

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

ABOUT GETTING OLD

“Let it be our unceasing prayer that as we grow older we may not grow colder in the ways of God,” said good George Muller. Some do. The enthusiasm of their earlier years flees away, and they become jaded in their affections, stale in their thoughts, indifferent toward everything. The sense of wonder is gone and they have no longer any interest. All things are full of weariness—all is vanity and vexation of spirit. They have given up the idea of going any further or learning anything more. “What do you do all day, Uncle Jimmy?” “I just sit and think, and sit and think—sometimes I just sit,” answered Uncle Jimmy. That’s getting *old*, in the bad sense of the word—ceasing to live before we die. God has something better than that for His saints. That same George Muller above quoted, lived up into the late nineties—always bright, full of interest, hopeful, joyful. In his last years he would often stop in the midst of his conversation to exclaim, “Oh I’m so happy!” And it was not a mannerism nor was it feigned. “As we advance in years,” he had written long before, “let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days . . . Let the remaining days of our earthly pilgrimage be spent in an ever-increasing, earnest consecration to God.” So indeed it was with him. And so it should be with all God’s people. “The devil has no happy old men,” it has been said. But those who are the Lord’s, increase in faith and joy.

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The writer of the seventy-first psalm entered upon his old age with trepidation and fear. He had enemies who watched for the first signs of failing strength and first symptoms of decrepitude, who would rejoice at the day that would see him disabled, that they might make him their prey. And the day seemed not far away. But the psalmist carries his anxiety to the Lord. “In thee, O Jehovah, do I take refuge—let me never be put to shame. . . . Be thou to me a rock of habitation whereunto I may continually resort. . . . For thou art my hope, O Lord Jehovah; my trust from my youth. By thee have I been holden up from the womb. . . . I am as a wonder unto many, but thou art my strong refuge.”—Then follows the burden of his heart: “*Cast me not off in the time of old age, forsake me not when my strength faileth. . . . Yea, even when I am old and grayheaded, O God, forsake me not, until I have declared thy strength to the next generation.*” He ever looked to God for better things: “I will hope continually, and

will praise thee *yet more and more*. . . . *Increase thou my greatness, and turn again and comfort me.*"

"The righteous shall flourish like the palm tree," he says elsewhere, . . . they shall bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright: He is my rock and there is no unrighteousness in Him." (Ps. 92:12-15.)

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A SKETCH OF FUTURE THINGS

The vision of the inspired psalmist which he beholds in Psalm 83 is one of which careful and conservative exegetes declare that it has no parallel or fulfilment in the past. It portrays a future situation—a ten-power coalition of nations, banded together for the express and avowed purpose of wiping Israel off the face of the earth. Not that nations have not wished and tried to do that before—the psalm itself shows that. But here they form a league and make a concerted, and all-overwhelming effort to accomplish this end. It is the final, desperate effort of Satan, through his helpers, to destroy that nation which he has hated so long and so bitterly, and with such excellent reason.

It is not my purpose to give a full exposition of this remarkable psalm. Let the reader turn to it and we will note these outstanding features.

1. *The Combine of Nations, for a purpose.* Verses 1-8. It is the faithful, the converted Israel—the godly remnant—against whom these ten nations have conspired: "thy people," "thy hidden ones." In plotting against them they are plotting against God. (v. 5.) Such a plot is fore-doomed to failure. (Prov. 21:30.) This is yet more abundantly evident when we see exactly what the enemy's object is. They say, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (v. 4.) If they could do that they could do anything else. For God stands *pledged* as to that point. "If these ordinances [of the sun, and the moon, and the stars] depart from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me for ever." (Jer. 31:35-37.) Here then they encounter God, and here they will dash themselves to pieces against the bosses of the buckler of the Almighty.

2. *Israel Invokes the Protection of God for the destruction of these enemies.* (vs. 9-15.)

As in the ancient days—as when Gideon wiped up the Midianites; as when Barak destroyed the army of Jabin and of Sisera his captain, by the river Kishon; as Zeba and Zalmunna, the haughty princes of Midian perished, who said "Let us take to ourselves the habitation of God"—so, O God, make them as the whirling dust, as stubble before the wind. "As the fire that burneth the forest, and as a flame that setteth the mountains on fire, so pursue them with thy tempest, and terrify them with thy storm."

And here are two vivid reminiscences. That whirling dust, that stubble before the wind, to which the hostile nations shall be reduced, comes up strangely, again and again, in connection with the destruction of God's enemies and Israel's final deliverance. (Dan. 2:35; Isa. 17:12-14; 29:5f.) Also this self-same location—near En Dor, at the Kishon, by Megiddo—that is the vicinity of Armageddon (“the Mountain of Megiddo”) where the Beast and the kings of the earth with their hosts shall muster for the final conflict. (Rev. 16.)

3. *Finally—the result of this destruction to the remnant of the nations.* (vs. 16-18.) They shall learn their unforgettable lesson there. They will realize against Whom they have blasphemed and exalted themselves—and *they will turn to seek His Name*; and they shall come to the knowledge that Jehovah alone is Most High over all the earth. Is it not written, “O thou who hearest prayer, unto thee shall all flesh come”? (Ps. 65:2.) That pictures the final break-down and self-despair of all humanity. “Behold, is it not of Jehovah of hosts that the peoples labor for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.” (Hab. 2:13, 14.)



SET THINE HOUSE IN ORDER

“Set thine house in order, for thou shalt die” said the word of the Lord by Isaiah the prophet, to King Hezekiah who lay sick on his bed. Yet Hezekiah did not die. Moreover God knew at the time when He sent Hezekiah this word that he would not die—for God knows all things. Was then the word of Isaiah false? Was the message a mere empty threat which God never intended to fulfil? Some folk stumble at a thing like that. They do not understand that God deals with us in the same simple manner as man deals with man, not on the basis of His Divine foreknowledge—that in making this announcement He did not take anything into account, except the situation as it then was. And the situation was real, and the word was true. Hezekiah would certainly have died. *But*—Hezekiah turned his face to the wall and wept; and the answer came back to him from Jehovah—“I have heard thy prayer, I have seen thy tears: Behold, I will heal thee . . . And will add to thy days fifteen years.” (2 Kings 20:1-6.)

For “Prayer changes things.” Or shall we say, The God who hears prayer is able to change things?

“For thou Lord art good
And ready to forgive
And abundant in loving kindness
Unto all them that call upon me.”—Ps. 86:5.



LAST CALLS TO PRAYER

Darker and darker is the outlook, heavier and heavier hang the clouds over the world. One crisis is swiftly followed

by another; again and again a cataclysm is narrowly averted, and the conviction grows that the final crash is inevitably drawing nigh. The situation has long since gotten out of hand. Several years ago a prominent English leader declared the bankruptcy of European statesmen, and asserted that there was no man in the world who could cope with the situation or who knew any more what to do. The only thing that can be done now is, as in a rising flood, to stop an opening breach here and there temporarily with sandbags, while the breaking of the dam becomes hourly more certain. The dreaded final catastrophe is war, world-war. What that will mean no one can foresee—except that likely the whole world will thereby be reduced to chaos. “Never before in history,” says one, “has humanity had it in its power to destroy itself. And there is no moral guarantee in the character of the nations that they will not do it.” The greatest danger however is not in war *between* nations. But while men slept, Russia surreptitiously (yet strange to say openly and avowedly) sowed the seed of red communism broadcast in all the world; and it has sprouted and sprung up far and wide—in some most unexpected places too—in schools, colleges, universities, journalistic circles, churches, seminaries; mission-fields, in barracks and camps; yea, in government offices and high places; at first with some disguise, like harmless weed, then springing up, deep-rooted and plentiful, in some places already bearing its infernal fruitage of murder, rapine, atheism, immorality, and fire and sword. Another spectre has risen up to dispute Communism’s sway: Fascism; and between these two the world bids fair to be torn up in internecine strife, as may be seen in miniature in Spain today.

If ever Christians (who are God’s only intercessors on earth) needed to raise their prayers and supplications on behalf of the world of mankind, and for all that are in authority, that peace may be prolonged (1 Tim. 2:1-4), yea, and not least, to intercede fervently for their own country, the United States, surely it is now. If appearances deceive us not vast issues hang on this month’s presidential election. Pray, pray, pray—for the time is short and the hour cometh when prayer will be too late.

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ARE WE SAFE WITHOUT PROPHECY?

Because the point has been stressed that the current differences on the prophetic teaching of the Bible do not necessitate the breaking of fellowship between brethren (for it does not affect the fundamentals of the gospel nor, directly, any outward act of obedience)—some have concluded that such prophetic teaching is valueless, and superfluous, and altogether unprofitable. If we can be saved without it (they argue) as well as with it, why bring it up at all? They who teach those prophetic doctrines do themselves tell us that we are just as safe without it as with it.

That brethren should not break fellowship over such differences we have pleaded all these years. That a man may be saved without a knowledge of some prophetic teachings of God's word is also certainly true. But that therefore such portions of God's word are unimportant and superfluous, or that we are just as safe without it as with it, does not follow.

1. If the prophetic doctrines in question are taught in God's word, they cannot be useless or indifferent. God wastes no words. (2 Tim. 3:16.) It is not for us to brand any part of the Bible as worthless or negligible. Such remarks as those with which Dr. Brents introduced his sermon on the Millennium for instance represent a piece of human presumption, not far removed from blasphemy. If the things he declared were taught in God's word they were worthy of all respect and acceptance; if not, they should not have been spoken at all.

2. It is surely not true that when I see a thing in the Bible I am at liberty to believe it or refuse it, to take it or leave it. It is one thing to be ignorant of some truths taught in God's word; it is quite another to repudiate any part of the truth that we know or could know. Modernists, for example, argue that since many doubtless were saved without having learned of the Virgin Birth of Christ, that therefore it is an unnecessary and superfluous doctrine. They feel free therefore to cast it out of their scheme of things. Such reasoning is utterly false, a device of Satan to lead men into rejecting God's word. I may get by not knowing some things (though even that has its corresponding loss); but coolly to cut out part of the Bible, whether with a pen-knife, like the wicked king of Judah, or with a pretext that it is unnecessary is presumption and impertinence. What God will say to that is another question. If those prophetic truths are set forth in the Bible then no man may flout them, deny them, explain them away, however unimportant they may seem to him.

3. We are not, however, capable of judging such a matter as the relative worth and importance of portions of scripture. A truth that may to us seem small and subordinate may suddenly become vital. Everything may come to hinge on it for us. For example, the Jews had gone along for centuries with an inadequate understanding of their prophecies and no harm seemed to come of it. But one day Christ came—and "because they knew him not neither the voices of the prophets that are read every Sabbath, they fulfilled them in condemning him." (Acts 13:27.) So for us also there may at any time arise a situation which would necessitate a clear knowledge of the prophetic word, and if we have not such a knowledge we shall go astray and perish. All the blind guides who boast of their ignorance as well as the poor sheep that follow them will thus fall into a ditch together.

We must bear and forbear one with another in much misunderstanding of much truth. But tell my brother that he

is just as safe without the truth as with it we cannot. Only an enemy would suggest such a thing to us; and we would be foolish to believe it.

THE WAY TO ONENESS

Simple Christians are necessarily free under God. They consider nothing infallible and authoritative save God's word. Therefore they hold even their own views subject to that word. And since they do not set up their own findings as final authority even for themselves, so they will not bind them as standards upon others. They will leave their brethren as free under Christ as they know themselves to be—acknowledging no rabbi, no authoritative teacher, except their Lord and the inspired servants who represent Him. Agreement among such brethren must come through a common study of the word of God, coupled with mutual helpfulness and love ("speaking truth in love"). It cannot be compelled. No man or set of men among them may lay down orthodox lines for his brethren to follow. No uniformity can be demanded. It must be reached by increasing understanding of God's word and loving mutual edification. Thus we grow together into the unity of the faith.

E. A. ELAM ON UNITY AND JUSTICE

(This is one of a number of fine letters from Brother Elam, now in our files, on the same line. This letter is complete.)

David Lipscomb College,
Nashville, Tenn.

Feb. 14, 1925.

Dear Brother Jorgenson:-

Your last kind letter has just been read and I appreciate all you say in reference to peace and harmony. To this end I am working with all my power, with no desire or intention of making or countenancing any compromise between truth and error, or of making any one's opinion of the meaning of any scripture a rule of faith and practice for others. It is right and just to allow every one to state in clear and unequivocal language his own positions, and this every one must do and will do if it is his desire to teach the truth. Then on the other hand, it is wrong for one to state as another's position that which another disavows. If these two things are not adhered to there can be no peace and harmony.

I regret to see a manifestation of a partisan spirit even in one who tries to teach the truth. Forbearance and long-suffering, gentleness and firmness are better. To preach the truth ("thy word is truth") in the love of the truth is essential to unity and peace and salvation.

Yours fraternally,

E. A. Elam.

NEWS AND NOTES

(November, 1936)

Our December paper will be mailed early, with Holiday book advertisements. Wait for it!

From Lexington, Ky.: "I am to preach at Ebenezer tonight and at Mt. Zion next Tuesday night. I have heard that princely man of God, E. H. Hoover three times at Winchester. I am not ashamed of such brethren!

"May God help us to remain true and faithful to him! We had three baptisms here recently, and one confession of sin."—H. N. Rutherford.

From Detroit: "A splendid article in the October Word and Work on 'Christianity vs. Pacifism.' Also, one on 'Citizens of two Kingdoms.' Enlightening and timely and should be read by many Christians. The Word and Work is full of spiritual food."—Ella Arnot.

From Springfield, Mo.: "We had a good meeting at Albion, Nebraska. We baptized six while I was there and I enjoyed my visit very much.

Preached at National Avenue Church here Wednesday night. Am to conduct a meeting at Leon, Iowa, beginning October 18."—J. R. Clark.

From Fairhope, Ala.: "I had my cancer removed. I got only \$1— from a brother in a penitentiary. Christ said, 'By their fruit ye shall know them.' I am in need financially. Who will show a helping hand."—G. W. Jarrett.

From Toronto: "We are just in the midst of a great meeting. Bro. J. Scott Greer is doing the preaching. Four congregations in Toronto are working the whole plan together, one week's meeting with each congregation. We are enjoying a real spiritual feast, and while the visible results are not sensational, certainly the feeling amongst the members is vitally improved, and a renewed spirit is evident."—Fred R. Smart.

From Albion, Nebr.: "Brother Clark has been here, and we all liked him very much. He is a good personal worker and preaches good sound sermons. Quite unusual in his use of illustrations to make things plain. Albion and Roselma

congregations attended well."—Mrs. F. S. Spaulding,

The general Bible class which for some years has been meeting in the Highland Library, Louisville, with Brother Boll as teacher, opens again, 10 o'clock, first Thursday morning in November. Brother Boll has in mind the study of Genesis for this winter session.

By request of the brethren meeting in Cambridge, Mass., we give the location of the meeting place: Phillips Brooks House, Harvard University Yard, Cambridge. The Secretary is P. H. McNeil, who is always eager to get in touch with Christians at Harvard University.

From New Orleans: "Brother Flavil Hall of Pine Apple, Ala., stopped off here and preached two great sermons for the church at Seventh and Camp St. on Sept. 14, 15, as he was en route back to his home, just after he had finished assisting Brother A. K. Ramsey and the church at Amite, La. in a series of meetings.

"Though he was with us and among us for so short a period, yet he definitely impressed the fact upon us that the principal theme of his messages to us was 'Glory to God in the Highest, and on Earth Peace Among Men with Whom He is Well Pleased.' No one could doubt that his earnest desire and prayer to God is that his beloved brethren shall be firmly and solidly united together in the holy and indissoluble bonds of Christ-like love, peace, fellowship and tender compassion, one for another; that all anger, bitterness and ill-will, such as, sad to say, some individuals are markedly manifesting and fostering at the present time, may quickly cease to exist forever. Brother Hall has, without doubt, dedicated his all to the furtherance of peace, to the holy and righteous cause of pleading with his fellow men to be reconciled to God, in order that sweet peace may fully obtain between man and his Maker and between brother and brother. What mission in life could be nobler than that?

"Brother Hall has got out a leaflet entitled 'The Lamentations of

Joseph, (Flavil Joseph Hall), And His Brethren.' It has been the writer's happy privilege and good fortune to read many of Brother Hall's able productions, both literary and musical. What he says and writes is always good. But, in view of the present deplorable effort on the part of certain writers, preachers, editors and others to inject bitterness and ill-will into the body of Christ, even going to the terrible extreme of openly and boldly advocating what would amount to an attempt to excommunicate some of God's most holy saints, living as well as dead, it would appear to the sober, sound thinker that, 'The Lamentations of Joseph and His Brethren,' is one of the most timely and necessary presentations that could be placed before the church and among those especially where the strongest efforts are being made to cause strife and division and dis-fellowshipping in the body of Christ.

"Dear brethren in Christ, no matter what your present opinion may be in regard to this sad question of 'drawing the line,' will you not sit down and write Brother Hall to send you a few copies of his 'Lamentations'? Sit down and read what he says carefully and prayerfully. Then, if God so moves your heart, will you not have further fellowship with him in the publication and distribution of the tract, which I feel can in this manner, be made a powerful and effective agent in the promotion of that peace and harmony which should hold complete sway in the body of Christ and among its several members?"—J. B. Woodruff.

From Chicago: "The Sheridan Road Mission is located at 915 Irving Park Blvd., where a room, on the first floor of a large apartment building, is being used. Two were baptized last Lord's day. A young man, Frank Thomann, has charge of the work at this place. The mission is now a year old and during that time 5 have been added to the church. Numerous tracts have been given out during the year. Bro. E. E. Beck and others are assisting."—L. H. Albright.

From Portland, Me.: "Brother Boll has just closed a very happy and uplifting meeting here in Portland with a number of baptisms and inestimable spiritual benefit to the

congregation. We are very grateful that the Lord made it possible for Brother Boll to come our way again, for he truly came in the fullness of the blessing of Christ. The Bible classes which were conducted daily by Brother Boll on the Roman Letter brought us all nearer to an understanding of the great word of God, which was a great blessing to our hearts as well as our minds. Brother Boll has left us with a deep consciousness of the goodness of God and a greater desire to serve Him faithfully while here on earth. We pray God's blessing on His faithful servant."

Later: "We had an 'all-day meeting' here Oct. 4, Bro. Boll preaching. There were visitors from Unity and Livermore Falls, Miami, and from Boston, Mass. Bro. W. A. Burcher who is doing a fine missionary work at Augusta was also with us. On Lord's day, Oct. 11, we baptized another sister as a further result of Bro. Boll's work here."—Allen C. Harrington.

The church at Fifth and M St., Louisville, where D. H. Friend labors, will have the United Thanksgiving Service at their place this year.

Tracts: "Whole Counsel on Baptism", 3c; "What Baptism Involves, 3c;" "Instrumental Music," 1c; "Pre-Millennialism—What Is It?" 1c; "Citizens of Two Kingdoms," 2c; "Why Not Be Just a Christian," 5c; "The Church I Found, and How I Found It," 5c; "How to Study and Apply the Bible," 10c; "What It Means to be a Christian Only," 1c. Order from this office.

"THE CHURCH I FOUND"

R. H. Boll's experiences in coming out of Catholicism, into the free and unsectarian religious position. A help to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1.

A few readers seem to have missed last month's issue of this paper. If any who failed to receive the October number will please let us know, by postal card, the paper will be sent. We have plenty.

Wait for the December magazine—to be mailed early (in November) for Holiday Book Lists.

When renewing your subscription tell your friends of our club offer and get them to join you.

ROMAN CATHOLICISM AND THE SECOND COMING

R. H. B.

Although the *Credo* of the Church of Rome contains these words "*Et iterum venturus est cum gloria, judicare vivos et mortuos, cujus regni non erit finis*" ("and He is coming again in glory to judge the living and the dead, of whose kingdom there shall be no end") yet Romanism has no real place for the Lord's return. Which means that the doctrine must inevitably be lost sight of, be forgotten, neglected, explained away, superseded by other ideas and teachings—as that at death there is an immediate particular judgment for each soul; that those who have unforgiven sin on their record (provided there be no "mortal sin") are consigned to "purgatory," whence, after a period of torment (it may be a hundred years, or a thousand, according to the seriousness of their sins,—the length of time also depending on the number of meritorious prayers that are said for them by their friends, and the number of masses read for their poor souls) they emerge at last purified and fit for heaven. As for the wicked they go straight to hell; and saints who are perfect go direct to final glory. So there is no logical place left for the Lord's coming in Rome's doctrine—not even a reasonable niche into which such a doctrine could be fitted.

It is rather notable therefore to hear of an intelligent Catholic's taking an interest in Christ's return. The Sunday School Times tells of a French woman, who before had written some remarkable things about the Bible and on Bible doctrine who now comes out with a volume entitled, "*Celui Qui Revient*" ("The One Who Is Coming Back"). She says that she wrote it "in order that many, after having read it, may prepare themselves in the joy of hope to meet the Lord in the air." Among other things she quotes a rather astonishing word from a Roman Cardinal, who speaks of "the dominating place in the economy of revelation that the perspective of the Lord's Second Coming occupies"; and that "one has only to open the Gospel anywhere almost, to recognize immediately that the *Parousia* [the Second Coming] is the Alpha and Omega, the beginning and the end, the first and the last word of the preaching of Jesus. It is the supreme event to which everything is related, and without which all else breaks in pieces and disappears"—which coming from such a source is as startling as the flash of a meteor in the deep darkness of night. "Most Catholic exegetes," says this writer, Madame Chasles, "say that we are actually in the Messianic reign, that of the thousand years of the Revelation. Strange reign of of Christ! . . . The nations prepare war, they wage it with barbarism. Individuals know peace neither of body nor of soul. . . . Conflict everywhere! Isaiah is often represented with hand shading the forehead in his earnest attempt to discern the Coming One. The Catholic rarely takes this atti-

tude in expectation of the One who is to come again. Yet never has Jesus reigned less over the earth's kingdoms; never has He been more misunderstood by individuals. We know that the whole world lieth in the evil one."

When the Catholic objects that "Jesus is on the altar; why should I want Him in other form?"—her answer is that "This deforms clearest Scripture. The day when I understood the words of the communion formula, 'Until He come,' I was overwhelmed by its grandeur. It is a perpetual reminder, the bridge suspended between the two banks of the mystery of Christ, His sufferings and His glory."

The significance of the Lord's Coming flashed upon her mind when she meditated on 2 Tim. 4:8—that that "crown of righteousness" for which she longed so ardently would be given "to all who love His appearing." "Do I love it?" she asked herself. "I often think of my death, of the world's end, but the return of the Lord is associated for me with falling stars, resounding trumpets, the horsemen of the Apocalypse. . . . I had applied the great passages regarding his coming (1 Thess. 4:17; Luke 12:37, 38) to death. But this is an obvious falsification. I now understood that the Second Coming of our Lord is the single future event which merits our attention."

May it again happen that the last shall be first, and the first last; and that those who sat in darkness will see and the children of light stumble into darkness?

BEN'S BUDGET

The recent writings of Brethren Boll and Chambers on the obligations of Christians in times when the countries of which they are subjects are engaged in war were read with such care as I could. The pious cannot be indifferent to such matters. Each must, at last, for one's self, decide what it is one's duty to do. Some things appear eminently right and fair in themselves, as when one is taxed to provide and maintain good roads. But subject Christians must pay tax also to carry on affairs not always approved by enlightened Christian judgment. I say they *must*, because the "powers that be" enforce payment. But, in such case, I reckon the responsibility as to final results to be no longer our own. It is not by my approval, but I am physically helpless. While I must pray "for kings and all that are in high place," and with and for good reason; yet I *give* not my time, my property (so far as it is mine), nor my life, to promote any warlike or other wicked purpose. These if the government is to have for such purpose, it must assume the responsibility of TAKING. President Wilson was quoted near the close of the World War, in a Red Cross drive, as saying: "Those who contribute to this fund are as effectually fighting the war as those with rifles in the front trench." I cannot see why it is not so. Christians owe much to good govern-

ment. They should cheerfully bear such expenses as are properly incurred. But they are the enemies of no one in any government. I am unable to see how I can engage in military operations of any nature. Christians wear "the helmet of salvation"; not the sword of war. May God give us the courage of right vision. Don't fail to pray.—Ben J. Elston.

THE CHURCH ON EARTH

It is painful to be compelled to acknowledge among the Christians of the Apostolic Age the existence of so many forms of error and sin. It was a pleasing dream which represented the primitive church as a society of angels; and it is not without a struggle that we bring ourselves to open our eyes and behold the reality. But yet it is a higher feeling which bids us thankfully recognize the truth that there is no partiality with God; that he has never supernaturally coerced any generation of mankind into virtue, nor rendered schism and heresy impossible in any age of the church. So St. Paul tells his converts that there must needs be heresies among them, that the good may be tried and distinguished from the bad; implying that, without the possibility of a choice, there would be no test of faith or holiness. And so our Lord Himself compared His church to a net cast into the sea, which gathered fish of all kinds, both good and bad; nor was its purity to be attained by the exclusion of evil, till the end should come. Therefore if we sigh, as well we may, for the realization of an ideal which scripture paints to us and imagination embodies, but which our eyes seek for and cannot find; if we look vainly and with earnest longings for the appearance of that glorious church, "without spot or wrinkle or any such thing," the fitting bride of a heavenly spouse; it may calm our impatience to recollect that no such church has ever existed. In the very lifetime of the apostles, no less than now, "the earnest expectation of the creature waited for the manifestation of the sons of God"; miracles did not convert; inspiration did not sanctify; then, as now, imperfection and evil cling to the members, and clogged the energies, of the kingdom of God; now, as then, Christians are fellow-heirs, and of the same body with the spirits of just men made perfect; now as then, the communion of saints unites into one family the church militant with the church triumphant.—From Conybeare and Howson's, "*Life and Epistles of Paul.*"

HOW GOD ANSWERS

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying to God for its removal." (2 Cor. 12:7-11.)

"We pray for Love, and God sends peculiar sufferings and puts us with apparently unlovely people and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long, love is not provoked, love beareth all things." (1 Cor. 13.)

"We ask to follow Jesus, and He separates us from home and kindred for He Himself said: 'Whosoever he be of you that forsake not all that he hath, he cannot be My disciple.' (Luke 14:33.)"—Selected

MILLENNIAL DAWNISM

Satan, in order to make his arrows fly, feathers them with Scripture truths; but the arrowheads are poisoned, and they kill. Founded by Pastor Russell and later superintended by Judge Rutherford in an enormous world-wide propaganda, what used to be familiarly known as Millennial Dawnism, and now advertises itself as the International Bible Student's Association, draws its power, and founds its appeal, on the personal and imminent return of our Lord to the earth.

Now the particular truth here camouflaged is the Parousia, or second stage in the Advent. Christadelphianism, as we have seen, is a counterfeit of the first stage, or watchfulness. "We regard ourselves," they say, "as a people prepared for the Lord, for whose early and thief-like manifestation we are waiting with all the patience we can command" (*Who are the Christadelphians?* p. 2). Millennial Dawnism fastens on the Presence, or secret and stationary sojourn of our Lord in the heavens, and asserts that it has already begun.

"We have no hesitation in announcing the heart-cheering intelligence that the Master is again present, though His glorious Person is graciously veiled from human sight" (*Millennial Dawn*, Vol. II., p. 166). "The harvest of this age began with the presence of our Lord at the beginning of earth's great jubilee in 1874, and ends with the overthrow of Gentile power in A. D. 1914" (*Ibid.*, Vol II., p 234). "The heavens do not now retain Jesus Christ; He came to earth in 1874 and the saints were raised in 1878" (*Ibid.*, Vol. II., pp. 188, 189, 196). In 1878 "all the holy Apostles and other overcomers of the Gospel age, who had slept in Jesus, were raised spirit beings," and "they, as well as the Lord, are present in the earth." The Select resurrection is thus over, and the Millennium has begun. "Not only is the Millennium coming, but it is here" (*Bible Students' Monthly*, Vol. V., No. 1); and therefore the Millennial Dawnists originally called themselves "the Overcomers," and their magazine is even now, we believe, called "The Herald of Christ's Presence." So, apart from the statement that it has already begun, the Parousia—secret, stationary, occupied by our Lord and His risen overcomers, in what is truly millennial dawn—is presented to us correctly and Scripturally.

But at once we are faced with one of those awkward flaws which so often ruin the schemes of unbelief. Millennial Dawnism pledged itself to a self-originated prophecy, and the moment it is thus brought within test of the actual it buckles and crashes. Here is the prophecy: "In 1914 ALL THE DEAD WILL BE RAISED AGAIN" (*Do You Know?*). God will always confound the man who affixes a date to the Advent; and 1914, so far from starting the Millennium, is exactly the year which more nearly inaugurated pandemonium. This is fatal. All its other doctrines:—that Christ died only for Adam, that it was impossible for our Lord, dying, to redeem more than one

person; that Adam alone was guilty, and all of us since are only victims of heredity; that therefore all men will have a second chance after death; and that all men can then become gods, as Divine as Christ is now:—all collapse with the collapse of the prophecy. “When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously; *thou shalt not be afraid of him*” (Deut. 18:22).

So once again we pierce a studied camouflage of Satan. Truth concerning the Second Advent can he to us the damnation of hell unless we are already founded on God’s truth concerning the First. For what does Millennial Dawnism say of Christ? The so-called “Jesus Christ” presented by Millennial Dawnism is, we believe, as remarkable a caricature of our Lord as was ever produced. Simply stated, it is this: Jesus was first a created archangel; then, a man; lastly, a god; and between each of these yawns an annihilating gulf, so that the archangel ceased to be when the man appeared, and both archangel and man had disappeared for ever when He became a god. Now see the statements for themselves. “Our Redeemer existed as a spirit-being before He was made flesh, as the first, the direct creation of God, and was known as the Archangel, whose name was Michael” (*Studies in the Scriptures*, Vol I., p. 84). Next followed the human stage: “When created”—for He had to be created afresh—“Jesus Christ had only one nature—the human” (*Millennial Dawn*, Vol. I., p. 179); “it was necessary, not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again—should remain dead to all eternity” (*Ibid.*, Vol. V., p. 454). So the second gulf of oblivion occurred. The soul of our Lord Jesus went to oblivion at death” (*Ibid.*, Vol. V., p. 362), and “He was brought out of oblivion to the Divine nature” (*Ibid.*, Vol. V., p. 362). “Our Lord’s being or soul was non-existent during the period of death” (*Ibid.*, Vol. V., p. 362). “The man Christ Jesus is dead, for ever dead” (*Ibid.*, Vol. V., p. 454). For not only was the spirit annihilated, but the body disappeared. “Many Christians have the idea that our Lord’s glorious spiritual body is the very same that was crucified and laid in Joseph’s tomb. This is a great mistake” (*Millennial Dawn*, Vol. II., p. 129). “Our Lord’s human body was supernaturally removed from the tomb. We know nothing of what became of it, whether it was dissolved into gases, or whether it is preserved somewhere. No one knows” (*Ibid.*, Vol. II., pp. 129, 130). So finally He became a God. “When Jesus Christ was raised it was a spirit-being, and He then received divinity as the result of His obedience.” The doctrinal importance of this attitude is simply incalculable. “Our Lord is no longer a human being. Since He is no longer in any sense or degree a human being, *we must not expect Him*

to come again as a human being" (*Ibid.*, Vol. II., p. 107). Fearfully does this betray the origin and the nature of the error. "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ COMETH in the flesh. THIS IS THE DECEIVER AND THE ANTICHRIST" (2 John 7, R. V.).

Millennial Dawnism is a fantastic reproduction of Arianism. "We believe," Arius said, "that Christ was created by the will of God—God's perfect creature; and that before His generation or creation He was not." The Emperor Theodosius, a convert to Arianism, assembled his nobles to do homage to his son Arcadius, a lad of 16, whom he had raised to the purple to share his throne. Bishop Amphilocus, having addressed the Emperor, was withdrawing, when Theodosius exclaimed, "Do you take no notice of my son? Do you not know that I have made him partner of my throne?" Upon this the good old man approached Arcadius and, laying his hand upon his head, said, "The Lord bless thee, my son." The Emperor was furious, and cried, "Is this all the homage you pay to a prince whom I have made of equal dignity with myself?" The aged Bishop, looking the Emperor full in the face, replied in indignant tones, "Sire, you highly resent my seeming neglect of your son, because I do not give him equal honors with yourself: what, then, must the Eternal God think of you when you degrade His co-equal and eternal Son to the level of one of His creatures?" The Emperor had the good sense to acknowledge the justice of the rebuke. "He hath given all judgment unto the Son; *that all may honor the Son, EVEN AS THEY HONOR THE FATHER*" (John 5:22).—D. M. Panton, in *The Dawn*.

Teach me to live! Thy purpose to fulfil,
Bright for Thy glory let my taper shine!
Each day renew, remould my stubborn will,
Closer round Thee my heart's affections twine.

RICHARD MARTIN

Brother Richard Martin was born in the Big Springs locality, near Borden, Indiana, in 1844. He "fell asleep in Jesus" at the home of his son in Louisville, E. R. Martin, at the age of 92 years. He had lived in or near Borden, Indiana, for 85 years, was a charter member of that congregation, and had been an honored elder in that church for perhaps half a century!

It is no small thing to come to the end of so long a life without blot or stain upon his record of uprightness; a Christian for more than a long life time, and an elder for fifty years who never lost his good report within or without. He was one of the few "meek" men of my acquaintance, and perhaps the only elder of so long a tenure that I have ever known—certainly the only one of such long service against whom no one ever heard a criticism.

The writer referred to the startling changes that have come in our world during Brother Martin's long life, and then spoke of those eternal, invisible things which never change, and upon which he had staked his hope. He was indeed a grand old man, and we shall not soon see the like of him again.

E. L. J.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Matthew 16:28 and 24:34

Query: In Matt. 16:28 you verify the fact that "see" in the Greek . . . is subjunctive, but add that it is without force . . .¹ We have the authority of good Greek students that a subjunctive mode in the Greek should be rendered in the subjunctive mode in English.

In Matt. 24:27-32 you will run into this again. Were those words ever fulfilled? Did Jesus ever come like the flash of lightning so that every eye could see Him? Has v. 31 been fulfilled? We know none of these things were fulfilled. In v. 34 again we have another subjunctive mode (in the Greek) which properly translated, according to my Greek authority, would read something like this: "Verily I say unto you this generation *may not pass* till all these things be *fulfilled*." Now the condition by which these things might be fulfilled in that generation was that the Jews accept Jesus Christ as their King. This they did not do only in derision. Hence those things were not fulfilled in that generation.

The main point of my question you have answered by saying the verb "see" is subjunctive in the Greek, but you fail to say that it should be translated subjunctive in the English.—Indiana.

Answer: The first matter to be established in regard to these questions is the fact that the Greek usage of the subjunctive in a given clause cannot be used as argument that the English translation should also be in the subjunctive. No construction in any one language can always be lifted bodily into another language, because of the fact that different languages have different psychological and sociological approaches to the rendition of a given thought; e.g. Latin uses the subjunctive in result clauses and in subordinate clauses in indirect discourse, but English uses the indicative in both instances. Clauses in Greek introduced by a word meaning "until" (or "till") fall into two classes: (1) those referring to an actual historical event where past tenses of the indicative are used (cf. Acts 7:17f; Matt. 24:39; Jn. 9:18), and (2) those referring to the future where the subjunctive is used (cf. Matt. 5:26; Lk. 15:4; Lk. 22:34).² The modern English translation of both these classes is the indicative. The reader will readily see that "may" or "should" cannot be inserted in the three examples under (2). The force of the Greek subjunctive here is anticipated, i. e. it shows a note of *expectancy*, not a note of possibility as the questioner seems to imply.

The suggested translation for Matt. 24:34 is impossible, for the Greek for *not* (*ou me*) is the strongest form of nega-

1. Cf. answer to a previous question in the *Word and Work*, XXX, 53 (March '36).

2. Cf. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*: New York, Doran (1919), 974-6.

tion that the Greek has. This *ou me* is found 100 times in the New Testament—86 with the aorist subjunctive and 14 with the future indicative.³ Here the force of both the subjunctive and the future is volitive, i.e. it shows *will* (determination) and not *possibility* as in the questioner's translation. A glance at a few of the verses where *ou me* is found in the Greek will show even the English reader the strong force of the negative and the idea of *will* (determination). Cf. Mt. 5:20; 24:21; 26:29; Mk. 14:25; Lk. 22:68; 22:69; Jn. 10:28; 11:26; Acts 13:41. (Further treatment next month.)

3. Ibid, 854.

THE STORY OF YOUR HOME

Most homes are monotonously the same. Furniture in various stages of repair—depending upon the years of service and the size of the young army. Rugs frayed, spotted, turned. One or two good pictures and some trash. The same smells that come from all kitchens. And over it all an apparent attempt to make things seem better than they are.

There is nothing wrong with the homes. They are comfortable enough. And so the trouble must be with the people. Every home has a character, the character of those who live in it.

I have been in home after home where the entire struggle has been to obtain a standing in the community above the common smell of onions on stew days. The tired little couple reached out after the ways of the socially prominent. They gave a tawdry imitation of elegance. And when it is over, no one is satisfied. Only tired eyes for another tired day. No wonder there is so much depression; so much discontent.

Only God can change the character of those homes. He made those who live in them in His own image, and they have strayed away. They have sunk to the level of mediocrity. They are striving after the air.

There is no mediocrity about God Almighty; nor is there anything common. Therefore, there can be nothing mediocre or common in a God-touched life. And so with the home. The hand of God changes all. There is nothing tawdry in His homes. His presence transcends every other factor. His character is uppermost.

What story does your home tell?—J. H. McCaleb, in *Chicago Christian*.

"Thus saith Jehovah of hosts, Consider your ways." Hag. 1:5.

I wonder if there is any book in the world that asks more disturbing questions than the Bible? Those people who would expect the preacher to speak only smooth, comforting words, cannot surely expect him to speak the whole Word of God. For the avowed intention of this Book would seem to be to combat all mental apathy and sloth, to prevent men from taking life as it comes, and things as they are.—Selected.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

More missionary work. * * It is the wish of Jesus that the gospel be preached to all men everywhere. * * "We" are not doing it. * * We have both the men and means to do a vast work at home and very much more abroad where the needs are the greatest and the helpers are the fewest.

Sister Kennedy, missionary in Japan since 1924 has returned. * * Paul, the seventh child of Herman and Sarah Fox, was born in Louisville Oct. 13. * * Bro. and Sister O. D. Bixler sailed from Frisco for their home in Japan, Oct. 26, taking Dean (5½) with them and leaving Dorothy (16) in Harding College, and Jane (14) in David Lipscomb. * * Howard Marsh, Elmer Ringer and wife, Raymon Kenney, Gayle Palmer, and Bruce Chowning are among out of town students taking work in Louisville Christian Training School for greater usefulness to the Lord.

The wedding for Molly Sherriff was announced for September. * * Bro. J. M. McCaleb, oldest of the missionary company, is expected to sail from Japan on November 28 to seek relief from cataracts which seriously hinder his sight. * * Do you think it proper that grown or nearly grown children should be required to go through life without educational opportunities such as are common to multitudes because they have gone to the mission field and assisted their parents in God's work? We have several such persons who should be, right now, we think, in good schools at home to prepare for greater usefulness. * * Some of the missionaries resort to secular work to provide a living which is a fine example on their part, but ministering the word is greater than farming or mechanical work. * * On Oct. 25th, Herman Fox had the joy of baptizing four of his children into Christ at Highland church, this city.

Thinking is serious business. We are commanded to think. Phil. 4:8. Thoughtlessness, the absence of thinking, is also a serious matter. It hinders suitable service and violates the command of Rom. 12:17. Let us do some thinking just now. Go slowly. Don't merely read, but be sure to *think*. Mankind is *lost, doomed to hell*. In His great love, Jesus died for all men and commanded the gospel to be preached to all men everywhere. "Unless they hear, they cannot live." The church "is the pillar and ground of the truth." We are part of the church. We are to uphold "the truth." "A hundred thousand souls a day are passing one by one away in Christless guilt and gloom." Probably many of them would be saved if we gave them the gospel, but regardless of that, we are commanded to *preach it*. When half a million Christians claiming to "follow the Bible" have not half a hundred missionaries to 1,000,000,000 heathen, *what do you think?*

FROM THE MISSIONS

CANTON

(To J. W. D. Skiles)

We wish to thank you very much for help again. We are using this for our daily Bible School. This past month about \$200 came which we have used for the school. We are glad that we are able to apply more than half of this to the debt.

Last Sunday (Sept. 1) three women were baptized at the church here. This summer we have had a school each morning and evening in the church building which resulted in better attendance at the meetings. We are well pleased with the work of Mr. Lau who was teaching in our Bible School last year but is now helping more with the regular church work.

After two days our Bible School will open so you can understand that we are very busy these few days with the students coming in and especially because we are having fifteen girls live here in our house. Although Mrs. Whitfield has been here for only one year, she is to be in charge of them in the dormitory. It will be good practice for her in this language. We have prospects of a good student body.

We ask for your continued prayers that we may be successful in this work.

Box 53, Canton, China.

Roy Whitfield.

NINGTSINHSIEN

(To J. W. D. Skiles)

Weather is extremely hot here. Just now (August) it is dangerous to be in the sun. So I stay indoors most of the time and operate a palm-leaf fan. I do read the Bible, and commentaries too. Then when I have enough energy I write a letter. But I am most thankful God has kept me in health and my heart is joyful. I have enough money to do what the Lord requires of me. I live simply but well enough for a man.

I did not go into Chahar this year as the Japanese have taken control and the Chinese do not wish to issue passes to foreigners to go into disputed territory. Not having any clear leading to go there I just remained here until He leads me elsewhere. Meetings have been interesting even to me. Many Chinese come seeking balm for a troubled heart and go home praising God. Yea, He fills their souls with Peace. He heals many of their complaints. Many Chinese, especially women complain of a heavy heart, sad, troubled. They cannot escape it and finally become sick. One such just came to meeting, a soldier's wife. Many such seek relief through prayer; i. e. temporary relief and later report they are again unhappy. You know they used to worship the devil, burn incense before the shrine, give him a bowl of food, bow down and bump the head at the foot of the idol. Then when they cease the devil punishes them to make them forsake the Lord. That is the way I have come to understand it. They being weak and fearful begin to doubt, and like Peter, sink.

It is surely God that cares for me. I know that humanly speaking I was quite deserted, but I am glad God taught me to trust Him. God teaches me all the time. I used to be unhappy, too, and that after I came to China. Chiefly because of sin in my heart. Not that I wished to sin but I was overcome by weakness. So I considered Paul's case in Romans 7 where he spoke of doing what he would not, and not doing what he would, and I thought maybe I was as good as Paul. But now I know better. I know that Paul was only using himself as an illustration of the power of sin in the natural man. But that he had been delivered from that power, as he says through Jesus Christ. Now I know He has the power to deliver me from sinful appetites and I often have to call upon Him to keep my heart pure. And He comes to my rescue. I too, thank God through Jesus Christ our Lord.

Ningtsinhsien, Hopei; N. China (Via Kaoyi).

Charles Gruver.

OUR RETURN TO AMERICA

The work in Canton is still going, and prospects are good. Three were baptized Sunday, and others are studying. The Bible School opens

soon and prospects are good for a large enrollment there. Crowds and interest are growing in the city.

Since working in the villages for two years, Mrs. Davis and I have decided that it will be best to work in Canton until we have competent help for the village work. Such help will not be available for some time yet, so we have been working in Canton this year.

My health has not been good for some time, because of the stubborn case of dysentery which I contracted in the villages. The doctors think I should have a rest in a good climate before doing much work here, and since it will be a year or more before we will have help for the village work, the group thinks it best for me to spend next year in America. We will plan to return to the work here as soon as practicable, and continue the evangelistic work in the villages.

Five hundred dollars will be needed to cover the traveling expenses, and we are asking that one hundred churches or individuals raise five dollars each, thus making the burden light on all, and at the same time securing the needed funds. Will you send us five dollars for this fund?
Box 53, Canton, China. Lowell B. Davis.

HONG KONG

School has opened again and I have been asked to take more classes than last year. I had considered giving up the dormitory and other work here but they insist on my staying and I hope it is for the good of the cause of Christ. Continue to pray concerning this matter.

Work in both Shum Shui Po and Wanchai is encouraging. Three were baptized during July, one of them an old lady about eighty. Sunday Schools continue to increase in attendance until we hardly know what to do with them now. I try to teach fifty and more every Lord's day in one class but it is far too many, there is no room for another class so have to make the best of it. The out-door meetings have been well attended but greatly hindered by the rains which still continue. A tent would be a great help when it only rains but last month we had the worst typhoon Hong Kong has seen since 1923. The gale reached 131 miles per hour according to the government report. Much damage was done and many lives lost. The exact number will never be known as many small boats went down and no one knows how many were on board. We escaped with little damage, our windows had just been repaired so held together and kept out most of the water. Even then the water was about one inch deep on our floors much of the time. We used brooms and swept it to the bath room as fast as we could. Of course the paint was spoiled but we are thankful that is all.

Box 692, Hong Kong, China.

E. L. Broaddus.

. . .

The main part of the worst heat is over. The days begin to make you think of fall. I am getting restless to be on my way back to Kwong Sai. For some time there was so much talk of war that one did not know when missionaries would again be allowed in that province. Now Cheung Kai Shek seems to have negotiated a temporary agreement though many are skeptical as to how long it will last. I am going to write the American Consul in Canton and see what he says. They write from Heng Chow that all is quiet and that the boats are running as usual. I am letting Lo Hoi Hing return to the Bible school again this fall. I'll surely be glad when he has learned enough to be an acceptable worker. Guess he will be just as happy about that as I will be.

Last week I took care of W. G. Smith and wife's four Chinese girls while they went to the country and preached. Seven men and seven women were baptized. Wish we could see some new recruits coming out. We seem to lack some of the zeal and fervor for mission work that many of those we condemn have. I often wonder what the Lord will say about them and us? Some day we will know.
Box 692, Hong Kong, China. Ethel Mattley.

"I will call that my people which was not my people, and her beloved, that was not beloved."

MACHEKE

We have been here (about 30 miles from home) for a week now, in a camp meeting. We expect to go home tomorrow after morning service, although many people went home today and some yesterday. But we will stay for the morning service tomorrow. A great many people came from the other congregations, so we have had a very good meeting. There have been two and three services each day, with one, two, and three speakers at each service. And few speakers, besides myself and the main native leaders, spoke more than twice. I am glad to see these different ones going on with the teaching work. Eight were baptized. We have also had good meetings with the white people. I enjoy these meetings very much too.

We enjoyed the visit of the Reeses and Browns very much. It was a great help to us to have them for a little time. They gave good lessons to the native people.

I received the packages of song books O. K. Thanks very much for them. I have not yet seen the people who wanted them, but perhaps will before a long time. I appreciate the books very much, and all those who see them like them.

Macheke, S. R., S. Africa.

W. N. Short.

FOREST VALE

I am pleased to report our work goes ahead. We have good attendance, and are kept busy. I have a nice women's class since writing to you; 30 to 32 attend and they take part in it also. Our day school is well attended and they too get 1 hour Bible teaching. Meetings as usual on Lord's day and through the week.

We had an evangelist visiting in our town for a week, conducting meetings each night; 500 "converts" I heard, but of course not for the "Church of Christ." I am afraid we are far behind the other churches, I mean working amongst the white people. We haven't a white work here. I believe this evangelist has visited your country and Europe, Australia, New Zealand, and other countries. All of our workers are well and their work progressing. I had a visit from the Reeses and Browns from N. Rhodesia, and we enjoyed their short stay here with us. They visited the Shorts and Garretts also. It was the first change for Reeses for 7 years! Bro. Reese and Boyd looked as if they needed a change. Sister Reese looked fine. I had three days in bed with a bad back. I think I sprained it. It is much better now. Theodora was feeling run down but our weather here is so changeable. There have been many deaths in the town from the changeable weather. Molly will be home for good in two weeks' time. She will live out here when she is married, and will be a big help to us here.

Our white brethren are very good to come out here on Lord's days to help us with the meetings.

Thank you for your interest and prayers in the work here in Africa.

Forest Vale Mission, Box 907, Bulawayo, S. A.

Emma Sherriff.

THE BIXLERS SAIL

Our westward journey is over, all arrangements for sailing have been made, and we have a few days for relaxation before boarding the boat on Monday, Oct. 26. We have truly enjoyed our two years in America although it has been filled with much work and travel. We wish each and everyone who has had a part with us in our work while here to know that we are deeply appreciative. We ask an interest in your prayers as we return to our regular work in Japan. We shall be very glad to hear from you at Shioda Mura, Naka Gun, Ibaraki Ken, Japan.

We appreciate the privilege of being with our old friend and co-worker, H. R. Fox, whom we find much improved in health. We are enjoying meeting the Japanese here on the coast and have spoken in Japanese (perhaps awkwardly) after two years' vacation. May the Lord bless you all.

O. D. Bixler.