

# THE WORD AND WORK

(Volume XXXIX, July, 1945)

## TAKE ME, BREAK ME, MAKE ME

TAKE ME, O Lord, for I am but the clay  
That lies unused upon a dusty shelf;  
I cannot move to meet Thy blessed hand,  
So weak am I, and powerless in myself;  
I can but cry for Thee with helpless moan,  
And ask Thee so to work upon my soul  
That I shall let my painful struggles cease  
And yield my hapless life to Thy control.

BREAK ME, O Lord, for hard hath grown the clay,  
Until no pliability remains;  
Let Thine own fingers crumble me to dust,  
Till nought of former shape the clay retains.  
The vessel on the wheel was sadly marred,  
Some trace of self-life marred the Potter's art;  
Then sift the scattered dust with searching eye,  
And satisfy my broken, contrite heart.

MAKE ME, O Lord, with Thine own bleeding hands  
And streams of grace will moisten and unite  
The broken dust again to yielding clay,  
No more to struggle, and resist Thy might.  
Then take, and break, and make, until, so formed  
The Heavenly Potter calls His work complete,  
And in His image fair hath fashioned me,  
A vessel for the Master's use made meet.

—Carrie Judd Montgomery.

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## WORDS IN SEASON

R. H. B.

### LAODICEA

The first symptoms of weakening convictions is growing indifference—"lukewarmness" as the Lord calls it. Laodicea is the last of "the seven churches which are in Asia" to whom the Lord sends his messages from heaven. (Rev. 2, 3.) It has often been pointed out that in addition to the fact that these seven messages, besides applying to the actual churches addressed, were universally applicable to all churches of all places and times unto the consummation of the age; and not only so, but that there is a remarkable correspondence between

these seven churches and the stages and epochs the church in general passed through in its progress through the centuries. Thus Ephesus is representative of the condition of the church in the latter apostolic days and some few years following the death of the apostles; Smyrna, of the days of persecution under the Roman emperors; and so forth. The correspondence is not clearly traceable in each case, but there is so much of it that it could hardly be accidental.

If this point is sustained, we have in these seven messages of Rev. 2 and 3 a prophetic forecast of the conditions and circumstances of the church at large even unto the end. And the last of these is Laodicea. And what is the condition of Laodicea? She is free from some of the grosser sins and faults of some of the other churches. There is no Jezebel, no fornication, no idolatry, no Nicolaitanism. Yet of all the seven, she is the most abject, and the Lord has no word of praise for her. She is lukewarm—neither hot nor cold. The Lord is going to spew her out of his mouth. He pleads little with the church, but addresses Himself to the individuals in it who would hearken and open the door of their heart to Him. And whence this state? Lukewarmness of life and service is the direct result of lukewarm convictions. In those last days when knowledge is increased the convictions of many grow feeble. The religious life becomes correspondingly feeble.

And it is for this cause that Jesus Christ comes to them with the solemn announcement; "And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14.) "Amen" is a Hebrew word, and when used substantively stands for "Truth." Jesus is the Truth Himself. (John 14:6.) And His word is truth; for He is "the faithful and true Witness." In Him are all the treasures of wisdom and knowledge hidden. (Col. 2:3.) And He comes to the church that has lost its hold on truth, and is without standard, without conviction, adrift without compass or star or sun to guide it. "What you need," He says in effect, "is found in *Me*. I, and I alone, can help you. I stand at your door knocking. You have shut me out; open now, and I will come in again and hold communion with you as before."

Whether now the idea that these seven churches refer to seven epochs of the church be correct or not, does not affect this matter. The tendency today, even in true congregations, is Laodicean; and the cause is a failure of conviction. The Remedy also is the same—Jesus Christ, the living Truth, the Amen, the faithful and true witness. And the promise is the same: "He that overcometh [the evil tendency of the times]. I will give to him to sit down with me in my throne." The time is at hand. Be zealous, therefore, and repent.

## NAHUM'S PICTURE OF GOD

Here and there, and more frequently as we study them, those "minor prophets" yield up precious nuggets of native gold. The "burden of Ninevah" is Nahum's topic. He is the successor of Jonah in the point of his message and mission, being sent to Ninevah with both a warning and denunciation. In Jonah's day they repented. But a relapse is generally worse than the first attack, and there is no record that they repented at the preaching of Nahum, who, coming about two hundred years after Jonah, found the city again in sin. So the judgment fell, and Nineveh, "the capital of a great and flourishing empire, a city of vast extent and population, the center of the principal commerce of the world, and strongly fortified, surrounded by colossal walls a hundred feet high and wide enough at the summit for three chariots to be driven abreast on them, and strengthened with fifteen hundred towers that bade defiance to all enemies—Nineveh, the great, was so totally destroyed that in the second century after Christ not a vestige remained of it; and its very site was long a matter of uncertainty."

One task of Nahum's message was to make Nineveh acquainted with the God from whom the awful message proceeded. So, before all else, he describes God to them. (Nah. 1:2-8.) It is a grand picture, gathering up in a focus much of the Old Testament revelation of Him. And while Christians have a new and more wonderful side of His divine character revealed to them in Christ Jesus, their God is nevertheless the same as the one depicted by Nahum, for He changeth not. He announces Him as follows:

(1) *"Jehovah is a jealous God and avengeth; Jehovah avengeth and is full of wrath; Jehovah taketh vengeance on his adversaries, and he reserveth wrath for his enemies."*

This is, of course, not a selfish jealousy that God has. For what has He to gain or to lose by having or losing the affection and homage of men? It is only because He loves men, and because the turning to false gods is ruin and destruction to man's highest interest, that God's jealousy burns. In the true God alone does man find his peace and salvation. And Nahum carefully states that while God is full of wrath and avenges (and is not, as many count Him, a soft, unprincipled, easy-going sort of figurehead), yet His wrath and vengeance are for His adversaries and enemies. It is, as it were, a covert invitation to come over on God's side. This comes out more plainly in what he says later.

(2) *"Jehovah is slow to anger, and great in power, and will by no means clear the guilty."*

It is not to be supposed, then, that because He has long kept silence and has done nothing, that either He is not able to do anything or does not intend to. (2 Pet. 3:9.) People make that mistake concerning God today, and need to be reminded that He is not careless nor slack regarding His predictions. Surely there is a judgment, and God's longsuffering hath a limit. There is time to return; but inevitable the catastrophe for the finally impenitent.

(3) *"Jehovah hath his way in the whirlwind and in the storm,*

*and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel; and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein."*

The forces of nature are in His hand, and He uses them as He wills, regardless even of the sage conclusions of a godless, materialistic, modern science; forces in the sky above, and on the earth beneath, and under the earth. "For all things are thy servants." "Whatsoever Jehovah hath pleased, that hath he done, in heaven and in earth, in the seas, and in all deeps." At His mere presence the whole world is convulsed. It is quite easy for men who walk by sight to arrive at the idea that "Jehovah will not do good, neither will he do evil" (Zeph. 1:12); with other words, He is not going to interfere one way or another, and the world runs along as if there were no God. But the time draws near when they shall be fearfully undeceived on this point.

(4) *"Who can stand before his indignation? and who can abide in the fierceness of his anger? his wrath is poured out like fire, and the rocks are broken asunder by him."*

Thus far the awful sternness of God's justice and wrath is set forth. It is set forth (as, indeed, in the New Testament also) that "our God is a consuming fire." There is a time when, despite His long-suffering, it is too late for the sinner. Once God rises up in the judgment, who shall be able to stand? But now he has another side of God's character to present, without which there would have been no use of Nahum's preaching; without which, in fact, Nahum would never have been sent to warn. It is the fact that "God is love"—not as fully declared as it is to us in the life and death of Jesus our Lord, but, nevertheless, declared so plainly that not a soul of Nineveh need perish.

(5) *"Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him."*

There is the invitation. If you will surrender to Him instead of rebelling; if you will flee to Him instead of from Him, you will find Him good. "O taste and see that Jehovah is good: blessed is the man that taketh refuge in him." It is an amnesty proclamation to sinners, a loving invitation to come and be saved. The day of trouble will come to the rebels; but for you who have believed in God's goodness and returned to Him, He will be a stronghold in the judgement. (Joel 3:16.) Nor will the least of them that turned to Him be overlooked. "He knoweth them that take refuge in him." "The Lord knoweth them that are his." Not a hair of their head shall perish. The same power that assures judgment to sinners guarantees the salvation of His people.

Thus runs the message to Nineveh. And it is equally true here and today, for these are principles rooted in the very nature of God and eternal as He Himself. And if this falls into the hands of a sinner or an erring Christian, may he take courage and turn to God while it is "today," and yet find Him a good God, and supremely kind.

## NEWS AND NOTES

### Portland Avenue Tent Meeting

The annual tent meeting of the Portland Avenue Church, Louisville, is scheduled to begin July 15. The tent will be pitched back of the church building and will accommodate several hundred people. Brother R. H. Boll is to bring the messages from night to night and Jack Curry is to lead the singing. Those in the Louisville area should avail themselves of the opportunity of hearing the messages and of inviting unsaved friends to come and hear.

Brother H. N. Rutherford is to conduct a tent meeting at Pekin, Indiana, beginning Sunday, July 8. All in reach should hear this man of God.

### "Words of Life" Program

R. H. Boll is to speak on the "Words of Life" program over WGRC at 7:45 each Sunday morning during July. This station can be heard a distance of about 30 or 40 miles, and in some cases 100 miles or more, from Louisville. Correspondence concerning this broadcast may be addressed to E. L. Jorgenson, 1061 Everett Ave., Louisville. Comments will be appreciated.

Camp Taylor, Ky.: "H. E. Beck of Abilene, Texas, closed a meeting at Camp Taylor church on July 1. His messages were excellent and the attendance very good. Many visitors came from Louisville and from the immediate community. Nine preachers were present one night. Five responded to the invitation: three for reconsecration, one for membership and one for primary obedience."—J. R. Clark.

The Borden, Indiana, congregation is announcing a gospel meeting to begin July 22 with Howard Marsh of Sellersburg, Indiana, as evangelist.

Davis City, Iowa: "The meeting with the church at Minneapolis closed May 27, with one restoration and others much interested. Brother Childress baptized two at Owatonna mission. I was with Zion church near Eagleville, Mo., June 3, where we had three meetings

and a basket dinner. On June 11, I was with Sunny Slope located near Promise City, Iowa. We are now in the second week of a vacation Bible school here, in which we are using three teachers. We next go to Salem, Nebraska."—Wm. J. Campbell.

We are omitting "Faith of Our Fathers" department from this issue of the Word and Work to lighten the load of our overworked printer, in hopes that he can have a few leisure hours during the hot months of July and August. This department is to appear again in the August number, however.

### Songbooks Go Overseas

Great Songs Press has just had orders for 680 songbooks (large or small) for the Philippines, for use in 20 little "churches" there.

Several shipments also have recently gone to England, one lot to an Anglican church!

Chaplin Allen, who uses "Great Gospel Songs" in soldier services writes:

"Our men really go for them. It proves that your selection of songs meets the need of the average soldier—who, after all, is just an average individual, wishing soon to be an average citizen."

Chattanooga, Tenn.: "I wish to commend the articles presented by you on "Faith of Our Fathers." I feel sure good will come from these reprints."—E. H. Hoover.

Amite, La.: "The Amite meeting began May 27, and closed June 8, with two services each day. The attendance at both morning and evening services was good, with the largest crowds at the last meetings. Some from each of our seven congregations were present from time to time. Some came from Tylor-town, Mississippi, Livingston Parish, and Baton Rouge Parish. Local ministers and members of their congregations were in frequent attendance. Protestants, Catholics, Jews, and those who hold no religious affiliation were among those seen in the audiences.

"We have never seen Brother Boll more at ease and in better form

than during this meeting. He shunned not to declare the whole counsel of God to both saint and sinner. Faith, repentance, and baptism were set forth with energy as essential in breaking with the world and sin, and forming a union with Christ. 'The Church,' 'The Difference Between a Non-Christian and a Christian,' 'How do You Know You Are a Christian?' and 'What Are You Banking On?' are examples of sermons delivered. Also there were some fine messages on the Second Coming of Christ and prophecy otherwise, which were encouraging and helpful. We are thankful that Brother Boll was permitted to come this way. Several responded to the gospel invitation during the meeting."—A. K. Ramsey.

Sullivan, Indiana: "We have had fair crowds at East Jackson St., considering the weather and this time of year, with one man coming forward for restoration this month. The work at Farnsworth is still doing well."—Eugene Graham.

#### Louisville News

The Eighteenth Commencement of the Portland Christian High School was held June 8. A fine program of singing and speeches was presented, with Ernest E. Lyon as Commencement speaker. There were nine graduates, four of whom were from out of the city and one of these from another state. A movement is under way to erect a new school building large enough to accommodate the many applicants now turned away.

Brother and Sister Philip Bornwasser are spending the summer at Sister Bornwasser's former home, Harlan, Ky. Mrs. Bornwasser is canning and Brother Philip preaching in the community.

A fine two-weeks meeting closed at E. Jefferson Street on June 8 with Brother F. S. Spaulding as evangelist. There were seven responses: two baptisms, four renewals, and one renewal and membership. Two were baptized just before the meeting began, and since its close three have come for baptism, one for membership and one for renewal. This church is a lively congregation in the old Campbell Street neighborhood, under the leadership of Brother A. Claude

Reader, who has been with them eight years. The present membership runs around 225. They have just completed paying off the indebtedness on their building, erected in 1941.

Two young ladies from the Highland church, Verna Bixler and Margaret Ann (Peggy) Thompson, spent their summer vacation as helpers in the evangelistic campaign conducted in Rochester, N. Y. Several such evangelistic efforts, in which house to house workers are used, are being conducted over the nation.

Two more Portland boys, Herbert Ball and Jimmie Hardison, have been called into the service of their country, leaving June 23. Both will be missed, and especially Brother Jimmie at the 17th and Portland mission, where he has been doing a good work for several months. Both will be letting their light shine in their new sphere and preaching the gospel to some who have not known it. The Lord be with you, boys.—Mrs. L. B. Holloway.

Dugger, Ind.: "On the fourth Tuesday night of May we had another very interesting fellowship meeting at Jasonville. Brethren joined the round table discussion with enthusiasm. Brother Tom Luxton of Linton led this discussion by speaking a few minutes on the thing that gave him concern at present; viz., the failure of brethren to develop into church leaders. Few congregations are self-edifying any more. This should give all of us great concern. Bro. Chas. Wright of Sullivan spoke a few minutes on the need to be more thoughtful and reverent when speaking of the Lord's Supper. All agreed that it was a timely suggestion. Round table discussion brought out other good thoughts."—Maurice Clymore.

Greenville, S. Car.: "From May 6th through 20th Brother G. F. Gibbs of Lawrenceburg, Tenn., conducted a meeting for the Judson church here. Each morning he taught a class in the book of Revelation. The Lord used Brother Gibbs to establish this work here a number of years ago. The congregation has been helped in many ways by this meeting. There were seven responses to the gospel messages: three restorations and four bap-

tisms. On the last Sunday of the meeting we had a 'homecoming' with dinner-on-the-grounds. Everyone enjoyed this social fellowship and all were definitely benefitted by the spiritual refreshment.

"Early in June Brother Edward Boyd stopped in Greenville on his way from his home in Florida to Johnson City, Tenn. He brought us encouragement by his short series of messages.

"Corporal Bruce D. Chowning, who by the grace of God is still stationed at Columbia, honored us with a week-end visit again last month. These too infrequent visits are always a joy and blessing to us."—Ben D. Rake.

Sellersburg, Indiana: "Beginning June 4th I was with Bro. Overman and the Melrose church in Lexington, Kentucky, for a two weeks revival meeting. Crowds were small due to heavy rains and cool weather. However, there was some interest manifested as was evidenced by a large daily vacation Bible school. Six responded to the invitation during the special effort.

"On returning to the pulpit here June 24th, three obeyed the gospel. and this past Sunday, July 1, two others were baptized. Our attendance and interest continue as usual.

"I am to begin a meeting at Borden, Indiana, the 23rd of this month."—Howard T. Marsh.

Glenmora, La.: "The Lord blessed our efforts with the Fair Park church, Dallas. A daily vacation Bible school was conducted in connection with the meeting, and was a major factor in the success of the meeting. There were about 17 responses to the invitation during the course of the meeting, 8 of these for baptism. The Fair Park church has secured Bill Smith of Harding College to assist Bro. Blansett in the work there for the summer, and he was a great help in the meeting. Charles Brooks, member of the Fair Park congregation, also a Harding student, was present for most of the meeting, and contributed much to the success of the effort, as also did Bro. Jesse Wood, minister of the Mt. Auburn congregation.

"Bro. Ivy Istre and I are enjoying our work here in Glenmora, La., with Bro. Sidney Mayeux and the Glenmora church. All services are being well attended, and at this writing, 3 have confessed their faith in Christ. We hear of good things being done on the Louisiana field as a whole, and we are praising God."—Robert B. Boyd.

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### BEN'S BUDGET

(Some appreciation)

*First.* At New Orleans, last October, Brother Boll gave a group of (us) brethren an account—*his* account—of some of the disturbing experiences of his past. It was his view that we were entitled to the story. *I* felt the same. If there was a *sting* in it, it never was felt by me. I took it that he anticipated some relief of spirit, if we could have from *his lips*, that which just as manifestly truthfully came from *his heart*. It seemed guileless and, to me, oppressively sad. The story for me carried little *news*. I have all along felt that *we* owed him a public assurance of our gratitude to him for his modest, tearful recital of a matter by which he hoped we might silently profit. I shall *try*, ever gratefully *try*.

*Second.* I feel no slight obligation to the brethren of the Louisville area for their reception of Dr. Forcade, and my other children, while they were schooling the past session in the city. God has been very good to me, in countless ways. It is to be hoped this schooling venture will result in God's glory, and in general good. God reward those who kindly helped. And He will. "Surely goodness and lovingkindness shall follow me all the days of my life."

Again, Gratefully,

Ben J. Elston.

# "ALL THINGS WORK TOGETHER FOR GOOD"

R. H. B.

*"And we know that to them that love God all things work together for good, even to them that are called according to his purpose."* (Rom. 8:28.)

How often quoted is this passage, and, how often *misquoted*, and also *misapplied*! It does not say that everything works for good. Often people comfort themselves and one another in losses, misfortunes, sufferings—sometimes even in their sins—by saying "Well, I guess it's all for the best." But that is far from the truth, and neither does this passage say so. What it says is that all things work together combining, co-operating, for the ultimate good—the great final blessing—of a certain class of people, namely those who *love God*; and this class is further defined as those who have been called according to His purpose. Let us note here first who these are that are said to love God; and then let us see how they are called, and according to what purpose; and thirdly let us see how they came so to love God.

## WHO ARE THEY THAT LOVE GOD?

Now those that love God are known by three outstanding marks.

1. *They keep His Commandments.* "If ye love me," said the Lord Jesus, "ye will keep my commandments"; and "he that hath my commandments and keepeth them, he it is that loveth me." (John 14:15, 21.) "For this is the love of God," says John, "that we keep his commandments. And his commandments are not grievous." (1 John 5:3.)

2. *Those who love God are a people who love not the world.* "Love not the world," John writes again, "neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16.)

3. *Those who love God show it in the fact that they love the children of God.* "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John 4:20, 21.)

These then are three identifying marks of those who love God: (1) that they keep His commandments; (2) that they love not the world; and (3) that they love the children of God.

## THE CALL AND THE PURPOSE

If now we inquire further about their being "called according to his purpose"—we find no difficulty as to the nature of the call, nor what is the purpose of God back of it. "He calls you," says Paul, "through our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:14.) There you have both the call, and the purpose of it: the call came by the gospel; and God's purpose was that those so called should share the glory of our Lord Jesus Christ. This



agrees perfectly with the context of our passage. "For whom he foreknew, he also foreordained to be conformed to the image of his Son; that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8: 29, 30.) It is the purpose of God to bring many sons unto glory (Heb. 2:10)—and the glory will be this, that they shall be like Him when He shall be manifested. (1 John 3:2.)

#### WHY DO THEY LOVE GOD?

There is a glorious future awaiting those who love God; and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed toward them. But who are they that love God in such manner? How did it come that they so love God? Was it because of their love of God that God called them? Or was their love to God due to the call? Not the former but the latter. God loved them first, and called them first, before ever they knew Him or loved Him. God's love ever takes the initiative. "Herein is love," says John, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10.) And then he says flatly, "We love because he first loved us." (1 John 4:19.) This then is the secret of their love for God, as also of their love for the brethren—it was begotten in their hearts by the love of God. Therefore they love Him, because He first loved them. No one loves God, no one can love God, unless first he has heard and known and tasted and received God's love for him. But then he can and will. Instead of straining to work up love for God we do well sometimes to drop everything and go back to God's love for us, to realize again, the forgiving love of God, the love so great and faithful, which does not fluctuate with our feelings, nor does it depend on our worth. He loves you because it is you; and He loves you as His own child because you have come to Him through Jesus Christ His Son. Thenceforth it is yours to love God.

And to them that love God, all things work together for good—good things, bad things; sorrows or joys; gain or loss; friends or foes; sickness or health; honor or reproach—the kindness of friends, the malice of enemies; the blessings of peace, the horrors of war; dark hours and bright—all are woven together, and not a thread too many or too few, to make up the pattern of God's design—namely, the good of them that love God, who are the called according to His purpose. These are some of the things which eye hath not seen nor ear heard, things which God hath prepared for them that love Him.

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"The Bible is the word of God; it proclaims eternal truth; and nothing the critic can say about its merely human and temporal aspects make any difference to its spiritual value . . . There is in the Bible that which appeals directly to the heart, the mind, and the conscience. The appeal remains, when all is said, the final test of authenticity, in the ultimate, spiritual sense. The right meaning of the Scriptures is accompanied by the interior witness of the Holy Spirit."—E. H. Dodd.

## PURPOSEFUL LIVING

Dennis Allen

*"Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."*—Matt. 6:33.

Few people live truly purposeful lives, in spite of the fact that we have only one life to live which is short and uncertain at the very best. If you were asked today: "What are you living for?" could you give an intelligent answer? Have you discovered the central purpose of life, or are you living aimlessly? Nothing is more tragic than for a man to come to the end of the way and find that he has taken the wrong path—has missed the whole purpose of life. Yet thousands have made, and are making, this mistake.

To determine the purpose of our lives we must decide what is most important—what deserves our highest loyalty. Through the centuries, men have given many answers. Some have placed first the state, others society, or caste, while others have exalted money or personal pleasure to the supreme place. The history of the world has shown how sadly these ways have failed. They have left in their train war, strife, bloodshed, hatred, guilt, remorse and a feeling of futility and despair.

There is only one who can speak with authority on the purpose of life—our Creator, who in due season became flesh and dwelt among us. He knew what was in man because man had been created through Him—"without him was not anything made that hath been made." Only those who turn to Christ will find the answer to this fundamental question. He not only gave the answer to this question, but showed men the supreme importance of finding the answer and living in harmony with it. "For what shall it profit a man, to gain the whole world, and forfeit his life?" (Mark 8:36.) To go wrong here is to spell disaster. The fact that we are confused and uncertain only shows more clearly our need of guidance.

Christ gives the answer to the purpose of life in these words: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) This means there is one thing in life more important than anything else. It takes precedence over all the other things we have been seeking. They are of value only if they contribute to this end. But men do not believe this is the most important thing to seek. We see that our own ways do not work, but we do, not want to take God's way, and so we go from one difficulty into another. We have put the material before the spiritual and lost them both. We have sought the thing that God said was an incidental which He would add. There is no solution, but to return to God's way. If we seek His kingdom first the material things will be added to us. If we try to live in any other way we are living against life and will suffer for it.

What does it mean to put God's kingdom first? Much has been said along this line, but seldom do we see a true application of it in life. If the Kingdom of God is first, it means that nothing else is so important. It occupies the forefront in our thoughts. It is the object of our seeking. As others seek for food and clothing, the Chris-

tian is to seek the kingdom of God. To it we are to devote our time, our energy, emotions, will, possessions, ourselves. It becomes a life passion. All of life is to be centered around this one goal. Others may be diverted by side-issues but for the Christian the kingdom has the highest priority rating. If there must be a choice between my material possessions and the kingdom, the possessions must go. Nothing can stand in the way of this objective.

A preaching band in China asked a very poor farmer to join them one spring in the work. "But I haven't planted my wheat yet," he said. But a voice whispered even as he was making his excuse, "Your wheat? Nay, your Heavenly Father's wheat." He went, although his heathen neighbors scoffed and said he was very foolish not to stay and plant his crop first. Instead his days were filled with planting the Seed of the Kingdom in the hearts of the needy souls around him, and his heart was happy. When he was able to return home to plant his wheat, his heart sank within him as he saw his neighbors' fields a lovely green with the sprouting wheat, and his was not even planted. Then he remembered the words, "Your heavenly Father knoweth what things ye have need of," and his peace returned. The planting done he returned to the other workers to sow the good seed. And then the drouth came. The ground was so dry that his wheat seed did not sprout, but the green fields around began to turn yellow, and before the drought was over a third of the crops had withered and died. Then came the refreshing rain, and his wheat took root and sprang up. He later reaped a bountiful harvest, but his neighbors complained bitterly of poor crops. He had sought first the kingdom of God. Until we are willing to count all things loss for the kingdom, we have not put it first. To seek first the kingdom, then, is not just an acknowledgement, it means action. Our whole life must be committed to the proposition that the kingdom is first. It becomes our ambition, our joy, our hope. To seek the kingdom is to do the will of God. Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." And He prayed, "Thy kingdom come, thy will be done on earth as it is in heaven."

Needless to say, the narrow denominationalism which has been frequently manifested among Christians, is inconsistent with this great life purpose. One who has caught a vision of the true church of God and its glorious mission could never divert his energies to the promotion of the interests of some sect, denomination, or society. He can only take his stand as a simple Christian upon Christ and His church.

When we as Christians get our life-purpose straight and center our lives on the one central thing, the day may well be hastened, when the Lord shall return and the heavenly voices proclaim, "The kingdom of the world is become the kingdom of our Lord and of his Christ and he shall reign for ever and ever." (Rev. 11:15.) Are you living in accordance with this central purpose of life?

"Only one life, 'twill soon be past.

Only what's done for Christ will last."

## THE VIOLENCE DONE TO JOHN 3:16

Flavil Hall

*"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

This has been called the sweetest verse in the Bible. But, theoretically, its sweetness is squeezed out by contentions and outlandish tests of worthiness and fellowship among professedly loyal members of the church of Christ, who are confident "that they are a guide to the blind" (Rom. 2:19), though their own differences stretch from the resurrection of Christ and Pentecost to Martin Luther—1600 years—in their speculations about the 1000 years, the first resurrection and the binding and imprisonment of Satan. They seem to be sure that the intervening mercy of God cannot reach believers who do not line up with them in their partisan views, yea, in Diotrefesism (3 John), and in outrageous misrepresentation of consecrated souls.

Some will have no mercy upon those who use the individual communion cup, who study the Bible in classes, who have women teachers in Lord's day Bible study assembly, who believe that Christ will come in Person to reign a thousand years, as the church believed in the first centuries, during her martyrdoms, as the leaders believed in the Reformation under Luther and Wycliffe, and as many leaders believed in the 19th Century Restoration. (See Rev. Chapters 19, 20, and all authoritative church historians on the subject, especially Mosheim and Encyclopedia Britannica.) If God is going to anathematize believers for causes like this, as do the extreme legalistic brethren, then what can John 3:16 mean for salvation more than Israelites and Jews had under the Mosaic order, with all its rigorous, legal characteristics? If such brethren are justified and sound in such black-listing, there was no need of building that "great city" of Rev. 21 for the redeemed, for a cabin would have been large enough.

Leaders may start black-listing on any tenet, before known or unknown, when they think circumstances and sentiment are such that they will have a following; and this is the way the numerous groups have been formed by those who profess to be loyal to the church of our Lord.

Jesus did not shed His blood to make us absolutely perfect in thought, word, action and understanding of divine things, but to save us despite our ignorance and errors, when we in faith and repentance have been baptized into Christ (Rom. 6:3-6) and, following this, are striving to be true to the Lord's day appointments (Acts 2:42; 20:7; 1 Cor. 14:15; 16:1, 2) and are earnestly endeavoring always (every day) to abound "in the work of the Lord" (1 Cor. 15:58). This is the meaning of Romans, chapters 1 to 11 inclusive. Our High-Priest "can have compassion on the ignorant, and on them that are out of the way" (Heb. 5:2). He is "touched with the feeling of our infirmities (weaknesses); therefore we can come boldly to the throne of grace and obtain mercy in time of need (Heb. 4:15, 16). Leaders who squeeze the blessedness out of these scriptures, in relation to the errors of faithful ones and strangle John 3:16 are not

true Gospel preachers. Their messages are fraught with bewitching effect upon the hearts of believers (Gal. 3:1), turning their minds from the merciful Gospel that Paul preached and molding them in the rigorous legalistic, perverted doctrine that he combatted with dynamic effect. They show no mercy for the objects of their bitterness, and should fear and tremble when they read James 2:13: "He shall have mercy without judgment who hath showed no mercy." If their contentions are true we have no Gospel (glad tidings). But glorious it is that we have the New Covenant, with all its blissful tidings and the birth into the kingdom, with its sweet melody of hope, notwithstanding one of such untrue preachers has for no warranted reason published that a brother of long patience and forbearance does not believe the New Covenant is now in force, nor that the new birth is now in vogue. Outrageous doubly!

#### WHAT F. B. SRYGLEY SAID

The late Brother F. B. Srygley was severe for some time on brethren who differed from him on future things, but when he got clearer light about righteous dealing and withheld his severity, his former companions in wrong said to him, "It hurts us so much to see you change!" But he answered, "It will not hurt ME to change from wrong to right. I can not even defend myself when I see I am wrong and will not change." In the same article he said he had seen there had been too much "personality" in the fight against R. H. Boll from its beginning. He had been abusively circularized in his city and elsewhere, concerning which he left the following golden nugget: "What most of us need is mercy and forgiveness. If Christ had no more mercy than some of us have we would all be lost, though we might boast of how sound we are in the faith." (*Gospel Advocate*, Oct. 5, 1939.)

All thoughtful, fair-thinking disciples know that the following from the lamented F. D. Srygley (brother to the afore-mentioned F. B.) is eminently true: "When we believe in Christ and obey his commands we are Christians. Having done this, if we differ, we should differ as Christians—as brethren in the Lord—and not make our differences denominational barriers . . . and promote strife and ugly contentions." (From preface to *Larimore and His Boys*.) But, though as firmly true as the Rock of Gibraltar are these words, when partisan war is declared the aggressors will not lay down their puny arms in surrender, unless the heart is changed, though they be shown to be at variance with Gospel truth and reason. The objects of their attacks teach that Christ is King, and ruling and reigning over all who accept him and that these constitute the kingdom of Christ. This is all that their adversaries can claim for this age, and all representations to the contrary are idle and vain.

Let John 3:16 bring its perfect peace and bliss to the hearts of all who would seek the Scripture-revealed path to glory. Otherwise, modernistic infidelity will, in a measure, find its way into those hearts, and cause spiritual wreck and ruin.

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"He is a free man whom the truth makes free; And all are slaves besides."

# THOUGHTS WORTH WHILE

D. H. F.

## MAKE ROOM FOR CHRIST

Jesus was born in a stable because no room could be found for Him in the inn. Changed as many things are since that day, something of the same nature still goes on. The details are not exactly similar, but the governing principles are practically the same, and the result, beyond question, is identical. Jesus Christ is still pushed out, or left out, or crowded out of the lives of men.

My friend, make room at any cost, in spite of any loss, make room for Jesus.—Gen. Bramwell Booth.

## WE NEED A FROST BELL

*And they forsook the Lord.*—Judges 2:13.

An electric bell tinkled sharply beside the florist's desk. "Frost!" he said, and ran hatless to the greenhouse. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell I'd have lost hundreds of dollars. Frost bells are pretty generally used by florists and fruit growers," he went on. An electrical contrivance is connected with the thermometer, and when the mercury falls to a certain point—you regulate the danger point to suit yourself—a bell rings a warning in your house or office. Many a crop of fruit and flowers has been saved by this clever little bell. If Christians could only have a frost bell attached to them so that they might be warned that they are getting cold, it might save many a Christian from being spiritually frostbitten.—S. S. Times.

## THE PLAIN MAN'S WORD

A country pastor who had a reputation for being slow to pay his debts, of good intentions but slow fulfillment, preached one morning on the theme from the Good Book—"Owe no Man Anything." He said that as a man of the cloth, as far as he could, he followed this advice.

A farmer rose in a back pew at the close of the sermon and begged a moment of church time. When granted he simply said—and the folks knew why he spoke:

"I never pay my debts. I never urge the matter upon my brothers because I never pay mine." A dramatic pause and then the magnificent finish—"And for the very best of reasons: because I never have any debts to pay!"—*Pulpit Digest*.

## WHICH BONE AM I?

Church members, says an exchange, may be divided into three classes in a mere skeleton outline: *wishbones*, *jawbones*, and *backbones*. The wishbones are always languidly hoping that their church will somehow grow without their effort; the jawbones, of course, do the critical talking; and the backbones get under the heavy burdens and carry them.—*King's Business*.

## FOURTH CHAPTER OF FIRST THESSALONIANS

R. H. B.

As divided in the Revised Version, the fourth chapter of 1 Thessalonians falls into three paragraphs. The first (vs. 1-8) deals with matters of personal purity; the second (vs. 9-12) exhorts to love and honest work; and the third (vs. 13-18) contains special teaching concerning the coming of the Lord.

### ABOUT ADULTERY AND KINDRED VICES. Vs. 1-8

In pagan cities like Thessalonica, the standard of public morals was generally very low. The first chapter of Romans (1:24-32) describes without exaggeration the moral status of the Gentile world. Illicit sexual relationship was hardly considered a wrong, so common and universal was the vice, and was even sanctioned in the name of religion, and practiced in connection with the worship of their vile gods. Would the new converts of the gospel suddenly be turned from age-old sins, which were ingrained in the habits and customs of their people? Yes, they could and would and must. There was power in the gospel to deliver them from the bondage of sin. Jesus died, not only to save them from sin, that is from the guilt of past transgressions, but also to save them from sinning. (Matt. 1:21.) Else what would be the advantage of being forgiven? Would not the dog turn to his own vomit again, and the sow that was washed to her wallowing in the mire? But they were redeemed—not with silver or gold, but with precious blood, as of a Lamb without spot or blemish, even the blood of Christ, not only from the guilt of past transgressions, but from the *vain manner of life* handed down from their fathers (1 Peter 1:18, 19). They were born again, “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” And to be born of God means the beginning of a new life, with new abilities, power, hope, purpose, prospect. Let no man despise it. Moreover they were made recipients of the Holy Spirit; and by the indwelling Spirit they can now “put to death the deeds of the body.” (Rom. 8:12, 13.) Nevertheless there was need of exhortation, teaching, and warning.

What the apostle had first in mind was the all too prevalent sin of adultery—so frightfully common in our day also—one of the two greatest crimes that man can commit against a fellow-man, and because of such things cometh the wrath of God upon the sons of disobedience. “Let marriage be had in honor among all,” he writes to the Hebrews, “and let the bed be undefiled: for fornicators and adulterers God will judge.” (Heb. 13:4.) “*This*,” specifically, “is the will of God,” he says to the Thessalonians, “even your sanctification”—in this matter particularly you are set apart unto God, and separated from the world and its ways—“that ye abstain from fornication,” and (paraphrasing to give the apostle’s meaning) “that every man live with his own wife in sanctification and honor; not in the passion of lust, even as the Gentiles who know not God.” (For even within the legitimate marriage bond there can be defilement by lust and unclean passions. And then, especially, “that no man transgress and

wrong his brother" in this particular matter. The solemn warning is that "the Lord is an avenger in all these things, as also we forewarned you and testified." He will not let such sins go unpunished. And God did not call us to Himself (2 Thess. 2:14) that we should live in uncleanness, but that He might purify and sanctify us unto Himself, a people for His own possession, that we might show forth the excellencies of Him who called us out of darkness into his marvellous light. (1 Pet. 2:9.)

Another warning he adds—one all the more solemn because left somewhat obscure and undefined: "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you." What does he mean by that? Surely something very serious. It is no small wrong to "grieve the Holy Spirit of God" (Eph. 4:30); to destroy the temple of the Holy Spirit (1 Cor. 3:16, 17). For our *bodies* are a temple of the Holy Spirit, and they are members of Christ; and he that is joined to the Lord is also "one spirit." Shall a man take away a member of Christ and join it to an evil woman? (1 Cor. 6:15-20.) It is not to turn those who have so fallen over to despair—there is healing and forgiveness with the Lord for every penitent soul (1 John 2:1, 2), and a broken and a contrite heart the Lord will not despise (Ps. 51:17)—but that we may shun such sin, and all that may lead to it, as we would fire—even as the Lord Jesus Himself, speaking of this very thing, enjoined and warned. (Matt. 5:27-30.)

#### ABOUT LOVE ABOUNDING. Vs. 9, 10

Now as to brotherly love, that chiefest and foremost of all the marks of the Christian (John 13:34, 35)—did he need to write to them about that? No—they were themselves taught of God to love one another. And truly they did love; and their love was not confined to the narrow limits of their own congregation in Thessalonica: it embraced all the brethren in all Macedonia (which would include those in Philippi, and those of Beroea, as well as others). We have something to learn here. Also from the fact that Paul exhorts them to "abound more and more" in this. (Note the same sort of exhortation in verse 1.) The Christian life, its virtues and graces, is not a single, simple possession that we get once for all. The Christian faith is a way to walk in. The terms being "in Christ," and "abiding in Christ," do not describe a stationary condition; but, as ye received Christ—"so walk in him." "Let us press on unto perfection." (Heb. 6:1.) Perfection is indeed a far goal. Our growth is toward that; (1 Pet. 2:1f; 2 Pet. 3:18), but not till He comes and we shall see Him as He is, shall we be wholly like Him. (1 John 3:1-3.) Paul counted not himself as having attained or having been made perfect; but forgetting the past, with its achievements and failures alike, he pressed on to the goal of the prize of the high-calling. (Phil. 3:12-15.) But nothing less than that must be our aim. "More and more" is the watchword of the Christian life. Christians who do not progress retrograde. They lose interest, as any man does in anything in which he does not go forward. There lies the cause of much deadness and backsliding. Do you love the Lord? Do you love the brethren?



Then go ahead: do more of it, do it a little better each day, do it more fully, reach out, go on, "abound more and more." For we can never say that we have "arrived," nor can we ever rest content with our attainments.

#### ABOUT HONEST WORK. Vs. 11, 12

Then there is the exhortation to quiet, humble living, and to honest work "that ye may have need of nothing, and have wherewith to give to him that is in need." Idleness, laziness, the disinclination to work for a living, was a very common vice in heathen communities; as it is among many peoples and in many places today—in some regions more so than others. Travellers tell us of the multitude of beggars and parasites in parts of Europe and the near East; of the Italian "Lazaroni" who love to play and sleep their days away in "dolce far niente." There are communities, districts, yea, whole tribes, among whom hardly a faithful and industrious workman could be found. Such were the Cretans, for instance, of whom one of their own poets declared that they were "always liars, evil beasts, idle gluttons"; and Paul adds, "This testimony is true." (Titus 1.)

This is one of the hardest of evils to eradicate. Spurgeon said he had known of all kinds of sinners' being saved, murderers, thugs, drunkards, libertines, but never a lazy man. He who tries to reform a lazy man (he says) is "watering a stake." But Christ is able to save even that kind; and no man needs to despair on any account.

This same tendency to indolence and inefficiency existed in Thessalonica also. When he was yet with them Paul had exhorted them concerning this, and had commanded that "if any will not work, neither let him eat." (2 Thess. 3:10.) And here he finds it again needful to exhort them to hold by honest, faithful work.

I mention this particularly because it is the common fancy of many commentators and Bible-expositors (especially of some who are unfriendly to the doctrine of Christ's Second Coming) to account for these conditions in Thessalonica on the supposition that the Thessalonians had become "unduly excited" over the prospect of Christ's imminent return, and had given up their daily work and occupations on the strength of that belief. There is no ground whatever for such a supposition, except that it seemed plausible to the commentators. Some, indeed, may have made the expectation of Christ's coming an *excuse* for quitting their work; but that disposition was common in Thessalonica, as in many other communities, and existed long before they heard of Christ or of His coming. This is just one of the many instances of jumping at a convenient conclusion. We shall have occasion to notice this again.

#### CONCERNING CHRIST'S COMING

The last paragraph of our chapter (1 Thess. 4:13-18) presents some highly important teaching on the return of our Lord Jesus Christ from heaven. That this theme formed an important part of the apostles' teaching is evident in all the New Testament. Paul had preached it in Thessalonica from the first. It was a part of his gospel to sinners, to the idolaters; for on the strength of it they "turned to God from idols to serve a true and living God, and to

wait for his Son from heaven, whom he raised from the dead." (1 Thess. 1:9, 10.) We may conclude from the two Thessalonian letters that the doctrine of Christ's Coming was stressed with special emphasis in Thessalonica; but we must not infer that it was not so preached elsewhere. Each one of the epistles brings out some special point or points of Christian doctrine; and the Thessalonian letters bring out most prominently teaching concerning the Lord's return. And here we have new teaching concerning this great theme—teaching not found elsewhere.

That the Thessalonian converts looked forward with intense expectation to the Lord's coming, is evident from Paul's letter to them. But as the days passed some of their number were taken by death. This fact created a perplexing question in their minds. Why did these die? Might it have been because God was not well pleased with them? Would they miss the glorious event of Christ's return? The thought troubled them deeply. So Paul (who must have heard of this through Timothy) writes to re-assure them and to comfort them concerning their departed loved ones.

"We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

When the apostle wanted to remind them of something they knew (or ought to have known) he said, "Know ye not?" or "Are ye ignorant?" But when he says "I would not have you ignorant" his purpose is to impart new teaching. Now they needed to know some things as to those who had fallen asleep—things they did not know, and which, when told them, would take the *hopelessness* out of their sorrow for their departed loved ones. It was first and chiefly this, that if the Lord died and rose again He would not abandon His own as a prey to death, but would bring them forth with Him.

Two terms in this declaration (quoted above) demand our special attention: (1) the expression "fallen asleep" as applied to the physical death of Christ's people; and (2) the phrase "bring with him."

Among all peoples and in all the tongues of mankind death has been called "sleep." The analogy justifies the metaphor. The Holy Spirit in the New Testament uses the same figure, but with a deep meaning and with sharp discrimination. When the world calls death "sleep" it is a euphemism meant to cover up a dread and awful reality, which it dare not face. The New Testament also speaks of death as "sleep" but for exactly the opposite reason: it calls death—the death of Christ's redeemed ones—"sleep," because what happens to them is not worthy to be called by the name "death." Death, in the true, full meaning of the word, is a most dreadful and terrible eventuality. Jesus *died*. He tasted to the full all that was contained in it. He drank the cup to the dregs. The darkness, the abandonment, the separation from God, the experience of the utter forsaking was His. But He died "for us"; and what another has done for us, *we* do not have to do again for ourselves. Because Jesus *died*, His people *fall asleep*. The former is a disaster; the latter an

interim of blessed rest with Christ\* For them it is not an abandonment to outer darkness, nor an expression of the wrath of God. Death for them has lost its venom sting. For them to die is *gain*; and they depart to be with Christ—to be “at home with the Lord”—which is “very far better.” (Phil. 1:21, 23; 2 Cor. 5:8.) But, blissful though this state may be, it is only a temporary condition. The real goal of the Christian hope is “the redemption of our body,” when the dead shall be raised incorruptible and the living changed (1 Cor. 15:52. Comp. Phil. 3:20, 21) at the coming of Christ. Until then, it is the happy privilege of those who are Christ’s, through Him to “fall asleep.”

Let us also take note of the word “bring”—“them also that are fallen asleep in Jesus will God *bring with him*.” The word in the Greek is “ago”—generally translated to “bring,” or to “lead.” The thought is not that Jesus will bring their disembodied spirits with Him from heaven, but that God, “who brought again [Greek, anago] from the dead the great Shepherd of the sheep,” will also bring those who have fallen asleep in Jesus with Him in that glorious day.

But already we have over-filled our space for the present, and we must stop here in the middle of this most wonderful and important passage of the Divine word; to take it up again in our next installment.

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\*It is not to be inferred that the dead in Christ are **unconscious**. Sleep is not unconsciousness. The mind often works more vigorously in sleep than in waking hours. But he who is asleep is shut out from the world, and is shut up to himself and to God.

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## PERSONAL RESPONSIBILITY

W. H. Crain

One must believe, repent, and be baptized for one’s self. No one can exercise another’s mind, or will to obey the Lord.

One cannot believe nor repent for another. He can be sorry for another’s sins, even a godly sorrow, but he cannot do the turning away from sin for him. And genuine repentance involves the turning away from sin and turning to Christ, acknowledging Him as the ruler and director of one’s life.

Nor, can one confess and be baptized for another. Each one must meet his own responsibility.

Faith, repentance, confession and baptism are the necessary steps honestly and sincerely taken, that qualify and prepare one for service in the Lord’s vineyard, and without service and fruit-bearing one’s profession will profit nothing. Jesus prepared the way, and all he asks of us, is to walk in it, and that way leads home. If we love God we’ll keep His commandments. (1 John 5:3.) May God help each of us to realize what the terrible consequences are if we fail, and what joy it will be to succeed. And remember, success is not in accumulating wealth or acquiring fame, but in learning the will of God and obeying it.

# THE "SECOND CHANCE" CHARGE

## A SERIOUS REFLECTION

*"He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor."*

A respected African missionary, either by inadvertent and thoughtless choice of words, or by taking up a false report from others, has done great harm and injustice to the memory of Brother Janes who was his friend; and, by implication, to Brother Janes' friends and successors in the work of missions. Without any proof whatsoever, he has flatly charged Janes with having believed the "second chance" theory; and the charge has already been printed in several journals.

Now, the "second chance" doctrine has been well known in religious circles since Charles T. Russell's day, with its one and only proper meaning: a sinner's chance to find salvation *after death*. This is the one and only proper connotation of this term. On this definition it has been answered, debated, and exposed for a generation or more; and it is on this understanding that great prejudice has been raised against the teaching; and rightly so. This then is the concept that comes into the mind of the reader when Brother Janes is charged with the "second chance" theory.

Whether or not Brother Janes believed, as many noted students of prophecy have taught (for instance, Daniel Sommer), that some living tribes who have never heard the gospel may be permitted to accept it or reject it at His coming, before any are finally destroyed — this I cannot say. If the missionary brother has something from Janes to this effect, he has more than I have. But, even so, this is not the meaning of "second chance." That would be simply a chance, a *single* chance, not a second. That — (and we neither affirm nor deny it) — that would be simply a *single chance for living men*; where we, the living in this land, have had a thousand chances! And this is by no means what is generally understood by "second chance."

We have accordingly written to the brother who has taken up this reproach, and who by this deed has given occasion to besmirch our work of missions; we have asked him what Brother Janes ever said or did, wrote or taught, publicly or privately, in letter or tract, circular, report, or article, to justify this "second chance" charge. He has available in Africa, no doubt, the files of Missionary Messenger and of Word and Work for years past — as well as Janes' letters, tracts, and circulars. Failing to support the charge, we have asked him to cause a correction to be published in those precise journals that published the harmful statement. That we are in line with the will of God and the mind of Christ in this request, we have no doubt at all. The issues and the consequences to the cause of Missions require it.

Until then, this disclaimer must suffice to allay the fears and wonderment of such missionary friends as we may be able to reach by this means. We have been wounded in the house of our friends!

—E. L. J.