

THE WORD AND WORK

A CRADLE SONG

Hush! my child, lie still and slumber
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.
Sleep, my babe: thy food and raiment,
House and home, thy friends provide,
All without thy care or payment,
All thy wants are well supplied.

How much better thou art tended
Than the Son of God could be,
When from Heaven He descended
And became a child like thee!
Soft and easy is thy cradle;
Coarse and hard thy Savior lay,
When His birthplace was a stable,
And His softest bed was hay.

See the kindly shepherds round Him.
Telling wonders from the sky!
Where they sought Him, there they found Him,
With His virgin-mother by.
Lo, He slumbers in His manger,
Where the horned oxen fed;
Peace, my darling! here's no danger,
Here's no ox a-near thy bed!

May'st thou live to know and fear Him,
Trust and love Him all thy days:
Then go dwell forever near Him;
See His face, and sing His praise.
I could give thee thousand kisses,
Hoping what I most desire:
Not a mother's fondest wishes
Can to greater joys aspire.

—Isaac Watts.

WORDS IN SEASON

R. H. B.

THE MARCH OF TIME

In the voice that announces the March of Time there is a tone as of a judgment trump, which casts a sort of chill over the heart. Very often, too, the dramatic recital of world events that follows justifies the foreboding fears. "Time marches on!" cries the announcer. Yea—and whither does she march? Who can tell? Who knows? The hour is com-

ing, and now is, when men's hearts are failing them for fear of the things that are coming on the world. The sea and the waves—the vast masses of mankind, have found voice, and the roaring reverberates from shore to shore. Dark clouds hang heavy upon the horizon. Lightnings flash here and there, and ever-nearing thunder rolls fortell the gathering storm. Now it is Italy, or Germany, or France, or England, or Japan, or Russia, one or another, any or all of these. Again it is Spain, whose fierce intestine struggle, bloody and cruel beyond description ("a mad men's war," one commentator calls it) threatens to involve all Europe in international conflict—or worse still, in internal conflict of self-destruction, which for sheer fury and savagery and unimaginable terror would bid fair to beggar all annals of history. Whither goes this march of time of which we hear? Who can tell?

But the Christian has his word of prophecy more sure, to which he gives heed as unto a lamp shining in a dark place until the day dawn and the day-star arise in his heart. He knows some things (and has always known them)—among them the sure approaching doom of the world in the day of the Lord; and also the sure hope of the child of God. He knows that for him the night is far spent and the day is at hand. He is not in darkness that that day should overtake him as a thief; nor has God appointed him unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him. (1 Thess. 5:1-10.)

THE WORLD OUTLOOK

For many years past, every New Year's some prophetic theme (usually on the Outlook and on the Signs of the Times) is discussed among us at the "watch-meeting." And for years past, each year it was said that the situation was graver, the outlook darker, than ever before, and that we needed not be surprised at anything the new year might bring. Again the season has rolled around, and again, standing on the threshold of a new year, the same thing is true. Dark as were the prospects of preceding New Years, darker still is it now. The voices are multiplying and growing louder that tell us so—daily papers; the news service, marvellously efficient; weekly reviews and summaries; radio news-commentators that reach every nook and glen of the country. Who has ears to hear? "How is it ye know not this time?" said the Lord to His generation. But as in the days of Noah and of Lot they go on, on business or pleasure bent, eating, drinking, buying, selling, planting, building, marrying, giving in marriage. God's hand is lifted up, but they see it not. Yes, they see, but do not perceive; they hear, but do not understand. As people were wont to do in other ages, they put far off the evil day. Careless optimism leads the procession; and the multitude follows the piper, and their pomp and glory and he that rejoiceth among them descend—whither? It may happen in Russia; it may

happen in Spain, they say; it may happen in Europe—*it can't happen here!* And yet who can guarantee *anything* that may not happen here?

During the past year one crisis after another arose—like breakers of the sea that chase each other up the beach; or dash themselves into spray and foam on rocky cliffs; while back of all a silent tide, relentless, irresistible, rising to overwhelm and sweep the lands with unprecedented catastrophe. Again and again has Europe (and *the world*—for alas, “who shall live when God doeth this?”) trembled at the verge of destruction. Again and again has the cataclysm seemed at hand. “Mars is grinding his sword,” says one of the voices. It is already ground: its edge is super keen. All is ready; the battle lines are drawn, waiting only, it seems, for a signal that may at any moment be given. England, sanest of the nations, tries to preserve peace and hold what she is and has; France reminds one of a rudderless ship wallowing the seas; Germany and Italy, with much to gain and little to lose, are jointly gambling for a place in the sun. Russia is massing armies and armaments against the day. Spain is in flames, threatening a general holocaust. Japan is only biding her time; and China watching for her chance to free herself.

Every few weeks international relations seem to be at the breaking point. How many new crises will arise in the new year, and whether one of them may be the final one that shall engulf the world in ruin, no one can know. In addition to this international fear, most nations are strained from within by contending revolutionary forces struggling for mastery; while the general status of religion and public morals foretold dissolution. The Roman Empire is rising from its ashes. Protean forms of antichrist appear. Israel's dead bones are stirring and gathering themselves together. The hour is late. Watchman, what of the night?

And what shall we say and do at such a time? Surely it is time for God's people to look up and lift up their heads; and for all to watch and pray that we may escape the things that shall come to pass and be permitted to stand before the Son of man (Luke 21:28, 34-36). And to urge all, while it is called Today, to seek in Christ a refuge from the wrath to come.

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GOD STILL SPEAKING

It is true that in the Bible we have God's only revelation, the standard of truth and doctrine, the faith once for all delivered to the saints. But God has spoken otherwise and still speaks to men, to the world at large, to nations, to families, to individuals. By mercies and by judgments; by kindness (Acts 14:17; Rom. 2:4) and by chastisements; by good and evil fortune, by calamities and by blessings; by illness, by loss, by bereavements, by sorrows, by afflictions, by help in time of need, by deliverance from danger, by guidance and by perplexities, by strange providence, by world-events, by accidents,

God speaks to us yet and constantly, at sundry times and in divers manners. Have you heard Him? Have you listened? Have you interpreted His language aright? Here, too, it may be said that blessed are the eyes that see and the ears that hear, and the hearts that understand.

"Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy lovingkindnesses," laments the psalmist. (Ps. 106:7.) Their eyes were holden, their ears heavy, their hearts hardened. They could not get His lessons though He spelled them out in giant letters before their vision. They understood not. "I have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith Jehovah. And I also have withholden the rain from you . . . yet have ye not returned unto me, saith Jehovah. I have smitten you with blasting and mildew . . . yet have ye not returned unto me, saith Jehovah. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword . . . yet have ye not returned unto me, saith Jehovah. I have overthrown cities among you as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked from the burning: yet have ye not returned unto me saith Jehovah." This failure to learn anything from these lessons of God left but one final recourse: God must step in Himself and execute judgment. "Therefore thus will I do unto thee; and because I will do this unto thee, *prepare to meet thy God, O Israel.*" (Amos 4:6-12.)

These things might have been said to us. Many and various have been the providential dealings of God—the visitations He sent upon our nation, depression and drought and flood and storm and earthquake; awful warnings have come to us through the bloody wars and calamities in other countries—yet have men acknowledged God or returned to Him? He has spoken to us in manifold ways to make us feel our dependence, our guilt and need, and has not left Himself without witness—but who has had eyes to see and ears to hear and a heart to understand? "In that day did the Lord Jehovah of hosts call to weeping and to mourning and to baldness, and to girding with sackcloth: and, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink for tomorrow we shall die. And Jehovah of hosts revealed himself in mine ears, Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." (Isa. 22:12-14.)

THE WAY OF ALL THE EARTH

"The growing popularity of this church" (says a certain writer) "and its advance in social status, have attached to its communion many to whom a deep spirituality is distasteful." What church this was, or who said this, does not at all matter. But this is the funeral sermon of many churches in many places. There is 1. Growing Popularity. 2. Advance in Sq-

cial Status. 3, An influx of people to whom deep spirituality is distasteful. So what? The rest is easy to guess. The Popularity must be fostered. The Social Status must of course be maintained. Nothing that would offend the tastes and conventionalities can be permitted. The pride of life must be exalted into a virtue. The great unscriptural constituency must be pleased. Naturally it will be "like people, like priest." They will not fail to heap to themselves teachers after their own lusts, for where the demand is there will be supply. And vice versa, it will be "like priest, like people" also. And over it all the sentence of Christ: "I will spew thee out of my mouth." It would be easy to find a thousand examples of such failures.

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REAL RELIGION

One wonders just what people want with a religion that cannot save them. Often they realize the fact that it cannot save them; more often they do not know, but could, if they dared to face the matter honestly. They could see that it has done them no good. They are no more converted than the man on the outside. They know themselves to be no better, no purer, no less selfish or covetous or mean, for all their whitewash of religion, than plain worldly sinners. A religion that cannot save you from sin here, will it save you from hell hereafter? And if that religion did not make you better it may easily have made you worse. What people have not done under the influence of false religion could not be imagined: they have told lies, carried slanders, practiced such underhand tricks as would throw Judas Iscariot in the shade; committed nameless cruelties and deeds of hatred. In fact there is nothing in all the world so degrading and dehumanizing as fleshly religion. Beware of any brand of religion that makes you mean, hard, hateful, tricky, faultfinding, bitter. The distinctive mark of true Christianity is love; and love, though it battles for truth and right, is always kind, always longsuffering, not easily provoked, rejoices not in any iniquity; beareth, hopeth, endureth all things, and never fails. And though you may be as sound as orthodoxy itself, and though you know all mysteries and all knowledge, and though you could handle all the truth of God with masterly eloquence and ability, but have not love you would be worth exactly nothing and all your great work would profit you nothing. Now love is the fruit of the Spirit, and springs from a realization that God has first loved you and how greatly He has loved you. Go back then and drink at that fountain and let it spring up in your own heart unto eternal life. It will fill you with all joy and peace. It will make you humble—nothing else will or can. It will make you merciful toward others and help you to bear gently with the ignorant and erring. It will unlock the hearts of others toward you and make you winsome to win the lost to Christ.

NEWS AND NOTES

(December, 1936)

Bernard Wright, missionary from China, is now among churches in Texas. He will bring blessing wherever he may be called. Brother Wright reflects the spirit of Christ in a high degree, and will do good and only good.

Sister G. P. Zimpleman of Shawnee church, Louisville, has passed on to be with the Lord she loved. She was for years a member of Highland church, where her faithful husband has served so long among the deacons. Brother Claude Neal of Shawnee church spoke fitting words to the family, and friends from Highland church sang "Lead, Kindly Light," "Saved by Grace," and "Abide with Me."

Brother P. H. McNiell requests that we call occasional attention to the meeting place address of a group of simple Christians at Harvard University. They meet in Phillips Brooks house, Harvard University yard, Cambridge.

From Seattle: "On November 8, I began my second year with the church in Seattle. We have enjoyed many blessings, both material and spiritual, during the past year. There has been a steady growth in the church. Fifteen members have been added to the local body, ten of them by baptism. Many others have come to worship here who have not yet identified themselves with this congregation. We are pleased with the outward signs of growth in grace and knowledge of spiritual things. We have lost a few members through removals, and two by death.

"For nearly three weeks, beginning September 6, we labored together in an evangelistic effort. Many Northwest churches were represented on the opening day. The speeches given by visiting brethren helped to broaden our horizon. The consistent attendance of 'outsiders' and the fine cooperation of local Christians made the meeting a success. Although our efforts bore no immediate fruit, we are all heartened by the fact that some who heard the gospel then are continuing to come. We must attend to the watering, and look to God for the increase.

"The Seattle church is happy to have a part in the cooperative mission work being done by Brother J. C. Bunn. This able, self-sacrificing evangelist has won the love and esteem of all the brethren who know him. He is away from home practically all the time preaching, teaching, strengthening the cause. He goes where the needs are the greatest and the laborers are the fewest. Men of less courage and faith could not face the hardships and disappointments that he faces without losing hope and quitting. Surely, the church in this country needs more men of his character.

"The work of the church in Seattle is progressing smoothly. Fortunately for the cause here, we have not been troubled by any religious theorists or speculators. We are satisfied to preach those truths the apostles preached. With a constructive program we hope to move forward next year. Remember the address is W. 62nd and 5th Ave., N. W. My telephone address is Sunset 4907.

"I am continuing my graduate work and teaching at the University of Washington. If the Lord wills, I hope to go back to the south for a visit with my family and friends next summer. I should like to conduct a few meetings in Florida and Georgia."—Herman O. Wilson.

From Louisville, Ky.: "Am glad to have been in contact with the following churches this month: Pekin, Ind., Salem, in Bullitt Co., Camp Taylor, the "Y" and the West End churches in Cincinnati, Highlands, and the Jefferson Street mission. The colored brethren of Liberty Street are repairing their house and looking to some tent work in the spring."—Don Carlos Janes.

Bound Volume of the 1936 Word and Work, fully indexed, bound in durable cloth, \$1.50. Please order early. It contains 384 pages.

From Buechel, Ky.: "We have recently been blessed with two week's preaching by Brother R. H. Boll. His great knowledge of, and deep-rooted faith in, the Word of God, and his power to present it to others, is more than ordinary, and leaves upon his hearers a lasting

impression. May he live long to proclaim God's word, unbiased and unfettered!"—W. B. Reader.

From Stringtown, Miss.: (delayed report). We are glad to report again another good meeting from this place. While there were only four who made the good confession, there were others almost persuaded, and great and lasting good done. There were two other meetings going on in nearby vicinities which interfered. Brother Key from Hattiesburg, Miss., did the preaching and led his own singing. He has moved to Tennessee.

"The brethren at this place have bought material and built 15 comfortable benches since June 15."—Mrs. R. H. Dreher.

From Long Beach, Calif.: "The Word and Work is a clean, wonderful paper and I could not get along without it. God bless its workers and readers."—Mary E. Woodson. (Sister Woodson enclosed \$3.00 for four-year renewal.)

From Pekin, Ind.: "I am always so glad when I find The Word and Work in the mail, for then I think I am going to have a good spiritual feast, and I am never disappointed. I thank our Heavenly Father for such good brethren in the Lord. Let us all praise the Lord; for His merciful kindness is great toward us."—Linnie Johnson.

From Detroit: "I have never met Brother Boll, but I feel as if I had known him a long time, and hope it is God's will that he may continue to proclaim the Glad Tidings in its fullness for many years."—J. R. Chamberlin.

From Dallas: "Herewith check for my renewal to Word and Work for the coming year. I never want to be without it. If you have an extra copy of the last issue I would be glad to have it. It contained three outstanding articles that were too good not to pass on; and yet I would like to keep them, too!"—Beatrice Welsh.

From Junction, Texas: "Thousands of humble disciples are praying for peace within the ranks of the Prince of Peace. My third year with this congregation is drawing to a close, but I have accepted the invitation, unanimsly given, to remain another year."—Walter Leamons.

From Cynthiana, Ky.: "We are getting along well down here at Salem church, in some respects, though sometimes we get discouraged. The attendance has increased the latter part of the year."—N. Wilson Burks.

From Howe, Texas: "I am so glad that God has made the Word and Work possible, and I am praying that He may bless it in every way possible."—Mrs. E. S. Pruitt.

"Thank you for your speedy service. The song books ('Great Songs of The Church') are lovely."—Mrs. Chas. Thom.

From Karnack, Texas: "I enclose one dollar for renewal to Word and Work, and please send the Quarterly also. I am located away from a church of Christ but would like to study the quarterlies, even though it is impossible for me to meet with the Christians on Sunday."—Bessie Mae Nelson.

The United Thanksgiving meeting was held this year at Fifth and M St. church, where D. H. Friend labors; Brother Boll was speaker, and Bro. Jorgenson's chorus class (from the Louisville Christian Training School) sang two beautiful numbers. As usual, the offering went to Potter Children's Home, Bowling Green, Ky.

From Toronto: "The Lord has helped us to come together in the meetings here in a wonderful way, and is using just such as He has here in the city, to accomplish a good work. We closed at Strathmore last night with a house full in attendance, and 9 came forward when the invitation was extended: 6 for baptism, 2 restored, and 1 immersed person to take membership. They were the first and only ones to come at Strathmore meeting.

"Two were baptized at Fern Avenue; none at Wychwood, but a great spirit was manifested throughout the meeting and the Wychwood brethren have attended all the other meetings well. Brother McKerlie is working with Brother Charlton and me in the Bathurst Street meeting this week. Bro. Alex Stewart is away, and has been during the entire time of the meetings. He is out west in evangelistic work for this fall, but we three preachers will visit among the members and in the neighborhood this week, and do all

we can to make the week at Bathurst a success. There is being shown a wonderful spirit of unity and co-operation for which I am so thankful."—J. Scott Greer.

All seats are taken in the preachers' Saturday morning round-table class at Citizens Union Bank, Louisville.

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.

Highland Library Bible Class, R. H. Boll teacher, began with 45; 57 the following week; then 72. The studies are in Genesis.

The first-page poem, "Cradle Song," is an old lullaby for which we searched and searched—until Sister Kate Malone supplied a copy. It was sung in the olden days to the tune "Nettleton," ("O Thou Fount"), or to "Rosseau"—which is a fine old tune (150 years old) though damaged by the "Aunt Roddy" parody.

From San Francisco: "In the past few weeks five brethren have moved to San Francisco and united with the church. Thus, the membership of this congregation now totals 90, which is the largest number ever to be recorded in this local body. Also, the proportion of those that move in exceeds the number of those that move away and so the work goes ahead and Christian influence grows.

"Among our recent new members is Eugene White, formerly of A. C. C., Abilene, Texas. Brother White is a very capable song leader and musical director, besides being a faithful and experienced preacher of the gospel. In his spare time he is assisting in the work here. The San Francisco brethren greatly rejoice at such an addition and are hopeful of many good things in the

future. Capable, spiritual leadership is invaluable at such a mission point as this.

"The church meets at Jules and DeMontford Aves.. If you have friends in this city who should be associated with the church please notify me at 261 Sanchez st., and we will gladly take care of your requests."—Arthur Graham.

From Toledo, Ohio: (delayed report) "The meeting at Berea congregation, Sullivan, Indiana, in which Brother J. D. Bales and I labored together, resulted in 13 additions—one of this number was formerly of the United Brethren."—Robert B. Boyd.

From Lexington, Ky.: "I recently spoke at a noon service at a packing company to a fine group of men. Bro. Ben Powell speaks to his fellow workers there every day. Christ has wrought a marvelous change in the religious atmosphere of that plant through his two servants, Brethren Powell and Tanner. Several have come to the Lord from that place.

"I speak to the workmen on our new church house every day at their lunch hour. We are hoping to be able to meet in our new building by the first of the new year."—H. N. Rutherford.

Louisville, Ky.: "Our East Jefferson St. Meeting has been concluded, and we are more confident than ever of God's ability to hear and answer prayer.

"Brother Reader preached for three weeks to capacity crowds. He was at his best and God's Spirit was upon him. In all, forty-one responded to the gospel invitation—11 baptisms, 16 for membership, and 14 restorations from our numbers.

"We feel that the cause of Christ has been established in a definite way in this location. To God we give all the glory."—J. L. Addams.

In looking over the page proofs, the publisher has been impressed with all the articles in this issue—editorial, contributonal, and reprint. Read them all! They represent much thought, labor and prayer. And pass your paper on.

For one new dollar subscription, free: "The Revelation," 84 pp., or "The Kingdom of God," 84 pp. For two new subscriptions "Boles-Boll Debate," 424 pp.

BEN'S BUDGET

I would not exclude myself from the judgment that fifty years of interested observation warrant me in announcing: "‘Brotherly love’ has not continuously abounded as it should." Softer words could easily have made stronger arguments, and how much deeper the conviction! And proper esteem, which so enables its possessor in so many ways, can be so easily flung away. To regain it is difficult, often impossible. I think from the time of the contentions of earlier years that I could find a place in my heart for my brother, with all his peculiarities and scruples, if only and whether he could find such room in his heart for me or not. Unless he has unquestionably fallen from God's grace, he shall not fall from mine. Improper conceit in us may injure; but to be held in such esteem as to make us an asset to others is good.

Unless continued and aggravating impenitence discontinues the age, another year is shortly due. It affords a time for many proper new beginnings. But every hour brings openings for entrance into better activities for God. These must not be spurned. Neglected response to God's leadings into the higher and purer things of the Spirit, does but delay our enjoyment of the present fulness of a gracious Father's love. Studied, fervent "love of the brethren" will do much to make "perfect peace" in troubled souls, which, lacking, distracts the life and fills the way with gloom and needless grief. "Grace be with you all."—Ben J. Elston, De Ridder, La.

ALTARS OF SIN

ALLEN HARRINGTON

God had chosen the place where an altar was to be built. (Deut. 12:13; 16:5, 6.) Israel multiplied them (Hosea 8:11), and all for a supposed good purpose—to expiate sin. However, because they were not authorized by God, these numerous altars were not only useless but became actual instruments of sin. The very means man would use to put sin away thus became an additional form of sin. This is a principle of Divine government that cannot be too strongly emphasized to-day. No worship can be acceptable to God which He has not authorized. Only His authorization gives any act of worship value. In themselves there is no virtue, nor is there inherent value in any good motive behind such acts of devotion. Of course God will not discount any goodness where it exists, but that is beside the point. Ephraim's motive was good enough, it was because of his lack of divine authorization that he was wrong in what he did. An application to modern times is not hard to make. People feel that one way of worship is as good as another. Truly such would be the case had not God spoken. But God *has* spoken, and that makes all the difference in the world. Some are too indifferent to care; some do not believe He means what He says; others think their own ideas more acceptable. We are to hear about this before the Judgment seat.

ARE WE JUSTIFIED BY WORKS?

R. H. B.

"Brother Boll: I heard a preacher in our vicinity on James 2:24 ['Ye see how by works a man is justified and not only by faith'] and he said that this passage was so plain that he would rather lose his right arm than to contradict the word of God by intimating that a man ('any man, Christian or sinner,' he said) could be justified in any other way than by works. That seemed to me to be opposed to Paul's teaching in Rom. 4: 4, 5 and Eph. 2:9 and Tit. 3:5; but I don't know how to take that passage from James. I am as loyal to the word of God as that preacher, if I know my own heart; but I can't agree with his conclusion drawn from James 2. Can you help me?"

It is well to stand up loyally for any and all statements of the word of God always. Nevertheless with all good intention that preacher may have misused and misrepresented that word. To take a passage out of its relation and connection and to interpret it merely by the sound of its words is more like carelessness than loyalty, and may turn out to be utterly misleading to some poor soul. By a one-sided emphasis one can really bring James into clash with Paul. I am convinced that there is no real clash between these two; but *if there were* (which is not to be admitted for a moment) we would be obliged to discard James rather than Paul; for the latter is the apostle of Christ, the great apostle to the Gentiles, while James had no such standing. I mention that merely to show what one-sided exegesis would necessarily lead to. For Paul, taking the very same case of Abraham for example, declares that Abraham was *not* justified by works, but by faith—not indeed by "faith only," if by that is meant the mere abstract mental assent to some statement of God's word, yet *only by faith*. Paul goes on to show that faith is compatible with grace (Rom. 4:16) but that "works" is not (Rom. 4:4, 5; 11:6.) Works excludes grace, and grace excludes works (Eph. 2:9; Tit. 3:5, 7) according to Paul. But Abraham was justified by faith, not by works says Paul (Rom. 4:1-6). The matter certainly requires some explanation. It cannot be settled by merely taking an uncompromising stand on what James said to the disregard of Paul's teaching; nor yet by taking Paul and sweeping James aside. It requires some study and consideration.

A careful comparison of the two teachings reveals the fact that James uses three words which Paul also uses, but he uses all three in a different sense: (1) By "works" James does not mean what Paul means. (2) By "faith" James does not mean what Paul means. (3) By "justify" James does not mean what Paul means. Now let us see the proof of that.

1. James does not mean by "works" what Paul means. Paul is manifestly speaking of works by which a man would earn (merit) salvation (Rom. 4:4, 5)—works of which a man might *boast* (Rom. 4:2; Eph. 2:9). But neither the deed of Abraham (to which James makes reference) in sacrificing his son Isaac upon the altar; nor the deed of Rahab of shielding

the spies, was a meritorious work. Neither, if considered in itself, would have had any value for justification. This is evident in Rahab's case. If her deed had been merely an act of kindness done to fellow-men, merely a charitable deed, it would have been without the least efficacy to save her out of the doom of Jericho. And as to any value Abraham's deed of offering up his son might have had for procuring justification—that is expressly denied and repudiated in Micah 6:6, 7. These "works" did not justify as works, but because they were in each case only the confession and proper expression of faith.

2. James does not mean by "faith" what Paul means. James is evidently combatting the idea that to hold truth merely as a mental notion (for example "that there is a God," or "that God is one") which does not influence heart and life, could be of any saving efficacy. When Paul speaks of faith he means that conviction and trust of the heart which inevitably leads to confession of Christ and acceptance of Him as Lord (Rom. 10:9, 10) and which ever after manifests itself by "working by love." (Gal. 5:6.)

3. James does not mean what Paul means by "justify." This is evident from Abraham's case. Paul speaks of Abraham's *initial* justification, by which a sinner is accounted righteous (has "righteousness reckoned to him"). This occurred long before Isaac's birth, and while Abraham was yet in uncircumcision. (See Rom. 4:3-10). But James represents "justification" as taking place many years after (according to Paul) he had been justified. It is only fair to conclude that James spoke from a different viewpoint from Paul's, and attached a different meaning to the term "justified." And that is the simple fact. Some one has well pointed out that we are justified (1) *causally*, by grace, Tit. 3:7; (2) *effectively* by the blood, Rom. 5:9; (3) *instrumentally* by faith, Rom. 5:1; and (4) *evidentially* (that is as *proving the fact* in the sight of God and man) by works, Jas. 2:21-24. In Rahab's case her action simply demonstrated the fact of her real faith, and was only in that sense the cause of her justification, as already shown.

When therefore your brother preacher said he would not wish to be in the place of a preacher who denied that a man (whether Christian or sinner, *any* man—is justified by works and not by faith only—he spoke well, if he was sure that his hearers were in position to understand what he meant. If not, he should have given them fullest explanation of his meaning in the light of Rom. 3 and 4. For if any of them had been led to think that we can be saved by works of righteousness which we did ourselves (Tit. 3:5) the error would be as fatal and deadly as it would have been to trust in "faith only," and he would have gained nothing by stressing James' declaration in loyalty to the word of God.

In discussing this I trust that said preacher did not class *baptism* as a work. You did not mention anything like that in

your letter. If he meant to imply it—that would involve considerable confusion. Baptism could hardly even be called an act: we *yield* ourselves to *be* baptized in token of faith in Jesus Christ our Lord, who died, was buried, and raised; and thus are we identified with Him. (Gal. 3:26, 27; Col. 2:12.) Baptism is not a “work” even in James’ sense of “works.”

TWO VIEWS ON THE LORD’S RETURN

FLAVIL HALL

“Brother Boll began as a young man to say that the coming of Christ was imminent. . . . Now his head is white like the almond trees in bloom, . . . and he is still saying the coming of Christ is imminent. . . . Who has been benefitted by his teaching on this point? It could save none to believe it if it were true, and it cannot do so if it is false.”—Staff writer in *Gospel Advocate*, July 9, 1936.

“*The Blessed Hope*. I may be far wrong, but the signs of the times indicate that the end is near. But James says, ‘Be patient, therefore, brethren, unto the coming of the Lord.’ The coming of the Lord! Blessed hope! We are not of the night, for Christ is our light and life. Soon there shall be no more curse—soon the desert shall blossom as the rose. The world looks dark, but the promise is bright. Jesus is coming and ’tis sweet to know that it must be so. ‘Lord increase our faith.’”—H. H. Adamson in *Christian Leader*, Jan. 17, 1928.

In 1928 there was not much agitation to set the minds of believers against the vision that Brother Adamson had, and yet has, so far as I know; and it is for those who have this vision to say whether it is a help to them or not. Consecrated Bible students, free from the influence of contentions against it, cannot read the prophecies and the signs of the times without being impressed with the view that Brother Adamson expressed. Are not the times now more portentous than when the good brother thus wrote?—An illustration:

A man went to a hickory tree in the changing time of winter to spring. He knocked upon the tree and asked if spring was coming. The answer was, “I’ve heard nothing about it.” He went to an oak tree and knocked, asking the same question and getting a like answer. Next he went to a maple tree, chipped into it, and the sweet flowing, succulent juice answered, “Yes, springtime is approaching.”

The application: A man knocked at a pastor’s door. Upon entering he asked the pastor if Christ was coming. An indifferent answer was given. He then went and knocked at the door of a theological seminary. The question was treated as one of no interest. Next, the anxious inquirer knocked at the door of a humble Christian in a humble home. He found him reading his Bible, with tears in his eyes. The visitor asked, “My brother, is the coming of Christ approaching?” The answer was, “Yes, Christ is coming, the prophecies are being fulfilled and time is ripening for his coming.”

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

(*Matthew 24:34 concluded*)

In Matthew 24:34 it is impossible to translate the Greek in the manner given in the question (see November Study). In a previous article¹ I have suggested that "generation" is not the proper translation for the Greek *genea* here, but that *genea* here means "race (referring to the Jews)" or "age, times (referring to the period until the New Heaven and New Earth are ushered in)." Liddell and Scott give just such meanings: (1) birth, age, (2) birth, race, descent, blood, (3) a race, a generation, "also the successive ages of gold, silver, etc., and hence *the times*," (4) offspring, descendants.² Now I am prepared to quote several passages from the *Septuagint* (a product of the same period of the Greek language as the New Testament) that seem to add weight to this suggestion. In Jer. 8:3 *tois kataleiphtheisin apo tes geneas ekeines* ("the residue that remain of this evil family") the reference in "family" is clearly to the nation of Israel and the Hebrew word translated by *tes geneas* is *hammishpakhah*. This Hebrew word means "genus, kind (of animals)" (Gen. 8:19), "tribe, clan" (Gen. 10:18, 20), "family" (Ex. 6:14, Josh. 7:14), "nation" (Ez. 20:32; Jer. 25:9; Mic. 2:3).³ This last meaning is translated "family" in the R. V., but the connotation of "nation" (i.e. "race") is clear in each case. Again in Jer. 10:25 *ekcheon ton thumon sou . . . epi geneas* ("Pour out thy wrath . . . upon the families") where again the Greek word *geneas* represents the Hebrew *mishpakhoth* (plural of the same word as above without the article). Again in ms. Aleph of Tobit⁴ 8:5 we find "Blessed be thy (i.e. God's) name unto all the ages of the nation (*eis pantas tous aionas tes geneas*)," but it must be admitted that this reading is open to serious doubt in that it could easily be a manuscript error.

The two passages in Jeremiah, however, are sufficient to show that *genea* did have the meaning "nation, people, race" in the time of the *koine* (in which the New Testament is written). Matt. 24:34 and its parallels in the other Gospels immediately become clear as teaching that the Jewish nation should not pass away until "all these things be accomplished." I feel the questioner is right in saying Matt. 24:27-32 has not yet been fulfilled.

1745 Deer Lane, Louisville, Ky.

1 Cf. *Word and Work* XXIX (1935), 129.

2 Liddell and Scott, *A Greek-English Lexicon*, s. v. *genea*.

3 Gesenius-Robinson, *A Hebrew and English Lexicon*: Boston, Crock-er and Brewster (1844), s. v. *mishpakhah*.

4 A book of the *Old Testament Apocrypha* quoted here not as inspired Scripture, but merely to give an example of the meaning of a word. We would use any secular literature in the same way.

PRAYING THROUGH

One of the most wonderful lessons on prayer—and one unutterably important to us—is our Lord's Parable of the Importunate Widow. It is of vital importance to note what He has just said. He has just (Luke 17:22-27) shown the Son of Man rejected; the Christ has gone into Heaven; the masses are plunged in gross sin; men of God have become rare, as in the days of Noah and Sodom; and suddenly amidst it all—a cry, a flash, and the watchful and prayerful are gone. It is on this Second Advent background, full of lurid gloom and storm, with a rending Advent like sudden lightning, that our Lord lifts the form of a lonely widow, besieging the throne of God in great distress.

Now there is one first great outstanding fact, and one of the most stimulating of all facts concerning prayer. Prayer gets things that cannot be got *without* prayer: *God gives in answer to importunity what He does not grant without it.* It is to this point that our Lord draws special attention. "Because this woman troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said"—there is peculiar emphasis laid on *Christ* drawing the lesson—"Hear"—ponder, take in, realize—"what the unrighteous judge saith." "Because this woman troubleth me," and her "forever coming" gives me no rest; exactly as Jehovah said through Isaiah, "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest." For who is the successful widow? "Shall not God avenge His elect, which cry to Him day and night? Those of His elect which cry: if a soul cries at night, it is certain he is no hypocrite when he prays by day. "To faint" here means "to relax, let go"; importunity is that which *never lets go*. What else but *no answer* could a poverty-stricken widow expect from an unjust judge? Yet, by her importunity, she gets it; her importunity won the impossible. "Do not expect a thousand-dollar answer from a ten-cent prayer."

The widow won her request not by *prayer*, but by *importunate* prayer: she won it solely on her importunity; the judge granted her deliverance on no other conditions: in the courthouse, on the street, at his doorstep, she beset and besieged him. So it is the first great fact. Our Lord definitely says that God will give things in answer to "day and night" prayer which He will grant in no other way. *Plus* importunity, *plus* answer: *minus* importunity, *minus* answer.

Now our Lord draws a tremendous comparison. "And shall not God avenge His elect?" The judge is unrighteous—"God is not unrighteous to forget"; the judge grows weary—"the Lord fainteth not, neither is weary" (Isa. 40:28; the widow is nothing to the judge—these are God's elect, the choice of His own love; the widow's distress was no distress to the judge—but in all our afflictions He is afflicted: so then—*shall not God* answer as fully and freely as an unjust judge? "I say unto you, that He *will* avenge them *speedily*." "To 'avenge'

here is to deliver by a judicial sentence: this term does not necessarily include the notion of vengeance, but that of justice to be rendered to the oppressed" (Godet). Sudden and overwhelming, the deliverance will be sharp and decisive; though it is a deliverance which sadly and necessarily involves the terror and destruction of the ungodly. So here is the great second fact. *Unanswered prayers are accumulating in massed treasure above*: it is only mercy to the wicked, and the blessed testing of God's people—"He is long-suffering over them"—over both—that holds back the accumulating floods of answer: as God is higher than an unjust judge, to that enormous degree He is the *more* certain to do that which even an unjust judge *certainly* does. God delays so long, only to make haste at last, and to answer overwhelmingly.

Now look at the exceedingly remarkable, and even startling comment of our Lord. "*Howbeit*"—in spite of this dead certainty of God's response to importunity—"when the Son of Man cometh, *shall* He find *faith*"—the faith that thus prays through—"on the earth?" Here is the third and most arresting fact of all. *Christ expects few such praying souls at the end*: in the very moment that He flings open the gates of blessing to intense watchfulness and prayer, He doubts whether any but an exceedingly few will *do* it.

"He spake the parable unto them"—the disciples—"to the end that they ought *always* to pray, and *not to faint*"; but the vision of Laodicea rises before His mind; and as He looks down the far centuries, He sees few, oh, so few, kneeling forms in the last shadows, living on their knees. How many children of God are never seen at the prayer-meeting from year's end to year's end; how many have never been heard to pray before others in their lives; how many act before praying, instead of praying before acting; how many are cold and lifeless in their secret devotions: *how few importunate widows!*

When our Lord came back after His Resurrection—a resurrection foretold again and again—instead of a longing, eager, welcoming band, he found disciples actually astounded and incredulous. So here is our peril at this moment. Our Lord is coming—that is dead sure: the Advent will be swift and decisive: our peril is lest it finds us without a faith that steadily refuses to take "no" for an answer; faith to persevere, faith for importunate prayer, faith in spite of fearful delay, faith amid general apostasy, faith which storms through into the glory and the kingdom.

For now we reach our triumphant conclusion. "Shall not God avenge His elect which cry to Him day and night? He *will* avenge them speedily." *Persistent prayer will carry us triumphantly through*. Only intense concentration will preserve faith at the last; but the solitary weapon of importunate prayer will do it. A lonely widow, helpless and powerless; fierce oppression from the Adversary; a great inheritance at stake—a world that is ours, but held by the Usurper; a heaven

that has delayed its answers for countless years:—one weapon carried her triumphantly through; *and with the same weapon we can be as sure of victory* as she.

No position is so desperate that prayer cannot conquer; no arm is so weak but that, with this weapon, it can move God; no sin, no circumstance, no adversary is unconquerable; but the one condition is that the one weapon *is* wielded, that it is *importunate* prayer, and that it is wielded *incessantly*.—D. M. Pantou.

DISCIPLINE

“But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.”—2 Tim. 3:1-5.

In working with young people one realizes first his own shortcomings. It is easy to condemn the follies of youth and to overlook the greater responsibility of maturity. But regardless of our frail leadership a warning should be sounded.

This is a careless age. The fact that most people deny the charge does not alter the fact. The lack of realization is the result of the lower level to which apparently we have settled. Public opinion is molded by the people. If the people are thinking carelessly, that which they mold will have the same characteristic. And it seems that we have grown careless.

No assembly of people can exist long without discipline. The army has shown us that fundamental, and so has many other organized units. Without discipline there is no working together, and no success.

Some discipline is exacted by force, and sometimes that discipline is severe and cruel. Even then it gets results. True discipline, however, comes from within. It is the result of inward conviction, a conviction based on loyalty to God's truth.

These verses in 2 Timothy describes an alarming lack of discipline. It is a picture of the ungodly. And it is against these pitfalls that warnings should be given. There is a tendency to scoff more and more at lessons of sound living and to rush headlong into inescapable distress. Even the Bible is cast aside as out-of-date. But it remains a silent reminder that the wages of sin is death.

The carelessness of maturity is spreading the plague of youthful heedlessness. There is a crying need for men and women who will preach God's discipline and back it up with decent lives.—J. H. McCaleb, in *Chicago Christian*.

BIBLE CLASS SUPPLIES

This office supplies also any of the Helps published by the Gospel Advocate, Christian Standard Publishing Co., or Union Gospel Press—cards, wall charts, Junior and Intermediate Quarterlies, papers, etc., etc. The Word and Work Lesson Quarterly costs only 8c, and is suitable for adults and young people's classes.

SINGING IN THE RUSSIAN CHURCHES

A word as to the service in a Russian church . . . vespers, matins, funeral or wedding, a baptism, or a service in remembrance of the dead.

"There are no pews, no chairs. There is always a crowd, a promiscuity of rich and poor . . . people standing and praying, kneeling, prostrated . . . the lights are down. . . . There is no organ music, but an unearthly and spontaneous outburst of praise from the souls of the choir and the clergy and the laity worshipping together. It is a strange and wonderful crowd when noble human faces, broad shoulders, and beautiful forms predominate rather than clothes or uniforms. No ranks of pews and people, no man's order, only God's order, the varying and wonderful multitude . . . all praising God, enfolding in the vast choric communion impulse to acknowledge the wonder and splendor of the mystery of God."—Reprinted from Stephen Graham, in Program folder of the Moscow Cathedral Choir.—E. L. J.

BOOK NOTES

Palastine Speaks, by Anis Charles Haddad, B. A. 137 pp. Cloth. Price \$1.00 The Warner Press, Anderson, Indiana.

This new book by a native of Palestine, a resident of Jerusalem and graduate of the University of that city, illuminates many expressions of scripture in a natural and beautiful way. We have read a good portion of its pages and feel that much of the Bible can never have its full force without the background which this or some similar source provides. In its attractive colored jacket, this volume makes a very suitable gift for child or adult—a minister or other student.—D. C. J.

PREMILLENNIALISM OR AMILLENNIALISM?

By Charles Feinberg, Th. D. Evangelical Theol. College, Dallas, Tex. 245 pp. Cloth, \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

By "Amillennialism" (a term of recent origin) the author means "that view of the Scripture which rejects the idea of the Millennium—the thousand year reign—either before or after the Second Advent." This, he thinks, is a much more prevalent view in our day than "Post-Millennialism"—that is, the doctrine that Christ will not return until after the Millennium. It seems to me that "Anti-Millennialism" would have been a better term than "Amillennialism," to denote the views of those who reject the idea of a millennium. It represents their outlook more correctly (for their attitude is not merely negative or non-committal, but distinctly opposed); and "anti-millennialism" is a term more readily understood.

But here is a real book! From it the average man can learn what no doubt he has often wanted to know—namely, what it is all about. The prophetic controversy is constantly demanding more interest and attention. We hear and read about the Millennium, Premillennialism, and like topics, teaching pro and con, articles and sermons commendatory and denunciatory; and the common man is often at a loss, not only to judge, but even to understand what the disputants are driving at. Well here is a book, written from the premillennial standpoint, but with eminent fairness stating the whole issue, and the positions taken by others and the arguments and scriptures presented for and against, and all that very thoroughly and in crystal-clear fashion, and in a gripping, interesting style. Believers in the premillennial coming of the Lord Jesus will rejoice in this volume as a compendium of information on the prophetic questions which are now agitating every Christian communion, and in its lucid and satisfactory teaching. Every reader will be deeply stirred and impressed with the manifest truth and fairness of this treatise.—R. H. B.

FREE PROPHETIC TEACHING IN CAMPBELL'S DAY

(Sent by W. B. Reader)

It is interesting to note that in the days of Campbell and Scott the Second Coming was a common theme. On page 302 of *Memoirs of A. Campbell* we have this reading:

"He [Mr. Campbell] felt assured that a reformation such as he advocated, which proposed to go back to the very beginning and restore the Gospel in its original purity and fullness, could leave no room for any other religious reformation, and must of necessity be the very last effort possible to prepare the world for the coming of Christ. He did not presume to fix upon any very definite period for that event, scripture analogies inclining him to the opinion that it would occur at the commencement of the seventh chiliad [that is, the Seventh Thousand Years] answering to the seventh day or Sabbath when God rested from the work of creation. He did not deem it accordant with the principles of the reformation to assume dogmatically any position in reference to this point, or any other of the vexed questions of eschatology dimly seen through the veil of prophetic imagery, but as this particular subject was then one of great interest with many, especially with Walter Scott and the other preachers on the Western Reserve, and he intended to discuss to some extent the scriptures relating to it, he concluded to call his new periodical 'The Millennial Harbinger.'"

WALTER SCOTT ON THE KINGDOM'S FUTURE

"But the time will come when the saints," as Daniel says, "shall possess the government," and "all power, authority and rule" be recovered to God by his Son and his saints. . . .

As certainly then as Moses ministered the civil law, and Aaron the ceremonial in Israel, so certainly in the Millennium will Christ minister, as He does now, the inner government and His saints the outer over all the earth! All shall be right in the church, all right in the state, and the kingdom of this world organized with mild and beneficent government, and the true religion shall shine forth as the kingdom of our Lord and His Messiah forever and forever. Good government and the true religion make a Millennium."

(Walter Scott in "*Pioneer Sermons and Addresses*," quoted not because every idea expressed or phrase used is to be endorsed, but that all may see that pioneer preachers enjoyed their freedom in the Lord, and such teaching did in no wise constitute them heretics!)—S. C.

THE TRAINING SCHOOL

Louisville Christian Training School opened September 27 with good enrollment and good interest. The Biblical languages are being taught by brethren Skiles, Glenn and Bornwasser; Bible Doctrine by Brother Janes; Homiletics and Biblical Geography by Brother Neal; English Bible and Christian Evidences by Brother Boll; Church Efficiency by Brother Chambers; and music by Brother Jorgenson. It is not too late for students to enter. No tuition, no fees. Write the school for information. 2500 Portland Ave., Louisville, Ky.—Stanford Chambers.

"THE BOOK OF REVELATION"

Commentary by R. H. Boll on this neglected portion of inspired writings. It is specifically stated in the scriptures that the entire testimony of The Revelation is "for the churches" (22:16). The best short commentary on The Revelation. Suitable for class or individual use. Price 50c, 3 copies for \$1. Order from this office.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"The gospel is for all" * * "We pay forty cents a pound for the good American apples and 10 to 12 cents for an orange."—*Ethel Mattley*. We suppose she speaks of Hong Kong money. * * The Bixlers found their going to Japan harder this time—by leaving two daughters here in school.

Brother McCaleb is sailing from Japan, Nov. 28; Sister Bernard from Hong Kong, Dec. 7; the W. L. Brown family of Cape Town, Dec. 18; and two other families (8 persons) are expecting to return in the spring. Clara Kennedy has recently come home from Japan.

"Wang reports good attendance and several turning to the Lord at his chapel."—*Charles Gruver*. * * "I had to get a new tyre and tube which cost over \$20."—*Emma Sherriff*. * * The fact that 70,000,000 of the depressed castes of India are breaking away from Hinduism creates a situation "almost without parallel in the history of the Church."

Most of our brethren are not interested in foreign missions and the concern for home missions is below par. Missionary activity grows out of missionary information. This is why it is true that "The brethren will do more missionary work when they are taught more." It therefore follows that if those who know the missionary obligation do not teach it, they practically withhold the gospel from the lost!

"We have some inquiries up in the Karuizawa district."—*E. A. Rhodes*. A missionary needs a sewing machine. We shall be glad to assemble your gifts and see that the machine is supplied. * * Bro. Dick and wife, of New Zealand, where Bro. John Allen Hudson is working, have lately visited some of our folks in Japan. * * A sprinkled man has been baptized in Brother Rhodes' work.

"Perhaps nothing has hindered the advancement of Christianity more . . . than institutionalism that has grown out of good intentions."—*L. T. Oldham*, in *Oriental Christian*. * * Sister Whitfield reports the girls having a prayer meeting in her home each Friday evening. * * Mass movements are on among 48 castes in India, even reaching Mohammedans.

The field was barren. A poor, illiterate carpenter who had been dismissed from mission service, began to speak of his Lord. "Three hundred were baptized in 1934, 400 in 1935, and it is estimated that from 500 to 1,000 will receive baptism in 1936." Please notice the effectiveness of even an ignorant "layman" on fire for God operating on the indigenous plan.

Bro. N. B. Wright, of China, has been in Texas of late. Bro. Merritt has visited numerous Tennessee churches. He and Bro. B. D. Morehead are working toward California. Herman J. Fox is preaching some at Highland Church, Louisville.

FROM THE MISSIONS

BIXLERS AT HONOLULU

Five of the thirteen days necessary for our fine boat to cross the Pacific have elapsed. To be sure we are traveling in economical class, but will get in at the same time with those higher up.

Tomorrow we will bid good bye to American soil (Honolulu)—the Father only knows for how long. We are thinking of the pleasant and profitable visits among the churches, and are thankful to each and all for your kind encouragement. As we return to our work we feel the need of your prayers. The opportunities in Japan may close at any time.

We are enjoying our new contacts with Japanese on board. We have one sister from Graton and another from Los Angeles almost persuaded! Near Honolulu, Nov. 2, 1936. Orville Bixler.

PHILIPPINES

Another month has come and gone. It seems that time flies faster each month. We have been making some progress with various phases of our spiritual labors and material tasks of further putting our house in order. Since we believe in thorough teaching before baptizing people, no one at Gango has been immersed to date, although it is reasonably certain that a dozen or more of them will eventually line up with us in complete obedience to the Word of God. Three of the leading married couples, including Vincente Racines, their present local evangelist of the old order, attended services last Lord's Day here in our house as observing students of this Way. I was careful to explain each part of our regular worship and Bible study methods. I think the period of their observing our customs is nearly finished, although no date has yet been named for their definite putting on of Christ by immersion into the One Body of Christians without denominational affiliations. Only one claims to have received scriptural baptism—while he was in America a few years ago.—O. T. Rodman, in *Philippine Mission News*.

KWONG SAI

The gospel is still the "power of God unto salvation to every one that believeth," but how can they believe until they have heard? And whose responsibility is it to give them the Message of Life? It is easy to sit back and say "those who have gone into the various countries" but the command of "Go ye into all the world and preach the Gospel to the whole creation" was given to all alike. Have you and are you continuing to discharge your part of that responsibility? If you and the heathen in China now worshipping idols, changed places would you feel that he had done his full duty towards you if he did what you are doing? These are thoughts for us to think on and it ought to lead us to pray more and work for the carrying of the gospel to every land and to every creature.

Not long ago grandmother Chan of the Wan Chai chapel passed on to her reward. From the day she was baptized on the fourth floor in the canvas tank made for that purpose she was a shining light for Christ. She was seventy-six years old, and the mother of six boys and a girl; five of the sons and the daughter were at the funeral. Two of the sons are Christians.

The funeral was a foreignized one with auto hearse, cars to take people to the Christian cemetery where she was buried, and many flowers. The stairways in the houses are so narrow and crooked that a casket cannot be gotten in so they build one outside in the street. The bamboo poles used in making it are bound together with rattan which makes you think of the grass the Chinese use in place of string. The wonder to us is that such a stairway is strong enough to carry the load which passes over it. Down this came the coolies bearing the coffin followed by the mourners who were supported by a companion at their side.

Mr. Lo, the young man from Heng Chow who was in the Bible school last spring, returned to Kwong Sai for the summer. As he was going around preaching, selling scripture portions, and distributing tracts he came in contact with a family who had left Nanning because of the po-

tical disturbances. They had their idols with them. Sickness came into the family and their hearts were willing to listen to the gospel message. Mr. Lo destroyed their idols and in the end baptized the man and his wife. Now he is back in the Bible school in Canton. Please pray for him and that enough money will be received to pay his expenses there until he knows enough to be an acceptable worker for the Lord.
% P. O. Box 692, Hong Kong, China.

Ethel Mattley.

THE MISSIONARY

Out where the loneliness presses around me,
Looking on sights that are sordid and drear,
Strangely abiding—yet surely God called me,
Why do I wonder if Jesus is here?

Strangeness of living, strangeness of people,
Have I not come with the gospel of cheer?
Why is my heart then depressed with its burden?
Is not my Comrade, my Jesus, out here?

God! Teach me quickly to do without friendships,
How to let go of those things that were dear;
How to be rid of this self that is binding me;
Surely my Master, my Jesus is here.

He who was God took the form of a servant,
Humbled Himself unto death without fear;
Lonely, forsaken, despised and rejected,
My blessed Savior, my Jesus, came here!

Father forgive me my failure in serving;
Heartaches, depression, regrets, disappear!
Born of the Cross, a new courage infills me,
Christ is my victory, my life is here!

(Selected by E. L. B., and clipped from Rodman's *Philippine Mission News*.)

CONCERNING BROTHER GEORGE JOHNSON

When churches send missionaries into the field they understand their solemn obligation to sustain them in the foreign work or else to bring them back home. We cannot deal with the missionary as David with Uriah the Hittite—send him to the forefront where the battle is hottest, and then draw back from him that he may be smitten and die, unless we were minded to commit that sort of murder, which I don't believe we are. Brother George Johnson went to Brazil some years ago. There has never been the slightest doubt of his Christian character. He has had arduous work, incredibly poor support, has endured hardship and persecution. His health has suffered. On general principles he should come home now for a rest and furlough after being in the foreign land unintermittently for that long a time. Although questions and misgivings may have been raised as to his present doctrinal soundness, even that would not absolve us from the obligation of bringing him back home. If we were instrumental in sending him we could not on any score abandon him now in the foreign land. If after his return we should decide not to send him out again, such decision would be within our rights. That is quite a different matter. But as to our obligation to bring Brother Johnson home there can be no question. The honor of the church demands that, not to speak of the honor and good name of our Lord Jesus Christ. We must see our brother back home at all events. Send contributions to N. Wilson Burks, Cynthiana, Ky.—R. H. B.

Select holiday gifts from the advertising pages following. The best books and Bibles are listed at reasonable prices, and orders promptly filled.

THE FREE QUARTERLY

With Jan. 1, 1936, we increased the Lesson Quarterly from 24 pages (ordinarily) to 32 pages—besides covers. While wishing to keep the Quarterly compact, and to avoid the burden of unnecessary comment and data, we were glad to provide this extra material, in response to numerous requests. Two and a half large pages to the lesson on the average, should give both teacher and student all needed help, outside the sacred text with its references.

FEATURES

The question method: The teaching of a verse can be brought out by direct statement. That is good—yet not nearly so good as when brought out by a well-put and suggestive question. It is all the difference of simply putting a gift in one's hand, or letting him reach out after it for himself. The student finds for himself what the teacher would tell him. The questions are generally so easy, the answer so obvious, that they serve chiefly to call attention to what the verse says. Sometimes a reference given supplies the answer. Sometimes the question is intended to provoke thought and discussion, rather than to be settled by an immediate answer.

An extra set of questions brings out the teaching of the scripture text. The usual class questions of a general nature appear at the end of each lesson also. Both sets may well be used in class. The extra set is a feature of this quarterly.

The question method saves space. But it requires a little more time and effort than a mere reading off of comments requires. It is by that much more valuable. The effort to answer a question prepares the mind for reception of the answer. Having sought and found the answer for himself the student is far more certain of it than if someone else, however trusted, had merely told him. Then it sticks better: he will remember what it was and why.

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