

"FEED MY LAMBS"

Frances Moses

How much more care the lambs need, yet how often are the "lambs" of the church fold neglected. Oh, no, not intentionally, but nevertheless, it happens.

You remember, Jesus rebuked the disciples for sending the children away. How many times we send children away. And it doesn't have to be by the command "go!" That isn't the way it is done; it is by neglect, lack of concern and lack of interest in each child as an individual.

At present, I feel as young people our burden should be more religious education for our children. Much can be said for the teaching taking place in Sunday School. It is good. But one hour of teaching seems very meager compared to their secular education, at which they must spend an average of 30 hours or more each week.

And after all, this lesson we must teach in one hour is the all-important lesson. Secular education is right and necessary, but the lesson taught by the church is the only one that is going to matter on the great Judgment Day.

There are two ways more time can be obtained for this much-needed teaching.

The first is Vacation Bible School. This is a daily session held for two weeks during the summer holidays. What is the importance of a Vacation Bible School?

To answer this, I will give viewpoints summarized from various authorities on the subject:

1. D. V. B. S. gives more time for Bible study and Christian education. The shortest time daily of a D. V. B. S. is two hours for two weeks. That gives twenty hours of worshipful study and play for the children. This is as much as they receive in five months of Sunday School. Also, educational surveys show that a concentrated course of study, with day to day progression is the best teaching set-up.
2. D. V. B. S. gives opportunity to reach unchurched children of the community. Often children contacted through this means become regular Sunday School attendants. And again, many parents are reached for the church and God through their children.
3. D. V. B. S. fills some otherwise unplanned summer vacation hours. Busy children are usually happy children. Free time sometimes becomes a moral hazard—as juvenile courts show.
4. D. V. B. S. makes religion more real to children. The freedom and concentrated study in the vacation school brings children into a new experience with the pastor, teachers and the church itself.
5. Through D. V. B. S. many children are truly converted. There isn't anything more satisfactory than that is there?

The second means of obtaining more time for religious teaching is through Week Day Bible School.

This consists of one meeting each week for an hour or so, usually after school. There is a wonderful opportunity to double the teaching time, therefore doubling opportunities to reach children for Christ. This meeting can accomplish much in the teaching, memory work, and hand work that is impossible through limited time in the Sunday Church School.

Your church may have one or both of these, but I do know there are many that have neither.

Workers may be a great lack. Let me say,

many Christians do not know their talents—until they've tried. One who is truly interested and prays for God to help can accomplish much.

Let us join in praying that God may open the way for more religious education for our children.

A WORD IN SEASON

We are too superficial these days in our dealings with religious inquirers. Altar services are often rushed through in noisy haste, with a little snuffle on the part of the seeker being accepted as proof that a work of God has been done. We are so pitifully eager to get people "through" that we encourage them to "believe" and "praise" when, as yet, they are still in darkness.

I believe we owe it to the souls of men to check on our work sometimes to see whether or not our labors have been in vain. Some would shrink from this as being irreverent and unbelieving. Is, then, the work of God in salvation such a fragile thing that it withers before the glance of a clear eye? I think not. When Christ raised Lazarus from the dead, the man himself was a visible proof of the miracle.

We dare not be satisfied with any evangelism, however well-organized or widely-publicized, till it begins to produce results we can "handle" a week or a year later.

Lives permanently transformed: these are the final proof of a work, as to whether it be of God or not. Whatever will not meet this acid test of permanence is a delusion, and nothing less.

The same tragic shallowness is found in a certain type of personal evangelism where the stress is laid upon the mere act of "accepting Christ" as the only requirement for salvation. No mention is made of the rights which the Lord claims in the life of the individual following his supposed act of faith, such as repentance, obedience, separation from the world, and cross-bearing.

This quasi-Christianity was preached to millions of our servicemen during the late war, with what sad effects only God can know. Thousands of frightened and heart-sick boys were fed this emasculated gospel, and because they gave verbal assent to it, they were assured that everything was well with their souls, even though they were in reality totally blind to the whole will of God and to all the claims of Christ.

Some of us are going to answer for these betrayed souls in that day when the Lord comes to judge the secrets of all men's hearts.

—A. W. Tozer in Alliance Weekly.

WILL THE CHURCH WAKE UP?

Peter Wiseman, D.D.

Several weeks ago Sir Stafford Cripps, in an address before "a silent House of Commons," London, England, said, "If our economy and that of Europe should collapse, our democracy in all probability would collapse, too, and would disappear, and with it would go the last stronghold of Western democratic civilization in Europe."

The thought, "the last stronghold of Western civilization" going, stayed in my mind. Then came the stern facts recorded by Professor Toynbee, in his great work, *A Study of History*, in which he records the passing of a score of civilizations, and asserts that we are living in the last one. Then the question, Can it be saved?

Then came back anew the meeting of scien-

tists, some of whom worked on "the atomic bomb," in which meeting the clergy were urged to try to arouse their people to the awful danger of the hour and the need for a moral awakening. While in meditation I thought of our Lord's parable "to the end that men ought always to pray and not to faint." At the conclusion of the story He asked the question, "When the son of man cometh, shall he find faith on the earth?" Shall He find people with faith functioning in this way, praying and crying night and day unto Him?

Nearly everywhere the attitude of Christian people is, "we are rich and increased in goods, and have need of nothing," while the Lord is saying, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

The question is: Will the church wake up? Will the church awaken to her responsibility? Will she?

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OUR ALL-SUFFICIENT GOD

J. B. Chapman, D.D.

What kind of a God do we have? The answer to this question goes far toward determining what kind of people we are and what kind of lives we live. For whether men bow down before true or false ideals, it is not often that they are able to rise higher than the ideals they revere. They may fall short of the standards they set up for the object of their worship, but they do not rise above them. When men's gods are stone, their hearts are hard. When men's gods are ambitious and bloodthirsty, the worshippers are devotees of the sword. When men's gods are amorous, the worshippers are unclean.

But to Abraham God revealed Himself as the "Almighty God," the all-sufficient One. And since his God was unlimited, equal to any situation, and the victor over every circumstance, Abraham himself became "the friend of God," the doer of exploits, and the father of the faithful.

God is limited in His relation to us only by the limitations of our vision of Him. When we fall into a rut theologically, mentally, or spiritually, we of necessity draw in our curtains until our vision admits only enough of God to fit into the groove we have hewn out. Often we hear it said, "God cannot work under these circumstances." But this means only that the mind of that person has allowed the circumstances to limit God. An all-sufficient God is not actually limited by circumstances.

We testify to the breadth of our vision of God, not so much by what we say, not so much by what we think when meditating upon God, but especially by our practical living. Do we worry? Are we distressed about the future? Are we overly anxious about ourselves, about our children, about our loved ones, about our church? Then our practical living proves that we are not looking clearly upon our all-sufficient God. Are we bothered about making our own defense, about seeing that we ourselves get a square deal? This is evidence that we have not put all things into the hands of our all-sufficient God.

In the vision of an all-sufficient God, Abraham was commanded, "Walk before me and be thou perfect." A holy life is not dependent upon natural endowments, but upon the grace of One who is able to save to the uttermost. And since His resources are all ours, there is victory without and within for us now and forever more. "I can do all things through Christ which strengtheneth me."