

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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TRACTS FOR THE PEOPLE

We have prepared for mailing an envelope containing one each of the five tracts advertised on this page, four from the pen of R. H. Boll. This sample set of tracts may be had for 25c, stamps or coin.

"HOW TO UNDERSTAND AND APPLY THE BIBLE"

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet by R. H. Boll.

"Anyone who willeth to do God's will and is therefore anxious to know God's will is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

The price is 10c each, 25 for \$1.

"THE CHURCH I FOUND AND HOW I FOUND IT"

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

"WHY NOT BE JUST A CHRISTIAN?"

This eight-page tract has attracted wide attention, and is perhaps unsurpassed as a pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand is not only unanswerable from the logical viewpoint, but unlike so many works on the same subject, it is written in the unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand.

"WHAT IS PRE-MILLENNIALISM?"

A four-page pamphlet answering some questions now being agitated by various religious journals. What is meant by the term? Is it an "Ism" in the sectarian sense? A list of honored brethren who were "pre-millennial."—Price 1c each.

"WHAT IT MEANS TO BE A CHRISTIAN ONLY "

This is a condensed argument, four pages, Word and Work size, setting forth the spiritual advantages and the scriptural reasons for individual and congregational independence, in contrast with all sectarian and denominational alliances.

Written by E. L. Jorgenson; 5c each, 25 for 25c.

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THE WORD AND WORK

HIS PRESENCE

"I met God in the morning
When the day was at its best,
And His presence came like sunrise,
Like a glory within my breast.

"All day long the presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the wind that seemed to drive them
Brought to us a peace and rest.

"Then I thought of other mornings
With a keen remorse of mind
When I, too, had loosed the moorings
With the Presence left behind.

"So I think I know the secret
Learned from many a troubled way,
You must meet Him in the morning
If you want Him through the day."
—Unknown.

WORDS IN SEASON

R. H. B.

LIFE AND VICTORY THROUGH CHRIST

Two things have been demonstrated by the medical science of the more recent times—the first the possibility of imparting life from the living to the dying; the other, the possibility of imparting the victory of one who has conquered a disease to one who is liable to be attacked (or has already been attacked) by it. The former is done by blood-transfusion—when one whose life is ebbing is joined to the blood-flow of another who has life more abundant. (For "the life of the flesh is in the blood." Lev. 17:11.) The other is by the impartation of blood-serum from a body that has victoriously outweathered some certain disease to another who is in danger of succumbing to it. Both these methods have become common-place in medical treatment. Now what is thus done physiologically is also possible (and necessary) spiritually; and the word of God had long anticipated this way of salvation.

Those who are dead in trespasses derive life from Him to whom they are spiritually joined, the Lord Jesus Christ. As the branch from the vine, as the member from the body, they draw from Him, His life abounding. They live by Him, and He lives in them. Also His power to overcome becomes available to them—for He has overcome the world (John 16:33). He is the Christian's strength and victory. This spiritual union with Christ and consequent impartation of His life and victory, to those who are joined to Him, is just as actual and real as that which concerns physical bodies. And though human senses cannot perceive the process, the results, in innumerable cases, have become manifest to man's observation.

* * *

BETTER THAN "PROGRESS"

"To be better off is not to be better" said the African native to the white man who had extolled the advantages of our civilization. Many are doubting now whether we are really even "better off." It may have been such a lurking doubt that prompted the amazing mural inscription seen in ultra-modern "Rockefeller Center" in New York:

"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon 2000 years ago."

This matches the prophet's call to the "old paths" where is "the good way" in which men may find "rest to their souls." (Jer. 6:16.) And it is strictly true. The lesson of 2000 years ago—the message of God's love in the gospel, of man's lost estate and the word of salvation by grace through the cross of Christ can never be superseded, and it is more than all attainments of man's wisdom and all discoveries of science. Also the scribe who wrote those words on the walls of our temple of progress was not far from the kingdom of God.

* * *

GOD'S WAY vs. MAN'S WAY

When things roll down hill, they simply respond to the pull of gravitation. That is easy and requires no effort. When a man yields to wrong impulses, he is giving way to the pull of a moral gravitation. That also is easy. How easy it is to think of the faults of others—of the meannesses, dishonesties, falsehoods, chicaneries, treacheries, unkindnesses of people—especially if they have been practiced on us! You can spend a day—nay, days and weeks and years—in that kind of mental occupation, because it is easy to do, and calls for no moral effort, no self-control. The reason of that is that such a course is downhill. Just let your mind go, and it will tumble that way. But as it rolls on, the heart is darkened, and the love of God is shut out, and the way to the throne of grace is barred (for who can pray when his heart is embittered with the thought of another's wrong?); and so life loses its sweetness, and its power and worth, too. And at the bottom of the hill

is the sea of hatred, a Dead Sea, whose acrid waters engulf and consume the whole being. If you are on that downward course, stop now. "Fret not thyself because of evil doers." The remedy for wrong thinking is right thinking. Instead of contemplating your neighbor's malice, littleness, hypocrisy, perverseness, think of something good, either about him or at least about somebody or something. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let the flowers and useful herbs grow in your garden, and keep the nettles and thistles chopped out.

* * *

THINK ON THESE THINGS

Speaking of the rise of the Roman Church, D'Aubigne, in his "History of the Reformation," makes the following just and deep observation: "In regard to doctrine, human religions had taught that salvation was of man. The religions of the earth had framed an earthly religion. They had told man that heaven would be given him as a hire. They had fixed its price; and what a price! The religion of God taught that salvation came from God, was a gift from heaven, the result of an amnesty, of an act of grace by the Sovereign. 'God,' it is said, 'has given eternal life.'"

Such was, indeed, as D'Aubigne declares, the earthly doctrine, and is to this day; and it owes its tremendous popularity to the constriction of the fleshly mind. A God that will freely and abundantly pardon is inconceivable to them, because His ways are not their ways nor His thoughts their thoughts. (Isa. 55:6-9.) They persist, therefore, in measuring God's plans by their own yardstick. Thus Buddhism got its hold on humanity; the doctrine of "the sevenfold way" and the many reincarnations, during which man, by slow, painful degrees, must work himself into fitness for Nirvana, must "work out his own salvation," but with no redemption, no Redeemer, no Blood that cleanseth, no God that worketh in him "both to will and to do of his good pleasure;" with nothing but his own resources, and no hope except his own merits. And in one form or another the same error is present in all other human religions and in many of the human perversions of Christianity. How the glad tidings of God contrast with this hopeless doctrine of the world! Well may they rejoice who can say: By grace have we been saved through faith, and that not of ourselves: it is God's gift; not of works, lest any man should boast. For we are God's workmanship, created in Christ Jesus, and fitted by Him to perform good works, the credit of which goes to Him, not to us. And: Being justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have had access into this grace wherein we stand, and we rejoice in hope of the glory of God.

THE AMERICAN STANDARD REVISED VERSION

Whatever may be the reason, there seems to be a strange conspiracy to suppress the American Standard Revised Version. Its publishers have ceased to advertise it. When in 1931 the copyright ran out it was renewed and sold to the "Religious Council of Education"—a modernistic concern, which does not seem to be taking any trouble to circulate it. Everywhere the King James Version is extolled as our "Grand old English Bible," "the Bible of our fathers and mothers"; "that monument of the English language and treasury of Anglo-Saxon speech" etc. Now the King James Version is worthy of all this praise and much more besides. But that the American Standard follows the original far more closely, and translates more accurately and carefully in numberless instances, and in terms more intelligible to the common reader, every scholar knows. Those who have by long association become attached to the King James, should keep the American Revised at hand for comparison and reference, as their most valuable help. For, generally speaking, wherever the King James and the Revised differ, the Revised is the more exact and correct. Probably no man living has studied the Bible as assiduously and microscopically and for as many years as G. Campbell Morgan. He has this to say in introduction of two of his works:

"The version employed in this volume is the **American Standard Revision**. I use it because, after careful study of the various translations of the Bible, I am convinced that for conveying to the English reader the sense of the Scriptures, this is the most accurate. I readily concede the exceeding beauty of the English found in the **King James Version**—sometimes, but without any warrant, described as the **Authorized Version**. But beauty of language is not the most important factor in a translation. It is rather that of accuracy of interpretation. In writing this I am not guilty of the folly of criticising the work of the King James translators. I am remembering the fact, however, that language has changed since they did their work; and the most important fact that we have now many manuscripts at our disposal, which they lacked. The accuracy of their work is the perpetual marvel of the student of that great Version. Nevertheless, the honest student must ever seek that which is the best and most accurate. The work of the English Revisers was of great value, and carried us a good way forward; but there are marks upon it of bondage to tradition, and of lack of courage, or of a cautiousness, which failed to lead us as far as was necessary. The American Revisers, untrammelled by this traditional cautiousness, went that extra distance, and so have given us boldly a Version, to which, up to the present, there is no equal."

The American Standard Revision still holds a large circulation in this country, and even in England; but it does so by sheer merit, without boost, and in spite of the influences combined against it. May it please the Lord to give its deserved place and vogue to this, the best translation that has ever appeared in the English, and so far as we know, in any language.

The Word and Work can supply any Bible or Testament published in the American Standard Version at regular publisher's prices, postpaid. Catalog mailed for a postal card request. Or describe your requirements and we can make a selection.

NEWS AND NOTES

(May, 1937.)

Last month we gave our readers, including the large new "50c list," a larger paper, and it was enthusiastically received. Not quite so many pages this month. Cost of printing went up 5 percent this month: if we could "pass it on"! But how could we raise the subscription price to \$1.05? Remember the Christian publication work in prayer, in gifts, and legacies!

Brother Boll is in a meeting at this writing in Trumbull, Texas—near Dallas. He writes on May 3: "Interest here is so good that we couldn't close last night, as announced. Four adults baptized, and two others have come up.—Expect to be home by Sunday, May 9."

L. C. Carter requests that \$5, of \$10 Flood gift mailed in by him, be reported as coming from Celtic Church, Howe, Texas.

Herman J. Fox has visited several churches the past month in anticipation of returning to Japan. Call him to speak to you—before he is gone again! He will do good, much good, and only good.

We have received from Tokio a beautiful new Japanese hymnal, in which they have used our copyright, number 253—Brother L. K. Harding's beautiful setting of the hymn "O Love That Will Not Let Me Go."

From Osceola, Iowa: "I like the Word and Work. Also get a lot of help from the quarterly."—Mrs. J. H. Gearhart.

"We are extending our daily periods at Portland Christian High School to make up for time lost during the flood. We have received word that P. C. H. S. was again accredited by the State Department this year."—Claude Neal.

From Irving, Texas: "I have heard Bro. Boll twice lately at Trumbull and how glad we are to have the opportunity! Mr. Layton is staying down there leading the singing. About 50 from Fair Park went down Thursday night and a number from Mt. Auburn went on Friday night."—Mrs. J. F. Layton.

"The members of Utica Church (Ind.) are working hard to get the church house in order and floor

laid. That will mean a meeting place though plaster is off, etc.

"With outside help and about \$240 we raised among ourselves, we now have in all about \$300 and have damages to the amount of about \$700. The little church is not too proud to accept assistance as the Lord moves hearts to help. We shall appreciate it if you will make this announcement in the W. W."—M. E. Haines.

From Chattanooga, Tenn.: I have been in a school of song here with the Rossville congregation.

"I have visited Sister W. P. Ferguson, 726 Oak St., twice. She is confined to her bed with a broken hip—has been in this condition for several weeks."—Flavil Hall.

From DeRidder, La.: "We are still studying the book of Revelation with considerable interest. Brother Homer L. King preached some here recently. There were two baptisms here last month. We hope and pray for others to obey the gospel. I am anxious to devote more and more of my time to gospel work as the time may be short. We hope the school is running smoothly again now and that much good is being accomplished.

"I am enclosing an article which you may publish in the W. W. if you think that it is worthy of the space. It is a subject that I am very much interested in and one that I fear is being badly neglected by many. Bro. King asked me for a copy which I gave him as he thought it would reach a different group of readers than it would in the W. W."—J. Miller Forcade.

From Dugger, Indiana: "I am glad that Bro. Boll is writing Lessons on Romans this year. When he completes Romans we want him to take up another epistle, and then another, until he finishes the New Testament. Then we can publish them all in a few volumes of the same binding. I'd like to be the first that pays for such a set."—J. R. Clark.

From Whitesboro, Texas: "The company I work for has transferred me to Whitesboro, Texas. We surely hate to leave Howe. We are a-

mong strangers here, and we want you to remember us in your prayers that God will guide me and keep me, and bless my efforts, and that I may always hold on to Him.

"We received the W. & W. today. It surely is a grand paper. It helps so much and I always enjoy Bro. Boll's writings.

"The church here is small, yet it is larger than Howe. They have a small building."—Clyde Carter.

The following appreciation was directed to Mr. D. M. Panton of London, England—sent by Daisy S. Oldham of Ripley, Tenn.

"This is to express my appreciation of your most excellent article in W. & W., Dec., 1936, 'Praying Through'. It has brought to me a much better understanding of incessant prayer. If you have other articles on prayer, I want to read them. I want to understand more thoroughly what prayer is. Just saying things does not always mean prayer. I do want my petitions to reach the throne, through our Savior, and to be answered. I am sure if our hearts condemn us not, and if we ask according to His will, and if we know that He hears us, we know we have the petition that we desired of him. Thanks for reminding us of Isa. 62:6, 7. I have read your writings before and they always do me good."

Reports From Ontario Churches

Jordon: "Interest and attendance at all services continues to increase. On April 18, four women and two men responded to the gospel invitation. We are much encouraged by these responses.

Beamsville: "This congregation is to conduct the renowned Nagara Peninsula 'June Meeting.' This will be the concluding part of a series of evangelistic services conducted by Bro. Roy Cogdill of Texas.

St. Catherines, Raymond & Beecher St.: "Bro. Wm. Ketcherside of Lock Haven, Pa., begins a series of meetings here May 2 to last for 2 weeks. The outlook is bright in this section for a great ingathering of souls.

St. Catherines, Nagara & Manning St.: "This congregation of God's people are much encouraged by the increased interest and attendance at all our services. Since last report we have secured pews

for our meeting house. Strange as it may seem, our evening service here is well attended. Why? Because we have a mind to work for the Lord. A capacity crowd heard a very inspirational sermon on Monday, Mar. 29, by Bro. W. D. Bills of Waco, Texas. He was just here the one day, on his return to Texas from a meeting in Dertoit, Mich.

"Five persons were baptized here, on Sunday, April 18, by the writer. The candidates were all from Jordon, Ont. Another to be baptized next Sunday."—R. K. Akers.

"Devotional Songs," a 64-page paper-bound collection of 89 revival songs, may be ordered through this office. Edited by L. O. Sanderson and published by **Gospel Advocate Company**. Price 15c; \$12.50 the hundred. Most of its numbers are of the familiar and useful "gospel songs."

Another Call From Michigan

A short time ago I sent out an appeal through the brotherhood papers for the addresses of brethren living in Michigan who may not have located a place of worship. The motor industry, and now the new oil fields, have brought and are still bringing large numbers of people to the state from all parts of the country. Among these new-comers are some of our brethren. Being new to the state, some of them may not know where the nearest congregation is located—or if there is one near them at all.

A number of letters have come in response to my first call, and some service has been rendered. I am persuaded there are others who would appreciate the service I might be able to render. If you will send me the name and address of any brother now living in Michigan who may not have located a congregation where he may worship, I will gladly render any service in my power.

It is possible that several families may be living in a given community without knowing of the existence of the other. If proper contacts could be brought about the worship might be started in a number of places where it is now unknown."—C. B. Clifton, 403 W. Connell St., Flint, Mich.

From New Albany, Ind.: "I don't want to miss an issue! W. W. is so full of God's truth."—Pearl Elzy.

CUT OFF THE HAND, PLUCK OUT THE EYE

R. H. B.

A sister inquires concerning Matt. 5:29, 30—what does it mean? And if it means what it says, why is it not practiced?

We should never call a thing figurative except for good and valid reason. When a literal interpretation would in itself be absurd, contrary to reason and common sense; or if in the context it is stated or shown that a figurative meaning is intended, it is safe to accept a statement as figurative. When for example it is said that "The name of the Lord is a strong tower: the righteous runneth into it, and is safe," no one should or would think that "the name of the Lord" is an actual tower built of stones. Or if, when the Lord gave the bread and the cup to His disciples, saying, "This is my body," and "This is my blood," none of them should or would have thought that they were eating the body or drinking the blood of Him who sat at the table with them. Or when, in Ezek. 34 the prophet speaks of God's sheep, and at the close he says "And ye, my sheep, the sheep of my pasture, are men," that settles that. Or when in Dan. 7 the prophet sees four beasts coming up out of the sea, then tells us that these four beasts are four kingdoms or kings, we understand it readily.

The passage concerning which this inquiry comes, follows:

"And if thy right eye causeth thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off and cast it from thee: it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."

That this cannot mean the actual plucking out of one's right eye, or cutting off of one's right hand, is obvious. How would your eye or your hand cause you to stumble? Is it by seeing or by use of the hand? But God would have us to see and use our limbs and faculties. To pluck out one's eye would not help the matter. To pluck out both would not destroy the evil image or thought. The African chief who refused to follow the customary code of cutting off a thief's hand, said wisely, "*Hands do not steal.*" Your body is part of yourself. It is through the body that temptations come and sin exercises its power. You would have to cut off every member, and destroy every faculty, in the last analysis do yourself to death, in order to avoid the appeals of sin. Clearly that is not what the Lord meant. What was His meaning then?

1. That if any person, or anything you possess, leads you into sin, then no matter how near and dear that friend or that possession may be, for your soul's sake *get rid of it!* It may leave you crippled, as it were, wounded, bleeding, limited, *but get rid of it!* Nothing you can suffer in this life is to be compared with the sufferings of hell. No loss in this world can be so great as the loss of your soul at last.

2. There is a sense, later brought out in the epistle, in which the Christian must put to death his members which are upon the earth. (Col. 3:5.) He may not pamper his body, nor let his flesh gain any mastery over him. "For if ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body ye shall live." (Rom. 8:13.) He cuts off the lust of the flesh and the lust of the eyes. It is his business, seeing he has with Christ been crucified, buried, and raised, to *reckon* himself to be *dead unto sin and alive unto God in Christ Jesus*. (Rom. 6:11; see the whole chapter.) "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Gal. 5:24.)

* * *

THE SINNER'S PRAYER

From a brother in a western city, this query concerning prayer:

Is it right to teach that God will not hear the prayers of a penitent person until he has rendered obedience in baptism? Some of my good brethren insist on teaching this. They point out that God does not hear sinners—John 9:31. And of course I believe this. The question is, Whom does God call a sinner? My brethren say that a man still is a sinner until he is baptized, even though he has repented. This viewpoint I cannot understand or believe. True, the past sins are still before God but this has nothing to do with the man's attitude. He no longer sins. If he does he has not repented. I do not think that it is necessary for us to teach that a penitent person should pray because I believe that prayer will be his natural impulse but on the other hand I would be very far from discouraging his attitude of prayer by telling him that they were "an abomination" to God. My brethren ply me with such questions as these: "What is there for him to pray for?" "How can he address God as his Father in heaven when he has not yet been born of God and not a member of the family of God or House of God?"

The fact that I have been unable to answer these questions specifically doesn't seem to have changed my mind at all. I grant that there is a possibility of my being wrong. This possibility must be when so many of my good brethren disagree with me. I am willing to give up my position if I am wrong and find it out.

Our brother's position is the correct one. Cornelius was a man of prayer before he became a Christian, and his prayers were noticed and remembered of God. (Acts 10:4.) Saul of Tarsus prayed before he was baptized and God recognized it. (Acts 9:11.) In the same connection in which he mentions the confession, the apostle also mentions calling upon the name of the Lord in order to salvation (Rom. 10:9, 10, 13). And that comes under the head of prayer. The blind man's saying in John 9:31 is true in a general way. People who knowingly are walking in sin and disobedience are not heard of God. But from the moment a man begins to turn to God he may, yea, and ought, to pray. For he may need guidance, strength to rise up, light and knowledge; and he may want to pour out his heart before God in confession of all his sinful life. God does not spurn the penitent sinner's cry. (Ps. 86:5; 145:18.)

MARKS OF THE FLESH

J. H. McCALEB

"Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."—Rom. 7:24, 25a.

God and the Devil, Heaven and Hell, Good and evil, Righteousness and unrighteousness, all are alternatives that man cannot escape. Many of us have chosen the side of God and of righteousness. We have accepted Jesus as the way and the truth and the life. It is the good choice.

Union with Christ means union with God. God is in Christ. Christ is in us. We are in God and Christ. Our lives are hid with Christ in God. It is no longer we that work but Christ works in us. We walk no longer after the flesh but after the Spirit. We have reckoned ourselves dead to sin through faith in Jesus Christ. Such is the meaning of choosing God and righteousness.

The mental acceptance of that choice need not be questioned. As we examine ourselves we can tell whether we have accepted from the heart. God's tests are simple. They all belong to every-day life and living. They belong to the present. One un failing test is love for one another. John says that a man who does not love his brother whom he has seen cannot love God whom he has not seen. The problem of loving one another—and it does seem to be a problem—suggests some of the most ordinary sins. So ordinary are they that we are prone to pass them by. At the same time we sun ourselves in the good will of public opinion. We are content to hide the evil of our hearts.

Covetousness, envy, deceit, whispering—how many of us are free from these simple failings? How many of us really love our brethren? Those sins are so common that we seem hardly able to escape them. They come on as naturally as breathing. They function almost without our being conscious of them. They are in our very flesh. Ugly, unlovely, many times vicious, and wholly unwanted. Still they continue, ruining both us and those whom we say we love.

We covet another man's possessions. We envy his good fortune. We deceive him for our own gain. We whisper about him because we do not really love him. These ugly traits taint our friendships. They throw doubt on our love for the brethren. They show us how strong is the cry of the flesh. We are alarmed and appalled at our lack of love. We begin to wonder about our Christianity. We question our faith. We shudder at our utter carelessness.

These are all warnings. They are signs of a mental acceptance without confirmation of the heart. They are un failing marks of a conversion that is not complete. To continue in these weaknesses of the flesh is fatal. They dim our perception. They tear down our faith. Finally, they destroy the realization that God is a God of righteousness, and that no

flesh can follow after Him. It is not *in* any man to do it.

There is only one answer to this problem. It is the power of God through Jesus Christ our Lord. No man can overcome the flesh except through Him. No man can obtain the power unless he believes in Him. No man can retain the power unless he lives in Him.

PRACTICAL POINTS ON PRIVATE TEACHING

J. MILLER FORCADE

I believe it to be both the privilege and the duty of *every* disciple of Christ to evangelize—to preach Christ. This lesson does not impress us individually as it should and consequently the gospel is not being spread as the Lord intended. I do not mean that all should be public proclaimers of the word but *all* should *sow* the seed. Much of the preaching of the first century was *private* but the gospel was spread with rapidity and power that probably has never been equalled. We read of the early Christians: “They therefore that were scattered abroad *went about preaching* the word.” (Acts 8:4.) This did not include the apostles as we are told specifically that they remained in Jerusalem. “They” were evidently those that “continuing steadfastly in the apostles’ teaching,” and therefore knew the gospel story, and they “WENT ABOUT” telling it. The effect of this was soon felt over all the then known world. We are saved to *serve* and we ought to learn that we may *live* and *teach*. Peter tells us, “sanctify in your hearts Christ as Lord: being *ready always* to give answer to *every man* that asketh you a reason concerning the hope that is in you, yet with meekness and fear.” Are *you* my brother, my sister, *ready* to give a reason concerning the hope that is in you?

RECOGNIZING OPPORTUNITIES

Opportunities are found constantly for this work by those who are looking for them. It is largely a matter of *recognizing* an opportunity when it comes to you. The home is our private sanctuary: why not dedicate it to the spreading of the gospel? People frequently come to our homes and most of them will listen patiently to a few kind remarks regarding their spiritual welfare. To some it may be best to give tracts with but little comment, but usually personal exhortation, with or without tracts, seems to be the most effective procedure. Strangers that come to our doors asking for food or other favors should rarely ever be allowed to leave without a tract, or a word, or both, about our Savior Jesus Christ. We have a fair advantage over these people and it should be used to the glory of God.

Sometimes we are told you cannot mix religion and business, but since living and spreading the gospel is our *chief* business it seems to me it is only a matter of the best method. If your employee is not a Christian try to lead him to Christ. If your employer is not a Christian try to lead him to Christ.

If your doctor is not a Christian try to lead him to Christ. If you are a doctor try to lead your patients to Christ. Many slaves have been instrumental in leading their masters to Christ, and certainly we should have much more influence over those with whom we associate than a slave over his master. Paul, though a prisoner of the hated "sect," had a wonderful influence on those whom he contacted.

MAKING EFFECTIVE USE OF OPPORTUNITIES

It is not more talking that we need to do—most of us do plenty of that now—but we need to talk more effectively. Let our speech be always with grace seasoned with salt that we may know how to answer each one.

The first thing we need to do on contacting an individual is to learn his *present* spiritual condition. Philip on meeting the eunuch did not begin immediately on a "shot gun" discourse but learned first his spiritual condition and then began an effective talk with him. We may think his approach was a little blunt but it was very effective nevertheless. His approach was suited to the individual with whom he had to deal, and we ought to suit ours to individual cases as much as possible. Of course, if you cannot learn about his present spiritual condition, point him to the "Lamb of God that taketh away sins" as best you can.

No two cases can be handled exactly alike, but we ought to begin with the individual where we find him spiritually and lead him to Christ if possible. "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." We must never lose sight of this objective. Let him talk about the weather a little if he must but always *lead* him back to Christ, paying special attention to his individual needs. Lead him with kindness and love but *lead* him. Never try to drive him. The Lord will not fail you and many apparent failures may be used mightily by the Lord. Let the Lord lead *you*, and you lead *him*, and you can never make a complete failure. You may find difficulty in talking to people at all at first, but prayerful effort will improve one's efficiency along this line. Just talk to them as you would on any subject in which you are deeply interested and you will be surprised how easy it will be. Do not be discouraged if you do not seem to make progress on the first case or two; it may be they are unusually hard cases; or the Lord is allowing you to be tested. Keep trying and you will find many that will welcome your help, yea they may be even longing for it. Remember it is the Lord's work. Work at it regularly, prayerfully and earnestly, and the Lord will bless your efforts.

DeRidder, La.

It is useless expecting success or victory in the spiritual battlefield unless we are prepared to take the Word of God as our one authority. We must be prepared for implicit, undeviating obedience to the word of God. We must make sure of what God's Word says, and then stand to it without questioning, and God will be with us.—Sel.

GOD'S IMPARTIAL JUDGMENT

(Third Lesson on Romans.—Rom. 2.)

R. H. B.

The first and greatest need is to know one's need. What though the gospel be the power of God unto salvation—what is salvation to a man who is not conscious of the need of it? and what though it reveals "a righteousness of God from faith unto faith"? He must realize his need of righteousness, and that to be without it is to fall under the wrath and judgment of God. Therefore the apostle labors from Rom. 1:18 to 3:20 to bring home to our hearts our spiritual destitution, and our lost and ruined estate.

In Rom. 1:18-32 it is manifestly the awful condition of the Gentile world that Paul sets forth. It is a terrible picture—a world abandoned of God, and given over to gross vice and wickedness. The picture is not overdrawn. Such was the heathen world in Paul's day; such is it today where the gospel has not gone.*

It was not difficult to convict the Gentile world of its sinfulness and degradation. But the apostle must deal also with another class—those who, far from consenting with them that "practise such things" (Rom. 1:32), were quite ready and willing to judge and condemn them. It is this class—the moral religious, superior people that Paul takes up next. To convict such folk is very much more difficult than to show their sin to the plain open sinners of the Gentiles. These people were clothed with respectability. They espoused principles of decency and honor. They discountenanced and themselves denounced the vices and immoralities of others. What about them? Are they too lost and condemned? Are they as hopeless as the rest without this salvation of God?

The apostle suddenly turns upon these "good people" and tells them that they like the rest (1:20) are "without excuse." Their ability to judge others condemns them, for it shows how clear their light is; and they, too, are sinners. Now when God takes up their case, no man, no claim, no pretense, no privileged standing they may have, will come in for consideration, only facts and reality. (2:2.) For surely they did not think that the mere fact that they were able to judge others, would exempt *them* from the judgment of God. (2:3.) Or did they perhaps imagine that God's goodness to them was a proof of God's partiality, and that He was winking at their sins? Far from it: His goodness and patience was designed to bring them to repentance. (2:4.) But they made it the occasion of adding sin to sin, piling up wrath upon wrath—

*And, alas! even in so-called Christian nations we are today witnessing the same moral collapse. See how accurately Rom. 1:28-32 describes present conditions. God still gives people up to themselves in their own lusts and passions when they despise the truth and refuse to have God in their knowledge. And the greater the light rejected, the greater is the guilt and condemnation.

a heavy account against the day of reckoning! (2:5.)

Here he lays down the inflexible principles of God's righteous judgment (vs. 6:16). Study this passage carefully. Note four things about God's judgment: (1) It is according to *truth*. (2) It is according to deeds (not mere professions). (3) It is without respect of persons (v. 11). (4) It goes into the secrets of men (a thought that must be appalling to those who "cleanse the outside of the cup and platter."—"If my forty years on the bench have convinced me of anything," says Chief Justice Brewer in his book "The Religion of a Jurist," "it is that sometime, somewhere, somehow every false verdict will be reversed, every miscarriage of human justice will be corrected, and every wrong will be righted." Even so—thus it must, and shall be.

In the mind of the student certain questions will arise. Does this judgment apply to Christians also? If so, since none are perfect, how can they hope to be saved? And if this (as some affirm) is the message of the gospel, how is the gospel God's power unto *salvation*? Moreover these truths concerning God's strict, impartial judgment were taught long before the gospel. How would we be any better off with the gospel than before, if we have to face this judgment like all the rest?

In answer to such questions it needs to be pointed out that the apostle is not here giving us the message of the gospel (that comes later) but is seeking to show all men their *need* of the gospel. True, if this (vs. 6-11) were the last word there could be no hope for any of us. This is the apostle's purpose—to expose our hopeless condition, so that we may feel our need of the gospel—God's only means for our salvation—and that we may accept the same. Nevertheless this passage holds a solemn warning to Christians also, lest, like the Jew in his day, they put their trust in their standing and privileges while living carelessly before God. (1 Pet. 1:17-19.)

There are a few other things that may puzzle us. Does Paul mean to say that any man ever attained to eternal life by the road pointed out in vs. 7, 10, 13? No—for the apostle presently shows that this has never been achieved by any man (3:20). That should and would have been the way—but, alas, we have all "sinned and fall short of the glory of God." (Rom. 3:23.) Hence the condemnation; hence the need of salvation and of the gospel.

What is "the work of the law," as "written in their [Gentile] hearts"? (v. 15.) Not "the law written on their hearts," as in Heb. 8:10, which is the high blessing of the New Covenant, but the *work of the law*—the ability to distinguish the wrong and the good; "for by the law cometh the knowledge of sin." (3:20.)

II.

Here, at 2:17, he first addresses the Jew directly. "See the high claim the Jew made for himself (vs. 17-20). But in life and practice, how far he fell short! (vs. 21-24.) His circumcision, though of much advantage in every way (3:1, 2) could

not save him. Its benefit was nullified by his sin. Yea, an uncircumcised one who kept the law would be accepted, though uncircumcised, while the circumcised law-breaker would be condemned. For to be a Jew outwardly merely would not help him in any wise. Only if inwardly true to his high position could he claim Israel's peculiar covenant-promises for himself. (vs. 25:29.)

Keeping in mind now the great key-text (Rom. 1:16, 17) and the course of the apostle's argument in 1:18-32 and 2:1-29—look ahead through 3:1-20. In the first eight verses Paul briefly meets certain objections, which later he discusses more fully. Let us turn our attention to the sum-up of his argument, in 3:9-20. We shall give it some notice in our next lesson. For advance-study take up 3:21—5:12.

“WORKS OF DARKNESS”, “ARMOR OF LIGHT”

FLAVIL HALL

“Let us therefore cast off the works of darkness, and let us put on the armor of light” (Rom. 13:12.) This admonition is given in consideration of the urgent words and precious promise preceding in verse 11: “Already it is time for you to awake out of sleep; for now is salvation (Mar. our salvation) nearer than when we first believed” (R. V.). All Bible scholars have understood “salvation” here to mean that which follows the second coming of Christ, and the view that His appearing is represented as being “at hand, to keep the believer ever in the attitude of wakeful expectancy, but without reference to the *chronological* nearness or distance of that event” is not forced, but is natural, and productive of the awakening effect sought.

How grim and terrible is the darkness attending the pathway of wickedness! Horrifying demoniacal eyes attend the footsteps of those who walk therein. (Read Prov. 4:19.) Ah, if they could only see the hideous agencies of evil as they are, how terrified they would be!

If church members who find pleasure in the companionship of the carousing, wicked-tongued, drunken, intemperate and lascivious dancing crowds could only realize how terrible is the tread of this ghastly army, they could know no peaceful sleep until they, by the saving power of the Gospel, were freed from such death-dealing influences.

But how glorious is the army of those who bear the weapons of the light of the Gospel, who walk becomingly, who “put on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof.” What glad shouts of victory by and by! “He that overcometh shall inherit all these things”—freed from Satan's power, a blissful reign with Christ, a new heaven, a new earth, and a city with no sin, no tears, no mourning, no death, a “perfect day” beyond the struggles of this probationary pilgrimage.

“HAST THOU AN ARM LIKE GOD?”

(Job 20:9)

CLAUD F. WITTY

The patriarch Job was thinking of the mighty works of God when he burst forth with the question, “Hast thou an arm like God?” That suggests another question, What kind of an arm has God? First of all it is an arm of power. With it He upholds the worlds. With it He drives the planets and stars through their courses in endless space. With it He rocks the waters of the ocean back and forth every morning and evening as easily as a mother rocks the cradle of her sleeping baby. With it He drives the storms across land and sea. With this arm of power He shook Mt. Sinai when the law was given and Calvary when Christ died. Yes it is an arm of power.

It is also an arm of skill. With it God fashioned the heavens and made the earth. With it he paints the rainbow, decorates the precious stones, makes the lilies and roses more gorgeous than the robes of King Solomon, gives the smallest insect its intellect, creates the atom and causes man to cry, “Behold, I am fearfully and wonderfully made.” Certainly the arm of God is an arm of skill.

But it is more. It is an arm of righteous vengeance. With it He opened the windows of heaven and pushed back the doors of the sea and let in the deadly waters of the deluge on the rebellious sons and daughters of the human race. With it He hurled the firebrands of His wrath into the wicked cities of Sodom and Gommorah. With it He struck dead the first-born of Egypt and killed three and twenty thousand murmuring Israelites in the wilderness. With He slew Nadab and Abihu for offering strange fire, Uzzah for sinning presumptuously, and Ananias and Sapphira for lying about the amount they gave to the church. With this same arm of vengeance He will drive from His presence all who know not God and obey not the gospel of Jesus Christ.

But know thou, Oh man afraid, that this same arm of righteous vengeance is also an arm of divine protection.

Do not Christians the world over sing “Safe in the arms of Jesus, Safe on His gentle breast?” Do they not sing “A mighty fortress is our God?” Has He not promised to be with us always, even to the end of the world? Has he not promised that He will not suffer us to be tempted above that we are able to bear? Yea, the arm that could protect Daniel in the lions’ den, and the Hebrew children in the fiery furnace can protect his children from all the fiery darts of the wicked.

Again, the arm of God is an arm of generosity. Consider how this arm is stretched out to pour into our laps the good things of life. Even the wild beasts of the jungle are generously fed by him, as are the fishes of the sea and the birds of the air. In the springtime He pours out the flowers, in the

summer the vegetables and fruits and in the autumn the grains and nuts, and all the year He is giving us air to breathe, water to drink, fuel to burn, clothes to wear, and homes to live in. He has filled the basement of the earth with coal, iron, copper, oils and gas, with a goodly supply of gold and precious stones. In the clouds above, He holds in reserve great reservoirs of snow and rain to refresh and brighten our world and to insure to us seed time and harvest, plenty and prosperity. When God gives the flowers He does not limit the supply to the sick and suffering but He pours out millions of them that no eye will ever see. When He gives us fresh air to breathe he does not give it by weight or measure, but He piles it miles high entirely around the earth. Truly God serves with a lavish hand.

God's arm is likewise an arm of welcome. The invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest," was probably spoken with the arms outstretched to make more impressive the welcome.

In the return of the prodigal son we see the father running to meet and welcome him with arms extended, ready to embrace and clasp his forgiven boy to his great father heart.

Truly as Moses said, "The eternal God is my refuge, and underneath are the everlasting arms."

With His arm of welcome He is reaching to knock at the door of our hearts, while He calls to us that if we will only permit He will come in and abide with us forever.

No wonder Job cried, "Hast thou an arm like God?"

NEW WRITERS

The Word and Work is pleased to present this month the first article, original for this magazine, from the pen of J. H. McCaleb of Chicago. For years we have used monthly reprints from this gifted Christian leader and business man, because of their unusual merit, and because of the high record of Christian leadership that young Brother McCaleb has made wherever he has lived. "Harding," as he is to many of us, "Jimmie" to others, and beloved by all, will write regularly.

Brother Witty contributes another beautiful article this month. He is the minister of the good West Side Central Church in Detroit and a tireless "unity worker," with more actual "reunions" of divided congregations to his credit than any one else we know. Read these excellent contributions.

We take vast interest in our own affairs, but how much interest do we take in the cause of Christ and the Word of God? In our selfish attitudes do we not slight the God from whom we receive all things richly to enjoy? Think of this. The Divine retribution will reach out to those who sin against God. In eternity, we shall be blessed or cursed according to the attitudes we are taking and the things we are doing *now*.

Arthur Graham, in *Pearls of Truth*.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Do you understand that the Greek tense of Titus 3:5 justifies the following rendering in the translation entitled **The Living Oracles**: "He saved us—not on account of works of righteousness which we had done"? Luke 8:39; 9:10 seem to have the same tense as the passage on which this inquiry is made.—Alabama.

The verb *epoiesamen* (translated "we had done" in *The Living Oracles*, "we did" in the R. V., and "we have done" in the A. V.) is in the aorist indicative. The aorist indicative may be translated nicely by the English past perfect in some cases: e. g. Lk. 24:1 *etoimasan* "they had prepared"; Lk. 9:10 *epoisan* "they had done"; Lk. 8:39 *epoisen*, "had done"; Acts 1:2 *exelezato* "he had chosen"; and in Jn. 4:1 *ekousan* "had heard." In these five cases both the A. V. and the R. V. agree on the past perfect as the correct translation. In the following passage the two versions disagree: Jn. 2:9 *egeusato* "tasted" (R. V.); "had tasted" (A. V.) "The aorist indicative merely refers the action to the past 'without the more exact specification' which the past perfect would give. . . . The speaker or writer did not always care to make this more precise specification. He was content with the mere narrative of the events without the precision that we moderns like. . . . All that one is entitled to say is that the aorist sometimes occurs where the context 'implies completion before the main action,' where in English we prefer the past perfect. . . . It must be remembered that in this construction the antecedence of the action is not stressed in the Greek. 'The Greeks neglected to mark the priority of one event to another, leaving that to be gathered from the context.' . . . The Greeks cared not for relative time."*

From the above it is clearly permissible to translate a Greek aorist indicative by an English past perfect when the context shows that priority of time exists. We use the same simple past in English even though we feel priority of time; e. g. "After the man *arrived*, the boy departed," where more exactly we should say, "After the man *had arrived*, etc." Here in Titus 3:5 the context shows that "had done" is preferable, because the works he is discussing are prior to "he saved us." In fact the phrase "we did" of the R. V. is simply the same English simple past I have mentioned above. The "we have done" of the A. V. is simply another of our rather loose English expressions in which we really feel priority.

In Rom. 8:29 *proegno* (aorist indicative) translated by A. V. "he did foreknow" and R. V. "he foreknew," might well in like manner be translated "he had foreknown."† Such a translation would help somewhat in understanding the doctrine of foreordination in that it would show that foreknowledge (prescience) preceded foreordination.

*A. T. Robertson, *A Grammar of the Greek New Testament*, New York, Doran (1919), 840. He is quoting Goodwin, Munro, and Clyde.

†Ibid. 841.

THE REVIVAL OF ROME

E. L. J.

It was said not long ago that the Jews would never go back to Palestine. In the face of repeated scripture declarations, that denial was put out from many quarters almost as an oracle of God: then, in great numbers they went back!

Today the Jews are returning as rapidly as treaty limitations permit, and the land begins to prosper and to bloom.

It was said not long ago that Rome would never revive. That was put out by Bible teachers as certain almost as an oracle of God. And then, under our very eyes, on May 9, 1937, Rome revived! Surely the *Geographic Magazine* is highest authority on the political significance of these affairs in Rome.

Are we who live today about to witness the fulfillment of these predictions:

"I saw a beast coming up out of the sea, having ten horns and seven heads . . . and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed. . . .

"I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . .

"The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell in the earth shall wonder . . . when they behold the beast, how that he was, and is not, and shall come. . . . And the beast that was, and is not, is himself also an eighth and is of the seven. . . . And the woman which thou sawest is the great city, which ruleth over the kings of the earth." (Rev. 13, 19.)

Difficult as these scriptures may seem, or may be, let us never forget that they are inspired, and let us read them reverently in the light of Rev. 1:3 and 22:16: The blessing upon those who read, hear, and keep the words of Revelation; and the statement that the entire book is "for the churches." While we dare not add to its words, what if we take away from its words—yea, in effect, take away the whole book from the churches! (Rev. 22:18, 19); and let us remember that what our Lord has said concerning the future is said in order that we may not be caused to stumble. "Forewarned, forearmed."

But here is the *Geographic* extract, leading article in the March issue, by John Patrick:

IMPERIAL ROME REBORN

"I stood under Benito Mussolini's window after Addis Ababa fell. I saw him throw up his strong right arm and say, slowly and distinctly: "The war is finished!"

"The Roman Empire was born that night. Later it was named, "L'Imperio Italiano," yet Romans rule it as surely as their fathers from the near-by Forum ruled most of the world they knew.

"Empires have fallen. This one—and this one alone—has risen again.

"More than 26 centuries ago the wolf-suckled twins quarreled and Remus was slain for leaping scornfully over the wall of Romulus' new town. Far from having been 'built in a day,' the Eternal City is unfinished even now; and to her seven hills more and finer roads than ever lead from far places.

"One day I had been with newspaper folk in the reclaimed Pontine Marshes near Rome. . . .

"Anciently, many of these marshes were farmed. Through them,

over the Appian Way to Rome, came loads of grain to be distributed by Cæsar's lavish hand. . .

"In the Middle Ages, when this farmland had reverted to marshes, fewer than 30,000 people remained in Rome.

"Increase was eightfold by 1870, the year Italy was unified. In the next 30 years the population nearly doubled, to 462,743. In 1925, three years after the Fascist revolution, the figure was 767,983.

"Today the capital is Italy's largest city, with more than 1,130,000 people. That ancient granary, and many another, is needed again.

"Rome has virtually no industries; they are discouraged. Commerce on the silt-filled Tiber is almost impossible. Italy's population is a third that of the United States. In the last 75 years, her increase rate has been a fraction of ours, yet her capital has grown more than twice as fast as Washington, D. C., and, at the time of the last official census, was more than double its size.

"These figures tell of a central government growing in power. They explain why modernity has come suddenly, if incompletely, to venerable Rome, and touched so lightly much of the Italy I was later to see. They speak eloquently of tax-gatherers' harvests pouring from afar as of old, making Rome rich again."

A CHRISTIAN PRIVILEGE

ROBERT B. BOYD

To know of a certainty that "giving is living" and is a distinct privilege is merely to understand some of the basic facts in regard to God's plan of functioning through His church here on earth. For, giving of our means is a requirement, but it becomes a privilege in that it benefits the giver beyond human methods of calculation. It is easy to see that giving is not to help God out, for were it silver and gold that He desired most of all, it would be much easier for Him to obtain from the deposits that He, Himself, placed on earth, than from the pockets of men. But it is our hearts that God wants! And He, in His great wisdom, knows that where our treasure is, there will our hearts be also.

But we walk too little by faith and too much by sight. Too often, instead of laying by in store on the first day of the week as we have prospered, we gather up the crumbs (if there are any) that were left over from the expenditures of the past week and give them to God. But plain teaching from the Bible indicates that God should receive the "*firstfruits*," while we trust Him to see us through on what remains. Thus, if our faith is strong, our giving is liberal. It is according to whether we believe the promise, "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom."

Paul, in 2 Cor. 9:10, tells us that our seed shall be multiplied *for sowing*. That clearly portrays the real picture of the system that God desires to use. God is the source of all good things and we are the channels through which He allows His blessings to flow. If we will remember that the harvest we reap from that which we sow should be sown again, then there will be no limitation to the bounty of such a perpetual stream of blessings.

Toledo, Ohio.

A FRANK LETTER TO MISSIONARIES

JONAH W. D. SKILES

I am a Christian who loves the Lord Jesus Christ and believes the entire Bible; therefore I believe earnestly in the compelling necessity of Christian missions both at home and abroad. I am interested in the work of every home and foreign missionary, and I read with eager interest whatever these missionaries write about their work. Because of my interest I contribute monthly to two missionaries, occasionally to another, and infrequently to several others. I suppose that in the last ten years I have made one or more contributions to almost every missionary known to me on the foreign fields.

In time long gone by I sent my regular missionary offerings To Brother Don Carlos Janes with the notation "Use where the need is most." I still send my contributions through Brother Janes, but now I designate where they shall go. Because of Brother Janes' work? No! He has always done this forwardly conscientiously and efficiently. Why, then? Because I found out that there were some missionaries who kept me informed (either by personal letters or by the press) about the use of my money, and because I found that others were too busy (?) to do more than receipt, if even that.

Why should I give money for work that I know nothing about? I am a foolish business man if I invest in wildcat oil wells and in gold mines that may not even exist. Am I not a foolish steward of the Lord if I give monthly to a missionary and never hear whether he has taught one group, baptized a single soul, or established a single church? And, my dear missionary brother, that is exactly the reason I (and many other Christians) have no interest in your work. We are willing, but we don't even know what to be interested in. You don't tell us.

I am glad to get a personal letter asking me, as a definite individual, to see that the missionary writing the letter gets some particular thing he wants. And *I thereupon feel a personal responsibility* to see that he gets what he wants. (Now let's not have all the letters at once!) Thousands of other brethren, brother missionary, feel the same way, and would act if you weren't to squeamish to ask for what you need. Why, brother, you are out there doing that work (for us, may I say?) that some of us back home can't be doing, for various reasons. Therefore it's *not only your privilege but even your duty* to ask us for what you want. "Ah!" but you say, "I am asking the Lord." And so you should be; but after you ask the Lord, doesn't the Lord expect you to do what you yourself can do, also?

Now in conclusion, brother missionary, if you expect to get checks from the homeland each month you ought to write about what's happening. If nothing is happening on your field, maybe that's an indication the Lord wants you to do something else. That's a brutally frank statement, but all of this is in

love. It isn't your sermons we want to hear in the press. Give them to the natives, for we hear sermons (and some pretty dull ones) at home every Sunday. We want *news, news, news.*"

Pray over these matters, brother, and then do something on *this* line!

THE GREATEST LESSON

"For life and all it yields of joy or woe
And hope and fear—believe the aged friend—
Is just our chance o'the prize of learning love:
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost,
Such prize despite the envy of the World."

—Robert Browning.

A MESSAGE TO PARENTS

R. K. AKERS

The most trying, thoughtful and worried hours you spend on this earth concern your children, your flesh, your blood, your name. This applies to saint and sinner alike. But look at your life and see if it is consistent with your thinking and worrying concerning your children. The impressions that you make upon them, especially when they are young and their minds are pure and receptive, will remain for many years. In many cases, even to death. The things that you do and say decide to a great degree their reward at the Judgment. Lessen your worries by guiding and leading children in their youth. We cannot expect anyone to be better than those they are following. And Jesus is the *perfect* example.

THE WONDER OF GOD'S ELECT

While all their hearts and all their songs
Join to admire the feast,
Each of them cries with thankful tongue,
Lord, why was I a guest?
Why was I made to hear Thy voice
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?

DO WE MEET OPPOSITION?

What troubles me is, not that we (Christians) are opposed, but that we are ignored. In the eyes of our sworn foes, we simply do not count. Why? Is it because our life is no longer a challenge but a truce? The world could not ignore the first disciples. They might imprison them, beat them, stone them, saw them asunder, slay them with the sword. But one thing they could not do—they could not leave them alone. Why could they not leave them alone? They were peaceable, law-abiding citizens. Yes! but they were a goad to the public conscience, a smoke in the nostrils of unrighteousness, an embodied mark of interrogation against everything that was crooked and unclean.—R. Moffat Gautrey.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." 1 Thess. 1:8.

We understand Bro. N. B. Wright is considering a return trip to the China mission field. * * Additional funds are required if Bro. Garrett is to get his house far enough along to live in it. * * "I don't want you to worry over me; you have enough to do and we want you to live as long as you can without killing yourself with our troubles."—*A missionary.*

Sister Ramona Smith experienced the loss of her horse—the same one the bandits took in 1928. The mule they took at the same time died long ago. * * "We had a week's preaching by Bulawayo, a deacon at Mukuni, speaking twice daily to the pupils and at some village near."—*A. B. Reese.* * * We wish several hundred of the several thousand disinterested congregations might be visited by the 45 returned missionaries and that the religious papers might continually bear good articles on the topic from these and other missionaries who want the Lord's will in this matter done. * * "Dollie has had the flu and some of the children have been sick. Cecil has dysentery or something similar."—*Dewitt Garrett.* * * Tona Covey, treasurer for the Merritt family, has issued an informing bulletin with an April date line.

Were all sections of the brotherhood diligent to feature missions in the substantial fashion of the Abilene brethren in their recent lecture week, presently the brotherhood would become *missionary conscious* and *missionary minded*. Perhaps a great many very fine brethren feel no concern about this matter because their minds have never been impressed with the fact that this is something the Bible teaches, that it is part of "the doctrine," and that it is a necessary thing, if we are to be loyal to Christ in all that He has spoken. * * "There were two baptisms in January, ten in February and twenty in the first half of March."—*O. T. Rodman.* * * One of the churches here was recently sold for debt. The brethren, with the aid of Jonah W. D. Skiles, arranged to buy it and are setting out anew to pay off their indebtedness and to make a *regular monthly gift to missions.* * * The Merritts are looking to a sailing for Africa in September. * * About seven years is regarded as long enough for a missionary to exist in a heathen land without rest and refreshing at home, but Bro. Gruver has been in China eight years. The African climate is so bad in Northern Rhodesia that a shorter period is considered the proper thing, yet the Reeses have been there about eight years and the Scotts ten years. * * "Last week, we entertained twenty-six visitors."—*O. D. Bixler.*

FROM THE WORLD-FIELD

MISAMIS

(Sent to J. W. D. Skiles.)

It seems that we get busier all the time. I was over to Usogan barrio and baptized 3 last week-end, one or two are due at Kolambugan this time, and seven are promised next week as I leave for two weeks on Negros island. We are glad to have the chief Protestant elder in Misamis ready for immersion soon—maybe tomorrow. We expect to have some active times, with great chance for gains when our chapel is in use.

Virginia is making fine progress in her return toward full use of her legs. Only the left foot is definitely affected now. She is learning fast in many ways, growing into better company all the time to cheer our solitude.

Occidental Misamis, P. I.

O. T. Rodman.

YOKOHAMA

Spring is here and the cherry blossoms are at their best. They are a beautiful sight. How wonderful are the works of God!

No conversions here of late but have some interesting inquirers. The mid-week class of students from the college meets regularly and I notice quite a change in their hearts. Brother Hiratsuka comes from Tokyo once a month to speak to us. The work is interesting to us and we pray that some may turn to the Lord soon. The work in the country is being carried on faithfully.

The flood number of the Word and Work was very interesting. It is refreshing to hear of all of the love manifested among the brethren during the great disaster there. May our heavenly Father get much honor and glory for Himself through His servant's faithfulness.

May there be a great awakening among the brethren to the need of snatching brands from the eternal fire!

E. A. Rhodes.

35 Hongo-cho, 2 Chome, Nakaku, Yokohama, Japan.

NAMWIANGA

It is hard to find a more energetic Christian than Bro. Jacoba Sibili whose own letter follows below. Having finished sixth grade he is doing his part toward enlightening his fellow countrymen. He can't understand why American brethren who know their Bibles well don't observe Rom. 10:13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, how beautiful are the feet of them that bring glad tidings of good things." We are unable to answer him. What is your reply?—Helen Pearl Scott

JACOB SIBILI'S LETTER

Dear Brothers in America:- I am writing to every Christian creature who is in America, because there is still much work to be done—I mean to preach the gospel. There are more people who do not yet understand the word of God, because the people are few indeed who are preaching the word of God. We want more preachers who can come and help us. But we are thankful today for the missionaries who came to open the gospel to this country for we were in great suffering without the gospel. But I cannot forget the darkness and heathenism of my own people who are not yet getting any word of God. I felt that I must do my own part and see if there is any way in which I could help my people and bring them to a better light of God; but "One finger does not kill any lice." I

think what I mean is true. A few months past we were translating the New Testament from English into Citonga and there is no money to be sent to the printers. If some of you would be here the other hand of work would be done as well. I suppose you have seen locusts. They come where the leaves are. I don't know what prevents you from coming to our poor Africa and preach the word of God to us ignorant ones. You are enough faithful to the word of our dear Lord Jesus Christ. I write this letter to you members of ours: try to send some more to preach in Africa. I am black man as well you can understand, and my English is not so good. The thing which I want to be done is this: the letter should be read into the church before the old people who can think deeply. I beg any one who feels in his heart there is a Lord to come and help my people who are blind about God. They should have a leader and adviser. If we look in Mark 16, verse 16, again up to verse 20, it says go ye preach the gospel to every creature. Are you afraid that there are much troubles in Africa? If so the word of Lord will not be carried on, as man who is a Christian should not be afraid of anything which is walking into the long grass. Do you know the deeds of Paul, what he has done? I think he suffered a lot. I shall be looking for your answering of me.

Namwianga Mission, Kalomo P. O., N. R.

(Teacher) Jacobo Sibili.

MACHEKE

We had news along at different times of how the flood was advancing. Then we received copies of some of the papers and were made to rejoice that so few lives were lost, and at the great spirit of brotherly love that was shown all around. May the people realize there is a greater trouble coming, unless they are prepared to meet the Lord.

There were three people (white) baptized last Lord's Day. One was our daughter, Beth. We were so glad to see these make a start. Others are interested and I feel will give themselves to the Lord before long. I have prayed that some day we may have a white congregation here. Among the native people the work goes on. God's word is powerful and still draws men unto Him.

More laborers in the harvest field is a great need—always has been. We need to sacrifice more.

May the love, joy and peace of God be with all His faithful ones.

Macheke, S. R., S. Africa.

W. N. Short.

FOREST VALE

Since my last report, at the end of 1936, I am pleased to report five more baptisms and one confession. The five that have been added to the church are mostly scholars, two boys, two girls, and a woman. The one who had made the good confession is also a woman. These two women attend the Tuesday afternoon Bible classes regularly. The numbers fluctuate in these Bible classes, but for this time of the year, when the women spend all day and every day save Sundays in their gardens, we have good attendance. We usually have good attendance to all the other meetings as well, both on Lord's day and during the week, and we opened up our Bible and day schools with 42 children in attendance.

The Nyasaland work is doing well. Some of the teachers and preachers have been very sick, and they deserve all the help and encouragement they can get, and more, for the help they get is very little. "The laborer is worthy of his hire" (Lk. 10:7) and I feel these brethren should receive more than they do.

The Lord has been very good to us, and our hearts are happy and full of thankfulness for His great blessings and the privileges we enjoy in His service. I feel He is very near to me, for many and great are the blessings we have received from the Lord during the past year.

I wish to thank one and all for their love and kindness in helping us with money and parcels. I can truly say "The Lord is my helper," for our God rewards faith and answers prayer.

Emma Sherriff.

Forest Vale Mission, Box 907, Bulawayo, S. Rhodesia, S. Africa.

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