

THE WORD AND WORK

(VOLUME XXXVIII, SEPTEMBER, 1944)

NOTHING BUT LEAVES

Nothing but leaves; the spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made, but never kept,
Hatred, battle and strife,
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds — lo! tares and weeds:
We reap, with toil and pain,
Nothing but leaves!

Nothing but leaves; memory weaves
No veil to screen the past;
As we trace our weary way
Counting each lost and misspent day,
We find, sadly, at last,
Nothing but leaves!

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit,
We stand before Him, humbled, mute;
Waiting the truth He breathes —
"Nothing but leaves!"

—Lucy E. Akerman.

WORDS IN SEASON

R. H. B.

GOD'S SEVERITY TOWARD THE FRUITLESS

Toward *fruitlessness* the attitude of our God, though generally so loving and merciful and long-suffering toward the ignorant and erring, is terribly severe. The fruitless branch is taken away. (John 15:2.) The fruitless tree is cut down. (Luke 13:7; Matt. 3:10.) The unfruitful vineyard is given over to wild beasts and the rain of heaven is denied it. (Isa. 5:5, 6.) Fruitless Christianity is nigh unto a curse. (Heb. 6:7, 8.) The fruitless church will perish of internal strife and decline of faith and interest. The fruitless Christian will not only receive no more help and blessing from God, but is doomed to lose the little light and faith and power he hath.

THE CURSING OF THE FIG TREE

In those last days before His sufferings the Lord Jesus came one morning on His way from Bethany to Jerusalem, and He hungered. Afar off He saw a fig tree clothed with leaves, and He went to it, "if haply He might find anything thereon." He found nothing but leaves, and in the hearing of His disciples He said: "Let no man eat fruit from thee henceforward forever." As they passed by another morning, the disciples observed that the fig tree was withered away from the roots, and remarked to Jesus about it. Clearly the word of God can kill as well as make alive; it can curse and blight as well as bless and heal. Jesus hungers yet, and comes to His fig tree—in a sense of which that literal hungering and seeking for literal fruit on the literal tree is typical—to His congregations, to individual Christians, looking for the returns of His investment and planting: Christlike deeds, fruit of the Spirit, work for the saving of others near and far. Sometimes He sees of the travail of His soul and is satisfied, and blesses more abundantly those who have been a blessing. And sometimes—let us face this truth solemnly—sometimes He is disappointed, and, no man knoweth how or when, withdraws His blessing and damns with fruitlessness forever. God forbid that it should be so with us.

IT WAS NOT YET THE SEASON OF FIGS

There is the perplexing statement in Mark's gospel that Jesus found no figs on the tree because "it was not the season of figs." It would appear then, at first sight, that Jesus acted unreasonably in cursing the tree for its failure. But not to us. We know Him; and however strange His course may at any time seem, we could but wonder and set about to seek the wisdom and righteousness which always characterize His actions. The enemies of the Lord, to be sure, are quick and glad to seize upon such a superficial difficulty and on the strength of it to accuse Jesus of unreasonableness and vindictiveness of temper, though all the rest of His wonderful life bear witness to the contrary. They are in no position to see more than appearances (John 7:24), for the very hostility of their attitude disqualifies them from righteous judgment and spiritual insight. A little study of this case reveals with what great, good reason Jesus acted in the cursing of the fig tree. The fig tree has this peculiarity: that *its fruit appears before its leaves*. If, then, a tree is full of leaves, it is fair to expect fruit on it. If it had no fruit as yet, then neither should it have leaves as yet. If the tree had been bare, neither Jesus nor any one else would have gone to it seeking fruit, for, indeed, it was not yet the season for figs. It was about the end of March. Figs do not ripen till June. But if it was too early for figs, it was also too early for leaves. This, however, was a remarkable tree: full of leaves so early in the season. What reason, then, that it should not have fruit also? The leaves are, as it were, pro-

fession; but when no fruit was found, the profession turned into empty and disgusting pretentiousness. And so with God's people. Their fruit should be first. Name and reputation should be the result of the good fruit. Their profession should be backed by reality. For God is a hard judge of pretense.

THE JEWISH FIG TREE

The Jews, like the leafy fig tree, made great ado over their own enlightenment in the truth and their position as God's elect nation, and were full of claims and professions. "But if thou bearest the name of a Jew," writes Paul in exposing this very pretentiousness, "and retestest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth"—and then proceeds to scathe them the more fiercely for their absolute failure, since, instead of their being a credit to God and God's truth, the name of God was actually blasphemed among the Gentiles on their account! And, far from repenting of their way, their very pretentiousness and conceit made it impossible to reach their consciences. So the rejection came, and Israel withered away unto barrenness, cursed and rejected "until the fulness of the Gentiles be come in." (Rom. 11:25.)

THE RESPONSIBILITY OF GREAT PROFESSIONS

And, behold, you bear the name of Christ (as, indeed, you should); and you stand upon the simple gospel, (just as God would have it); and you profess to a pure doctrine and worship, and are confident that you hold the truth that is needed to enlighten the erring and to set the sectarians right; that you are members and representatives of the one and only true church which Jesus built. It is a high and great profession. Take heed—take the more heed exceedingly, that your profession is backed by fruit adequate and proportionate; for God will require it; lest haply, seeking fruit, He be disappointed, and your claims be found to be empty pretense, and haply it be found that the Truth is blasphemed among the sects and in the world because of you. Or, better, let us beware of big professions; but in no wise abating our earnest insistence on the truth, let us walk humbly with God and men, doing good in the name of our Lord; being ready always to point out the truth and to give a reason of the hope that is in us to him that asks us, yet with *meekness and fear*. Let us point men to God and to the Word, rather than to ourselves. Let us see about the fruit; the leaves will take care of themselves. And as we prove in our lives before men the superior excellency of God's plans and ways, we need not proclaim the

superiority of our religion so greatly with our lips; for "a city that is set upon a hill cannot be hid."

LET US ALONE

How lightly a sinner esteems the efforts of God and God's people to save him, and how the rich provisions of mercy and grace and the invitation of God to accept them may at first seem even a nuisance to him is well illustrated in the case of Israel's deliverance from the bondage of Egypt. Their own admission was, later, that they had met God's offer of deliverance with the request to be let alone. "Let us alone, that we may serve the Egyptians." (Ex. 14:12.) This is lack of appreciation; but not only that: it shows hopelessness, paralysis of will, degradation. It is the tendency answering to that of physical bodies to continue in the same line, once they are set in motion. It is the conservative tendency, the power of habit, the fear of change, the disinclination to get out of the rut. "Wouldest thou be made whole?" asked Jesus of the invalid who had lain helpless thirty-eight years; and he seemed hardly to know whether he would or not. A convict set free after many years' imprisonment, came back to the prison and piteously begged to be readmitted. He was old, he said, and did not know what to do with himself, and the responsibility of freedom, making a living, finding his place among men, was too much for him; and, anyhow, he was homesick for his cell. This is an extreme case, but not out of reason by any means. "Let us alone"—let us remain the slaves of Egypt—don't trouble us, we are doing well enough. Let us live in peace, and do our daily drudgery and get our daily rations as heretofore. We prefer the troubles we have to others we know not of. Thus spoke the dispirited nation. It sounds familiar. Most sinners want to be let alone. The new life offered by Christ is like a steep mountain, too difficult of ascent—a fellow might even try and never reach the summit. What is the use? It is too much effort and too great a change. It cuts into my comfort to even think about it. It is like getting out of a warm bed on an icy morning—and that, too, when there is no special need or pressure, or particular reason why it should be done just exactly now. Some other time I may consider it, but not now. Let me alone. "Let me alone," says the man who is freezing to death, who is sinking into that uncontrollable slumber from which there is no awakening. "Let me alone," says the morphine-poisoned child, when all the family are in anxious distress seeking to maintain the spark of life. So spoke Israel in Egypt; but, praise God, he did not leave them alone. So neither were we left alone when we would rather have gone to sleep in our sins. Neither has he let you alone, my sinner friend. See to it that you refuse Him no longer. "To-day, if thou shalt hear his voice, harden not your heart." To be at last let alone of God is the most terrible doom that can befall a man.

NEWS AND NOTES

Winchester, Ky.: "Brother Albert Martin, who is doing evangelistic work in the foot-hills of Eastern Kentucky, recently closed a twelve days meeting for a few Christians at Fitchburg, in Estil County. He had a wonderful meeting with large crowds attending, including brethren from Cob Hill and furnace. Twenty-four responded to the invitation: sixteen of these were baptized and eight returned confessing their sins. They hope, in the near future, to build a house of worship. The place is far from any highway and the people are poor. Pray that the Lord will greatly bless them in their new-found joy. Since the meeting Bro. Martin reports that five confessed Christ in a regular cottage meeting which he conducts in his parents' home."—Asa Baber.

Gospel Meetings

As these news notes are being prepared Brother H. N. Rutherford is at Lynnville, Tenn., in a meeting. According to a report four have been baptized and others restored as the meeting continues.

Word from the Main Street church, Winchester, Ky., indicates that attendance is growing and that the work is doing well in other ways. Their minister, R. R. Brooks, is in a meeting at Antioch church, near Frankfort, Ky.

Brother R. R. Brooks is to assist the Fisherville brethren in a revival from September 18 to October 1. This meeting had been announced for August, but is now changed to this later date.

We are informed that Robert Boyd is scheduled for a protracted effort at the Main Street church at Winchester, Ky., beginning October 1.

Camp Taylor, Ky., church is planning a meeting to begin October 9, with Elmer Ringer as evangelist.

Louisville, Ky.: "The Ormsby Ave. church is looking forward to a tent meeting on the church lawn beginning Sept. 5 with H. N. Rutherford doing the preaching. Joe Blansett and E. L. Jorgenson will lead the singing. Pray with us that Christ may be magnified, the church strengthened, and many

souls saved in this meeting. May the Spirit fill Bro. Rutherford and use him for a great work here as He has many times in the past. Come and be with us."—Ernest E. Lyon.

Lexington, Ky.: "I heartily agree with Brother Willis Allen's suggestion about putting Brother Boll on a national hook-up. Surely we have our marching orders from Christ and His blessings, I feel, would richly rest on the endeavor. Neither success nor failure can change the need for the simple preaching of the gospel of His grace.

"The work at Melrose church continues nicely even though the stress of war-living has hindered some. Our attendance holds about the same as usual. Our offerings and interest are still good. We enjoyed a rare feast this year with Brother Howard Marsh. The meeting had a good old-time revival ring, the messages being enjoyed by all. One lady has been baptized into Christ recently. Brother Rutherford reports two baptisms at Cramer."—Orell Overman.

Beaver, Okla.: "In the July issue of Word and Work, Bro. Willis Allen suggests that Bro. Boll be put on a world-wide hook-up. I greatly rejoice to think of it. I hope that we make it possible for him."—Mrs. Bertha Davis.

Dugger, Ind.: "I am glad to report that we have not had old man Summer Slump with us this summer, and, since our protracted meeting starts this coming Sunday, I feel we have a fine opportunity to keep him away the rest of the time.

"One came for reconsecration during our meeting in the Dugger park. Brother Hoar baptized several during the meeting at Pleasant Grove. Two were restored to fellowship the second night of the meeting.

"The August number of Word and Work was exceptionally fine. Articles like Bro. Hall's and Bro. Jorgenson's are in order at times and it is time right now that some facts be given."—Maurice Clymore.

Linton, Indiana: The Pleasant Grove meeting closed a week ago Monday night. The brethren there

were splendid co-workers. There were three added by membership, three baptized, and one restored.

"I am preaching at Summerville church. We had our monthly singing at Jasonville last Lord's day, with a house full of brethren from fifteen congregations."—Waldo S. Hoar.

Camp Taylor, Ky.: "The Camp Taylor church has enjoyed messages from S. D. Garrett and Demus Friend recently. Brother Garrett gave an illustrated lecture on his nine and a half years work in Southern Rhodesia, Africa. Brother Demus Friend filled the pulpit in the absence of the regular minister one Sunday.

"The church has decided to clear its basement debt by Thanksgiving and has been making long strides in that direction. She has also decided to give one-tenth of her total offering to mission work. Brother Elmer Ringer has consented to be evangelist in a soul-saving effort, beginning October 9."—J. R. Clark.

Amite, La.: "On Sunday night, July 30, we closed a meeting with our Shiloh congregation. Two came forward that night: one a boy about thirteen years old, and the other a man of mature years. All rejoiced at this happy ending of a good meeting.

"We read of soldiers being baptized by their chaplains—one recently in the Pacific, another in the Atlantic—both sides of the world represented. We thank God that those in the armed forces do have opportunity of obeying the Lord, and wish more could hear and believe. Keep on praying for them. God over-rules and some are saved."—A. K. Ramsey.

Twin Bridges, Mont.: "I believe our work here in Twin Bridges is progressing some. Several new families are showing interest and coming. Good interest is being manifested in our young people's meetings. We are memorizing sayings of Christ now. One-third of our monthly contributions goes to Brother Davis in China. Two graduates from Harding College, Lenore Campbell and Gretchen Hill, both zealous Christian workers, are to teach in Twin Bridges High School this year. They will be an asset to the work here.

"I went through Chicago on my way to Montana and spent a day with Brother O. D. Bixler. He seems to be doing a fine work in the suburbs of Chicago. It has great prospects. I am interested in going there this fall."—Dennis Allen.

Ware Shoals, S. C.: "I enjoy the Word and Work very much. It has been a great inspiration and help to me in my spiritual life and I find so much valuable material to help me in my teaching."—Mrs. M. B. Sessions.

Stamford, Tex.: "I am in hearty accord with Willis H. Allen, whose letter appeared in the July issue of Word and Work regarding a national broadcast by Brother Boll. I am sure that it would be both refreshing and instructive to all Christians and would be a means of preaching the Gospel to many whom we may not be able to reach otherwise. Let us pray much about it."—C. C. Higgs.

Word has come that on the morning of August 12, Brother J. N. Armstrong was found dead in bed. Brother Armstrong has long been a leading figure in our Christian education work. The church has suffered a great loss in his going. Possibly a fuller statement will appear later.

Louisville, Ky.: "Word comes from Brother and Sister A. T. Dickson, near Sneedville, Tenn., that an out-door Bible class meets on Sunday afternoon, the attendance of which has run up to twenty-four. Because of the drought Sister Dickson has had to carry water not only for themselves, but for the cow, calf and chickens, up hill, a distance equal to about three city blocks. The late rains were highly appreciated. This is a very needy field and some good work has been done there. Brother Dickson's health is so poor he is able to be up only a part of the day, which is a great handicap."—Mrs. L. B. Holloway.

Things are being put in readiness for the opening of another session of Portland Christian School early in September. The school is maintained by the church at 25th and Portland Ave., (R. H. Boll, minister) and by friends here and there. All grades from primary through four years of high school are taught—Bible being required of each one.

THE FUTURE AS CERTAIN AS THE PRESENT

Stanford Chambers

The world is terribly upset, and many Christians are greatly perturbed, too many confused. Heaven is not perturbed. As the depths are not disturbed by wind and wave, so neither is heaven disturbed by this turmoil beneath. Earth's upheavals in no wise thwart the purposes of God. Indeed He permits them and uses them for the accomplishment of His purposes. With all calmness and repose He foretells what shall come to pass and often puts the event down in the past tense as a thing already accomplished, so certain is the fulfillment. God's decrees are as sure as if already executed. What He promises may be set down as good as done, except for that we are obliged to count time. With Him "a thousand years are as one day."

DEATH ABOLISHED

For example, Paul tells Timothy that Jesus "abolished death, and brought life and immortality to light through the gospel." "Abolished death." Yet "death is abroad in the land." It is still "appointed unto man once to die." The same Paul to the Corinthians said, "The last enemy that shall be abolished is death." So 2 Tim. 1:10 is not an accomplished fact, and will not be until after the beast and the false prophet and the scarlet woman and Satan himself have come to their destruction. But that fact makes the final event no less sure of coming to pass.

"ALL ENEMIES BENEATH HIS FEET"

"For he put all things in subjection under his feet." Such is the decree, and the decree is certain, but the accomplishing of that thing is not yet, and much time (that we are obliged to count) has already intervened between the decree and its execution. For "We see not yet all things subject to him." (Heb. 2:8.) Nevertheless let not the longsuffering of God lead you to feel that "the Lord is slack concerning his promise." He is not always going to put up with the opposition and rebelliousness of His foes. They are to become the footstool of our Lord's feet. Can you by faith count the thing as done, and rejoice in anticipation?

THE DEVIL BROUGHT TO NOUGHT

Jesus "tasted death for every man" "that through death he might bring to nought him that had the power of death, that is, the devil." (Heb. 2:14.) When Satan brought about the death of the Lord Jesus he effected his own undoing. It is settled. Good cause for his fate was there manifestly established and cannot be denied. So was the devil brought to nought. Some have concluded that the foretold binding of Satan has therefore already taken place *in fact*. They say that when Jesus entered "the strong man's house" and de-

spoiled his goods He had first to bind him. But that was before Jesus died to bring to nought the devil, and could not therefore be the binding afterward foretold. But again, if the bringing to nought through Jesus' death is in fact the actual destroying of Satan, it consists not only in his binding, but his plunge into the lake of fire as well. For *not until then* is he brought to nought. So the devil has already gone to his doom? Not so. What proves too much proves nothing. It is better to let John write what he was told (Rev. 4:1) were "things that shall come to pass hereafter." It is "the prophecy of this book" that gives us the vision of the binding and imprisonment of Satan, then his brief loosing, then his final doom, and let each therefore be a coming event, so sure of fulfillment, however, that by faith we can see it in certain fulfillment and rejoice. Though the prophet John was writing prophecy, *not history*, the decree is certain and the vision is sure. For "we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place."

THE MOVIES INDICTED AGAIN

In the May issue of the Torch we called attention to a warning by Dorothy Thompson, noted newspaper columnist, "concerning the influence of films on youth." And now another indictment against the movies has appeared, this time by the well-known practical psychologist, Dr. George W. Crane ("Case Records of a Psychologist," *Jacksonville Journal*, June 12, 1944). After pointing out that the liquor interests have been trying by psychological methods in their advertising "to stampede young people into thinking the use of whiskey indicates sophistication," the writer advances the idea that the movies "seem deliberately to work hand in glove with both the tobacco and liquor interests, for they actually go out of their way to have the hero and heroine drink and smoke, even when such actions are rather far-fetched and highly inappropriate."

That this should be so is not at all surprising when we consider that the one objective which these three interests — the liquor, the tobacco, and the movie — have in view is to make money. What matters it to them that the youth of our country are corrupted, if only there is a continuance of their lucrative business? Doubtless the liquor and tobacco dealers can well afford to pay handsomely for this effective, if indirect, advertising; and we may be sure the movie producers will not be loath to pick up a few extra dollars to add to their vast profits. ("The love of money is a root of all kinds of evil." 1 Tim. 6: 10, R. V.) This is not saying that there is such an understanding among them — only that they have made it seem so; and only a few observant persons like Dr. Crane will likely detect such a sinister attempt to undermine the morals of our young

people. Are Christian parents going to sit heedlessly or helplessly by and permit their children to be sacrificed on the altar of this Mammon? — J. Edward Boyd, in *The Torch*.

Prophecy Monthly gives a report that "the American Business Men's Research Foundation checked movies for drinking scenes, and "found 915 drinking episodes in 221 of 275 films checked. In most cases drinking was presented with approval as an attractive and natural thing to do."

FRUIT-BEARING CHRISTIANS

(Matt. 7:13-20.)

A church leader met a group of workmen in a conference and asked them why more of them did not attend church and seek its help in learning the way of life. The substance of their answers was that they did not see much difference between the people who were church members and those who were not. This is a poor excuse, but it suggests an important lesson. They felt that there ought to be a difference; that professing Christians ought to have a high standard of living; and that standard should be seen in the fruits of their living.

In Matt. 7:15 the Lord warns His disciples against false prophets, and adds in the next verse, "By their fruits ye shall know them." This applies to all, whatever their position or work may be. There are not only false prophets, but many false Christians; by which we mean those whose lives are not true, who do not measure up to their profession. Many are too much tainted with worldliness, and some are completely saturated with it. Such become stumbling blocks in the way of others, and are a reproach to the church.

God's children are new-born people, new creatures, raised to a new life. They have something new to offer the world, and the world expects something different from them. No wonder people of the world are disappointed when professing Christians do the same things they do, go to the same places they go, use the same language they use—drink, dance, play cards, bet on the races, attend theaters and night clubs, and a score of other things that are of the world worldly and of the devil devilish. These things ought not to be. "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." (Matt. 7:16, 17.)

Every Christian should be an example to others. His life should be such as would provoke others unto love and good works. And all the more in these perilous and uncertain times in which we live. It is a time for penitence, for humiliation of self, for re-dedication of heart and life to God and to His service. Then can God work in and through us. And He will.—Willis H. Allen, in *The Christian Visitor*.

THE IDEAL CHURCH

J. R. Clark

A writer in commenting on the name "Bible Christian" adopted by a Methodist Church said, "In a sense, that is what we all ought to become. Yet how few of us deserve such a title. The church would be reformed and revived at once, its heresies would be ended, and its divisions healed, if all Christians became children of the New Testament." In this terse statement the way to spiritual life, truth and unity is pointed out. After all, what right have God's people to be other than Bible Christians? The aim of those who claim to be the Lord's true church should be just that. To this end we should call ourselves only Christians; we should take the Bible as our only creed and rule of faith. If this course is followed consistently the tendency will be toward purer truth, better living, and truer unity. Thus, primarily, the ideal church will seek to honor God by simply being Bible Christians.

EMPHASIS ON BIBLE STUDY

In keeping with the first point, the truly ideal church will place great emphasis on Bible study. "Here," said Chrysostom long ago, "is the cause of all our evils, our not knowing the scriptures." An unbiased and abundant study of the Bible itself will work wonders in every channel of the life of the church. Let there be much reading of the scriptures in public and private. Let the minister's sermon often consist of expositions of chapters, books, or several verses of scripture. Let the church meet regularly for special Bible study. In short, let the interest of the church center around the Old Book. If any truth or any devotional point is worthy of consideration it is there! Someone has truly said, "Man has not only not outgrown the Bible, he has not grown up to it." In all of his writings he has not added one word to holy writ; he has not advanced a truth but what is already there. Furthermore, the Bible is written in simple language so that even a child can understand and delight in its stories and precepts.

GO TO CHURCH TO WORSHIP

The ideal church will emphasize attending church to worship God, instead of going to hear a sermon, or for social contact, or to simply perpetuate its own existence. A church that is taught to meet to worship can carry on in the absence of the preacher and will not allow admiration or lack of admiration for him to effect attendance. The preaching will be secondary, the primary purpose being to meet the Lord! "For where two or three are gathered together in my name, there am I in the midst of them," said Jesus. (Matt. 18:20.) Christian worship is a rendezvous with the Lord. We are never admonished in the New Testament to assemble on the first day of

the week to hear preaching. The only scriptural idea for a Bible church is to meet for worship!

THE CHURCH IS A LIGHT-HOUSE

Finally, the ideal church will view itself as a lighthouse. She will not think of herself as existing for selfish ends and, at the same time, let the rest of the world go by. In God's view the church is the "pillar and ground of the truth," a missionary institution, whose members are filled with a passion for lost souls — and so should be our viewpoint. The true church is a missionary outpost for the Lord.

Brother S. D. Garrett, in telling of his work in Salisbury, Southern Rhodesia, Africa, states that in nine and one-half years this missionary outpost was responsible for the establishment of five other congregations, and that since his return to the States the natives have established two others. He asks how many congregations over here have done that well. And, scripturally, each of our congregations is a missionary outpost for the Lord, whose chief business it is to let its light shine by word and deed, to the end that souls may be brought to Him.

A church which gives attention to the four-point program outlined above will tend to be filled with pure Bible truth which, in turn, will generate unity, purity, faith, hope, love, and all else that God would have true of His people. Let us be "Bible Christians" in fact as well as in name.

THE HOLY SPIRIT

Even professed Christians fail to see in the Holy Spirit "God in action" in affairs of this world and of man; and deny his supernatural aid in breathing "where he pleases" and "as God wills" and in a manner beyond human understanding. They reject and quench his presence "with" us and "in" us, in "helping our infirmities" and as the "seal" of our inheritance until the promised redemption at the end of the world. The "Spirit" is given no place in the thinking and lives of most Christians today. He is a "has been," and not a living, active Presence in our world and in Christian history. Like some disciples of old, most of us "have not so much as heard whether there be any Holy Spirit." That which played so large part in the church in the first century is now supplanted wholly by the written word. Today, when we baptize, we might better perform the ordinance in name of the Father, the Son, and the "word"(!). We have thus taken the divine action, the supernatural, out of the history of the church, and we live our lives on a strictly human level.—Frederick Sommer, in *American Christian Review*.

"So then, brethren, we are debtors, not to the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live."—Rom. 8:12, 13.

THE SPRINKLING OF THE BLOOD OF CHRIST

R. H. B.

“Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” (I Pet. 1:1, 2.) — The sprinkling of blood! What sacred memories this brought to those Jewish brethren of the Dispersion, to whom Peter was writing! They, of course, would understand, better than Gentile Christians, the significance of those words. The sprinkling of blood was intimately interwoven with the history of Israel, with their temple-worship and ritual, and even with their daily lives. From the first did God teach them the significance of *blood*. “Whatsoever man there be of the house of Israel that eateth any manner of blood,” said the Lord, “I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.” (Lev. 17:10, 11.) This was the fundamental doctrine concerning blood. There were many different occasions of sprinkling of blood in Israel; two very prominent ones, when the sprinkling was once for all; and another very important occasion which was annually repeated. These were full of meaning to them — but of greater significance to us who live in a better day and know of a better blood than Israel of old ever knew.

The first of these instances of the sprinkling of blood was on the night of the Passover, the night of Egypt’s judgment when the firstborn of the Egyptians were slain. Most of us will remember the ten plagues which were sent upon Egypt through Moses — water turned to blood, the plague of frogs, of lice, of flies, the murrain of cattle, the boils of man and beast, the hail, the locusts, the thick darkness. From these nine (at least from the third plague on) the Israelites were automatically exempt. But the tenth plague that followed, the slaying of the firstborn, was of a different sort. It was of the nature of a judgment. God was coming down to execute judgment upon Egypt. And when God’s judgment falls it is like the resistless flame of the forest-fire which consumes the mighty cedar and the lowly brier alike and knows no respect of persons. From this judgment the Israelites themselves had to have refuge and protection. And it was God Himself who provided a salvation for them. They were to take from the flock, a lamb a year old, without blemish. On the fourteenth day of the first month, at even, they were to kill the lamb, “and they shall take of the blood, and put it on the two sideposts and on the lintel” of their houses. And ye shall take a bunch of hyssop, and dip it in the blood that

is in the basin, and strike the lintel and the two sideposts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and upon the two sideposts Jehovah will pass over the door, and will not suffer the destroyer to come into your houses to smite you." (Exod. 12:5-7 and 22, 23.) And so (as Paul tells us in Hebrews) by faith they "kept the passover and the sprinkling of the blood that the destroyer of the firstborn should not touch them." (Heb. 11:28.) On that night, about midnight, there was a great cry heard throughout the land of Egypt, for from the palace of Pharaoh on the throne, to the dwelling of the maid-servant that grindeth at the mill, there was not a house in which there was not one dead.

On that night nothing stood between the Israelites and death but that blood which had been sprinkled on the doorposts and the lintels of their houses. But that was the impregnable refuge which God had provided for them, for God's word and solemn pledge, "When I see the blood I will pass over you," could not be broken. The Israelite's firstborn may have trembled when he considered his own personal sinfulness and ill-desert; but the blood became his assurance and protection. In a Bible class the question was asked whether all the firstborn of Egypt died that night. Some said, "No, only the firstborn of the Egyptians." But one answered, "Yes—they all died: the firstborn of the Egyptians died in person; the firstborn of Israel in the lamb that was slain for them." And so it was. And so it is now. "For our passover also hath been sacrificed," Paul writes in 1 Cor. 5:7, "even Christ"; and the sprinkling of the blood of Jesus Christ, as of a lamb without spot and blemish is *our* refuge from the judgment of God.

O great compassion, O wondrous love,
O lovingkindness faithful and true—
Sprinkle your soul in the blood of the Lamb
And I will pass, will pass over you."

Let the "wise and prudent" scoff at such a salvation; but God's babes find in it their consolation and their hope.

The second great occasion when blood was sprinkled once for all, never to be repeated, was at the ratification of the Old Covenant. When the ten commandments had been given from Sinai; and Moses had set all the commandments and ordinances before the people, "Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you concerning all these words." (Exod. 24:8.)

To this event the writer of Hebrews refers when he speaks of the ratification of the *New* Covenant through the blood of Christ. "For where a testament (or covenant: the Greek

word may mean either) is (he says) there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people, according to the law, he took the blood of the calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed by blood; and apart from the shedding of blood there is no remission." (Heb. 9:16-22.) These words also remind us of what the Lord Jesus said at the institution of the "Lord's Supper" — "This is my blood of the covenant which is poured out for many unto remission of sins." (Matt. 26:28.) And thus a covenant of peace is concluded, by which we draw nigh unto God. As Israel in type and figure, so we now in reality have access into the presence of God by the blood of Christ. "Having therefore, boldness to enter into the holy place by the blood of Jesus let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised." (Heb. 10:19-23.)

In those two Old Testament instances there was a sprinkling of blood once for all; and both of them foreshadowed the blood of Jesus Christ and its deeper meaning and permanent virtue. But there were also sprinklings of blood in that Old Testament ritual which were often repeated, and which in like manner typified the sprinkling of the blood of Jesus Christ. One of these repeated sprinklings prefigured the atonement which, to us, is once for all. I speak of the annual ritual of the great day of Atonement, "Yom Kippur." In spite of the many sin-offerings and sacrifices brought by the people, there was ever a residuum of unforgiven sins, and on the whole an imperfection and alienation from God, which every year must anew be wiped out; God thus indicating to His people of old that it was impossible that the blood of bulls and goats should take away sins; pointing forward to a final and perfect Sacrifice that was yet to come.

On the tenth day of the seventh month was the great Day of Atonement — the most important of all the days of the Jewish year, the day on which every soul of man must bow in penitential sorrow before God, the while in the sanctuary a solemn ritual was transacted on their behalf. On that day the high priest alone officiated, and none other was permitted in the Holy Place of the Tabernacle. And the high priest on

that day was clad, not in his gorgeous garments "for beauty and for glory," but in the garb of humiliation — the pure but lowly coat and apparel of white linen, girt with the linen girdle about his loins, and a linen mitre upon his head. Two he-goats and a bullock constituted the sin-offering of that day — the two goats were for the people; the bullock for the high priest himself, (for he was but a sinful man). The bullock was slain first, and the high priest took of its blood into the Most Holy Place, within the veil, to make atonement for himself and for his house. Then all was ready for the great atonement for the people. The two goats were presented before the Lord: and lot was cast upon them: one for Jehovah, the other for "Azazel."

And what is Azazel? Ah — who can answer that? Some of the ancient rabbis suggested that Azazel was an evil spirit, the demon of the desert. Others made the word out to mean "Release" or "Dismissal." Perhaps neither was so far from the mark. The goat on which fell the lot for Jehovah was slain for the people, and the high priest brought its blood within the veil. (Never at any other time, but only on this Day of Atonement was even the high priest allowed to enter within the veil, into the Most Holy Place.) There in thick darkness, save when illuminated by the glory of God, sat the ark of the covenant, surmounted by the "mercy-seat" which was overshadowed by the outspread wings of two golden cherubim. From above these cherubim, said Jehovah, "I will commune with thee" (Exod. 25:22) and there He said He would appear in a cloud on the Day of Kippurim. In the thick smoke of incense, made by the censer in his hand (that he die not) the high priest stood before the mercy-seat and sprinkled the blood of the sin-offering seven times, upon the mercy-seat and before it: and in this manner was the atonement made for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins and for all the assembly of Israel." (Lev. 16:16, 17.) Having finished this work, the high priest came forth from within the veil, and next presented the other, the live goat (also called the "scape goat"), on which the lot had fallen for Azazel. He laid both his hands upon the head of the victim, confessed upon it all the iniquities of the children of Israel and their transgressions, even all their sins; and "put them upon the head of the goat"; and he "shall send him away by the hand of a man that is in readiness, into the wilderness." Thus the goat was to bear away all their iniquities "unto a solitary land"; and there it was left and abandoned to its fate. What does it mean? Did not John the Baptist give a hint of the great meaning of this strange thing when pointing at the Lord Jesus he exclaimed, "Behold the Lamb of God that taketh away (or "beareth") the sin of the world"? (John 1:29.) For it is written that upon Him Jehovah laid the iniquities of

us all. (Isa. 53:6.) And he bore them for us and carried them away into the depths of Sheol, into the land of forgetfulness for ever. For,

“Living He loved me, dying He saved me,
Buried He carried my sins far away;
Rising He justified, freely for ever —
One day He’s coming, O glorious day!”

It is hardly needful to point out any further the wonderful correspondence of all this with the work of our Savior. He is represented by both the sacrificial victims of the Day of Atonement (for one alone could not have pictured His work) and He was also the antitype of the high priest — being Himself the great High Priest who by the eternal Spirit offered the great Sacrifice without blemish unto God. “For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us”; and “now once, at the end of the ages, hath he been manifested to put away sin by the sacrifice of himself.” And as Aaron the high priest, reappeared, having finished his work within the veil, so shall Christ “appear a second time apart from sin to them that wait for him unto salvation.” (Heb. 9:28.) So “in him” do “we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” (Eph. 1:7.) And “being now justified by his blood we shall be saved from the wrath of God through him.” (Rom. 5:9.)

The “sprinkling of the blood of Jesus Christ” — how much it means to those who have received it! It speaks of pardon and safety and peace and access to God’s throne of grace. Its efficacy follows us to the end. If we walk in the light as he is in the light the blood of Jesus his Son goes on cleansing us from all sin, till at last we stand spotless and blameless in His presence. There is power in the blood of Christ to cleanse from all sin, to fit us for God’s service, and to save us from the wrath to come. Have you found shelter under the blood of Jesus?

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

For my pardon, this I see —
Nothing but the blood of Jesus;
For my cleansing, this my plea —
Nothing but the blood of Jesus.

* * *

He ever lives above for me to intercede,
His all redeeming love, His precious blood to plead;
His blood atones for all our race
And sprinkles now the throne of grace.

THOUGHTS WORTH WHILE

D. H. F.

A GREAT INTERCESSOR

More than half a century ago, George Mueller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years, two more of them found peace in the same Savior. He prayed for twenty-five years, and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend, too, came to Christ a few months afterward. For this latter friend Mr. Mueller had prayed almost fifty-two years! When we behold such perseverance in prayer as this we realize that we have scarcely touched the fringe of real importunity in our own intercessions for others.—*Earnest Worker.*

BUSINESS, NOT VENGEANCE

A traveling salesman was telling a friend about the treatment received in a certain business house at the hands of a member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterward? You let it go too easily! A fellow like that deserves to be taught a lesson." "Yes, but—I'm not here to avenge personal wrongs, you know; I'm on business for the firm," answered the salesman.—*Christian Age.*

LET YOUR LIGHT SHINE

"I was sitting in the gloamin' and a man passed the window. He was a lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of light."

"Now I couldn't see him." No, but his light could be seen. And that was the important thing. It was the lamplighter's business to light the lamps, not to make himself seen. What matters it, if people take little notice of you? The important thing is to make them take notice of your light. You do not need to seek to be seen of men, but you do need to shine that men may see. "Let your light so shine that men may see your good works" — not you.—*Evangelical Christian.*

COMPLETE TRUST

A certain Negro was asked how he believed, and he said, "Massa, dis how I believe: I fall flat down on the promise; I can't fall no lower."—*Spurgeon's Sermons.*

"Children brought up in Sunday School are seldom brought up in court."

CHOOSING THE RIGHT PRIEST

The incident occurred in a city restaurant. The men at one of the tables were conversing on the subject of religion, and the argument grew so lively that it was impossible for those at the nearest tables not to hear. The argument was as to whether salvation was by works or grace. A Roman Catholic in the party insisted that no man can know he is saved until he dies, and as a final argument he exclaimed, "Well, all I can say is this, I have placed myself in the hands of my priest, and he is responsible for my salvation." At this point a gentleman arose from his table, and, lifting his hat, said: "Gentlemen, I believe I am well known in the law courts and in this room. I could not help hearing the argument, and I feel bound to say that our Roman Catholic friend is quite logical in what he says. I also have placed myself in the hands of my Priest and He is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ."—*Sunday School Times*.

WHAT OUR CONCERN SHOULD BE

It is related that, during the Civil War, a clergyman ventured to say in the presence of President Lincoln that he "hoped the Lord was on our side." "I am not afraid, nor at all concerned about that," replied Mr. Lincoln, "for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I, and this nation, should be on the *Lord's* side."—*Sunday School Times*.

KEEPING OUR SOULS ON TOP

The Sunday the small boy had to go to church alone, the text was Paul's declaration, "I keep under my body." When his mother asked what the text was, he replied, "I keep my soul on top." He got the words a little mixed, but he had the big idea all right. And that is harder to learn and do now than ever before. The great temptation is to put the temporal things first. But God's plan is to "put first things first." Only so can we keep our souls on top.—*Methodist Layman*.

WHY FEAR SO FEW?

A merchant in Glasgow used to preach wherever he thought he could do good. One day he was talking about Shamgar. "Over the hill," he said, "there came a man. He came near Shamgar and said, 'Shamgar, Shamgar, run for your life! Six hundred Philistines are coming over the hill after you.' But Shamgar said, 'They are four hundred short. I'll take care of them.' He believed in Scripture, you see—that one should chase a thousand."—*Moody Monthly*.

If God is your partner, make your plans large.

THE CASE OF BROTHER JANES

(By the Defense)

Every Accusation Answered

(Reading Time, 15 minutes)

INTRODUCTION

"The accuser of our brethren . . . accuseth them before God day and night."

When Don Carlos Janes passed away on January 20, 1944, his faithful secretary brought us a letter of instructions which he had entrusted to her two years before. This letter (published in the February **Messenger**) was my first knowledge that we (Mrs. Jorgenson and I) were his chosen executors. We had been consulted once, long before, about the most equitable basis for distribution of his missionary funds; otherwise we had nothing to do with his plans or his Will. I had, in fact, so often differed from Don Carlos in judgment, and in business matters, that the appointment seemed surprising.

In that letter of instructions, there appears a paragraph which not only reveals the greatness of his soul, but which seems particularly apropos here, as we come to examine (for good and necessary reasons) the harsher criticisms which have, since then, been heaped upon the dead:

"For those who have unkindly criticised my work, particularly as it relates to missionary endeavor and to matters of prophetic teaching, I have not in the past carried evil thoughts toward them. May they know that only very rarely have criticisms wounded my heart, and that it always fully recovered from the thrust."

It is well that Brother Janes need never know the vile abuse that some since then have heaped upon his good name—though others have beautifully given him that honor to whom honor is due. For, as the cross disclosed the hidden, pent-up hatred of the Jewish leaders (so blind, they thought they did God service)—so it took the death and Will of Brother Janes to reveal the horrible state of heart, and the unspeakably low grade of contemporary journalism that passes under cover of religion in our day.

As executor of the Janes estate and treasurer of his missionary funds—unworthy though I be of so great a trust—it is laid on my heart to write this fuller reference brochure on the subject, and to give it wider circulation than our earlier story, "The Truth About Brother Janes." (For the publication of that story, by the way, we are deeply indebted to the editors of the **Firm Foundation** and the **Christian Leader**.)

Our method in this brochure has been to state (or cast into question form) each and every false or unjust criticism that we have seen in print; and then to follow with a brief but accurate "Answer." We are not writing for the blind nor for the wilfully ignorant; but for that host of fair-minded men and women who desire truth above falsehood; who would not too readily discourage all individual missionary effort by unjust criticism of those who have tried and done their best; and who would not, if they had the facts, hand down to posterity the honorable name of Don Carlos Janes as a quack and religious racketeer. (We shall **not** identify any critic by his name.)

QUESTIONS AND ANSWERS

1. Has giving decreased or missionary interest declined since the publication and unfriendly criticism of Brother Janes' Will? And has the Will proved a "millstone" and a "boomerang" to the Louisville activities generally?

Answer: Incoming gifts and mail at the "Missionary Office" here reflects no decline at all. The same is true in the office of **Great Songs**, and **Word and Work**. These publications are at the very peak of popu-

larity and demand. The subscription lists of **Word and Work** and **Missionary Messenger** are at an all-time high, and Great Songs Press delivered over 30,000 songbooks in the first half of 1944.

2. One good brother says, concerning the appropriations in the Will to various missionaries: It seems to me the rule of equity is not always followed. Notably is an appropriation of \$1,200 to Herman J. Fox while his brother, Harry Fox, is omitted altogether."

Answer: I concede this seeming inequality, and shall be glad if extra accrued interest may permit some compensation. However, there was no intentional injustice, but the retirement dates were unfortunate for Brother Harry. Brother Janes had to draw a retirement date-line somewhere, and he settled on the five-year mark. (See "Basis of Distribution," June **Missionary Messenger**, page 1684; July **Word and Work**, page 163.) Harry had been off the field five years or more at date of the Will, while Herman's return fell well within the five-year term. Remember, Brother Janes himself said in his "Basis of Distribution": "The system used is not wholly satisfactory This is the best I can do at this time, February 25, 1942."

3. One editor says he recently "went and talked with E. L. Jorgenson," and warned that Brother Janes' publication plans would cause "much suffering."

This good and well-meaning brother did talk with me last spring in Hollywood, though that was **after** he had published a mild but hasty criticism of Brother Janes. In that criticism, it was clearly implied that the Janes trust funds had been "lying idle" and "doing no one any good." Is that true?

Answer: The Janes trust funds were never idle, but always doing some one at least some good. They were used in emergencies; to send relief to missionaries when distress calls came; to advance travel expenses for out-going and returning missionaries; and when not in such use, the greater part was always at interest to the advantage of the missionaries. Incoming gifts for workers interned since the war could not be forwarded; but these isolated brethren can borrow living expenses from the government, to be repaid later, together with the costs of repatriation. Gifts for them were of course withheld.

It is a remarkable fact that **no one who gave anything to the Fund** (so far as I know) has made any complaint; it's all from those who didn't! The donors and the missionaries seem well satisfied with the management and disposition of the Fund.

But as to this same editor's fear that the Janes publication plans will cause "much suffering": If what the brightest lights and most illustrious men of Restoration times have written on the Second Coming is so certain to "cause suffering" when reprinted, why didn't they cause it when they first appeared? Or is it possible that there was no one then to **see to it** that they did!

4. Another editor says: "He was punctiliously honest about accounting for every penny of money in his hands—even in his Will—yet strangely unfair to donors who sent him this money and workers who should have received it, in not sending it to them when they needed it."

Answer: This charge grows out of what seems to be total ignorance of what this Trust Fund was. It was **not at all** money sent to Brother Janes by donors for "suffering preachers and missionary families," and held back by him. To borrow a sentence from Brother McCaleb's comment (F. F. June 6, 1944): "It was I who had this fund already on the way before Brother Janes took part in it. As is well known, this fund was to build homes in the mission field for the missionaries." The fund was **thus used**, just as the donors directed; then it was paid back by agreement, like rent by the workers, to Janes as treasurer—in order to build more homes for more workers. All of this was open and above board, understood by both the donors and the missionaries, and openly publicized in Brother Janes' reports of those times. When this need ceased, it was

used, much of it, over and over for temporary missionary needs, but always returned to interest; and now at last it is divided by Will, with accrued interest, among the faithful missionaries, omitting only those who had left the field five years or more before. (See Janes' "Basis of Distribution.")

So far from "not sending it to them when they needed it," it was precisely Brother Janes who **did** send when they needed it; and every missionary knows that this is so. If one single, solitary instance can be produced in which Brother Janes did not send as donors directed, it will be a surprise and revelation to us who have the books!

5. Another editor, who has shown unusual fairness in his comments, writes concerning the personal estate: "Brother Janes devised to cut out his legal heirs This was doubtless his privilege if he so elected. I know nothing of the merits of this." Here is the language of restrained and honest comment.

But now another editor writes: "We offer no comment on his dis-inheriting members of his own family"; and then proceeds to "offer comment" just the same: "Those who think that 'charity should begin at home,' and that a man should get along with his own flesh and blood, can but regretfully ponder such a situation without any comment from me."

Answer: What does this critic know of these "legal heirs"? And what can he know of the situation which was the great sorrow of our brother's life and the burden of his daily prayer? What does he know of Carlos' "flesh and blood," that he should advise "charity at home," and all this "regretful pondering"? Or did someone hope he might give comfort to our legal opposition or throw out a hint of aid from certain quarters to those who sued to break the Will? God knoweth! But **some-one**, for some purpose or other, supplied these vicious opposition papers to the legal opposition here!

But now the suit is ended—settled out of court, by a nominal compromise payment of less than 10 per cent of the personal estate. We have the absolute and final quit-claim papers; and many will be glad to know that Brother Janes' estate will be used as he directed—God granting us wisdom, strength, and life. And may it be to the glory of Him who lifted us up from the gates of death, that our lips might show forth His praise!

6. And still another journal says: "It has long been a source of much puzzlement and wonder why fully 99% of the missionaries were either Premillennialists, or Premillennial sympathizers"; and then he goes on to slur the workers with the implication that they were what they were for the favor and the gifts of Brother Janes!

Answer: If it be true that a large per cent of missionaries are Premillennial, that would indeed be cause for deep heart-searching among the opposers of "Premillennialism": why cannot these opposers raise up men and women for the difficult foreign fields, and the support necessary to sustain them? Is there something vitally lacking in their teaching or their spirit? For certainly, the true, original New Testament religion was able to do it!

But it is not true, of course, that the faithful workers on the field are 99% of this persuasion: but they are all, nevertheless, earnest Christian people, with something of the true spirit of Christ and the spirit of unity in their hearts. (Eph. 4:1-3.) Brother Janes made **no distinction** in his labors for them, nor in his Will. He used certain factors in arriving at his "Basis of Distribution," but "Premillennialism" was not one of them!

7. The same editor insists that equity requires the administrators to return money in the trust fund (\$34,094.04) "to those who contributed it" — that this is "the only honest thing to do."

Answer: We wrote this man about three months ago, asking how much he had in it: No answer yet! And we have **no complaints** from those who did the giving.

8. Some of the more bitter writers are very much against churches sending missionary money to any agent, and think the brethren will surely "turn thumbs down on them now."

Answer: Well, the devil has always been very much against that too! And very much against missionary work in general, and the foreign work in particular.

9. One writer thinks the Will becomes a "brand to every missionary who accepts the bequest"; and that Janes would never have willed any portion of the funds to "missionaries who do not believe this doctrine, or who were not in sympathy with this group at Louisville."

Answer: This threat, this effort to intimidate, didn't work! We mailed the workers 50% of their bequests more than a month ago. Surely, they are not all in full sympathy with the Louisville group; but all the checks have already cleared the banks (except a very few too far away) and only one small gift has been refused.

10. This latest critic is pathetically mixed up, ignorant of the facts, and even of Kentucky common law, though professing the necessary knowledge to correct others.

He can't distinguish the \$34,000 trust fund from the \$40,000 estate: no court or bank here has had that difficulty! The probate court here could have set him straight. He makes much ado about how dishonorable "to take that money" (the missionary trust money) "or any part of it," and publish something "which some of the donors of that money do not believe."

Answer: It is of course, only Carlos' **personal estate** (and not all of that) which empties into the publication fund. The missionary trust funds are entirely independent of the estate; they were never owned by Brother Janes, and cannot be touched by us to publish **anything**.

11. Most serious of all, this same man (who in 1941 classed Brother Janes with Judas Iscariot as a thief) now charges that back in 1941, Janes was "keeping the money which the contributors intended for the missionaries."

Answer: We shall not stoop to prove that Carlos Janes was not a common thief. Already, under item 4, we have quoted another bitter critic on this point: "He was punctiliously honest about accounting for every penny of money in his hands—even in his Will." We will simply let those critics clash with each other on that!

12. And then this critic takes us sharply to task for saying that Brother Janes did not leave money for the promotion of "Premillennialism" in the "present, common connotation of that term."

Answer: We did not make that bare isolated statement; it was followed by a careful definition of our meaning ("Truth About Brother Janes," April *Messenger*, page 1644). He did not leave money for the promotion of Premillennialism in the present, common connotation of that term **among the brethren** who have everywhere, for years, been offered a caricature, a scare-crow, a false and garbled system which some would like to saddle off on us, and call it "Premillennialism," "Russellism," "Adventism," or some other prejudicial name!

He did, of course, leave money for reprinting the great literature which he had gathered "on the imminent, personal, premillennial coming of the Lord Jesus Christ to earth to reign gloriously where once He suffered great pain and dishonor when He was despised and rejected of men."

He did leave gifts to promote the true Bible teaching on the Second Coming—quoting his own words—"for the counteraction of error, for the promotion of peace and unity, and for the establishment of this doctrine, which was taught in the original churches of Christ in the days of the Apostles, and for the first three hundred years thereafter . . . which was held down through the centuries, and which was taught by many of the most able, honorable and useful members of the Restoration Movement." This quotation shows that it is not the caricature of "Premillennialism" which is now offered by certain negative writers, but the solid scripture truth as taught by the apostles, and by the honored pioneers, that Carlos had in mind.

And what of it—if Carlos chose to leave his personal estate to publish these materials? Have not thousands of dollars been spent by the opposition, and countless columns published, still being published, to kill out the teaching, and to mark and destroy its advocates? Just what is so unfair about a legacy to present the other side? And just why may we not reprint the testimony of the fathers, the pioneers, and great men of later times? We have done so on "Baptism" and on other subjects: why not on the Lord's Return—not to establish the doctrinal truth by them (only the Scripture can do that); but to further fellowship and unity by a better understanding; and by drawing the attention of disciples to that degree of toleration which the fathers practiced. This, I think, was Brother Janes' chief purpose in these labors. (See Clark's "A Good Name," *May Word and Work*, 1944.) Are we afraid to read what the fathers taught, and the illustrious men of pioneer times, on the subject of the Second Coming?

13. Finally, this confused critic says: "Janes not only directed in his Will that Jorgenson be 'recompensed from my Estate'; he also gave Jorgenson the authority to set the amount of his compensation" (that is, compensation as executor): Is this true?

Answer: This is not correct. Janes devised in his Will that they (the executors) should be "recompensed from my estate for their services as such Executor and Executrix." Now, the law of Kentucky (except in very special cases) limits the administrator's compensation to a maximum of five per cent to cover clerical and administrative expenses. And in this case this maximum of five per cent applies, of course, only to the personal estate. There can be no deduction for service rendered on the trust funds, though I am also the custodian of these. Every cent of these must be devoted to the purposes for which given: missions, evangelism, tracts, etc. These funds came in to Brother Janes with the understanding that there would be no deductions, not even for postage; and there will be none.

The Executors will feel themselves fortunate, therefore, if the five per cent allowance on the personal estate pays actual clerical and administrative expenses; and this is what the law comprehends by "compensation," as we understand it.

Suppose it were true that we could take virtually the whole estate, as this man claims we could: then what would become of the main provision of the Will—to publish the great literature gathered by the testator? It would, of course, fall flat. And the Courts of Equity (to which we are accountable, even after the Estate is closed) would never suffer that!

The Defense rests!

E. L. Jorgenson.

Additional copies of this Defense may be had in any quantity for the asking. Address Missionary Messenger, 1046 Dudley Avenue, Louisville 4, Kentucky.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—Shakespeare.

HE LEADETH ME

A guide-post is one thing; a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a text-book, but how infinitely more delightful is it to acquire it from a competent teacher. It is the vital human presence that tells. It is the living fellowship which takes the length out of the road and fills it with inspiring interest from end to end.

In the unknown way of life we have a comforting Presence. We have the help of the guide-post which is our conscience. We have the counsel of the guide-book which is the Bible. We have something better than both: we have the Lord of the road, who erected the guide-post; we have the all-wise Counsellor, who inspired the guide-book. He gives us Himself. HE leadeth me. "I will never leave thee nor forsake thee" — "The Lord Himself is thy keeper" — "Lo, I am with you always" — "I will trust, and not be afraid."—J. H. Jowett.

LETTER FROM PVT. WILLIAM C. COOK

Ten months ago I was inducted into the army. This was exactly thirteen and one half months later than I would have gone had not the Lord given me favor with the draft board, allowing me to be deferred for a long time. During those months I was surrendered to God's will to the end that, if I went into the service of my country, I would know it was of Him. I was determined to simply wait for God to "direct my path" (Prov. 3:5, 6) and He has done a most marvelous job. He has never failed me; and now with the expectation of going overseas soon I have no fears, because I continue to trust Him.

I wish to request that all praying Christians pray for me and other Christians in the service, that we may so let our light shine before men, that they may see our good works and glorify our Father who is in heaven. And, since it is more difficult for us to serve God while in the service of our country, pray also that we may have courage to read the Bible, pray, and do His will.

Pvt. William C. Cook, Camp Grant, Illinois.

THE CATHEDRAL OF CHRISTIAN TRUTH

A very helpful and interesting book for the minister and Bible student is Wm. G. Coltman's "The Cathedral of Christian Truth." This is a series of expository sermons on the book of Romans. As someone has well said: "Were it not for Romans we would not know the fulness of the gospel of grace."

Mr. Coltman deals very pointedly and forcefully with such themes as: "The Great Pit From Which We Were Dug" in Romans 1-3, "Justification" in Romans 5, "Sanctification Real Today" in Romans 8, "The Unchangeable Love of God" in Romans 8, and "God's Future for Israel" in Romans 9-11.

In my judgment there are two points that Mr. Coltman does not sufficiently stress in his exposition, namely: baptism as an expression of faith and completion of obedience, and the fact that the warnings of God are necessary and not to be taken lightly even though He has pledged His unchanging love. Notwithstanding, this book will prove a treasure in the library of the child of God.

Fundamental Truth Publishers—cloth binding— 306 pages. Price \$1.50