

THE WORD AND WORK

(Volume XXXVII, January, 1943)

A NEW LEAF

He came to my desk with a quivering lip—
The lesson was done—

“Dear teacher, I want a new leaf,” he said,
“I have spoiled this one.”

In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled,
“Do better now, my child.”

I went to the Throne with a quivering soul—
The old year was done—

“Dear Father, hast Thou a new leaf for me?
I have spoiled this one.”

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
“Do better now, my child.”

—Selected.

WORDS IN SEASON

R. H. B.

A NEW YEAR

Many hearts are filled with heavy forebodings of what the year 1943 will bring. We are in the midst of the most terrible war of any time—a global, worldwide struggle. True the outlook is better than it was at the beginning of 1942. But the end is not yet; no, nor the beginning of the end; and what awful days may come before peace will dawn again, we are afraid even to think of. But if these dark times would cause the nation to remember and to turn to God; if it should repent, as Nineveh did at the preaching of Jonah; if there should be a national humiliation before God, and a humble acknowledgement of Him—how great would be the gain! Alas, that also is not within sight! It is up to God's people now to fill the place of intercessors for the world and for the nation. But even that is not forthcoming. There is much unreal religion, shallow profession, worldliness, unbelief, carnality, and plain *sin* in the church. And these are times that call for reality—true faith, real repentance, fervent, godly living. Many professing Christians do not pray, know not how to pray. A deadness and dullness pervades the churches. Is there no hope, no help? It falls then to the godly remnant—to those who can pray and will pray to take up the burden

on behalf of the church and the world. God could and would grant us a great reviving. But He wants to be inquired of, He wants to be interceded with. Ye that are Jehovah's remembrancers, give Him no rest until He turns to help us all.

ALL THINGS IN GOD'S HAND

The man that knows God is not perplexed and upset by world-events. He has the clue to everything. He sees design in chaos, and purpose in chance-happenings. First of all he holds this key—that supreme power is in God's hand alone; and with it supreme wisdom. (Dan. 2:20, 21.) He determines the rise and fall of nations, and the bounds of their habitations. (Acts 17:26.) He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou? (Dan. 4:35.) "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the nations, shall not he correct, even he that teacheth man knowledge?" (Ps. 94:9, 10.) It is He that lends their brief power to the tyrants and conquerors. He raised up the Assyrian, and when his whole work was done, destroyed him. He made Nebuchadnezzar world-conqueror and world-ruler; and when his course was run, turned the empire over to Cyrus and to Alexander. But through all dreadful events two things stand unshakeably true: (1) that God is always right and true. "He doth not willingly afflict or grieve the children of men." (Lam. 3:33.) Never wantonly, never arbitrarily, never needlessly, fall the heavy strokes of judgment upon mankind. Though He is not the author of evil, His wise, directing hand controls all; and through all He moves steadfastly on to the accomplishment of His benign purpose. When Satan has done his worst, and evil men their wickedest, and good men their best—when at last all has been done and said, His counsel and good pleasure shall have been done, and His plan will be fulfilled. (Acts 4:28.)

AN ANXIOUS PROPHET

The book of Habakkuk is peculiar among the prophets, in that it is not a prophetic message to us from God, but rather, as it were, a dialog between the prophet and his God. Habakkuk, disturbed and distressed over things that were happening in his time, presents his problems to God and asks two anxious questions which God answers; and this is followed by a hymn of praise—as indeed at last also, when all God's wise and loving work shall be manifest, all the universe shall praise Him. Habakkuk's first question was how God could tolerate the wickedness and injustice prevailing over the earth. (Hab. 1:2-4.) His answer, well worth studying, is given in verses 5-11: God is doing His work through it all, it says; it is He that raised up the Chaldæan scourge, and He will deal with the Chaldæan when the work is finished. But Habakkuk is even more perplexed, and asks his second question, longer

than the first (vs. 12-17). He does not understand how God could aid and abet the wicked one who swallows up the man that is more righteous than he. Shall he do this and keep it up and get away with it?—Whereupon the prophet gets him up in his tower to watch for Jehovah's answer (2:1)—and lo, it comes. We cannot take it up in detail—it would make a book. The vision (of God's final success and victory is sure: it will come in its due time (vs. 2, 3).—Yes, He knows the pride and wickedness of the Chaldæan, but the wicked shall reap in woe upon woe all the evil he has perpetuated. In the meanwhile the righteous shall live by his faith; no real evil shall finally befall him (comp. Isa. 3:10, 11.) But God has also a further purpose toward all the nations. Why is it that all they have so painfully built up through the centuries—their wealth, their arts, their great pillars and palaces, their civilization—is consumed and topples into ruins? Why do the peoples labor for the fire, and the nations weary themselves for vanity? Ah—it is of God's hand; and He will not rest nor cease till man has seen the futility of every false hope and every false reliance, and shall turn to Him. (Comp. Jer. 16: 19.) Then, *then*, will He be able to bless them and give them real peace,“ for the earth shall be full of the knowledge of Jehovah, as the waters that cover the sea.” (Hab. 2:13, 14.) In his closing psalm and prayer of praise (chapt. 3) Habakkuk beholds the vision glorious, when God shall come to make all things right; and meekly, yea, joyfully, he bows His head to the afflictions of this present time; for God does all things well (3:16-19). It was written long ago, but, lo, it is the book for the times!

A CHRISTMAS HYMN

Among the Christmas-cards that came to my home was one from Dr. and Mrs. Askenstedt of Louisville, inscribed with a poem, written by Mrs. Askenstedt, fittingly printed in letters of gold. Its worth and beauty is such as to raise it far above a mere Christmas greeting. By the kindly permission of the author I give it here.

“At Christmas time, the time when Christ was born,
 We come to Thee in humble faith and bring
 The heaviest load our world has ever known:
 Of broken hearts, and shattered hopes, and pain—
 Aye, agony of body, mind, and soul—
 With unforgiven sin.
 All these we bring, dear Lord, and still in faith
 We seek Thy mercy-seat, and dare to leave
 Our every burden there, our every sin,
 In Jesus name—
 The name of Him who gave His very all,
 In life and death,
 That He might bring to us—might leave with us—
 His Peace!”

ABOUT THE "ONE CUP"

A brother in Louisiana writes:

"There are some trying to raise a question about using more than one cup in partaking of the Lord's Supper. My own understanding is that contents of the cup, the wine that represents Christ's blood, was in view, not the cup from which it is taken."

Our brother is right: not the container, but the contents is the thing spoken of. Those who in taking the Lord's supper drink from several cups or from individual cups do just what the Lord said, no more, no less; just as they do who drink from one common cup. In a large congregation no cup big enough for all to drink out of could be used. It would have to be refilled. There is no more scripture for refilling than for using several cups. These are details, incidentals. The thing the Lord asked is that we eat the bread and drink the fruit of the vine in remembrance of Him.

ONE YEAR TO LIVE

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come across the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day he sends
To serve my gracious Mas'er's ends.

—Mary Davis Reed.

"It is a great, decisive day in any man's life when he decides no longer to be merely religious, but to be definitely Christian. It costs little to be religious. There is no cross in it. It costs your very all to be a Christian."—E. Stanley Jones.

NEWS AND NOTES

YEAR-END REPORT

At the end of 1941 the Word and Work was able to report all obligations met with a slight balance on hands. This year-end we lack about \$150 of being able to settle with our printer.

About two years ago Bro. Jorgenson secured gift pledges for a publisher's monthly expense fund of around \$50. This venture did quite well in 1941. Since that time a sister in Oregon has kept up a monthly gift of \$2 and in recent months another sister has revived her gifts. A few special gifts have come in during the year. But in the main the Word and Work has added this publisher's expense obligation to its budget. With this added expense our year-end deficit of about \$150 is not unusual. For this we are thankful to our Heavenly Father.

Tell City, Ind.: "The Huffman work is promising with signs of growth. My schedule is especially heavy on the first and third Sundays: Bible class at 9, preach at 10 and again at 11, then at 2:30 p. m. and again at 7."—Elmer Ringer.

Brother Ringer also states that the singing in the Johnson City meeting under the direction of Bro. Robert Boyd was unusually fine and that he enjoyed the Johnson City meeting immensely.

Owing to the scarcity of wire we are using one staple instead of two in this Word and Work.

Louisville, Ky.: "The Camp Taylor church closed its fall meeting on October 25th and, even though we had but one addition, we learned several valuable lessons and made a large number of contacts that we hope will yield fruit in the future. Brother Marsh, our evangelist, brought us good messages that were pointed and timely. The response of the church from the standpoint of attendance was excellent.

"The lessons mentioned above are (I give them because they are common to most of us):

That many people can be reached if we go after them. We didn't start soon enough as far as our meeting was concerned.

That we, as a church, are winning

people to church-going and to the pleasure of association with congenial people, with a vague idea of religious ethics in the background, rather than to Christ and His church. Many who claim to belong to the church of Christ attend denominational churches and send their children there for convenience sake, or do not attend at all because of some minor hinderance.

That no minister of the Gospel can do God's work as it should be done and work at a secular occupation."—Paul C. Duncan, Minister.

Clubbers

Names of clubbers will be published currently in the Word and Work as in 1942. A club is made up of four subscriptions or more at 75¢ each. Why not be a clubber this year?

Last year one clubber went over the hundred mark and two others came close to that number. A few topped fifty and several sent twenty or more names. Then we had a multitude of fours and tens. Clubbers, let us duplicate our last year's list, or better, surpass it. Who will top R. B. Boyd for 1943?

Lexington, Ky.: "The December Word and Work is rich in good things. We captured a soldier recently. Let us hope that 1943 will be rich in harvests of souls and good works of all kinds, if the Lord tarries."—H. N. Rutherford.

Cynthiana, Ky.: "The Salem church was greatly blessed with a one week meeting in November. Brother Albert Martin, a mountain preacher, was the preacher. The church was strengthened and there seemed to be a growing interest through and after the meeting. More such meetings should be held these days and times for the increasing of our faith."—Jack Blaes.

The Word and Work and Truth Advance, both for \$1.00.

Abilene, Texas: "The Lord has led Bro. Green to work with the Southside church of Christ for which we are thankful, as he is a zealous worker. The Lord is blessing our labors with visible results as we had another response last Sunday, which totals four for membership. We have also had two

baptisms and one renewal. All of which encourages everyone to press on to greater victories in His name."—H. E. Beck.

A Literature Suggestion

You invest in literature for the members of your Bible school. Why not make up a few names of families in your community which you wish to save or strengthen spiritually and add them to your literature list by sending them the Word and Work for one year? We will bill you quarterly along with your literature statement if you like. Take this up at your next business meeting, please.

Sellersburg, Ind.: "The year 1942 marks another chapter in the history of the Cedar Springs church. This church is nearing the century mark and meets regularly every Sunday and is located near Fern Creek, Ky. During the past year we have suffered the loss of some of our fine members by death, including one of the elders, Bro. Frank King. We have carried on in the usual way, having our yearly protracted meeting with Bro. G. F. Gibbs doing the preaching. During this meeting two were added to the church. Last Sunday, at our regular service, one of our Sunday school girls confessed her faith and was baptized. We believe that we have grown in the grace and knowledge of our Lord and Savior Jesus Christ, our hearts being welded together more and more in Christian love and fellowship.

"We have made also the following improvements about the building: the completion and equipping of four nice class rooms in the basement, all new windows in the meeting house, new paint and new gutters on the roof, installation of a new furnace heating the upstairs and all class rooms, a new paper job on the inside. These totals ran well over a thousand dollars. For all of this we praise God and render our thanks.

"Happy New Year and God's blessing upon all ministers and all members of the body of Christ throughout the coming year."—Edward E. Kranz, Minister.

Those who subscribe for the Word and Work get a big dollar's worth and help a good cause besides.

Dugger, Ind.: "The Dugger congregation closes the year with the largest missionary contribution for a number of years. We have not done all we could. Bro. Fox and Miss Mattley have received regular contributions each month. Besides regular contributions, we have given several special contributions. I trust we shall be able to do more during the coming year. We must not cease giving to the Lord because taxes are higher. I believe the Lord said, 'Render therefore unto Cæsar the things which belong to Cæsar; and unto God the things that are God's.' We must not fail to give unto God that part that belongs to Him. I'm quite sure we won't fail to render unto Cæsar the things which belong to Him. Cæsar has a way of taking it. We should joyfully give unto God that which belongs to Him. He will not force us to give it. 'The Lord loveth a cheerful giver.'"—Maurice Clymore.

E. L. Jorgenson is to be one week at Amite, La., (where A. K. Ramsey labors), from Wednesday night, Jan. 20, over Tuesday following; at New Orleans (where Frank Mullins ministers) on Wednesday night, Jan. 27, and perhaps longer; at Mt. Auburn church in Dallas (where Jesse Wood labors) on Lord's day, Jan. 31, and most of the week following. All if the Lord wills. Our home church, (Highlands in Louisville) is now blessed with eight preachers in its membership, or eight men who can and do preach as the occasion comes. These fine men will carry on all regular services in my absence.

Brother Jorgenson will speak at 1:15 P. M. on radio WHAS, third Tuesday of the next three months: Jan. 19, Feb. 16, and March 16. This is a 50,000 watt clear-channel station that can usually be heard anywhere in the United States, east of the Rocky Mountains.

Johnson City, Tenn.: "The work in Johnson City continues to show signs of progress. At practically every service there are 'prospects' in our audience for whom we are praying. A number of God's children from other churches of Christ in various parts of Tennessee have moved to Johnson City and are proving a great blessing to us in the work here. The broadcast each

week over the local radio station seems to be gaining new, regular listeners continually. We are praying for the Lord to supply our need for two broadcasts per week in 1943."—Robert B. Boyd.

A Word to Stewards

Stewards of God who wish to invest in a good work would do well to consider the needs suggested in J. Edward Boyd's report on the Maxville work in this issue.

Johnson City, Tenn.: "Our meeting began here Sunday, Nov. 1 and continued through Thursday, Nov. 12. Elmer C. Ringer was the visiting evangelist, and came on Nov. 2. On the first day of the meeting there were three responses to the invitation: one young lady came for restoration at the morning service, and a young man and his wife came at the evening service, both to place membership, he from the Baptists and she from another church of Christ. The brethren here were delighted with Bro. Ringer. He preached great sermons, and delivered them with power. We praise God for Bro. Ringer, and this fine series of meetings.

"We are thankful to God to be able to report that our church debt has been completely eliminated. We now look forward to the time when God will enable us to brick-veneer the building. We want to thank the Word and Work readers who sent donations on the tent fund—quite a good start toward enough to purchase a tent has been made, and we hear of others who plan yet to send."—Robert B. Boyd.

Which Shall It Be?

Several hundred subscriptions to the Word and Work expire with the old year. For individuals to renew here and there will cost little, but for the Word and Work to lose a few hundred names would mean a serious loss. Send in your renewal now, please.

In our February issue of last year we listed 427 names received for the Word and Work for January. Let us together exceed that number in our February report for 1943. Even your renewal will help.

Sellersburg, Ind.: "Much interest is being taken in our Bible study classes here. There were 151 present in our classes last Monday: 82 in the afternoon children's class,

44 in the evening young people's class, and 25 in the evening ladies' class. We conduct these classes regularly each Monday and all look eagerly toward that time.

"Five have been added by baptism since last report, one of these from the High School Bible Class. We thank the Lord for the many blessings he has showered upon us during the past year."—Howard T. Marsh.

Give that friend a gift which will repeat itself twelve times during the year—a subscription to the Word and Work.

Bob Jones College, Cleveland, Tenn.: "Have received the first copy of 'Word and Work.' I now see why you praise it so highly. It certainly is a fine publication. I can never thank you enough for getting me acquainted with it. Have nearly finished reading it. It is a magazine to be read from cover to cover."—Henry Jackson Darst, Jr. (From a personal card to Robert B. Boyd.)

In commenting on Bro. Boll's book on Daniel, the same young man (Henry Jackson Darst, Jr.) says: "He sets out the word in such a clear fashion, not prone to give wild theories. You can't realize how much they (Bro. Boll's books) will mean to me."

Pekin, Ind.: "The Lord willing, Brother Brooks is coming to Pekin about March 1st to help us in the work here. Things are looking a little brighter and we are looking for new life when Brother Brooks arrives."—J. O. Hottell.

"Herman J. Fox, Sister Fox, and son William, have gone to California, where Brother Fox has been stationed in government work. The six other children are still in Kentucky—until a house can be found in the West to shelter the entire family."—E. L. J.

You stand for free Christianity in your circle of influence. The Word and Work stands for the same thing in a much larger circle. Have a share in this larger work.

Correction: The W. W. Lesson Quarterly for first quarter of 1943 has, by mistake, reversed the title lines of the third and fourth Sundays in January. The date-line, lesson number and everything else, however, is correct.

THE REVELATION OF GOD IN JOHN 3:16

R. H. B.

In this wonderful verse of scripture (John 3:16), which has rightly been called the heart of the gospel, are contained the revelation of the gospel's fundamental truths.

In the first declaration here made to us, we have a *revelation of God*. And what we are told here of God is perfectly astounding. In fact, from the standpoint of man's reason it is wholly incredible. If we had been told that God had stooped to notice the world of mankind—that would have been astonishing enough. If it had been said that He regarded us and that His good-will and mercy was upon us as it is upon all His works—that would have been a revelation to call forth man's wonder and praise. But when we are told that God *loved* us, and *so* loved us that He gave His only begotten Son for us—if we try to grasp that thought in its fullness of meaning, our minds are overwhelmed. Is it conceivable that the Creator of the universe should *love us*? Then we need not stumble at the miracles—over Joshua's making the sun stand still, or the "whale's" swallowing Jonah—those things are nothing in comparison. Here is something far and away more important and impossible on the face of it. How can it be? Yet here it is calmly stated that God so loved us!

At one period of his life, Daniel Webster took great delight in the study of Astronomy. But he confessed that the more he learned of the marvels of the starry heavens and the vastness of space—the smaller and lonelier he felt himself to be—alone and lost in an infinite and terrible universe. And whither could he turn for comfort and assurance (he said) but to the 23rd Psalm and to John 3:16? But how can it be true that this God, the Maker and Creator of this mighty universe, loved us? "Lift up your eyes on high," said the prophet, "and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking." (Isa. 40:26.) Or, again, "Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call un'o them they stand up together." (Isa. 48:13.) And this is the God of whom it is declared that He loved us—and that He *so* loved us that He gave His only begotten Son! Our minds go blank at the thought. And who could say *why* He so loved us? Let no one fancy that there was in us something attractive or loveable—some charm or grace or goodness of ours that called forth His love. The old Book forestalls this idea. There was sin in the world. All had sinned and had fallen short of the glory of God. And sin is abhorrent to God. It does not say by any means that God *liked* us: but it does say that He *loved* us. And that is something altogether different. And

if one should suggest that God loved us for Christ's sake; the answer of the Bible is that He sent Christ for our sake. We cannot reason this out—we can only humbly and reverently bow our heads to receive a truth so marvellous and great.

Again *the measure* of that love goes clean beyond the range of our thinking: God so loved the world that He gave—not sun or moon or stars; not some high angel or one of His chief creatures, but His Son, His only begotten. That language betokens a relationship nearer and dearer (though in a manner similar) than the tenderest ties of earth. And He so loved the world that He *gave* Him. That giving was *real*. It does not mean that God lent His Son to us for a little while, to be our teacher, our leader, or helper, our “way-shower.” The two verses preceding John 3:16 show that He was given up unto death. “God spared not his own Son, but delivered him up for us all” (Rom. 8:32). Again our intellects fail us here: only the heart can grasp such a thought. A father and his little daughter were watching the golden evening star in the western sky, when suddenly the little girl said, “Papa, did God have a son that died in the service?” “Yes—just that,” answered the father.

In this we have not only the revelation of the love of God—but the *only* revelation—the only real, final proof of God's love for us. “But”—someone may object—“have we not constant proof of God's love and care in the sunshine and the rain, and the flowers and the fruitful seasons, in the blessings that surround us day by day?” Yes—these things are tokens of His love and goodness. But they are not proofs. No one can know the love of God from the face of nature, nor alone by the temporal gifts bestowed upon us. “Why don't those natives look up through nature to nature's God?” said an opinionated person to a missionary. “That is precisely what they do,” replied the latter: “and what do they see in nature? The bitter struggle of life in which the strong prevail and the weak succumb. They see ‘nature red in tooth and claw’—the leopard pulling down the antelope, the lion pulling down the zebra. When life's burden grows heavy (and it grows very heavy in heathen lands) they look up and see the little white cloudlets blissful and oblivious floating in the blue sky, or the stars twinkling merrily in the dome of heaven. And they get their impressions of God from that—that He neither heeds nor cares for the griefs and distresses of the children of men.” Surely we are thankful for the good things we possess and receive; but in themselves they furnish no final proof of the love of God. There are frightful contradictions in life. A father was putting his little son to bed, and said to him—“See, God loves you, little man: He has given you a good papa and mama who take care of you, and He gives you good things to eat; and you have a good home, and playthings, and a nice little cozy, warm, bed.” “Yes,” answered the little fellow; “and, daddy, you told me about some

little children who have no papa and mama, and are cold and hungry—God doesn't love them, does He?" What could he say to that? If those blessings were the proof of God's love then the lack of them would prove the opposite. No, none of these good things can prove the love of God. But John says, "*Herein* was the love of God manifested in us, that God sent his only begotten Son into the world that we might live through him." (1 John 4:9.) *Now if He did THAT, then He loves us.* And once you know that, then in all the good things we enjoy, and also in hard and bitter things that come—we shall be able to see His love. This then is the revelation of God we find in John 3:16—that He has so loved us as to give—and give up—His only begotten Son.

But we are still perplexed. Why did He love us in such a way as that? What is the meaning of such a gift? Why was this necessary? We would certainly have understood it better if it had said that God so loved the world that He removed all suffering, all pain and tears, all sickness, and death from the earth. But no—God *so* loved the world, not only in such measure, but in such manner, not only so greatly, but so strangely—that He gave His only begotten Son. And why that? There must have been a reason, there must have been a necessity. Love must have an occasion. What was the occasion and reason of God's giving up His Son for us? What necessity demanded such a Sacrifice? The only possible answer is that man's condition was such that only by this he could be saved. Surely if anything less could have answered the need God would not have gone to the length of giving up His Son. The death of Christ was the supreme demonstration of God's love in the presence of man's extremest need. But if it took that to save us—then there is no more room for man's boasting. All our pride is then laid low in the dust. Then nothing *I* have ever done or anything that *I* could ever do could save me from perdition. For as Martin Luther said, "If we could have been saved at any lesser price, what needed the Son of God be given?" Then it is in vain that I compare myself with others, or please myself in thinking that I am somewhat better than someone else. If that is what was required in order that I might be saved (and that is precisely what the old Book says) then let me lay my hand on my mouth. "From this doctrine the heart that is self-righteous, hard, and proud, may turn scornfully away." But let me realize and confess my lost and sinful estate, and wonderingly and humbly come to the cross of Jesus to receive the unspeakable gift of God's redeeming love

“Not the labor of my hands
Can fulfil the law's demands:
Could my zeal no respite know:
Could my tears forever flow:

All for sin could not atone:

Thou must save, and Thou alone."

As we look again at our great text, we find in it also *the one way of salvation*. It is by faith in Jesus Christ—for "who-soever believeth in him shall not perish, but have everlasting life." Not then by some great thing that we have achieved, not by "works of righteousness which we did ourselves," but by believing in Him whom God has sent—in what He is (for "except ye believe that I am He," he said to the Jews, "Ye shall die in your sins") and in what He has done ("that Christ died for our sins according to the scriptures, that he was buried, and that he hath been raised on the third day according to the scriptures")—by this is a man saved. To believe in Him is the one non-meritorious thing that a man can do. "Therefore it is of faith that it may be by grace." (Rom. 4:16.) And it is *only* of faith. When He says, "He that believeth and is baptized shall be saved"—it is not as though baptism were some extraneous and foreign thing super-added to faith as some may think. Baptism is the Divinely ordained expression of faith. The obedience of faith is always included in believing. "By faith the walls of Jericho fell down after they were compassed about seven days." (Heb. 11:30.) The faith is not viewed as excluding, but as including the obedience which God had set before them. But it was not the marching that overthrew the walls (though without it the walls certainly would not have fallen) but "by *faith* the walls of Jericho fell." Thus believing in the Lord Jesus always involves a stepping out on His word. We cannot believe on Him without turning from the ways of sin; and if we truly believe on Him we will also without hesitation or delay surrender ourselves to be identified with Him in baptism. That would seem to go without saying. But the whole is comprised in believing on Him. "He that believeth on him is not condemned: he that believeth not is condemned already, because he hath not believed on the only begotten Son of God." (John 3:18.)

Finally we see here the high-lights and the deep shadow of human destiny side by side. It is "have eternal life," or "perish," and no other alternative is mentioned. As in any emergency of life, he that takes a proffered help is saved, and he that refuses or ignores it is lost, so in this. Jesus is God's salvation. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.) The road forks sharply here—to the one side lies perdition, the other prong is life eternal; and middle way there is none. It could not have been for a small thing that God gave His Son. It could not have been to avert a slight doom that Christ died. The darkness and agony of the cross was endured by Him to redeem us from some awful destiny. We shall probably never know the whole meaning of perdition (though God's word is

full of warnings about it) till the great day comes; and the song of Christ's saved ones, the saints in light, will be to the eternal praise to Him, who by giving His all, delivered us from the doom of those who perish. Choose then today and come to the love of God and to the Savior who loved you and gave Himself for you, and so you shall not have lived in vain. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but should have everlasting life."

A TORSO

The Tishbite

John describes a man. John describes a man in minutest detail. John talks at length about the body of the man, but says little or nothing about the head of the man. The head of the man, being the center of the man's moral, spiritual and intellectual life, is the most important part of the man. Those who listen to John's description of the man reach the conclusion that John's man is a headless man. If John's man is a headless man, John's man is a dead man, John's man is no good.

The preacher describes the church. The preacher describes the church in minutest detail. The preacher preaches at length about the church, but says little or nothing about the Head of the church. The Head of the church, being the center of the church's moral, spiritual and intellectual life, is the most important part of the church. Those who listen to the preacher's description of the church reach the conclusion that the church is a headless thing. If the church that the preacher describes is without a head, it is a dead church. If the church which the preacher describes is a dead church, it is a church without beauty, without power. To make it plain, that church is no good.

Many sermons are preached and many sermons are written about the church, but the Head of the church is not receiving the consideration that is due. In all things—and this includes our preaching—the Head should have the preeminence. The Bible says so. He who preaches a sermon about the church should devote the major part of that sermon in describing the Head. The wisdom, the love, the power, the purity and the beauty of Christ should not be neglected. What attraction has a headless body? Who wants to become a member of a headless body? I fear that we have lost the sense of comparative values. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."—Paul.

--"Firm Foundation."

THOUGHTS WORTH WHILE

D. H. F.

UNCONDITIONAL SURRENDER

When Christ offers us a new life in Himself, He means that it shall be really new and wholly new. But we must, make it possible for Him to do this by a sweeping abandonment, in His strength, of everything that has wrongfully had a place in our life hitherto. We must make no provision for any return to the old life. Dr. Campbell Morgan said one day to a young convert: "Mark your determination to press on into possession of the new land by burning every bridge behind you. Make no provision for going back." This is unconditional surrender. This is complete trust. Our Lord will make every provision for our moving forward when we make no provision for moving backward.—*S. S. Times.*

SHINING

A young man who had recently been converted was asked: "What have you done for Christ since you believed?"

"O, I am a learner," he replied.

"Well," said his friend, "when you light a candle, do you do it to make the candle more comfortable, or to give light?"

"To give light of course."

"Do you expect it to give light after it is half burned, or when you first light it?"

"As soon as I light it."

"*Very well; go and do likewise; begin at once.*"

Shortly afterward, there were fifty more Christians in that town as a result of this young man's testimony.—*Bible Expositor.*

THE RIDDLE

A woman in the west of England, on reading out the riddle from her cracker at a tea party, surprised her friends as well as herself at the great truth so jestingly written. "Question: Why is the Devil like a pawnbroker?—Answer: *Because he claims all the unredeemed.*" Surely this would startle and arouse some poor careless souls. How often God uses the foolish things of this world for His wise purposes!—*Christian Herald.*

LABELLING SIN

How lightly sin is spoken of! Look at the drama; look at the popular literature of the day. Look at the gloss that is thrown over it, and the veneer which hides it! Men say it is an accident, God says it is a deliberate *act*. Men say it is a blunder, God says it is a *blindness*. Men say it is a chance, God says it is a *choice*. Men say it is a carelessness, God says it is a *crime*. Men say it is a destiny, God says it is a *determi-*

nation. Men say it is an heredity, God says it is a *habit*. Men say it is fatalism, God says it is a *fault*. Men say it is a mistake, God says it is a *missing of the mark*. Men say it is an infirmity, God says it is an *iniquity*. Men say it is a weakness, God says it is a *willfulness*. Men say it is a trifle, God says it is a *transgression*. Men say it is a slip, God says it is a sin.—W. Ferrin.

THE SAME GRACE

A man in Ireland was very much under conviction, but somehow could not give in to the Lord. Over and over the Devil would make him believe that he just could not hold on. Near by was a watermill. Pointing to it, a Christian friend said, "What turns the wheel today?" "The stream," replied the Irishman. "And what will turn it tomorrow?" Again he answered, "The stream." "And the day after?" The only answer that there was to give was, "The stream." That is like God's grace. *The same grace that saves us today is flowing to keep us saved tomorrow—and the next day—and the next day—on till Jesus comes.*—Author Unknown.

AN ATHEIST CONVINCED

A great astronomer, Athanasius Kirchner, desiring to convince an atheistic friend, procured a globe of the heavens, handsomely bestarred, and placed it in his study. The friend, coming in, asked whence it came and to whom it belonged. "Shall I tell you," replied Kirchner, "that it belongs to no one; that it was never made; and it came here by chance?" "That is impossible," said the atheist, "you are joking." "Look!" answered the astronomer, "*You instantly refuse to believe that this globe—a mere shadow of the mighty heavens it pictures—was never made, and arrived by chance. Yet the heavens it pictures you claim came without either design or Designer.*" The rebuke was used of the Holy Spirit in the conviction and conversion of the hearer.—*Full Gospel Quarterly*.

ARGUMENT EX CONCESSO

A non-Christian soap manufacturer was walking with a Christian minister. Said the soapmaker, "Apparently the gospel which you preach has not done much good in the world, for it is still full of wicked people." The preacher was mulling over this criticism when, passing through the more neglected section of the city, they observed a dirty child making mud pies. The preacher said dryly, "Apparently soap hasn't done much good in the world; there is still much dirt, and many dirty people." "Oh, well," said the soapmaker, "*you forget that soap is useful only where it is applied.*" "Exactly," said the preacher, "so it is, too, with the gospel which we preach."—J. R. R.

THE EPISTLE TO THE EPHESIANS

R. H. B.

Whether the letter to the Ephesians was written to the Ephesians, or whether Paul wrote it for a circular letter to be passed around among several congregations, makes little difference. In a number of the ancient manuscripts the words "at Ephesus" are omitted. Also it was noticed that there was no references or salutations attached to this epistle—a fact which might indicate that the letter was not sent to any particular church, but was meant for a number of congregations. In any case, however, it was sent to Ephesus, and to Ephesus chiefly, because there was the most important church in the province of Asia—indeed the mother-church of them all. (Acts 19:10.) Other churches in that region were Colossae (Col. 1:2) and Laodicea (Col. 4:16—it has been plausibly surmised that "the epistle from Laodicea" was our epistle to the Ephesians). Still another church met in the home of Philemon (Phm. 2), who must have lived near to Colossae. Some other churches in Asia are mentioned in Rev. 1-3: Smyrna, Pergamum, Thyatira, Sardis, and Philadelphia. Probably this letter went the round of all these congregations. Its message and teaching therefore is universal, not merely local. But since Ephesus was no doubt the first and foremost of these churches in the apostle's mind, and since conditions there would furnish the best background for this letter, we do well to recall what is told us about that city and that church.

Paul first touched at Ephesus on his way home from his second missionary journey (Acts 18:19-21). On his third missionary journey Paul undertook the evangelization of Ephesus in good earnest; and the influence of his work there reached out into all the province of Asia (Acts 19. Note verse 10). He stayed there longer than at any other place—altogether about three years (Acts 20:31). The account given of Paul's sojourn in Ephesus in Acts 19 is full of interest; and along with that his address to elders of Ephesus at the coastal town of Miletus, Acts 20:17-38, must be read. The message the Lord Jesus Himself sent to Ephesus (Rev. 2:1-7) shows the state of the church more than 30 years later (A. D. 96).

During his first imprisonment in Rome (Acts 28:16) Paul wrote four letters ("Paul's Prison-Epistles"): "Philippians," "Colossians," "Ephesians," and one to Philemon. The latter three were written at about the same time. "Colossians" and "Ephesians" were carried and delivered by Tychicus (Eph. 6:21, 22; Col. 4:7-9); and the letter to Philemon by Onesimus who accompanied him. This was in the year 63 A. D.

THE STUDY OF EPHESIANS

In this epistle we shall find some of the highest Christian teaching. It may well be called the charter of the Christian's privileges and blessings. A good heading and title to the

whole letter would be "*The Unsearchable Riches of Christ.*" (Eph. 3:8.) How shall we approach it, and how shall we begin the study of it?

1. If we believe this to be the inspired word of God (and we do, with all our hearts) let us approach it accordingly. Let us come to it with reverence and in faith and with a surrendered mind and spirit. "And for this cause we also thank God without ceasing," wrote Paul to the Thessalonians, "that when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe." (1 Thess. 2:13.) So, since it is the word of God, let us receive it as the word of God. Let us look unto Him who gave it, for understanding. "Open thou mine eyes," prayed the psalmist, "that I may behold wondrous things out of thy law." (Ps. 119:18.) Even more wondrous things than those revealed and concealed in "the law," are to be found here.

2. As to the best manner in which to begin the study of this big little book, I can do no better than to quote from a very valuable little volume, "Mastering the English Bible," by Dr. J. M. Gray.

"The first practical help I ever received in the mastery of the English Bible was from a layman. We were fellow-attendants at a certain Christian conference or convention and thrown together a good deal for several days, and I saw something in his Christian life to which I was a comparative stranger—a peace, a rest, a joy, a kind of spiritual poise I knew little about. One day I ventured to ask him how he had become possessed of the experience, when he replied, 'By reading the epistle to the Ephesians.' I was surprised, for I had read it without such results, and therefore asked him to explain the manner of his reading, when he related the following: He had gone into the country to spend the week-end with his family on one occasion, taking with him a pocket copy of Ephesians, and in the afternoon, going out into the woods and lying down under a tree, he began to read it; he read it through at a single reading, and finding his interest aroused, read it through again in the same way, and, his interest increasing, again and again. I think he added that he read it some twelve or fifteen times, 'and when I arose to go into the house,' said he, 'I was in possession of Ephesians, or better yet, it was in possession of me, and I had been lifted up to sit together in heavenly places in Christ Jesus in an experimental sense in which that had not been true in me before, and will never cease to be true in me again.'

"I confess that as I listened to this simple recital my heart was going up in thanksgiving to God for answered prayer, the prayer really of months, if not years, that I might come to know how to master His Word. And yet, side by side with the thanksgiving was humiliation that I had not discovered so simple a principle before, which a boy of ten or twelve might have known. And to think that an 'ordained minister' must sit at the feet of a 'layman' to learn the most important secret of his trade!"

Undoubtedly that is the best way to take up the study of a book of the Bible; and in this case a very practicable one, because this book is so short (containing only six chapters, 155 verses) that it can be read through in little time, and re-read again. The reading should not be done mechanically, however, but attentively and thoughtfully. You will be surprised

how the book begins to open up to you after a few such readings. That will be the very best preparation, too, for more particular study of it; and I doubt not that those who follow this plan will catch some of that peace and rest and joy and "spiritual poise" which Dr. Gray's "layman" enjoyed through his constant reading of "Ephesians."

In this general reading of Ephesians you may discern certain outstanding features—one great theme, for instance, that is discussed more fully in this epistle than anywhere else in the Bible: without using outside help, could you discover what that is? Then you may notice the repetition of a phrase which does not occur elsewhere in all the Bible ("in the heavenly places")—how often is that found? And another which does occur elsewhere, but here much oftener than anywhere else: "in Christ." And again notice the phrase "according to"; also, how often he mentions "riches." Then there is a rather plain division of the contents of the epistle into two great parts: can you tell where the dividing line runs? And what is the chief difference in the two parts? These are only suggestions of things you may notice as you read; do not bother too much about them, lest we lose the main thought: we will take note of all these points as we come to them in the course of our studies.

Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

1. Here is the signature of Paul, the writer of this epistle, and the declaration of his authority as Christ's inspired messenger and spokesman. Because he was that he could say that the word of his message was the word of God (see above, on 1. Thess. 2:13). Having delivered his inspired message it stands fast for ever: neither men nor angels nor Paul himself could alter it: it is the word of God. (Gal. 1:8, 9; 2 Cor. 1:24.) Paul never mentions his apostleship without an explanation. Here he states that he is an apostle of Christ Jesus *through the will of God*. He did not become an apostle in the regular school, and course of training that the Twelve received from the Lord Jesus, but was specially appointed by the sovereign will of God.

2. Here are also the people addressed. We are very much interested in that: for the things Paul says in this epistle are so great and good that we want to know exactly to whom they apply—especially whether *we* come for a share in them. Well, the people addressed are "the saints . . . and the faithful in Christ Jesus." Now a "saint" in New Testament usage is not some wonderful, extraordinary, great and pious person; nor is it necessarily a perfect and sinless man. A "saint" is simply one "sanctified"; and that means one set apart for Christ. All Christians are "holy" because they have been separated or set apart from the world to be Christ's. (1 Cor. 1:2; 6:11; Heb. 3:1.) Everyone that is "justified" (i. e., forgiven and saved)

is also sanctified. He is sanctified by the word of God (John 17:17); by the blood of Jesus (Heb. 13:12); by the indwelling Spirit (1 Cor. 3:16, 17; 2 Thess. 2:13.) This is his *standing* before God. (1 Peter 2:9, 10.) It goes without saying that the life should be brought into conformity with this high and holy calling; and that the Christian should be "holy in all manner of living," and should be "perfecting holiness in the fear of God." (1 Pet. 1:15; 2 Cor. 7:1.) But that is another matter. It is not of their conduct or worthiness that he is speaking when he calls them "saints" but of their position in Christ. The address to "the faithful in Christ Jesus" raises a similar question. One can hear a fainthearted Christian ask himself, "Would I come under that category? Have I been as faithful as I should have been or could have been? How faithful would I have to be in order to come within the number so addressed? Perhaps after all the good things in Ephesians are not for me." This all rests on misapprehension. By "the faithful in Christ Jesus" he means—not, of course, apostates or renegades, but those who hold the faith of our Lord Jesus Christ (Jas. 2:1), that is, those who sincerely believe in Him.

3. The salutation: "Grace to you and peace from God our Father and the Lord Jesus Christ." This is Paul's regular greeting. But it is not (as human salutations often are) conventional and meaningless. Nor is it merely a kind of pious wish; but the pronouncement of a real blessing from God. Grace always first—for apart from God's grace there is no remission of sins; and where unforgiven sins are there can be no peace. But those who are justified by His grace have peace with God. (Rom. 5:1.) And this "grace and peace" comes to us freely from God, and from the Lord Jesus Christ.

In our next lesson we will take up the "long sentence"—the longest sentence in Paul's writings, Eph. 1:3-14.

Our Father, as we enter upon the study of this portion of thy Word, we pray that our minds and hearts may be open to Thy light. As we seek to learn, give us understanding. Thy Word is living and full of power. May it do its pure and perfect work in our hearts, and may our lives be transformed by its gracious influence. And may the blessing that comes to us go out from us to others, that men may see in us the grace of God reflected and glorify Thee, our Father, through Jesus Christ our Lord. Amen.

DOING BUSINESS GOD'S WAY

Men have in a great measure left God out of their calculation and plans. I am trying to bring Him back to His throne in the human heart, and in common business: I am trying to do business for the Lord in the Lord's own way, and thus set an example to the children of God everywhere, and start some influence in motion against the everlasting struggle for wealth for wealth's sake.—Ashley S. Johnson.

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 5:1-19

5:3, 4. The last part of v. 3 beginning with the word "waiting," and all of v. 4 are omitted by the best manuscript tradition. These words probably were originally written on the margin of a manuscript by someone as an explanation for these sick people's being at the pool. A later scribe, seeing this marginal comment, and thinking that it belonged in the text, inserted it in the text. As a matter of fact, this sort of haphazard miracle, as is related in v. 4, is not at all in keeping with the miracles of either the Old Testament or the New Testament. The sick lying there believed that such a miracle happened, (v. 7), but there is no indication that it did. Jesus healed the man (perhaps to show his superiority to this superstition), but did *not* endorse the idea they had of the miraculous stirring of the water. If then this stirring of the water was not a miracle, John, of course, did not write v. 5.

8. "Arise (*egeire*, aorist imperative), take up (*aron*, aorist imperative) thy bed, and walk (*peripatei*, present imperative)." The aorist imperatives show immediate, point action, but the present imperative, "keep on walking," shows that Jesus intended for him to be permanently cured.

9. "Took up (*eren*, aorist) his bed and walked (*periepatei*, imperfect). Here again the aorist shows immediate, point action, and the imperfect, "went walking," shows the continuance of the act.

14. "Thou art made (*gegonas*, perfect) whole," better "thou hast been made (or hast become) whole."

"Sin (*hamartane*, present imperative) no more (*meketi*)," i. e., "do not longer keep on sinning."

16. "Persecuted (*ediokon*, imperfect)," i. e., "kept on persecuting".

"He did (*epoiei*, imperfect)," i. e., "he kept on doing" or "he was accustomed to do."

17. "My Father worketh (*ergadzetai*, present) . . . and I work (*ergadzomai*, present)," i. e., "my Father keeps on working . . . and I keep on working."

18. "The Jews sought (*edzetoun*, imperfect)," i. e., "kept on seeking."

"He not only brake (*eluen*, imperfect) the Sabbath, but also called (*elegen*, imperfect) God his father," i. e., "he not only kept on breaking (or was accustomed to break) the Sabbath, but also kept on calling (or was accustomed to call) God his Father." From the Greek, such instances must have been repeated by Jesus.

"Making (*poion*, present participle)," i. e., "keeping on making."

(Continued next month)

SEVENTH AND CAMP STREETS CHURCH OF CHRIST

NEW ORLEANS, LA.



From our oldest Record Book we quote as follows:

“We, the disciples of Christ, residing in New Orleans, desirous of organizing ourselves as The Church of Christ, to that end do hereby covenant with the Lord and ourselves to be guided by the Holy Scriptures as our only rule of Christian faith, practice and discipline; and hereunto annex our names.”

The place of meeting was a residence on Sixth St. between Laurel and Annunciation. The date February 3, 1867. Thirteen names were affixed on that date. A week later twenty-five more names were added.

It is learned from another record, however, that the first organization was effected as early as December 21, 1845, and that a building was undertaken in 1850. Not until after the War of the States do the records seem to have been preserved.

The present building was completed in 1907. Other congregations in the city have been started with a nucleus from this congregation. However there is no other congregation in

the city still worshipping in the purity and simplicity of truth as it is in Christ as of this date, except one group which broke off from the Seventh and Camp Streets church under factional circumstances and which refuses to have any fellowship with Seventh and Camp Streets congregation.

Through the years Seventh and Camp Streets congregation has done a good work, especially under the ministry of Brother Stanford Chambers. Much of the work throughout Southwest Louisiana has been either established or helped to continue during his ministry here and through the fellowship of the church as a whole and his own missionary efforts. But during the past several years the work has been on a decline until today there is numbered less than 50 active members. Several of these are afflicted and some have been invalids for years. One is led to think of the Lord's message to Smyrna, Rev. 2:8-11, as perhaps the most fitting description of the present condition at Seventh and Camp.

About the middle of June, 1942, Brother Frank Mullins and family completed moving from Jennings, La., to Seventh and Camp. Their work being missionary evangelistic work in Southwest La., New Orleans seemed the most logical center and presented the largest local field in which to labor—latest census reports the population of New Orleans is well over 500,000. The Lord has graciously opened up opportunity to begin evangelization by means of the radio. At first 15 minutes was obtained on a 1,000 watt station. This was later increased to 30 minutes each Sunday. Beginning the first week of the new year two 15 minutes periods on week-days are to be added. The Lord has graciously supplied the funds for this work through His people in many places out of New Orleans, and the work would be impossible otherwise unless the Lord opened up some possibility locally that is not at all visible. The response to the radio work has been very good in visitors to our services, and even some public response to the gospel invitation in causing some to be restored to the Lord. Other plans are under way for "sowing the seed" looking forward to the harvest in due season. The prayers of God's people are greatly needed for the tremendous task ahead.

The Board of Trustees having the responsibility of directing the affairs of the church are: R. W. Charlton, Edward A. Coon, Charles Modenbach, O. C. Nicks, C. M. Sitman, Jr., A. F. Wendt, and Harry C. Wendt.

The finances of the church are taken care of by free-will offerings entirely. There is always ready response in benevolent and relief work, and regular donations are made to missionary work. The principle of the Bible as the sole Guide Book is faithfully adhered to, and every doctrine of human authority avoided. Therefore Christ is magnified in preaching the gospel of the grace of God, and in "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ."

THE CHURCH AT MAXVILLE, FLORIDA

J. Edward Boyd.

About six years ago some of the members of the Woodstock Park church in Jacksonville began a mission work about twenty-five miles away in a little community known as Maxville. First a boy, and soon his father, took their stand with us. With just these two members the work continued for many months, although a number of others attended services regularly Sunday afternoons and sometimes one night during the week. When in 1938 Robert Boyd held an open-air meeting there were a number of baptisms. Services continued in private homes and elsewhere until 1940, when an inexpensive building was erected. Other meetings followed with further increase in membership. At present efforts are being made to build a preacher's home. This means considerable sacrifice on the part of some. One brother has contributed considerable material which he had planned to use for a sorely needed house for his family. Some who are not members of the Maxville church have made liberal donations also.

Here is an example of what may be accomplished when brethren take an active interest in the work outside "their own four walls." And the Woodstock church has, I believe, received considerable benefit to herself. It is more blessed to give than to receive; in giving the gospel out to those in another community these brethren have been themselves blessed. There was (and is) much to discourage; at times some were disposed to give it up. (Suppose we had done so?) But they continued to make those weekly trips in their cars until faithful persistence brought victory. During the two years I was in Texas some continued the work from Jacksonville. But with rubber shortage and gasoline rationing this has become almost impossible. Hence the greater need of a preacher on the ground.

There have been losses as well as gains. Some have moved away; others have become indifferent. But some there still are who manifest much zeal and faith. The need is great; it is a community where drunkenness and other evils are prevalent. It is still to a considerable extent a "mission point"; it is doubtful whether the work will be self-supporting. But we hope that by the grace of God we shall be able to carry on; and we ask the prayers of brethren everywhere on our behalf.

Maxville, Florida.

MRS. MATTIE NEELY STALCUP

Mrs. Mattie Neely Stalcup, wife of J. T. Stalcup, Sr., departed this life October 6, 1942, after having suffered a year's serious illness as a result of a broken hip. Mrs. Stalcup was born in Benton County, Arkansas, and with her grandparents James Neely and wife removed to Comanchie Co., Texas, at an early age. She is survived by her husband and four children: Mrs. G. F. Mickey, of Gallup, New Mexico; Mrs. J. G. Hufstедler, J. T. Stalcup, Jr., and Mrs. J. T. Baisden, all of Lubbock, Tex. Another daughter, Mrs. J. C. Boyd of Petersburg, Texas, passed on before her several years ago. Three sisters, Lee Ella Stapp, of Los Angeles, and Lula Smart, of Monterey, Calif., and Carrie Van Trease, of Alvarado, Texas, also survive. Funeral was held from the Broadway Church of Christ, Lubbock, Texas, Bros. G. C. Brewer, Liff Sanders, and H. G. Gantz officiating.

Sister Stalcup obeyed the gospel at 13 years of age at Sidney, Texas, under the preaching of J. T. Todd, and her zeal for His service was manifested by the fact that she had a 15-year record of perfect attendance at the Lord's table. She lived a life of devotion to her Savior, and sought to glorify His name by every thought and action. Her testimony to the power of prayer in the life of a Christian stands as a monument to His name. As a public school teacher for many years, her counsel to the youth lives and bears fruit in the lives of those who came under her teaching. She longed for the appearing of her Savior, and prayed daily with the apostle: "Come quickly, Lord Jesus!"

Mrs. J. G. Hufstедler.

Some got all they had but I had been alienated from my servant so long that I got nothing and do not know what became of my household furniture, cooking stoves and utensils, bedding, linen, typewriter, sewing machine, and various other keepsakes. As the time neared, the date of sailing was postponed to the 23rd and later, it was put off indefinitely. We had been told so many things by the Japanese and so many of them had not materialized that we now scarcely knew what to believe. But on the 28th our baggage was inspected and moved; and the next day we saw the S. S. Asama Maru sail in and that afternoon we were called alphabetically and with a small boat taken out to a ferry and later we all went together to the larger ship. Ambassador Grew and the men had decided in Yokohama that the women and children should have the better cabins and they would take the lower ones, so I found myself in a very nice one. The food was even better than we had expected but we only had water for washing a half hour in the morning and another in the evening. The hardship came to those in third class where many had to wash at the same basin. On the 30th we set sail for Saigon, French Indo-China, and there collected more than a hundred more prisoners. Eight hours by motor boat from Singapore we anchored by the side of the Conte Verde ship and from there to Portuguese East Africa we were close together. We had been promised protection so we ran with lights on—in fact both ships had large electrified crosses which were lighted each evening before dark. Going south we passed through the Sunda Straits between Sumatra and Java and into the Indian Ocean. As we entered the harbor at Lourenco Marques we saw the M. S. Gripsholm with her load of Japanese who were to be exchanged for us. A string of freight cars were put on the wharf and on July 25th the Japanese passed on one side and we on the other. We went on south around the Cape of Good Hope, across the Atlantic Ocean and in at Rio de Janeiro.

We reached home August 25 and docked on the New Jersey side of the Harbor—just across the Hudson River from the big, tall buildings in Lower Manhattan. In nearly two months travel we had not encountered a storm but the swells were large and many were sea sick, though not I. On the way we came upon a derelict ship which reminded us that a world war was in progress but we found no survivors so went on our way. Out of over 1500 passengers on the Gripsholm more than 700 of that number were missionaries. 162 were taken to Ellis Island for a more thorough examination. It took us three days to get our feet on good old American soil. No communications were allowed between us and friends ashore. Then we learned that F. B. I. men had made thorough investigations in our native districts and knew quite definitely that we were loyal Americans. The United States of America never looked better to me than now.

IN JAPANESE HANDS

Ethel Mattley

(Continued from December)

Thinking our belongings were safer in the hands of the Chinese without our being present, we went to the third floor and spent the night with the Huangs. The two sons were absent at the University so they turned their room over to us. After two nights there, we arose to be told that the man on the second floor had invited the Japanese soldiers in and fed them and they had slept there. It was not long before the Chinese came saying the Japanese would search the house. Mr. Huang could not think of our being taken by them as long as Hong Kong had not surrendered so he prepared a place to hide us on the roof. When we were told by the Chinese that the search had begun we climbed out of the bath room window and hid. The Japanese asked, "Are there any English women here?" and the reply was "No." Twice we had to hide that day. The next morning we were told that if we were found there the Japanese would cut the heads off all the Chinese in the house. Not wanting to endanger our friends we returned to the ground floor which had not yet been searched.

The Japanese sand-bagged and barb-wired that corner and placed a guard there day and night. Our doors to the street were very thin and were within the enclosure they had made. Were we to talk we would be discovered. One day good music was heard and the street filled with people. Later we were told one truck had a loud speaker and a Chinese woman and man talked telling the crowd how good Japanese rule is. Following that was another truck carrying a machine gun. The next day we heard noises and on looking out I saw a guard slap a Chinese man first on one cheek and then the other and throw him over to a second who threw him to the pavement three times and kicked him when he did not get up as fast as he seemed to think he should. The Japanese say they have come to free the dark races from the domination of the white race. If this was the way they treated their friends, what would they do to their enemies? Miss Johnston and I felt we would rather fall into the hands of an officer than the common soldiers so called a Chinese man who could speak Japanese and asked him to deliver a letter to the general. In an hour he returned with the man who was second in command on our corner and his interpreter. He assured us we would be protected right where we were. Had we not done that we would have been found the next day.

Six days later two strange Japanese visited us in the morning and two others in the afternoon. and at six o'clock the officer whom we had seen before came and told us they were taking us to St. Teresa's Hospital which was safer than where we were. An auto was waiting so we picked up our suitcases,

bedding, and what else we could carry and went. There we learned the Japanese had asked the hospital to receive six wounded Japanese soldiers and the first to arrive was a British man with his wife and daughter and then two Americans. The Catholic "sisters" were lovely to us. There we were surrounded by big guns and any time either day or night they might begin shelling the island. On Christmas day Hong Kong surrendered. Dec. 30 we were taken on to the Kowloon Hotel where all the white faces of the mainland were being assembled. Dirty white rice and hot water were served us at eleven in the morning and at five each evening daily. If you had money the Chinese often brought in canned goods. We were guarded by the soldiers carrying their guns and bayonets; and roll call might come any minute of the day or night.

When some five hundred of us were there three weeks later we were told that we were being taken to Stanley where an internment camp was being established. It was here the British had their big new jail. We were billeted in the wardens' houses—three story buildings with modern sanitation, electric stoves and refrigerators. These houses had been looted and then lived in by the Japanese and were filthy. Fortunately for us others had arrived the two days previous and the place had been cleaned. The cooks off an American freighter were serving in the community kitchen. Each internee took over some of the camp duties. Among the inmates were several millionaires so I've been told; one half of the Americans were missionaries; more than twenty-five were Standard Oil employees; two were from the Treasury department in Washington, D. C., and were returning from a trip to Chung King, China, and had expected to leave Hong Kong by the Clipper that morning; then we had newspaper men, business men, etc. In the end about 3000 were in Stanley Camp—60 Dutch, 324 Americans and the remainder British.

At first the food was better than we had been used to but after several groups escaped from Hong Kong our rations were cut, and we were hungry all the time. At best we had but two meals and there was nothing to buy to supplement what the Japanese furnished us. All lost in weight—I lost thirteen pounds and a number as much as seventy pounds. Many had beri beri, others dysentery. The best doctors in the Colony were interned with us, but we lacked medicines. The rice, flour and oatmeal were full of worms but when you get hungry enough you can eat anything.

Rumors were numerous. The English newspaper was sold in camp daily but did not tell us anything, except what the Japanese were doing. When we entered Stanley Camp I had expected we were there "for the duration," but Dame Rumor said "No." Finally June 15 was set as the time we were to be put aboard a ship and two weeks earlier we were allowed to write home and see if we could get more of our belongings.

ON FOREIGN FIELDS

D. C. J.

All missionaries are *separated* from home, kin and friends. Sometimes missionary parents are separated from their children by the necessities of the work and their education. Then there are *neglected* missionaries who could have a proper support if somebody had sufficient thought to keep their cases before the throne and before the brethren. We also have *under-rated* missionaries whose valuable services are not properly regarded by the home folks. Not so long ago such a couple came home with their youngsters and were as coldly dropped as in any instance of unconcern we can recall, but here we wish to think and to keep *you* thinking of our *isolated missionaries*, those who by the ill fates of warfare are isolated on foreign soil and in conquered lands. Japan and the United States are not exchanging mails, so it has become next to impossible and altogether impossible in some parts to send either support or sympathy to the missionaries. There can be no exchange of greetings. Government announces a means of communications to war prisoners and interned civilians, but we have no knowledge that those addressed can respond, nor are we quite sure they will receive our simple words. Here is the roster of the *isolated* missionaries in the Orient:

N. B. Wright in Northern China;

Lowell Davis, wife and two children, in Macau;

Elizabeth Bernard and two foster children in Macau;

Sarah Shepherd Andrews, Okitsu, Shizuoka, Japan;

Lillie D. Cypert, 616 Kichijoji, Tokyo Fuka, Japan;

H. G., Marie, Maurice and Marion Cassell, Manila, P. I.;

Leslie Wolfe, wife and company, Manila, Philippines;

Alice Lye Broadus and seven fatherless children, Manila.

We suppose all are free (therefore on their own resources for subsistence) except the Cassell sons who are interned in Camp St. Toma, Manila, P. I. As to support, we are uninformed and take it that unless the International Red Cross is caring for their needs that all these have to make out as they may be able with whatever aid poor people also suffering the misfortune of war may be able and have the heart to provide. The lesson of it all is that these missionaries should be the object of daily fervent prayer that the Dispenser of all things good may somehow take care of them and that their hearts may not be broken down. This carries with it the obligation of donors to keep their gifts going and the treasurers to be as ready as possible to remit when the way opens. Some funds have been cabled to Macau. We do not know if this is still possible or not. A simple message may be addressed the Cassell boys without postage by writing "Civilian Internee Mail" on the left corner of the envelope and "Postage-Free" on the right corner, and your name and address on the *back* of envelope.

W. M. HARRELL.

Brother Willis M. Harrell, last of the great and good brethren who originally took the lead in the old Celtic (Tex.) congregation, departed to be with the Lord on Nov. 19, 1942, being 75 years of age; and having been a member of the Lord's church for 54 years. Since the first establishment of the Celtic church in 1902 he has been my dear friend and brother in the Lord. The tie that bound us together was unusually close and tender. His home was my home whenever I preached or visited in the vicinity, which was often. I saw his children growing up; I shared his sorrow in the loss of his eldest son, near twenty years ago, and in his more recent bereavement when Sister Harrell, his beloved companion, was taken away. In the latter years of his life Brother Harrell was greatly afflicted. He pulled marvelously through a severe illness some few years ago. Then the light of his eyes failed, and for several years he was totally blind. In his sickness and blindness and frailty his two daughters who lived at home with him, Norma and Inez, waited on him unremittingly, and did all that loving hands could possibly do for his care and comfort. Many who knew spoke of the beautiful devotion of these children to their father. The other children also, Robert and Ollie and Bessie, were devoted to him. In all his sufferings Brother Harrell never murmured nor complained; and his physical weakness served to show up the strength of his faith and character.

Brother Harrell was not a highly educated man; for he grew up amid pioneer hardships and in his day had not much time nor opportunity for schooling. But he was far from being ignorant. He had a keen mind and clear, strong judgment. He had learned much from experience and observation. Especially in the Word of God he displayed wonderful knowledge and understanding. I have sat and talked with him many, many hours—often till past midnight—and often I had occasion to marvel at his wisdom in the scriptures, as also at his power and wisdom in dealing with the souls of men. I learned much from him—and that was one thing I could never make him believe. He was humble and lowly in his own sight as he was wise and great in the sight of the Lord. Pure in life, faithful toward God and toward his fellow-man, strong in pain and sorrow, without blame, above reproach, he completed the years of his testing and trial. And like Paul he could say at the end, "I have fought a good fight, I have finished my course, I have kept the faith"; and, "from henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge shall give to me at that day."

And now, from suffering free, he is with the Lord Jesus, "which is very far better"; and in the day of Christ's coming we hope to meet him among those whom He will present before the Father, without blemish in exceeding joy.

R. H. B.

CONSTANT RENEWAL

Forms of godliness, types of doctrine, are apt to become substitutes instead of channels, weights instead of wings. Here is the most subtle danger of idolatry. Doctrines and systems of doctrine are like portraits more or less faithful and vivid of a beloved and beautiful countenance. But they are necessarily imperfect. They recall some aspects, expressions, characteristics; they are helpful to recall the reality and fulness of which they are incomplete representations. But we must not substitute them in our minds and imaginations for the living face. . . . We must keep our hearts in communion with God, that out of the ocean of light and life, we may receive constant renewal and revival.—Adolph Saphir.

RADIO, LOUISVILLE, SUNDAYS AT FIVE

E. L. J.

For two months, Ernest Lyon and I have had the honor to prepare and present a regular Sunday-night half-hour sustaining program over WINN, Louisville, on behalf of the free, cooperating churches of Christ in the Louisville area. The program, according to reports, has surpassed our hopes and expectations. Now, this period of free time has expired, due to commercial options and contracts put out by this station before we began, and we are beginning on paid time in full faith and confidence that God will send us the necessary gifts and means. Full monthly reports will be submitted.

The program, called "The Golden Gospel," will be resumed Dec. 6. The hour and station—WINN, 5 p. m. Sundays, the week's choicest hour.

The speakers up to date have been Boll, Friend, Mullins, Hoover, Jorgenson. Brother Boll will speak usually this winter.

Meanwhile, will our friends please write us answering the following questions? (Address me, Box 3, Baxter Station, Louisville, Ky.)

1. How far away have you heard us on WINN?
2. How far away do you hear WGRC?
3. How far do you hear WAVE?
4. How many churches or individuals (or groups of five individuals) are willing and able to give \$5 per week for three months to put the "Golden Gospel" on WHAS—50,000 watts—if God should open that door to us? (The time is not available just now at any price.)

Two Recordings Now Available

We have often been asked about recordings for radio use. At last, we can supply. Our programs of Nov. 1 and 8 were recorded in full, and are available. Script and list of hymns on each furnished on request. They will be sold at cost. The address Nov. 1 is by E. L. J. on "The Unchanging God"; the address Nov. 8 is by F. M. Mullins, on "Christ Is All."

Some Later Letters

From F. S. Spaulding, Borden, Indiana:

"The program came in over WINN yesterday. Many spoke of hearing it. The singing was so spiritual and Bro. Boll surely spoke as a ripened student of God's word. In all, it seemed to me a spiritual and profitable program."

From Joe McKinley, Borden, Indiana:

"Several from here tuned in and got the Golden Gospel program very plainly, on December 6. I'm sure it will do much good. Let us pray that God may direct and use these means to bless many."

From D. H. Friend, South Louisville, Church of Christ:

"The program on December 6 was excellent. Here's hoping that many are listening in!"

From G. A. Leach, Sellersburg, Indiana:

"We have decided to raise our radio gift from \$5 to \$10 per month."

Friends at Fisherville report that the program came in "as clear as if on WHAS."

From N. B. Peake, Louisville:

"The East Jefferson St. Church voted to contribute \$5 to the Radio service for the month of December. I understand this is to be amount of monthly contribution.

"We are much pleased that so convenient a time has been secured for the broadcasts. May God bless the whole service and the participants."

Recordings Available

The latest is the program of Dec. 13: One side contains the hymns only—Nos. 134, 80, 440, 511, 242, a capella chorus of 30 voices; the other side contains only R. H. B.'s fine 15-minute address on John 3:16. This transcription can be delivered for \$6.