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# Help and Food

For the HOUSEHOLD of FAITH

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HELP AND FOOD FOR THE HOUSEHOLD OF FAITH — *A Monthly Periodical*  
to serve as a channel to the gifts which Christ has given to His  
Church, and giving tidings of the Lord's work at home and abroad.

*"For the perfecting of the saints unto the work of the ministry,  
unto the edifying of the Body of Christ"*  
(Eph. 4: 12).

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# *The Beauty of Jesus*

BY SIR EDWARD DENNY

What grace, O Lord, and beauty shone  
Around Thy steps below!  
What patient love was seen in all  
Thy life and death of woe!

For ever on Thy burdened heart  
A weight of sorrow hung,  
Yet no ungentle, murm'ring word  
Escaped Thy silent tongue.

Thy foes did hate, despise, revile,  
Thy friends unfaithful prove;  
Unwearied in forgiveness still,  
Thy heart could only love!

# *The Fragrant Life*

BY F. ALLABEN

Life, life of Love pour'd out fragrant and holy!  
Life, 'mid rude thorns of earth, stainless and sweet!  
Life, whence God's Face of love, glorious but lowly,  
Shines forth to bow us, Lord, low at Thy feet!

Grief, grief of Love that drew hate's ev'ry arrow!  
Grief that Thy suff'ring heart only could meet!  
Grief, whence Thy Face of love, shining in sorrow,  
Draws us, adoring, Lord, low at Thy feet!

Death, death of stricken Love, wrath's sea exploring!  
Death, Life's mysterious death—Deep meeting deep!  
Death, whence Thy bursting Heart fills ours—outpouring  
All, all in worship, Lord, low at Thy feet!

# *The Name of Jesus*

BY MARY BOWLEY PETERS

Jesus! How much Thy name unfolds  
To ev'ry opened ear!  
The pardoned sinner's mem'ry holds  
None other half so dear.

Thy name encircles every grace  
That God as man could show;  
There only could He fully trace  
A life divine below.

Jesus—it speaks a life of love,  
Of sorrows meekly borne;  
It tells of sympathy above—  
Whatever makes us mourn.

Jesus—the One who knew no sin,  
Made sin to make us just;  
Thou gav'st Thyself our love to win—  
Our full confiding trust.

The mention of Thy name shall bow  
Our hearts to worship Thee;  
The Chiefest of ten thousand Thou,  
Whose love has set us free.

Unnumbered poems have been written by those who love the Lord Jesus Christ in appreciation of His beauties and perfections. We present three to illustrate our first article, which attempts to show that everything our Lord did, as recorded in the Scriptures, was divinely perfect not only in its intrinsic merit, but in its time, and place, and measure. (Ed.)

# TIME—PLACE—AND MEASURE

By A. S. Loizeaux

## Chapter 2. THE LIFE OF OUR LORD

(Continued from page 6)

EVERYTHING PERTAINING to our Lord was divinely perfect as to its time, its place, and its measure. It is edifying to observe this perfection, and it is a challenge to us, to seek, in our measure, to follow His steps.

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

It was four thousand years after God had promised that the *woman's seed* should bruise the Serpent's head that Jesus was born of the Virgin Mary, but it was in God's *due time*. God is never too early and never too late.

It was not until man had been fully manifested that the Saviour came. The first man, fallen in sin, had been fully tried and found to be without strength and guilty before God. Then in the fulness of time God brought forth His Son, the Second Man, to die for the ungodly.

### Jesus Always in His Place

It is very lovely to observe how perfectly the Lord Jesus was in the *place* chosen of the Father. He was born in Bethlehem in Judea according to the prophecy of Micah (5:2) seven centuries before. Bethlehem was the city of David, the “House of Bread,” where God's King must enter the world. Then Joseph must depart with the Babe and Mary His mother into Egypt, to escape the murderous hand of the King. Herod was the tool of the Dragon who sought to devour the male child as soon as

it was born (Rev. 12:4). This was done that the Scripture might be fulfilled: "Out of Egypt have I called My Son" (Matt. 2:15). Israel had been a rebellious son and now God was to enjoy an obedient Son Who would do all His pleasure.

Joseph returned to Nazareth that the Scripture should be fulfilled that Jesus should be called a Nazarene. Our Lord was always in the *place* of His Father's appointment.

### **The Youth of Jesus**

The brief inspired mention of the youth of Jesus gives a glimpse of His perfection. The *time* was His twelfth year, the beginning of responsibility of Jewish youth. The *place* was the temple, where Jesus found Himself at home in His Father's house and active in His Father's business. The *measure* was His meekness in asking questions of the doctors of the law. Again His equal perfection is seen in His returning to Nazareth and being subject to His parents, and in His labor as a carpenter.

### **The Baptism of Jesus**

When the Father's *time* had come for Jesus to begin His public ministry He came to the *place* where His forerunner was baptizing, calling Israel to repentance. There He endorsed John's ministry by being baptized of him. To John's objection, "I have need to be baptized of Thee, and comest Thou to me?," He replied, "Suffer it to be so *now* for thus it becometh us to fulfil all righteousness" (Matt. 3:15). In this place of Jordan, speaking of death, our Lord went under the waters proclaiming in figure that He was to go through death under the load of sins of a guilty world and come up again a victorious Saviour.

### **The Heavenly Anointing**

"And straightway coming up out of the water, He saw the Heavens opened and the Spirit like a dove descending on Him. And there came a voice from Heaven, saying, Thou art My Beloved Son, in Whom I am well pleased" (Mark 1: 10, 11).

In this divinely perfect way our Lord was anointed for His ministry. He was about thirty years of age. "Three" is the divine number, times "ten", the number of human responsibility; the God-Man began His manifestation of the Father in the world. Now fully empowered by the sevenfold Spirit of God (Isa. 11:1-3), He presents Himself for service. The *time* was 30 years. The *place* was Jordan. The *measure* was the fulness of God's Spirit.

### **The Temptation**

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights He afterward hungered" (Matt. 4: 1, 2).

The *time* was *immediately* on His anointing for the ministry. He, the Second Man, was led of the Spirit to be tempted of the Devil. God's Man must first prove His ability to repulse the assaults of man's great enemy before He could represent the Father to a world under the dominion of Satan. There was no delay, no hesitation, no shadow of turning.

The *place* was the wilderness, devoid of comfort, even devoid of food and shelter. A lone Man stalked in grim silence by His wily adversary and watched forty days and nights for an opening for the attack.

The *measure* was the whole awful stake of God and mankind in this unique Second Man. Could He withstand the enemy? Could He redeem the race?

### **The Attack**

When his Quarry was weakened by fasting, the cruel foe attacked. With all his consummate skill, subtlety, and long experience with mankind, he sought some weakness, some imperfection, some flaw in this Heavenly Man, but without success. Three times he assaulted the citadel of this His soul, and three times he was thrown back, chagrined, defeated. Then he re-

treated from the battlefield, and angels came and ministered to Jesus. The *time* was Satan's hour, the *place* was Satan's testing ground. The *measure* was the full power of the arch-enemy's arsenal, and the *result* was defeat for Satan and threefold victory for God's Man.

**The First Recorded Sermon (Luke 4: 14-30)**

The *time* was in the early days of His ministry. The *place* was Nazareth where He was brought up. The *measure* was the grace of the Holy Spirit in the gospel to Israel. The result was an attempt to kill Him. Rejection by His own on the first presentation of His gracious message.

**A Perfect Life**

Every incident of the life of Jesus bears the same marks of threefold perfection. He blessed a marriage feast with His presence, and made wine to prolong the joy. Yet He went to homes bereaved and raised their dead to life again.

Jesus was a man of sorrows, yet a man of joy. He gave to each sorrow its due measure of attention, and turned again to the joy He had in His Father.

Jesus received sinners and ate with them. He rebuked hypocrites with burning denunciations, He invited all who were heavy laden to come to Him for rest.

Our Lord gave to prayer its place and measure of time, and He gave to action its full time and place.

To all who came to Him He gave a timely and measured answer. He came first to His Own, but when they received Him not, He went through Samaria and to the coasts of Tyre and Sidon to bless poor Gentile women. When the Greeks came to see Him, His soul was stirred with the vision of world-wide blessing.

Jesus had no place to lay His head, yet He found a loving welcome in the home at Bethany. He cared for Mary His mother, yet sternly refused her any part in His ministry.



Jesus came to serve others, yet He deeply appreciated the loving service of those who loved Him. He was meek and lowly in heart, yet was Lord and Master and would not tolerate a divided loyalty in His followers.

Jesus honored the Temple as God's House of prayer and He taught therein, but when He saw it desecrated He rose in anger and drove out the merchants and money changers. His grace to bless and His power to judge were displayed in their perfect time and place and measure.

On the Mount of Transfiguration Jesus prayed as the dependent Man. Then for a brief time He displayed His Kingdom glory, talking with visitors from Heaven, only, when this bright scene had charmed His disciples, to come down from the mount to destroy the works of the Devil.

As Israel's King our Lord presents Himself to Jerusalem amid hosannas of the people. Yet in that hour of apparent triumph and acceptance He reads the hatred of the rulers and rejection of the nation, and weeps over the doomed city.

“If thou hadst known, even thou,  
 At least in this thy day,  
 The things which belong unto thy peace!  
 But now they are hid from thine eyes.  
 For the days shall come upon thee  
 That thine enemies shall cast a trench about thee  
 And compass thee round, and keep thee in on every side  
 And lay thee even with the ground  
 And thy children within thee  
 And they shall not leave in thee one stone upon another  
 Because thou knewest not the time of thy visitation”  
 (Luke 19: 42-44).

### **The Closing Scenes of His Earthly Life**

Following this eloquent lament over the beloved but apostate city, and the divine disclosure of her doom, our Lord proceeds to the closing scenes of His ministry. He instructs His beloved disciples, telling them of His approaching death. He gives them the Remembrance Supper and retires to the Mount

of Olives and the Garden of Gethsemane for the last awful hours of consecration to the death of sin bearing.

Then He delivers Himself to His enemies with the pregnant words: "*This is your hour and the power of darkness.*"

Before His judges Jesus silently bore false charges, scourging, and shame, for this was "their hour." "He was led as a lamb to the slaughter."

Outside the city they crucified Him. He bore our sins in His Own body on the tree.

As we contemplate this holy, perfect, divine, and human life and death may some of His loveliness cling to our souls.

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### SUNLIGHT IN THE DARK VALLEY

God puts one who is quiet with one who is talkative, that the one who is quiet may be patient with the one who is talkative.

He puts one who is orderly with one who is untidy, that both may learn lessons. Often our environment is but an answer to our prayers.

We pray for patience, and God sends those who tax us to the utmost, for "tribulation worketh patience."

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking of others (Phil. 2: 4).

We pray for more love, and God sends peculiar suffering and puts us with apparently unlovely persons, and lets them say things that rasp the nerves, lacerate the heart and sting the conscience; for love suffers long and is kind. Love is not impolite; love is not provoked; love bears, love never fails (1 Cor. 13: 4-8).

—*Written by a missionary in Africa who  
was subsequently martyred.*

# THE BIBLE: INSPIRED OF GOD

*By J. W. Bramhall*

## LESSON TWO

**T**HE TRUE DOCTRINE of inspiration contends that God so directed the human authors that, without destroying their own individuality, literary style, or personal interest, His complete and connected thought toward man was recorded. There are various opinions called "theories of inspiration."

### **General Theories of Inspiration—**

1. **NATURALISTIC:** The theory that the Bible is only a human product and void of any super-natural element. The view degrades the Bible.

2. **PARTIAL:** The theory that only certain parts of the Scriptures are inspired. If accepted, of necessity each person is left to determine for himself what part of the Bible is the Word of God. This breaks down the authority of the Book. Some who hold this theory make more of the words of Christ than other portions of the Scriptures, yet Christ wrote nothing.

3. **GRACIOUS:** This theory of inspiration suggests that the writers of the Bible were inspired in the same way, though to a fuller degree, as Spirit-filled men are empowered today. The writings of Paul are said to be comparable with the writings of Calvin or Luther, and equally liable to be marred by human error. This "partial" theory of inspiration is held by modernists today.

4. **VERBAL:** This theory maintains that the Bible is even to its very words, an inspired Book. This claim is made for the original writings only and not for copies, translations, etc. Though no original manuscripts are now in existence, translations and quotations available yield clear evidence that our present text is a very close reproduction of the original.

It is sometimes claimed that it was not the words, but the thoughts which were inspired. The statements of the writers, who knew the facts, show that they were responsible for WORDS rather than the mere thought. Note: Moses, Exodus 34:27—David, 1 Samuel 23:2—and Psalm 45:1—Solomon, Proverbs 30:6—also Christ in Matt. 8:17; John 8:47; John 12:48; John 14:10; John 17:8. Paul the apostle in 1 Cor. 2:4 and Jude in Jude 17 (Revised Version).

#### **The Testimony of Christ to the Scriptures:**

- 1—The Old Testament was declared by Him to be inspired of God. See John 17:17.
- 2—The New Testament was written according to His provision and promise—John 16:12,13.  
He also committed this to certain men; see John 15:27; Acts 1:8; Matt. 28:18; Luke 10:22.  
He gave their words the same authority as His own, Matt. 10:14,15; Luke 10:16; John 13:20; John 17:14,18 and Hebrews 2:3,4.

#### **Two Important Passages Concerning Inspiration:**

- 1—2 Timothy 3:16—The word “inspiration” is used but once in the New Testament. It means “God-breathed” and this Divine element extends to ALL the Scriptures.
- 2—2 Peter 1:21—The phrase “moved by the Holy Ghost” is the vital element; literally meaning they were “borne along by the Spirit of God.” This is the Bible’s own claim to inspiration.

**QUALIFYING CONSIDERATIONS:** Inspiration provides that the exact Divine message be given. God’s truth is reported exactly. Satan’s lie, as a lie is reported exactly. If history, true to facts. If prophecy, it indicates what will come to pass. Remember that inspiration aims at **INSPIRED WRITINGS-NOT MEN**. The Book is as infallible as its blessed Author.

# CHRIST'S INHERITANCE IN HIS SAINTS

*By Alfred P. Gibbs*

## ARTICLE FOUR

### CHRIST HAS WON TITLE TO HIS SAINTS

#### BY CONQUEST

*(Continued from page 22)*

**T**HE FOURTH TITLE of Christ to His saints has been won by conquest. International law has validated the claim to property by the right of conquest: "To the victor belong the spoils." The Philippine Islands were acquired by the U. S. A. on this basis in 1898, when they emerged victorious from the Spanish-American War. Canada forms part of the British Empire by the same token. When the New Testament was written, the then known world was under the iron heel of the great Roman Empire, and her authority was everywhere recognized by the right of conquest.

Our Lord Jesus Christ also bases His title to His inheritance in His saints on this same claim. He is revealed in Scripture as a mighty Warrior: "Jehovah is a Man of war, Jehovah is His name" (Ex. 15:3). To Joshua He appeared as "the Captain of the host of Jehovah" (Josh. 5:14). In Hebrews He is spoken of as "the Captain of our salvation, made perfect through suffering" (Heb. 2:10). Let us now look at the proofs of His claim to His own by conquest.

(1) *Man is viewed in Scripture as being in a state of enmity to God.* He is spoken of as an "enemy." "If, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life" (Rom. 5:10). "The minding of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "You, who were sometimes alienated and

enemies in your minds by wicked works" (Col. 1:21). This war against God was declared in the garden when man, tempted by Satan, deliberately transgressed the commandment of God, and acquired thereby a sinful nature diametrically opposed to God. Thus man, by nature, loves himself, tolerates his fellow men, and hates God. This sinful rebellion, on the part of man, reached its climax when he crucified the Lord of glory. "Of a truth against Thy holy Child, Jesus, Whom Thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts. 4:27). The history of man has been one of constant rebellion against the authority of God.

(2) *Christ came to bring about reconciliation.* We are told that "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). God, as the offended Party, did not need to be reconciled. It is man, the offending party, who needed this reconciliation. Christ accomplished this work of reconciliation by assuming the liability of our sins, bearing them in His Own body on the tree and, by His death, thus satisfied all the just demands of a holy God in our stead (2 Cor. 5:19-21; Col. 1:20-22). In this work of reconciliation three things must be made possible:

(a) *The enemy, who had us in his power, must be defeated.* Christ came to defeat this enemy, Satan. In Hebrews 2:14,15 we read: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy (or annul) him that had the power of death, that is the Devil; And deliver them who through fear of death were all their lifetime subject to bondage." In Luke 11:21,22 our Lord epitomises the situation in these words, which should be carefully noted: "When a strong man armed keepeth his palace, his goods are in peace; But when a stronger than he shall come upon him, and over-

come him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The strong man armed is Satan; his armor, his wisdom, subtlety and power; his palace, this world; his goods, fallen humanity; the stronger Man is Christ Who overcame him at Calvary, and thus made possible the deliverance of his captives and the dividing of the spoils. No wonder the hymn-writer sang:

"His be the Victor's crown,  
Who fought the fight alone,  
Who trod His foes beneath His feet  
By being trodden down!  
He hell, in hell, laid low,  
Made sin, He sin o'erthrew;  
Bowed to the grave, destroyed it so,  
And death by dying slew!"

Satan is now a defeated and doomed foe, who awaits, with dread, the execution of the sentence pronounced against him by the triumphant Son of God: banishment to the lake of fire forever (Rev. 20: 12).

(b) *Man must be delivered from the thralldom of sin.* Its power must be broken in his life, his chains must be snapped, and he must be rescued from its tyranny. Through Christ's substitutionary sacrifice and glorious resurrection, such a power has been provided, for we read: "The gospel of Christ is the power of God unto salvation to everyone that believeth" (Rom. 1:16). A new life of spiritual power is communicated to the believing sinner, making it possible for him to experience the truth of the promise: "Sin shall not have dominion over you" (Rom. 6: 14). Through the Holy Spirit's indwelling presence and thus "strong in the Lord and in the power of His might"; the child of God experiences what it means to be "more than a conqueror through Him that loved him" (Rom. 8: 27).

(c) *The saint must be brought under the absolute dominion of Christ.* He must be conquered by Christ and gladly

submit to His Lordship over every department of his life: family, social, business, and assembly. How strange it seems to the Christian, as he looks back on his past life, to remember how he fought against being conquered by the Son of God! His language was that of the "invictus"

"Out of the night that covers me,  
Black as the pit from pole to pole;  
I thank whatever gods may be  
For my unconquerable soul!

. . . . .

"It matters not how strait the gate,  
How charged with punishment the scroll—  
I am the master of my fate!  
I am the Captain of my soul!"

Dorothea Day wrote a lovely parody on these words, which represents the language of every true Christian:

"Out of the light that dazzles me,  
Bright as the sun from pole to pole;  
I thank the God I know to be  
For Christ, the Conqueror of my soul!

. . . . .

"It matters not how strait the gate,  
He cleared from punishment the scroll—  
Christ is the Master of my fate!  
Christ is the Captain of my soul!"

Each believer will doubtless recall when he laid down the arms of his rebellion against Christ and, taking his place as a guilty sinner, surrendered unconditionally to the victorious Saviour, and was thus brought under His beneficent sway.

(3) *Christ now is the supreme Conqueror and Lord of His blood-bought people.* One of the many paradoxes of Christianity is that no one really enjoys liberty until he has come under the absolute dominion of Christ. Paul gloried in the fact that he was a "bond slave of Jesus Christ," and yet urged his readers to: "Stand fast therefore in the liberty wherewith



Christ has made us free!" (Gal. 5:1). No wonder therefore that George Matheson wrote:

"Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.  
I sink in life's alarms,  
When by myself I stand;  
Imprison me within Thine arms,  
Then strong shall be my hand!

"My will is not mine own,  
'Tis Thou hast made it Thine;  
If it would reach a monarch's throne,  
It must its crown resign;  
It only stands unbent  
Amid the clashing strife,  
When on Thy bosom it has leant,  
And found, in Thee, its life."

Thus, not the least of Christ's title to "His inheritance in His saints" is that of conquest, and we, who have been conquered by His matchless grace and power, gladly join to sing the praises of Him Who, as "King of Glory," is strong and mighty in battle, the King of kings and the Lord of lords!" (Ps. 24).

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## EVOLUTION

*By Edwin Adams*

"In the beginning God created the heaven and the earth"  
(Gen. 1: 1).

"All things were made through Him; and without Him was not anything made that hath been made" (John 1: 3).

**E**VOLUTION is still a very popular word to-day. It is loosely used of all kinds of progress, such as the evolution of civilization, of telegraphy, of the bicycle, of the motor car, of the aeroplane, and so on.

Used in biology, evolution means the theory that all forms of life to-day have very gradually and automatically developed or unrolled themselves from some original life-germ, or "world-stuff," as the wise men sometimes call it. The theory teaches that each type or species has evolved its own form of life either by natural selection, that is to say, by the method of survival of the fittest as a result of the struggle for existence, or by changing environment, or in some other way. Understood in this sense evolution is just a great *speculation*. It may seem plausible, but it has never been proved, and it contradicts the Bible.

### **The Origin of Man**

Some professors say that man came from an anthropoid ape; others that man and the ape had a common ancestor ages and ages ago. Among the rank and file there are different kinds of evolutionists, such as the atheist who may assume the eternity of matter and spontaneous generation; the agnostic; and the evolutionist who acknowledges God and believes that evolution is God's method of working.

The evolutionist is fond of "supposings"; he loves to push into the mists of unknown conditions and the stretches of unlimited time and immeasurable space.

### **Darwin's Theories**

Darwin's book issued in 1859 gave an immense vogue to the general theory of evolution, which captured the scientific and popular imagination, although his idea as to how evolution is supposed to work is now generally discredited. There has always been a body of scientific opinion against the theory, and to-day the real experts are less sure about it than ever. Yet popular writers *assume* it to be true, and it is generally taught as a fact in school text-books! Its slogans or catch-words, made from unproved theories, are calculated to deceive.

We see growth, development, and change everywhere, but only within the limits determined by God, and these things are not evolution. It is true that man's body is similar to that of some animals in structure and function. This is only natural, as both animals and man live in the same world, breathe the same air, and cope with the same environment. But that does not mean that man's body is *derived* from that of an animal; it rather shows that the same Divine Architect has been at work in both lower and higher creations of His.

### **Origins Not Explained**

Evolution can tell us nothing about the origin of things; nor can it produce any evidence to account for the gaps between the various kingdoms of life: between the inorganic and the organic; between plants and animals; between animals and man; and between the natural man and the spiritual man, that is, the Christian believer.

No missing links have been found. Not one instance of intermediate forms can be produced. New species do *not* arise.

The alleged discoveries from time to time of a few of the bones of the imaginary apeman are treated by the clear-minded layman as a joke. The pictures of low-browed hairy creatures which are said to be missing links are drawn from the imagination of the artists. But when school-children are taught that these "ideal restorations" are pictures of man's actual ancestors, amusement should give place to indignation.

### **The Bible Reveals Origins**

Evolution contradicts the Bible. In chapter one of Genesis we have, after verse 2, a description in popular language of the process by which God fitted the earth for habitation by man, the crown of His creative work. While there is progress in the process, each form of life is a separate creation by God.

The order of the appearances of different forms of life agrees with our reading of the geological records. The phrase "*after its kind*" in the Divine Record occurs several times, and asserts permanence of species. Man was made a living soul, and in God's image. He *has* an animal body, but he *is* not an animal. And Christ, the infallible Authority, endorsed the Mosaic account of man's origin. The testimony of both Old and New Testaments is to God creating by "the Word of His power."

### **Species Are Fixed**

An unchanging instinct causes the bee to make honey and build a hive. It has an inherent incapacity for changing itself into another species of insect. By an iron law of its nature it will ever remain a bee. And the first bee was created immediately by God, with its seed in itself, and it reproduced "after its kind." If men do not gather grapes from thorns nor figs from thistles, it is because the theory of transformation from one species to another has no foundation either in the book of nature or in the Book of God.

### **Evolution Seeks to Evade God**

Why is evolution popular? Because it is a fashion of modern thought, and is advanced in the much revered name of "science," although true science it is *not*. And because, as held by unbelievers, it rules God out or puts Him so far away that they need not trouble about Him. It undermines the sense of accountability to a personal, holy God, and of the need for the Saviour. Wishful thinking accounts in many cases for belief in the theory. It did not create the unbelief of the human heart, but gives unbelief a plausible excuse for refusing the Gospel on the authority of science and in the name of reason.

*Evolution is not a discovery but a philosophical bias against the idea of God.* The lowered moral tone of life to-day is largely due to this evil evolutionary theory, and proves Thomas

Huxley wrong in his idea that Christian morality does not need Christian doctrine for its support.

**Belief in Evolution Produces Bitter Fruit**

Logically, evolution has no room for pity and help for the needy; no room for repentance, prayer and worship. Before the war of 1914-18 Darwinian evolution saturated the thinking of Germany's philosophers and military men, and gave a great impetus to the creed that might is right. And so Christian belief and morality were attacked as being a hindrance to the achievement of the "will to power." The evolutionary philosophy, the new Nazi paganism, the Teutonic racial pride, and the vast military ambitions of Germany's rulers all combined to precipitate the second world war. Nazism, like Communism, is the political outworking of the deliberate rejection of Christianity.

We have seen that the hypotheses and guesses of the men of science have developed into a philosophy which has bred and spread until it has become like a vast, loose, changing cloud of poison gas that saturates the mental atmosphere of the modern world. With all its variations the theory of evolution has always the same evil *tendency* to make endless change and progress appear inevitable as the outcome of the inherent capacity of life to develop itself, so that Divine intervention, that is, the direct action of God in the world, is regarded as unnecessary or even impossible. The evolutionary philosophy is apostasy from the Christian revelation, as the heathen philosophies and idolatries were apostasy from the revelation of God in nature and conscience.

Final article: "*The Higher Criticism, Modernism and Unbelief.*"

# THE BURIAL OF CHRIST

*By Cyril H. Brooks*

Our readers will enjoy this study on an unusual, but important subject. The burial of Christ is a vital part of the gospel of our salvation. You will do well to thoughtfully read this article. (Ed.)

THE BURIAL OF CHRIST seems to have had a more prominent place in medieval art than it has in modern preaching. "And that He was buried" is one of the three basic facts of the Gospel (1 Cor. 15: 3-4). Very often it has been overshadowed, if not eclipsed, by the greatness of the two other stupendous facts. The death and resurrection of Christ have risen so high and loomed so large, like mighty mountain peaks, that at times we have well-nigh forgotten the deep valley between, a valley essential and complementary to the lofty peaks. The various references to the Burial of Christ suggest seven truths related to it which are worthy of our consideration. Such a study will preserve us from regarding the above-quoted phrase as just an unimportant conjunction.

## 1. THE BURIAL OF CHRIST PREFIGURED

### (a) Prefigured in O. T. Type (Matt. 12: 40).

When the Jewish leaders asked for a sign of our Lord's Messiahship (their wilful unbelief having blinded their eyes to innumerable signs already given), he referred them to the story of Jonah. Jonah had been "cast out" by unbelievers and had been "*buried*" for three days and three nights in the great fish. The "resurrected" Jonah no doubt carried evidences in his appearance of his experience, and therefore the people of Nineveh repented at the preaching of such a man. Jesus Christ was buried, and after He rose from the grave He presented adequate evidence to His disciples of those things which He had endured. Yet for the most part the people would not be "persuaded, though one rose from the dead" (Luke 16:31).

**(b) Prefigured in N. T. Metaphor (John 12: 24)**

A grain of wheat falls into the ground and dies that it may thus give forth new life in other grains of wheat. Our blessed Lord not only fell "into the ground" in coming to this earth in incarnation, but, having died, He was literally hid from the eyes of men by His burial in the tomb. It was from that "*ground there blossoms red, Life that shall endless be.*"

**2. PREPARED FOR BY MARY**

(Matt. 26: 12; Mark 14: 8; John 12: 7)

Mary of Bethany has the distinction of being the only disciple that we know of who anticipated the resurrection of her Lord. The other disciples seem to have forgotten what His enemies remembered—that He said that He would rise again (Matt. 27: 63). Mary had *sat* at the Lord's feet as a *learner* (Luke 10: 39) and there she had learned of His power. The knowledge thus gained must have influenced her subsequent actions. Mary *fell down* at His feet as a *suppliant* (John 11:32) and there proved the resurrection power of Christ as He raised her brother to life. Mary *anointed* His feet as a *worshipper* (John 12: 3), and thus prepared His body for burying. We dare not say that her devotion was greater than that of her namesake, Mary of Magdala, but certainly she had greater discernment. This discernment not only gave her an opportunity to show her devotion to her Lord before He died, but also gave her the distinction of being the only woman who did anoint His body for burying. (The woman of Luke 7: 37-50 did not have His burial in view in her similar act of devotion).

**3. PROPOSED BY MEN**

(Isaiah 53: 9, R. V.)

"And they made His grave (*gave or appointed His grave, Newberry*) with the wicked." Just as the middle cross was probably originally intended for Barabbas so a common grave

was prepared for the three men being crucified. "*Man proposes but God disposes.*" Men would have given Him a common grave along with the thieves but God would allow no such indignity to that holy body. Such a burial would not have afforded as strong a proof of resurrection as did that of Joseph's tomb. The Sanhedrin knew about this tomb for they sealed it and set guards (Matt. 27: 62-66) so it was well-identified. As He was buried alone there could be no chance of mistaken identity as there might have been in the case of a common grave.

#### 4. PURPOSED BY GOD

(Isa. 53: 9)

The manner of our Lord's burial was in marked contrast to that of the malefactors. Men may have proposed for Him a grave with the wicked, but God purposed that He should be with the rich in His death. By Divine permission, the hands of wicked men could nail Him to the Cross (Acts. 2: 23), but such men were not permitted to have any part in His burial. A common criminal's grave was for those whose lives had been full of violence and deceit, but He Who "had done no violence, neither was any deceit in His mouth," must of necessity have a "new sepulchre, wherein was never man yet laid" (Jno. 19: 41). "He who came from a virgin-womb can only be laid in a virgin-tomb." The redemptive work had been finished, sin's dread penalty had been paid; so that when He was laid in the tomb there was neither sin *in* Him nor *on* Him. There is no Scriptural warrant for the phrase which mars an otherwise very lovely hymn "Buried, He carried my sins far away." He was no longer the Sin-bearer in the tomb (1 Pet. 2: 24).

#### 5. PERMITTED BY PILATE

(Matt. 27: 58; Mark 15: 43-45)

Faith must have a foundation of fact upon which to rest and therein it differs from credulity which believes without ade-



quate evidence. As a prelude to the fact of resurrection it was necessary that there should be a verification of actual death. Before Pilate would grant permission for the burial of the crucified Jesus of Nazareth he demands legal certification from the centurion in charge of the crucifixion of Jesus Christ. This evidence alone is sufficient to demolish the "swoon theory," that senseless theory of unbelief that Jesus was not actually dead but in a coma from which he was revived by the cool air of the tomb!

#### **6. PERFORMED BY JOSEPH AND NICODEMUS**

(John 19: 38-42)

Joseph's actions in connection with the burial of Jesus Christ are recorded in all four Gospels and the part of Nicodemus is found only in John. Both were members of the Sanhedrin, secret disciples hitherto afraid to risk the ire of their compatriots. Joseph had not consented to the decision and deeds of the Sanhedrin regarding Christ and it might well be inferred that Nicodemus endorsed his attitude. These two men lost all their timidity and boldly dissociated themselves from the other Jewish leaders by attending to the proper burial of Jesus. His sufferings and death deepened their faith and strengthened their witness. Mr. F. C. Jennings in his "Studies in Isaiah" beautifully points out the significance of the names "Joseph" and "Arimathea." Joseph means "He shall add" and Arimathea means "lifted up." Together these suggest that God had something more to *add* to the burial of Christ, and that He was to be *lifted up* in resurrection. The name "Nicodemus" means "victorious among his people." Nicodemus had lacked the victory of faith to witness until this time but when the disciples were hiding in fear, Nicodemus victoriously brought his offering and tribute—a mixture of myrrh and aloes, about 72 pounds in our weight. The bitter, but aromatic, myrrh, also mentioned in connection with the birth of Christ (Matt. 2:11),

and His sufferings (Mark 15:23), is suggestive of the bitterness and yet fragrance of His sufferings. The fragrant aloes are suggestive of His risen glory (Psalm 45:8). Our Lord was buried in a new tomb which reminds us that He was giving a new meaning to the grave for His own. Henceforth the grave was to be only a temporary resting-place for the body of believers who in sure and certain hope await the resurrection. Furthermore this tomb was in a garden near to the place of His crucifixion. In the earthly garden that God prepared for men sin had entered and brought death and expulsion from that garden. In this other garden Satan had been defeated, and sin had been put away, thus providing for men a way back to the tree of life (Rev. 22:2).

### **7. PORTRAYED IN BAPTISM**

(Rom. 6:4; Col. 2:12)

#### **(a) Fact of Our Identity with Christ**

These passages present the fact that in his Substitute the believer has died, been buried and raised with Christ. In the death, burial, and resurrection of Christ the believer in God's reckoning also died, was buried and was raised to new life. This fact became true of each one of us individually the moment we first trusted in Christ, though it is probable that we did not learn this fact until some time later in our Christian experience.

#### **(b) Figure of Our Identity in Baptism**

This fact is so important to the believer in Christ that our Lord saw fit to symbolize it through the ordinance of baptism. While there are other reasons for baptism, such as obedience to His command, testimony to men of our faith, yet the primary significance is that it is a symbol of burial and resurrection. Burial is not normally the cause of death but the outcome of it. We do not bury people in order to put them to death but because they are dead. We do not baptize believers in order that they

may die with Christ but rather in recognition of the fact they have been crucified with Christ (Gal. 2:20). This act of symbolic burial and resurrection serves to bring home to the believer in a graphic way the truth that he has been crucified with Christ to the old manner of life and has risen with Christ to walk in newness of life. (Baptismal regeneration is not according to Scripture, for baptism is related to death, not to birth.)

**(c) Fulfilment of Our Identity with Christ**

When we accept these facts by faith, we thus reckon ourselves dead indeed unto sin. Those who are dead ought to be buried without needless delay. Therefore every believer ought to be buried symbolically in baptism and to recognize that as a new creation in Christ old things have passed away (2 Cor. 5:17). Thus buried with Him in baptism he comes up out of the water to go on his way rejoicing in the new life in which he yields himself to God as one alive from the dead (Acts 8:39, Rom. 6:14). Thus we see that while the Burial of Christ cannot be considered apart from His death and resurrection, yet it is not to be relegated to a place of unimportance, inasmuch as it has a bearing on the daily walk of the believer.

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**WORSHIPPING NETS**

*By Roland H. C. Hill*

This article just received from a veteran missionary in India gives his personal knowledge of idolatry in that sad country. This form of idolatry, so typical of the human heart, to worship whatever ministers to the body, he shows is practiced in a subtler form here also. (Ed.)

**WE** HAVE JUST COMPLETED a holiday season in India, characterized by some strange customs that are also hoary with age.

It is a feast especially dedicated to the memory of ancestors. It is so important that it has become a proverb that anyone who has not the means of celebrating it should sell one of his children in order to do so.

It is also a soldier's feast. Kings and soldiers offer the most solemn sacrifices to the arms which are to be made use of in battle.

The Brahmin priests sprinkle holy water on the weapons and they are baptismally regenerated into so many divinities by virtue of the sacred formulae they recite. When the priests retire, the soldiers take over and sacrifice a ram or goat to the weapons.

In "modern" times, all the Hindus and Mohammedans alike observe the feast, and sacrifice is quite general. A few doors from where I live I saw mechanics sacrificing goats to their tools in a motor-repair shop. If a man drives a car for a living, it gets his worship and decoration at this time. If he is a clerk in an office or bank, he bows down to his ledgers, inkstand and pens. The barber bows to his shears and razor. Whatever he earns his living by becomes a god and is worshipped as such at this season. It may be the king prostrate before his elephants and weapons or the peasant to his oxen and plows; all bow to their means of support.

It is surprising to note that a similar custom existed in the days of Habakkuk, six centuries before Christ. He describes those who "*Sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous*" (Hab. 1:16).

Perhaps Paul had such in mind when he referred to false teachers whose service was not rendered to the Lord Jesus Christ but to their own stomachs (Rom. 16:18). There were many such enemies of the cross whose God was their stomach, and

whose glory was in their shame, and who minded earthly things (Phil. 3:19).

But the portion of this Scripture that puts a barb on it and should make it hurt as we think of the millions in such gross idolatry is this—“*whose end is destruction.*” The end of many millions who have just celebrated this feast is “*destruction from the presence of the Lord.*”

There is much need for teaching in pagan lands what the Bible bluntly states: “Meats for the belly, and the belly for meats: but God shall destroy both it and them” (1 Cor. 6:13). The Lord brings both to an end by death and change. How they need to learn that the body has a higher mission and use than mere sensual gratification. The Lord is for the body and the body for the Lord and all, heathen or Christian, live either for the body or for the Lord.

We long that the bodies of strong young men be “for the Lord” and then sent by Him to India. The four remaining men in this language area are all those whose bodies show the effects of more than twenty-five years of arduous service in India. We long to turn over to the youth and youthful enthusiasm those tasks that are getting beyond our physical powers.

Sad to say it appears that in America as in ancient and corrupt Corinth the contest for the bodies of men and women is between the Lord and sensuality. How earnestly Paul pleaded with them to glorify God *in their bodies*. (The words “and in your spirit” are not found in the earlier MS.)

People worship their nets or whatever contributes to their bodily needs or indulgences. Thus the physical becomes paramount and the body gets the devotion that should be the Lord's, and their god is their belly.

Must we not choose between these two? Glorify God in your body or glorify your body as God?

# QUESTIONS AND ANSWERS\*

By H. P. Barker

Ques.—THE LEVITICAL RITUAL

*Since Leviticus cannot be interpreted without the New Testament, is not the teaching of the latter sufficient for us, without reference to the ceremonial rites of the former?*

ANSWER:

In a picture book the pictures sometimes cannot be understood without the explanatory reading matter. It does not follow that the pictures have no value in illustrating the letterpress. The regulations as to the sacrifices and feasts will probably have a very great value in the future age. Mr. E. Bendor Samuel writes: "In the Millennium the Jews will enter into the full meaning of the Levitical economy, and will instruct by it the unconverted nations in the wonderful plan of salvation through Christ." He quotes A. R. Fausset as saying: "The full excellence and antitypical perfection of all the parts of the ancient Temple service which, from ignorance of its hidden meaning, seemed cumbersome and unintelligible to the worshippers, shall then be fully understood and become a delightful service of love."

Ques.—ETERNAL LIFE: LAYING HOLD

*What does laying hold on eternal life (1 Tim. 6:12) mean for a believer, like Timothy?*

ANSWER:

Of course, every believer in accepting Christ has already laid hold on eternal life. But eternal life is spoken of in more ways than one. In the synoptic Gospels and in the writings of Paul it is presented as something that lies at the end (Rom. 6:22). Matt. 10:39 will help us to understand. Anyone who finds his life amid present things, the pleasures and pursuits of earth, loses what is real life; but he who turns his back on what makes up the life of the people of the world and goes in for the life that has heaven and eternity as its environment finds it. He finds what is true life, life that is characterised by the knowledge of the true God, and His beloved Son (John 17:3). This is what we understand by laying hold on eternal life, directing our aims and endeavours, not to the perishing things of earth, but to the things that endure (John 6:27).

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\* Used by permission from the *Harvester*.

Ques.—ROMANISTS AND SALVATION

*Are there any saved people in the Roman Catholic Church?*

ANSWER:

We do not doubt that there are some who trust and love the Saviour. But it is in spite of, not by means of, their religion. If a Romanist sincerely believes the teaching of his Church, he cannot have the *assurance* of salvation. Things are far too mechanical to satisfy those in whose hearts God creates a longing. We heard of a man in London, very successful in business, but by no means of a religious disposition. He surprised his friends by becoming a Romanist. "Such a convenient religion," he explained. "You pay so much a year to the priest and he sees to everything for you, so that you don't have to bother your head about it." Convenient, no doubt, for a man of the world, but salvation is not to be had by proxy! Individual, personal repentance and faith are necessary.

Ques.—SLANDER ON THE LAND

*I heard a discourse on this (Num. 14:36). It was largely political and did not satisfy me. What really answers to it to-day?*

ANSWER:

Dr. Frank Boreham, in *Mushrooms on the Moor*, says that he heard of a youth in his teens telling a much older man of his implicit faith in the providence of God. "Yes," said the man, "I used to talk like that when I was your age." He adds that he heard a young girl telling a woman old enough to be her mother of the joy of soul that she experienced. "Ah!" exclaimed the lady, "you won't talk like that when you have seen as much of the world as I have." Here we have two instances of bringing "an evil report of the land" to-day. Another instance is given by Canon Hay Aitken. He reports that a young convert said to a Christian lady: "They tell me this joy will not last." "Who tells you so?" she asked. "Christian people; they say I must not expect to be always happy. By the time I have been a Christian a few years I shall be like others, who groan over their doubts and coldness and sin. My joy will grow less, instead of increasing." The lady found great joy in sitting down beside the young convert and giving him a *good report of the land*.

Ques.—MORE THAN CONQUERORS

*Is it right to say that we are conquerors when we fight and gain the victory, but "more than conquerors" (Rom. 8:37) in that Christ has done the fighting for us, leaving the fruits of victory for us to enjoy?*

## ANSWER:

It is very misleading to say this. In verse 35 Paul mentions seven things, and it is *in all these things* that we may be more than conquerors by the help of Him who loved us. He did not endure these things for us. We have to bear them if they come to us, and not yield to the enemy who would use them to depress us and perhaps to turn our backs to Christ. We have serious fighting to do and are to equip ourselves with the God-provided armour (Eph. 6:13). Paul had to fight, so had Timothy (1 Tim. 6:12; 2 Tim. 4:7). To be more than a conqueror is not merely to be victorious, but to gain spoils from the enemy which we can turn to good account for our own spiritual advancement. It is when the love of Christ is warm in our souls that we are enabled thus to be more than conquerors.

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## WE SHALL NOT PASS THIS WAY AGAIN

*By Franklin Ferguson*

This article presents a sound view of your life. Life is real and serious. There are important issues to life and each day counts. May God help you to make yours a success. (Ed.)

W

HEN WE FINISH a stage in our life and look back upon it, every thought and word and act is there in its place, just as we left it. All is fixed, steadfast, irrevocable, and as one has said: "stereotyped for ever on the plates of eternity." At the Judgment Seat of Christ the bygone days will all come back, one by one, in order as they went, to meet us again in the presence of our Lord. What shall His judgment be? How much shall remain as "gold, silver, precious stones," after He has tasted all? (1 Cor. 3:10-17). We cannot recall the past, for it has gone far beyond our reach; but the present is yet in our hands to make it what we will.

Everything passes on without a pause. Time is like a ship which never anchors. Every day brings its work, its op-



portunities, its responsibilities. What are we doing? Time runs through our hands as water through a pipe. It pauses not till it has run out, and if we stand by unconcerned, making no effort to arrest the flowing stream, we shall not realize our opportunities and duties till they have passed away for ever.

We cannot accomplish all we should like to. We cannot sow every field we see, but we can drop a few seeds by the way as we pass along in fellowship with the Great Sower. There is no seed so small that does not propagate and multiply itself. The bare grain appears veritable weakness as our hand drops it into the ground, but a day comes when we may joyfully gather the waving corn, it may be thirty, sixty or a hundredfold (Mark 4: 8). Though there may appear nothing to mark our life as great, yet there may be among the seeds in our basket one that when sown will become a large tree, under whose shadow many shall find rest. Despise not the day of small things (Zech. 4:10). Do your little, and do it well. Opportunities may appear small and trivial in themselves, but who can say what the issues shall be; and, remember, the same opportunity will never return. We shall not pass this way again.

It is a law of nature that things leave some mark behind them. *Leave a mark we must.* "For none of us liveth to himself, and no man dieth to himself" (Rom. 14: 7). If we felt the greatness of life, and its possible issues, and the inexpressible value of the things which fill its brief and narrow span, it would tinge every thought, word and act, with the conviction of what must be. Let us seek that Divine grace which shall make us blessings to those who come after, marks that will secure the Lord's "well done" in the Coming Day, when He recalls that which is past.

"God Himself is ever giving;  
Loving is the truest living;  
Letting go is twice possessing."

# CHURCH HISTORY

*By Edwin Fesche*

## CHAPTER SIX

### **CHRISTIANITY'S FINAL TRIUMPH OVER PAGAN ROME**

WITH THE DEATH of Constantine the monarchy came momentarily to an end. The Empire was divided among his three sons; Constantine II ruled in the West, Constans in Italy, and Constantius in the East. The numerous kindred of their illustrious father were foully massacred; Constantius being chiefly responsible for the crime. Two cousins were saved from the fury of the soldiers, Gallus and Julian, who were spared only by sickness and youth. The three brothers gave little credit to their Christian education and were soon at war among themselves for the sole supremacy. Constantine II was slain by Constans (340), who was in turn murdered by a rival soldier, leaving Constantius sole emperor until his natural death (361).

#### **The Reign of Constantius**

Constantius proved to be a fanatical Arian while his two brothers had favored orthodoxy. Paganism and orthodoxy he persecuted alike. Idolatry was punishable with death while the adherents of the Nicene orthodoxy suffered their property to be confiscated and themselves banished. Athanasius found refuge in the deserts of Egypt. He aptly says, "Satan, because there is no truth in him, breaks in with the ax and sword. But the Saviour is gentle, and forces no one, to whom He comes, but knocks and speaks to the soul; 'Open to me, my sister.' If we open to Him, He enters; but if we will not, He departs. For the truth is not preached by sword and dungeon, by the might of an army, but by persuasion and exhortation. How can there be persuasion where the fear of the emperor is uppermost?"

How exhortation, where the contradictor has to expect banishment and death?" With the death of Constantius ended the palmy days of the Arians.

### **The Reign of Julian the Apostate**

By the laws of history the forced Christianity of Constantius must provoke a reaction to heathenism. This is precisely what happened under his successor Julian, now the sole survivor of the Constantinian family: He received a Christian training, was baptized and publicly read the Scriptures in the church at Nicomedia. With all this outward display he secretly studied the now tabooed literature of Homer, Plato and Aristotle. The general slaughter of his kindred, not excepting his father, could only engender in him hatred for Constantius and his Christianity. With consummate hypocrisy he conceals his pagan sympathies until by the sudden death of his imperial cousin he becomes head of the Roman Empire. Then he openly declares himself a friend of the gods. He believes the gods have raised him up to be the exterminator of Christianity. He abstained from bloody persecution, because he would not forego the credit of philosophical toleration, nor give to the church the glory of a new martyrdom. He affected compassion for the "poor, blind, deluded Galileans, who forsook the most glorious privilege of man, the worship of the immortal gods, and instead of them worshipped dead men and dead men's bones." At times he would have rival Christian parties dispute in his presence and then exclaim, "No wild beasts are so fierce and irreconcilable as the Galilean sectarians." Any who apostacised he rejoiced over and handsomely rewarded. Christians were removed from office and oppressed with taxes and compelled to return the temple property that had become Christian booty after Constantine's edicts.

**Julian's Encouragement of Jewry**

Julian, who has justly won the appellation, "The Apostate," with his impious decrees sought to further his contempt upon Christianity by showing favor to the Jews, and encouraged them to return to their land and rebuild the temple of Moriah. Jews now poured into the Holy Land which had been forbidden to them since the days of Hadrian. Repeated attempts were made to rebuild the temple, but every effort was utterly frustrated by fiery eruptions from subterranean vaults, lightning and earthquakes, and according to some sources miraculous signs were seen in the heavens; insomuch that workmen fled from the devoted spot in terror and despair. The purpose of this scheme to rebuild the temple was to put to nought the prophecy of Jesus and thus deprive the Christians of their popular argument against the Jews and to break the power of the new religion in Jerusalem. This is quite a contrast with today; but whether that judged nation is favored or abused in respect to its ancient land, it will not belong to Israel until God's time.

This impious Prince, anxious for the renown that comes only from the battlefield, provoked a war with the Persians. In the campaign he exposed himself to all the rigors and dangers of war. He advanced into Mesopotamia, carrying everything before him. During an unimportant nocturnal skirmish he received a mortal wound from a Persian arrow. He died in 363. There are some historical grounds for believing his last words to be, "Galilean, thou has conquered!" This was the death struggle of the old religion. From then on it was everywhere eclipsed by the new faith.

**The Pious Emperor Gratian**

After the brief reigns of Jovian, Valentinian and Valens, in 375 Gratian became emperor. He had been educated in the Christian faith, and gave evidence of being a true believer.

He was the first Roman Emperor to refuse the robe of high priest of the ancient religion. "How could a Christian," he said, "be the high priest of idolatry?" Conscious of his own ignorance of divine things, he wrote to Ambrose, Bishop of Milan, asking him to visit him. "Come," he said, "That you may teach the doctrines of salvation to one who truly believes; not that we may study contention, but that the revelation of God may dwell more intimately in my heart." Ambrose answered him in an ecstasy of satisfaction; "Most Christian prince, modesty, not want of affection, has hitherto prevented me from waiting upon you. If, however, I was not with you personally, I have been present with my prayers, in which consists still more the duty of a pastor." The young Emperor invoked the contempt of the more warlike part of his subjects. The frontiers were being sorely pressed by the barbarians. MAXIMUS, taking advantage of the dissatisfaction, raised a revolt and killed Gratian at Lyons in 383.

#### **Theodosius the Great enforces Christianity**

Maximus was overthrown and slain by Theodosius, surnamed The Great. This Emperor completed what Constantine had commenced. He supported Christianity more than any of his predecessors and was baptized in the first year of his reign. He made it a crime to practice any pagan cult. The struggle between Christianity and heathenism was now virtually ended—"The Galilean had conquered." Nor was this all; Christianity was to be sternly enforced. His admission to the church was immediately followed by an edict. "It is our pleasure that all nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans . . . According to the discipline of the apostles, and the doctrine of the Gospel, let us believe the sole Deity of the Father, the Son, and the Holy Ghost, under an

equal majesty, and a pious Trinity . . . Beside the condemnation of Divine justice to heretics, they must expect to suffer severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them.”

#### **Ambrose disciplines the Emperor Theodosius**

During Theodosius' impressive reign one incident in particular strikes the church historian. In a moment of impatience, he ordered a wholesale massacre of the inhabitants of Thessalonica. When Ambrose heard of it, he was horrified. He wrote to the Emperor, informing him that the Church of Milan was closed until he was satisfied of the Emperor's genuine repentance. Theodosius submitted to the priest, and for eight months remained in penitential seclusion. At the Christmas season he humbly entreated readmission to the Church. "I weep," he said, "that the temple of God, consequently Heaven, is shut from me, which is open to slaves and beggars." The Emperor, pulling off his imperial robes prayed prostrate on the pavement, "My soul cleaveth to the dust, quicken thou me according to Thy Word." He was then admitted to the Church. The crowd witnessing the scene was deeply stirred by the grief and humiliation of their Emperor. In this instance, the behaviour of Ambrose with the Emperor was not haughty, as was so often the case with later pontiffs. He appeared as the vindicator of outraged humanity. However, he was acting out of harmony with New Testament principles for a servant of Christ, and set an example, as we shall see, for some of his successors to deem their office superior to that of the kings of the earth. Theodosius was the last Emperor of Rome worthy of the name, and died in 395. Ambrose died in 397. Basil, the two Gregories, and Chrysostom flourished about this time. Thus the century that commenced, 303 to 313, with the fiercest of the persecutions, ended with Christianity's triumph over paganism.

# GOD AND THE LAMB

*By A. S. Loizeaux*

IT IS REMARKABLE that in the closing portion of our Bible, which reveals the new Jerusalem, the heavenly city, we are repeatedly told that God and the Lamb are supreme in that blessed place. (Revelation 21:21-27).

There is no temple in the heavenly city of God, for the Lord God Almighty and the Lamb are the temple of it. All the city is filled with worship. Not one little place in that city is secular. It is holy in all its borders. Every inhabitant is a worshipper. God and the Lamb are worshiped by each redeemed heart.

## **The Everlasting Light**

There is no night in that city. The glorified bodies of its inhabitants neither tire nor sleep. There is no need for external light, for the source of light is in the city. The glory of God did lighten it and the Lamb is the light thereof. There is no moral darkness there, and as John tells elsewhere, the life of God is the light of men. The Lamb is always the revealer of God the Father, and in that city God is fully revealed.

The light of that city is not only sufficient for itself, but the glory of it illuminates the new earth where men shall walk in the light of it. As the pillar of fire illuminated the tabernacle in the wilderness and indicated God's holy presence, so the holy city will indicate God's rule and God's presence to the kings of the earth.

## **The Holy City**

Nothing that defiles can enter that city, but they only who are holy, whose names are written in the Lamb's Book of Life; for them the gates are always open.

## **The Source of Life**

The pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb, is a beautiful symbol

of the divine source of life eternal. The woman at Sychar's well drank of the water of life and was satisfied. We have tasted that water and live. This life is given by the power of the Spirit of God and is as an indwelling spring. It is clear as crystal. There is no taint of defilement. It is abundant. The whole river is forever flowing in unlimited supply. God and the Lamb are the source of life eternal. We shall ever be dependent upon God our Father, Christ our Saviour, and the Holy Spirit our indwelling Comforter in the eternal city.

#### **The Throne of God and the Lamb**

There is no curse in that city, the curse having been borne once for all by the Lamb on Calvary; but the throne of God and the Lamb shall be in it. Divine government is steady and supreme, and His servants shall serve Him. God's will will then be in the fullest sense our law of liberty.

#### **God's Presence**

"And they shall see His face and His name shall be in their foreheads." For those who know God in Christ, His presence is the summation of perfect bliss.

#### **Reigning Forever**

Again we hear that there is no night there. They need no candle, no artificial light, no light of the sun, no light of nature, for the Lord God giveth them light and they shall reign forever and forever.

#### **Faithful and True Words**

The depressed and defiling conditions of this world may make such glories as these hard to understand or to believe, so we are assured that these sayings are faithful and true, and that these things must shortly be done.



**Jesus Is Coming Soon**

Who shall implement these marvelous things? Jesus replies: "Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book."

What a message of hope, and glory, and comfort for those who love the Lord, whose names are written in the Lamb's Book of Life. Well may we have the same reaction of the beloved John who fell down to worship as he heard these great promises. We would say with the Spirit and the Bride, "Even so come, Lord Jesus."

1 1 1

## Young Believers' Department

By C. ERNEST TATHAM

### *Can a Young Christian Save Himself?\**

What an odd question! Many readers might answer with an emphatic "No," adding, perhaps, that no man can save himself, and as for the Christian, he is already saved.

That is, of course, true when viewed from the point of one's standing before God. "None can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is costly, and it must be given up forever," declares the Holy Spirit in Psalm 49 (N. T.). But looked at from the point of view of one's standing before men, of one's personal testimony, a negative answer would not suffice. We *are* taught in the Word that a person already in possession of eternal life can, day by day, save himself from a thousand pitfalls by giving diligent heed to the path marked out in that Word.

"Take heed to thyself, and unto the doctrine; continue in them, for in doing this thou shalt both *save thyself*, and them that hear thee" (1 Timothy 4:16). It is quite evident from this that Timothy is exhorted to save himself, and not himself only, but his hearers also. As he takes heed to himself he shall

\* Substance of an address given to Students of Emmaus Bible School.

save himself: as he takes heed to the teaching he shall save those that hear him.

### **Two Inseparable Factors**

*"Thyself and the doctrine!"* How often Scripture links these together. And "What God hath joined together, let no man put asunder." Character and teaching, walk and talk, life and lip, work and word,—these compose splendid pairs of sturdy spiritual horses to draw the carriage of one's testimony. Of Moses it is written that he "was mighty in *words* and in *deeds*" (Acts 7:22). We read of "all that Jesus began both to *do* and to *teach*" (Acts 1:1). In the same breath Paul speaks of his "*doctrine and manner of life*" (2 Tim. 3:10). The fifth of the New Testament books is entitled "The *Acts* of the Apostles;" few of their sermons are recorded.

If we are to save ourselves from disgraceful defeat we must pay diligent attention to our personal conduct before God and our fellows. Someone has well said that the world does not read the Gospel by Matthew, Mark, Luke or John, but rather the Gospel by Bill Smith or Jack Jones who profess to be Christ's. How solemn to think that our fellow-mortals are gaining their impression of what the Lord Jesus is like through our manner of life. How very disastrous if He be misrepresented! Well might the Holy Ghost urge, "*Take heed to thyself.*"

We should take heed to ourselves in our devotional life, our social contacts, our business activities, and our domestic relations. Where we go and where we do *not* go should all be regulated by the way in which it affects the Lord's glory. Even eating and drinking, the very commonplace things of life, are to be done to the glory of God. Men are watching you, devils are watching you, angels are watching you, the Father is watching you; therefore, "take heed to thyself." From the supply of His strength "deny ungodliness and worldly lusts" and seek to "live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

### **Don't Despise Doctrine**

As we have noticed, however, doctrine is linked with personal conduct. So we are to take heed to teaching also. In

fact, as soon as we were converted we entered upon a course of study under the tutorship of the Headmaster, the Holy Spirit of God. In His school we shall learn lesson upon lesson in view of the graduation to take place when the Lord comes, and "then shall every man have praise of God." He Himself will confer the degrees and bestow the honors.

It may be asked, to what particular doctrines are we to take heed? Well, the Book is filled with various doctrines which all have their place in the great scheme of divine truth, which all contribute, as the notes of the scale, to the harmony of the orchestra of God. Shall we suggest just a few? THE DOCTRINE OF CHRIST is most important. How we need to be conversant with the truth of His deity, His humanity, His miraculous birth, His atoning death, His glorious resurrection, His present ministry in the heavens, and His return.

THEN THE DOCTRINE OF THE HOLY SPIRIT is neglected by multitudes of believers today, to their serious hurt. What spiritual honey a study of His person and work affords!

THE DOCTRINE OF THE CHURCH and God's purpose for this age is also a rich vein in inspiration's mine. To have the Holy Spirit discover to us that as a result of the sleep (the death) of the last Adam on Calvary, God is even now building a woman who shall be both the body and bride of His Son, and at the striking of the long-looked-for nuptial hour, the antitypical Eve shall be brought to her Lover, yields a thrill to our hearts that should provoke us with a hearty desire to learn more of the marvelous mystery.

THEN THE DOCTRINE OF CHRIST'S RETURN should certainly not be overlooked in these days which were foreseen in the prophetic Word and labelled "perilous." Soon prophecy will be history. Let us be men of God on our knees before the Word of God that we might possess the "secret of the Lord."

We might go on. But that is unnecessary. To call attention to all the Scriptural doctrines would be quite beyond our ability or purpose. Work them out for yourself. "Take heed to the teaching."

Is such diligence worth while? Listen! "In doing this"—not merely *knowing* this—"thou shalt both save thyself and them that hear thee."

# Current Events

*By Edwin Fesche*

## ***Methodist Missions***

Bring forward a program to double their present missionary staff. The largest increase was recommended for Latin America to "counteract the growing atheism and secularization of life in those republics." It was urged that communism and fascism are rife in South America because of the wide gap between the rich few and the poverty-stricken multitudes. The suffering and exploitation of these masses by capital and priestcraft, and their illiteracy and bitterness make a fertile field for communism. An example of the influence of communism in the republics south of us was shown in the requirement of some labor unions demanding that all connections with any religious body be severed as a condition of membership. On the other hand the political inexperience of the people, their long habit of obedience and the greed of the ruling class, are favorable to dictatorship and fascism.

The Methodists have called attention to a needy field and one toward which American believers should feel an added responsibility. There is also an astute awareness of the political implications in the Latin republics. Both communism and fascism are opposed to the gospel. Before either of these ideologies get their strangle hold, let us give all speed to that desperately needy mission field.

A knowledge of actual conditions in South America also gives a most effective answer to Rome's propaganda in this country. They put the blame for our crime, divorces and an unchurched population at the door of the Protestant interpretation of freedom. It would not be so if she had her way. Well, in South America she has had a free hand for four hundred years and what do we behold—backwardness, disease and illiteracy. Physician, heal thyself.

## ***Government***

*By Edwin Fesche*

The time for the Republican party to nominate its candidate for presidential election draws near. Gov. Thomas E. Dewey and Sen. Robert A. Taft appear to be equal favorites.

Yet there is a growing conviction that neither of these men would fare any better than did Landon or Wilkie against the Democratic candidate, this time most likely President Truman. Rumors continue to reach the public that some great soldier of World War II may receive the nomination. A flare for a soldier president after a war has not been unusual in this country's history. We think of Washington, Andrew Jackson, Grant and Theodore Roosevelt as proof that this peace loving country is not immune to preferring the leadership that has been made and proved on the battle field.

All of this stimulates the thoughts of the separated Christian. Many for conscience' sake will not vote. They feel that that responsibility belongs to those who are of this world. Yet, we are far from having a disinterested spirit. Nor should we fail to exercise that higher and more effective responsibility of lifting up holy hands and raising intercessory prayers for "Kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). Believer, you can best help your country by presenting yourself at the prayer meeting and including your government in your intercessions. Baltimore's ex-mayor has just lamented that in a recent survey he found in a school nearly all of the help had voted and only 17 per cent of the teachers. Many assembly Christians are worse offenders. They do not compensate their absence at the polls by grappling with God in collective prayer at the mid-week prayer meeting. Shame on such. They are shirkers and should share in the blame of much that is bad in our democracy.

But Jesus said, "the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister" (Matt. 20:25,26). Occasionally we see rulers who are real believers and seek to practice a spiritual Christianity. We need to discriminate between mere humanitarianism and that which is of the Holy Ghost. An outstanding example of the latter was Louis, surnamed the Pious, son of Charlemagne. Says the historian, "There never was a man in such a false position as the meek and gentle Louis when the Empire fell into his hands. His life was one of the most touching, tragic and pitiful in the annals of kings. There

was something like universal rebellion when the principles of his government were known. He was too gentle and scrupulous for his soldiers; much too pious for his clergy. Bishops were prevented from wearing swords or arms or glittering spurs on their heels. The license of his father's court speedily disappeared. Such true piety, as may easily be imagined, was only turned to ridicule, and could not long be borne with. His son and priests together were determined on his fall. He was compelled to do public penance, place his royal apparel at the tomb of St. Sebastian and to put on a dark mourning robe." Some say it would not be so today, but we gravely question where the exponent of the Sermon on the Mount would get. He would fare no better than its Author. Unconverted mankind must have the unceremonious hand of one of its kind as leader.

God made Moses the leader of Israel for forty years; his character is described for us—"Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). Yet this choicest of men was constantly harassed by revolts. Even his own brother and sister plotted against him. Only God's direct intervention maintained for him his authority. Mankind that has not voluntarily submitted to the rule of the Spirit will only ridicule and exploit the Spirit of Christ in high places.

The essence of Christianity is to—"Yield." The present subjects of the Kingdom are volunteers. But when nations are in question the Son of God must rule them with the "rod of iron" (Rev. 2:27).

With lawlessness on the increase, the call will be more and more for iron men; even American presidents will probably be forced into the role of "speaking softly but carrying a big stick." It is the time of our Saviour's sympathy, not His power. The disciple is to suffer many things now.

## *The Impasse*

*By Edwin Fesche*

What many had predicted is now a fact. The Big Four Conference of December in London has failed. No real ground was lost or gained, except that the outlines of the problems and obstacles are much clearer.

The intransigence of Mr. Molotov and the basic unity of Britain, France and the U. S. A. leave the East and West as the Conference found them; with this exception, however, that the parties involved are more determined to act independently in their respective fields. Marshall attributed the failure to Stalin's foreign minister's determination to block any agreement on Germany and Austria lest it jeopardize Moscow's effort to wreck the so-called Marshall Plan, also to the Kremlin's purpose to keep Eastern Germany little more than a dependent province of the Soviet Union and make Austria a vassal state.

Whenever the Conference appeared to be advancing toward its goal, especially German unity, Molotov created an impasse by insisting that Russia be assured of her \$10,000,000,000 indemnity. This could only be achieved by stripping Germany and making her a continued and greater liability on the Western allies. To use Marshall's words, "The best sample of the phase that I can give is the present necessity for Great Britain and the United States to pay out some \$700,000,000 a year to provide the food and other items to prevent starvation and rather complete disintegration of that portion of Germany occupied by our forces. In other words reparations from current production—that is, exports of day to day German products with no return—could be made only if the countries at present supplying Germany—notably the U. S.—foot the bill. We put in, the Russians take out."

It is now obvious that what we call Western civilization has reached its crisis. Leaving God out it looks only a 50-50 chance. Can the sixteen nations willing to cooperate with the Marshall Plan regain sufficient economic health to stave off Communism? France and Italy are not far from civil war on this issue. It is conjectured that if it can be demonstrated that there is enough vigor left in Western Europe to restore a healthy society Moscow will bury the hatchet and come to amicable terms with Washington. Many students of prophecy are considering all of this the prelude to the events that will ultimately bring about the political unity of the old Roman earth.

The Christian in this welter of confusion and explosive conditions takes consolation in knowing that he is not of this world even as His Saviour is not. He is confident that God is working out His own purpose and never allows men to go

beyond their set bounds, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain" (Ps. 76:10). He also knows his mission amid all of the divided opinions—to give all speed to the Gospel and to forsake not the local assembly (Heb. 10:25). As he does so the Word and the promised return of his Lord cheer him on his way. British tommies at Dunkirk counted it an honor to be assigned to fight a rear guard action. The saints today appear to be doing little more, but it is all in the great struggle and every good soldier of Jesus Christ will get his rightful appraisal.

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## Work in the Foreign Field

George E. Foggin writes on December 31 from Oakland, Calif. that they left Peiping in the latter part of November by a crowded Chinese steamer for Shanghai, where they took the S|S "Gordon," third-class but very comfortable. The first stop was Hongkong, where they arrived on Lord's Day morning and were able to meet with the assembly for the breaking of bread. The next stop was Manila and then San Francisco, where the brethren have provided a small cottage for their use. They expect to make a visit to the Kautto's and to go on to Canada on February 16 for a few weeks.

Mr. and Mrs. Melvin Wistner, in Puerto Rico, have at length found an apartment to their great relief. The Caldwell's have returned and need their own home.

Dominic Lipsi, who has gone to Brazil, writes from Sao Paulo on December 11 telling of their safe arrival. He says, "On the ship three of the passengers were Brazilian and during the 18 days on board I was able to witness to them without any difficulty, in fact, they were always asking me questions concerning spiritual things. Angelo Tudesco and his wife live in Sao Paulo, and so interested were they in the Gospel that they invited me to their home to speak to their relatives about Christ and Him crucified. They are of Italian descent and they speak Italian and Portuguese fluently. I was able to learn some Portuguese from them and also improve my Italian. Pray that the Lord might save their souls."

Howard Montgomery, of Shiprock, New Mexico, writes on November 27: "We are planning to open an outstation at



Mexican Water after the first of the year, and please pray that the Lord will enable us to do so if it is His will. It is a very needy part of the field."

Behring and Lois MacDowell write from Lolwa on December 10 telling of their safe arrival on November 28. They left New York on September 26 and had a pleasant though somewhat long journey. Arriving in Nyangkundi on a Friday, they remained over the week-end, and our brother Robert Deans came for them on Monday morning, taking them to Lolwa where they had a very warm reception.

William Green, his wife and five children left New York during the week between Christmas and New Year's, the Lord having providentially opened the way at the last moment for the sale of their trailer, without which they could not have gone.

Margaret Petrie writes from Lolwa on October 27, "The dry season is approaching now, so it is very hot. Our gardens have been yielding well—we have had fresh vegetables since our arrival—which have been appreciated, particularly since we have so little fresh meat. The natives in Nyangkundi are suffering from lack of food, owing to the fact that they are quarantined for spinal meningitis and are unable to leave the station. Consequently, to help them, our people brought in many bunches of bananas last week and dried them. Carl Johnson and Mr. Punt came out on Saturday and took back about a ton of this food, which the natives pound and use to make porridge to eat with their greens.

We now have a Christian native teacher who goes daily to the leper camp and has school there. We also go every Saturday morning to have a Gospel service and give out medicine."

Mr. and Mrs. William Spees are the happy possessors of a little son, Alan John, and Carl and Eleanor Johnson of a daughter.

#### AFRICA—

**From Anita Lewis, Moissala, October 27:**

This past week-end was a real blessed time for all of us. The native evangelists were all in for a Bible conference with Mr. Rogers. Then on Saturday we had our first baptism since

I have come here. A group of about 250 went singing from the church down into the village and on to the river, followed by a good number of curious natives from the village. Then the gospel was preached at the river-side, and 26 believers were baptized after each declared their faith in the Lord Jesus Christ as the Son of God. Five of these were from the Big Chief's compound. We heard later that the two Catholic priests here in Moissala were watching the whole ceremony.

Sunday at the gospel meeting three women professed salvation, two of whom were among the more-than-eighty wives of the Big Chief. We are praying much for him too, that he will soon accept Christ as his Savior. His son who is next in line for Chief is one of our fine believers in fellowship. Sunday morning also, after the gospel meeting, the fetishes of a man who recently believed were burned before the natives. This is one of the best means of breaking down the heathen's superstition in these things.

**From Jack Sietman, Sale, Morocco, December 21:**

The conference in Marrakech was all that we had prayed for and more. How our God delights to do the "exceedingly abundantly above all that we ask or think!" Converted Moslems, not many, true, but one, two or three from many, many different towns, were together under the ministry of the life-giving Word for four days—December 11-15. They came from Tangier, Fez, Meknes, Sale, Rabat, Sefrou, Casablanca, Mogador, Amsmiz, Demdate. There were fourteen missionaries from faith missions present, besides our own Mr. and Mrs. Gabriel (England), Mr. Fisk (England), Mr. Ksara and ourselves. Ministry was divided among Mr. Fisk, Mr. Gabriel, Mr. Ksara and several native brethren. It was my privilege to "serve tables," etc. this year and it was a joy, too, to know that thus the brethren competent in the language were free to give themselves to the Word. Five natives were baptized, and on Lord's Day 20 missionaries and over 60 native believers broke bread together in joyful remembrance of our Lord. Now they've gone back to the hatred, persecution and bitterness of their several towns, to loneliness, isolation and fierce temptation, to which many of them succumb easily. Pray for them and us, that we may help them through grace.

## STONY BROOK CONFERENCE

The 11th annual Believers' Bible Conference will be held (D.V.) July 24 throughout August 8, 1948 with ALFRED P. GIBBS, RICHARD HILL, GEORGE M. LANDIS and HAROLD G. MACKAY as the speakers.

The theme of the Bible readings for the first week will be—"GOD'S PROPHETIC PLAN", and for the second week—"THE PERSON AND WORK OF THE HOLY SPIRIT".

Information as to rates and accommodations and requests for reservations should be sent to James E. Hill, Business Manager, Stony Brook Assembly, Stony Brook, Long Island, New York.

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## O B I T U A R Y

Mrs. Jessie Long (nee McGee), of Detroit, went to be with the Lord on December 29th, at the age of 74. Three daughters and a son survive her. Born near Motherwell, Scotland, she lived for a time in Iowa and Illinois and the last 27 years in Detroit. The Funeral was conducted by F. W. Schwartz and Don Fraser. Mrs. Long had known the Lord for 58 years and had been for 35 years in assemblies. Her quiet Christian character and her cheerful, friendly disposition earned the affection and esteem of all who knew her. She will be greatly missed. Prayer is requested for the bereaved family.

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## OFFERINGS RECEIVED DURING DECEMBER

### Free Tract Fund

Nos. 2686, \$2; 2687, \$5; 2688, \$5; 2689, \$22.90; 2690, \$2.85; 2691, \$40; 2692, \$94; 2693, \$4.60; 2694, \$24; 2695, \$1. Total, \$201.35.

### For Missionaries

Nos. 847, \$15; 848, \$50; 849, \$70; 850, \$21; 851, \$10; 852, \$10; 853, \$40; 854, \$7.90; 855, \$21; 856, \$202; 857, \$75; 858, \$140; 859, \$23; 860, \$42; 861, \$25; 862, \$22; 863, \$30; 864, \$50; 865, \$25; 866, \$20; 867, \$15; 868, \$5; 869, \$160; 870, \$10; 871, \$25.33; 872, \$45; 873, \$75; 874, \$38.50; 875, \$65; 876, \$65; 877, \$115; 878, \$70.40; 879, \$15; 880, \$30; 881, \$123.25; 882, \$10; 883, \$10; 884, \$25; 885, \$26; 886, \$263.60; 887, \$20; 888, \$75; 889, \$5; 890, \$11; 891, \$1200; 892, \$60. Total, \$3,461.98

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Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, . . . and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

—ISAIAH 55: 6, 7.

1948      JANUARY      1948

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

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