

## CHRIST, OUR EXAMPLE OF MISSIONARY COMPASSION

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wearisome labor—not for His own gain and enjoyment, particularly, but because of a love which sought souls for Heaven.

As we seek to visualize the multitudes that Jesus saw, we are not allowed to dwell long on that scene, because His compassion is the outstanding thing in the picture. Such love and concern was for the spiritual welfare of the people who were without a shepherd.

What does a compassionate Christ see today as He looks out over the world? Is the picture any less pathetic than it was twenty centuries past? It certainly must not be, for He can see 250,000,000 adherents of Confucianism, 240,000,000 devoted to Hinduism, 235,000,000 adhering to Islam, 160,000,000 in Primitivism, 140,000,000 engaged in following Buddhism, and many others divided among Taoism, Shintoism, Judaism, Sikhism, Jainism, Parsiism, and various other heretical cults of perverted Christianity. With only about one-third of the world's population professing to be Christians (and many of them are such in name only), is there not great cause for a compassionate Savior pealing forth the exhortation, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"?

Christ changes the image from that of sheep scattered without a shepherd, to that of a harvest. The ripened harvest waves to and fro in the gentle breezes, awaiting the reapers. Yes, there awaits every God-sent laborer a harvest of precious grain. When the Church catches the vision that Christ had for service, there will be compassionate activity in the whitened harvest field; but until that prevails, precious fruit will go down, unharvested.

It must be remembered that the harvest field is one to be worked in for a reaping, and it is not to be done by angels or Christ alone for the "praise of His glorious justice." It is to be done by men who are prepared for the task. These men are needed, and the Christ-ordained method of getting them into the harvest field is by the prayers of the few, who are insufficient in number to reap the harvest ere it wastes.

The need of laborers is revealed in this passage, as well as elsewhere, but there is a possibility that the Church may become overwhelmed by the need and fail to use the prescribed means for obtaining them.

What a blessed privilege it is to enter into soul-saving work with Jesus! Be not forgetful that even though eternity be given for rejoicing over souls won to God and victories gained through prayer, the time now given is all the time God gives you to bring those souls to Him and win those victories.

A compassionate soul, through obedient prayer, can work wonders in the great harvest field for God. Let each do his part, and ascribe the glory to Him who leads the way.

## QUALITY VERSUS QUANTITY

By F. Lincicome, Evangelist

Many people are inclined to think that all things of value must be big.

Emphasis is being placed upon big membership and as a result people are being brought into the church who do not meet the standards of the church as outlined by the discipline. Big Sunday schools are emphasized even if by

inflated attendance. This tendency also shows itself by an over emphasis in getting people to the altar on indefinite propositions, by high-pressure methods that result in many casting away their confidence, so that a telegram can be sent to the paper reporting, "one hundred people came to the altar last night."

Bigness may be, or may not be, an indication of spiritual success. What some have called a big success, God has counted a spiritual failure.

Statistics never did have any consideration with the Lord Jesus Christ. He always put the emphasis on quality rather than quantity. And quality cares nothing for tags, palaver and programs. Quality smiles at dress-parade, sham-battle, cob-house, paste-board religion. Quality chuckles over saw-dust, doll-baby, paper-wad propaganda. Quality keeps up the bars and practices non-conformity. Quality cares nothing for bulk and always weighs things rather than measures them.

The size of a church is not in the size of its machinery, its statistics, its orthodoxy, its dogmas, nor by how many members it has on its class rolls. Dear pastors, let us beware lest we become victims of bulk. When I was a pastor I visited the minister of a big church and he asked, "How can you do anything with one hundred members?" I replied by saying, "We don't count our members, we weigh them." The facts are that one of my good old-fashioned, bread-making, sock-darning, home-staying, Bible-reading, sanctified mothers in Israel would weigh more for God and righteousness, than a train load of his theatre-going, card-playing, round-dancing, worldly-conformed members would weigh.

Yes, we are inclined to measure things rather than to weigh them. God has ways of measuring a church other than by its social standing, financial rating and numerical strength. God measures a church by the heights of its ideals; by the depth of its convictions; by the reach of its aspirations; by the range of its sympathies; by the fineness of its temper; by the graciousness of its disposition; by the cleanliness of its hands and by the purity of its heart.

Paul, in Ephesians 5:26 and 27, calls our attention to a "glorious church" and he tells us it is not size nor bulk that makes a glorious church but tells us that a glorious church consists in what it does not have, "Not having spot, or wrinkle." You see, we are not only to be "washed"—we are to be "ironed." Some of us who profess to have been washed are apparently still in the rough-dry stage, badly wrinkled and these wrinkles give our holiness a bad appearance. There are those who are inclined to call these wrinkles "sins," but at any rate you can find many of these with people that profess holiness. Here they are: adorning the body in immodest apparel; buying groceries on the Sabbath day; a harsh and unkind tone of voice; breaking promises; being too intolerant; a lack of wholesome sociability; living beyond means; a failure to discipline the children; neglecting to return borrowed articles, speaking evil of one another.

If these wrinkles do not impeach our holiness, they at least do militate against it, they do give it a bad appearance. We cannot hurt the character of holiness but we can hurt its influence. If holiness had not had in it the elements of immortality it would have been killed long ago by the bad appearance given it.

## DEDICATION OF CROSBY CHAPEL

For a number of years our denomination felt the need of a Bible school, a place where our young people could further their education in a religious environment, a training school for those called to special religious work.

Four years ago definite plans were made, and in the fall of 1945 our school was started at Woodstock with three teachers in charge and an enrollment of seventeen. The next year a larger building was purchased to accommodate the increased number of students.

During the summer of 1947 our school was moved to Yarmouth and given the name "Bethany Bible College". With three acres of land, several buildings including a large twenty-five room house, a faculty of four, and student body of thirty-two, it was easy to feel we were making progress. Yet there was one great lack—a chapel, a suitable building set apart for religious services, which could be dedicated to God and become the very heart of Bethany.

Through the generosity of a kind friend, Mrs. George Crosby, it was made possible to erect just such a building here recently on the school grounds. We lift thankful hearts to God for His goodness to us at Bethany, in supplying this great need.

There is nothing elaborate in the appearance of the chapel either outside or in, but we feel it very suitable for our work here — a place for prayer and worship, a church that we gladly invite our friends to. A writer in 'The Beacon' describes it thus: "The exterior is covered with asbestos shingles, giving the appearance of grey stone. The roof is of green shingles, the trimmings painted white. It makes a very neat and attractive picture. The interior is conducive to a worshipful attitude. The cream colored walls of squared wall finish, the woodwork and platform of Douglas Fir, with the clear varnish to bring out the lovely grain, the simple lighting fixtures, all go to make up a lovely chapel, very adequate for the needs of the college worship."

The Crosby Memorial Chapel was dedicated Sunday, February 6. Rev. H. E. Mullen of Fredericton was the guest speaker, the Gospel Trio, also of Fredericton, and their accompanist Arthur Ingersol, furnished special vocal numbers throughout the day. The dedicatory service was held in the afternoon, Rev. H. E. Mullen brought a very fitting message for the occasion, basing his remarks on I Kings 6:7.

The order of service, under the direction of the pastor, Rev. F. A. Dunlop, was as follows:

Opening Number: "The Church's One Foundation," Rev. H. E. Enty directing.

Invocation by Rev. H. S. Mullen.

Dedicatory prayer by Rev. H. R. Ingersol.

Closing Hymn: I Love Thy Temple, Lord.

A large number of friends from Yarmouth and surrounding places were with us, many of them returning for the evening service. February 6, 1949 will go down in the records of our school as one of the great days at Bethany.

MRS. F. A. DUNLOP.

I do not believe that there is such a thing in the history of God's kingdom as a prayer offered in a right spirit that is forever left unanswered.—Theodore L. Cuyler.