

MAY 1933

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

NOT A TIME TO SLEEP

"Let us not sleep as do the rest." The apostle is writing to Christians concerning the approaching "Day of the Lord." (1 Thess. 5:1-10). It will come as a thief, he says. The people of the world will not be aware of its nearness. It will overtake them suddenly and when they least expect it. When it does break in upon them there will be no time or chance for escape. "When they are saying, Peace and safety, then suddenly destruction cometh upon them as travail upon a woman with child; and they shall in no wise escape." "But ye, brethren," he continues—and he breaks off sharply between the "they" and the "ye"—"ye, brethren are not in darkness that that day should overtake you as a thief." Christians therefore are not supposed to be in the dark about this thing, and they are not destined to be taken in surprise by the terrors of that Day. "For ye are all sons of light and sons of the day: we are not of the night nor of darkness. So then let us not sleep as do the rest, but let us watch and be sober." The reason why we should watch and not sleep is that God has not appointed us unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ."

Almost a parallel to this teaching in 1 Thessalonians is Rom. 13:11-13. "Knowing the season, that already it is time for you to awake out of sleep, for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk becomingly as in the day . . ." The Christian therefore must not go to sleep on this matter. "For they that sleep, sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." (1 Thess. 5:7, 8.)

SLEEPING

"Those who sleep, sleep in the night." A man asleep is unconscious of his surroundings and situation. He does not know what is going on. He is unaware, indifferent, and careless of it all. Things may come and go, the sleeper observes nothing. Eyes he has, but they are closed; ears, but they listen not; a mind, but it is not used for thought or reflection. He lies, inert in his torpor. Against this as a spiritual condition (alas, too common among Christians) the apostle earnestly warns. It is a sort of death. "Therefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." (Eph. 5:14.) Those who sleep lie in

darkness. They "sleep in the night." And those who are *drunken* (which term includes all inordinate self-indulgence) show that they are in the darkness and in the night. They know not, neither do they understand nor consider. God's hand is lifted up, but they see it not. They are like the heedless multitude of Noah's day, who ate and drank and bought and sold, and married and were given in marriage, and "*they knew not* till the flood came and took them all away." (Matt. 24:39.)

Now if a Christian be found asleep, that Day will certainly come upon him unexpected, and will take him unawares. And that is always represented as a calamity. It constitutes a warning in itself. "If therefore thou shalt not *watch*," says the Lord Jesus to the dead church in Sardis, "I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3.) "Take heed to yourselves," the Lord Jesus said to His disciples (and here note again the sharp distinction between the "you" and the "they")—lest haply *your* hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon *you* suddenly, as a snare, *for so shall it come upon all them that dwell on the face of all the earth*. But watch *ye* at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.) This is evidently the very same exhortation as that of 1 Thess. 5. God has not appointed *us* unto wrath, but unto the obtaining of salvation. Therefore must we not sleep, but watch and be sober. For those who are Christ's are not destined to participate in the wrath that shall be poured out upon all the world in the "Day of the Lord." They are exempt. For them is Salvation—the salvation that comes to them at the coming of Jesus (Heb. 9:28), "who died for us that whether we wake or sleep we should live together with him." (1 Thess 5:10.)

SIGNS OF THE DAY

With a view to keeping us awake and alert there is a significant instruction given us in Luke 21. We may sum it up, thus:

1. Watch for certain signs, and when you see them look up for the time is near. (Luke 21:28.)
2. Do not depend upon the signs, but watch and pray at every season. (Luke 21:36.)

The former of these two items will be helpful in certain times and conditions—such as I believe we are facing at the present moment. The latter is the only safe attitude to take at any time. We may easily overlook, misread, misunderstand the signs, and come to think that ours is not the time when the Lord would come, and thus cease to look for, and watch for His coming. To guard against that He says, "In an hour that ye think not your Lord cometh." The goodman of

the house who knows that the thief is coming, yet knows not at what hour, must needs watch the whole night through—all the more intently and intensely as the hour grows late. "Take ye heed, watch and pray, for ye know not when the time is. . . Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you *sleeping*. And what I say unto you I say unto all, Watch." (Mark 13: 33-37.) For the "signs" are after all not such as could not be explained by secondary causes, or such as would necessarily startle the world out of its unbelief and spiritual indifference. They can be discerned by those who know and love the Lord. (Dan. 12:10.)

THE SIGNS THE LORD GAVE US

But what are the signs the Lord gave to His disciples? In Luke 21:9 He mentioned certain things which (He said) would happen all along and which would not be of particular significance. But beginning with verse 10 He mentions some things which *are* significant: (1) war on a large scale ("Nation shall rise against nation, and kingdom against kingdom"); and (2) earthquakes; (3) famines; and (4) pestilences. Of these four we have had within the last twenty years the greatest of each kind ever known or recorded in human annals. This fact should arouse every sleeper among God's people. These four items are followed by another which marks the actual breaking of the Day of the Lord; "signs in sun and moon and stars, and on the earth distress of nations in perplexity, for the roaring of the sea and the billows; men's hearts failing them for fear of the things that are coming on the world, for the powers of the heavens shall be shaken." Now when we see these things *beginning* to come to pass, it is our business to "look up and lift up your heads, because your redemption draweth nigh." (Luke 21:28.) Note well—we shall not have to see all these things coming to pass: it is *the beginning* of them that gives us our signal. That we shall not have to go through all of it, nor through the wrath to come, is evident from verse 36, where the promise is to the watching, praying disciple that he shall "prevail to *escape the things that shall come to pass*, and to stand before the Son of man." Christians dead or living shall be caught up to meet the Lord in the air; and so shall they ever be with the Lord. (Compare and connect 1 Thess. 4:17 with 1 Thess. 5:9, 10.)

SIGNS TODAY

Can we see those signs today? Attention has already been called to the fact that the first four signs our Lord gave have come to pass in what, up to this time is, the highest degree.

* The reader of Luke 21 will note that the description of the signs is broken at verse 12, and that the Lord *goes back* to tell some of the things that must come *before* those end-signs. At verse 25 He resumes where He had left off at the close of verse 11.

It is not denied that they may recur in more intensive form yet. Nor on the other hand can it be denied that these things have *begun* to come to pass; and that we have most excellent grounds—more than any generation ever had before us—to do what our Lord said: “look up and lift up your heads.” As to the signs in sun and moon and stars, and the roaring seas, the point has been raised that these may be symbolic terms. I do not believe they are. The war, famine, earthquake, pestilence, is not symbolic. The heavenly portents will not be other. But symbolism can go hand in hand with the literal manifestations. Nature has ever sympathized with man’s condition. When governments (generally believed to be symbolized by sun, moon, and stars) are shaken, it is not strange if the literal heavens are convulsed; and when the masses of humanity (symbolized by the restless sea) are torn as by fierce storms, the tempests may lash the literal oceans into fury. That is quite possible, and such things have been observed. Indeed our day and time may illustrate this very principle. All mankind is torn and stirred like the roaring waves of the sea, and no one knows what a day may bring forth; and the perplexity of nations and hearts failing for fear of the things that are coming on the world—are they not with us?

“At the time of the French Revolution humanity was not ready for a world-wide revolution. Today it is. Nation-shaking revolutions have, within a few years, taken place before our eyes in Russia, Italy, Spain, Portugal, Turkey, now again in Germany. Asia is trembling with revolutionary fever. No country is free from it. An American college professor with the degree of Doctor of Philosophy from Oxford is giving popular lectures on revolt, not as a theory, but as a working philosophy of life.

“The great sea of humanity is rising throughout the world in power and angry resentment. There is a vast literature on the subject of revolution. And there is more than discussion of revolution—there is a growing demand for it on the part of millions. The fact must be soberly faced that this is going to increase.

“Dr. Wilbur M. Smith, the well-known pastor whose writings have often enriched these columns, has written for the *TIMES* an extraordinary study of ‘The Increasing Roar of the Masses,’ showing that it is a sign of the near return of our Lord. He shows from the Scriptures, from current events, from masterly and authoritative literature, and from the utterances of the greatest statesmen of today, the meaning and the fulfillment of our Lord’s infallible prediction that just before His return there would be ‘upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world.’

“The roaring of the sea and the billows,’ as many Bible students agree, means the rising of mankind as a great, coherent, but unorganized mass, world-wide in reach, with terrific power for destruction, the waves whipped to fury, and articulate in a vocal demand, mankind is rising in revolt.

“The vast sea of humanity will continue to rise higher and higher, whipped up into an awful storm and fury by anarchistic propaganda penetrating the whole body of unredeemed and unbelieving humanity.’

“Beloved, as the roar of the sea grows louder, the return of our Lord draws nearer. Indeed, the phrase, ‘When these things be-

gin' would indicate that they are therefore not conceived of as of long continuance.' (From *Sunday School Times*.)

Whether or not we wholly assent to this outlook and interpretation, this we know and are assured of that it is a time to watch and pray. It is a time, that our hearts may not be overcharged with self-indulgence and cares of the earth, to realize that "our citizenship is in heaven from whence also we wait for a Savior, the Lord Jesus Christ, who will fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3:20, 21.) It is a time to live and work as in the light of His coming. Yea, it is a time to look up and lift up our heads, for our redemption draweth nigh! Lest coming suddenly He find us sleeping!

"NEITHER . . . NOR"

STANFORD CHAMBERS

One was recently heard to say publicly, "I am neither a pre-millennialist nor a post-millennialist." I think I saw the same from the pen of some writer. It is difficult to see how one can avoid either one or the other. A man might say, "I am neither an immersionist nor a non-immersionist." How could that be, unless he disregards baptism entirely? Just so in regard to the return of our Lord; it is either before the millennium, that is, pre-millennial, or it is after it, that is, post-millennial. Whoever disallows the event of His coming until the close of the millennium, whoever puts the millennium anywhere preceding the coming, is a post-millennialist, whatever he disavows or denies.

Just because the Lord Jesus may come at any time, and because it is an event He has commanded us to watch for and to pray about, I dare not put a thousand years between me and the fulfillment. Hence I am pre-millennial and can no more help it than I can help being an immersionist.

"But what difference does it make whether I am 'pre' or 'post'?" I should say not enough in and of itself, merely, for it to be made a test of fellowship as has been attempted even by some "Neither . . . Nor's." But it might make a great deal of difference for a man to put a thousand years between him and the coming of Jesus. Our Savior, himself, shows the likely effect for one to say, "My Lord delays his coming." Again, it might make a great deal of difference for him to teach men so. It is a serious thing to oppose anyone's quoting, "The Lord is at hand," or "The Judge standeth before the door," or "The end of all things is at hand," or "when ye see these things, know that he is near." Too much store is being set by this "what difference does it make?" The post-millennial error has many attendant mal-interpretations it were well to avoid. As every truth of God's word is helpful, so every error is harmful, and *any* error *may* lead to fatality. "Prove all things, hold fast that which is good."

NEWS AND NOTES

It has been only two weeks since April W. W. was mailed and there is not yet on hand the usual volume of news and missionary letters—even funds are short! Accordingly, we hand our readers this "abridged edition," on time, so getting back to our regular mailing date.

Remember, from now on you get eight additional pages free (the Lord's Day Lessons, separately) with each monthly magazine. So The Word and Work is always eight pages larger than it is! Read announcement on second cover page.

From Johnson City, Tenn.: "The church of Christ, Roan and Maple St., is making very good progress. Crowds and interest growing. Offerings from outside this year cut down, and our own not so good on account of financial strain of these times. Our Sunday classes are growing—for last two Sundays best ever, 120 and 127. We are encouraged.

"H. L. Olmstead will begin a meeting with us the first day of May. Gallatin church gives us his time. We are thankful to him and to the church."—E. H. Hoover.

From Coleman, Fla.: "Yesterday I preached a sermon along the line of missionary work, and I found the missionary department of the Word and Work very helpful. Bro. Johnson's article was of a nature to make one act. So the money order is for \$9. It is all to be put in Bro. Johnson's hands for the poor."—John H. Adams.

From Albion, Nebr.: "Two additions here. A young couple from one of the hotels started attending our evening services several months ago. They were baptized two weeks ago this evening. I am overjoyed at their deep humility and great desire to obey the Lord in all things. They have surely turned their backs on the world of sin and set their faces homeward."—F. S. Spaulding.

H. N. Rutherford of Lexington, Ky., preached 11 nights at Highland church, Louisville, in April. Attendance was up to capacity and sometimes very crowded with every available chair in the aisles. Bro. Rutherford told the Sweet Story in

his simple, gripping fashion, mixing the sermon with gospel song. The Word was with old-time power and 10 persons accepted the invitations, 5 of them in primary obedience. Congregational singing was directed by Brother Klingman and by Brother Jorgenson.

Portland Ave. church, Louisville, has enjoyed a week of preaching (by Brother Boll) and prayer, and many have come forward for a closer walk with God. Some baptisms also.

From Abilene, Texas: "I am doing more preaching and teaching than I have ever done in local work. I am so thankful the Lord can use me in a small way."—O. E. Phillips.

From Louisiana: "Work at Amite and vicinity progresses with sincere effort at spiritual development. Three have been baptized since April 1. I expect, the Lord willing, to begin a meeting at Baton Rouge in early part of May."—A. K. Ramsey.

From Long Beach, Calif.: "The congregation at Long Beach in which Bro. Ernest Beam preaches is doing a great work. Forty-six baptisms and twenty (some of whom were from the Christian church) placed membership in the last eight months. The North Long Beach mission started by Bro. Beam is also doing a fine work. Recently on a trip north Bro. Beam preached at Fresno, Turlock, and Danuba. He is returning to begin a ten-day meeting."—W. T. Owen.

From Boston, Mass.: "We are trying to get some of the churches in the South to take an interest in helping to get the work started in this great city, where there are so many who have never heard the pure gospel. This can not be done unless a man is kept on the field.

"Brother G. A. Klingman is to be here in a two weeks' meeting to be held the first of May. We are looking forward to it very much and hope much good will be done. Pray for the work here, and that the right one will be sent to take up this work after the meeting is over."—Beatrice B. Burgess.

TRADITION

(From G. Campbell Morgan in *The Gospel According to Mark*, Fleming H. Revell Co., Publishers. By Special Permission.)

"Ye leave the commandment of God, and hold fast the tradition of men. . . . Full well do ye reject the commandment of God, that ye may keep your tradition."

It is pertinent to our inquiry that we first simply ask what was meant by tradition upon this occasion, and in this atmosphere. What were these traditions to which our Lord made reference, not here alone, but again and again in the course of His public ministry, always in order to denounce them? They were precepts orally transmitted, illustrating, applying, expounding the written law. Some of the later Jewish teachers of that period claimed that the traditions were orally given by Moses. Earlier teachers had claimed that the traditions came from elders who associated with Moses. I am not proposing to argue this matter, but simply say that neither position was warranted. . . .

But traditions came within the Christian Church; they grew in number, and had exactly the same intention, that of maintaining the strength and character of the life. Systematic expressions of the belief of the Christian Church are but systematic expressions of belief, and are to be numbered among the traditions of the Christian Church; sincere, wonderful, but human interpretation only. When some man or number of men, some college, apostolic band, or council of the Church, gathered together and formulated into definite expression the doctrines of the Church, they were giving their traditions and human interpretations. . . .

Here again the necessary distinction must be made between the revelation which is given to us, which is authoritative and final; and these traditions. The revelation is that of the Old Testament Scriptures interpreted by the New, and never apart from the New; and that of the New Testament Scriptures, in their revelation of Christ, and in their declaration of the principles of Christian service in the great writings of the Apostles and others. We must remember to distinguish between these, and traditions which are but human interpretations of them. Every creed of the Church, Athanasian, Nicene, or any other, is but in attempt to interpret the things of the Oracles of God; reverent attempts, made necessary in some hour of crisis, when for the crystallization of truth into the phrases and terms of the hour, men are making an attempt which had to be made; but after all, they were human interpretations, and nothing more.

Notice in the second place, what our Lord said to these men concerning the genesis, not of tradition, but of obedience to tradition: "Ye leave the commandment of God, and hold fast the tradition of men." This is a most startling announcement. He declared in that statement that the movement

which leads men into subjugation to tradition is one of departure from the commandment of God. Directly a precept made for an occasion becomes a binding tradition to be subsequently obeyed, it is evil. Directly a creed formulated for an hour is crystallized into that which is to dominate the thought of men for subsequent ages, it is a curse. Directly a form of worship, or a form of church organization made necessary by the exigency of an age, is stereotyped into something that is to arrest the mind and soul of men perpetually, it becomes an evil thing. Men only submit to such when they pass out of immediate relationship with God. The individual soul never submits to the partial human interpretation, if that soul is living in immediate fellowship with God. The corporate Church of God, living in fellowship with the living Head, knowing His truth and righteousness and prevailing power, will never suffer itself to be brought under the trammels of human teachers or the arrangements of human office-bearers. Ever and anon we have seen such a corporate Church of Jesus Christ, almost always to be spoiled within a decade by tradition. The first movement toward the mastery of the soul by tradition is the movement of that soul away from immediate, direct, first-hand fellowship with God. . . .

Further, in this word of Jesus spoken long ago, there is a deeper note. He revealed here not only the genesis of obedience to tradition as being that of departure from God; but He revealed in the most startling way the effects of obedience to tradition. All we have already said needs qualification by way of explanation. His violation was not for the sake of violation. He only violated the tradition because it violated the law which it was intended to honor. . . .

It seems to us so much simpler to live by rule than by principle, so much easier to find human sanction than to discover the will of God, so much easier to take an order from priest, or pope, or council, than to discover the will of God. There are moments of stress and strain when almost every man, while not likely to become a Romanist, wishes he could persuade himself to be one! If we could only make ourselves believe that the word spoken to us by another were the infallible word! But we cannot! It is against that pernicious tendency that Christ flung Himself. We must deal with God directly, immediately. The moment we admit any kind of tradition, or the exercise of authority that is based upon tradition, to come between the soul and God, we are impoverishing the soul, rendering it anemic, weak, sickly.

Editor's Note: No man who is living in true fellowship with God will consent to be mastered mentally by any creed that ever yet has been prepared for him. The proportion in which a man knows the high life of fellowship with God, is the proportion in which he knows that no creed his brother may write for him, no creed he can write for himself, can be

final. No man or company of men, no church in living true fellowship with God, will consent that its polity be stereotyped, or will confuse form with power, or life with the method of expression. Depend upon it, the souls who are enslaved by some form of ecclesiastical polity are weak and anemic. The soul of man must indeed have immediate, first-hand fellowship with God.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

There is a clear-cut issue between the faithful child of God and the world. Jesus said, "If ye were of the world the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." If the world does not hate the Christian perhaps it is time for them to raise the question as to whether there is something wrong, either with their conversion or with their Christian life.

The faithful apostle says that in conversion we are delivered out of this present evil world (Gal. 1:4). The same great teacher says that when we follow the course of this world we are controlled by Satan (Eph. 2:2). The apostle John says the *whole world* lieth in the evil one (John 5:19). James says the friendship of the world is enmity to God, and that the friend of the world is the enemy of God (Jas. 4:4). A clear line is drawn between the two classes: there is no common ground upon which they can stand together. They are each a distinct class in the very nature of things, they act from a widely different viewpoint. Their plane of action is diverse. The prince of this world (John 12:31) and the Prince of Peace (Isa. 9:6) are common foes, and no one can follow both at the same time. When any appeal is made to us who are endeavoring to live under the dominion of Christ, we should raise the question, Which Prince is calling? Which force is asking for time and money?

* * *

Of course the child of God has a very sacred obligation to the world. His chief business is to rescue the worldly individual from the captivity of Satan (Acts 26:18), and this may involve personal touch, perhaps unusual kindness and demonstration of love in times of need or distress, as well as a high type of self-control, with earnest but positive rebuke of sin in any form. But to move on the same plane of the world would rob any Christian of his power to influence or save them. "Be not fashioned according to this world; but be ye transformed by the renewing of your mind."

* * *

The choosing between the two Princes, the Prince of this world and the Prince of peace, is a constant issue for God's faithful child. It is an issue that you deal with hourly. If

Christians cater to the world's Prince at any point we weaken our force for good. If Satan can get our religion worldlyized, he has accomplished his aim. The Christ call is to go directly to the lost soul with the message of salvation (Matt. 28:20; Mark 16:15; Rom. 10:14-16); but a worldly church gives its first attention to equipment: a good house, good furnishings, a great deal of organization in preparing to save souls. In fact it pleases many people better to talk about some indirect, long-way-around effort at saving souls. I have had a great deal of experience in raising funds for different religious activities: building and maintaining Christian schools and orphan homes, building and equipping buildings for local church work, for training in song service, for missions, both at home and foreign; and I have found it much the more difficult to raise money for missions. Even the local church is more willing to spend money for other religious activities than they are to support preaching. Almost one hundred per cent of the conversions to the Lord Jesus Christ are brought about by preaching the word. Is the world and the world's Prince having influence in the Lord's family when they make a direct effort to save souls (to "preach the word") the last thing in their program of religious activity, and when, in cutting down expenses, they cut off missions first and preaching in the home community second, and other religious activities later? If Satan cannot prevent religious works, he will try to hinder all *direct* soul-saving efforts as his tactics next.

The world's Prince, or the Prince of Peace: which, my brother?

"TO SERVE" AND "TO WAIT"

FRANK S. GRAHAM

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true god; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess 1:10.)

The thought of what it means for men to turn from idols to serve the living and true God fills one with awe. Perhaps those who preach the gospel in heathen lands can best appreciate these words. Brother Fox recently wrote from Japan, "Our joy is unspeakable when we are privileged to see these people turn unto God from idols to serve a living and true God."

But notice the next phrase, "to wait for his Son from heaven." Does not the parallel construction indicate that the ideas expressed are nearly equal in importance?

However, many who stress the fact that "service" is an important part of the Master's teaching, have little or nothing to say about "waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). We are "saved to serve," but we are also "saved to wait."

WHY MEN NEED TO BE BORN AGAIN

O. E. PHILLIPS

In Jesus' interview with Nicodemus, He told him that "except a man be born again he cannot see the kingdom of God." There must be an urgent need of this or Jesus would never have conditioned life and death upon it.

In Rom. 7:21-23 Paul tells of a law, or force operating within him that he cannot shake off, so that when he would do good evil is present with him. In Eph. 2:3 he plainly declares that we were children of wrath by *nature* even as others.

In Rom. 5:12, also 14, we are told that sin entered the world by Adam, and that death is evidence that all men are sinners. Not sinners simply by disobeying some holy law of God, but that there is an evil and operative force planted in the very nature of man to sin. If he is not born anew, and from *above*, this sinful nature will be a controlling force, that will drive him to satisfy the lust of the flesh and the pride of life.

Man in his natural, or Adamic state "receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2:14.)

Education, culture, will power, environment and such like, will not remove this evil force planted in the very fiber of our being. In fact the development of these powers without Christ makes us a menace to society.

If we study the statements of God about the natural heart (that is, man as sin made him) we are made to shudder. In Jer. 17:9, the unregenerated heart is deceitful above all things and desperately wicked.

John 13:2 teaches that the unregenerated are controlled by Satan. The heart of the man who has not been born again is the seat and source of all evil. He does wicked deeds, thinks evil thoughts, goes to bad places, and rejects Christ because he has an evil heart. We are not giving the whole counsel of God when we tell a sinner he needs to turn over a new leaf, or quit doing this or that. It is our business to show him that he needs a clean heart, one that is born from above.

Obedience to law, observance of form and ceremony, cannot remove this evil nature that is in man; if so, it would have been done by the Law of Moses; it was just, good and spiritual. (Gal. 3:21; Rom. 7:12-14.)

The Law of the Spirit of Life

"The law of the Spirit of life in Christ Jesus" is a force of operation that makes us "free from the law of sin and death," just as the law of sin is a force of operation that leads us to sin, satisfy the lusts of the flesh, pride of life and finally brings us down to death. (See also Eph. 3:16-20.)

"The law of the Spirit of life" is not a moral code, law of the mind, or law of faith, but is an essence, a life-force

planted in the heart of a believer from on high. "The Spiritual law is set against the carnal and overcomes it. The law of gravity ever keeps the serpent crawling on the earth, and he cannot rise above it; but give him wings and now he has power superior to gravity by which he can fly.

"A man cannot rise above the clouds; his own dead weight holds him down until he steps into a car suspended beneath a balloon and cuts loose, when he finds another force dominating the force of gravity and carrying him aloft in spite of it." Just so it is with one born again, "There is a power that sets one at liberty from the sinful force in his members. Gravity never ceases but it may be overcome. The law of sin exists in the members as long as they do, but in Christ it cannot operate."—Stifler.

One may possess enough will power to refrain from many sins and quit a number of bad habits, but he can no more cultivate a character well-pleasing to God without being born again than he can rise from the earth without aid.

When one contemplates the evil nature planted in man and the control the Devil has over him, it is unreasonable to think that God would leave him to fight it out with only a few rules and ceremonies. For my part I would feel that my case is hopeless, "for when I would do good evil is present with me." "Wretched man that I am! who shall deliver me from the body of this death?" But "I thank God through Jesus Christ, . . . for the law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

Many are fighting the Devil with rule number one, two, three, and so on, when God would give them an irresistible force by which to stand if they would ask. (Luke 11:13; Acts 5:32.) Christ, knowing the power of the Devil told the disciples that he would "pray the father, and he shall give you another comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."

Many penitent baptized believers have never enjoyed the blessings of the Spirit-filled believer, because they have never seen these truths, nor realized that our Lord Jesus gives so much.

We supply Moser's, "The Way of Salvation," \$2. Also his "Studies in Romans," 40 pages, 25¢. These works set forth God's wonderful method of salvation "by grace through faith."

Neal's "Light in a Dark Place," "Boles-Boll Discussion," "The Revelation," or "The Kingdom"—free for one new subscription to The Word and Work.

A few copies of Pierson's "Life of George Muller" have been received from England. \$1.50 each.

men who will be faithful and tried to carry the gospel to the people as they go back to their various villages. We are eager also that those already leaders in the villages come in for Bible study.

Kalomo, Northern Rhodesia, South Africa.

W. L. Brown.

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BIXLER LETTER

We are glad to report for your encouragement that the Lord is blessing our labors for His own name's sake. We have never seen as much interest before as is being manifest in these parts. As you know this work is in the interior where the gospel has never been preached. Brother Hiratsuka opened the work here some 25 years ago, making visits from Tokyo. We came here 11 years ago, Bro. Rhodes 10 years ago, Bro. Herman Fox 9 years ago, Bro. Morehead about 7 years ago, and Bro. Harry Fox to this state 3 years ago. During all these years there have been an average of 12 or 15 conversions yearly. Last year there were about 60 baptisms. During January and February this year there have been 10 baptisms in our two counties.

You will rejoice over Brother Harman's reports. We are so happy he is beginning to reap. We have some very strengthening meetings these days. Glad our American brethren can also see results of their labors through their servants here.

PHILIPPINE MISSION NOTES

There are still many who feel like Peter did before God showed him that in every nation he that feareth God and works righteousness is accepted of Him. God will accept Filipinos as quickly as Americans if they are taught to fear Him instead of the Pope. But most of the "Protestant" missionaries here follow Roman customs more faithfully than they do apostolic examples. Lent is observed by most, if not all, of them. We recently mimeographed five hundred copies of a four page tract, "Shall We Keep 'Holy Friday'?" This may help to turn disciples from Roman custom to apostolic practice.

The Calapan, Mindoro brethren are planning a two weeks' meeting and Bible study to commence April 9. If the Lord wills the family will accompany me on this provincial trip. Ten months of school a year keeps them tied pretty close to Manila so they seldom get to visit the churches in the provinces.

H. G. Cassell.

Remember the Home Mission fields in prayer and fellowship: Montana (Don Hockaday), Johnson City, Tenn. (E. H. Hoover), and others. Gifts gladly forwarded from this office.

BOOK NOTES

Popular Outline of Church History, by Frederick J. Gielow Jr., B. D. 197 pp., Cloth. \$1.50. Standard Publishing Co., Cincinnati, Ohio.

The careful student of the Bible knows the history of the early church and the observant reader of today knows something of what has come out of those original efforts. Would he like to know what became of the Lord's work in the second and subsequent centuries? Even a condensed hand-book like Bro. Gielow's carries a great deal of information along this line from which we may be warned against departing from the Scriptures.

History of the English Hymn by Benjamin Brawley, D. Lit. 256 pp. Illustrated. \$2.00. Abingdon Press, New York.

This finely executed work, a large, handsome volume in blue cloth with numerous illustrations and extensive index, covers the field of the English hymns, but makes its beginning with the book of Psalms "the oldest hymn book in existence". It is chiefly important that we have good hymns and that they be sung with the spirit and with the understanding. Mr. Brawley's book will help both in the selection of the finest compositions and in understanding them so that they may all the better be sung. It is a valuable volume for music teachers, song leaders, preachers, and for Christians in general. Books noted here may be ordered from Word and Work at publishers' prices.—D. C. J.

BROWN

One speaking at a funeral could hardly expect or desire a better subject than that of "Aunt Sallie" Brown, who by the grace of God, March 21, 1933, experienced that "very far better" thing of going to "be with Christ," the Savior whom she loved. Aunt Sally was ready and had her things ready. Though lacking more than two years of her three score and ten, she felt that she had dwelt in her frail tenement long enough, knowing that there was something better in store for her. Her best known trait was "that meek and quiet spirit which is in the sight of God of great price." Our deceased brother, W. J. Brown, brother-in-law to her, always commended Aunt Sallie's Christianity as of the purest and most genuine type. In her quiet way she gave liberally to orphans and other needy, as well as to her Lord's church, and orphans and schools will have cause to remember her gratefully when her will is carried into effect. Thus will her good works follow after and the name of her Lord continue to be glorified.

Stanford Chambers.

MRS. C. V. SMITH

With the passing, in her seventy-second year, of Sister Smith went one of the best and noblest of earth. No one in the Lynnville (Tenn.) community in which she lived was more generally loved than she. For patience in well-doing, for tireless effort in achieving high objectives, for unselfish service of others she was extraordinary. And in all this she was stimulated by the grace of the Lord Jesus Christ whom she loved with a pure heart. Just a year from the tragic death of her splendid son, Attorney William Wagstaff, after intensest suffering, her frail body released its spirit. In the words of the great master of words we speak to her across the gulf,

"Fear no more the heat of the sun,
Nor the furious winter rages.
Thou thy worldly task hath done;
Home art gone and taken thy wages."

Surely, the wages are great. The peace of the Lord be upon her husband, daughters, sister and near of earthly kin.

K. C. Spaulding.

"Thief on The Cross," a precious tract for sinners: 1¢ each in quantities of 50 or more.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Missionary work is a fundamental of the church of God. * * "We have two rivers that sometimes get high."—*Alice Merritt*. * * Pauline Fox, who has taken treatments for goitre, is not much improved. * * Sister Geo. Johnson is kept busy with being wife, mother, and schoolteacher.

If some one who had never heard the gospel were to be genuinely converted, what would he naturally do? Would he not tell it to others, especially they of his own house and circle? That would be the proper thing, and as soon as a few of them accepted the gospel whole-heartedly, there would be an indigenous (naturally-growing) church in his house. It could be self-supporting from the beginning for there would be the very minimum expense, possibly nothing more than the elements of the Supper. * * "We are studying Hebrews now."—*Sara Fox*. * * "Weekly market day is attended by everybody from near and far."—*O. S. Boyer*. * * Fifty-five or sixty baptisms in Ibaraki state, Japan, in a year. * * "I meet Chinese children by the thousands and think, 'What a little soap and water might have done'."—*Charles Gruver*.

It is quite contrary to the spirit of Christianity that converts from heathendom should have to be paid for telling their kinfolks and associates of Jesus' love and forming congregations in their home communities. Moreover this method lays open temptation to bring in men who want a paying job; it gives occasion for jealousy when some are employed and others are not; and it slows down the evangelization of the world by putting this work in the hands of a class when it should be done more or less by every convert—and this is a good doctrine for our country too. * * Bro. Herman Fox has baptized another Japanese. * * Bro. Boyer reports about a thousand burials in the cemetery in nine months, "all of them without Christ we suppose, except Mark." * * Virgil Smith tells of receiving more than 12,000 tracts. Preaching by the printed page is the easiest and cheapest way of spreading the knowledge of God. * * Brother Merritt reported 10 more baptisms, making 18 within three months. He is treating leprosy and other things in his medical work. * * "The natives convert as many as we."—*Geo. Johnson*. As their number increases they should convert many more than the missionaries. The world can't be evangelized by missionaries or by paid preachers. They are too few. The first generation after Pentecost saw the world evangelized, but 100 years doesn't accomplish that by the modern method. * * S. K. Dong announces 31 baptisms and the third congregation begun in Korea.