

THE WORD AND WORK

HIS PRAYER ANSWERED

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.—*Christian Observer.*

WORDS IN SEASON

R. H. B.

THE PEACE OF THE NINETY-FIRST PSALM

It has long been surmised that the 91st psalm was given through Moses; both because the 90th is "a prayer of Moses, the man of God," and the 91st following right after it is without name and superscription, and also because these two psalms have been noticed to correspond with two great words spoken by Moses to Israel in Deut. 33:27—

"The eternal God is thy dwelling-place,"

"And underneath thee are the everlasting arms."

The former is the keynote of Ps. 90; the latter of Ps. 91.

Read this psalm. It breathes the peace of God. It describes a life of heavenly calm and blessedness in the midst of distressful surroundings. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." That is the sweet and safe abode, the happy refuge of His saints. (Ps. 27:5 and 31:20.) "For he will cover thee with his pinions" ("as a hen doth gather her brood under her wings")—"and under his wings shalt thou take refuge." Satan selected his scripture carefully when he quoted from this psalm and applied it to Christ. (V. 11; Matt. 4:6.) For if ever these words belonged to a man upon the earth, they belonged to Jesus. Yet not only He, but the holy men of God who trusted in Him of old and many of those who are Christ's today have found their rest in these promises.

But who are these favored ones? The Psalm itself tells us: those, namely, who *have made* the Most High their habitation (v. 9); those who have known His Name (for they that know His Name will put their trust in Him. Vs. 14, 15). These are exactly they of Rom. 8:28, who love God and to

whom all things work together for good. It must not be supposed, however, that these safely sheltered ones have no troubles and trials to face. They do have them, and in no small measure. It is the snare of the fowler and the deadly pestilence that first drove them to God for refuge. It is out of their trouble that they call on Him, and He will be *with them in trouble*. Yet they are safely sheltered. Their hearts are safe from fear and anxiety. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) Often they are preserved from outward danger; but always they have the assurance that neither life nor death nor any other creature shall be able to separate them from the love of God in Christ Jesus.

Reader have you found this blissful "secret place," this refuge under the shadow of the wings of the Most High? Behold the door is open!

PEACE OF GOD

"The peace of God which passeth all understanding." The apostle is speaking to Christians, such as ourselves, a people sore troubled by the difficulties of life (for Christianity holds out no exemption from the common lot of all), and, like us, inclined to worry over their problems. Do it not, he says to them; be not anxious, not about anything. This is not the vain advice of the world. When God says, "Weep not," or "Grieve not," or "Fear not," or "Be not anxious"—He invariably gives us that which effectively banishes our tears and grief and fear and anxiety. So here. "In everythng," be it great or small, "by prayer and supplication [earnest appeal] *with thanksgiving*, let your requests be made known unto God—who already knows, yet wants to be told, and interceded with. And from that simple, trustful, childlike communion flows a result—not like an effect of human action in the natural world, but the release of a supernatural gift and power—for here we are dealing with *God*: "and the peace of God which passeth all understanding shall guard your thoughts in Christ Jesus." The peace of God is that deep rest and infinite calm which is in the heart of God—who though He feels and suffers and works, and hears for us and with us (for He is not like some self-absorbed impassive Buddah); yet, because known unto Him are all His works from the beginning and unto the end, is not perturbed. It is the peace of God also because He imparts it. And it passes understanding because we cannot reason out its source and nature: we can only wonder, and rest in it.

Peace is the opposite of conflict and strife. When contention ceases, when opposition is put down, when our will is subdued to His, when we trust Him to have His way, then comes peace. In His presence, under the overshadowing of His wings, there is peace. There the restlessness of self-sek-

ing, the fever of covetousness or ambition, the wild surging passions of hate and enmities and malice, and all the threatening storms of fear, are stilled. There is restlessness in unrighteousness and in our "own righteousness" as well; in doubts and fears, in all sin and wrong. But God gives peace. "Peace I leave with you: my peace I give unto you," said the Lord Jesus Christ; "let not your heart be troubled, neither let it be afraid." And again, "These things have I spoken unto you, that in me ye may have peace: in the world ye shall have tribulation; but be of good cheer: I have overcome the world." (John 14:27; 16:33.)

This peace coming upon us *guards* our hearts and thoughts. It is the Divine protection from corroding cares and anxiety and from the destroying power of the world. Can we really have this peace on these simple terms? Then shall we not take it?

. . .

GIFTS AND LOVE

In the diverseness of our gifts and talents lies our usefulness. We are helpful each to the other because we are different—just as the members of the body must have diversity of form and function. But in this also lies a twofold danger: the member which has a distinguishing gift may think itself superior to the rest of the body; or, on the other hand, the body may disown that member because of its peculiar natural quality. Against both these tendencies the apostle earnestly protests. Putting Paul's teaching (1 Cor. 12:12-17) in other words, he says,

1. Do not think that you do not belong to the body because you are different from other members.

2. Let the body not discredit or disown such members because of their peculiar traits.

This teaching is followed by the great chapter on Love, 1 Cor. 13. If there be *love* (and without it, what is all else worth?) then the peculiar gift of each member will be used devotedly to the blessing and building up of the Body, not for the injury and disruption of it. And the Body will manifest the same kindness, forbearance, longsuffering, appreciation toward each member. Thus the Body grows in knowledge and power by that which every joint supplieth, according to the working in due measure of each several part, unto the edifying of itself in love. But where love is not, there is nothing to bind the members together. For *God* has made no provision to hold together a people who do not love one another. They must devise some human bond to preserve an ecclesiastical unity, or else go to pieces.

* * *

FALSE RELIGION

The religion of the scribes and Pharisees was a good thing gone bad. And the better a thing is, the worse if it spoils.

“The corruption of the best is the worst corruption.” Those scribes and Pharisees, however, were just human beings like ourselves—of the same nature and tendencies that are found in our flesh also. They were intensely religious, but their religion had followed the natural course of deterioration. It had slipped down hill, the same hill down which our religion also slides if we let it. The religion of the scribes and Pharisees is the picture of religion sunk to the level of the flesh. There is a good bit of that sort with us today.

This degenerate religion had certain characteristic features. First, it was engrossed with outward things chiefly. It was more concerned about outward appearances than about inward realities. They cleansed the outside of the cup and the platter, the while inwardly they were full of corruption. It magnified details and overlooked the essential things. They stressed small things out of all proportion and tithed mint and anise and cummin, the while they left undone the weightier matters of the law, justice and mercy and faith. They were very strong on knowing and teaching, but short on doing. “They say, but they do not.” They bound heavy burdens on others which they themselves never tried to lift. And, *always*, they had an eye to earthly advantage and glory. All their works they did to be seen of men. They made broad their phylacteries and enlarged the borders of their garments. They were greedy of honors and distinctions—chief places at feasts and in the synagogues, salutations in the market-place, and to be called of men “Rabbi.” Such like titles and preferments are still sweet to the flesh. Their desire for human praise and honor naturally made them hypocrites. For a hypocrite is one who is content to *seem* to be what he really ought to be. Therefore he calculates carefully his outward show, but of the heart and invisible life he is careless.

Despite all the Pharisee’s pretense of strict law-keeping, they could tamper with the word of God when it suited them. They could strain out gnats, yet swallow camels. They knew perfectly how to whip the devil around the stump. They could tone down the most solemn commandments with happy comments and explanations. They super-added their glosses and traditions of which they were very proud; but with the word of God they played fast and loose. Being jealous of their honor and prestige (John 5:44) they resisted the truth that came through Christ. And they took away the key of knowledge: they would not enter in themselves, and would not suffer anyone else to. In fact such men were always bitter persecutors. With all their professed piety they were really wicked and immoral at heart; for they were ever intent upon going as far in sin as the law (or their interpretation of it) allowed, and as far as they might without losing caste among men. To their thinking all was well so long as they could technically justify themselves. So they were in heart adulter-

ers, covetous ("lovers of money") extortioners, murderers, liars, false swearers. But such was the soothing effect of their religion that they fancied themselves acceptable to God. However they were sharp critics and judges. The beams in their eyes did not keep them from seeing the motes in the eyes of others. Finally (and this is the hub of the whole matter) they were devoid of love. They loved not God, nor their fellowmen—only themselves. All they said and did was at the bottom mere self-pleasing.

Such was the religion of the scribes and Pharisees, and such, with the greatest ease, may ours become also. Wherefore see to it, and watch, "For except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." (Matt. 5:20.)

"SIT THOU ON MY RIGHT HAND"

The following query relates to the question of Christ's sitting on the right hand of God.

I have been pondering over "Sit thou on my right hand, until I make thy foes thy footstool." (Acts 2:34, 35.) Does "sit" describe a physical position? Does "sit thou on my right hand" describe a physical position and location, or does it symbolize a state of exaltation? Does anyone know enough about the throne of God to assert that this could not be true if Christ came to earth? Could "until I make thy foes thy footstool," mean until the time when such subduing begins, or must it mean until all that is accomplished? These are some of the matters I have been considering."

The symbolism of "sitting" is twofold: (1) that of work perfectly finished (Heb. 10:11, 12); (2) that of rule and reign, in which case it is commonly joined with a throne, the seat of government, or, as in Psalm 29:10, the sovereign title. It does not mean mere physical position. We say that George V sits on the throne of England, though we know that it is only on rare occasions that he actually sits on it. The term denotes official position. The Lord Jesus was sitting on God's right hand even when Stephen saw Him *standing* there (Acts 7:56); and He will be so sitting when He comes on the clouds of heaven (Matt. 26:64) and when He sits on the throne of His own glory after He has come (Matt. 25:31; comp. Rev. 3:21). He will not relinquish that position until He shall surrender the kingdom to God, the Father. And that will not be until He shall have abolished all rule and authority, and the last enemy, Death, is destroyed and all is absolutely subjected and subject to Him. (1 Cor. 15:24-28.) The clause "Until thine enemies be made the footstool of thy feet," looks to the full accomplishment of this. But that does not mean He will stay in heaven until all His enemies shall have been so subjected. It is the purpose of Christ's coming to vanquish those enemies. When He comes He will find evil in full sway. He will slay the Man of Sin with the breath of His mouth and bring him to nought by the manifestation of His coming, and judge and dispose of the evil-doers.

NEWS AND NOTES

N. R. A. Code calls for increase in printing costs of about 40 per cent! How shall we be able to continue our religious publication work unless subscription prices are increased—which is impossible! Surely, only through prayer and sacrifice can we continue. Remember our work at the Almighty throne!

This office is pleased to forward subscriptions to Sister Moore's Magazine, "Christian Woman," Wichita, Kansas, 50c the year.

Don Carlos Janes, with Mrs. Janes, is on a flying missionary trip Southwest. Pray for his great, unselfish work.

"We enjoy the teaching and spiritual blessings we receive through the Word and Work."—C. B. Hotchkiss.

E. L. Jorgenson expects to fill five or six "Song Revival" engagements South and West, in June: Oklahoma, Texas, and New Mexico. He is assisting Portland Ave. church in Song Rally this week.

From Leavenworth, Kans.: "Bro. William J. Campbell and wife are spending the week in Leavenworth. Bro. Campbell is lecturing each night at the church building at 111 9th Ave. This continues to be the meeting place for a small congregation which began meeting last August."—Frank S. Graham.

From Junction, Tex.: "Every member of this congregation is well pleased with your book, 'Great Songs of The Church'. I shall do local work here throughout the year, but with the privilege of conducting meetings wherever called. I have time for a meeting in May and another in October."—W. W. Leamons.

From Albion, Nebr.: "I baptized a young man past twenty-one recently. This makes seven this year. We had one baptism on New Year's Eve. Had two good audiences last Lord's day."—F. S. Spaulding.

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

Brother Boll begins meeting at Lexington, Ky., April 15; at Abilene, Texas, May 13.

A limited supply of W. W. Lesson Quarterly is still on hand for second quarter, 7c each.

From Gary, Ind.: "Our work here moves along as well as can be expected under the circumstances. Lack of finances may compel us to leave. Our stay here is indefinite. There is much to be done here and so few laborers."—O. E. Moss.

A few copies of Pierson's "Life of George Muller," imported from England, are on hand at \$1.50 each.

Brother A. C. Lentz of Graton, California will be glad to send contributions to Bro. Rodman and every cent you send will go direct to Bro. Rodman, missionary in the Philippines.

From Lexington, Ky.: "We are anticipating a real feast when Bro. Boll comes, beginning April 15."—H. N. Rutherford.

This office supplies scores of schools with quarterlies, papers, picture cards, wall charts, maps, etc.

"We use 'Great Songs' in Corsicana and wish it could be adopted everywhere."—Mrs. T. A. Miller.

"THE CHURCH I FOUND"

A most helpful pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

"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 the children's class room, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the large book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

From Hong Kong: "Our Bible and Literature Fund is suffering at present and we do not want to hinder that work. Exchange is about cut in half and paper has advanced but the work must go on. We have enlarged our shop and put in more equipment which enables us to put out more work, and I know the Lord is able to supply the means. Pray for us and the work."—E. L. Broadus.

Order papers, cards, maps, charts, and helps for classes of all ages, from the Word and Work office.

From Camocim, Brazil: "We reached home from a trip last Friday and found Bro. Janes' letter awaiting us.

"The brethren here are much encouraged. Five more responded to the invitation Sunday night. How good the Lord is?

"Our telegram to the American Consul was delayed, and upon his complaint to the Brazilian government the operator lost his job. Persecution yields sweet and precious fruit but at the time it is so bitter that only the Lord can see us through. So please continue to pray in our behalf. 'The effectual fervent prayer of a righteous man availeth much.'"—O. S. Boyer.

Highland church, Louisville, will hold protracted meetings last of May or early June.

Besides our Lesson Quarterly, we handle Gospel Advocate line, Standard Publishing Co. line, and Union Gospel Press line. Orders for literature are carefully and promptly handled. Whatever your requirements, please order through The Word and Work.

Jonah W. D. Skiles is preaching a series of sermons, at Camp Taylor, on the Ten Commandments, in the light of New Testament teaching.

We continue to send the W. & W. to last year's subscribers unless they ask a discontinuance. We have found that many during these times, desire to renew and will pay up when they are able. But if you do not so intend, please let us know.

Brother Bowser (colored) announces that he will preach at Burnett Ave., Louisville, April 22-27.

"Studies in Stewardship," by Traylor, 106 pages, full of helpful,

stirring teaching on Christian Stewardship, \$1 each. It will stimulate zeal and strengthen Christian life.

We can now supply King James Version Bibles with the universally used Talon Zipper now applied for the first time to Cambridge and Bagster Bibles. It completely encloses the leaves of the Bible when the covers are fastened together Bible cover edges firmly secured, preserving the good condition and shape of the Bible. The Bible is always securely closed when not in use. This binding will add considerably to the life of the Bible. No. KZ35, \$5.00.

From Abilene: "Our work at Southside goes along nicely; one by membership and one by baptism last Lord's Day. I am teaching three Bible classes each week and will begin a fourth in a week or so."—O. E. Phillips.

We can supply a map of Assyria and adjacent lands—illustrating the Captivities of the Jews, size 36x58 inches. Lithographed in four colors on Muslin of superior grade. Classes need these maps, with the international Lessons. By mail, postpaid, \$1.25.

"We always enjoy the paper so much."—Mrs. Andy Hamilton.

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SETTING IN ORDER THINGS WANTING

STANFORD CHAMBERS

“For this cause left I thee in Crete that thou shouldest set in order the things that were wanting, and appoint elders in every city.” (Titus 1:5.)

Things wanting in the Lord’s church should be set in order now as well as then. One of the things wanting in Crete was “elders in every city.” Many are the cities and more are the congregations in which the same lack exists today. And like as there is too little concern about the fewness of laborers for the wide, white harvest, so is there too little concern about the lack of elders—an unconcern it were good to repent of, a defect it were good by God’s grace to remedy. Who does not know the divine bestowal upon a church of scripturally qualified, Spirit-filled men who “desire the office of a bishop,” made overseers by the Holy Spirit, (Acts 20:28) would solve practically all of our problems and bring in a new day?

This scribe should like to call effective attention to the fact that the New Testament reveals *two classes of elders*, those who “labor in the word and in teaching” and those who do not. Those who do are to be especially honored and supported. (1 Tim. 5:17.) Thus is stressed to us the importance to a church of *a full-time ministry*. In order to which, of course, support is necessary and for which scriptural provision is made. “Thou shalt not muzzle the ox that treadeth out the corn.” This, not for the sake of the ox but for our sakes. This labor “in the word and in teaching,” is the greatest lack in many a congregation, and for this lack the cause is suffering greatly.

And why this lack? The little concern already mentioned. The great fault lies, however, in misconceptions. Let a man, an elder, begin devoting himself to the word and teaching and he is at once called a preacher, and must do the work of an evangelist. He must be labeled “evangelist.” A man giving his time to a church and receiving support therefor is quite generally dubbed “pastor.” He and the church thus working together are practicing the “one-man-pastor system,” and congregations by hundreds are afraid to support this, a scriptural work and immeasurably important, if a church is to grow and become a center, functioning as the need requires. Overcome such unconcern. Correct such misconception. If God had not desired such full-time service in His church He would not have called for the “double honor” nor made provision for its support.

“But is that not calling the Gospel *in*? whereas, the will of the Lord is that it should be going out.” You and the Lord for that. The passage cited is His word. But to help some one: the apostles were commanded to GO, yet excepting Peter,

John, and Paul, so far as the record shows, they all stayed right in Jerusalem. Disobedient? No. Had they not stayed with those of a mind to continue "steadfastly in the apostles' teaching," the spread of Acts 8:4 could not have occurred. The apostles' "going" was chiefly through others—those whom they trained and prepared. The going forth of the gospel is the all-important thing, rather than the personnel of the "gospelers."

The church of the Lord in any center should be a teaching, guiding, training, inspiring, thrusting-out, supporting, gospeling church. That is what it is for. Few men are going out because of there be wanting at home the teaching and training to prepare for the going. Wherever there are the qualified goers there is the qualified teacher and trainer at home back of the going. The more and better the teaching and training the more and better the goers. In proportion as such training is wanting at the home base, so the fewness of the goers. Think on these things; and we shall have something further to consider next time if the Lord wills.

PRELIMINARY ANNOUNCEMENT

A Christian Training School, with a view to extending the work and scope of the Portland Ave. Winter Bible Classes, which for twenty-two years have been so greatly blessed of God, is being planned to begin next fall. The courses offered will include besides the Bible itself (which is always the chief and central study) classes in New Testament Greek, Hebrew, English, Public Speaking, "Hymns and spiritual songs," and other subjects of immediate value to workers, Sunday School teachers, preachers, missionaries. While anyone may take the classes which he specially desires and needs, a full three-year course is being arranged, leading to certificate of work done. A number of able resident teachers, fully qualified to teach the various branches, and freely devoting their evening hours to this work, will constitute the faculty. The instruction will be free. The use of the dormitory is also free to young men to the extent of its somewhat limited capacity; and board, as in the past, will be arranged on the club plan at lowest figures. The whole work will be under the oversight and jurisdiction of the local congregation. Look for full and detailed announcement in a future issue of Word and Work.

R. H. B.

"One of Moody's sayings expresses exactly the position I hold—"You would have a queer kind of Bible if everybody cut out what he wanted to."—Prof. O. T. Allis.

"As every blade of grass, lifting its spire heavenward to the morning sun, has its own drop of dew, not one forgotten, so God deals personally, individually, with each one of His own."—Max. I. Reich.

STUDIES IN THE ORIGINAL TEXT

(Interesting notes from the Greek New Testament.)

JONAH W. D. SKILES

John 14:1

In the Greek John 14:1 reads as follows:

Me tarassestho humon he kardia: pisteuete eis ton theon, kai eis eme pisteuete.

The Authorized Version translates as follows:

"Let not your heart be troubled; ye believe in God, believe also in me." The American Revised Version changes "ye believe in God" to "believe in God" and relegates the former translation to the margin. The Greek of course, may be read either way, but a little thought will show that the first *pisteuete* is an indicative and not an imperative.* Jesus was speaking in the upper room to his disciples (cf. John 13; 18:1) who were already firm believers in God. There was no necessity to tell them to believe in God, but his command was, "You already believe in God, now extend that belief to believe also in me."

Titus 2:13.

Titus 2:13 reads as follows:

Prosdechomenoi ten makarian elpida kai epiphaneian tes doxes, tou megalou theou kai soterou hemon Christou Jesou.

The American Revised Version translates as follows: "Looking for the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ." The Authorized Version translates the last eight words of the Greek in the same way. Here again the Revisers relegated what is evidently the correct translation to the margin, "of our great God and Savior Jesus Christ." The fact that the Greek uses only one article *tou* with both genitives *theou* and *soterou* shows that one and the same person is meant by both.† If Paul had meant the appearing of the glory of God and of Jesus Christ, he would have inserted another *tou* before *soterou*. As a matter of fact he deliberately meant to call Jesus "our great God" (*megalou theou*) as well as "our Savior" (*soterou humon*). Examples of the above use of the article in the New Testament may be multiplied, but one example will be sufficient here: *tou kurion hemon kai soterou Jesou Christou*, "our Lord and Savior Jesus Christ." (2 Pet. 1:11.)‡

*A. T. Robertson (*A Grammar of the Greek N. T. in the Light of Historical Research*, New York, 1919, p. 329) notes the difficulty here as far as grammar is concerned, but the difficulty is only grammatical and vanishes when the larger context is considered.

†Ibid. pp. 785, 786.

‡Ibid. Robertson gives a number of N. T. references (and also references to critical literature).

NOTE: Brother Skiles will be pleased to answer questions that may be raised by these paragraphs, or by those that are to follow, as well as the questions of those who may wish information concerning other points of interest in the Greek Text. He may be addressed care of this office, or at 600 Harrison Ave., Louisville, Ky. Please enclose stamp.—Publisher.

DO WE "DO" OR "GET" RELIGION?

FRANK S. GRAHAM

"Get religion" is of course an unscriptural expression. In view of James' declaration, "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world," (James 1:27) some have asserted, "Religion is not something that you get, but something that you do."

In view of all the New Testament teaches about receiving, obtaining, and having, I consider this assertion to be misleading. Paul wrote, "but ye have *received* the spirit of adoption," (Rom. 8:15) and "*Received* ye the Spirit by the works of the law, or by the hearing of faith?" Peter wrote "to them that have *obtained* like precious faith," (2 Pet. 1:1). Again Paul wrote, "*Having* these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." John, having said that we shall be like the Lord when he appears, and that we shall see him as he is, adds, "And every man that *hath this hope in him*, purifieth himself even as he is pure."

Doing is important. "Whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man" (Matt. 7:24). But it seems evident that our doing is vitally affected by what we receive, obtain, and have; in cruder terms, by what we get.

Leavenworth, Kansas.

WORDS OF TRUTH FROM A CHINESE WOMAN

FRANK S. GRAHAM

For a long time "Forum" magazine has published articles under the title, "What Religion Means to Me," written by persons of prominence. None which I have observed shows the clearness of vision equal to that of Madam Chiang Kai-Shek, youngest of three sisters of T. V. Soong, Finance Minister of the Republic of China, whose article appears in the March number of "Forum." The following is a quotation from her article:

"Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower on a scroll. Everything else in the picture is subordinate to that one beautiful thing. An integrated life is like that. What is the flower? As I see it now, it is the will of God. But to know his will, and to do it, calls for absolute honesty with oneself, and means using one's mind to the best of one's ability. There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and diplomacy, and expediency. My firm conviction is that one's greatest weapon is not more subtle diplomacy, greater expediency; but the simple, unassailable weapons of sincerity and truth."

THE WORKS OF RAHAB

R. H. B.

If Paul and James really contradicted each other we would be put to the necessity of making a choice between them, accepting one, rejecting the other. One or the other could not be the word of God. Was it not Luther (before he knew better) designated "James" a "veritable epistle of straw, not worthy to have been written by an apostle." But Luther came to see that James did not contradict Paul, whereupon he retracted his rash dictum. And so will every faithful, careful student conclude. James spoke by the same Spirit as Paul; and both James and Paul spoke the word of God. It devolves on us to accept both, and hold the language of each inviolate; yet noting carefully what each says.

The apparent conflict between James and Paul turns upon the questions of faith and works. The foundation of salvation by grace and justification by faith, apart from works, was laid deeply and unshakably in the gospel which Paul preached—than which there is no other. (Gal. 1.) This fact must always have precedence. If James had clashed with that, James would have to be rejected. But they both stand in truth, and are true as they stand. Let us note the following facts.

1. James is writing to Christians. The "works" he exhorts to in Jas. 2 are not works of unbelievers, nor meritorious works in themselves, by which a man might save himself, but works which were the fruit of their salvation, works of God's saved people which demonstrate their faith, and without which their faith would be unreal and dead. So far he is in perfect agreement with Paul who wrote that in Christ neither circumcision availeth anything nor uncircumcision, but "faith working by love." A "faith" that does not so work is no faith. Faith without works is dead, just as dead as works without faith.

2. This is manifest in the case of Abraham. Although James declares that "Abraham was justified by works in that he offered up Isaac upon the altar," for that "faith wrought with his works, and by works faith was made perfect"—a glance at the history reveals that Abraham had been a justified man even before the birth of Isaac. (Rom. 4.) He had "believed God and it was counted to him for righteousness"—even that righteousness of faith which he had while he was yet uncircumcised. (Gen. 15 and 17.) If it seem strange to us that the word "justified" should be so used, let us note the fact that that is Bible usage. We have been saved (Eph. 2:8); yet we are being saved (1 Cor. 1:18, mg.) and shall be saved. We received that "righteousness of faith" at the first, yet we must evermore "follow after righteousness." We were sanctified, yet we "follow after sanctification." We put on Christ in baptism (Gal. 3:27); yet we must be putting Him on. (Rom.

13:14.) What we fully received at the beginning must be increasingly realized throughout the Christian life. Thus also, it has been pointed out that we are "justified *causally* by grace (Tit. 3:7); *effectively* by the blood (Rom. 5:9); *instrumentally* by faith (Rom. 5:1); and *evidentially* by works (Jas. 2:21.) This presents no difficulty.

RAHAB JUSTIFIED BY WORKS

The matter may seem to be different in the case of Rahab. She was not a saved person, nor did she belong to God's covenant people. She was a Gentile. She was an inhabitant of the City of Destruction, the city of curse, Jericho; a fit type therefore of the alien sinner. Was she then saved by works? Not by works but by faith, Paul would say. But James says she was "justified by works." Is this a contradiction? Let us be honest in our inquiry. Let us also be fair. It must be evident to anyone who does not go by mere sound of words, that Paul is talking about "works" of a different sort when in Rom. 4 he says, "Now to him that worketh the reward is not reckoned as of grace, but as of debt." Rahab's salvation was of grace, and as certainly not of debt. Even if her action had been a "good work" it could not have counterbalanced all the evil works of her life. (Such a thing cannot be done in any case.) But Rahab's work was not a "good work." Judged in itself it was reprehensible. She was disloyal to her people and her king. She brazenly lied about the spies. She played false to the interests of her own city and country. The thing that gave significance to her action was her *faith*. She believed in the God of Israel. She confessed her faith in word and deed to the men of Israel, representatives of God's people. She sided with Jehovah. She looked to Him and Him alone for salvation from the impending doom of the city. This is what Paul would have called salvation by grace through faith, "not of works lest any man should boast."

Now to appraise Rahab's action for its own worth—if her act had been a good work in itself, meriting salvation, it could have been so only as a deed of kindness, an act of charity and hospitality toward strangers. But we see at once that merely as such it would have done her no good. If the strangers had been other than Israelites, and the motive of her kind deed had been merely that of human benevolence, it would have availed her nothing. Numbers of kind deeds may have been transacted in Jericho during those days. But such works would have had no value or effect as to saving anyone from the doom of the city. People are not saved by doing good works. The virtue of Rahab's deed lay solely in the fact that it was the necessary expression of her faith in Israel's God. And such expression of faith Paul himself does not exclude, but declares needful to salvation. (Rom. 10:9, 10; Gal. 3:26, 27.) But he does not call that "works." And James mani-

festly does not mean that Rahab was saved by the merit of her good works, nor does he have such "works" in mind as those Paul spoke of in Rom. 4:4, 5.

In Hebrews the case of Rahab is set forth in a similar light.

"By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace." Heb. 11:31.

The expression "them [that is the rest of Jericho] that were disobedient," calls for special thought and attention. How were the Jerichoans disobedient, and Rahab not? Certainly not with reference to their past life, for in this respect Rahab had been no better than the rest—perhaps not as good as some. The word "disobedience" implies that some Divine command was refused. Had God sent them a command? None at all. How then were they *disobedient*? In order to answer this we must look over the story as given in Josh. 2. When Rahab was hiding the spies of Israel she made the following speech to them:

"I know that Jehovah hath given you the land, and that the fear of you is fallen upon us . . . For we have heard how Jehovah dried up the waters of the Red Sea before you when ye came out of Egypt . . . And as soon as we had heard it our hearts did melt, neither did there remain any more spirit in any man, because of you: *for Jehovah your God, he is God in heaven above and on earth beneath.*"

This was manifestly Rahab's confession of faith toward Jehovah the God of Israel. Rahab implicated all the rest of Jericho in this. They knew as much as she knew, for she had heard no more than what all had heard about Israel and Israel's God. The faith she had was identical with the conviction which had been forced home to every heart in Jericho. But here was the difference: she sided with that God for better or worse, and sought her refuge in Him, while the rest prepared to resist Him with might and main. If they knew as well as Rahab that Jehovah the God of Israel is "God in heaven above and in the earth beneath"—what business did they have to try to fight against Him? The very fact that they knew this did in itself constitute a moral obligation and command to submit themselves to this God of Israel. They refused and opposed Him; Rahab surrendered and obeyed. All alike *believed*—that is obvious; but Rahab's was a faith that led to trustful obedience, while the faith of the rest was as that of devils who believe and tremble. (Jas. 2:19.)

And so it was in the case of all the Canaanites—the strange case of the Gibeonites excepted: "*for it was of Jehovah to harden their hearts, to come against Israel in battle, that he might destroy them, that they might have no favor, but that he might destroy them, as Jehovah commanded Moses.*" (Josh. 11:20.) But Rahab through faith found favor and salvation of the Lord.

O ye sinners—all that have an ear to hear, hear this word!

For it is today as it was then; and some know and believe and resist and their hearts are hardened; and some believe and come and obey and side with the God of Israel and are saved out of the ruin of Jericho, the city of God's curse.

LUTHER ON THE LORD'S RETURN

1. Luther's method of interpreting the Scriptures was the millenarian method. On Deuteronomy he says, "I here once more repeat, what I have so often insisted on, that the Christian should direct his efforts towards understanding the so-called *literal sense of scripture*, which alone is the substance of faith and of Christian theology,—which alone will sustain him in the hour of trouble and temptation,—and which will triumph over sin, death and the gates of hell, to the praise and glory of God. The allegorical sense is usually uncertain, and by no means safe to build our faith upon; for it depends for the most part on human opinion only, on which if a man lean, he will find it to be no better than the Egyptian reed. Therefore, Origen, Jerome, and similar of the fathers, *are to be avoided, with the whole of that Alexandrian school which abounds in this species of interpretation.*"

2. He denied that there will be a millennium of universal righteousness and peace before Christ comes. He says that "the gospel shall continue to be preached even to the end of time, but not so as that all men shall repent and accept it; for *this shall never be*; the devil will not suffer things to be brought so far, and the world without him is the enemy of the word, and will not be admonished. There shall, therefore, be and remain in the world manifold perversions of faith and religion." And again he says, "The last days shall be days of unmeasured wickedness, as Christ says, 'When the Son of man cometh, shall he find faith on the earth?'"

Luther taught that the earth shall be restored to its original excellence, and that it shall be the residence of the glorified saints. On 2 Peter 3:13, he says, "God has promised through the prophets, here and elsewhere, that he will make heaven and earth new again. How it shall be, we know not, except that the promise is that heaven and earth shall become such that no sin shall be in them, but righteousness only, and that they shall be the residence of the children of God. . . . This text teaches that we shall live upon earth, and that the entire heaven and earth shall become a paradise of God."

4. Luther spoke of Christ's kingship in a way which can be justified only on the supposition that he is to reign literally and personally in this world. On the second Psalm he says, "Christ was appointed King upon the holy Mount Zion. This is particularly to be remarked; for the Holy Ghost mentions the corporeal Zion, that we may be assured that this King is divinely appointed, and is a real Man. . . . The Person and

the place are appointed and made known. The Person is the Son of God, and he is King in Zion; that is, the Son of David, and the heir of David; and he who was promised to David *to be the King over the circumcised people over whom David reigned*. We are, therefore, to expect this man to teach in Zion and to reveal himself in Zion, because he is appointed of God to be King of Zion, in the *city of Jerusalem*. . . . He is the Son of God, yet from a man corporeally, that he might receive the throne of his father David, and rule in Zion." The present form of Christ's kingdom he describes as that in which he "reigneth no otherwise than as master of a hospital amongst the sick, poor, and distressed," but to be followed by another "of glory and absolute felicity, in which sin with its attendants shall trouble man no more." . . .

. . . Again, "Let us not think that the coming of Christ is far off. Let us look up with uplifted heads, and with a longing and cheerful mind expect our Redeemer's coming. Though the signs may seem uncertain, yet no man can despise them without danger." "I persuade myself, verily, that the day of judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."

Thus, with the dawn of renewed Christianity, we see the glimmerings again of the ancient faith upon this subject. Gradually, slowly, and against various hindrances, it once more came forth to the view of mankind. Many of the English Reformers were decidedly millenarian. In all reformed Christendom various men of God (such as Comenius, Jurieu, Serarius, Poiret, Mede, Burnet, Peterson, Spener, Lange, Bengel, Roos, Oetinger, Stilling, Lavater, Sander and Hofmann) rose up to defend and proclaim the hopes of Justin, Irenaeus, and Tertullian. Just as men studied the prophecies, and read them as God caused them to be written, the advocates of the ancient faith increased.—Seiss.

BOOK REVIEW

"Is the Antichrist at Hand?" "When Antichrist Reigns." "Signs of His coming."

Three booklets by Oswald J. Smith of 64 pages each, bound in attractive colored paper-covers, 25c each. As the titles indicate, the booklets treat on prophetic themes. They are well written, in clear simple style, and intensely interesting, timely and stirring. The author's outlook on prophecy is in general harmony with the Bible teaching. He presents his findings with reserve and deference to the Word of God. "Nor would I dream of pressing my views upon others," he says. If the result attained is a deeper interest in God's word, and spiritual preparedness, I have accomplished my purpose . . . I would warn the professing church to be ready." R. H. B.

"Satan dreads nothing but Prayer. . . . The one concern of the devil is to keep the saints from Prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Sarah Andrews

What an informing experience it is to read the fine letters coming in with gifts to the Distress Fund. * * One of the Wright-Gruver teachers in China is not permitted to teach his school because he could teach only the writings of Confucius. He now sells gospels for a scanty living. * * Last mail from Brother Reese before his distress radiogram revealed that he was recovering from paratyphoid fever and the medical officer advised that he go to the coast while recuperating. * * In December, police jailed two who insulted Bro. Boyer. 'During all these days the Lord chose to prove to us that he could preserve

our lives without the police.' * * "The Lord's day services are well attended."—E. L. Broaddus. * * "A fund has been started for a car to use in evangelistic work in the vicinity of Canton." A little more than \$500 yet needed and they should have the car. Send to Lewis T. Oldham, Morrilton, Ark. * * Dow Merritt was pleased to be able to cut his deficit \$20.89 in January. * * "Baby brother is growing so fast."—Evelyn Fox. * * The writer of this page has some drawings from Junior Bixler, now three years old! * * Seventy-four baptized in last year's efforts in Bro. Garrett's work should commend him to our consideration sufficiently to make him easy as to living expenses. * * Giving to the distress Fund is important and is being done commendably, but don't forget the regular offerings—lest others fall into distress too. * * Because of the depreciation of our dollar in China, Brother Oldham informs us that a 40 per cent increase in gifts is needed. This is true of other fields and is a serious matter. You can't give 40 per cent more? Well it is better anyhow that more donors be enlisted, so look after that and let them in on the blessing of following the Lord's missionary program. Yes, and let us set missions at home farther ahead this year than ever before. * * Jane Bixler's pet turkey hatched the duck eggs. How obliging! * * Sister Mattley lets us know how bad the Chinese rats are when she tells of turning the flashlight on them as they were dragging the church cash book into a hole, after they had tried to get the cotton out of her mattress.

CHIMES FROM CALAPAN**Orville T. Rodman.**

The first wedding among the Christians in Calapan occurred on Jan. 20, when Bro. Pedro V. Adaza's oldest daughter, Ester, became Mrs. Gregorio Sikat. The Cassells came from Manila, yet with all the preachers present the legal ceremony was performed by the Justice of the Peace. Why? On account of regulations that we can not conscientiously meet to become licensed by the government as "marrying parsons."

I spent two weeks of February with the brethren at Anoling and Macaokang, beginning regular communion services at both places. Our nightly Bible class became so warm for some young men of the "United" church that they challenged me to debate their higher leaders.

At Anoling I saw my first Mangyans—the primitive Malays who live back in the forests. Some of them are so timid that they run away if a stranger enters their clearings. Our brethren are slowly winning their friendship by paying them in pottery and cloth for cutting trees, etc. They worship the Father as Noah did, but have no use for the "god of the Tagalogs" as Christ was misrepresented by Romanist "Christianity."

New hope and energy was given to us in the work by the gift of \$30.30 from Bro. Jonah W. D. Skiles and his associates for the special purpose of my going to teach the long-neglected brethren at Kolambagan, Mindanaro, in the far South. The distance is so great that it costs about that much for third class fares on the inter-island ships. This work was started by Bro. Macario Pones who went there after his conversion in the North. Brother Cassell has visited them only once.

NEW MISSIONARY TO THE PHILIPPINES

We are pleased to announce that Miss Verlie Mae Garrison of Los Angeles, Calif., has volunteered for mission work in the Philippines and expects to sail early in May.

Sister Garrison is well recommended. She attended school at Cordell Christian College where she first conceived the idea of becoming a missionary, and she has had this desire in her heart ever since and has planned her life's work to that end. She took a course in nursing at the General Hospital in Los Angeles, graduating from there in 1929. Later she took a post-graduate course. She is now employed at the National Military Home where she has been for nearly two years. Her efficiency as a nurse is attested by the fact that she has been retained on the staff when others have been discharged, due to depleted funds, even though the other nurses held seniority over her.

Sister Garrison is old enough (30 years old) to realize the hardships she will undergo as a missionary, and we feel that she will be a valuable addition to the missionary forces in the Philippines.

The congregation at Alhambra, Calif., is sponsoring her and will partly support her, but asks others to help in this work. She will pay her own passage across. Since no one has yet been appointed to receive and forward funds for her, you may send funds to A. C. Lentz, Graton, Calif., who will forward to her until someone is appointed.

A. C. Lentz.

MOREHEAD REPORT

Kindly publish the following nineteen day Mission promotion trip through Georgia, Florida, and Alabama, in behalf of home and foreign mission work.

Made contacts with twenty-one churches, spoke to a gathering in twelve churches, mostly of Harry Fox, who is to return this year to Japan, sponsored by David Lipscomb College Church. Traveled 2700 miles as far south as Miami. My income on the trip \$2.17 more than expenses.

Thank God for His protection and the hospitality of good brethren!

May God use sincere efforts, if well pleasing unto him, to stimulate interest in Mission work, that my journey be not in vain.

I believe the church is sufficiently able in every way to preach to the whole world in each generation; otherwise God would not have given the church that responsibility.

B. D. Morehead.

CANTON MISSION

(From letter to J. W. D. Skiles.)

This will recognize receipt of \$10 just received through Brother Janes for the Bible School from you. We certainly appreciate your constant regularity in assisting with this particular phase of work. We are having final examinations in the Bible School this week. My first question to the upper class in Old Testament study was to give a complete outline of the first five books of the Old Testament. There were nine other questions, none of which were quite so long. I expect every student in that class to make at least a passing grade. One boy will make about 98 if he does as well as usual for him. We are taking three full days for the examinations. The study during the present quarter has included a study in outlines of the Old Testament.

We had a baptizing at the church yesterday. Five men and one woman were baptized. Three of this group are people with more or less education. We are hoping that all of them may grow in grace and in the knowledge of the truth and may become effective servants in the Kingdom of the Lord. We are continuing a heavy evangelistic program with preaching every day at 1 o'clock and every evening at 7 o'clock. It seems to take a lot of work, work, work to produce a little bit of fruit.

Later: Three more have now been baptized; nine in all.

George S. Benson.

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(From a letter to J. W. D. Skiles.)

Accept my sincere thanks for the seven dollars sent through Bro. Janes, which arrived a few days ago. It is appreciated much.

The work is doing well now. Sunday morning we witnessed a fine baptismal service at the Kaau Yuk Lo chapel. Six people were buried, and we hope have risen to walk a new life. All were grown, three of them being young men, one woman, one middle aged man, and one old man. All should understand well, because they have had much teaching.

The house was filled to capacity, and order was fine. We had the best singing that we have had in some time. The people, including visitors kept their seats during the entire service. That is a rare thing here. We were all well pleased with the service, and were glad to see those people born into Christ.

This is a result of our evangelistic work. We have been doing this work all winter, and several weeks ago baptized a few. At that time a man came from denominationalism. I am now using him for a language teacher, and as a helper in the preaching work. His wife was baptized Sunday. He also introduced some of the others. He is working well now, and we hope he will develop into a fine preacher.

This week we are having finals in the Bible school. Grades are good, and most of them are studying well up to the very last. Today is the last day, and we will have our closing exercises this evening. We have three week's holidays before the next term begins.

At the end of this semester I am going to quit the teaching work, and devote all of my time to preaching. I can preach several times each week now, and most of the people understand all that I say. The teaching work must go on, but I feel my usefulness is in the evangelistic field. I will be glad to spend all of my time in that work.

I plan to go to the villages near Canton to begin work. If plans carry, I will leave Canton in about a month. I will take a helper with me, and we will spend all of our time preaching and teaching the word of God.

The country work has nothing to support it at present. If you have opportunity to bring this before churches or individuals, it will be appreciated. The work is entirely evangelistic in its nature, and our only aim is to establish self-supporting churches after the New Testament pattern.

Lowell B. Davis.

THE MISSIONARY SITUATION

(More detailed report of responses to the Missionary Distress Fund will be given next month.)

DISTRESS FUND

When early Monday, February 26th Bro. Reese's Radiogram was phoned in by Western Union showing he was without money, without meal, \$500 in debt, and the merchants refusing to sell him food, prayer was offered, near friends notified and mailing begun. Within an hour temporary relief was on the wire and the next day money began to come in and has continued to come beautifully with many lovely letters but receipts have not yet been sufficient to cover the needs, especially as the needs are greater than were expressed in the rush of the first call.

We have stated that over a prolonged period thoroughly deserving Christians working abroad have been cramped by *short support*, but favorable exchange had helped in a measure (though some were not even then able to keep out of debt), but now *the value of our dollar* has so declined as to make the bad matter still *worse*. Crisis developed as the Reese message briefly and eloquently revealed—a crisis which a good number have met grandly and many others are going to respond and numerous needs are going to be met in Christian love and fellowship. Late mail, yet not as late as the radiogram, further enlightens us to the situation and needs.

The Doctor writes: "Livingstone Hospital, No. Rhodesia. Mr. A. B. Reese has had, I think, an attack of paratyphoid. He is now convalescent but in my opinion he should have a holiday and change of air to the sea coast. Particularly in view of the fact that he has had no change of environment or holiday for the past five years."

We can't deal well with any situation without knowing what it is and the brethren are entitled to know present conditions among our missionaries—conditions which have been developing over a period of years and can no longer be neglected. We previously stated the Merritts were in debt \$250; had had prolonged sickness; and were overdue a trip home. The Garretts who had been compelled to give up housekeeping for a while and are now unsuitably located had had sickness in which doctors and nurses despaired of recovery; the Browns were in arrears financially and had a sick son who might have to come to the U. S. to regain his health. "The whole country is covered with locusts and food is very scarce."

The situation among simple churches is not peculiar. Most bodies or all have suffered. Denominations have reduced their forces. We have not. It is far better to maintain them reasonably on the field than to be at the immense expense of bringing them home, paralyzing the work, and having to support them even after they came home. * * Africa is a very fruitful field and sober-minded missionaries are even now asking additional workers to be sent. Onward, brethren; onward! * * *Don't switch* from the missionary you regularly support (robbing Peter to pay Paul), but *make a special gift*.