Ques.—BITTERNESS OF SPIRIT

How is it that many who claim to be standing for "divine principles" are so bitter towards others, real godly people, who are not in close agreement with them?

ANSWER:

It is not infrequently the case that those, who are in the right at first, put themselves thoroughly in the wrong by taking up a censorious attitude and cherishing the bitter spirit to which you refer. The men of Gilead in Judges 12 were right enough to begin with, but put themselves terribly in the wrong by the attitude which they assumed to those who did not say "shibboleth" just as they did. In like manner those whom you have noticed may have taken a stand for what is right, but how they nullify their testimony by their unChristian attitude to those who do not see eye to eye with them! If they fail to show love to their brethren, can they, in the face of 1 John 4:20,21, claim to be lovers of God?

Ques.—EVERYWHERE

Was the gospel really preached "everywhere" (Mark 16:20) and "in all the world" (Col. 1:6) in apostolic times? Was it preached in Bithynia?

ANSWER:

It was undoubtedly preached very widely, so that Justin Martyr, writing early in the second century, could say: "There is not a single race of men, barbarians, Greeks, or by whatever name they may be called . . . among whom prayers and thanksgivings are not offered in the name of Jesus the crucified to the Father." But we must not understand that the passages to which you refer mean that the gospel was preached universally in the modern sense of the word. (For "everywhere" compare Acts 28:22, and for "all the world" Luke 2:1.) The terms have an ethnographical rather than

a geographical significance. The gospel was preached without restriction as to place or people. Its sphere was no longer limited by the prohibition of Matt. 10:5, but was sent to "the uttermost part of the earth" and was "preached to every creature which is under heaven" (Col. 1:23) in that the proclamation was addressed to "all men everywhere" (Acts 17:30). You mention Bithynia, presumably, because of what is said in Acts 16:9. But on comparing verses 1 and 12 of 1 Pet. 1, it becomes evident that the gospel had been preached there, though not by Paul and Silas, for they were sent to carry the gospel to Europe.

Ques.—THE THINGS PREPARED

What are the things prepared for those who love God, and revealed by the Spirit (1 Cor. 2:9, 10)?

ANSWER:

Note that "them" is in italics, indicating that the word is inserted by the translators. It does not say that the Spirit has revealed what the things are, but that He has revealed that there are these wonderful things. Human language would be inadequate to describe them. As to the glorious future, Paul had to say that even he only knew in part (1 Cor. 13:12). But it is revealed that a Kingdom awaits those who love God (Jas. 2:5), and high and holy service (Rev. 22:3).

Ques.—PREPARATION FOR "THE BEAST"

Does the present state of things indicate preparation for the future reign of "the Beast"?

ANSWER:

By way of answer we will quote from a recent address by Dr. Oswald J. Smith (unnecessary words omitted). "Our forefathers preached that there is coming a day when the Government will tell us what, and what not, to buy; where we can or cannot go; how much we must hand over and how much we can keep. Congregations laughed; but today their predictions are being literally fulfilled. The whole world is being prepared for the coming of the anti-Christ; the stage is being set for his reign."

Ques.—CRITICISM OF FELLOW-CHRISTIANS

There is a lot of criticism of the Lord's servants and His people today. Some criticism is directed against exuberance and enthusiasm; some against coldness and spiritual apathy. Does all this, on the whole, do more harm than good?

ANSWER:

Possibly. It seems to be the case in America, too, for a writer in a transatlantic magazine speaks of some who "are always complaining about conditions in the assembly . . . but do nothing to remedy the matter." He wittily describes them as being "in the objective case and the kickative mood" and calls attention to the fact that Michal's criticism of David, was followed by lifelong barrenness.

SECOND-CLASS PASSENGERS*

By DR. F. W. BOREHAM

This invigorating article gives the proper attitude of the Christian toward Science and Philosophy. It sets forth the superior position of those who know the Living God.—[ED.]

“I am traveling,” he says, “saloon;” and between my promenade and the deck of the second-class passengers there is a notice clearly inscribed: “No second-class passengers allowed beyond this barrier.”

With reference to the Christian Faith, I urge that such a regulation should be enforced, and I think I can make out my case without being called snobbish.

Let me explain. I notice a tendency in modern preaching to exaggerate the importance of scientific opinion. It seems to be taken for granted that the conclusions of eminent scientists and celebrated philosophers give to the Faith a sanction and an authority that it would not otherwise possess. I am not prepared to accept that assumption. Scientists and philosophers—as such—are, so to speak, “second-class passengers,” and they must be kept on their own side of the barrier. *They are not Authorities in the Christian Faith.*

I have never felt free to parade the opinions of scientists and philosophers on distinctly religious subjects, because I have never felt that they are authorities on those subjects. At this moment, the general consensus of scientific and philosophical thought is most strongly favorable to the Faith. But I am conscious of very little elation on that account. Nor do I feel that, on that account, my own position as a Christian teacher is appreciably strengthened. And for this reason—suppose the tide happened to turn! The present cordiality between the scientist and theologian is quite a fresh development. There is nothing to guarantee its permanence. And if scientific and philosophical thought became once more strongly

* From Tim Westwood's Bible Treasury Notes.

skeptical, should I feel that my position as a Christian teacher was appreciably weakened? Not a bit of it. It would not affect a single emotion in my soul, or a single inflection in my voice.

And just because I should, in that case, go on with my work as though nothing had happened, it seems to me to be scarcely fair or seemly to be unduly elated at the sympathetic smiles of our great thinkers, or to assume that my message gains in authority through their endorsement. The fact is that we have a Faith which cannot be shocked by the contempt of "second-class passengers" and which, therefore, derives no real support from their corroboration and patronage. For there is always this difference between those passengers beyond the barrier and myself—they must always speak with hesitation, whilst I speak with unwavering assurance. They are always subject to correction and revision whilst my certainties are absolutely final. "*I know* that if my earthly house be dissolved, *I have* a house eternal in the heavens." This is the phraseology of a "saloon passenger," and I mean to be very cautious lest I allow my vocabulary to be corrupted by the thinkers from the "second-class."

It is interesting, of course—and up to a certain point reassuring—that they are saying nothing in their second-class quarters that is in conflict with the things we talk about on our promenade. But then, we talk about lots of things on our deck that they would know nothing at all about unless we sometimes strolled down to their quarters and discussed these loftier matters with them.

For example, what would science or philosophy, left to themselves, have discovered about Sin, about Regeneration, about Forgiveness, about Justification, about Eternity? Or even about God? For science and philosophy never find God. They merely find evidence for the existence of a God. It is

the offer of a stone to a child crying for bread. For who wants only *evidence*? I want God! Science and philosophy find His footprints on the sand, as Robinson Crusoe found the footprint on his island. And who wants a footprint? I want no footprint. I want Him. "Oh, that I knew where I might find Him!" This is the throbbing cry of my hungry soul. I want Him—Himself. And neither science nor philosophy could ever have introduced Him to me.

It is quite possible that, in the things which we discuss on the first-class deck, a crossing-sweeper may be a higher authority than a philosopher. We all recall Darwin's pathetic and classical confession: "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts." "My soul is dried up," he says again, "and the very nature of my work has caused the paralysis of that part of my brain on which the highest tastes depend."

There are, of course, times when we lose sight of the scientist in the saint, and of the philosopher in the believer. When Dr. John Morgan of Fountainbridge, visited Sir James Simpson during his last illness one day, he asked him: "What do you consider your greatest discovery?" The great doctor replied: "I discovered that I was a sinner, and that Jesus Christ was my Saviour." And Lord Kelvin, when asked by a student which of all his wonderful discoveries he considered the most valuable, startled his questioner by replying: "To me the most valuable of all discoveries I ever made was when I discovered my Saviour in Jesus Christ."

But when a man starts to talk like this, I always discover a "first-class ticket" peeping out of his pocket; and as I stroll the promenade in his delightful company, I no more think of him as a scientist than I think of Bunyan as a tinker. We are fellow-passengers—"first-class."

NOT UNDERSTOOD

By JAMES EVANS

This article should greatly comfort Christians who suffer from being misunderstood by the unsaved with whom¹ they are in close contact. It should also comfort those who suffer because their service to the Lord is not understood.—[Ed.]

THROUGH NOT BEING UNDERSTOOD, or being misunderstood, wounds have been made which have never healed. Lovers have parted for all time. Happy families have been broken up, and homes ruined.

Others have suffered under a dark cloud from which they have never emerged, becoming dismayed and discouraged; their lives have become so hard and bitter, because of a false and evil reputation imputed to them, that they have longed for the grave, "Where the wicked cease from troubling and the weary are at rest." As T. Bracken wrote:—

"Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life? And then we fall asleep—
Not understood."

Of all trials that God's people pass through, perhaps that of not being understood is the most galling.

As we trace through the Scriptures, and note various ones that were not understood, and the way these trials came, we pray that it may prove a comfort to those who may be suffering from similar causes.

Joseph

Joseph, who would not sell his honor to please Potiphar's wife, suffered greatly through not being understood by Potiphar (Gen. 39). The evil reputation was imputed to him, and he spent long years in prison. Psalm 105: 18 reveals how poignant were his sufferings, when it says, "The iron entereth his soul."

But his noble life has been a source of strength to others who have suffered similarly.

“Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.”

Moses

Moses suffered greatly under this trial. In Acts 7: 25 it is recorded, “For he supposed his brethren would have understood how that God by his hand would deliver them, *but they understood not.*”

He was not understood by his own brother and sister, who spake against him for marrying again, also because of his unique position before God as His servant. But he had the approbation of the Lord.

Others since have had similar experiences.

Although Moses was the meekest man in all the earth (Num. 12: 3), yet he was charged with being autocratic and presumptuous in his position as the leader of God’s people, so little understood was he (Num. 16:14). But the records show that those who would take his place were mere pigmies beside him.

And some leaders of God’s people have suffered likewise. But God vindicated Moses, and He will vindicate His servants today.

“Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled ’gainst those who mould the age.”

Hannah

Hannah in her affliction and bitterness of soul goes to the house of God, and weeping sore, secretly pours out her

heart to God who is ever ready to hear the cry of the distressed, *and thoroughly understands our case*. But Eli the high priest terribly misunderstood her case; he judged her to be drunken with wine (1 Sam. 1: 9-17).

And some sisters of Hannah today have been misunderstood because of their devotion in prayer and service to God.

“Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.”

David

David, a young servant of God, was concerned about Israel's enemy, Goliath, defying the Lord and His people, and when he saw all Israel reluctant to take up the challenge, he was moved to act for God and His people. Yet in this he was grossly misunderstood by his brethren, for they spake most ungraciously and imputed unworthy motives to him, for such acts as he contemplated (1 Sam. 17: 28). But it is good to bear the yoke in youth, for in later years, when suffering at the hands of Saul and of Shimei (1 Sam. 19, 20, and 2 Sam. 16: 1-13), he bore it all nobly, and as the Psalms show, committed his cause to God, who overruled for him.

So likewise if young men are suffering like David, they can do the same as he did, and they will find God will undertake for them.

Job

Job in his sufferings was not understood by his wife (chap. 2: 9, 10). And his friends helped to increase his suffer-

ings by saying his afflictions were the outcome of wickedness, and God's judgment was upon him.

Others, too, have suffered silently, without respite, chronic pain which was sapping their vitality; yet such have been branded as unsociable, because they did not join in the hilarity of others, or were dubbed as lazy because amidst heavy duties they could not keep abreast of their fellows.

“O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God! that men would draw a little nearer
To one another; they'd be nearer Thee.”

Try to Understand Others

We are aware that some are not understood because of their own attitude: they stand at too great a distance from their fellows; they do not seek a point of contact. Such people would find life much happier if they could follow out the suggestion of F.R.H. in her poem, “Understood” :—

“Seldom can the heart be lonely
If it seek a lonelier still,
Self-forgetting, seeking only
Emptier cups of love to fill.

'Twill not, be a fruitless labor
Overcome this ill with good;
Try to understand your neighbor,
And you will be understood.”

The final part of this article will appear next month, D.V. It shows how our Lord Jesus Christ was not understood in His life or in His death. We, His disciples, should gladly walk the path He trod.—[Ed.]

TAKE IT OR LEAVE IT

By DR. A. Z. CONRAD

(From *Bible Champion*)

This article is a wholesome and plainspoken description of what Christianity is. We need such boldness and assurance as to what we believe. Our faith needs no apologies. We present Christ to be accepted or rejected of men. We present the gospel to be obeyed or disobeyed. "Take it or leave it." But your soul's eternal destiny hangs on your decision.—
[Ed.]

TAKE IT OR LEAVE IT. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its preeminent claim to acceptance is that *God has spoken*. Has He? Either He has or He has not. If He has, that settles it. If not, then why consider it at all? Now the fact is, Christianity is all false or it is all true. It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Christianity is Factual

Eclecticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived, taught, worked, and died, as the Gospels declare, or He did not. Either we have Salvation through the voluntary Sacrifice of Jesus Christ, or we have no Salvation whatsoever, either from the guilt of sin or the love of sinning.

Virgin Birth

Either Christ was born of a virgin precisely as the Inspired Narrative proclaims, or no such person as Jesus is known to

be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference or caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men do not qualify for an interpretation of the supernatural. It is not a question of what God Almighty might have done; the question is *what did He do to save a lost world.*

The Gospel

The Gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. *Take it or leave it.* Not even God can compel acceptance of it, against predetermined and persistent opposition.

There, too, Christ stands. *Take Him or leave Him.* It is just as simple as that. What you cannot do is this: you cannot take the Gospels in part and reject them in part. They constitute a unit of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provision of pardon for sin. *Take it and be saved, leave it and be lost.* Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee Salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being *religious*, but not to being a *Christian*. Christianity is wholly identified with the Gospels just as we have them. If you reject Christianity yourself, which has been such an unspeakable comfort and source of power to accounted multitudes, why is it neces-

sary to go about unsettling the faith of those who do find salvation and peace in the acceptance of the Word at its face value?

Soul Need Is Met by the Gospel

So far not one thing has ever been presented by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Saviour.

A deleted Gospel is not merely a diminished Gospel, it is a destroyed Gospel. A Gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but it is not rhythmic with the spheres. It does not do the one thing a real watch does, viz., keep time.

You May Really Know Christ

The Christ of the Gospels is not "the Man that nobody knows." The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples do know is the Christ who was born of Mary, supernatural as the true Son of God; who wrought miracles, who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was." This same Jesus is today the intercessor for believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to

obey and trust Him. He is not the Man that nobody knows. Everyone whose life has been trustfully surrendered to the Jesus of the Gospels, "Knows Him."

The Spirit's Witness

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our Spirit that we are the sons of God." You can no more reject miracles and keep Jesus Christ as a Saviour, than you can reject the sun in the heavens and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with me if you deliberately mutilate the Word of God until it is eviscerated, emasculated and fragmentary.

Modernism

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian doctrines than a deaf man is to pass on an oratorio, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Atonement

Speculation about the possibility of forgiveness without an atonement is just as valuable as a dissertation on the kind of a world God might have made, but did not. The fact is unalterably true, that God did provide an atonement. The atonement He provided is clearly revealed in God's Word. It is adequate. It WORKS. Take it or leave it. If you take it, you have peace and assurance of life everlasting. If you leave it, you have sin with its virus, leading steadily toward wreck, and nothing can eliminate it or change the fact.

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's Cross. The fact of the Cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyond that of the Gospel as we have it satisfies. Jesus Christ does not need fully to be explained. He does need to be savingly known. Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Take It or Leave It

Once more, let us say Christianity is not theoretical, but factual. There it stands in all of its completeness and beauty. It is subject to neither revision, modification, nor improvement. It is perfect in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it effective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. Take it or leave it. You cannot change it, you cannot improve upon it. It stands.

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PRESENT WORLD CRISIS

Mr. James F. Spink has sent me the following letter signed by six well-known brethren in Britain describing serious dangers and fears facing Britain and the world today. They plead for spiritual awakening and revival. May we heed the call to prayer and action.—[ED.]

It is doubtful whether, in the history of the world, there has been a period of difficulty so complex in character and so widespread in effect as that through which we are at present passing. A feeling of uncertainty and instability prevails in every circle, and the future seems to hold no sure promise of

either peace or prosperity. It was never more true that "upon the earth" there is distress of nations with perplexity . . . "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

In the midst of change and unreliability, spiritual values alone remain immutable, and there never was a greater need for the remainder of their reality, security and stability. Yet the church, which should be proclaiming the glorious news, seems totally inadequate to meet the need. Generally speaking, the lives of Christians do not differ, to any great extent, from the lives of the other folk around them. They share the same fears, express the same doubts, feel the same uncertainty, show the same disconcertion. The peace of God and the joy of Christ are little in evidence. The dynamic power of the Holy Spirit is not appropriated. Unparalleled opportunities present themselves, but there seems a moral and spiritual inadequacy to respond to the challenge.

If there is to be a revival of spiritual life and power, it must originate with the individual believer; and there is a great need for a personal searching of heart and exercise of soul in this matter. The sin, which is spoiling the life of the Christian, must be judged and put away. The selfishness, which is robbing Christ of the love and devotion which are His due, must be confessed and removed. The ambitions and desires, which are hindering the work of God, must be uprooted and thrown into the refuse heap. A renewal of blessing is dependent upon the restoration of communion and the reconsecration of heart and life.

Many of the Lord's people are longing for a reawakening of the church and for a revival of the work of God, and not a few are praying that the very conditions of the present day may lead to a reassessment of values and a fresh stirring of love for the Lord.

A renewal of evangelistic fervour and zeal might even yet result in an amazing harvest of souls, and we appeal to all Christians to unite in daily personal prayer, not only for a solution to the pressing practical problems of the present day, but for a definite spiritual revival.

H. P. BARKER
A. BORLAND
A. RENDLE SHORT
JAMES F. SPINK

FREDERICK A. TATFORD
W. E. VINE
J. B. WATSON

Young Believers' Department

Conducted by C. ERNEST TATHAM

The Judgment Seat of Christ

By C. ERNEST TATHAM

There are at least four great judgments presented in the New Testament which the student should be able to intelligently distinguish. They are as follows:

1. The sinner's sins upon the Cross.
2. The believer's works at the Judgment Seat of Christ.
3. The living nations on earth at Christ's coming in Glory.
(Matt. 25: 31-46)
4. The wicked dead at the Great White Throne.
(Rev. 20: 11-15)

The first of these is past, of course, but the other three are future. In brief, the second judgment will take place immediately following the rapture of the saints; the third will be pre-millennial, and the last one post-millennial. No true believer will ever be arraigned before the Great White Throne, for the judgment of his sins was fully exhausted by the blessed Substitute on the Cross. (John 5: 24; Rom. 8: 1, etc.)

The manifestation of our Christian service awaits the judgment seat of Christ. At that time every life will be reviewed and every motive will be investigated by the Lord Jesus Himself.

Let the student read carefully 1 Cor. 3: 10-15.

It is clear that at Christ's judgment seat every Christ-directed motive and every act that flowed from such a motive will be approved and rewarded. On the other hand, the carnal believer will there learn, to his sorrow, the folly of his choice in living for self-pleasing and self-interest. Scripture is pointed and clear: "If any man's work shall be burned, he shall *suffer loss*." Loss of what? Certainly not of his soul, but of his reward. The salvation of the soul depends, not upon *his* work, but upon the work of the Saviour for him. But the securing of the reward depends on his behaviour along the Christian path.

A splendid illustration from Mr. George Cutting may help:

"We will suppose that you send your son on business of some importance to a distant town. You furnish him, on

starting, with a ticket for the whole journey, going and coming. You give him all the necessary instructions as to where he is to go and what he is to do, exhorting him, in conclusion, to give all diligence in the carrying out of your wishes, especially as his time there will be but short.

"When he reaches the town, for a while he appears to be very earnest and energetic; but, after the execution of a very small part of his business, he falls in with a few old companions, forgets your kind entreaty to be diligent, and loiters here and there, sight-seeing with them, until at last he is startled by the stroke of the town clock, showing, alas! that he hasn't a minute to spare if he would catch the last train back. Off he rushes to the station, and is just in time to take his seat. The whistle blows, and in a moment the train is in motion.

"Now, was he *ready* for the journey home?

"Yes, and no!

"As to all the requirements of the railway company, yes: for he had his ticket. (No thanks to him for that: *you had purchased it for him*). Not a single official on the line dare dispute his title to travel safe home.

"But what about *his* business and *your* wishes? Ah, he has forfeited your smile of approval for that. You cannot say, 'Well done,' for faithful service, and yet that very night he has a place with the family as a son at your own supper table."

Now, every believer has, in a once crucified, now glorified Saviour, at God's right hand, what answers to the "ticket;" *viz.*, an undeniable proof that a full fare has been paid. But while "all that believe are justified" (Acts 13: 39), and "whom He justified, them He also glorified" (Rom. 8: 30), yet all believers will not, in that day, get the same reward. "Every man shall receive his *own reward* according to his *own labor*" (1 Cor. 3: 8).

H. P. Barker points out* that there are four leading thoughts connected with the judgment seat of Christ:

1. Investigation (See Matt: 18: 23; Luke 19: 15).
2. Manifestation (See 1 Cor. 3: 13; 2 Cor. 5: 10, *R. V.*).
3. Commendation (See Matt., 25: 21; 1 Cor. 4: 5).
4. Compensation.

* "Review and Reward."

Rewards Which the Lord Gives for Service

Besides the five crowns, the Lord Jesus has promised to reward us for:

- (1) Sowing righteousness (Prov. 11: 18).
- (2) Showing generosity to the unworthy (Luke 14: 14).
- (3) Earnest, secret prayer (Matt. 6: 6).
- (4) Giving a cup of cold water to a disciple (Mk. 9: 41).
- (5) Suffering for His sake (Luke 6: 22, 23).
- (6) Godliness in the domestic realm (Ruth 2: 11, 12).
- (7) A pastoral care of our converts (2 John 8).

' ' '

Current Events***Need for Christian Doctors in China***

Edwin J. Tharp, veteran missionary from China, writes:

“Among all assembly missionaries laboring in four different provinces of China there is not one qualified M.D.

“General Robert K. S. Lim, China’s Surgeon General, said: ‘The health needs of China’s 540,000,000 population are in the hands of 13,000 doctors, which means there is approximately one doctor to every 35,000 people.’

“Many of our converts in Manchuria first came in contact with the gospel through treatment in the dispensary. Will Christian medical students and interns heed this urgent call for service in China for the Lord Jesus Christ?”

' ' '

Youth Conference

By EDWIN FESCHE

During the past summer the “World Conference of Christian Youth” met in Oslo, Norway. There were present two hundred leaders and twelve hundred delegates from all parts of the world, some from Russian dominated countries. It is a movement closely tied to the Federal Council of Churches. The keynote speech was given by Dr. Hooft when he declared,

“The Christian Church has not done what it should do to counteract the division of the world into hostile camps. We should not take refuge in other worldly piety.” To this preacher the exalted position and mission of the church is lost. His yearning is to unite all religious complexions into an international pressure group, especially in relation to the United Nations Organization. In the Bible we learn that true disciples are not of this world, even as Christ is not of it (John 17: 14); that God is visiting the Gentiles “to take out of them a people for His name” (Acts 15: 14). Sinners are plucked as brands from the burning, but the world continues essentially the same. The Philippians were told that their citizenship was in heaven. How confusing when one links God’s plan for the Earthly Kingdom with this present church age! The Church is not the Earthly Kingdom but destined to be the reigning family in the coming Kingdom. Then, and not until then can it be said,

“The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever” (Rev. 11: 15).

‘ ‘ ‘

World Council of Churches

By EDWIN FESCHE

The criteria for membership in the World Council of Churches is as follows—(1) Doctrinal. The Church must accept Christ as God and Saviour. (However, the full implication of this statement is being debated.) (2) Autonomy. The Church must have a real autonomy. Until then it is represented by the Mother Church. (3) Age of Church. It must be old enough to be stable. (4) Size. Not just a small sect.

The Council is now in process of formation. The Constituting Assembly will be held in the fall of 1948 in Amsterdam. Already one hundred and ten churches are planning to join. Most of the Lutheran, Reformed, Anglican, Old Catholic and Eastern Orthodox not in the Soviet zone are already cooperating. It is obviously a movement toward complete union of Christendom.

Before our Lord's advent we see the world politically dominated by the Beast and religiously united under Rome. The proposed World Council could well be the machinery that will eventually make possible this religious Babel of Revelation 17. As the Jews were elated with their monotheism, tradition and temple during the incarnation, while on the other hand our Lord as the faithful and true witness for God walked outside of its ostentatious display, so Christendom is more and more showing its true colors. To the spiritually enlightened it is revealing itself as the "*Synagogue of Satan*" come to town again. The faithful and true are finding their path to approximate our Lord's as outside the camp; a little flock, despised and hated by a world church impatient with all not in its boasted union. However, the ladder is to be reversed. Our Lord Who took the lowest rung is now on the highest, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9). So the believers who have kept the word of His patience will witness the chagrin of the self-styled people of God as they are commanded "to come and worship before thy feet, and to know that I have loved thee" (Rev. 3:9).

/ / /

Exodus 1947

The prewar pride of our Chesapeake Bay Steamship service, the S.S. Warfield, has had a chequered career since being commandeered by the government. In this year of our Lord she has been ingloriously christened "Exodus '47," and her recent history has filled many a mournful column in the news print of the world. With over 4,500 Jewish fugitives aboard from Europe's former concentration camps she was intercepted by British warships almost within sight of the Promised Land. These disappointed, unwanted, embittered members of the human race were transferred to British transports and returned to the land of embarkation. The Jews refused to land and the French would not receive them if forced ashore.

The British were no doubt anxious to make this a sample case and waived aside usual procedure by not interning these illicit immigrants in Crete. They were anxious to discourage

any such further attempts to break the blockade. The French attitude put Parliament in a dilemma. Britain decided to get tough with this human rumrunning and refused even against this country's advice to change her policy. Hence these carriers of misery were ordered to Hamburg, Germany. The three British ships have now discharged their forlorn cargo, but not without a helpless resistance that was only a continuous expression of Jewish determination to reach Palestine. To further remind the world of Jewish disgust, the displaced persons burned an effigy of Bevin while the Jewish underground has promised reprisals.

What a travesty this is upon the exodus from Egypt where the Lord could say, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Exod. 19:4); "And He saved them, from the hand that hated them, and redeemed them from the hand of the enemy. Then believed they His words; they sang His praise" (Ps. 106:10). Divine approval and intervention were in evidence from Egypt to Canaan. Jewry today is like Samson when he said, "I will go out as at other times before and shake myself. And he wist not that the Lord was departed from him" (Judges 16:20). In the light of the glowing prophecies concerning Israel in the Old Testament, Jews for centuries have been embarrassed; they cannot account for their contemptuous position among the nations. The true and only explanation they have refused. Did not their forefathers say, "His blood be on us, and on our children?" (Matt. 26:25). They are responsible for the murder of their Messiah. Neither assimilation, Zionism or immigration, all of which have been tried, can settle the Jewish problem, because the only solution is Christ. This discovery will not be forced upon them as a nation until they have passed through the time of "Jacob's trouble" (Jer. 30:7). Then will they enjoy the realization of this prophecy—"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3). Nor can it be urged that this was fulfilled in the restoration under Zerubbabel in Ezra and Nehemiah, for the participants were mostly of Judah. Here Israel is included

and they are to *possess the land*. This has never been so since the Babylonian captivity. The exodus of 1947 is premature but in some ways indicative of what is to come. The Jew will not be back on God's agenda until the church is complete. Then an exodus is to be witnessed that will again evidence that the Lord has laid bare His arm on behalf of Israel in the eyes of all nations; "And all the ends of the earth shall see the salvation of God." With a stately dignity shall Israel proceed into the coveted land. "For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your reward" (Isa. 52:12).

' ' '

Work in the Foreign Field

Notwithstanding the continued unrest and disturbances in many parts of the world we can rejoice that, except for a few places such as North China, there is little hindrance to the going out of the Gospel. Mr. and Mrs. Greenhow and also Mr. and Mrs. MacDowell have been able to get away by ship, though not in the same vessel, for their destinations in Nyangkundi and Lolwa in the Congo. Mr. and Mrs. Green with their five children have arrived in the New York area from California and will be leaving for Lolwa as soon as arrangements can be made. Mrs. Rowland Hill and daughter arrived safely at Bombay after a long journey and were much cheered to be met by Mr. Hill, so that they were able to make the two-day train journey to their station in Bangalore together. Letters from the field follow:

From Lyndon Hess, Wheaton, Ill., September 28:

Now that we look forward to going out again we are sure that He will open the door which at present seems closed—that of necessary accommodation. This furlough has been filled with much which has cast us upon the Lord and it has not always been clear what the Lord desired us to do, but we are thankful that the way is opening for us to go out again. We trust that the Lord will make us a blessing out there and of some use to Himself in the field.

We have a new arrival in our family, Elisabeth Ruth, born Sept. 18th. We thank the Lord for this little one and

trust that we shall be given much wisdom in bringing her up in a godly way.

Mr. and Mrs. Raymond write encouragingly of the work. How thankful we are that the Lord raised them up to take over the work out there at Sakeji. They have worked faithfully and we trust that we shall soon be able to relieve them for a necessary and well earned furlough.

It has been a pleasure to meet the Deans and to hear a little about the way the Lord has used them at Nyangkundi. Surely the Lord has seen fit to grant much blessing in that part of the vineyard.

FRANCE—

From Hector Arnera, Cannes, June 23:

My Italian tour was a very interesting and blessed one, rich in experiences of all kinds. I left Cannes on February 12 and I came back on March 28, after having visited the assemblies of Savona, Genova, Sestri, Florence, Arezzo, Bologna, Piacenza, Milan, Bressana, Voghera, Alessandria, Asti, Piverone and the three assemblies of Turin. In most places I spoke in crowded halls and the interest was so great everywhere that it was a real joy to give out God's message. One of the things that cheered my heart all along my way was to see so many young folks in the meetings and to find in them such a love for God's Word and such a keen desire of pleasing the Lord and of making themselves useful in His service. I also noticed in them a nice spirit of submission and confidence towards their elder brethren and sisters. Such fruits are certainly precious to the Lord's heart and constitute happy symptoms of a healthy spiritual condition. It was my privilege to spend very happy and profitable hours also with the young people, around God's Word.

I need not say how greatly the country has suffered through the war and how hard its effects still are. There are many unemployed, the cost of living is very high and continues to rise and one can imagine the effects of such conditions on many homes. Believers have their share, of course, in the general difficulties, and a number of them told me that they wanted to leave their country at all costs, because they could hardly earn their living even by working very hard. I have also seen plenty of the war destructions and some of the

sights were distressing. What a privilege for the U.S.A. and Canada to have been spared such experiences! As to the travelling conditions they are most trying. I generally had to struggle to get into trains and once in them I had to travel, most of the time, standing. However, the Lord gave help and strength day by day and my heart was so full of the joy of the Spirit that I was able to go on rejoicing in spite of all difficulties and hardships.

I also had the joy of meeting twice brother Francis Carboni and of preaching once with him, in Genoa. He was about to leave Italy after having labored for about six months among the Italian meetings and having been much used of the Lord in blessing, so that he was returning to the States quite impressed with the spiritual needs of Italy and convinced that this is a time of great opportunity for our brethren there. My own experience brought me to the same conclusion and that's why I feel it is the Lord's will that I should cross once more the Italian border to give again a helping hand to our Italian brethren.

INDIA—

From Miss Ruth Anderson, Kollegal:

It is especially comforting to know that God is exercising the hearts of His people at home to remember His work and workers in India, because if there ever was a time when this great land stood in desperate need of the intercession of God's people, it is NOW!! The grave and far-reaching decisions which have just been made for the future of this country are producing almost incredible and ominous problems. In North India, the rioting and communal disturbances have exceeded even the gravest apprehensions, and the leaders seem powerless. Here in the South, we thank God for the measure of peace and quietness we enjoy, but I suppose sooner or later repercussions will appear down here. However, to my mind, the most solemn and perhaps disquieting aspect of the situation is this; that the men who have succeeded in securing places of power and influence for themselves, are men who in spite of some materialistic advancement are still classified by God in Romans 1:18-25, and Psalm 115:8. So it should not be difficult to understand that not very much righteousness or justice or honorable policy could emanate from such sources. India needs your prayers!!!

And the Indian believers and particularly the Elders in the Assemblies need your prayers that they may not be infected with the spirit of corruption that is running riot on all sides. God has recently sent a young man to Kollegal with his wife and family, who seems to have a heart kindled for the things of God and the interests of His people. His name is Samuel, and we would be so grateful if you would take him to your hearts and pray earnestly for him. At home, where there may be anything from a half-dozen to two dozen brethren serving as Elders, and where everyone in the Assembly is literate and can read the Word of God for themselves, it may be difficult for you to understand the needs and problems of a church where the background of many is dark, raw heathenism; and where many cannot read the Word for themselves. So please pray for the Elders in our Assemblies, that God will especially teach them and strengthen them; and as you labor in fellowship with us in your intercession, God will hear and bless and increase the testimony of His people. What a wonderful part you can have.

AFRICA—

From J. Alexander Clarke, Mulongo, Elisabethville, Congo Belge, September 22:

You may have learned of the serious illness of my wife. We had to leave Mulongo hurriedly, she was so ill, and, in the mercy of God, after six days travelling through the bush we got her to the hospital at Elisabethville. Then we had to come south, out of the tropics, to give her a chance of fighting the malaria. In the mercy of God she began to improve and the stay at Durban did her no end of good. Then following the doctors' advice we came on here to Cape Town last week where the air is so much cooler and more invigorating, and we are hoping that after a few weeks here we may be able to set out for home once again in the Congo. It may be we shall be able to stay only a short time but there is much to do there and much to arrange before we can set out on a long holiday to come to see you all. You will pray for us in all these matters.

The latest news we have from the interior tells of good interest in the message told out and there are many enquiring the way of life. What a privilege it is to be able to help them to a true knowledge of Christ and His forgiving grace!

From Edwin S. Gibbs, Izingolweni, Natal, August 8:

Today I was present at an interesting meeting held at one of our out-stations. This was my first visit to this out-station since our return from furlough.

A native woman, now in happy fellowship in the Assembly, who—before her conversion—was a demon-possessed witch doctor, was at the meeting. After the ministry of the Word, this woman came forward and placed a dish of dried beans on the table as a Thank-offering to the Lord for our safe return. I was greatly touched by this incident; knowing who she was, and there came to my mind the thought expressed by our Lord in the parable of The Two Debtors in Luke, Chapter 7. "To whom much is forgiven, the same loveth much." It was beautiful to see this spiritual appreciation manifesting itself in the life of one who was for so long under the domination of Satan.

Yes, indeed, "The Gospel IS the Power of God unto Salvation."

I well remember the Gospel meeting, held in the hut where this woman lived, when she was converted. After the preaching, she stood up and professed to choose the Lord, and renounced her evil life. Then, at the close of the meeting, she publicly burned the bones and other things that she had employed in divination. She desired in her own life that old things should pass away and that all things should become new.

This, Brethren, is one of the fruits that cheer the hearts of those whose interest it is to send forth the Gospel into foreign lands. Further, you will rejoice to know that this one—since her conversion—has led another witch-doctor to the Lord!

With you, we say, "Praise the Lord!"

From Mrs. C. K. Becker, Irumu, Congo Belge, September 25:

The medical work at Nyangkundi seems to be going on very well. Tomasi, the man in charge, is a fine Christian man. We thank our Lord on every remembrance of him. Another young man from Nyangkundi is with us for medical training. He is a fine Christian fellow, too, and is very faithful in seeking to lead the sick ones to the Lord.

Several weeks ago we had a visitor from Bristol, England. He is a business man by the name of Mr. Shirley Blott, one amongst Brethren. He told us that for many years he had been praying for the Lord's work in Central Africa. He longed to see the work with his own eyes before he became too old. The Lord opened the way for his coming and he was going from mission station to mission station to see what the Lord had wrought. He was thrilled, he said, and we know if the Lord's dear children in the homeland could look into the faces of some of these folks who have been turned from darkness to light and from the power of Satan unto God, they would be thrilled, too.

From Mrs. Carl Johnson, Nyangkundi, Sept. 1, 1947:

"Will you pray for our printing press and its ministry? I've had to take it over while Bill Deans is on furlough, and I've had no experience in that line before. But the Lord's presence is very real and He has given strength and guidance so that much blessing is resulting from the circulation of the paper, and its subscribers are rapidly on the increase. We are printing 2600 at the present time although it is not quite two years since it was first begun.

"The literature field is in its infancy in the Congo, and opportunities before it are tremendous. The African native is awakening mentally as well as spiritually and is becoming hungry for reading material. At present there is nothing but the New Testament and a few tracts for our people. So Neno la Imani (Word of Faith), our bi-monthly journal, is filling a real need. Pray that it may result in the salvation of souls and in the upbuilding of the Lord's people. It is also an important link between the present Kingwana and the new Congo Swahili, into which the New Testament is being revised and into which the entire Bible will be translated. This will unify an immense area of the Belgian Congo. Pray for those who are now revising the New Testament, that they may have time to spend on it, and that the Holy Spirit will lead them in their choice of words that it may be as accurate as possible."

Many readers of "HELP AND FOOD" who helped to provide the printing press at Nyangkundi will thank God that their gifts and prayers are now bearing fruit as above described. Continue to pray that this fruit may greatly increase.

CONFERENCE NOTICE

The Chicago assemblies will hold their 65th annual Thanksgiving conference, God willing, November 27, 28, 29 and 30, inclusive, in the Harrison Technical High School, at South Marshall Blvd., and 24th Street. Speakers expected include: N. M. Fraser, J. Gunn, G. M. Landis, V. Hollingsworth, Jr., R. McClurkin and T. E. Wilson. David Lawrence will have charge of the children's services. Further information can be secured from Clarence R. Welsher, 5963 Rice Street, Chicago 51, Illinois.

TRENTON, N. J. — Woodside Gospel Chapel, corner Brinton and Huff Aves., Thanksgiving Day, Nov. 27. Meetings at 10:30 A.M., 2:30 and 7:00 P.M. Speakers expected: John Hill, Wood-Ridge, N. J. and Wm. Bryson, Philadelphia.

Offerings Received During September

Nyangkundi Press Fund

\$20.

Central Europe Evangelization Fund

\$20.

Free Tract Fund

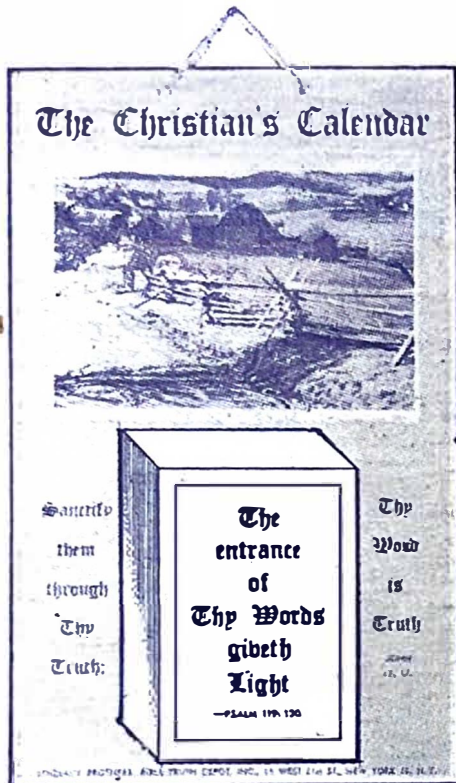
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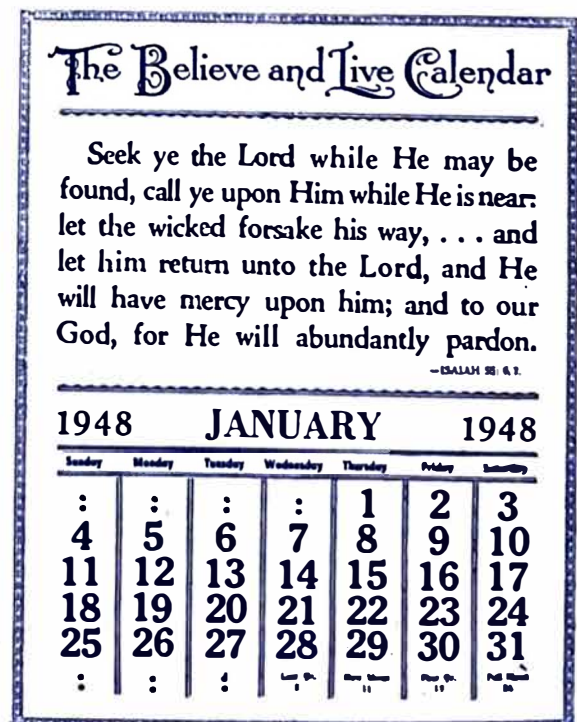
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