

THE WORD AND WORK

ALL THE DAYS

("Lo, I am with you always."—Matt. 28:20.)

Yea, I am with thee when there falls no shadow
 Across the golden glory of the day,
 And I am with thee when the storm-clouds gather,
 Dimming the brightness of the onward way;
 In days of loss, and loneliness, and sorrow,
 Of care and weariness and fretting pain,
 In days of weakness and of deep depression,
 Of futile effort when thy life seems vain;
 When courage fails thee for the unknown future,
 And the heart sinks beneath its weight of fears;
 Still I am with thee—Strength and Rest and Comfort,
 Thy Counselor through all earth's changing years.
 Whatever goes, whatever stays,
 Lo, I am with thee all the days.

—Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

VICTORY OVER SIN

There is a definite way to overcome sin in our lives. We take it for granted that we know all about how to do that, and we do not stop to inquire of the Lord. We think that the only way is to attack the walls of Jericho with crow-bars and battering rams. But those walls would defy all such efforts. We think that the one and only way to vanquish sin and temptation is by direct combat. We rally our will-power, we strive to get a grip on ourselves, we make hard and fast resolutions, we keep hours, we resort to expedients of self-culture; we read and fast and pray—and yet, the result is failure. We try to avoid all chances, but sin pursues us. The evil thoughts, the ill temper, the covetousness, the wrong desire, the lust of the flesh and the lust of the eyes, they haunt us the more, and we stumble and fall. We come back in penitence and find sure forgiveness; but the victory we had longed for we find not. Sin really seems to thrive on all the attention we center upon it while fighting it; and after years of striving we have no more mastery than at the beginning. But the Lord did not tell Israel to take the walls of Jericho by assault: he told them to march around the city once a day for seven days and seven times on the seventh day, and at the seventh circuit to raise a shout: then would the walls fall. For Jericho is not merely a human

fortress: it is the stronghold of demons, and only God's power can avail there. So is our conflict not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against spiritual hosts of wickedness in the heavenly places; against which only the panoply of God and Lord and the power of His might can avail. It behooves us therefore to inquire very carefully whether there is a God-appointed way to meet and overcome the power of evil within.

DEAD UNTO SIN

The way to victory over indwelling sin is laid down in Romans 6, 7, 8. There is a specific thing to do. This specific thing is based upon a fact, which we apprehend by faith, and upon our knowledge of which we act. That is all. The specific direction given is in Rom. 6:11—"Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." By "reckon" he means to *count* or *regard* yourself, as dead unto sin. This is not a mere mental attitude, without objective reality back of it. God's word does not enjoin illusions and self-delusions. It does not deal with auto-suggestions or psychological tricks. God is a God of truth and reality, not of fictions and unfounded imaginations. We are to reckon ourselves dead because we *are* dead. Because Christ our Head died representatively for us, His death counts for us. So does His resurrection. It could not be that if we were united with Him in regard to His death, we should not be in His resurrection. Now in that He died, He died unto sin once. It removed Him for ever from the sphere and realm of sin. And in that He lives, He lives unto God. Thus by His death for us and His resurrection we too are dead to sin and alive unto God. Upon the basis of this fact the Holy Spirit, through Paul, enjoins us to *reckon* ourselves to be dead unto sin, but alive unto God *in Christ Jesus*. This is the first and fundamental instruction for a pure Christian life. But is not this the last thing we think of doing? Have we not tried everything else but that, and failed?

"Dying with Jesus by death reckoned mine,
Living with Jesus a new life divine,
Looking to Jesus till glory doth shine,
Moment by moment, O Lord I am Thine."

"LET NOT SIN REIGN"

From Rom. 6:11 as a foundation the apostle proceeds to exhortation and further teaching. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof"—he says. Clearly you *could*, if you would, let sin go right on reigning in your mortal body. Just as clearly, *you do not have to*. Sin has no more right to reign in you, since that death has taken place in which you have a share, and which for ever voided sin's claim on us. "Neither" (he goes on to say) "present your members unto sin, as instruments of unrighteousness"—this is the negative of it, but must be clinched by

the positive: "but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:12, 13.) This is followed by a tremendous and revolutionary statement, which, notwithstanding its vast significance, seems to have escaped general notice. But what could be more important! "*For sin shall not have dominion over you: for ye are not under law, but under grace.*" Let us look into it.

THE NEW FREEDOM

First, "Sin shall not have dominion over you." Now that is the very problem we are speaking of. I think most of us know from experience what the dominion of sin is. It is described vividly enough in Rom. 7:15-23. Many Christians are treading that blistering road, and many even seem to think that is the normal Christian experience. But Rom. 6:14 says, "*Sin shall not have dominion over you.*"

The second statement is, "for ye are not under law." That gives *the reason why* sin shall not have dominion over us. If you wonder what connection "law" might have with "sin"—look up 1 Cor. 15:56 ("the power of sin is the law"); and the statement in Rom. 7:8, "for apart from law sin is dead." Sin must have some sort of law to work against. It takes advantage of the requirement or prohibition of the law to stir up the rebellious desire of the flesh.* But once it is understood that we are not under law, sin is deprived of its great leverage, and its power over us is gone. It may be asked here how we got out from "under law." Well, in the only way in which any man can get out from under law: by *death*. For "the law hath dominion over a man for so long time as he liveth." (Rom. 7:1.) And, "ye also *were made dead to the law* through the body of Christ." Now "when we were in the flesh the sinful passions which were through the law wrought in our members to bring forth fruit unto death. But now we have been *discharged from the law, having died to that wherein we were held*, so that we serve in newness of the spirit, and not in the oldness of the letter." (Rom. 7:4-6.) Having died to the law (in the death of Christ for us) we also died to *Sin*; and having been made free from the law, we were thereby also made free from *Sin*. (The connection is so intimate that Paul must stop to explain that *the law* is not synonymous with *sin*. See Rom. 7:7f.)

Thirdly, there is a new control: "ye are not under law, but under grace." Merely to be released from law would result in lawlessness. The Christian is freed from the law and all its demands, as well as its condemnation and curse; but he is not freed to be left to himself and to follow out his own inclinations and impulses. He is now "under grace." Now

*It is to be noticed here that by "sin" in these chapters the apostle means, not some evil deed, but an evil principle or power residing in the flesh. Thus he speaks of "sin which dwelleth in me"; and "the law of sin which is in my members." (Rom. 7:17, 20, 23.)

“grace” is God’s free, unmerited favor toward us in Christ Jesus—His good will, His loving kindness, His mercy and goodness. This is to control us henceforth. It is an inward control, ministered by the Spirit, taking the place of the outward control of the letter and the precept. It is as if God said to us, “I have loved you and chosen you to be my own. I belong to you, you belong to me. My interests are your interests, and yours mine. I have set you free. Do not use your freedom as an occasion to the flesh, nor to grieve the Holy Spirit of God in whom you were sealed unto the day of redemption (Eph. 4:30); but walk in love even as Christ loved you.” For if after all this you should choose and prefer to walk after the flesh—that road leads only to death; but if by the Spirit ye put to death the deeds of the body ye shall live. (Rom. 8:13ff.)

This is the God-taught way of victory over sin and of Christian living. It begins by reckoning ourselves dead unto sin and alive unto God in Christ Jesus. It issues in a truer obedience and nobler life than all the rules and precepts and schemes of discipline man can devise.

And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: (Rom. 5:20).

“Buried with Christ, and raised with Him too—
What is there left for me to do?
Simply to cease from struggling and strife;
Simply to walk in newness of life.

“Buried with Christ and dead unto sin:
Dying, but living; Jesus within
Ruling and reigning day after day,
Guiding and keeping, all of the way.”

* * *

UNLOVELY PEOPLE

In every neighborhood, even in most churches, there are some disagreeable folk—some whose very way and manner grates on our nerves; some perhaps that are mean, ugly of disposition, contemptible, hypocritical, proud, overbearing, or what not. They may, or may not, be personal enemies of ours—at any rate we don’t like them. Now our natural tendency is to give them the cold shoulder—that much at least. If our dislike and resentment has risen very high we may even openly spurn them, turn out of our way to avoid them, and in other ways show our aversion toward them. In all this we may feel justified, because that person is so bad that he or she fully deserves such treatment. Yet, may I suggest here three reasons why as a Christian I should not take such an attitude toward any brother or any person?

In the first place: it will do no good. As Christians our first concern for them as for all others is that they may be saved. But such a giving way to our feelings of repugnance and aversion toward any person will never help anyone to a better life, but will have the opposite effect. No one is ever

saved by ill-will; nor can we coerce people into better ways by our hatred of them. In short, we cannot cast out Satan by Satan. Only love, earnest and faithful, but condescending and kind can redeem a sinful soul. We are not called to follow our predilections or disgusts, but rather to win the lost to Christ, at all costs.

In the second place: we are not so good ourselves, to assume an attitude of indignant and superior righteousness. It is not good for us to forget our cleansing from our old sins, not to speak of the forgiveness of the more recent ones. Perhaps we have never done just those same reprehensible things that disliked person is guilty of; but we have done enough first and last to sink us into eternal ruin were it not for the mercy of the Lord Jesus Christ. So it may help us to go back and take a good look at the hole of the pit whence we were digged, and perhaps also to sit before a looking-glass a while; and to remember withal that only by the blood of Jesus our Lord have we been, and shall we be, saved. For grace levels all distinctions and takes pride out of our hearts.

In the third place: while such feelings toward the ungodly as we have described above are quite natural—they are natural only to the fallen human nature, not to the Divine. And if we walk by human nature just as everybody else does, what is the good of us? Where is the salt then? Where the light? And “what do ye more than others?” You wouldn’t have to be a *Christian* to do that. But to put self in the background, to lay oneself out for the (often thankless) task of winning the wrong-minded to the Lord; to wash their feet and become servants to them for Christ’s sake and for love’s sake, that they may be saved—ah, that is not exactly natural to the Adam stock: that is the mark of the sons of the Most High: “for he is kind to the unthankful and evil.” Therefore “be ye merciful even as your Father is merciful. And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release and ye shall be released.” (Luke 6: 35-37.)

Perhaps we shall do well to go back again and taste anew the love of God toward ourselves—who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies—yea, who gave His Son, His Only Begotten, and in giving Him gave us all things. For “we love because he first loved us.” (1 John 4:19.)

* * *

THE PROSE OF EVERYDAY LIFE

Every great life, when taken by days, one day for another, is commonplace and prosaic. It is the sum total of those hard, prosaic days, however, that foots up into a great life, if the spirit and motive of the man was great and true. A good man lives among his fellows and quietly works out his convictions and ideals, and no one lays it to heart. They know he is a good man and take him as a matter of course, and think nothing

ing about it. One day he dies, and the community becomes suddenly aware that a great and noble life has ceased from their midst. This is the oft-observed fact that "we never miss the music till the sweet-voiced bird has flown." And so it comes, too, that

"Ten cities strive for Homer dead
Where Homer living begged his daily bread."

Well, the world needs perspective. They cannot estimate the mountain till they view it from a distance. Some one has said that every martyrdom seemed mean while it was being suffered. Let us not be discouraged if our lives seem humdrum and dull. Let us live in humble faith and loving obedience one day and another. And though we never do anything great or romantic, yet in the sum of it a life of such purpose will be great before God and men, passing all imagination.

* * *

ALL THINGS NEW

Blood places the one for whom it is shed upon new ground. For when the blood of sacrifice is shed, (according to God's provision) a death has taken place on behalf of the one for whom the blood was shed. It is therefore all one as if he himself had died. For whatever is done *for me*, it is all the same in effect as if I had done it myself. So if Christ, my Sacrifice, died for me, then did I die in the eyes of God. The life I now have is a new life, a gift from Him. Therefore when by faith I accept the Sacrifice, and that blood, I stand upon new ground. Old things have passed away, all things have become new. And it is not merely my first life, unchanged, that is given back to me anew, upon a basis of the blotting out of the old; but really a new life, the resurrection life of the Redeemer who died for me and to whom I am now joined. For if I have been "baptized into Christ" (Rom. 6:3) I have not only been baptized into His death (which thus becomes my death) but I am also united with Him in the likeness of His resurrection; for I am raised with Him by faith in the working of God who raised Him from the dead. (Rom. 6:5; Col. 2:12.) Therefore does Paul say, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me; and that life which I now live in the flesh I live by faith, the faith which is in the Son of God who loved me and gave himself for me." (Gal. 2:20.)

CHURCH MEMBERS' SATURDAY NIGHT

Is it a time for preparing the heart for worship and service to God, the very best we can afford Him? or is it a time of dissipation, even debauchery, disqualifying for worship, body and mind exhausted, the spiritual heart paralyzed? God seeks worshipers and worship. Have you not read, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The Bible speaks of the "Jews' Preparation Day." Why shouldn't Christians appreciate their salvation enough to prepare themselves the day before for the service and worship of the Lord's Day?—S. C.

NEWS AND NOTES

Jacksonville, Fla.: "Since returning home to Linton, Indiana, from the Johnson City meeting, we have had seven baptisms. We are now in Jacksonville, having a part in two meetings. While I am away from Linton, E. E. Kranz will speak one Sunday, and Harry Cotham will speak the other.

"The fourth Sunday in July my father (J. E. Boyd) began a mission meeting in the open air at Maxville, Florida, about 25 miles out of Jacksonville. Last night (Wednesday) I began my part of this meeting. It had been hindered some by rain the early part of the week, but not a single service had been canceled. My father has been going to Maxville on Sunday afternoons, assisting in that work for nearly two years now.

"The Maxville meeting will last only one week, and then the Fifth Sunday of July I begin a meeting with the Woodstock Park congregation where my father is minister. This meeting will continue for about 11 days, Lord willing."—Robert B. Boyd.

"Brother Friend of Louisville, Ky., closed a ten day meeting Aug. 1 in Henning, Tenn. To hear him is to know our Savior better, every day and all the way."—Daisy S. Oldham.

Toronto: "July 23 closed our 19-39 Summer Bible School at Omagh. Seventy students enrolled. Sister Ella Johnstone, Brethren L. G. Snure, C. Coleman, J. D. Bales and myself formed the staff. Meetings were held Lord's Day and on three evenings of the week at meeting house. We had a wonderful fellowship in service, and rejoicing in fourteen precious souls being won for Jesus Christ and buried with Him in baptism. Already we are planning for a greater effort for next year."—Alex M. Stewart.

Huntington, W. Va.: "I am now in a meeting here at Huntington, W. Va. The crowds have been good and the interest is very encouraging.

"Last Lord's day, I closed a meeting at Spring Hill. Ten were baptized and five were reclaimed. This was a good meeting for that place.

One came from the so-called Church of God."—Frank Cope, Jr.

Portland, Oregon: "The Central church in Portland, 4315 S. E. Division Street, recently concluded a two weeks 'Revelation School' conducted by H. R. Thornhill, Salem, Oregon. This study was very interesting and profitable and Brother Thornhill is to be commended and recommended as a capable teacher of Revelation.

"J. Emmet Wainwright of Los Angeles held our summer meeting July 9-23. We have bought a church building at 4315 S. E. Division Street. It is an attractive place of worship."—Wm. Wayne Allen.

Nashville: "I suppose you have heard about Brother Neal's meeting here. He was such a help to quite a few people. Some eyes were opened for the first time to the glories of the future. So thankful that he could come."—Miles Rehorn.

Flat Rock, Mich.: "Two young ladies were added by baptism to the church at Ypsilanti, Michigan, Wednesday evening July 5. One from the Roman Catholics."—J. R. Chamberlin.

Amite, La.: "Bro. Sidney Mayeux of Glenmora, is conducting a meeting here. Praise God for having sent him here. He is a lovable Frenchman, and I took the privilege of introducing him to my mother who is French and he met my father too, who seems to remember meeting him in the Parish where he is located."—Norma Grey.

Yeager, Boll, Jorgenson, and other brethren, have recently addressed Fourth St. noon-day crowds in Louisville, from the pulpit in Lincoln Park, by invitation of the sponsors. The opening program is entirely in the hands of the church Council; the speakers, however, as in the radio arrangement, are free to say what God would have them say, and they gladly step into the open door. Such was the apostolic practice as recorded in the Acts.

The Gilbert Hotel advertisements, which we began last month, have been cancelled by us, and our recommendation of that line is hereby withdrawn.

To friends who are always interested in the financial condition of our publication work: the W. W. has got through the summer so far considerably better than usual, for which we are grateful indeed. However, we now need help in gifts to the amount of about \$100.

"The work at Cedar Springs church, near Louisville, is growing and progressing nicely at this writing. Our attendance has been better this year than for many years. We had an average of 112 for the month of June, which is the highest of any one month since I have been with this congregation. Our revival will begin, if the Lord wills, on August 20 with Bro. John T. Glenn doing the preaching.

"I just closed a successful mission meeting at Primrose School, which is located about four miles from the Cedar Springs church. Had large crowds, fine interest, and six confessions. Each of these wished to become members at Cedar Springs and work and worship with us. We also had one confession at Cedar Springs on the first Sunday in July.

"I am now in a meeting in the Eastern Kentucky mountains. The floods have hindered our services, but it is the Lord's will. Have had only two services this week. Several lives have been lost, and there has been considerable damage to property and crops. Pray for these people and for me in these meetings. I plan to go from here to Harlan, Kentucky, beginning there on the 17 of July."—Howard T. Marsh.

Amite, La., July 20: "Brother Mayeux of Glenmora is here in a good meeting with the local congregation. He is preaching some fine sermons. I have never heard any man preach more gospel in the same length of time than he does. He is closing here Sunday night, and going to our Oak Grove congregation for a week's meeting next week. He is also doing a fine work at Glenmora and other points. Wish we could free him from other duties that all his time might be wholly given to gospel work."—A. K. Ramsey.

"We closed the Mt. Zion meeting yesterday evening at the water's edge. We had thirty responses to the gospel invitation there during that engagement, and a great spirit

of fellowship and cooperation prevailed throughout. With one mind and one soul the church at Mt. Zion strove in their prayers and service for the success of that meeting, and for the faith of the Gospel which was preached.

"I am at this writing with the good brethren at Mackville, Ky., in a meeting. We began last night and we covet your prayers for the meeting here. I hope that your tent meeting may be greatly blessed of God in every way.

"We were given 30 minutes over the air last Friday night and in making the announcements of our Sunday School services I invited all listening in to come to the Church of Christ, non-sectarian, undenominational, teaching the whole counsel of God, the prophetic word included. I hope the Lord will open doors and effectual through other means also, and even if we have to pay for the programs. It was the 'Tots and Teens' program that put our Sunday School children on the air and it gave us a good opportunity to show how the Sunday School is conducted. I believe it made a fine impression on all. Our singing without the instrument was fine, and the whole program went over big."—H. N. Rutherford.

Read A. M. Stewart's remarkable report of Vacation School results at Omagh, Ontario. It shows the possibilities of this line of work.

Chicago, Ill.: "On July 9 I began work with the Cornell Ave. church here in Chicago. The church is blessed in many ways. Brethren Long, Hudson, and Bixler did much good. Bro. Bixler's work in so short a time was admirable. The elders of this church are devout, wise and consecrated men, who have overseen the work with great care and much prayer. Bro. Harding McCaleb's work with the young people is outstanding. The work in Chicago is hard, the field is vast, the city is massive, but the church is ready to meet the challenge, looking to Him who is able and has promised to 'make all grace abound unto us.' We have had three additions since my arrival.

"Brother Colin Smith of Australia spoke at Cornell Monday evening, July 24, at a fellowship meeting of Christians from many of the churches here in Chicago. His mes-

sage was much enjoyed by all. Due to Bro. John Allen Hudson's influence, Brother Smith is in this country preparing himself for a greater work in Australia.

"We are eagerly anticipating a visit with Brother and Sister Wm. M. Green for Wednesday evening, July 26. They have been traveling in Europe, and Palestine for the past year and Bro. Green has been doing research work in Paris and Rome. Bro. Green has promised to speak at Cornell on this Wednesday evening. Bro. and Sister Green are returning to their home in Berkeley, California, where Bro. Green is professor at the University of California.

"If the reader knows of persons living in Chicago whom we might influence for good, we would appreciate having their names and addresses. Write me, % 'Church of Christ, 7159 Cornell Ave., Chicago, Ill.'"—Ralph Wilburn.

"The Antioch congregation three miles out of Frankfort, Ky., begins a protracted meeting Aug. 27. Bro. D. H. Friend is to do the preaching and George R. Johnson, former missionary to Brazil, will lead the song services."—Tona Covey.

Six or eight car loads from Louisville attended G. C. Brewer's meeting at Sellersburg, July 31.

Brother Boll is in the midst of Portland Avenue's annual Big Tent Meeting. Fine interest and several saved to date. Five last night.

Dallas, Texas: "The group of saints registered at the Parkview Ave. church seems to be making progress, both in numbers and in spiritual fervor, and we are at peace among ourselves. Good crowds were present at both services yesterday. Brother Wright is spending a couple of weeks with home folk in Indiana, so I was the preacher yesterday, and last night. One young mother confessed her faith in the Lord and will likely be baptized this Wednesday night."—Dr. E. V. Wood.

The article, "Summer Time Religion," in this issue, may be secured as a tract from this office at 10 cents for each bundle of ten.

Two baptisms and one by membership at Highland church, Louisville, on July 30.

From a personal letter: "My

work in Texas has been interesting. A man and wife took membership at Mt. Auburn. At Trumbull I preached three nights and baptized four. Here at Celtic, interest has been fine and attendance splendid, but with meetings about to begin at Tom Bean and Howe (5 and 3 miles from Celtic), we will close Sunday night."—R. H. B.

H. L. Olmstead begins meeting with Ormsby Ave. church, Louisville, on Aug. 21. He begins at Parksville, Ky. on Monday, Sept. 18.

Don Carlos Janes is on a month's preaching trip in Ohio.

Boston, Mass.: "The congregation meeting in the Phillips Brooks house, Harvard University Yard, Cambridge, has recently enjoyed a most wholesome and constructive series of evangelistic services with C. S. Austin, Mt. Pleasant, Tenn., preaching. Bro. Austin's sermons were delivered in a manner that brought the hearts of believers closer to God and favorably impressed the unconverted as they were given spiritual enlightenment from the word of life.

Local interest during this ten-day protracted meeting was such that we had audiences of around 70 people on two occasions. (Our active membership is less than half this number). Though none were added to the church, the average number of people attending was 42 at each service, and a most uplifting spirit of enthusiasm for the work of the Lord prevailed throughout the whole meeting.

Bro. Austin, a man vitally interested in the needs of the northern field of the U. S., preached the Truth faithfully and fearlessly, yet with sympathy toward his hearers. His 35 years' experience in preaching the gospel, with his comprehensive and practical understanding of human life, found ready response in the affections of his audiences. The result was that people were attracted to the meeting who had never worshipped with us before.—Arthur Graham.

The Waterford church, Spencer County, Ky., plans "all-day meeting," Aug. 27, followed by special protracted effort for a week or two. Bro. J. E. Blansett of Dallas is the preacher.

OUR DESTINY

J. H. McCaleb

"O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. 10:23.

It is said truly that it is not within man to direct his own steps. Before we have lived many years, we are quite certain of every stride. We know exactly where we are going and when. And then things begin to happen. All of our carefully prepared plans go astray. The steps that have been taken so painstakingly lead nowhere. We bog down and lose heart because of the very uncertainty of life.

One man centers his entire sphere of action around his family. Every thought is for those dear ones. No sacrifice is too great. The happiness is deep and for a time nothing else is needed and nothing else matters. Then things change. Perhaps the family is broken up as families have a habit of doing. Or, perhaps, one of the cherished circle dies and leaves an empty aching void. All of life stands still. The past has no meaning. The future holds no hope.

Another man has staked his all upon his health and his physical well-being. Life is sweet in the steady coursing of his blood through vigorous veins. His wants are few and his needs not many. And then comes sudden destruction. A terrible malady makes of him an invalid, and his soaring spirits are brought low.

And so life goes. Our present situation never remains for long. We are creatures of an ever-changing state. The security of today is but an empty shell tomorrow. The more we strive to hold a fleeting bit of cherished sunshine by building high walls around it, the greater the crash and the more bitter the ruin. Man cannot dictate his own fate. His very existence is an enigma. His ups and downs fill page upon page of history and those pages merely add to the constant riddle of life.

Why? How? Where? These questions are inevitable. There is no answer apart from God. We are His creatures made for His good pleasure. If we mar in the potter's hands, there is no hope for our lives. Our destiny is void and empty. We are absolutely without hope. There is no light for our path. But for the child of God all things are made clear through faith. We know that God is good and righteous and just and merciful to do for us all that He has promised. And we know that He will take care of us in this world and in the world to come. Regardless of our state we learn to be content and to have the peace of God that passeth all understanding.

Changes may come and changes may go, but the family of God has no uncertainty. The road may seem hard at times, but the lamp of faith ever lights it and we do not stumble. Regardless of health, wealth, and all earthly associations we press on, trusting God and God only.

Do we have this faith? Is God real to us? Are we really in His family?

"I FOUND ALSO AN ALTAR"

Stanford Chambers

During "Lent" as I passed along the banquette on Prytania Street, New Orleans, "I found also an altar with this inscription," "TO SAINT JOSEPH." "Holy candles" and many "holy relics" adorned this altar, central to which, however, was the statue representing this "patron saint."

What all are the blessings "Saint Joseph" is implored to bestow, I shall not attempt to say, but he is looked to for protection (from "bad luck") and his patronage is sought on behalf of the dying and the dead. An authorized prayer: "O God, who by thy adorable providence didst vouchsafe to choose the blessed Joseph for the spouse of thy most Holy Mother, grant, we beseech thee, that he whom we venerate as our protector on earth may be our intercessor in heaven; who livest and reignest forever and ever. Amen." Little "tin Josephs" are marketed on the banquette in front of their buildings on "Holy Days," which, carried on the person, "certainly keep you from bad luck."

But this particular altar attracted my attention, not because it was erected to the honor of Joseph, for there are many altars dedicated to him, but this one was unusual being in a most unusual place, that is, IN A BARROOM! No, no! I did not enter there. All was plainly visible through the open door. On one side in front they could get their drinks; in the whole of the rear they could worship this saint! There was no rule as to which should come first. I looked and marveled and passed on, realizing more fully and keenly than ever how that this city is given over to idolatry and fleshly indulgence. Fear and superstition are the religious motivation, and ceremony the substitutes for reality, reflection of which is easily seen in the social, educational and political spheres. The whole constitutes a needy mission field where light should be made to spring up, and where are greatly needed more Christians, "seen as lights in the world."

BEN'S BUDGET

"Because iniquity shall abound the love of many shall wax cold." It is vain to say one is uninfluenced by his associates. From a now-distant boyhood I have noted this saying of Jesus. With others, I have resolved Satan could not thus win me. And yet I know I have felt the chill of this Satanic spell. Mark this word, and be admonished. The evil will be wrought, most likely, in unsuspected ways. "No word of God, if heeded, is void of helpful power."

And how we need to watch against the matter of excusing ourselves because we truly can see glaring fault in others. Have them, truly and all too sadly, they do; but they should give us pause. If we were better, they might also be. Increased faithfulness on our part makes for the safety of us all. We dare not

foolishly indulge hope for ourselves, unless we interest ourselves as we should in the welfare of others. Man as he now is is body, soul and spirit. Christians, though born from above, need to consider fully one another's needs as they appear while they are yet at home in the body. Rigidly disciplined living, in every avenue of life, will usually be helpfully felt in others. Paul would not allow himself to be brought "under the power" of any destructive appetite. True temperance does not mean "a moderate indulgence" in any "form of evil." Evil no less surely to others than to our own weak selves. God give us favor!

Ben. J. Elston,

THE GOLDEN CALF

R. H. B.

Israel's sin of worshipping the Golden Calf seems so gross, so willful and uncalled-for, that we get a certain comfort out of the contemplation how very wicked and unreasonable some folk can be; and, of course, *we* would never think of going out of our way to do a thing like that: *we* would not be guilty of a wrong so outrageous. Thus we are apt to lose the lesson which that incident holds for us. The fact is that Israel's sin and fall in this matter was a very easy and natural one; and the danger to us today of committing the same wrong in principle is a present danger and quite real.

Analyzing Israel's sin in the matter of the Golden Calf we find, as in all sin, its root in unbelief. (Heb. 3:12.) There was in consequence a flagrant breach of covenant; idolatry; and connected with the latter, as always, sensuality. The utter inexcusableness of it all lay in the extraordinary light God had given them, the evidence of His presence and power, all the way from Egypt, and lately in the sublime demonstrations from Mount Sinai. Even yet the Cloud hung about the mountain's summit. Had they not seen nor heard nor understood anything?

But now let us look for the explanation of this unaccountable act; for as always in human action there is an explanation. First of all there was the fact of Moses' prolonged absence—which, to their unbelieving minds, seemed final. He had been gone over a month. They had seen him disappear in the mountain peaks, and in the cloud. There was no food up there, and no water, they knew. There was not the slightest likelihood of his ever coming back after that long a time. (Comp. 2 Pet. 3:4.) Then, there was a sense of need. They were helpless in the great wilderness. Without God they were lost. But God had hitherto manifested Himself only in connection with Moses. Now, with Moses gone, what shall they do? The calf-worship of Egypt came to their minds. Yet they had no intention of breaking with Jehovah; only they would represent Him under the symbolic figure of a calf—a calf of *gold* it must be. This then should represent the God who had

brought them forth from Egypt. The celebration they staged was to be "a feast unto Jehovah." The fact that Aaron himself, who was next to Moses, made the calf and officiated at the feast, was a further assurance to them. Thus they had met, as best they knew and could (so they thought) the emergency that was created by Moses' disappearance; and there can be little doubt that they trusted honestly that Jehovah, under the figure of the Calf, would continue to go with them and lead them on through the desert into the land that floweth with milk and honey.

It is not difficult to see how we can commit the like sin to-day. There is with us the same inclination to unbelief; the same impatience that cannot trust and wait; the same worldly fear that resorts to human ways and means as soon as adverse circumstances arise, and that seeks support in tangible things when the outlook is dark. It is amazing in what a light and easy way Christians can set aside the Lord, and act as though they had never known Him. Those incidents in Israel's career were recorded for our example and warning; for the same "human nature" that prompted them works in us also. The flesh had its large share in the "feast to Jehovah." The law and service of God as delivered by Moses was austere and drab to them. They remembered wistfully the gay and colorful religious feasts of the Egyptians. God's people still are sometimes tempted by the apparent freedom from restraint and the merry good times they see in the world; and sometimes would introduce the elements of worldly religion into their worship and faith, even as did Israel.

The sequel—the wrath of God; the intercession of Moses; the judgment upon the idolaters and the chastening of the nation, and their re-instatement through repentance and by the pleading of Moses, their mediator—is written in Exod. 32 to 34. And we too have a Mediator, One greater than Moses, Who is "able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

REPENTANCE

Repent and be converted (or turn again) is the divine instruction to sinners. See Acts 3:19 and 2:38. To the chiefest of sinners, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) And to a baptized man who terribly sinned: "Repent . . . and pray God, if perhaps the thought of thy heart shall be forgiven thee." (Acts 8:22.) It is impenitence that refuses to confess Christ, impenitence that refuses to obey his command to be baptized, and impenitence that refuses to confess error. Why, oh why "after thy hardness and impenitent heart, treasurest thou up for thyself wrath against the day of wrath and revelation of the righteous judgment of God?"

—S. C.

BAPTISM AND THE LORD'S SUPPER

WERE THEY PARTS OF THE FAITH OF CHRISTIANS
IN THE EARLY CENTURIES?

Flavil Hall

Whatever we find in the early creeds may be accepted as a common article of faith of the professed believers of that time, whether it is scriptural or not. What do the early creeds say about *baptism* and the *Lord's supper*? Do they mention *these*? We shall see?

The Apostle's Creed. This is commonly regarded as the oldest creed. Whatever its exact date, it was written at a time when some would have us believe *baptism* and the *Lord's supper* were prevalent. . . . Not a word [in this creed] about *these ordinances*. If such a doctrine [concerning them] was common faith at that time, how can we account for this silence?

Now isn't that a smashing argument? It is presented in the exact words of the editor of an octogenarian paper among us, except that I have substituted baptism and the Lord's supper in italics for premillennial teaching. Baptism is not in the Apostles' Creed, nor is the Lord's supper, unless this is meant by "the communion of saints," but these words were interpolated into the "Creed" long after it was formulated, and were not a part of the original.

The editor follows the above with *The Nicene Creed* and *The Athanasian Creed*, with the same unwarranted reasoning(?) as that under the former Creed (concerning premillennial teaching). Baptism is not in the Nicene Creed of 325, nor the Lord's supper in any direct unequivocal way. In its enlargement fifty-six years later baptism is mentioned, but not the Lord's supper. Neither was in this creed originally. The point made against premillennial teaching on The Athanasian creed bears the same weakness and self refutation as those based on the other creeds. The fact is they were all too late by far to make any such use of them. They range from the early stage of the great apostasy down to the sixth century.

The afore-quoted words concerning The Apostles' Creed is sadly incorrect: "It was written at a time when some would have us believe premillennialism was prevalent." The most ancient account of it was when the church was going into apostate corruption, and yet there is nothing in it that premillennial brethren deny.

Baptism, the Lord's supper, and the premillennial view, are found in the first centuries' history of the church and in the "Apostolic Fathers" aside from the creeds. I am writing under a careful consultation of *Creeds of Christendom*, Vol. 1, by Dr. Philip Schaff, and *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. In the later work the writers of the millennial article, Dr. C. A. Beckwith, though strangely rejecting the conviction of the church in the "first centuries" and accepting

the mystic interpretations of the Alexandrian school (chief of whom was Origen) under early apostasy in the second half of the third century—Dr. Beckwith says: “In the first centuries it [premillennial teaching] formed a constant, though not an unquestioned, part of the church’s doctrine, until a radical change in external circumstances and attitude forced it into a position of heresy.” (The doctrine of the resurrection of the dead was not “unquestioned,” but Paul had to deal with some in the church who said there was to be no resurrection. 1 Cor. 15). Further on Dr. Beckwith says: “Of Paul, it may at least be said that by his doctrine of a limited reign of Christ (1 Cor. 15:25ff) he gave a foothold in the church for chiliastic [millennial] expectations. . . . It is found in . . . the orthodox writers of the post-apostolic age, in the epistle of Barnabas (XV), and in fragments of Papias (in Irenæus, Haer., V. xxx-iii). Echoes of it are to be found also in the first epistle of Clement (1:3), in the Shepherd of Hermas (.3) in the Didache (x., xvi), in the epistle of Clement, the Apocalypse of Peter. . . . Irenæus (Har. V., xxxii), like Papias, founded his belief in it on the words of those who had been taught by the apostles themselves.”

How Dr. Beckwith could turn from such testimony and accept the opposition (when infant baptism and other corruptions had taken root) of Origen and other Alexandrians is hard to understand. None of our anti-millennial brethren would listen to that Alexandrian school in their apostasies on baptism, but the former have honored the latter in crediting them with smashing premillennial teaching! Who, fifty years ago, could have believed that leaders among us would ever come to this, and blacklist all who would not line up with them in marking and “casting out of the church” those who hold the position ascribed to the church in the first centuries, even by Dr. Beckwith?

Again, Dr. Beckwith says: “With the cessation of persecution, and still more with the conversion to Christianity of the secular powers, there was no more point in looking forward to a period of earthly triumph over the foes of the faith.” Indeed, with the “conversion” of the Emperor Constantine (who would not be baptized until he saw he could no longer hold on to the life here), and with piety, consecration and scriptural devotion almost gone, men, with few exceptions, did not continue to live in the spirit of the last prayer of the Bible, “Even so come, Lord Jesus.”

Finally, Dr. Beckwith says: “With the reformation began the second period of the history of millennialism. The *interest in scripture* and the belief that the Apocalypse contained in type the whole history of God’s kingdom on earth, caused men to seek in it the explanation of the signs of troubled times.” (Emphasis mine).

Thus Dr. Beckwith, while dissenting from premillennial teaching, does the greatest honor possible thereto in attributing it to the church preceding the apostasy, when there was

heart-service, and to the reformation, when *real interest* in scripture teaching was revived and there was soulful yearning in relation thereto; and he dishonors himself in turning from the conviction of such ages and following the great apostasy and the dark ages.

It is a sad fact that some millenarians at different times have taken positions that border on gross materialism, thus counterfeiting, as every truth has been counterfeited; but not so with the true and pure in heart.

Pine Apple, Ala.

KANSAS CITY ANNOUNCES

The Van Brunt Church of Christ, 2422 Van Brunt Blvd., Kansas City, Mo., inviting, with other Kansas City congregations, has retained the services of Brother A. M. Morris, author of "Prophecies Unveiled," and present editor of "People's Bible Advocate," Long Beach, Calif., for the months of November, December, and January, 1939-40. At this time and place the entire Bible will be studied under this eminent teacher, Lord willing. Bro. Morris needs no introduction to our brotherhood. His ability as an author, preacher, editor, and expounder of the scriptures, particularly the prophetic element, is known throughout the world. He has conducted Bible readings such as these for over forty years and has gained for himself a place in the hearts of our people because of his thoroughness, his freedom from speculation, hobbies, extremes, and dangerous theories, and because of his kindly helpfulness for all who humbly seek an understanding of the sacred scriptures. His series of lectures on the Prophecies are, alone, worth what it might cost for the entire reading.

The reading will begin early in November (the definite date will be announced soon) and will continue throughout November, December, and January. There will be no tuition charges. We plan to make this a brotherhood affair, (since it is designed to serve the interests of the whole brotherhood), and shall give opportunity to those who are in attendance, for parents of young people, and for congregations, to contribute whatever they may find in their hearts to give; all of which will be appreciated by the Kansas City sponsors. But no charges will be made. Through our entertainment committee, light house-keeping rooms, sleeping rooms, and board and rooms, will be made available. These rates will be made just as low as possible, and every comfort and convenience of our guests will be looked after.

Kansas City Invites

Now that all the resources of these congregations have been put under tribute to bring you this opportunity, we extend to everyone, everywhere, our invitation to come to this feast of good things. No matter who you are, where you live, what your religious affiliation may be, or your religious convictions, there will be room for you and you will be among your friends. No man will be barred who sincerely and honestly wishes to study the Bible with us. We will leave nothing undone to bring this great opportunity, and perhaps the last one with Bro. Morris as instructor, to the door of everyone, everywhere. This early announcement is made that you might begin, now, to formulate your plans for attending. We ask you to watch the columns of this paper for further announcements. For further information address A. R. Kepple, 2546 Quincy Ave., Kansas City, Missouri.

THE OFFICERS.

"The category of genius is quite inadequate for the historic Jesus. Genius evokes wonder and not worship, but Jesus always evokes worship, and not simply wonder."—John T. Raymond.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

"I have been studying the subject of eternal punishment, and I realize that the original words, pertaining to this subject, are needed to a better understanding of it. Will you be so kind as to give me some information of the words that appear in the following passages? . . . Does the word Hades appear in 1 Cor. 15:54, 55? What are the corresponding words of hell, Hades, and abyss in the Old Testament? Do you know of any book that gives the original word in English characters that one who does not know Greek and Hebrew characters could use to find the original form of the words used in the Bible."—Michigan.

The questioner cited various passages from the American Standard Version where the words *Sheol*, *Abaddon*, *Hell*, *Hades*, and *Tartarus* appear. I have thought it best to try to give a complete list of the passages where these words appear, rather than to cite only the questioner's passages; therefore below, either in the text of this article or in the footnotes, will be found a complete list of the passages where each of these words is found. Anyone studying these passages in an English translation should by all means use the American Standard Version, for the Authorized Version fails to make proper distinction in translation and often makes distinctions where the original makes none. No careful Bible student today should depend on the Authorized Version. For sentimental reasons, because of its place in the history of the translation of the English Bible and because of the beautiful English which exercised such a profound effect on the molding of the English language, I should always want to keep a copy of the Authorized Version; but any Bible student who regularly uses for his study (or preaching) the text of the Authorized Version immediately marks himself as most unscholarly and as not understanding at all the original background of the Scriptures and exposes himself and those he teaches to the misunderstandings attendant upon the use of archaic and obsolete words, and to translations based upon frequently faulty manuscript evidence. The American Standard Version is the best all-around English translation we have today both from the standpoint of scholarship and of unbiased viewpoint.

The Hebrew word *she'ol* appears 64 times in the Old Testament.¹ It is always translated in the A. S. V. by *Sheol*, but in the A. V. it is translated by three different words: *grave*, *hell*, and *pit*. A discussion of the meaning of this word will be found in a previous issue of the *Word and Work*.² The three

1. The following are the passages containing *she ol*: (a) translated *grave* in the A. V.—Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14 (twice), 15; 88:3 89:48; Prov. 1:12; 30:16; Eccl. 9:10; Song of Sol. 8:6; Isa. 14:11; 38:10, 18; Ezek. 31:15; Hos. 13:14 (twice); (b) translated *hell* in the A. V.—Deut. 32:33; 2 Sam. 2:26; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Ezek. 31:16, 17; 32:21, 27; Am. 9:2; Jon. 2:2; Hab. 2:5; and (c) translated *pit* by the A. V.—Num. 16:30, 33; Job 17:16.

2. *Word and Work*, 1935, page 113.

meanings given by the A. V. show the hopelessness of an adequate study of this word on the basis of the A. V.

The Hebrew word *shakhath* is found 25 times in the Old Testament.³ It is translated in the A. S. V. 16 times by *pit*, and the remaining times variously by *destruction*, *corruption*, and *ditch*. In the A. V. it is translated by *grave*, *pit*, *destruction*, *corruption*, and *ditch*. Here neither version is adequate for careful study. The word comes from a root *shuakh* "to sink down, settle down," and originally seems to have referred to any "hole sunk in the ground." From this meaning it develops the meaning of a "pit" for trapping wild beasts (Ez. 19: 4, 8), then metaphorically "plot, treachery" (Ps. 7:15; 35:7), then quite naturally "grave" since this was a hole in the ground, and then extended to "the grave" as a symbol of death and the next world.

The Hebrew word *'abhaddon* is found 6 times in the Old Testament and once transliterated in the New Testament.⁴ It is translated consistently by the A. V. as *destruction* and by the A. S. V. as *Abaddon* and *Destruction* (in the case of the latter the marginal *Abaddon* is always given). This word comes from a root *'abhadh* "to lose oneself, be lost, wander about" especially of a sheep wandering from the flock and lost, then "to perish, be destroyed," and originally seems to have meant *destruction*, then *the place of destruction*.

Another word apparently referring to death and the next world is *be'or*, as in Ps. 55:23; 69:15. This word comes from a root *ba'ar* "to dig," and means then originally *something dug*, then usually *well* (as in Gen. 24:11; etc.), then apparently *the pit* referring to death and the next world. From the same root comes *bor* with the same original meaning, then a literal *pit* (cf. Gen. 37:20-29; Ex. 21:33f.), then a *prison dungeon* (Jer. 37:16), then *the pit* referring to death and the next world.⁵

The Hebrew word *qebher*, which regularly means *sepulcher*, *grave*, referring to a place of burial, in Ps. 88:11 seems to be synonymous with *Destruction* (Heb. *'abhaddon*).

3. The following are the passages containing *shakhath*: (a) translated *grave* in the A. V. and *pit* in the A. S. V.—Job. 33:22; (b) translated *pit* in both—Job 33:18, 24, 28, 30; Ps. 9:15; 30:9; 35:7; 94:13; Prov. 26:27; Isa. 38:17; 51:14; Ezek. 19:4, 8; 28:8; (c) translated *destruction* in both—Ps. 55:23; 103:4; (d) translated *corruption* in the A. V. and *pit* in the A. S. V.—Jon. 2:6; (e) translated *corruption* in both—Job 17:14; Ps. 16:10; 49:9 and (f) translated *ditch* in both—Job 9:31; Ps. 7:15. The last passage cited seems not to refer to the next world.

4. Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20; and Rev. 9:11.

5. Passages translated *pit* in both A. V. and A. S. V. and referring apparently to the next world are: Ps. 28:1; 30:3; 88:4, 6; 143:7; Prov. 1:12; Isa. 14:15; 38:18; Ezek. 26:20 (twice); 31:14, 16; 32:18, 23, 24, 25, 29, 30; Zech. 9:11.

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son."—2 John 9.

SUMMER TIME RELIGION

(Reprinted by permission)

As to the worship of my Father and His Son: I will hold it a sacred duty and lofty privilege to engage in this worship. Not once will I devote the usual hours of worship to the calls of pleasure. I will put my God and my Lord before my personal delights. If duty or innocent pleasure calls me to travel on the Lord's day I may consent to travel, but I will not forsake the assembly in order to add a few miles to my travels. If I must stop for worship I will stop. Nor will I pause for only a half-hour, enter the services in the closing minutes at some congregation, snatch the supper of the Lord and dash on my way. I will hold that the portion of the morning service used in song is as truly for me as any other part. I will take time to be holy. I will never allow rivers or lakes or mountains or seas or loved ones to place me in a position where I cannot engage in the worship with the people of God. I will reckon ahead and pledge myself to Christ before and above all other considerations of times, places and persons.

As to my financial obligation: I will strive to be as regular in this duty of giving of my money as my Father is regular in blessing me with the same. Summer cannot bring me so many favors from the Lord that I will indulge in these favors so deeply that I forget the obligation of giving as I am prospered. I will think of the needs and work of the church as calling for constant attention. Though sickness or necessity forbids my attendance at the worship hour, I will number the weeks I am hindered and count my blessings and give for them all. Extra obligations of vacation and recreation shall not exhaust my finances. I will purpose to give and measure accordingly.

As to the gospel meetings: I am resolved that as never before I will attend every service. I will arrange my summer's work that I may be able to support every meeting with my presence. My faith in God, in His work, and in His way of converting the world, will be demonstrated. My heart will be directed toward the happy results of these meetings and I will delight to attempt to influence others to hear the story that never grows old.

As to the pleasures I participate in: They must all be innocent in themselves, and examples I would not be ashamed to see any one follow. I will not become immodest in dress for the sake of companionship or pleasure. I will go to no place of amusement where I would be ashamed for Christ to find me if he should come.

As to my Holy Bible: The off-season for reading will not wean me from its pages. On the law of the Spirit of life in Christ Jesus will I meditate day and night.

I will pledge myself to these worthy aims in prayer. I will ask Christ's aid that they may all be fulfilled with all other spiritual objectives. I will take time to be holy, and to advance the Holy Cause.—J. Harvey Dykes, in *Christian Worker*.

CULLED FROM CAMPBELL

(Concerning Differences with Barton W. Stone.)

“For my own part, I can, and do make great allowance for early and long established habits of thinking and speaking on all religious questions; and therefore, regarding brother Stone as confiding in the sacrifice and death of Christ as indispensable to salvation, although by no means acquiescing in some of his views and interpretation of the meaning and designs of the Messiah’s death, I can bear with a difference of opinion on a subject so vital, which many would regard as an insuperable obstacle to Christian communion.

Men may and do hold the Head, Christ, and his death and mediation as indispensable to salvation, who nevertheless have very inadequate conceptions of some of the aspects of these transcendent subjects. And as we are not saved by the strength and comprehension of our views, but through obeying from the heart the apostolic mould of doctrine, more stress ought to be laid upon moral excellence than upon abstract orthodoxy; especially when all the great facts and documents of Christianity are cordially believed and cherished. Our bond of union is one Lord, one faith, one baptism, one body, one Spirit, one hope, one God and Father of all. And as many as walk by this rule peace be on them and mercy, and upon the whole Israel of God!—A. C.”—*Millennial Harbinger*, 1841, p. 538.

“Theaters are largely filled and churches are largely emptied because actors treat fiction as fact, while many preachers treat fact as fiction.”—Jock Troup, Scotland.

“If I am concerned about doing the will of God, He is infinitely more concerned that I should know His will.”—William Culbertson.

1939 — SUMMER SINGING TOUR — 1940

The 1939 Summer Song Itinerary began with a great united meeting in Cornell church, Chicago, on June 13, followed by four fine services at Sherbrook St. church in Winnipeg, Canada—two for preaching, and two for singing. This trip was made by automobile, and already reported.

Returning to Louisville, I started on the westward tour by train on July 4, reaching home again July 22. In these 19 days I travelled seven or eight thousand miles—always in coach cars (except one night); visited ten churches, preaching each Lord’s day morning (Seattle and Santa Rosa), and conducting Song Rallies at Seattle, Everett, Bellingham, and Nooksack (all in Washington); Portland, Ore.; Graton and Long Beach (Ninth and Lime—a great church) in California; and finally, Camp Center church, in Iowa—which is one of the very best churches in all that region.

Many interesting things could be written, if space permitted—of the country, the churches, and the meetings. Almost without exception, every service, of the fifteen that made up the whole tour, was full to capacity, usually two hours long (one or two, three hours), and always full of enthusiasm. Many invitations had to be declined as usual, and the available time for the 1940 Summer Song Itinerary is already almost fully promised.

The welcome among the brethren was sincere and warm, and their courtesy and hospitality—in some churches, their generosity also—surpassed all possible expectations.

The good quartet that accompanied us on the June trip will be with us all the way in the 1940 Summer Song Tour—God willing.—E. L. J.

J. M. RUTHERFORD

My father, J. M. Rutherford, went home to be with his Lord and ours June 28th, 1939. He was born near Franklin, Ky., Dec. 13, 1849. Of these near ninety years that he sojourned in the flesh seventy odd were in the Lord. He and mother lived together nearly 61 years. She survives him being in her 86th year. Some years ago he handed me the following clippings requesting me to publish them after his decease:

"I died as I lived, in full faith in God's word and His promises; and here at this time bequeath my life's work to my family and to my brethren and sisters in the Lord, and beg each of you to follow the teachings of God's word, though it lead you away from friends and loved ones of earth. I bequeath my spirit to Him who loved me, died for me, and rose for my justification. My race is run; the battle is fought; here ends life's labors.

"To my dear, dear family: for you I lived, loved, suffered, and died. My love for you cannot be penned on paper. You know my life. Forgive and forget my mistakes, and follow all the good you have seen in me. Love each other. Never, never forget papa. Love all; do good; live the life of a Christian: Read God's word each day; never forget to pray. You too must soon pass away—must follow me to the grave. But sweet the thought: we can meet again, never, never to part."

Father, we love you well, but Jesus loves you best: Good-Night!

"Only 'good-night,' beloved, not 'farewell,'

A little while and all His saints shall dwell

In hallowed union, indivisible,

Good-night!"

—H. N. R.

NATHALIA WELLS

Peacefully on the afternoon of June 21, Sister Wells went to be with the Lord. After several months of suffering, God graciously gave her a quiet hour in which to "depart, to be at home with the Lord." Those who knew her best, whose lives she had richly influenced, felt a great emptiness because of her departing, and yet, we have experienced a great blessing because she lived.

Sister Wells was in her sixty-first year. She was a charter member of the Parkland Church of Christ, where she had served the Lord faithfully for many years.

Coming to America from Sweden in 1897, she was married to L. L. Wells in 1899. To this union were born two sons, Leslie and Victor. Both Bro. Wells and the sons survive and are diligently serving the Lord.

Truly Sister Wells was a "mother in Israel." Our short mortal acquaintance with her only strengthened our desire to meet with her in immortality.

—J. L. A.

JAMES E. HARLOW

They are still passing. On Sunday, July 23, When Mrs. Harlow called her husband to breakfast she found that his spirit had departed. Twenty years ago the subject of this sketch was baptized at Portland, and he has been a faithful servant of the Lord up to the time of his departure at the age of 73. Fifty-three years ago he was married to Miss Leona Greer, who, with her five children, survive. When the Portland Ave. church was moved to a little cottage on its present site, Sister Harlow was one of its members, and still is.

In this connection I may state that this church originally was a mission from the old Floyd and Chestnut St. church, and not of 18th and Chestnut, as once stated by error.—M. E. H.

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

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

"He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed."

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

If the man in the moon has read the Bible with care he should know John was the announcer of the great Missionary "sent" from God; that Jesus sent 70 home missionaries; and commissioned the specially trained twelve to preach the gospel to the ends of the earth with the promise of His accompanying presence to the end of the age.

A good letter from Sister Cypert reports her blood pressure lowered and she is able to sleep quite well. She is now resting in the Japanese mountains and fellowship sufficient to care for all her needs should be supplied. ** Bro. Wright is taking counsel among friends about returning to China. It is not known that he would be admitted at present. ** Bro. and Sister Merritt arrived in Salisbury June 30th in order that she might begin a three-weeks course of electrical treatments following her two operations in Lusaka hospital. Another place where increased revenue is needed on account of increased expense. ** Bro. Alvin Hobby of Namwianga Mission, Kalomo, No. Rhodesia, South Africa, is calling for simple English readers up to 8th grade, language books up to sixth grade, simple science and geography books, and good story books, especially Bible story books. Let him have them aplenty. ** As the S. S. Georgic was approaching the Irish Coast, Sister Margaret Reese reported the Reese-Shewmaker party bound for Africa had a fine send-off by N. Y. brethren, but these had not entirely exempted the group from sea sickness which is, without a doubt, really *sickness*.

A certain missionary says the government "makes life hard to live," and is it not so? Korean government demands that believers shall bow at the shrines and those who refuse learn what it means to be crowded into filthy prisons to suffer for the Name. German government has made life so miserable for many that suicides have been wholesale; our own good government has inflicted enough hardships upon its people, but it is not supposed to be through yet. Have you ever thought it through? I mean Rev. 13:16, 17. Those who receive that "*blue eagle*" are rejected of God (Rev. 20:4); those who have it not are hindered from transacting business. (Rev. 13:16, 17.) ** A missionary organization in Central America where climatic conditions are similar to those in South Africa gives its workers a furlough every five years. The Garretts have been out nearly twice that and by all reasonable considerations should be given a spell at home to rebuild their health. Send gifts to Frank Mullins, Rt. 5, Abilene, Tex. ** Regret is expressed by Sister Addie Brown that not more workers from the U. S. sailed with the Reeses. ** "We have much to fight against, and so many pleasures and so much wickedness," says Sister Sherriff.

FROM THE WORLD FIELD

SALISBURY MISSION

On June 20, nine years ago today, we left Louisville, Ky., for Africa, but not for one moment have we ever regretted our decision to help in carrying the light of the gospel of Jesus Christ to those who "sit in darkness and the shadow of death."

Last month Brother Goliath Nchena and Brother Andrey Msada went out to Brother Short's community to preach to the Nyasaland people who are employed on farms and estates. They baptized 17, and several others seemed to have open hearts but need more teaching. A denominational preacher offered some opposition, tried to prevent their going to one estate, and then ordered his people not to hear our brethren preach. Some of them listened too well, however, to continue in a denomination, so last week this preacher called on Brother Goliath and told him that if he went there again to preach there would be "war." Brother Goliath replied that he expected to go there again, that the gospel was not bound and could not be bound by man and that he intended to keep on preaching the gospel wherever he went.

One was baptized here in Salisbury on April 30. We have good attendance at the Lord's day services. Some show evidences of spiritual growth while others become entangled again in the bondage of corruption. We desire your prayers, "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:12.)

We are having delightful weather now. Dollie is feeling some better than she did and the rest of us are in fair health. May the Lord bless and keep you.

Box 807, Salisbury, S. Rhodesia, South Africa.

S. D. Garrett.

MANILA MISSION

I have just recently returned from a two week's trip far down the east coast of Mindoro. I visited a few isolated brethren down there who have remained faithful for more than ten years in an out of the way place, where they had to meet most of the time alone in their own home. They have proved themselves to be a light in a dark place, and the prospects are good for an ingathering as soon as we can arrange to replace our ten-year-old tent (which was destroyed last December in a typhoon) and hold a meeting there. They live in a pioneer town into which 125 to 150 families are coming each year from other parts of the Philippines. So far, no other Protestant work has been undertaken there, but many new-comers are Protestants, and if we neglect too long some one else will get in ahead of us.

One was baptized on this recent trip and the brethren in various places are continuing their work in the face of problems. In one place they are raising funds to rebuild their chapel which was destroyed some years ago by a typhoon.

Mrs. Cassell has not been at all well this year. The boys are back in school again. The older one is carrying one-and-a-half year's work, plus a correspondence radio course; the other carries a one year's work. It keeps them pretty busy.

Manila, P. O. Box 3256.

H. G. Cassell.

LOWELL DAVIS REPORT

Almost five hundred dollars of our China travel fund is in hand, and more than a hundred is promised. If all the promises should come in, it would almost make up the fund, but they will not all come. Some of them will. I could not ask for better response along the line of travel funds.

In regard to support, it is coming in smaller amounts, and in slower fashion. However, about eight out of ten churches that I visited decided to have some part in the work. Usually it is five to ten dollars a month.

That counts up slowly, but it has almost reached the \$150 mark. I am looking for better support of the work when once we get back on the field.

Upon reaching China, we expect to make our home for the winter in Hong Kong, where there will be no danger from Japanese bombing. We shall call together our former workers and endeavor to build of them a good working force. In order to carry out the plans that have been made it will take about six good Chinese preachers. When the group is secured, we plan to go into the centers of South China with the entire group and work until a church has been established. We believe that Paul followed this method mainly, and it has been very successful where it has been tried in recent years. The Chinese men are available for this work, and there should be no delay in starting.

In order to carry on the work as it has been outlined above, it will require support for us and the Chinese men. Approximately \$200 monthly will be required to support all of us. The amount is very small when we consider in terms of workers, or of numbers reached. Regular monthly help in this work will be appreciated by all who are interested in the China work.

Write me at Coyville, Kansas, until further notice.

Lowell Davis.

BIXLER REPORT

We are always deeply appreciative of your interest and cooperation during these many years.

During my waiting for my wife's recovery (and she is much improved) that we may return to our work in Japan, it has been a pleasure indeed to visit among several churches. The greatest joy of all has been the seven weeks of work with the Cornell Ave. Church of Christ, Chicago. Through the introduction of Bro. J. H. McCaleb, the congregation asked that I work with them until their regular minister could be there. To be associated with the elders and leaders and the congregation has been a real pleasure. With a deep consciousness of my inability, I have labored prayerfully to encourage cooperative progress in the work of love and service for perishing souls. Six souls have put on Christ in baptism; but of even greater importance to me is the manifest spirit of almost every one in the congregation to work diligently for the Lord. Brother Ralph Wilburn comes to a splendid congregation, to be their minister.

I feel a debt of gratitude to Bro. McCaleb that I can never repay. We wish to return to Japan at the earliest possible time.

Reports from the industrial work (in Japan) show that the men are carrying along splendidly. The business is growing. Now is really the golden opportunity, as we must supply 100% of the cereals for all that country.

Bro. Herman Fox is carrying on in a big way. His reports show good results. Miss Cypert should be returned to America at once. Bro. McCaleb was enjoying good health and working as usual at last word.

O. D. Bixler.

THE CROSS

The cross of Christ is God's love sacrificing Himself on behalf of us sinners. It is the proof of His love, and the word of the cross is the conveyance, through the Holy Spirit, of that love to our perishing, helpless souls. That cross IS love, and it begets love. "We love because he first loved us." The cross is God's command, evermore commanding love—love toward Him, and such an inflow and an outflow of the same divine love as will save others who are "dying for a little bit of love." The cross begets love and commands its exercise toward God in obedience and worship; toward man in divinely directed service. "Thou shalt love."—S. C.

"If I know anything about farming, it takes an expert to sow, a novice to reap. The sower and the reaper shall rejoice together."—Jock Troup, Scotland.