

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

Subscription, One Dollar the Year

(Including W. W. Lesson Quarterly where requested)

In Clubs of four or more, seventy-five cents

The Word and Work, Publishers, Baxter Station, Louisville, Ky.

(Entered at the Louisville, Ky., Post Office as second class matter)

IN THIS ISSUE

Words in Season—R. H. B.	173
Contentment	178
News and Notes	179
“If Our Heart Condemn Us Not”—Flavil Hall	183
Because Of, or In Order To?	184
It's An Idea—D. C. J.	185
The Christian and Carnal Warfare—R. H. B.	186
Counted Worthy and Very Worthy—S. C.	189
Ben's Budget—Ben J. Elston	190
All Those That Can Understand—J. H. McCaleb	191
More Concerning “Is It Essential”—N. Wilson Burks	192
On Foreign Fields	
Missionary Notes—D. C. J.	193
N. B. Wright Missionary Fund	194
Philippine Mission Notes—H. G. Cassell	194
Forest Vale Mission—Emma Sherriff	195
From Stephen Eckstein	196
Our 1940 Song Tour—E. L. J.	Third Cover Page

NOW READY!

The Editor's revised 84-page Commentary on the last book of the Bible—

"The Revelation"

All waiting orders have been filled, and we are prepared to supply in any quantity:

Singles - - - -	.50	Dozen - - - -	\$ 4.00
Three Copies - - - -	\$1.00	Hundred - - - -	\$25.00

Order from the Publishers,
The Word and Work, Baxter Sta., Louisville, Ky.



A SUPERB LOCATION

Only a few steps from every important point in Seattle. Stores District, offices, bus and railroad terminals—all are just "next door". Car lines to all parts of Seattle, are only a block away. A fine hotel, ideally situated, affording the utmost in comfort and convenience.

SPLENDID ROOMS \$1.25 TO \$3
SPECIAL RATES BY THE WEEK OR MONTH

SEATTLE



HOTEL GEOGIAN NEW RATES

One Person - Without Bath..	\$1.00 to \$1.50
Two Persons - Without Bath..	\$1.50 to \$2.00
One Person - With Shower Bath.....	\$1.75
One Person - With Tub Bath.....	\$2.00
Two Persons - Tub or Shower Bath..	\$2.50

SPECIAL WEEKLY AND MONTHLY RATES

**ALLWAYS A GREAT FAVORITE
WITH TRAVELERS SEEKING
THE ACME OF CONVENIENCE,
COMFORT AND ECONOMY
700 ROOMS**

ROBT. H. SCHOPS, Mgr.

7th & MAIN ST.
LOS ANGELES

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"I DON'T AGREE WITH YOU"

Every once in a while some correspondent, or some acquaintance, or even some one-time associate—evidently having "heard" something that made him afraid—writes to let me know that "I don't agree with your views," or "I don't agree with everything you teach," or "I believe you are a good man, but I can't follow you in all your conclusions"; or some such like sentiment. The friends that write such things seem to be laboring under a misapprehension. I don't care at all whether or not anyone "agrees" or "differs" with me in my "views" or "conclusions." I never ask anyone whether or not he does so. Nor have I ever accused any of my friends of agreeing with my views, or otherwise. Still less would I use their assurances that they did, or didn't, agree with me to any detriment of theirs—as perhaps to publish them in a list of partisans, or opposers, as the case may be. The only thing I am interested in and concerned about is that we all believe in and love the Lord Jesus Christ, and hold His word as our sole and supreme and absolute authority. In our Bible-class work, for example, we endeavor only step by step, as best we can, to elicit the simple significance of each statement of God's word. We never try to "put anything over," to force any meanings, to uphold any special views, to bolster up any theories. And it never occurs to me to ask any student whether he or she agrees with any interpretation or with any of "my views" or anybody's views. Rather they are constantly cautioned to accept only what the Word says, and what they are assured it says. Though a thing be perfectly true, it must not be accepted on the teacher's word: the student must see it for himself; and until he sees it, it is not *his* truth. Thus, discussing all things freely, we study together, and thus we endeavor to let God's word teach us. The question who "agrees" or "disagrees" with the teacher never comes up at all. It is a matter of no concern to any. Our one agreement is that God's word is right and true, and to it we seek to adjust our minds and all our conceptions as perfectly as in human weakness we may, holding our judgments subject to its teaching continually. To demand agreement in views and interpretation is to impose a human creed. We leave that to the sectarian-minded, who think they do God a service by ostracising their brethren for agreement or non-agreement with certain views and interpretations.

SOMETHING TO PRAY ABOUT (1 Tim. 2:1-4)

It is unfortunate that the great world-crisis which is upon us should have coincided with the election year. The momentous questions which the nation should face unitedly and with single eye are made political issues of, and the clear vision so desperately needed now, when the life and fate of our country hinges upon wise counsel and unbiased judgment, is blurred and darkened by political strife and partisan prejudices. Worse still, men of prominence and influence, leaders of thought and government, are freely denouncing one another, and the chief executive of our nation is all but vilified by some who oppose his aims and policies. General distrust and suspicion is sown—a thing bad enough at any time, but in a time of national peril fatal. Thunder-clouds of national calamity are increasing, as it were, upon our horizon. We need God's help and mercy greatly. It is surely a time to pray. God's people will pray more effectively if they steer clear of the world's political strife. As Christians, we have indeed a deep interest in world-affairs, most especially in the welfare of our nation; but our interest is not in parties and elections, but that our God may guide and protect our nation in its passage through the perilous straits.

* * *

THE FULLNESS OF CHRIST

Those who have Christ have everything. To receive Christ is to receive everything God has to give, yea, even God himself. He that has the Son has the Father (1 John 2:23). So likewise has he the Spirit (John 7:37-39). Also he has the Truth, for He *is* the Truth, and in Him are all the treasures of wisdom and knowledge hidden. (John 14:6; Col. 2:3.) In Him we have salvation (Acts 4:12). He that hath the Son hath life. (1 John 5:12.) He was made unto us wisdom from God and righteousness and sanctification and redemption (1 Cor. 1:30, 31). Having Him we have His "unsearchable riches." (Eph. 3:9.) And He is our hope (1 Tim. 1:1) for He is the resurrection and the life. (John 11:26.) He is the Alpha and the Omega, the beginning and the end. It was the Father's good pleasure that in Him should all fullness dwell. And of His fullness have we all received, and grace for grace. (Col. 1:19; John 1:16.) To as many as receive *Him* He gives the right to become children of God, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:12, 13.)

THE WORD OF THE CROSS IS FOOLISHNESS

"It was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1:21.) Not merely "by the foolishness of preaching," in general, (as in the King James translation) but through the foolishness of that special preaching—namely, the preaching of "Christ," cruci-

fied." "For the word of the cross is to them that perish foolishness." (1 Cor. 1:18.) It was foolishness in the eyes of those intellectual Greeks at Corinth; and it is foolishness to the intelligensia of our day.

ENEMIES OF THE CROSS

Those "enemies of the cross of Christ," of whom Paul speaks, "even weeping", in Phil. 3:19 were evidently professing Christians; for he could hardly have spoken so of the unbelieving world round about him. Of this worldly set of church-members he says that their end is perdition, their god is the belly, their glory is in their shame, and that they "mind earthly things." There may, in these latter words, have been a recollection of Christ's rebuke to Peter, who faltered at the first sight of the Cross, and even attempted to dissuade his Lord from treading that path. This was the very voice of Satan, finding expression through poor fleshly Peter. "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." Not God's interest and glory, but man's gain and pleasure and comfort and ease and earthly advantage was occupying his mind. Christians are admonished, seeing they have died with Christ and have been raised together with Him, to seek the things that are above, where Christ is, seated on the right hand of God. "Set your mind on the things that are above, not on the things that are upon the earth." Your glory, your unspeakable joy and blessedness, will come in that crowning day: "When Christ who is our life shall be manifested, then shall ye also be manifested with him in glory." (Col. 3:1-4.) So in Philippians also, after mentioning those "enemies of the Cross of Christ . . . who mind earthly things," he says of the faithful, "For our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ." (Phil. 3:20, 21.) It is the hope of Christ's return from heaven that keeps Christians unworldly. But it pleased God, through a message so "foolish" in the eyes of the wise men of the world, to save them that believe. And to those who were being saved it was the very power and wisdom of God. For "the foolishness of God is wiser than men; and the weakness of God is stronger than men." In that cross of Jesus, so repulsive and abhorrent, shines forth the love of God, matching man's utmost need. *There* was judgment executed for us; *there* were our sins borne by God Himself in the Person of His beloved Son. There, He who knew no sin was made sin on our behalf, that we might be made the righteousness of God in Him (2 Cor. 5:21). There forgiveness was wrought out for us, and there is the Source where springs the River of Life. The proud will not admit that their sin was so great as to demand such a Sacrifice, and the "wise" will scoff and deride God's all-sufficient remedy. But to the lowly and contrite heart the Cross of

Jesus embodies all hope and all salvation.

Upon that cross of Jesus mine eyes at times can see
The very dying form of One who suffered there for me;
And from my smitten heart in tears two wonders I confess:
The wonders of His glorious love, and my own worth-
lessness.

"WHO MIND EARTHLY THINGS"

Those who "mind earthly things" are taken up with this world's affairs. Like those in the days of Noah and of Lot, they are occupied and pre-occupied with eating and drinking, buying and selling, planting and building, marrying and giving in marriage—none of which things are sinful in themselves, but alienate the heart from God when made an object and chief concern. Like the Gentiles who know not God, who have no God, their supreme question is, "What shall we eat?" and "What shall we drink?" and "Wherewithal shall we be clothed?" And the kingdom of God is not first with them, but second, and third, and last. How to get on in the world, how to capture the largest share of its pleasures, honors, emoluments—this is the real aim. All that while they may think themselves good church-members, and be looked upon by a worldly church as very prominent and valuable members. But no man can serve two masters. In the terse words of old Sam Jones—"When you see a dog following two men, you can't tell whose dog it is till the road forks." And the road is bound to fork sooner or later.

The enemies of the Cross of Christ are not generally open opposers. They may speak beautifully of Calvary and Golgotha, and hold that Christ's death is fundamental to the gospel. But if it is held up to them as the end of the old self-life and the separation from the world (Gal. 2:20; 6:14) they resent such doctrine as "extreme" and "fanatical." They believe (they say) that religion should be kept in its place—and its place is a nice little pigeon-hole at the far end of things, where it can be referred to and patronized on occasion. And "the way of the Cross" does not meet with their approval. The only religion they desire is a belief that will give them some comfort and hopeful assurance of heaven while not interfering with their real pursuits and their selfish, self-pleasing lives. Like Laodicea they point with satisfaction to their outward prosperity—numbers, wealth, prestige, and personal success—as tokens of God's favor, and "glory in their shame," as did they, saying, "I am rich and have gotten riches and have need of nothing," not knowing that they are wretched and miserable and poor and blind and naked. (Rev. 3:17.) But the Lord Jesus said to Peter on that day when he shrank from the Cross, and to all His disciples, "If any man would come after me let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it; and

whosoever shall lose his life shall find it. For what shall a man be profited if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" And, as elsewhere, He points the lesson with a reference to the Coming of the Lord in glory. (Matt. 16:24-27.) Have we overlooked these solemn truths?

"I must needs go home by the way of the cross,
There is no other way but this;
I shall ne'er get sight of the gates of light
If the way of the cross I miss."

THE CROSS IN MISSIONS

True missionary work springs from the Cross—the Cross perceived, the Cross received, and the love and peace and joy in the Lord which springs from the Cross alone. A great artist painted a picture of Calvary. However, the cross itself was not on the canvas—only three figures of men who were gazing on it. Their faces, lined with penitential grief, lit up with wonder and joy and the reflection of the Savior's dying love in their eyes, told of what they saw. Christian service, especially that chiefest of all Christian work which we call "missionary," has its root and power in the Cross. Three things stand out most manifestly:

1. That the Cross is the reason for Christian missions;
2. That the Cross is the message of Christian missions;
3. That the Cross must be the method of Christian missions.

1. The first is obvious. If there the Lord Jesus died for the sins of the world—even though no express "Great Commission" had been given; and, of course, much more so, since there has been such a commission—it must be told, it *must* be told. All mankind must be notified of the fact that God so loved the world and made so rich, so full provision for the salvation of every man.

2. The second fact is equally evident. The word of the Cross is God's power unto salvation. (1 Cor. 1:18.) Whatever else pertains to the Christian faith must stand in relation to this fundamental truth. To omit it on any ground, to seek to reach the hearts of the lost with beautiful stories, to attempt to substitute ethics and morals and precepts of spiritual culture and character-building for the Cross and the Blood, makes the word void and frustrates the purpose of the message.

3. But the third fact, not so generally understood, is that the Cross must be the method. Here much missionary-work has broken down. Men have gone forth under the aegis of human power and patronage, backed by the second and sustained by earthly wealth. Men have preached the good tidings from a vantage point of worldly advantages, from off the pedestal of the white man's superiority, sometimes out of flowery

beds of ease and comfort. But if the Cross ever meant anything it meant that the Son of God emptied Himself of His Divine glory, that He took the form of a servant and coming down to our lowest level, took our burden upon Himself. He gave Himself for our sins, it says. The cross-method of the propagation of Christianity is that of self-sacrificing love. Thus—

“Reaching up to God,
Reaching out to man,
Reaching down to depths of shame:
The Cross of Christ it reaches me—
O glory to His Name!”*

* * *

SIFTING-TIMES AHEAD

God is rising up to shake mightily the earth. Is it that last shaking, of which He says, “Yet *once* more will I shake, not the earth only but also the heavens”—that shaking which signifies the removal of the things that are shaken, as of things that are made? In any case it is sifting-time, and all that is false and artificial, all that is pretentious and unreal will go down, perhaps in the very near future. Let us take inventory, and let the sinner cleanse his hands and purify your hearts, ye double-minded. Be afflicted and mourn and weep. Let your laughter be turned to heaviness, and your joy to mourning. Humble yourselves in the sight of the Lord and He shall exalt you (Jas. 4:8-10). Much to the point, and always to be kept in mind in these days, is the Savior’s warning word: “Take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:34-36.) It is hard to replenish your oil after the midnight cry has sounded, “Behold, the Bridegroom cometh.” Do it now, do it today. It is hard to come knocking after the Master of the house has risen up and shut to the door!

CONTENTMENT

If we know what we have in Christ, then we also know that we have no cause to envy anyone. The Christian is never told to be satisfied, but he is told to be content. These two things are quite distinct. To be content is to be purged from envy—and this every Christian should be. To be satisfied is to have attained our ideal, and this no Christian should. When we have exhausted the exhaustless supplies Christ has purchased for us, we may be satisfied.

Let us be content to live within the limitations God has placed around us; but let us not be satisfied with anything short of the blessings that God wants to bestow upon us.—D. J. Findlay, in “Keswick Calendar.”

*By Mr. and Mrs. Ralph J. Pollock of Mt. Nebo, Ill. Copyright. Used by permission.

NEWS AND NOTES

The Summer Shortage of the Word and Work is less than usual this year; but there is deep need of gifts to a total of about \$150. We, the editors and publishers, gladly give our time without financial recompense: can you help by prayer and gifts? We shall be very grateful.

From London, July 31: "I am very glad to have your 'Word and Work.' We are fighting largely the same battle; especially on true catholicity! With warm greetings," D. M. Pantou.

Amite, La.: "July has been a month of many blessings for us in this part of Louisiana. With Bro. Ramsey and Bro. W. Johnson holding meetings at different congregations, we have 34 new members, besides the six young folks baptized on July 7. Most of the 34 came for baptism and the majority of them were young people.

My own joy was increased. A week after my two were baptized, Bro. Ramsey baptized 14 in one evening's time at Shiloh. Three were my nieces and one a nephew, the rest all close friends, some having been in the Sunday school class I taught two years ago.

"We have had daily Bible classes for the young people; one week at Shiloh, one week at Big Creek, and two weeks at Amite.

"With this great stirring of God's people comes more reading of Word and Work and other good papers. For a fact I know that more people here read the W. W. more than ever before. I have been lending out the copies I had been saving. As soon as things permit, we will all here be on the mailing list. May God bless you and your great work."—Norma Gray.

Tom Bean, Texas: "The Tom Bean Church of Christ closed an all-day meeting July 31. We had a fine meeting—some of the most wonderful teaching and preaching we have ever had at this congregation. Bro. Frank Mullins delivered these fine gospel sermons without fear and favor, in their simplicity and purity, always upholding our Lord and Savior Jesus Christ before our very eyes.

"The church here has been wonderfully blessed through his teaching. He is indeed a man that shuns not to declare the whole counsel of God; but all is done in love without any unkind remarks about others"—Roe Miller.

Cynthiana, Ky. (delayed): "The meeting here at Salem closed with a fine proof of interest. 198 at Sunday School, and a very good fellowship. Bro. Howard Marsh held the Lord before us, and we were all blessed. Crowds remained good throughout, despite two other meetings in the neighborhood the last week. There were 9 baptisms and 3 for membership. It seems that we have been fortunate these past 11 revivals at Salem, in the good the revival does all of us, and in the type of preaching done each year.

"The Parksville meeting started last Sunday. The crowds have kept on growing, and a good interest is being shown. These are mighty fine people, a lot like the ones we've been used to over at Salem. We need a lot of prayer for guidance in this new field. This meeting closes the fourth Sunday in August.

"In response to the appeal for funds to send N. B. Wright to his field in China, \$125 has come in, and much is expected yet in reaching the goal of \$400. If anyone wishes to aid whatever amount possible, please sent to me at Cynthiana, Ky. He wishes to sail by early fall.

"The Word and Work seems to be spreading wings lately. The articles do me a world of good."—N. Wilson Burks.

Evergreen, Ala.: "Bro. Clymore is with Bro. Frazer near Brewton, night services. They have had 7 additions—5 for baptism so far. Last week we had 8 for baptism in Evergreen."—G. L. Williams.

Johnson City, Tenn.: "Three were baptized in Bro. H. L. Olmstead's meeting here. A young lady placed membership with us since the meeting. This young lady was baptized by Bro. Glen Moreland while visiting in Greenville, S. C. recently, and we were delighted that Bro. Moreland and some others with him

were with us one night during the meeting. My address in Johnson City is now 107 W. Poplar St."—Robert B. Boyd.

Pine Apple, Ala.: "On July 21 Grady Williams and I began a meeting with the Awin congregation. My son, Gardner S. Hall, came the next day and preached day and night until the 26th. Large crowds attended. I closed the series preaching Saturday night and Lord's day morning when a wife and mother responded to the gospel invitation and was baptized. Bro. Maurice Clymore is to be here in a meeting beginning the 3rd Lord's Day in August."—Flavil Hall.

Chicago, Ill.: "Our work at Cornell Avenue is growing steadily. Open doors for missionary work are plentiful on every hand and challenging, but Cornell has a mind to meet the challenge. Woodrow Whitten, of the church at Berkley, Calif., has recently joined our forces at Cornell and is to serve here as associate evangelist. Bro. Whitten spoke at the morning service, Aug. 25, and was well received. Enthusiasm is high and vision is bright for a great work. We have had 10 additions since the last report, 8 of them baptisms. Our radio program over WJJD each Sunday morning at 8:45 is becoming quite well established in the minds of the people throughout Illinois and the surrounding states."—Ralph Wilburn.

Lexington, Ky.: "I have had some fine meetings in the south. At Madison, Ala., Berea Church, 4 night and 4 morning services with 6 baptisms.

"At Campbellsville, Tenn., 8-day meeting with 6 baptisms.

"At Locust Grove, Ky., August 4-13, with 13 responses, 11 baptisms. Visitors at that meeting from all around.

"I performed on Aug. 3 at Montgomery, Ala., the marriage ceremony for one of our staunch friends of the past with whom we were very closely associated at Jacksonville, Fla., Miss Catherine Pierce and Wheeler McBride, now of Montgomery.

"We are buying a tent for use in Lexington and hope to begin a tent meeting Sept. 1."—H. N. Rutherford.

Abilene, Texas: "We were encouraged on a recent Sunday night when one came forward for restoration of membership with the South Side Church. By the grace of God we continue to carry on in spite of past discouragements and present handicaps."—J. Edward Boyd.

Prince William, N. B., Canada: "I closed a meeting at Lambert Lake, Maine, in early August, begun by Bro. Harrington; and Sunday, Aug. 11, Bro. Thomas Wright and I crossed into Canada and began a meeting here. Bro. Fred Betts and wife are the only members here. He is doing what all isolated Christians should do in having a meeting held and giving his neighbors a chance to hear and obey the truth.

"I have permission to preach in Canada until Nov. 15. I wish to hold meetings in Frederickton, N. B., Montreal, and Ottawa. If any reader knows any members in these places, please send me their names and addresses here, by return mail. I thank you for your favor."—Madison Wright.

Enid, Okla.: "We enjoy the Word and Work so much and always look forward to receiving it. Give our love to Bro. Boll."—Mr. and Mrs. Carl Greene.

Detroit, Mich.: "The teaching in Word and Work is very strengthening and comforting to me, and is becoming more and more vital to my spiritual life, as both church and world conditions grow darker and darker, and as dictators, resembling more and more the Beast of Revelation are arising. I thank God for the comfort of lifting up my head above it all, to look for my redemption at the coming of the Lord. I pray without ceasing that I may prevail to escape all the terrible things which are coming upon the world, and to stand before the Son of man, and that I may help others to do the same."—Mary French.

Rockfield, Ky.: "Fortunately we have not had to miss church a single Lord's Day during our summer's absence from Louisville, but we have been in different churches—namely the 12th St. Church in Bowling Green, Mount Zion, Glasgow, and Mt. Pisgah. Mt. Zion is a rural congregation where there are also

Methodist, Mormon, and Seventh Day Adventist churches; however, above 80 attend Sunday School.

"Bro. E. P. Watson at 12th St. has been preaching a fine series of sermons on prayer this summer. He has also established a library of scriptural books in the church and has been editing a Sunday bulletin for some time. I like his manner very much. He considers his work seriously and never lets anything about it shine but the Lord's part of it. Still we have found nothing like Highland Church, and are eagerly looking forward to coming back."—Pauline Catlett.

Bellingham, Wash.: "We are glad to know that you all [the singing party] made the return journey safely. We certainly enjoyed having you people with us, and hope we may all be spared to meet again.

"Brother Wm. P. Reedy has been with us since Aug. 25, closing tonight, Aug. 29, going to Seattle. On next Lord's day Brother Bennett will be here to begin his work with us. We are hoping he will be able to do a great work here."—Kearney G. Richardson.

Louisville, Ky.: "I was used of the Lord in a good meeting at Antioch church, near Frankfort, Kentucky. The meeting was well attended from the very beginning and a fine display of interest and enthusiasm was manifested. Fourteen souls were added to the congregation, nine of which were by baptism. Brother Covey, who has labored with this congregation for several years, was with us the latter part of the meeting, and was a great help. We feel that the church was edified and strengthened. May God bless these good people.

"From Antioch I went to my old home church at Salem, Cynthiana, Kentucky. I had a most enjoyable visit there, and was used of the Lord in a splendid meeting. Huge crowds attended the services (as high as 400 or more at some of the services) and I had the privilege of meeting all relatives, friends and childhood playmates again. But best of all was the pleasure I had in preaching the Gospel to them and seeing a number come to the Lord. There were nine baptisms and three added by membership. The church is in a good condition as the result

of the work of Brother and Sister N. Wilson Burks for the past eleven years. They have now taken up the work with the Parksville congregation. We pray God's blessing upon them in this new field, and pray also that a man of God may be found to continue the good work at Salem.

"Our meeting at Cedar Springs, near Louisville, began August 18. Brother John T. Glenn was with us again as the messenger. Fine attendance, 13 baptisms, and 2 placed membership."—Howard T. Marsh.

"August 11 was the First Anniversary of the opening of our new meeting house. Bro. A. M. Stewart of Toronto was with us from Aug. 2 over Aug. 12. He spoke ten times at Charlton, once at Savard Mission meeting, and once at Sharpe Mission meeting.

"Sunday, August 11, was one that will long be remembered by the church here. At the morning service almost every seat was occupied, some sixty persons being present. After this meeting everyone gathered for a picnic dinner at the home of the writer, after which Bro. Stewart gave a very interesting talk. The evening service was a climax of spiritual feast and 3 persons accepted Christ, making 5 this year.

"While Bro. Stewart was preaching at Charlton, Bro. A. M. Simpson took advantage of an opportunity to visit with Bro. Goatcher, at Farmborough, Que., where he had some real good meetings."—Amos Beever.

Buechel, Ky.: "Several weeks ago the hearts of the little congregation here at High View were made to rejoice in the grace of God. One young lady and two young men came forward for confession and baptism. We had a beautiful baptismal service in a pool nearby at about 10:00 o'clock that night.

"We believe this to be a definite answer to our prayers; and we are much encouraged to fight on in 'the good fight of faith.' Interest and attendance are increasing rapidly, and our hearts are filled to overflowing! Remember us when you pray!"—O. D. Overman.

Our "Christian Church" brethren have announced a great convocation of disciples for Oct. 9-13, in Cade Tabernacle, Indianapolis. The program is almost entirely given over

to inspirational preaching by many different speakers, on the fundamental themes of the gospel.

James Carter, young preacher of Old Hickory, Tenn., held his second meeting at Cullman, Ala., recently. There were 8 baptisms and 2 restorations.

Bro. E. E. Beck writes back, following his day of preaching at Highland Church, Louisville: "I shall always remember that fine group of young people, so eager to be of service to the Christ they love. May God richly bless them and lead them on to greater things. They are already far ahead of the majority of young people's groups, but I know that they will not be satisfied with that. They are eager both to learn God's will and to do it. He will reward such a spirit.

"Few times in my Christian experience have I had such a lift of spirit as I did on that memorable Lord's Day when so many reconsecrated their lives to God. I am sure that there were many who did not come forward who just as definitely surrendered their bodies as living sacrifices unto God. Again I want to repeat that no praise should be given me for any part in it. It was the Holy Spirit Himself who moved upon you all. And again, the fine teaching and spirit-filled preaching of Bro. Jorgenson has 'sowed and watered,' so that my part was only that of giving a call to consecration. In any case to God be all the praise!"

In connection with Brother Chas. M. Neal's announcement—that he will close his labors with Main St. church, Winchester, Ky., by this year-end—we recall the remarkable financial record of that church during the long Neal ministry there. The following Annual Report for 1939 reached us some months ago:

Total spent for ourselves	\$2817.69
Total spent for others	\$ 809.42
Total Disbursements	\$3627.42

Money Spent for Others as Follows:

FOREIGN WORK

Geo. Johnson, Brazil	\$103.00
O. D. Bixler, Japan	\$120.00
E. L. Broaddus, China	\$ 85.00
Broaddus China Relief	\$ 43.35
A. B. Reese, Africa	\$ 96.00
Dewitt Garrett, Africa	\$ 60.00
Emma Sherriff, Africa	\$ 60.00

W. N. Short, Africa	\$ 60.00
---------------------	----------

Total	\$627.35
-------	----------

HOME WORK

E. H. Hoover, E. Tenn. Mis.	\$ 60.00
Red Cross, Flood Relief	\$ 36.38

D. C. Janes for Missionary Messenger	\$ 20.00
Charity, etc.	\$ 55.00

Total	\$182.38
-------	----------

Total Disbursement for "Others" for past 14 years	\$17,786.02
---	-------------

Average per month for "Others"	\$105.27
--------------------------------	----------

Louisville Area

John Glenn closed at Cedar Springs Sept. 1. Fine interest; 9 baptisms, 2 by membership.

H. H. Adamson closed at Sellersburg Sept. 8. Fine interest, 6 or 8 baptisms at latest report.

H. L. Olmstead closed at Fisherville Sept. 8. Fine interest, 9 baptisms, several restored, and one added from the Baptist Church at last report.

Bro. Boll is expected home by Sept. 12 from meeting at Hopkins, Mo. He begins at Utica, Ind., Sept. 15.

M. E. Haines begins meeting with Paul Duncan at Camp Taylor church on Sept. 15.

Waterford church held its annual "Home-coming" on Aug. 28. Overflowing crowds. Orell Overman was chief speaker, and E. L. J. Chorus sang.

Bro. Olmstead is to begin a meeting at Waterford, with Jack Stinnette, on Sept. 22.

Brother and Sister Istre of Louisiana visited several Louisville and Southern Indiana churches in early September. They were more than welcome!

Howard Marsh is in the second week of a meeting with Orell Overman at High View Church.

Sterling Yeager is to hold the Oak Grove meeting.

F. M. Mullins is in the second week of a stirring meeting with Ormsby church, Louisville.

The annual Tent Revival of the Portland Ave. church, R. H. Boll preaching, ran four weeks and a half this year. Great interest. 21 baptisms, 29 other "responses," making a total of 50 to "come forward."

"IF OUR HEART CONDEMN US NOT"

Flavil Hall

"Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:21). This is written to disciples who had been educated in the divinely inspired teaching. They had been anointed with that teaching, in which if they would abide faithfully they would have "confidence" and know no cringing or cowardice when He should come (1 John 2:27, 28). Being grounded in that teaching, if they were faithful thereto, their hearts could not condemn them. "Otherwise, otherwise," as the sainted Larimore would say. And since (if unfaithful) their hearts would condemn them, God being greater than their hearts, they would inevitably be condemned in His sight (preceding verse). This principle applies only to those who have received the divine teaching. Under false teaching one's heart in error would not condemn him. But being taught and guided by the Gospel teaching and observing His commands therein (the "things that are well pleasing in His sight"), "whatsoever we ask we receive of Him" (v. 22).

It is not meant here that God always answers prayers just as we, in our limitations, have it in our mind. It seems that He could not even answer Jesus in the Garden of Gethsemane just as His human agonizing anticipations caused Him to wish and express it, namely that the cup of suffering on the cross, if possible, be taken from Him. But the spiritual, divine side expressed itself in the words, "Nevertheless, not my will, but thine be done," and thus must we pray. God answered that prayer of His Son, sending an angel to strengthen him (Luke 22:42, 43). Had the cup of the cross been taken from Him "the joy that was set before him" would have been also taken from him (Heb. 12:2). If God in his wisdom sees that it is consistent with our eternal welfare and that of others for whom we pray to answer just as our human propensities cause us to wish, well, and we should praise Him. But if He should answer differently, according to what is best for us, we, nevertheless, are blessed in the answer, and we must cling to Him with unflinching trust, faith and hope. Job, in his exceedingly severe trials said: "Though he slay me, yet will I wait on him" (A. R. V., margin)

We like to think of Jesus, the Christ, as an example of prayer; of His praying on fourteen leading events of His life; of His rising long before day and going forth in the darkness to pray and of His praying all night. Paul follows Him in praying and gives expression to his faith in the efficacy thereof by making earnest requests for the prayers of saints to whom he writes. It is inspiring to think of wonderful things accomplished which, it seemed, could never have been a possibility without the earnest prayer of faith; of certain persons getting well when Brother Larimore prayed by their bed-

side, when doctors had declared that they were dying; of the marvelous recovery of Dr. J. S. Ward, of Nashville after being struck by an automobile. The doctors despaired of his life, but his wife would not. Her prayers were unceasing and multitudes joined her in her call at the throne of grace. "Your humble servant" also thinks of prayers for him in deep affliction, reaching from Greenville, Ala., to points in Texas. Every child of God should read the life of George Muller for deeper impressions and convictions in relation to spiritual guidance and of blessings obtained, in the kingdoms of grace and of nature, in answer to the unceasing prayers of faith.

BECAUSE OF, OR IN ORDER TO?

Much depends upon the Christian's attitude and especially his attitude toward his relationship with the Father. Some there are who seem to labor and toil and sweat, thinking they must earn their right to become children of God by their good works. They have been led to believe that works of righteousness which they do themselves are the ultimate and basic conditions of their justification before God. So much reward for so much labor. Our good works are thus solely *in order to* be saved.

The scriptures, however, have more to say: "every one that doeth righteousness is begotten of him." (1 John 2:29.) This indicates quite clearly that the basic reason for the righteousness of the child of God is because he is begotten of God. We reason from his doing righteousness to his being born of God. The former implies the latter. Alford comments on this passage thus: "God is righteous, and therefore the source of righteousness: when, then, a man doeth righteousness, we know that the source of his righteousness is God, that consequently he has acquired by new birth from God that righteousness which he had not by nature."

A close parallel to this may be seen in the incident of the sinful woman who dared to enter the house of Simon, the Pharisee, as Jesus and other guests dined. (See Luke 7:36-50.) The woman, though sinful, was deeply sorrowful. Faith led her burdened soul to the Lord for saving grace and help. She fell at Jesus' feet, washed his feet with her penitent tears, dried them with her hair and kissed them, anointing them with ointment. A discussion ensued between Jesus and Simon, the host, our Lord's remarks being drawn forth by the secret judgment of this sinful woman in the heart of Simon. Finally the Lord said: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little" (v. 47). Simon had been forgiven little and therefore he loved little, but this woman *had been* forgiven much and consequently she loved much. The word "for" in this verse must be studied closely in keeping with the last phrase of this verse. In the light of the context

it must mean that that which follows is cited as *evidence of* that which has gone before. The woman's service of love was proof that our Lord had forgiven much—just as Peter's speech at the trial of our Lord was evidence that he was a Galilean. Even so, with this sinful woman. She was the recipient of boundless mercy and therefore she loved much. Her love was evidence of the grace God had bestowed, and because of that forgiving grace she loved much.

The Christian's good works of righteousness should thus be viewed as the fruit of the Spirit. Primarily, a peach tree bears peaches because it is a peach tree; that is, its being a peach tree is the basic cause of its bearing peaches. The peaches are the fruit, the result, the yield. So, too, Christians bring forth fruits of righteousness basically because they are already children of God, not in order to become children of God. Our good works are the result of, rather than the cause of, our being children of God, the proof, rather than the condition and basis of our sonship with the Father.—Ralph Wilburn, in *Chicago Christian*.

IT'S AN IDEA!

D. C. J.

A Christian lady in Michigan, constantly pestered by members of the Rutherford cult attempting to sell their literature and always wishing to argue, put a typewritten placard on the front of her house, headed:

"Notice to the Members of the Sect Known as JEHOVAH'S WITNESSES." Underneath was the following:

"This household is saved by the blood of the LORD JESUS CHRIST shed on CALVARY.

"We are looking for that blessed hope, and the glorious appearing of the great GOD and our SAVIOR JESUS CHRIST, who gave Himself for us.

"Please do not ask us to contribute to the dissemination of Judge Rutherford's teachings, to purchase books, or to accept free printed material.

"Neither do we care to enter into any discussion concerning Judge Rutherford's teachings, as it has been our experience that very little profit comes therefrom.

"However if you are concerned about your own soul's salvation or your own eternal welfare, we will be very glad to point you to the 'LAMB OF GOD which TAKETH AWAY THE SIN OF THE WORLD.'"

After the posting of the above, members of the sect gave the house a wide berth. The notice was then printed on a card and many Christian homes now display it throughout Michigan.—*Prophecy Monthly*, August, 1940, p. 46.

"The spirit of a man is the candle of the Lord, lighted by God and lighting us to God."—Whichcote.

THE CHRISTIAN AND CARNAL WARFARE

R. H. B.

In these momentous days it is important that the Christian should understand the teaching of God's word in regard to three things: (1) His position and relation to the world of mankind. (2) His relation to the Civil Government of the world. (3) The question of his engaging in carnal warfare—i. e., in shedding the blood of his fellow-man in war.

1. The first of these is generally well understood, and just as generally disregarded by the majority of professing Christendom. The Christian's relation to the world is summed up in the Lord's word: "They are not of the world, even as I am not of the world." (John 17:16.) He chose them out of the world, and set them apart by a threefold bond of separation: the Word, the Blood, the Spirit. They are *his* people, peculiarly His own purchased possession. They stand on different ground from the rest of mankind. They are reckoned as dead and resurrected. They are the temple, indwelt by the Holy Spirit. Their citizenship is in heaven. On the earth they are strangers, sojourners, pilgrims. They are "of God," the while the whole world is said to lie "in the Evil one" (1 John 5:19). They have been translated out of the power of darkness into the kingdom of God's dear Son (Col. 1:13). And their true walk and life for God is dependent on their maintaining this separation (2 Cor. 6:14—7:1). But though "not of the world," they are also "in the world" and "sent into the world." (John 17:15, 18.) Their task is, in word and deed and life, to bear testimony to their Lord, to represent Him here where He is rejected, and thus to "shine as lights in the world."

2. Since the Christian is "in the world" he must have certain relations to the world's institutions and affairs. His proper relation and his obligation to the civil government under which he lives is plainly and fully set forth. To the earth's governments Christians owe subjection, obedience, reverence and respect. All that regardless of whether the rulers or the governmental system is good or bad. The government of Rome, when the apostle so taught the Christians, was notoriously wicked and oppressive. Nero was on the throne, and corruption was manifest everywhere. Nevertheless, these were Christ's instructions to His people:

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God, and they that withstand shall receive to themselves judgment."

"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13: 1, 2, 7.)

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." (Tit. 3:1.)

"Be subject to every ordinance of man for the Lord's sake: whether to the king as supreme; or unto governors as sent by him for vengeance

on evildoers and for praise to them that do well . . . Honor all men. Love the brotherhood. Fear God. Honor the king." (1 Pet. 2:13-17.)

The question now arises—What if "the powers that be" should command something contrary to the express will of God? In that case the answer is, "We must obey God rather than men" (Acts 5:29). If Nebuchadnezzar demands that the Hebrews bow down and worship his image, they must refuse—respectfully, but decisively; and take the consequences. If a government today should require a Christian to lie, steal, kill, commit adultery, or do anything wrong in itself, the Christian must refuse, and humbly (*not* rebelliously) submit to whatever punishment may be laid upon him, still holding the government in honor and respect for the Lord's sake.

But here we must point out a very important distinction. When thus acting under authority a Christian is responsible only for his own immediate act and work, no further. For example, if taxes are levied on him for war-purposes, the Lord commands him to pay the taxes required of him by the government. That is as far as his responsibility extends. What the government will use his money for is not his concern at all. In like manner, any service, and work or action which the government demands of him, so long as the act in itself is not wrong, he must perform it. To what ultimate use the government may turn the service he renders is not his responsibility.* When the ruling power commands a thing—if it is anything we *may* do, then we *must* do it. If required to register, register we must. If required to put on a uniform, or to serve in any "non-combatant" service, it is the will and command of our Lord that we obey; and refuse only when we are called upon to do some specific act that is contrary to the expressed will of God.

Here lies the difference between the Christian's proper attitude and that of "pacifists." The latter assumes the right to call in question the action of the government itself. God never gave us such a prerogative. He never told us to make the powers-that-be do right, or to hinder them in their purpose to do wrong. What the governments of the world do is not the Christian's concern. It is, to be sure, a matter of deep interest to him and for intercessory prayer; but he should not imagine that it is his business to set those governments (whatever one he may be living under) to rights, to dictate their conduct, to pass on their plans and purposes, to resist their campaigns. God has never placed any such responsibility on our shoulders. The Christian is in the world, but not of the world. He is told how, during his sojourn here, to behave himself with reference to the world. He also has a task to preach and teach the gospel, and to win as many as will hear, out of the world, and into Christ, that they may be saved. But he is under no orders to set the world straight. In fact that cannot

*The case is different when the service is voluntary.

be done. The world is what it is because of the fleshly human nature of the people who compose it. If all the false notions of "bringing in the kingdom" and righting of the wrongs of the social order by regulation and legislation and amelioration, as held by some well-intentioned religious people, could be carried out, it would not touch the root of the matter. They might, let us say, stop the liquor traffic and other social evils; they might abolish armaments and carnal strife, and suppress the oppression of the weak and helpless by the mighty; and no one would deny that the temporal benefits of such reconstruction would be great. But it is not only impossible in itself, but the carnal corrections and restraints that would have to be employed to effect such a state of affairs could accomplish no final good. The world would be better off for a time, but no better. The great trouble lies deeper than outward circumstances. Palliation is not healing and cure, and will in the end make the disease worse. The Lord Jesus, had He wanted to, could have immeasurably improved general world conditions; but it would have left humanity where it was. Only as men are turned from darkness unto light and from the power of Satan unto God is any real forward step made. "An ounce of regeneration is worth a ton of legislation," or of other outward "improvement." The cause of all war lies deep imbedded in the fleshly heart of man (Jas. 4:1). Can the tree be made good by cutting off the corrupt fruit it bears? Can war be stopped by counteraction? With none of this has the Christian anything to do. But the book shows that finally the old hulk of this world is going down to rise no more; and that the one business of Christ's servants is to get as many as will into the Lord's life-boat.

There is nothing more tragic than misguided heroism and wasted sacrifice. A pamphlet, entitled "The Pacifist's Manual," published by Quakers and other "Conscientious Objector" bodies, tells of the brave and heroic, but, alas, ill-advised, sufferings of some who have resisted the powers-that-be by their absolutist attitude toward war. We fully appreciate all that those good folk say about the evil of war: it is all they say it is, and more besides. But they assume that it is their task to hinder, thwart, oppose, by disobedience and refusal to do *anything* "under military orders," and thus do "their part" to stop war. That cause is due to a misunderstanding of God's will and of the Christian's place and position in the world. The recognition of the true teaching of the Bible will save God's people from much unnecessary suffering.

Let Christians frankly present their petition for non-combatant service to the government, and make it clear to the authorities that they are not shunning service, nor danger, nor sacrifice; that they are willing to obey orders and to do anything and everything commanded, except only such acts as are directly forbidden them of God. The Christian stands on a

footing of grace; and, as for his part, he is bound to love and help his fellow-man, and to sacrifice for his salvation and his good, always. No other attitude is possible, for the child of God.

COUNTED WORTHY AND VERY WORTHY

S. C.

"In an hour that ye think not, the Son of man cometh." Why so, when signs are promised by which the great coming event may be known as "drawing nigh"? Because many are not interested in His signs, some are actually opposed to signs, and others will easily adjust themselves to any situations composing the signs and become hardened by them; that is, they become calloused so that the sign is no longer the stimulus it was divinely intended to be. It will not be true of all. Some will "look up" in spite of others' stigma of "star gazers."

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

Kataxioo, here translated prevail, is rendered "counted worthy" in the Authorized version. Young's Analytical Concordance gives as the definition of the word, *very worthy*. It is used four times in the New Testament; in Luke 20:35, "accounted worthy to attain to that age, and the resurrection from the dead"; Acts 5:41, "counted worthy to suffer dishonor for the Name"; 2 Thess. 1:5, "counted worthy of the kingdom of God, for which ye suffer."

There are passages of Scripture which, taken alone, would seem to teach that all in Christ will have part in the rapture, as 1 Cor. 15:51: "We all shall not sleep, but we shall all be changed." Again 1 Thess. 4:17, "Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It is to be noted that neither of these two passages embraces a single soul out of Christ; they would seem to embrace all in Christ. But on the other hand we hear Jesus exhorting to prayer "that ye may prevail to escape all these things" and so "stand before the Son of man." Again we hear Paul saying, "if by any means I may attain unto the resurrection from the dead." This is the resurrection "out from among the dead ones, (the noun is plural in the Greek). Paul was in Christ, but he says, "not that I have already obtained . . . I count not myself yet to have laid hold." (See Phil. 3:8-14.) Pember considers that the escape from the great tribulation is a reward for the worthy in Christ. What if he should prove to

be right? In any case true worthiness will meet with full recompense of reward.

Now, to be worthy or to be very worthy, does not require spectacular achievements or that kind of serving. It does require meekness and humble commitment to the Lord Jesus Christ. It means conquering by His grace the deeds of the body, the flesh. "And this is the victory that overcometh the world, even our faith." "The Spirit helpeth our infirmity" in proportion to our faith exercised toward our Lord, hence by faith we can be worthy, very worthy, and can prevail to escape all these things . . . and to stand before the Son of man." The prayerless and careless may beware.

BEN'S BUDGET

Ben J. Elston

I wonder if Bro. Boll can benefit W. W. readers by giving us a brief outline of his recent "Ephesians" talks at Winona? That will be better than missing them entirely.

There is vast benefit, I think, in *hearing* great addresses; but, specially when one has once *heard* these uplifting speeches, *reading* the thoughts is of amazing help. But this is not to "glory in men."

The 13 days of the meeting with N. L. Clark here in De-Ridder have left good impressions. What great gain to get all the good one can out of all of God's public servants! Then, if we refuse room in our hearts for any evil, only the good and pure can appear in our lives. "Let not your good be evil spoken of," may be studied much to the advantage of all. Connect with this, "(Love) taketh not account of evil." How very often that which is intended only for good, and was truly *only* good, has been wrongly charged as being of evil intent. Let me attribute wrong motives to another only when I must do so. Appearances do mislead, beyond question; but, lacking full and accurate information regarding a matter or person, one is denied the right to pronounce adverse judgment—or even any judgment. It is safe to decline all judging that is not necessary to our necessary decisions. There are some decisions we must make. Beyond these, I pray God to preserve me from going.

War (practice) planes are incessantly droning in my ears as I write. Scores of thousands of soldiers near (for practice). Let us pray for the steadfastness necessary to be true soldiers of the cross. We cannot now exaggerate the importance of watchfulness! Let us pray.

"War is the negative of all civilization. You get rid of your enemies only by making them your friends, and you can do that only by loving them. That is one of the great laws of life."—Sir Wilfred Grenfell.

ALL THOSE THAT CAN UNDERSTAND

J. H. McCaleb

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands; and they bowed their heads, and worshipped before Jehovah with their faces to the ground.—(Nehemiah 8.)

I have been wondering about our lack of interest—we Christians in the churches of Christ. Like many others, I would like to attend the various services and be lifted up and encouraged by the warmth and fervor of those who worship around me. My weak soul and selfish heart long for a compelling force to liberality that springs only from the example of many hands that grasp eagerly at pocket-books to open them for the Lord. Many discouraged and tired spirits would fain rest themselves in the quiet of the worship hour that surrounds brethren whose only thought is to glorify God and His Son who intercedes for them.

All these good things are found, but not in abundance. While, in some localities, the number of church-goers is great, there usually is too much confusion that denotes carelessness in Christian breeding. It is difficult to worship in spirit and in truth when the minds of others are centered on their children, their friends, their homes, or something far, far away. Proper provision should be made for small children, and those who are able to understand should have the decency of heart to show reverence in the worship of our God.

As for giving, there seems to be a general lethargy. True, there are some liberal givers. On the whole, however, one senses a lack of general interest because of the great rustle of silks and linens, and the soft slipping of the hands into the pockets that carry small change.

It has not been my privilege to worship in the cities where membership in the churches of Christ is great. In Chicago, the attendance is rather small. And yet, I am told there are thousands of people in the city who have been steady goers in cities when the church was more popular. Many of those who do come maintain their habit of coming late and adding the chill of their lateness to an already difficult situation.

No, we cannot be too proud of ourselves. A certain hewing to the line of some principles of truth seems to have sufficed us in many places. Nevertheless, we betray our lack of spiritual depth by our actions. The defiant air and the swish of our skirts as we drag our objecting children down the aisle;

our brazen interjection of ourselves into worshipping seats after the service has already begun; the clapping of our untrained tongues as they break the chains of good-breeding—all these things show that we are on the defensive.

We need to stand up and worship God. All of us who can understand must listen diligently to His word. We must not tolerate carelessness of behavior. We must worship from the heart with devotion. If we know God we will worship Him. We can know Him only through his word.

MORE CONCERNING "IS IT ESSENTIAL"

N. Wilson Burks

Concerning those articles which appeared in the Word and Work some months ago on "Is It Essential?", both were very good, and with much food for thought indeed. There are some points that might be added, however.

A failure to study the truths of prophecy result in a dreadful stagnation, and often cause an unbelieving "mold" to form on other related doctrines. To me the study of the promise-teachings is more of an attitude of heart in surrender than it is just mental absorption of certain pieces of Holy Writ. True—as you said in the June article—"The Jews went along for centuries without an adequate knowledge of the prophetic word, without apparent harm." But was not their national faith being barnacled by Greek, Roman, and even Semitic philosophies, while their outward forms stood unaffected? Christ pronounced curses upon their traditions and ritual substitutes, upon their compromises with the infiltrating religions growing up around them.

I believe the church, the whole church of today, needs the warning from the trumpet or pulpit regarding the danger coming upon our land. Our personal responsibility is very great. I wonder sometimes if we *weaken* our position by holding back vital teachings on the subject just like European politicians who hide their secret "treaties." I hear of brethren who say they believe all the promises on the Lord's return, who are skipping over these "watchman" duties and teachings when they are in the churches and communities where such preaching might be frowned upon. Again, preaching it in disguise seems to be a deliberate subterfuge. It is so important that, whether preached or not, at least every minister should read a passage from the parts that refer to the Signs of the Times every Lord's Day morning! Events are happening too swiftly for a believing minister (can there be other kinds?) to dare risk bloody hands by failing to reprove and call to repentance, for His appearance may be before the Next Lord's Day! I cannot believe that a preacher who is afraid to preach matters of such importance to his listeners' souls really believes such truths, or else he is not sincerely faithful to His Master! All of us ought to be willing to suffer persecution for any truth our audiences need.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

The Golden Rule says strongly that William and Evelyn Fox, children of Herman and Sarah Fox, in Japan, should be supplied the means to return to the states for schooling under Christian influence. Won't you give *today*? ** The British government carried Sister Broaddus and her children to Manila free and were intending to take them and others on to Australia with nothing indicated when they would be permitted to return. She chose to stay in Manila on her own resources which gives us opportunity to share sympathetically in the expense and inconvenience of having the family divided by the war.

The E. A. Rhodes family, of Japan, has been welcome in numerous eastern churches this summer. They are now working back to George Pepperdine College, Los Angeles, where the two young men will again be in school. ** Bro. O. T. Rodman may now be addressed at 825 S. W. 33rd St., Oklahoma City, Okla., for sermons or lectures, or for a position as teacher. ** Bro. O. D. Bixler, formerly of Japan, now of Brookfield church, Chicago, is in a meeting with his old home congregation at Martinsburg, Ind., where the family recently had a reunion. With Ivy Istre and N. B. Wright on the platform they had four languages, French, Chinese, Japanese, and English represented.

Sister Merritt speaks very highly of the friendliness and goodness of her doctor in Africa. Pray for her complete recovery and bear in mind that it costs much money to treat her case. ** We are glad to note the unwhipped spirit of Bro. Geo. Scott, Africa, who has a number of bodily ailments, but no disposition to give up. Sister Scott has had a surgical operation for removal of a tumor—the seriousness of which has not yet been ascertained. ** Bro. N. Wilson Burks, Cynthiana, Ky., is treasurer for N. B. Wright, of Pekin, Ind., who is now preparing to return to his work in North China. ** Bro. Hobby, Africa, has made a tour among the villages and baptized 23. There have been two more baptisms in Hong Kong. We understand it is very difficult for anybody to get results in Japan just now. ** Sister Mattley, of Hong Kong, reported a practice "black out" just ahead for the island dwellers. "There are several more who will be baptized soon." ** Bro. Charles Gruver, formerly of North China, has set a most commendable example for returned missionaries this summer in his diligent evangelistic campaign—and he is still at it. ** Sister Sherriff says June is supposed to be mid-winter for them. "The country is very dry. We will not get rain till Nov. or Dec. I hate to hear about the war."

N. B. WRIGHT MISSIONARY FUND

(By N. Wilson Burks, Treasurer, Cynthiana, Ky.)

Brother N. B. Wright prepares to return to the mission field in North China. He has asked me to serve as his treasurer. He has been a good friend and true servant of Christ in the years I have associated with him, so I willingly accepted this as a task for the glory of God.

Back in 1928 Brother Wright sailed from San Francisco for China. After several months of language study in peiping, he labored with Brother Charles Gruver in and about Ningsin, Hopei, North China. Brother Wright rendered faithful service and led many to Christ in a constant evangelistic work. He suffered privation and a later illness due to bad diet. He returned to the United States in 1935. For the past few years he has served with the Mt. Auburn Church of Christ of Dallas, Texas.

Twice since 1935 Bernard Wright has attempted to go back to China to continue his work, but circumstances made this move inadvisable on both occasions. He feels now that the Lord is ready for him to re-enter this hungry mission field.

It is realized that objections may be raised to this plan. Some may say war between China and Japan prevents effective work. But this war has moved southward, away from the Hopei province. Certainly, too, sinners continue to die there. Would we close our own churches here because of war? All the more need for the preaching of Christ! One of our missionaries over there stated that our workers have left the field while the denominations are continuing to preach. Paul never hesitated to enter a field because of internal conditions. May we be just as bold.

There are many urgent reasons why this faithful worker should be at the post to which the Lord had formerly led him. First, he is wholly, prayerfully dedicated to the Lord's will and work. Second, he knows the language and field from past experiences. Finally, he is not burdened with a family that would add to the cost of travel and support. After his papers are cleared he would be in the field in a very short time.

A word from personal contact. I have known Bernard Wright since 1926, when we roomed together while attending Bible classes and college; together we worked in a home mission field. He has proved to be one of the most godly influences in my life. Never have I known him by words, deeds, or purposes, to bring anything but glory to God whom he serves.

The Plans and the Present Need

Brother Wright wishes to sail to China by early fall, if the Lord wills. The entire cost from his home to the field will amount to about \$400.

Would you like to make an investment more profitable than earthly treasures? Then send me as much as you or your church can afford. Give to show your interest and appreciation toward the Lord. Do this as soon as possible. If you can send a later contribution, desiring also to contribute regularly to his field support, please write us of this desire.

PHILIPPINE MISSION NOTES

H. G. Cassell

Most of May was spent with brethren in Mindoro, assisting them in private studies and in public meetings. A good class was being started for the children in the home of one of the brethren when a terrible crime so agitated the small country town for days that we had to discontinue. The cares of the world are pressing heavily on some of the brethren, testing them in a fiery trial.

Five followers of a Filipino who claims to be the angel ascending from the east with the seal of God (of Rev. 7:2) besieged Calapan, Mindoro on the 12th of May with their false doctrine that Jesus has qualities of God entitling him to worship and adoration but that he is not truly God manifest in the flesh. They claim to be establishing the true Church of Christ here in the Philippines.

Indulging in much abuse and railing against the brethren and myself they challenged all and sundry to debate with them. Knowing that usually religious debates do not accomplish as much for the kingdom of God as preaching the gospel, I advised against a debate, but the brethren could

not endure the mocking and so insisted that we accepted the challenge. It was difficult to get signed propositions, and after we did succeed in getting them to sign the proposition outlined above we were unable to agree on terms of discussion, so there was no debate.

The brethren have learned a valuable lesson from this experience, but at the loss of three or four of their number. The followers of the so-called angel (he is undoubtedly an angel of darkness, as he was expelled from the Christian Church in 1910 and from the Seventh Day Adventists in 1913 for confessed adultery) boasted that they would baptize between two and three hundred on July 4th, but so far as we were able to learn they did not baptize more than 30.

I am now writing outlines of lessons for translation and distribution among the brethren. One of the brethren who is a stenographer translates and mimeographs them and mails them out to the brethren. In this way I hope to increase my teaching considerably. Am also working on lessons to be widely distributed over the Islands in English to sow the seed of the kingdom as widely as possible.

The Bible class at Quezon Institute on Lord's day evenings continues but only a few of the teachers are able to be up to attend them now. One man recently returned to his home after having spent about two years in the hospital. He studied with brother de Castro before he died, and with us from the beginning of our classes. In a letter from him last week he says he has decided to be baptized when I can visit him. This may open up a new work in another part of the Islands.

Three thousand five hundred women and children were evacuated from Hong Kong to Manila in the first 8 days of July. They were British subjects, and the latest report is they are to be sent on to Australia by the end of the month. Siser E. L. Broaddus and their six children were among the evacuees. She does not want to be sent to Australia if it can be avoided. She was to consult the British consul today but I have not learned what she was told. There are thousands of Chinese here in Manila among whom they might work if they were permitted to stay here.

The thousand evacuees arrived in Manila in one of the rainiest times this city has experienced in 72 years! In the 24 hours between six A. M., Saturday, July 6th and six A. M. the 7th, it rained 11 1/4 inches. That was the greatest rainfall in 24 hours since July 14, 1867, when it rained 13 1/2 inches in 24 hours! This flooded condition has added to the problems of providing for so many refugees from threatened war in Hong Kong. The Red Cross and the American Army have cooperated in looking after them.

Many American business men are very jittery and anxious to send their families to the States, as they fear that war may soon come to us here in the Philippines, and it may; nobody knows. On my last trip to Mindoro the first of the month I found some of the brethren who lived in the country near the mountains planning to look for a cave and flee to the mountains if war comes. If war should come the problems of the brethren will become greatly increased and they will need the assistance of older Christians.

Brethren, pray that we may be used of God in these troublesome times so as to honor and glorify Him before men that they may see the realities of Christianity and reproduce them in their own lives. We need the uplifting and sustaining influence of your prayers now more than ever. The call to duty rings loud and clear. May we have the strength and wisdom to answer it and obey. Out of the pangs and travail of present-day suffering will be born a new day and a new world. God grant that we may be humble instruments in His hands with which to accomplish His holy purpose.

FOREST VALE MISSION

We are trying to do all we can to spread the gospel. I have about 42 families living on the mission. That means about 200 souls—men, women and children—that live here, but the natives come and go, but carry the gospel to the mines and farms. I have a school of about 32 children present each day. I only take them up to grade 2, then they are trans-

ferred to the higher school. I have about 30 to 40 children in the higher school from here, but they come here Lord's day to Bible class. We spend the first hour each day for Bible study, then four hours for other studies. I have a class twice a week, in the afternoon, to teach the girls sewing and other useful things. At the same time the boys are taught by a native teacher to be useful, clean the gardens and, in the season, to do gardening, carpentering, etc. We have two gospel meetings in the village Lord's day, and three meetings on the place here. The village is on the mission. Some of the men work late in town and it was too far to come over here. They asked me to have the meetings in the village. They are better attended there. We have special meetings once or twice in the month over there. Last thursday we had the church packed and some had to stay outside, listening by the door and windows. I also have a little orphan to care for. So you see I have plenty to keep an old lady of 65 years going! Of course, I visit the village and have all their quarrels to settle. The sick folk all come to me.

We have school holidays just now, midwinter, but so far its been more like summer. July and August are our coldest months. The rains are all over until Nov. or Dec.. We get 5 months of rain off and on, then the rest is dry weather, grass and trees dry up, but after a shower or two, you would be surprised to see how quickly the trees and grass come out. The country is then very pretty, the beautiful colors soon brighten the hills and country up. Since the war, everything has gone up in price: clothing, food-stuff, building material, etc. Fruit and vegetables are grown here in the country. Petrol (gasoline) is now \$1.20 a gallon, paraffin, \$4.00 for 8 gallons. One of the good trains was blown up carrying explosives on Saturday night 120 miles from here. We felt the shake and heard the explosion, but did not know at the time it was an explosion. At the same time the bridge was blown up also. The world is in a terrible state. I think now I have said enough. Thank you all again. Please remember me in your prayers. Mr. Sherriff left me to be with his Lord 5 years ago this month. Theo and her husband help me here.

Christian greetings to you and all who love the Lord.

Box 213, Bulawayo, South Africa.

Emma Sherriff.

FROM STEPHEN ECKSTEIN

The other day was "Tisha-B'av." The year 5700. The entire book of Lamentation is chanted in the Synagogues. The tone is so melancholy. The Jews were commemorating the destruction of the Temple and the fall of Jerusalem. It is a solemn day of mourning and fasting. As I went out among them preaching of *eternal interest*, I could not help noticing the peculiar change that came over them since the terrible persecution. Hitler's terror has sapped the courage of the Jewish people. They are downtrodden and overcome by fear. As I entered a Jewish store, I noticed two new Jewish faces. One Jew, tired in body and tired in spirit, gave a deep sigh, and in the same breath said to me "no hope." Correct he was, there is no hope, in fasting, tears, etc. Only in *Jesus*, their Sin-Bearing Messiah. The Suffering Servant of Jehovah in Isaiah 53 was vividly presented to those I have had an opportunity to exchange thoughts with. The Almighty, who is Self-existent, Always existent, Infinite, Eternal, condescends to plead with suffering humanity "*Come*," Isaiah 1:18. Blessed be my dear Redeemer. Brethren, pray that my testimony may cause some soul, or souls to confess the sweetest Name that ever graced the lips of men, the all prevailing name of Jesus.—S. D. E.

OUR 1940 SONG TOUR

Twice by train and thrice by car, this Western Song Itinerary has now been made five times: 1932, 1936, 1938, 1939, 1940.

Like the meetings often reported by our preaching brethren, each tour seems better than the one before! At least, the friendship and fellowship of the western disciples becomes more precious as our acquaintance with them grows from year to year.

This year, however, we conducted Song Rallies at a number of new places, and many invitations came too late, or were declined for lack of time. At least three full weeks of work had to be passed by.

We were en-route 33 days, conducting 15 meetings, in twelve

churches: Searcy, Ark.; Los Angeles, Bakersfield, Fresno, Sacramento, Santa Rosa, and Alturas—in California; Portland, Ore.; Seattle, Bellingham, and Nooksack, in Washington; and Vancouver, B. C.

Everywhere, almost without exception, attendance was large and enthusiasm high, and often brethren drove long distances and back—a hundred miles, two hundred miles—to attend. The hospitality and welcome were always warm and sincere, and the great fellowship of the union meetings can never be forgotten.

Scores of interesting items could be reported, but space forbids. Already this is an overflow from the News pages.—E. L. J.



RECOGNIZED

FOR HIGH STANDARDS
PROVEN THROUGH THE YEARS

HOTEL ATLANTIC

The constant policy of "better accommodations at lower rates" has won a reputation for the Atlantic, where the traveler finds comfort and service equal to that of cosmopolitan hotels—at the same time enjoying the personal friendliness that a larger hotel cannot give. Main Dining Room; — Also Garden Restaurant; Coffee Shop. Excellent food.

CHICAGO

ERNEST C. ROESSLER
FREDERICK C. TEICH
Managing Directors



450 ROOMS

FROM \$2 WITH BATH



CLARK STREET



AT JACKSON BLVD.

CONCERNING EVELYN AND WILLIAM FOX

Evelyn and William Fox, dear children of Herman and Sarah Fox of Japan, now have homes open to them in Kentucky, for schooling in America. William's living expenses are already volunteered and Evelyn's can be gathered from friends of that lovely girl. The parents are willing to give up two more of their children (the two oldest girls are already here), and they earnestly desire American homes and school privileges for them.

The Highland Church of Louisville, with help from interested individuals elsewhere, is already supporting Elizabeth and Martha in one of the best homes of the congregation. Camp Taylor classes clothe Elizabeth and Evelyn; Fifth and M clothes William; Highland girls help to clothe Martha. Immediate outside help is needed for this travel fund.

Brother and Sister E. A. Rhodes, who are now visiting here, are definitely of the opinion that these children should come to America for schooling at once; and the Rhodes family will assist the children in the transfer from boat to bus or train in Los Angeles. The Rhodeses say that sailing should by all means be booked for October, if possible, before the seas become too rough with winter storms for health and safety on the freighter ships.

Evelyn is now 15 and by means of home teaching (and two years in America) she has been prepared for the eighth grade. William is about a year younger, and could probably enter the seventh grade. Both of these children are strong physically and keen mentally, and they are sure to make good progress—William in the good Rutherford home in Lexington, and Evelyn in the Micou home here in Louisville, where arms are open to take in this third child of this distant missionary family.

Who will send a quick gift to bring these children to America? Send either to Bro. D. C. Janes, 1046 Dudley Ave., or to the writer, 1045 Everett Avenue, Louisville, Ky.

The Rhodeses estimate that about \$250 will suffice, now while the dollar is high in Japan and the yen is low. We have confidence that Evelyn and William will rise up to bless their benefactors in years to come, and that no one who will help will be disappointed in them.

This opportunity to help these young people should appeal particularly to younger Christians—classes and young people's groups; and among them may be individuals or classes that would like to have part in the \$15 regular monthly fund for Evelyn's living and schooling expenses. Whatever we can do, much or little, let us do it quickly. We hope to put these children in school in time to catch up with the first semester.

—E. L. Jorgenson.