

JULY 1933

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

WAITING FOR CHRIST'S RETURN

There must have been a great reason in the mind of God for the earnest insistence with which He urges His children to look constantly for their Lord's return from heaven. All who respect the authority of God's word and believe in His supreme intelligence and wisdom, will concede this. Nevertheless in the actual outworkings we find that rarely does this doctrine of Christ's second coming get the emphasis it has in the New Testament. Sometimes it is treated as though it were practically superfluous—as though any attitude other than that of waiting for Christ's return were just as good, and any other prospect (as that of *death*, for instance) is "practically the same" and serves as well. Which makes us wonder why God would have said anything at all about it. "If we faithfully do our duty day by day we'll be all right whether Christ comes or not, or whatever may happen." Then it seems that God should have said, "Just go on and do your duty every day and never mind the future: all will be well." This may sound wise, but it is foolish, because it is contrary to God's word. He had His important reason (whether we can see it or not does not matter) when He enjoined upon us that in all our serving and living we should be *waiting* and *looking for* the return of our Lord (1 Thess. 1:10; Tit. 2:12, 13). And if the prospect of death and the shortness and uncertainty of life had served the purpose as well as the expectation of Christ's coming He would have said, "Look forward to death and be ready to die." It would have been easy and natural, for people died then as now. As a matter of fact God *never* tells us that. He could have—that is plain; but He did not. He often tells us to look for Christ's return and to be ready for that. There is a difference in the two outlooks and in the respective attitudes and motives created by these two expectations. The one is of God, the other of man's reasoning. The one requires faith, the other derives its force from natural knowledge. The one is fairly calculable; the other is not. The constant thought of death is morbid and depressing; the hope of His coming is healthful and inspiring. The one ends in resignation; the other results in joy and enthusiasm for God's service. But whether we recognize such reasons as these or not—are we wiser than God? Shall we deliberately set aside the goal *He* placed before our eyes and in view of the long delay, etc., substitute another prospect which He did not urge, as being better and more suited for our time and circumstance?

THE PRACTICAL END OF IT

Let those who will spend their time disputing about "imminency," or intimate that it may be thousands of years yet before the Lord Jesus returns from heaven—one thing stands fast and sure: that God has told us through His Son and the apostles that we should watch—watch at every season—wait for, look for, hope for, and *love* Christ's appearing, and that we should live our Christian life with reference to that certain event. That should be enough for every humble child of God. It should shut every mouth and stop all the "Yes—but" talk. It is the one God-inculcated, God-pleasing, and absolutely right attitude for every Christian. Every newborn babe in Christ ought to be taught that with the same diligence as he is taught to pray, to assemble, to worship, to work. Both experience and observation testify to the transforming power of this hope on those who really take hold of it.

MAKING THE TEACHING VOID

That great Adversary, as he has always battled against every vital doctrine of God's word, sometimes by opposing and denying, sometimes by modifying and "explaining" it until it fades away into gray mist—has fought bitterly and relentlessly against the doctrine of Christ's second coming also. He has opposed it, denied it, caricatured it, ridiculed it, persecuted it; and, failing such measures, he strives to make it void and worthless. This chiefly in three ways: (1) by making it impersonal, figurative and "spiritual"; (2) by putting it far into the dim, unknown future; (3) by destroying the Bible-reasons for it—making it unnecessary—a superfluous doctrine. To this may be added another item: he seeks to destroy the *hope* that is in it, and to make the Second Coming a matter of dread and terror to God's people; which may be back of the three items mentioned. Let us look at these.

1. There are many false cults—such as Swedenborgianism, Christian Science, Russellism (more lately "Rutherfordism") who make the coming of Christ a figurative or "spiritual" affair. The last-named cult, denying the bodily resurrection of Christ, and representing Him as now a "spirit-being" (no longer *Man*) teaches that He came back as a spirit-being, invisible, as long ago as 1874 and has been here all the time. Aside from such vagaries and false doctrines—some more respectable teachers have made the destruction of Jerusalem in A. D. a (or, *the*) second coming of Christ. Others have tried to identify it with the coming of the Spirit on Pentecost, some with progress of the gospel, some with the advancement of science and of civilization, or some new epoch or era in history, some identify it with the individual Christian's death. Behind these teachings (sometimes promulgated by good and well-meaning men) we can discern the hand of the great Deceiver, seeking to take Christians' eyes off the actual, personal return of their Lord.

2. The "Post-Millennial" theory, a comparatively new invention, but widely held in Christendom, effectively puts an end to all real expectation of Christ's return. For according to it the world must first be converted to Christ; then follow a thousand years (or some long era) of peace and righteousness on the earth; and, after that, Christ comes, holds judgment, winds up earth's affairs for ever. Of course no man will or can be "watching," "waiting," and "looking for" an event that is at least a thousand years, and probably many thousand years distant. The second coming thus becomes a remote dream, and loses all practical importance. The event of death assumes the chief place in each individual's prospect and supersedes the scriptural hope.

3. When there is no logical reason for a doctrine, when it fills no necessary place in the scheme of things, it becomes a useless doctrine—a mere appendage and a curiosity. It is soon neglected, lost sight of and discarded. Whether it be the doctrine of the Cross, or baptism, or whatever the doctrine be, if in our theology we have no necessary place for it we can not long hold interest in it. Now the common outlook on the Hereafter does not require the Lord's return. The Christian dies—he enters in upon his reward—he dwells for ever in heaven and in the New Jerusalem with God and Christ and the holy angels. It is also understood that there is to be a judgment; the earth is burned up, the righteous return to heaven, the wicked go into hell. This in brief is the chart of the future as believed by most people. That evidently leaves no essential place for Christ's return. There is no inherent need of it. Of course it is believed that He will come—but just for what? Why should He *have to* come? His coming would form no link in the chain of events. According to that view everything could transpire as well without Christ's returning to the earth as with it. So why talk about it, or insist upon it? It becomes really a supernumerary doctrine, and irrelevant. We don't know just where to place it and what to do with it. But in the Bible it holds a place of highest importance. The final salvation (Heb. 9:28) our "adoption," to wit, "the redemption of our body" depends on it. (Rom. 8:23.) To Israel the promise is that God will send them their Christ, whom the heaven must receive until the time of the restoration, etc. (Acts 3:21.) It is the returning Son of God that delivers us from the wrath to come. (1 Thess. 1:10.) The coming of Christ is the time of the Christian's crowning and reward (2 Tim. 4:8). Though the departed saints in Christ are in a state of happy rest with Him in the meanwhile (Phil. 1:23) yet they, as well as the living wait for the hour of His triumph—His return from heaven. Then are the sons of God revealed, then shall we be like Him, then shall the saints appear with Him in glory, then do they shine forth as the sun in the kingdom of the Father, then shall he be admired in all them that believe. For that e-

vent the whole creation waits in earnest expectancy; for it will mean the redemption of all nature from the bondage of corruption "into the liberty of the glory of the children of God."* Nor is that all. There is a large background to the Bible doctrine of Christ's return. He *must* come and only He at His coming can do here what the Word of God says shall be done.

"THE COMING OF THE LORD IS AT HAND"

The Lord has tarried long. No one would have surmised from aught that was written that so long a time would pass. The long delay has given rise to the mockers of 2 Peter 3, who are to come "in the last days" and say, "Where is the promise of his coming? For from the time that the fathers fell asleep all things continue as they were from the beginning of creation." The teaching concerning the Lord's coming was such from the first as to make it imperative for Christians to watch for and to expect Him at any time and all along. Those who looked for Him in the past centuries were in the right attitude. They lost nothing by the fact that He did not come in their day. For we who are alive, who are left unto the coming of the Lord shall in no wise precede them that are fallen asleep. The dead in Christ rise first, and we who are alive (changed in a moment, in the twinkling of an eye) shall together with them be caught up in the cloud, to meet Him in the air. (1 Thess. 4:14-18.) So whether then or now, those who in their hearts look for the coming of the Lord, are in the right way.

But He will not tarry for ever. Already in Paul's day the night was *far spent*, and the day at hand. (Rom. 13:11f.) Two thousand years almost have flown by since then. The day must be near. Already in James' day the coming of the Lord was at hand, and the Judge stood at the door. (Jas. 5:7-9.) The passing of the time has made His appearing more vital. We are living in a day of world-crisis—such as the world has never before seen. The signs of "the last days" abound on every side. It is high time for those who love the Lord to "look up" and lift up their heads; for now is our salvation nearer than when we first believed. Let us therefore put on the armor of light and live in the hope of His coming!

(On the question whether the Coming of the Lord is a dread and terror, or whether it is a hope to His people, we shall write another time.)

*Rom. 8:12-23; 1 John 3:2; Col. 3:4; Matt. 13:43; 2 Thess. 1:10.

If you have a good, satisfactory plan of Bible study, use it. If you have not, I recommend a most excellent article on Personal Bible Study found in *The Sunday School Times* of Jan. 30, 1932. It has been of untold value to me. (I adapt the plan to suit myself.) Personal Bible study has never before been so pleasant, profitable, fruitful, and a thing to look forward to with such joy.—N. B. Wright.

NEWS AND NOTES

From Dugger, Ind.: "The Dugger church recently sponsored an eight-night mission meeting at a little church near here called Farnsworth. Bruce Chowning, Elmer Ringer, Tony Borders and E. E. Kranz each spoke one night. I spoke the other nights. We did not really expect any additions but the Lord gave us nine, six of these baptisms, two reclaimed and one for membership. Brother Elmer Ringer, a young man of Dugger is doing some regular work with them. We hope to hold other mission meetings through the summer.

"We just closed a two weeks' vacation Bible school with good interest. Attendance ranged from 139 to 150. We studied and drilled on the Life of Christ, the History of Israel, and Bible Geography. We also had a great deal of memory work and singing. Closed out with a program demonstrating what we had learned with a fine audience.

"L. O. Sanderson is here now. We started off with a good meeting and expect an increase tonight, or a house full."—J. R. Clark.

"I am just closing out two years' work with the Ormsby Ave. church, Louisville. One baptism June 11, making a total of one hundred added to the church during my ministry at that place. We are also grateful to our Father for increasing the Sunday School from 57 to 144 in the two years. Interest is high. Brother W. H. Cauble is now with us in a revival meeting which began June 18. We are praying, working, and looking forward to a great meeting."—Sterling L. Yeager.

From Johnson City, Tenn., Delayed report: "The church here closed, on May 14, a splendid meeting. The preaching was by H. L. Olmstead, and well done indeed. Six were baptized. Large attendance and good interest manifested. Gallatin church gave us Olmstead's time. We appreciate their missionary spirit and the willingness of Brother Olmstead to come to us and assist in this field."—E. H. Hoover.

From Trinity, Texas: "Three young women were baptized by the writer at the evening service, yes-

terday. Another to be baptized soon, and we have had one by membership and one restored to duty, recently."—W. W. Leamons.

From Cordell, Okla.: "Cordell College opens again this fall as a privately owned and operated, non-denominational Christian college. I am to superintend the sub-collegiate work and teach Bible in the college."—Earl C. Smith.

From Glenmora, La.: "I have just closed a week's meeting, speaking in French at Estherwood, La., with Bro. Ivy Istre. There were 5 baptisms and 1 restored.

"Bro. Istre is doing a good work there. He and Sister Betty are the very best of Christians and everybody likes them. He preaches in Jennings, Estherwood, and out in the country in homes near Gueydau, in French and at Iota in English. They are both good singers.

"Our good meeting was due to the fact that Bro. Istre has been sowing the seed. I believe if we could have preached another week there would have been a great harvest, but I had to come back to the farm. I wish Bro. Istre could give his entire time to the work, but he has to support himself.

"I am to start a meeting at Forest Hill, La., July 23. Pray for me and the work there, and also for the work in Glenmora, Turkey Creek, and Alexandria. I preach regularly at Forest Hill, Alexandria, Turkey Creek and at Oakdale one night during the week.

"Bro Mullins writes that he will be here with us at Turkey Creek the last week in July. Pray for all of us."—Sidney Mayeaux.

From Morrilton, Ark.: "We are sending you a copy of the catalog and other bulletins. We appreciate your cooperation in interesting students in Harding College. The new scholarship discount makes the expenses here extremely low. Reservations are coming in daily.

"Sister Armstrong's condition is improving beautifully. The doctors did not expect her to live through the first night following the accident. We are all deeply grateful."—L. C. Sears.

From Abilene, Texas: "Our work at the South Side moves along nicely. The attendance is better than usual and more spiritual atmosphere seems to prevail. The Lord willing, Bro. Olmstead will be with us in August."—O. E. Phillips.

"The meeting conducted by Bro. Boll (Jorgenson, Singer) at Mead's Chapel, Nashville, was a season of refreshing to us all. Capacity attendance and more, including 25 or 30 preachers. As many as 20 preaching brethren were present at the same time. It was a good fellowship, and the principles of true, spiritual religion were set forth in power."—E. L. J.

Our Literature business grows, despite the times, and the W. W. Quarterly is now the best ever.

Wilson Burks announces plans for protracted meetings at points in Kentucky where he preaches as follows:

Bohon, E. P. Watson, July 23;
Salem (Cynthiana), H. L. Olmstead, July 24;
Mt. Zion, Silas Settle, date —?
Ebenezer (Harrodsburg), H. N. Rutherford, September.

Greenville, Texas orders 222 copies "Great Songs of The Church." Cypress St. Abilene, Texas, buys 100. All the Abilene congregations now have this book.

H. N. Rutherford of Lexington begins a meeting at Antioch, near Frankfort, Ky., on July 2. Tona Covey is their regular preacher.

Catalog and Bulletins of Harding College, Morrilton, Ark., for the coming school year are ready. Ask the College for them, or ask this office.

From Bowling Green, Ky.: "We invite you to be present at Potter Orphan Home for our Annual Meeting and Program, Wednesday, July 5. Please do not forget the date. Tell all who might be interested. Come and bring your brethren and friends."—H. H. Reeves.

From Chicago: "I am preaching for the North Shore church here this summer and Bro. Janes is taking my place at Camp Taylor for three months. We had 2 to come for baptism and 6 for restoration

my last night at Camp Taylor. Baptized a man there a month ago who was 86 years old."—Jonah W. D. Skiles.

Chas. M. Neal and Foy E. Wallace, Jr., discussed The Reign of Christ on Earth, June 6-9 in Chattanooga.

From Lexington, Ky., delayed report: "Our meeting with Brother Friend was well attended and there were 9 who responded to the invitation, some for renewal, some from other churches to cast their lot with us. Two baptisms here since the meeting."—H. N. Rutherford.

"Great Songs of The Church" is educational as well as devotional."—James T. Baker, Borden, Ind.

"It is by far the best song book on the market today."—R. T. Thurman, Nashville, Tenn.

J. Scott Greer was in a good meeting at Canadian, Texas, closing June 11. Herbert Broadus of Wichita directed the song service. There were 5 baptisms.

Frank Grammer of Sherman, Texas, asks us to announce that during July all profits on his book, "Herald of Song No. 2" will be given to Vernon Spivey's preaching work in Chicago. This book sells for 35c, \$25 the hundred.

Earnest Beam's report from Long Beach, Calif., (too late for last month) brings word of good revival meetings held at Corcoran and Dinuba with a number added at each place. Bro. Beam also reports considerable advancement toward unity among the various Long Beach groups. C. C. Houston has undertaken labor at Nineteenth and Dawson St., the group with which Bro. Beam recently labored.

Louisville churches have had four simultaneous meetings, three of them still going: Rowan St., Klingman preaching 13 baptized; Camp Taylor, Clymore (of Pulaski, Tenn.) preaching, 1 baptism and other responses; Ormsby Ave., Cauble preaching, 3 baptisms; Burnett Ave., Janes preaching, 1 baptized.

Cauble begins at Waterford July 3; at Fisherville (now a prospering church) July 17. Boll began at Henning, Tenn., June 29.

Tennessee Orphan Home

Our income has decreased each year below our expenses, which have been met with surplus savings from previous years, but now our surplus is being rapidly consumed and our means for support greatly reduced. Still we are glad to say we are out of debt, and have all along during the present management kept the Home out of debt.

We have between 50 and 60 boys and girls, 8 to 12 years, who have been with us for over a year or more, that should go to good homes. It is better for children in homes than in any institution, because God instituted the family home for rearing children. Tennessee Orphan Home can feed, clothe, and send them to school, but can not give them family home life.

We get very few applications now for children to go to family homes. Our practice of placing children is fair, for at any time a child placed is not satisfactory or for any other reason it may be returned to Tennessee Orphan Home. We feel it is not fair to the child or family to keep one not congenial or wanted.

John W. Fry.

Ten Most Popular Hymns

Seth Parker recently asked his vast radio audience to name their ten favorite hymns. Nearly 40,000 persons answered naming over 600 hymns. "The Old Rugged Cross" was selected by 26,674 persons and headed the list. All of the ten numbers except one (ninth in the list) are found in that comprehensive and well selected body of church music included in "Great Songs of The Church."—Don Carlos Janes.

Portland Christian School

The Portland Christian School closed with two well-attended Commencement programs and two good addresses to the graduates and their friends,—one to the High School on the night of June 8 by Brother Wallace Cauble, the other to the Eighth Grade on the following night by Brother Don Carlos Janes. All the pupils on the programs, and that includes them all, did their parts in a way creditable to the school. Applications are already coming in for September."—Stanford Chambers.

Places of Worship in Chicago

During the World's Fair there may be here a number of the members of the churches of Christ from all parts of the nation and Canada, so I give this information:

Cornell Avenue, Church of Christ at corner 72nd Street and Cornell Capitol Building in the Loop at State and Randolph, Room 613.

North Side Congregation in Y. M. C. A. Building on Wilson Avenue in the 1700 block.

West Side Congregation at 3929 West Madison St., over the "Three Sister's Cafe."

The Long and Crystal Church in their own building at corner of Long and Crystal Street (West Side).

The 103rd Street mission in Masonic Temple on West 103 Street.

The Roseland Congregation at 11022 Michigan Ave. South.

We want you to worship at one of these places whenever you are in the city. When you reach the city, please call me—Hyde Park 9717—and I shall be glad to tell you the nearest place from your location.—W. S. Long, in *Christian Worker*.

BOOK REVIEWS

THE CHALLENGE OF MISSIONS, by A. B. Simpson. 68 pp. Paper. Price 35c. Christian Publications, 260 W. 44 St., New York City.

This great pamphlet by a very vigorous writer deals with "The Last Handful" (of meal), "Prayer and Missions," "The Fruits of Mission," "The Lord's Coming and Missions," and "Our Trust." Read up on the subject and then do some stirring up.

EVANGELISTIC ADDRESSES, by the same author and uniform in size and style with the above except there are 96 pages. The author is treating on "Grace Abounding," "The Name of Jesus," "Paul's Testimony," "Lost and Saved," "What God Is to Christians," and "What Think Ye of Christ?" As sermonic material a chapter here is easily worth the cost of the booklet. May be ordered through Word and Work.

THE INDWELLING SPIRIT

R. H. B.

A favorite argument of those who deny the personal indwelling of the Holy Spirit is this: "You say you have the Holy Spirit dwelling in you; I do not profess to have: now tell me one thing that you have that I have not."

That would be a difficult challenge in any case. A blind man might say, for instance, "You say you can see and I can't: now tell me one thing you have that I haven't." A devout Mohammedan or Jew might say to a Christian, "You claim to have salvation and you say I haven't it: now show me one thing you have that I have not." It would of course be out of question for the Christian to point out the superiority of his own virtues. Even if he could the questioner would probably dispute them, or at least would contend that he also had the same virtues in equal measure. Our only recourse would be to show him the statements of the word of God. If he did not accept that he would not likely acknowledge the superiority of the Christian's position. A devout unimmersed man might say, "You say you are baptized and I am not: show me one thing you have that I have not." You would be hard put to it. He might even surpass you in some things. Would that then prove that your claim is worth nothing—that to be a Jew or Mohammedan is as good as to believe in Christ; or that to be baptized is of no more actual value than to be unimmersed? Now in such a matter you could do nothing else than fall back upon the declaration of God's word. And that is precisely what we must do when we are asked what we, who believe that the Spirit dwells in us, have that one who denies the Spirit's indwelling, has not.

However there is one thing at least which such a one has which the other has not. He has the consciousness, *based upon the declaration of God's word*, that the Spirit of God dwells in him. To believe this absolutely is not a self-delusion—it is the acceptance of a fact, vouched for by God's word. Now such a conviction makes a tremendous difference. Even a self-delusion can have a wondrous effect *for a time*, but when *truth* is believed and a *fact* is depended on, then the effect is profound and lasting and will verify itself in the life. If then I receive as true God's declaration that the Spirit of God dwells in me, my body becomes sacred, and a sense of reverence pervades my whole personality. The temple of God is holy—I must not desecrate or destroy it. (1 Cor. 6:19, 20.) The realization of this intimate relationship with God will of itself deeply affect my life, my thoughts, and my ways. I may not be able to convince my contentious brother that such is the case with me, but there will be no mistake as to the effect of it on myself.

Other results will be forthcoming: I shall be strengthened

with power by his Spirit in the inner man. (Eph. 3:16.) I shall find a new *boldness* when speaking for the Lord. (Acts 4:29-31.) I shall find myself enabled to put to death the deeds of the body. (Rom. 8:13.) The fruit of the Spirit will markedly spring up in my life—so markedly as to make me aware that these things are not from my own self, but derived from another Source—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." A realization of sonship, by which we cry Abba, Father; a new sense of God's love, comes into the heart. (Gal. 4:6; Rom. 5:5.) Power, boldness, victory, love, joy, peace. And that where before no such things had sprung up. This is some of the manifestation of the indwelling Spirit of God.

But—the objection is raised—does the Spirit dwell in a man apart from the Word? Nothing in our great salvation is apart from the Word. It is always a mistake to make the Word an end in itself, rather than the means to an end. To illustrate, *salvation* is never without the Word. It is brought about by the Word. Yet salvation is not itself the Word: it is the gift and blessing, the result that has come to us by means of the Word. The heavenly inheritance comes to us through the Word. (Acts 20:32.) But the inheritance is one thing, and the word that promised and led us to it is another. There is a goal and fruition reached by means of the Word, whereas the Word was the means by which it was obtained. In like manner, the Spirit is not the Word, but the Spirit is the heavenly Gift promised in the Word and given to those who believe and obey. (Gal. 3:14; Acts 5:32.)

Again we are challenged to show one single thing the Spirit is said to do for us which the Word does not do. Well, supposing that the indwelling Spirit did nothing for us except by means of the Word, that would not of itself disprove the actual personal indwelling of the Holy Spirit in the Christian, nor would it make that indwelling superfluous. The objector might *think* it does, but that would be purely his surmise and assumption. Be sure, if God tells us that He gave His Holy Spirit to dwell in us, that it is even as He said, and that the indwelling Spirit has a necessary place and function, and it does not matter in the first place whether we can figure out what that function is. "Know ye not that ye are a temple of God," says Paul to the church, collectively, "and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) And to the individual members he says, "or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 6:19.) As in the Holy of Holies of the Tabernacle and the Temple of old dwelt the presence of God, sitting above the cherubim of the mercy-seat which covered the ark of the covenant, while in the ark were the tables of the law, so in the temple of the Christian's body the Word is enshrined in his heart, and the Holy Spirit dwells

Himself. Instead of trying to find reasons to prove that this cannot be, but is to be taken in some figurative sense—shall we not do well to accept it simply as the Lord taught it? For this is the fulfillment of the promise the Lord Jesus made to His disciples concerning the Holy Spirit: "He abideth with you and shall be in you." (John 14:17.)

But we do not concede that the Holy Spirit does nothing except what the Word does. There are at least two things ascribed to the indwelling Spirit which by no conception can be ascribed to the agency of the Word of God. One of these is in Rom. 8:11—"If the Spirit of him that raised up Jesus from the dead dwelleth in you, *he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.*"—The other is found in Rom. 8:26—"And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Although this intercession consists in groanings unuttered (because unutterable) yet God knows and understands them. For "he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (V. 27.) So the Christian's prayer, insufficient and ignorant though it be, is supplemented by the Spirit's intercession, in unutterable groanings. This the Spirit Himself does in us.

A check is not money; but when made out by a proper party to the proper bank, the money is paid out to the person presenting the check. The Word of God is not itself the ultimate blessing, but ministers the blessing. It reveals God to us. It alone sets forth Christ the Savior. It points us to His cross where He bore our sins, and to the Blood through which we have remission. It shows us how we may lay hold of these wondrous provisions of God's love and grace. It produces faith in hearts that receive it. It imparts life to those who are dead in trespasses and sins. It leads to repentance. It brings us to obedience. It nourishes the newborn child of God. It is able to build us up and to give us the inheritance among them that are sanctified. It is God's one and all sufficient instrument and power to effect our salvation. All things come through the Word. In it are the great and precious promises; and never otherwise than by the way of the Word can they be reached and obtained. The promise of the Spirit is one of those promises. The Spirit is given to those who believe. (Eph. 1:13.) The Spirit is given to those who obey. (Acts 5:32.) But the Spirit is not a word or a promise—it is the realization of that which God promised in His word, and which we receive by believing the same. The Spirit is an actual possession—the "earnest" of our salvation, the pledge therefore, and the first instalment of our

final inheritance. (Eph. 1:14; 2 Cor. 1:22.) The fruit of the Spirit is that which the Spirit indwelling produces in us. (Gal. 5:22.) Unless the Spirit dwells in us we cannot live a life pleasing to God (Rom. 8:8, 9) and by the Spirit alone can we put to death the deeds of the body (Rom. 8:13). These and other like truths are revealed to us in the Word of God. Should we not believe them and accept them just as they stand and rejoice in the wondrous fact that the Spirit has been given and that God maketh His Spirit to dwell in us?

AN IMPORTANT PART IN POLITICAL AFFAIRS

STANFORD CHAMBERS

Just now with Peace Parleys and Economic Conferences on and with such vital issues at stake, it is no time for God's people to disregard that urgent request for prayers and supplications on behalf of kings and those in high places. The signs are that we are very remiss, and surely in a time like this such dereliction is inexcusable, doubtless inexcusably criminal. If our Father has planned to do certain things after His people have made supplication, and then asks for the prayers, who would want to answer for the responsibility of withholding? Read and take to heart (it may not be too late) 1 Tim. 2:1 and following. And if we feel our feeble petitions could avail nothing, let us revive our feeble faith in reflecting that He who asks for our prayers is not feeble but strong and wise enough to change things. He is concerned (and we should be) about the "testimony to be borne in due time," "that all men be saved and come to the knowledge of the truth," and that we lead that "tranquil life." *Pray.*

THE POWER OF GOD'S WORD

The *King's Business* quotes this notable bit of news:

"Thanksgiving goes up for the conversion of Dr. Charles, Editor of *The Godless World* [an atheistic journal] and also Dr. Underwood, President of the A. A. A. A. in Oakland, Calif.

"Both these men are now witnessing for Christ. Dr. Charles' article, *The Impossibility of the Existence of God*, has been printed in Russian and German and sold in millions of copies there and in other countries. So this is a great victory for our Lord."

So these two leaders of the atheistic movement are like Saul of Tarsus, now preaching the faith which they once destroyed. Christians are often pessimistic and timid in the presence of the loud bluster and pretense of modern atheism. Like Israel's spies who at the sight of the giants were as grasshoppers in their own eyes, they think the odds are all against them. But the might and the truth and the invincible power is always with the word of the truth of the gospel.—R. H. B.

The Word and Work needs and appreciates your order for Bibles, hymnals, books, maps, tracts, etc.

BUT THIS GOES BY UNCHALLENGED!

Publisher, Christian Leader

I was astonished when I saw the amount of space Mr. Barnes gave to the 20th chapter. I figured it up and he devotes as much space to that one chapter as would fill one entire issue of the Leader, sixteen pages with solid reading matter. It figured up about 20,000 words that he had used to "explain" just one chapter. . . .

Again I say, with scholars like Albert Barnes leaving us still in the dark after using 25,000 words [on Revelation 20] and nearly 100 years of time, why should we waste our precious time when we know that scholars from generation to generation have different interpretations and different conclusions and all of them nothing but guess work? Isn't there enough that is proven and positive, and aren't there enough things Paul includes under "I know", "we are assured", "I am persuaded", and other expressions that should satisfy us to use the knowledge of what we have received from Paul and to convey that to other faithful men, and in this way, through the ages, still carry out the great commission? . . .

I have been confirmed in my own judgment for many years, but I am more so now after reading the writings of the gifted Barnes. I feel that the only safe thing for any of us to do is to let the book of Revelation entirely alone. . . .

I sometimes wish that some Bible House would get up a Bible or a New Testament and leave the Book of Revelation off. We don't need it at all. Why should we waste time on such uncertain and unnecessary matters? . . .

Read Revelation if you want to just for a diversion, but don't try to read it with the thought you can ever understand it. The Book of Revelation is to the Christian what the prophecies of old were to the Jews—still future, and we will never understand that book until we stand in the new Jerusalem where all mysteries will be made plain.

Christian Leader, May 16, 1933.

The Holy Spirit

"The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things that must shortly come to pass." Rev. 1:1.

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." Rev. 1:3.

"John to the seven churches that are in Asia." Rev. 1:4.

"He that hath an ear, let him hear what the Spirit saith to the churches." Rev. 2:7.

"I Jesus have sent mine angel to testify unto you these things for the churches." Rev. 22:16.

"And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." Rev. 22:7.

"And he saith unto me, Seal not up the words of the prophecy of this book." Rev. 22:10.

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Rev. 22:18, 19.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete." 2 Tim. 3:16, 17.

"We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place." 2 Pet. 1:19.

"These things have I spoken unto you, that ye should not be caused to stumble." John 16:1.

"Behold, I have told you beforehand." Matt. 24:25.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Bro. Rodman is ready to go to the Philippines where another man has long been needed to help the Cassells in the work. Travel money is available; only his support need be supplied and he can set forward. * *

"Let me fail in trying to do something rather than to sit still and do nothing."—Cyrus Hamlin. * * Bro. John Sherriff has been called to his old home at Bulawayo to see after improving the water supply which has run short in a dry season.

Bro. and Sister B. D. Morehead will be visiting churches in the Louisville area in July en route to Washington. * * "I think I will be able to make short talks in Chinese

by fall."—*Lowell B. Davis.* * * The Broaddus family have had exceedingly hot weather in which to travel with small children since leaving Louisville. * * "It is pitiful to see many dying of hunger."—*O. S. Boyer.* * * The Shorts can sell lard of any kind to the soap factory for about eight cents a pound. * * "I've been through many black clouds since I started serving the Lord over 45 years ago, but always came out into the sunshine again."—John Sherriff * * "We lost a nice ox last week."—Margaret Reese.

When a field is ripe and productive; when it is short of help; and when there is a well-recommended man with no incumbrance willing to go, surely we should set him forward and there are enough readers of this paper to pray up and stir up the support for Bro. Rodman so he can go to the Philippines at once. Let us hear from a lot of you right away, please. Do you know that a sufficient number of donors at 25c or 50c a month would settle the matter and give the Orient another missionary? * * Brother Bixler has lately baptized four more. * * The writer of this page was inducted into Christ on June 12, 1893 and "celebrated" the occasion with a two-weeks' meeting among the colored brethren at Burnett Ave., this city. One baptized—a blind lady. Sometimes there were three blind people in the audience at once which is very unusual. * * "Bro. McCaleb has been in Diago in a meeting."—*Anna Bixler.* * * A good brother on the field received \$27.64 in six months—and didn't resign! * * Will our readers pray for the Rodman support fund—and then write me a line?

AFRICA**SALISBURY MISSION NEWS**

(From a private letter.)

Your letter of March 14 came last Thursday and the money came to the bank in the same mail, for which we are very thankful. Bro. Janes forwarded a little more this time than you did, a total of about \$65, which is about one-third of what we need to pay all bills which are past due. It is a difficult and rather delicate situation for "strangers in a strange land" to be in, but God is our confidence.

Crops are very poor this year and I have heard that the Government is already feeding the natives in some places. It has been dry for some time but it is raining today. Not likely to have any more rain for six months.

I think the work is making fair progress though we have many difficulties. Had to withdraw from three since the first of the year—one of them a leading member. But in spite of those things many have been led to repentance through the grace of God. Twenty-four have been baptized here since Jan. 1. There were thirteen here since March 5—a total of 37 baptisms in three months. Brother Henry will be up from Umsweze the last of the month for two weeks of Bible study. Hope to make it profitable. We are studying 1 Cor. and Genesis in our daily Bible work now.

We are grateful to all who have had fellowship with us in any way. May God bless and keep you all is our earnest prayer.

Those desiring to have fellowship in the Salisbury Mission work please direct letters to Frank Mullins, Rt. 3, Ferguson Rd., Dallas Texas. Box 807, Salisbury, S. R., South Africa. Dewitt Garrett.

NAMWIANGA MISSION

We are thankful indeed to be in good health at this time. We have a new son, born April 17. The young "missionary" has been given the name "David Stanley". It is our prayer that he may be a great blessing to the cause of Christ in "Black Africa."

Our native school closed on April 29 for a few weeks' holiday. 53 boys and girls were in attendance and there was a good interest shown in the Bible and Topic classes as well as in the regular school work.

At present there are several of the young men out preaching in the villages. They have gone out without the promise of any support, and it is interesting to note the eagerness which they manifest in telling the story of Jesus to their own people. As a result of their work some 35 have been baptized during the past two weeks.

The work here continues with interest. Recently the native postmaster at Kalomo and his wife have placed membership with us and are showing an interest in the meetings. They were baptized several years ago in Nyasaland. One of our young preaching brethren recently gave us \$5 to assist in the work. I happen to know this was the last money that he had, and I think it worthy of mention.

Last Sunday night I preached to the "white" people in Livingstone. It was the second invitation that I have had. I don't know how much good was done, but after services an old Scotch lady came around to me and said, "That's more Bible than I ever heard any one preach." It seems that many preachers preach topics of the day and forget Christ.

The Scotts are doing a good work with the Orphan Home. They have opened their doors to the homeless and are caring for 9 children. In addition to this Sister Scott is teaching the "white" children. I must say I have never seen a more unselfish, self-sacrificing family than they.

During the first four months of this year we gave 756 medical treatments. The Principal Medical Officer of N. R. has given me permission to practice in the territory and has asked me to make application for a certificate.

Kalomo, N. R., South Africa.

W. L. Brown.

JAPAN

FROM SARAH ANDREWS

In view of financial depression I am especially grateful to you who continue your support. I regret to tell you that the donations sent through Bro. Bradley in January and February were deposited in the Citizens Bank at Dickson, Tennessee, and since the banking crisis in early March that bank has been unable to reopen. Consequently Bro. Bradley had to take the contributions for March and April to clear the check for \$68 sent me in January. Moreover he must take the donations this month to clear the check for \$35 sent in February. If the gifts this month are insufficient he must take what is lacking out of the June gifts. So he writes, "I am not sure when I will have anything to send you again." Of course, this loss is a blow to the work and our plans but we are trying to make the best of the situation and trusting in God's promises. For the sake of the donors I regret very much that your offerings were lost but I believe you understand the situation and will not be discouraged.

The work is moving along very well in the three towns where we are laboring in this section. We are much encouraged over the situation at the new station. We are not unmindful however that the devil is ever busy and may at any time stir up strife, if we are not diligent in prayer. The work has grown and the prospects are so great that we together with the members in the three small churches are unable to cope with the situation. Bro. Kakinuma who formerly cooperated with Bro. Fujimori has been coming down over one week-end each month since March. He has baptized three people and the churches have been encouraged. But we all feel the need of his full-time cooperation for a while until the churches are established more firmly. We have asked him to locate with us and rejoice that he has agreed to do so. He is a consecrated servant of the Lord and willing to sacrifice and suffer with us. We believe his cooperation and that of his good wife will be a benediction to the Cause. We ask your prayers to this end.

I feel sure the addition of these capable workers to the field here will mean much to lighten my responsibility. I am thankful indeed for I fear I am not physically able to continue at the present rate. But again I recall the precious promise that God has given.

37 Oiwa, Shizuoka, Japan.

Sarah Andrews.

BIXLER REPORT

By the mercies of our Lord we are able to report to you that all is going well here. There were at least 8 baptisms in the first four months here and 8 at Bro. Herman Fox's station. It was a great pleasure to be invited to take charge of the singing in Bro. Fox's recent 3 days' meeting at the opening of the new house of worship. Each evening before the preaching the children gathered in great numbers. How they love to sing! They learn the tune by hearing it twice and then they join in. Different brethren were asked to preach. Brother McCaleb and the local evangelist from here preached the first night, Brother Hiratsuka of Tokyo and Bro. Kakinuma preached the second night. The third night was of special interest: two young men told of their conversion and of what the Lord had done for their homes. This was followed by a sermon preached by Bro. Shigekuni of Ota. Then the following Sunday night I was asked to preach and did so using a chart to illustrate. Though it took me one hour, there was perfect attention and interest. This was pleasing and hopeful. The Daigo field is a promising one and we rejoice that Bro. Fox has at last got started.

The work at Omiya where Bro. Rhodes' have lived for 10 years is also very encouraging. Several have been baptized there, and at the young church established by the Omiya church, this year. So the work in these parts goes on with more reaping than usual, totaling some 30 or more the first four months of 1933.

Our receipts last month were \$36, and this month \$46. We are

thankful. No doubt the depression is very severe in U. S. A., if reports are true. To my mind the Lord's hand of love is surely in it. Heb. 12 says chastening is for the present not pleasant. If we can learn from this to place proper emphasis on the worth of spiritual things as compared with the temporal! The temporal is necessary but abundance of temporal blessing above almost any other country on earth did not lead to a deepening of the Spiritual life. Minds were absorbed in business with mere temporal gain the main thought of the majority. Infidelity, nigger criticism, worldliness, took front seats in people's hearts that should have been filled with thoughts of thorn-crowned Calvary; with appreciation for Christ's shed blood; with efforts to get the only hope of salvation to every unsaved neighbor from next door to the ends of the earth; with joy and hope over the thoughts of Eternal Life.

Ibaraki Ken, Naka Gun, Shioda Mura, Japan.

O. D. Bixler.

MARRIAGE OF THE RIVER GOD

A large river, about one hundred miles south of us, was prone to overflow its banks at the rainy season of the year. Popular superstition had it that the overflow was caused by an angry god who dwelt within its surging torrents. Each year it took a wife from among the children of men to appease him. Consequently, a collection was taken. Then a virgin of the community was purchased to be presented to him with all due ceremony. Then at the appointed time, when the river was rushing downward in all its fury, a large crowd of people would assemble on the banks. In full faith on part of the community, the girl would be thrown in. Imagine the feeling of security, safety and peace within the breasts of those who were thus saved from destruction!

This custom was in vogue for many years. Finally, a new county magistrate was placed over the people. This practice displeased him. After a time he formed a plan in his mind, and waited. When the time was ripe he assembled with the people. Just before the girl was thrown in, he made this announcement: "If there is a god in the river, he should send some one to receive and welcome his wife." Thereupon, he had an old woman to be picked up and thrown into the river with this instruction: "You tell the god to send some one to meet his wife." Of course no messenger appeared. Then another elderly woman was thrown in to bear the same message. This act was repeated until the people saw the folly of their superstitious belief. Therefore, they returned home, never to believe in the "god-in-the-river" story again.

N. B. Wright.

MOREHEAD REPORT

During May, I visited churches, out-state in Tennessee, as follows: Smithville, Lynchburg, McMinnville and Greenwood.

Nashville churches as follows: Reid Avenue, Waverly, Belmont, Radnor, Charlotte Avenue, Jackson Street, and Jefferson Street.

Distributed 1500 pieces missionary leaflets. Secured 35 subscriptions to Oriental Christian, a monthly paper printed by our missionaries in the Orient to keep the brotherhood informed on missions in that field. I traveled about 1500 miles visiting churches and individuals in behalf of mission work, and wish to thank brethren for making this work possible.

I was very cordially received during April by eighteen churches in Mississippi: Tupelo, Booneville, Ripley, Baldwyn, Maden, Reform, Hamilton, Christian Chapel, Amory, Aberdeen, Columbus, Lone Oak, Pine Bluff, Oxford, Senatobia, Thyatira, Dancy, and Antioch. Also six Alabama churches: Hamilton, Vina, Russellville, Florence, Tuscumbia, and Sheffield.

B. D. Morehead.

Bro. Benson is asking the churches to give their offering Sunday, July 30, toward a fund of \$10,000 to erect a building for a daily Bible school and other purposes in Canton.