

THE WORD AND WORK

EVEN PAUL NEEDED BOOKS

Paul had a few books, which were left perhaps wrapped in the cloak, and Timothy was to be careful to bring them (2 Tim. 4:13). Even an apostle must read!

He is inspired, and yet he wants books. He has been preaching for 30 years, and yet he wants books. He has seen the Lord, and yet he wants books. He has had a wider experience than most men, and yet he wants books. He has been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books. He had written the major part of the New Testament, and yet he wants books.

The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—**YOU NEED TO READ**—*Charles H. Spurgeon.*

No less a man than John Milton has stated for all time the enduring value of a fine book.

"A good book," said he, "is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

Few modern writers, even in this presumptuous age, would presume to improve upon this definition. For indeed a good book is a thing alive and immortal; a wise authority to guide a man along the way of life, a friend to console him by his hearth-fire or bedside, a companion to go with him, no matter how light his kit, or how heavy his burden.

Give Books! See our "Shelves" in this issue!

WORDS IN SEASON

R. H. B.

"MODERN WAR"

Commenting on the air-maneuvers held some time ago from the base of Bowman Field (Louisville) and Fort Knox, a *Louisville Herald Post* editorial speaks as follows:

War in the air Sunday at midnight by the "opposing" air forces at Bowman Field and Fort Knox was just one of those minor lessons in what air-war would mean if we should have a real demonstration.

Had one of those planes been hostile—had it used some of that modern gas mentioned in these columns last Saturday—there would be nobody left in Louisville to tell the tale of horror. This city could be "totally killed" and reduced to ashes in less than sixty minutes. Then the same airplane could cut across the river, destroy Jeffersonville and New Albany within less than thirty minutes, and after finishing that job could fly to Indianapolis, wipe out one-half of the city and get back to Fort Knox with

enough gas and thermite left to kill all of Hardin County—every blade of grass, every oak tree—before daylight.

And that would be modern war.

"War is hell," said General Sherman; and like hell, it is also inevitable in the end. But it is not the will of God. He has no pleasure in the death of him that dieth; nor does he willingly afflict and grieve the children of men. Christians are not participators in bloodshed; nor yet are they "pacifists." They recognize the futility of the plans by which some would hope to eliminate war from a world of sin and evil passions. They know that "unto the end there will be wars and desolations, and that determined." But to them it is granted to obtain at God's hand the utmost delay, and the most lenient terms when the judgment at last must fall. For they are God's priesthood, making intercession according to His will, on behalf of a hopeless and miserable world. (1 Tim. 2:1-4.)

"FEAR NOT"

"Fear hath torment," says John. No one will ever compute the suffering, the distress, the paralysis, the folly, the ill-advised, ruinous action due to fear. In this the children of God are different from the people of the world. "Fear not their fear, neither be troubled." Ours is another—a fear that delivers us from all other fears, (Ps. 34:4)—even the fear of God. It is a dread of Him—not a slavish, cringing dread: it is a reverence and awe, which is indispensable to all true service and worship. (Heb. 12:28, 29.) It is not due to a terror of His wrath, but has its root in His forgiving love. ("There is forgiveness with thee, that thou mayest be feared." (Ps. 130:4.) It is that high regard for His Majesty and Glory, for His holiness and grace, by which we dread only to displease, to offend, to grieve Him. When we fear God in this manner we shall know in our hearts that there is nothing else to be afraid of. While men's hearts are fainting for fear of the things that are coming on the world, Christ's own look up and lift up their heads, for the time of their redemption draweth nigh. (Luke 21:26, 28.) When dismay and terror seizes the inhabitants of the earth, His words of comfort assures their soul. He is "God Almighty"—they need only to walk before Him and be perfect toward Him. All else will take care of itself—rather will be taken care of by Him. "Fear thou not, for I am with thee; be not dismayed for I am thy god: I will strengthen thee; yea, I will help thee, yea I will uphold thee with the right hand of my righteousness. . . . Fear not, for I have redeemed thee; I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Savior." (Isa. 41:10; 43:1-3.) When the heart receives the word of God as *the word of*

God, that sort of fear is gone. "Fear not—fear not!" What wondrous power and peace is in that word if it be from *Him*! For He alone can speak it and make it valid. "Therefore will we not fear though the earth do change; though the mountains be shaken into the heart of the seas. . . . Jehovah of hosts is with us; the God of Jacob is our refuge." (Ps. 46:2, 3, 7.) Then let them ask us the reason of our hope and we will tell them.

WHAT PREACHERS SAID ABOUT THE WAR

The Literary Digest gives a symposium of preachers' utterances in 1917 concerning the war. Here are some of them:

"It is neither a travesty nor exaggeration to call this war on the part of America a truly Holy War."

"It is God who has summoned us to this war. It is His war we are fighting. . . . This conflict is indeed a crusade."

"Think it all through, and, at bottom, the war is religious."

"The war for righteousness will be won! Let the Church do her part."

"A thirty-centimeter gun may voice the edict of God as truly as the notes of a cooing dove. . . . The sword of America is the sword of Jesus."

Fred B. Smith, at that time a noted agitator for the war, said that he never found but one audience that was 100 per cent for war, and that was a gathering of preachers. One noted preacher in a sermon declared that the boys who fell on the battlefield (only on the Allies' side, of course) were heroes of faith, like those named in Hebrews 11; and therefore *saved*. Nothing could show more clearly the venality, falseness and shallowness in Christendom than such "ministerial statements." The Literary Digest says that the pendulum has swung the other way now; and the churches that extravagantly rooted for the war then seem to have repented, so that now many are for Pacifism—for disarmament—for abolition of all war. That again is fatal idealism. In the present state of things war is inevitable. It may be (let us pray that in God's mercy it will be) long deferred, yet in the end it must come. War is not merely an arbitrary crime. It is the symptom of an inherent evil, rooted in the fleshly constitution and nature of humanity. Sooner or later the deep-seated disease will break out here and there. The sword is the necessary and inevitable equipment of civil governments, to insure order within, and protection against enemies from without. A nation's welfare, its rights, its liberties, its very life and existence depend directly or indirectly on the sword. All the liberties and privileges its citizens enjoy have been bought with blood; and by blood must they be maintained. Very sad that is, nevertheless true. In such a world, to strip a nation of its power for war is to give her over to the mercy of her foes within and without. The modern insane propaganda of Pacifism emanates from an evil source, and threatens more harm to the nation than the senseless "ministerial" pro-war utterances ever

did in the World-War days. But perhaps even this is equally shallow; for, as the Literary Digest quotes further:

"Under the spell of the current wave of hysteria over Hitler, it is difficult to believe that the churches have become immune to hatred and could not again engage in a 'holy war.'"

THE CHRISTIAN'S POSITION

What then has the Christian to do with war? Nothing. What with "Pacifism"? Nothing. He is under God's orders to obey the powers that be; to be subject to every ordinance of man for the Lord's sake, whether of the king as supreme or unto rulers and governors; to render honor to whom honor is due, tribute to whom tribute, custom to whom custom. It is only when the government's command clashes with God's that he "must obey God rather than men" and suffer rather than yield. At the government's demand he can (yea, must) do any act or work that is not wrong in itself; he may and must serve in any place or capacity regardless of danger or burden when the civil authority commands. It is only in case the government should demand of him that he should lie, steal, kill, commit adultery, or anything else contrary to God's will, that he must refuse.*

On the other hand, Pacifism is not in any wise the Christian's business. He has no commission to humanly regulate the functions or to shape the policies of earthly governments, or to try to impose Christian principles upon the world-power—an undertaking absurd and impossible in itself. The Christian is a stranger and pilgrim; in the world, not of it; whose essential citizenship is in heaven. If by prayer and the testimony of God's word he can help to avert or delay a war, so much the better; but his hope of peace is in the Coming One. He waits and longs and prays for the coming of the Prince of Peace, who through judgment will bring in a new day, like "clear shining after rain," upon the distressed, war-torn earth: even the day of "the restoration of all things, whereof God spake by the mouth of his holy prophets." (Acts 3:21.)

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THE FOUNDATION OF FAITH

"Christianity"—as the faith in our Lord Jesus Christ is sometimes dubiously called, rests upon a foundation of fact. It is not, like the religions of the world, a system of doctrine,

*It should be carefully noticed that a man **under authority** is responsible only for his own immediate act, performed in obedience to that authority. He is never responsible for the intention or the use the authority may make of it. We pay taxes for example—what the government does with them, whether it be good or evil, is not our concern. We have simply discharged a duty. If we had contributed voluntarily to some fund we would be responsible for furthering its purpose whatever it may be; but when our money or service is requisitioned by the government we must give it, and are not responsible for the use the government makes of it. So a Christian may (and must) when it is demanded of him, wear uniform, sweep floors, cook and serve tables, wait on sick, serve in ambulance corps, etc.

of ethics, spiritual culture, education, of worship, or wondrous high and profound philosophy. It is fundamentally nothing else than the acceptance of fact upon testimony. It has no saving virtue or value apart from those facts on which it rests. If they are really facts, then it stands; but if not then the Christian faith is worth nothing at all.

These facts are three (1 Cor. 15:1-4)—

1. That Christ died for our sins (according to the scriptures);
2. that He was buried;
3. that He was raised from the dead on the third day (according to the scriptures).

The phrase "according to the scriptures" in connection with the first and third item, simply notices that the fact spoken of is in accord with the predictions of the Old Testament scriptures, and that those scriptures therefore add their testimony to the fact.

The first fact, that Christ died for our sins, of necessity comes first. *There* was the great work of judgment and atonement executed. The second fact "that He was buried," is the link between the first and the third, and serves to confirm both. The third fact, "that He hath been raised on the third day," is the demonstration and power of all. The truth and success of the rest depends on this.

If Christ was not raised from the dead, there is no value, nor efficacy, nor truth to any of it. However wonderful Christ's teaching may have been, however marvellous His character, however lofty His principles and conduct, however devoted His sacrificial death—none of it can do any good, none of it is worth anything whatever, if Christ was not raised. Then was His death merely a failure and a tragedy. Then the final proof and virtue of it would all be wanting. If Christ be not raised—regardless of all the purity and beauty and excellence it may otherwise possess—Christianity is utterly worthless, as vain and futile and devoid of power and salvation as all the world's religions, philosophies and superstitions. For if Christ be not raised (says the apostle) "our preaching is vain; your faith also is vain—ye are yet in your sins." All your faith, all your earnest believing, goes for nothing (for the virtue of faith lies not in itself, but in the solid reality and worth of the thing believed)—if Christ be not raised.

But now hath Christ been raised from the dead! O wondrous truth, immeasurable in all its meaning and consequences!

"THE CHURCH I FOUND AND HOW I FOUND IT"

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. The tract serves as a helpful guide to those who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

NEWS AND NOTES

It was an inspiration to see Portland church house (Louisville) packed, with attendance from 32 churches, for the union service Thanksgiving morning! Six preachers took part, besides Brother Friend, chief speaker. The contribution of over \$50 was sent, as usual, to Potter Orphan Home at Bowling Green.

From Dugger, Ind.: "Charles M. Neal recently closed a two week's meeting for the church here. We had large crowds to overflowing at the night meetings and possibly more than we have ever had in our day services. Bro. Neal did some fine gospel preaching which was well received. Of the 22 who responded five were by primary conversion and 8 restored."—J. R. Clark.

"Our prayer is for the Word and Work and the whole staff of writers."—E. P. Mead.

"We had two splendid services at Pekin, Indiana on Nov. 12."—Stanford Chambers.

W. W. Leamons reports that his address is now Junction, Texas, instead of Trinity Texas. He has been engaged to labor with the church at Junction.

From Gary, Ind. (belated): "Interest and attendance have increased since our coming here October 1. We are in the second week of a meeting conducted by home forces. So far 8 have responded; 3 for baptism; 2 for transfer, 2 from Christian Church. In addition to the Glen Park work I am assisting the brethren in East Chicago by preaching for them once each Lord's Day. We will be glad to hear from anyone having friends or relations in the Calumet District that we may contact them.

The places of meeting are: Gary, the Glenn Park church, 3939 Mass. Ave.; Central, 539 Broadway; in East Chicago, Hall at 4607 Indianapolis Blvd. We need more workers in this great field and support for them. Pray for us."—Ollie E. Moss, (225 E. 39th Ave., Gary.)

We need two copies of the W. W. Lesson Quarterly for the second quarter of 1933.

From Tulsa, Okla.: "I must congratulate you on the fine song books you are sending out now. The ribbon book-mark adds much to their beauty and usefulness."—Warren Forster.

"Continue the Word and Work. It is just the kind of paper we need. May God prosper you in the great work."—Mrs. E. S. Pruitt.

From Lexington, Ky.: "The meeting here came out fine. There were 8 responses to the Great Invitation, 6 by membership and 2 by baptism. We had a fine meeting at 'Oregon' on the Kentucky River last week. Preached 7 sermons and baptized 2 in the deep blue waters of the beautiful Kentucky. Crowds here seem better than ever and we take courage and press on in hope of Christ fulfilling within us every work of faith with power. We raised \$315 on our church debt October 24, cutting our indebtedness down to \$470 on our new basement meeting-place. Pray for us."—H. N. Rutherford.

From Linton, Ind.: "The regular annual Thanksgiving service was held at the Church of Christ at Linton on Wednesday evening, Nov. 29th. This was among the best meetings, and the audience was the largest we have ever had at one of these meetings. There were a number of churches of Christ represented, (9 in all) besides several from among the denominations. Chairs were used to accommodate the audience. Songs and talks from the brethren, reading of the scripture and prayers occupied the evening.

"The Church of Christ at Linton moves forward in the work of the Master. The attendance and the interest holds up well in spite of the depression. There was one addition during October and three during November. The church here does missionary work and maintains a preacher in its regular work. And above all we labor in harmony and in peace. Hence we give God thanks and press on."—Edward E. Kranz.

From Maitland, Mo.: "The Graham congregation is very much pleased with 'Great Songs of The Church.'"—Mrs. R. C. Yadon.

Literature orders for first quarter should be in now. We supply all the best Helps. Let us handle your supplies.

From Amite, La.: "The Amite church enjoyed a line of spiritual good things with Bro. J. Edward Boyd of New Orleans doing the preaching. Meetings were at night only, except special Thanksgiving day service, and Sunday mornings. We were pleased with the attendance. Bro Boyd is a great preacher. One Baptized. Bro. Boyd is helping in song drill at our Oak Grove congregation this week."—A. K. Ramsey.

From Abilene, Texas: "I want to tell you we had a special prayer meeting at South Side church recently for our foreign missionaries. This service was an inspiration to all who attended. I feel the church everywhere should set aside one prayer-meeting night in each month to pray for these faithful servants of God. If advocated in Word and Work there might be some to take up this much-needed privilege on behalf of our missionaries."—E. P. Mead.

The United Young People's Meeting of Louisville churches was held at Highlands on Nov. 10. Twelve congregations were represented. Fine spirit, no time spent in any sort of organization or machinery—a meeting for building up and spiritual exercise. Several young men made short talks, preceding address by Brother Boll.

From Chickala, Ark.: "The church is just now moving their house to new location and rebuilding here."—G. W. Dacus.

"You may look for my list of subscriptions for 1934 soon."—Mrs. R. F. Gill.—How about **your** list?

We can furnish the old-fashioned book by Louisa Alcott, now popular again—"Little Women," Price \$1.

From Blevins, Ark.: "Please change my address to Blevins, Ark. I begin work here this month.

"The meeting with Frank Mullins and his fine, small congregation in Dallas, was a great help to me."—C. C. Merritt.

McCaleb's "Trail of the Mission-aries," \$2—a fine and useful gift. Order from this office.

We can supply "Neal-Wallace" Debate, \$2. A large, well-made book of interest to those who have followed the Winchester and Chattanooga Discussions.

Please let us know now if you want the Bound Volume of the Word and Work for 1933, so we can make up the required number. Bound in Buckram, fully indexed, Price \$1.50.

Send a Trial Subscription to a friend—25c for 3 months; 4 for a dollar bill.

Complete Index to the Word and Work for 1933 in this issue.

From Tulsa, Okla.: "Herewith our check for \$50 to cover cost of 100 song books.

"We certainly appreciate the prompt service given us and want to assure you that the congregation here enjoys singing from 'Great Songs of The Church'"—Chas. E. Parker.

This office acknowledges receipt of the first number of a new monthly magazine called **Christian Woman**. The Editor and head of a staff of women writers is Winifred Mason Moore, of Wichita, Kansas. If the department heads prove to be of the same soul and spirit with Sister Moore, we may expect helpful truth, set forth in the right spirit, in the "Christian Woman." We shall be glad to forward subscriptions, 50c the year.

Hundreds of subscriptions expire with this issue. Prompt renewals and clubs will be appreciated.

Sunday School Times in our club, \$1.75; Torrey's "Gist of the Lesson," 30c; Peloubet's "Select Notes," \$2; Word and Work Lesson Quarterly, 7c a quarter, 25c the year. Free with subscription to Word and Work at \$1 the year when requested.

Almost a thousand subscriptions to The Word and Work are now due and renewable. Speaking after the manner of men, the fate of the magazine is in the hands of these readers. Every renewal is **needed** and every cancellation **hurts**. Please do not cancel or neglect: better than that, send a 25c piece once a quarter this year. Currency or coin is safe at our risk.

ANNIVERSARY AT HUNTINGTON PARK

The Huntington Park congregation (California) celebrated its fourth anniversary with a one-day revival, Lord's Day, November 5.

There were three restorations, and much other good accomplished on this day and the previous Lord's Days in preparation for this event.

The afternoon service, which was largely attended by all the congregations in the Los Angeles district, was featured by a program of praise and song. A well-trained chorus of about 100 voices rendered a number of special selections, and in addition there was congregational singing, and some special numbers.

This was the third such program which has been conducted in this section recently. The first was at the Central Church of Christ in Los Angeles, August 20, and the second was at the Southwest Church of Christ, September 29.

Brethren O. B. Curtis of Central, J. E. Robertson of Southwest and James D. Morgan of Huntington Park trained and conducted the Chorus. It was made of singers from a number of congregations. The object in the chorus work is not only to benefit the singing in the various congregations, but also with a view to proposed radio services, some of which have already been held at Station KGER in Long Beach.

In these KGER programs the singing is interspersed with scripture readings, prayers, and exhortations. Most of the songs used are from "Great Songs of The Church," such as "Lead Me Gently Home Father," "Angel Roll the Rock Away," "In the Hush of Early Morning," "O Heart Bowed Down," "The Glory Song," etc.

The following preaching brethren took part in the service at Huntington Park: Donald Miller of Central in Los Angeles, Hugh Tiner of Sichel in Los Angeles, W. P. Reedy of Southwest in Los Angeles, James W. Saunders of Ontario, James A. Scott of Ninth and Lime in Long Beach, and A. H. Franke of Alhambra.

Other preaching brethren in attendance were: E. T. Hamilton of San Bernardino, Homer E. Bartlett of Ontario, J. C. Estes of Pasadena, Seth Rehkop of Fullerton, James Sewall of Santa Ana, J. J. Wyatt of Los Angeles, W. P. Gray of Compton, Dr. Mullinicks of Norwalk, and perhaps others. Samuel E. Witty.

OFFICE ITEMS

Remember, Word and Work Quarterly is free, on request, with renewals at \$1 each.

Clubs should be renewed now for 1934. Agents may collect at \$1 and remit at 75c, or they may give their commission to club-members.

The "Index for 1933" (last two pages) reveals something of the wealth of reading matter in a year's subscription. It indicates also the many varied scripture subjects treated in a year's time, and something of the "balanced diet" which we try to supply.

Word and Work Lesson Quarterly is different. There are two sets of questions. One is the usual set reviewing text and comment; the other, printed alongside the text, brings out the real teaching of the text. In arrangement and comment the Editor keeps in mind both adult and young people's classes. And the price is only 7c. Free with subscription to Word and Work at \$1.

Give a year's subscription to The Word and Work for Christmas. We will notify recipient with suitable card.

"SONGS FOR CHILDREN"

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

THE GOSPEL IN EAST TENNESSEE

(We have received the following statement from disciples at Johnson City, Tenn., where that faithful, capable man of God labors in the gospel, E. H. Hoover. We are glad to print it and hope there may be a worthy response.—Publisher.)

This Church at Johnson City was organized seven or eight years ago by eight Christians. For some years this little band carried on courageously, and with true Christian zeal overcame many obstacles and perverse conditions. Two years ago Brother E. H. Hoover, who was with the Central Church of Christ of Chattanooga for sixteen years, came to labor with us. During these two years the church membership has increased to about sixty and the average Sunday School attendance to approximately one hundred. The church now supplies one of its members every Sunday to preach to a little church at Erwin, sixteen miles away. This is done without cost to the Erwin congregation.

For two years the church, with the help of contributions from other churches and truly Christian individuals, has been able to meet its current expenses as they became due. Now, however, due to the serious economic conditions in Johnson City, (the result of a loss of 3500 employees in outside help, the church has not been able to meet expenses for the last two months. The individual members are doing their utmost under the circumstances, but if the work here is to prosper the church must have assistance.

"GET SET"

STANFORD CHAMBERS

Let the few remaining days of '33 serve well the important matter of getting set for the race of '34. Just a word first.

Before the signal, "On your mark," "lay aside every weight and the sin which doth so easily beset." Agreed? Also "forgetting the things which are behind"? Goal located? Ready to set your face toward it? Decidedly? A good stock of patience? Expect obstacles? What attitude toward the scenery along the way?

"Choosing rather." No less important a choice in your running than in Moses'. There loom "the pleasures of sin for a season"—for each season. We shall show our preference and choice. By what standard shall we choose, while things take on new shape? Put it to the test, the acid test: as for yourself, concerning a thing wrong in itself, you are already decided. As to other things, "Will this harm me? Injure my spiritual health? How affect my prayer life, my enjoyment of things divine, my influence, my voice and poise when I speak to others for their soul's sake? Not habit-forming? Would I wish to be found therein when Jesus comes?"

NAGGING NICOTINE

O. O. McIntyre, who writes syndicated articles under the heading, "New York, Day by Day", says in the Courier-Journal of September 9 that he saw a young father smoke four boxes of cigarettes while waiting in a maternity hospital to learn of the birth of his expected child. Mr. McIntyre says that if he could be born over, "assuredly I would never use tobacco. Of all life's naggers, nicotine is the most relentless."

THE RECOGNITION OF RUSSIA

R. H. B.

So Russia is "recognized" by the U. S. Government. That was done in hope of more trade and more dollars. For the dollar is a mighty consideration in the U. S., especially in times of depression and unemployment. What else could help us so effectively? Then Russia's good will and help is important because of Japan. As a possible ally on the other side she will greatly mitigate the danger on this side. Russia, of course, is not an altogether desirable bed fellow. The immensity of her murder and bloodshed, her terrible blasphemies against Almighty God, her open and public trampling under foot of the Son of God (who is yet somewhat believed in in places in the U. S.), her persecution of Christians, all her record of filth and crime and atheism, officially approved and condoned by her government, is not altogether pleasant. For example an Associated Press dispatch of Nov. 18 tells of a parade in N. Y. of 7,000 Ukrainians (they know Russia at close hand) "massed to protest recognition of Russia." These Ukrainians declare "that the famine in the Ukraine was not caused by shortage in crops, but was part of a dastardly plot on the part of the Soviet government to deliberately cause the death of millions of Ukrainians in order to subjugate them." But Mr. Litvinoff (whom Lowell Thomas terms "a shrewd egg") has given the U. S. government all necessary "assurance." So we know of course everything will be all right now.(?) Now Alexandrovitch Troyanovski will come to Washington and from the embassy the red flag—red with innocent blood, and begrimed with filth and wickedness—will float from the embassy harmoniously alongside of our own Stars and Stripes. "It is a peace move," explains the White House. We feel tempted to reply, as Jehu did to Jezebel's son, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Russia will bring us no peace. He, and He alone, whom we have ignored and forgotten, is the One that gives peace and prosperity. Assyria can not save us; nor can that bruised reed of Egypt that pierces the hand that leans upon it. It may be that there are yet enough in our nation who mourn and pray concerning this evil step, that God in His mercy will not yet judge the whole nation.

There is one streak of light in the cloud. Who knows that the pledge of "religious liberty of American citizens in Russia," given by Mr. Litvinoff, may become a little rift through which the gospel may break upon the miserable, perishing millions of Russia in chains and darkness bound? It is the Christian's great privilege to pray for kings and rulers and for all men. Let us not fail in that in these our ominous days!

From "Our Hope" we quote the following strong words concerning ambassador Litvinoff and the Russian recognition:

Who is this man Litvinoff? He has come to our shores, and is a high-official of the Reds. He has come to establish relations with the United States and to bring about the recognition of the Red Republic. He is one of the original fifty commissars who headed the Russian revolution which resulted in the cold-blooded murder of hundreds of thousands of Christians.

Let the country know that Litvinoff is a Jew of the atheistic, godless type. His original Jewish name is Wallach—alias Finkelstein. Every godless, atheistic Jew hates Christ and Christianity. They are following the program of extermination of Christianity as bitterly as ever.

We do not know as we write this paragraph what kind of recognition is to be brought about. Can God, a righteous God, whom the godless in Sovietism blaspheme, give blessing to a government which aligns itself for material gain with the forces of anti-Christian lawlessness? . . .

But read at once "The Conflict of the Ages." * See what is going on now in the United States, and study the ever increasing agitations of the Reds and their comrades the modernistic "Pinks," to establish a socialistic-communistic government. We fear what is going to happen in the United States unless there is a return to God.

THE CHURCH CHRIST BUILT

Those who try to belittle the church as though it were a mere expediency invented by a genius—something in the nature of a club, a lodge or a big committee—find no foundation for such an attitude in the New Testament, in personal experience, or in the history and career of the great institution.

It was built by Jesus Christ and commenced its career with "the march of eleven men across the world and across the centuries." It has grown, despite obstacles, until it is the leader of mankind and whatever men say is the chief power in making the history of the race in the history of redemption.

The church is not an evolution, it is a creation. Nor is it merely temporary, it is for all time. And again, though it is in the category of time, it is not temporal, but eternal. It is timeless because it is eternal. . . .

The widest notion of the church is in Christ's words, "Where two or three are gathered together in My name there am I in the midst." Christ built the church by organizing it about Himself, and no organization can claim to be His church unless He is the center and Lord. . . .

A person who has really been baptized could never forget, or abandon, or prove disloyal to the great consecration, and to have had one real communion with Christ is a foretaste of heaven. By weekly communion one perpetually practices the presence of Christ. The loss out of the spiritual life is incalculable when these ordinances are neglected.

The church Christ built is invincible and indestructible. It is not a "hold the fort" church. It is always on the march, and it is always making an attack. It is always the church militant, the church triumphant, and the church victorious—*Christian Evangelist*.

* (The book referred to, "The Conflict of the Ages," is a recent and timely volume, obtainable through Word and Work, one dollar.)

PERFECT PEACE

E. A. RHODES

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3.) This is one of God's wonderful promises and is as easily obtained today as it ever was. It is for us too, for Jesus said, "Peace I leave with you; my peace I give unto you." (John 11:27.)

According to the promise, this peace comes to those whose minds are "stayed on the Lord." That is, those who depend on God; Those who rely on Him. As we learn to depend on the Lord this peace is ours. There is no question as to the dependability of God; for He is Creator; the breath of every living thing is in His hand. All things are of Him and for Him and unto Him; to Him is the glory forever and ever. Amen! Yes, we can depend on Him in every circumstance. He has promised to supply our every need; to comfort us; to lift us up; to dwell in us and walk in us; to make the way of escape in every trial; he is with us always even unto the end of the world. What more could we ask? Now, do we really depend on Him? Is the life hid with Christ in God? Do we anticipate that time when we shall appear with Him in glory? (Col. 3:3, 4). In such fellowship there is perfect peace.

He gives us this peace, because we trust Him. The one who trusts God has his mind absolutely and unquestionably fixed on Him. There is no other way with such a one. He can say, with Job, "Though He slay me, yet will I trust Him." (Job. 13:15). With David, "In peace will I both lay me down and sleep; for thou Jehovah, alone makest me to dwell in safety" (Ps. 4:8). This one has "committed his way unto Jehovah"; he trusts also in Him and He brings it to pass. Such trust and confidence brings peace to men in all circumstances. And as we learn to walk with God is it not a great joy to ask, for His glory, and receive? Is it not a great comfort to trust, and come through the shadows, in peace, victorious? Is it not enough to trust Him and let Him honor us and see His glory revealed in souls saved and made heirs of eternal life? They come to learn from experience the meaning of the words, "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." And the natural result is that "the peace of God, which passeth all understanding," guards their hearts.

The perfecting of this peace is not pleasant to the flesh. It comes through prayer, fastings, trials, difficulties, hardships, sufferings, self-denials. In fact, it comes after the "mind of the flesh" has been put into subjection and the mind of the Spirit, which is life and peace, has become master. Thanks be to God who giveth us His Holy Spirit and keeps us in this perfect peace until that day.

THE GOSPEL OF THE KINGDOM

The fact that the kingdom of Christ in its future form is always associated with the personal appearance of Christ, the resurrection of the righteous dead, the change of the living, the destruction of the wicked, the conflagration of the earth and atmosphere, and the creation of the new heavens and the new earth, may be regarded as positive proof that the glorious kingdom of God cannot be received and inherited by men of the flesh, whether Jew, Gentile, or Christian, but by the glorified only.

In Daniel 7, Christ is represented as coming *before* the kingdom in its last form is set up, but the prophet does not depict Christ coming *after* the kingdom is inaugurated. Similarly the Apostle John (Rev. 19, 20) describes Christ coming *at the introduction* of the millennial kingdom, but nowhere does he represent Christ coming *after* this kingdom is established.

In such parables as the wheat and tares, the ten virgins, the nobleman, the net, etc., Christ spoke of Himself as coming, or returning, when His kingdom should pass into its mountain state to fill the whole earth.

The following New Testament Scriptures corroborate the previous statements concerning the future kingdom of our Lord Jesus Christ: 2 Tim. 4:7; 1 Tim. 6:13, 14; Acts 1:11; Heb. 9:28; Rev. 22:20; 1 Thess. 4:16, 17; 1 Pet. 3; 1 Cor. 14; 2 Thess. 2:8; 1 John 2:28. None of these favor the idea that a thousand years of prosperity to the church will intervene between this and the coming of Christ—some of them directly prove that the millennium will take place after His appearance.

Much is being said nowadays, relative to the return of the Jews to the Holy Land, where in readiness they expect to be acknowledged as Israel *according to the flesh*: preparations on a gigantic scale for the restoration of the kingdom have already begun.

When the New Testament was written, the Jews were not dispersed, but were sitting in their own land, and enjoying their own religion and laws, being tributary to the Romans. Their dispersion is foreshadowed, but the Scriptures do not anticipate the Jews' return to Canaan prior to the setting up of the glorious kingdom. Indeed, the Kingdom is already promised to Israel according to the faith, so that Israel according to the flesh cannot receive it: 'Fear not, little children, it is your Father's good pleasure to give you the Kingdom.' (Luke 12:32.)

The unbelieving Jews, like the unbelieving Gentiles, have proved themselves unworthy of the present kingdom of our Lord Jesus Christ, and have not suffered *with* it, nor for it, but have opposed and oppressed it in all places. The Kingdom in both its forms, both gracious and glorious, is taken away from the unbelieving Jews, never to be restored to them in their un-

belief. They have not believed, they have not been grafted in (Rom. 11), and the dispensation is now about to close; the fullness of the times allotted for Gentile governments and the Gentile dispensation is about come, when all the true Israel of God will be saved by the Redeemer who is coming to Zion. The Son of Man cometh in the clouds of heaven with power and great glory. Take care that you lose not both your soul and body. Better to slacken your hold on this perishing world and prepare to meet the Judge. 'Behold the bridegroom cometh, go ye out to meet him.' 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.' (Rev. 11:15.) 'Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and authority . . . that God may be all and in all.'—*Bible Advocate*, England.

A MATTER OF TASTE

There are people who will switch off a Wagner concert and tune in on an old fiddlers' contest. They prefer jazzy breakdowns to Beethoven symphonies. It is a matter of taste. And we have a good many of them in churches of Christ, judging from the popularity of some of the songs we hear. They are neither artistic nor edifying, and approach the downright silly in words and music, in view of the fact that they are rendered as praise to the Everlasting God. The insane trash we sometimes hear is a reflection on the spirituality of the churches that tolerate it. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16.) "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms, and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:18, 19.) It is hard going to try to sing with grace in your heart when there isn't any grace in the song. Some singing is not as much unlike a drunken riot as praising God ought to be.—Cled E. Wallace, in *Gospel Advocate*.

TRAINING FOR SERVICE

The Standard Oil Company has a leadership training school for ten weeks every summer for intensive training of young men to be sent to their offices in foreign lands. They begin with over three hundred promising candidates, about half of whom are sifted out the first month. Besides a rigorous course of special studies, they are given a variety of frequent tests to determine their abilities for real leadership. Only about fifty survive these tests and are sent abroad. Should not the church be equally careful in selecting and training its future leaders?

THAT PRECIOUS PROMISE

"The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." God made this promise to Israel as she entered the "promised land." In substance, it was ratified to Joshua after he became commanding general of the twelve tribes. But many generations before Moses or Joshua was born God came to Jacob in that immortal dream and extended the same promise.

In times of darkness and trouble we might conclude that this dear, sweet and precious promise does not apply to us to-day if Paul, in Heb. 13:5, had not quoted it and made application in such a way that he put it beyond the shadow of a doubt.

You may remember where a dear old patriarch in a moment of unbelief twitched his hand from the hand of the Lord and went down into Egypt; he finally found himself and made a swift get-away to the land of Palestine. But what did God do? God told him to go right back to the place where he first entered the land and rebuild his altar. Even so today, when our faith fails to function and our spirits fail to fire, we may be sure we are in far-away Egypt—or some other part far removed from that spiritual condition where God parked that Precious Promise. The only way to keep our faith alive and our spirits in tune with the Eternal is to go again and again to the place of *beginning* and rededicate *ourselves*, and surrender all to him who is able to keep us from falling. Then our God comes and says, "The Lord thy God, will not fail thee, nor forsake thee." Bless His Holy Name!—*Vinewood Reminder*.

NOTES FROM WESLEY'S JOURNAL

"I was sorry to find both the Society and the congregations smaller than when I was here last. I impute this chiefly to the manner of preaching which has been used. The people have been told frequently and strongly of their coldness, deadness, heaviness, and littleness of faith, but very rarely of anything that would move thankfulness. Hereby many were driven away, and those that remained kept cold and dead."—p. 299.

"The advice therefore which I gave them was, 1. Let all the people sacredly abstain from backbiting, talebearing, evil-speaking; 2. Let all our preachers abstain from returning railing for railing, either in public or in private, as well as from disputing; 3. Let them never preach controversy, but plain, practical, and experimental religion."—p. 302.

"I made an odd observation here, which I recommend to all our preachers: The people of Canterbury have been so often reprov'd (and frequently without cause) for being dead and cold, that it has utterly discouraged them, and made them cold as stones. How delicate a thing is it to reprove! To do it well requires more than human wisdom."—p. 354.

BOOK REVIEWS

Two Fine Mathematical Books.

The Word and Work rarely reviews other than religious books—but here are two volumes of great interest and value to folks who love mathematics—to those who enjoy dabbling in figures, and who like to rack their brain with problem puzzles (some purely amusing, some more serious) and for school-teachers who want to enliven the interest of their pupils in arithmetic, algebra or geometry with special “nuts to crack.” In fact these two books are a treasury of mathematical tricks, short-cuts, problems of special interest, and also a fund of unending mental enjoyment and recreation of the cleanest, happiest sort. We should be grateful to the author, for collecting and compiling and devising this entertaining, instructive mathematical treasury. These are not mere play-books (though they will furnish greatest sport and pleasure to beginners) but mathematical works of standard rank, which the best mathematicians in the country will not be ashamed to own and use.

I **“Mathematical Wrinkles.”** (385 pages) “A Handbook for Teachers and Private Learners,” by S. I. Jones; formerly professor of mathematics at several colleges. Price \$3.00.

This volume contains, besides an array of problems with answers and solutions, valuable government examination questions; “short methods,” “miscellaneous helps,” and chapters also on Mathematic Clubs and Kindergarten in Numberland, and a large number of very valuable tables.

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R. H. B.

“Seeking the Old Paths.”

(This review of C. A. Norred's new book, “Seeking The Old Paths,” is quoted from Brother Jno. T. Lewis, as it expresses succinctly what we ourselves would want to say of the volume.—Publisher.)

“The book is a brief statement of the high points of Christian history that are related to the movement of restoring New Testament Christianity. It is both brief and interesting. It does not burden the average reader with a superabundance of irrelevant technicalities, but it does furnish any one, interested in a restoration of that type of Christianity that existed in New Testament times, that which every one should know. The book deals very briefly with the rise of the Episcopacy, the growth of the Papacy, and the development of Mediaeval Catholicism. After a brief view of the Protestant Reformation, the writer passes to the Restoration Movement of the early nineteenth century. He deals with the wave of digression that swept through the ranks of those ‘seeking the old paths.’ After tracing movements in other countries similar to that in America, the writer deals with the modern problem of denominationalism, with its evils and handicaps, and makes an appeal for the ‘old paths’—the simple Christianity of apostolic times.”

(NOTE: Order from C. A. Norred, care Tenth and Francis Church of Christ, Oklahoma City, Okla.; or through this office. Price \$1.)

The minister who preached at President Garfield's funeral said that upon consideration he decided early in life that there was nothing better than the gospel; later, he concluded there was nothing equal to the gospel; and when older and death had broken his family circle, he decided there was nothing but the gospel.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Missionary work is the outstanding work of the New Testament church. * * Missionary work runs like a scarlet thread through the Bible from Gen. 12:1 to the end of Revelation. * * What did God say he would do in Isa. 66:18-24?



J. H. Pennell

What does he have accomplished in Rev. 21? * * Jonah was an unwilling missionary to Nineveh. * * Daniel was a missionary to royal dignitaries, touching notably the lives of Nebuchadnezzar, Belshazzar, Darius, and Cyrus, drawing from some of these world rulers the noblest testimonies for monotheism. * * Bro. J. H. Pennell, 77, who began the Honolulu mission in 1920, held a mission meeting of 43 sermons in Grand Rapids, Michigan, forming a congregation of 18.

Let us not forget the prayer directions of Luke 10:2. * * "Fifteen baptized last week."—Dow Merritt. * * A Japanese was willing to take a cure for drunkenness,

if it would not cure him too well, that is entirely. * * "I killed a big puff-adder in Robert's room."—W. L. Brown. * * Missionary giving seems to have increased lately. * * "Lions are not reported nearer than half a mile."—Ottis Scott. * * What churches are happier than those who in addition to home matters have a hand in advancing the Lord's cause in other lands? * * Harry R. Fox preached twice at David Lipscomb College and once at the Industrial School, November 19, with one confession. Sister Fox is doing well since her goitre operation.

In 1932, the Bernards joined the missionary forces in Hong Kong. The year 1933 has seen two more new workers reach the foreign field: Miss Odessa White, in Hong Kong and Orville T. Rodman in the Philippines where he has already inaugurated a successful work in Mindoro Island. He baptized 6 in October and Bro. Cassell 2 more. Bro. Max Langpaap is expecting soon to be back in Honolulu and J. Madison Wright has out his application-for-entry to India with the British authorities. There were no missionary deaths in the period. The families of Herman Fox, W. L. Brown, E. L. Broaddus and S. D. Garrett were increased by the arrival of a baby. No missionary has complained at meager support. God bless them all.

FOX TRAVEL FUND

Brother and Sister Harry Fox and family, well known to all because of their faithful work as missionaries in Japan, are desirous of returning to Japan to resume the great work they started there. Brother Fox has been attending David Lipscomb College for the past two years. They have been worshipping with the College Congregation, which expects to sponsor the raising of funds for their return.

All Christians should be interested in this work. Many congregations will want a part in sending them back to Japan so it has been decided to ask every congregation to set aside the fifth Sunday's contribution in April to be applied on the travel funds. Send your contribution to Brother R. S. King, Treasurer, David Lipscomb College, Nashville, Tenn.

S. I. Jones.

FROM HONG KONG

We had a pleasant trip and enjoyed it very much. It was one of the smoothest trips this boat had made for some months.

After five days at sea we anchored for twenty-four hours in Honolulu. On August 26 we arrived at Yokohama where we expected to see some of the Christians but the letter written to them about our coming arrived the day after our boat pulled out.

On September 1, I was filled with joy as I looked out on the shore of the land where I desire to live and serve my Lord. Miss Mattley, Bernards and Chinese Christians were at the boat to welcome us. One of the first strange sights which met my eyes was men and women carrying heavy loads on poles across their shoulders. Another was children with small babies strapped on their backs playing in the sun. Many of the children ran away in fright as we approached. Many of the people here have sad faces. I am thankful I was born in a land where I had an opportunity to know Christ.

I have a language teacher an hour each day and spend several hours alone in language study. Each Sunday I teach a class of small Chinese children who speak English. I want to thank all who helped make it possible for me to come to China. Pray for me that I may be a useful servant of the Lord here.

Box 192, Hong Kong, China.

Odessa White.

The twin words of the old dispensation are "law" and "do". "And the Law is not of faith; but, He that DOETH them shall live in them." (Gal. 3:12.)

The two gospel words of the New Covenant are "Grace" and "Faith." "For by grace have ye been saved through faith." This quotation is too precious not to complete. "And that not of yourselves, it is the gift of God, not of works, that no man should glory." (Eph. 2:8, 9.)—N. B. Wright.

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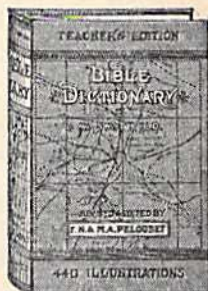
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