

THE WORD AND WORK

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FAITH

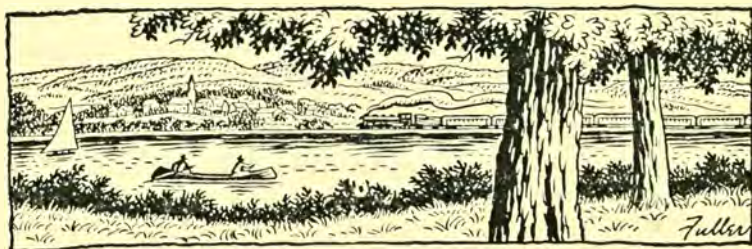
Faith is a living power from heaven
Which grasps the promise God has given!
A trust that cannot be o'erthrown,
Securely fixed on Christ alone.

Faith finds in Christ whate'er we need
To save and strengthen, guide and feed;
Strong in His grace it joys to share
His cross, in hope His crown to wear.

Faith to the conscience whispers peace,
And bids the mourner's sighing cease;
By faith the children's right we claim,
And call upon our Father's name.

Faith feels the Spirit's kindling breath
In love and hope that conquer death;
Faith brings us to delight in God,
And blesses e'en His smiting rod.

—Selected.



Words in Season

R. H. B.

STUDYING THE BIBLE AS OTHER BOOKS

There is a sense in which the Bible should be studied as all other books—with intelligence, with the same thoroughness and earnest application, using good sense, discriminating in each part of it as to who it is that speaks and who is spoken to, what about, and when. Seeing the revelation of God is couched in human language, its meaning must be determined according to the laws of language and not in any arbitrary way. The Bible should not be used irrationally, nor in a superstitious fashion, as though some magic value inhered in the book, as if it were some sort of "charm." God deals with us, as with reasonable beings, and addresses our intelligence; and we must approach the Book in keeping with this fact.

THE BIBLE NOT AS OTHER BOOKS

But, again, in a very important sense the Bible cannot and must not be studied as other books. The very fact that it is the Word of God demands a difference in our attitude toward it. Paul thanked God that the Thessalonians received his message, "not as the word of men, but, as it is in truth, the word of God which also worketh in you that believe." (1 Thess. 2:13). Such conviction would profoundly affect the manner of our approach to the Bible and the nature of our study. If it is God's word we must open our inmost hearts to it. We must come to it with humility and reverence. ("To this man will I look, even to him that is poor and of a contrite spirit, and that *trembleth at my word.*" Isa. 66:2). I would study it as in the sight of God who spoke it, who meant it for me, and whose eye is upon me while I read. I would study it with love, for God is love and spoke in love. I would study it with confidence as to its truth and with expectation of blessing, for He gave it for blessing. I would take it to be meaningful beyond all my conception, for if it embodies God's mind it transcends all power of human comprehension. Yet I would feel assured that, seeing it was meant for me, I can get the lesson from it He meant me to have, and at any one time the special light and help I need just then. And I would take it to heart to trust in it and obey it gladly. These things and others necessarily follow when one receives the word of God as the word of God. And this is fundamental to true and profitable Bible study. We could not and must not approach any other book in such an attitude, but no one has ever come to grief through giving the Bible his whole-hearted reverence and submission.

"COME AND SEE"

If any man is not assured that this Book is the word of God let him "come and see." Let him come to the book itself with earnestness and sincerity. It deserves a candid and painstaking examination more than any other book in the world. We cannot afford to pass it by—we must look into it. If it is what it claims, it is to our incalculable interest to know it; and if its claims are false we ought to

know. This is a matter we cannot leave unsettled. If it were a writing informing us of our right to a million dollar inheritance and how we may obtain the same, I suppose all of us would go into it from every angle and would not grudge the time and labor to get all the certainty out of it. If it were a matter involving our physical life or death, we would deem it worthy of the most earnest investigation. How much more in view of the eternal issues that are staked in this book! If it is God's word I must know it and I must know what it says and means!

THE KEY TO CONVICTION

There is a standing challenge for any man and all men in John 7:17. It is this: "If any man willetth to do his (God's) will, he shall know of the teaching, whether it is of God or whether I speak from myself." That is to say that if a man will approach the teaching of Christ in readiness to obey God's will just as soon as it is determined to be God's will, to him shall come the sure conviction as to whether this Jesus be an impostor or truly the Son and Messenger of God. This is absolute, and applies to every man. If any man fails of the conviction he has either failed in this honest attitude to do God's will or he has neglected to the loss of his own soul to inquire into the matter at all. This spirit of willingness to do God's will is an eye-opener, enabling us to discern and see which way the truth lies. And for those who already believe, this attitude is necessary to a further understanding of God's word.

THE KEY OF HUMILITY

To enable us to understand God's word there is a preparation far more indispensable than that of the intellect or the knowledge of grammar and Greek (valuable though these be)—namely *humility*. To the proud God will show little or nothing. "The haughty he knoweth from afar." A puffed-up scholarship is immeasurably farther from the truth than the humble babe. "God *resisteth* the proud, but giveth grace to the humble." He will not open His word to the self-conceited, the man of pretense, the self-righteous man, to the boaster, to those who pride themselves in their ability and knowledge and "set all others at naught." The Scribes and Pharisees, leaders and scholars of Christ's time, were as a rule entirely too wise and learned to see the truth when it was presented to them. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight." (Matt. 11:25, 26). Therein lies an explanation why "so many able men differ", as people are wont to say.

LIKE-MINDEDNESS WITH GOD

In human writings a certain likeness and congeniality with the author is presupposed, if the reader should at all understand the writer. To be sure a man can get *some* of the import of another's language even if he is wholly out of rapport and sympathy with him. He can still analyze and grammaticise, and tell the structure of sen-

tences and the definition of words. But he will not grasp the real purport of the other man's writing, and here and there will misunderstand badly. So, those who would go on in God's word must fall in with His point of view. Now God speaks in righteousness and in love. The man who pursues evil will either change his way at the hearing of the word, or else he will walk in deepening darkness. He will never understand more than, as it were, the husks of things; for sin darkens the spiritual vision. And if a man loves not, he walks in darkness, and the darkness has blinded his eyes and he knows not what he is about, though by men he be esteemed a great Bible scholar. (1 Jno. 2:9-11).

SPIRITUAL INSIGHT AND UNDERSTANDING

In fact, *spiritual understanding* is something more and deeper than mere intellectual apprehension. Any man, for example, can see the figures delineated in a painting, and perhaps name and analyze the colors used. But that is not understanding it. It requires somewhat of an artist's spirit to understand an artist's work. We have heard even blind people talk well of things they really knew nothing about—light and forms and beauty and color. Thus there are men who talk of Biblical facts and doctrines with considerable correctness who neither know what they are saying nor do they understand. Now "everyone that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love." (1 Jno. 4:7, 8). And if a man knows not God, neither can he know God's word. Seeing they see, but they do not perceive; hearing they hear and do not understand. "Why do ye not understand my speech? Even because ye cannot hear my word." (1 Jno. 8:43). The world's doctrine does not fail to strike a responsive note in them ("they are of the world: therefore speak they as of the world, and the world heareth them." 1 John 4:5); but the Shepherd's voice hear only the sheep. "And the sheep follow him for they know his voice; and a stranger will they not follow for they know not the voice of strangers." (Jno. 10:4, 5). "If therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. But if the light that is in thee be darkness, how great is the darkness!"

"OPEN THOU MY EYES"

There are then a number of things that enter into an understanding of God's word *besides* the intellectual grasp of its language: a willingness to do God's will, humility, a sympathetic attitude toward God, love, sincerity, a single eye, a good conscience. If in no other way, the Holy Spirit, indwelling and enabling us to bring forth the fruit of the Spirit (Gal. 5:19, 20), would thereby become the Interpreter of God's word to us, for the Spirit brings us into a likeness of mind and character with God, that so we may get His thoughts and meaning. And it is manifestly proper to pray, as did the Psalmist of old, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18). "For this cause I also . . . cease not to give thanks, making mention of you in my prayers, that

the God of our Lord Jesus, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened" (Eph. 1:15-18).

A FOOLISH QUESTION

Can we be like Christ? Such a question should never be asked. Let us ask rather, does God command us to be like Christ? If *no*, that first question is useless; if *yes*, it is out of place. For whatever the difficulties and however improbable our success may seem, that is God's responsibility. If God so commanded, it is our part to set out with full purpose to obey. The means and ways and necessary ability are His concern; to trust and obey is ours. Let us not becloud such a clear and simple issue, or shift it to the purely speculative question, "*Can we?*" when the Lord has strictly commanded and said, "*Follow me.*" He who sets out in trust to God and continues in honest intent to walk as Christ walked (1 John 2:6) will find strength as his days and will not fail of pleasing God and of peace and joy and victory. But the man who has no intention to do this, but tries to cover up his unconverted life with arguments and pretexts, shall have none of these blessings.

PURPOSE AND PRACTICE

There was a man of whom the Old Testament records that, though his practice was imperfect, he was nevertheless perfect in heart before Jehovah all the days of his life. That means that in his heart Jehovah stood supreme, with none above Him or beside Him; and that with him the will of Jehovah came foremost, before all human will or self-consideration; and that his intent and purpose stood firm, always and at all cost to obey God. That man, for instance, set God away above his mother; for when his mother took a wrong course which would no doubt have led others into sin, he deposed her from her rank and position. This man was not without his serious shortcomings; but whatever his failures were, they represented not the wavering of his heart, but only the faltering of his foot. He was set to please God, and God only. Read the account of him in 1 Kings 15:9-14. And today God's eyes run to and fro in search of such men as for precious jewels.

"WHEN IN DOUBT, TELL THE TRUTH"

Mark Twain said this, in his usual spirit of fun; but there is more than fun in it. That doubt arises quite often, and the decision to tell the truth in a case of doubt is not always uppermost, or as matter of course, as it should be. And the principle can be carried out farther. It is well to adopt this motto always, in all things: *When in doubt, do right.* For there is always a road open that is right and good above all dispute. But when a Christian takes a course of which he has any doubt at all, he has already done wrong, for he has consented to take the risk of displeasing God. For "he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14:23).

FREEDOM OF THE SPIRIT

Stanford Chambers

"Where the Spirit of the Lord is there is liberty." Liberty within the will of God is of course not license, but it is within the will of God that the Spirit is not to be quenched. In the divine purpose the Holy Spirit being sent of the enthroned Christ was to take over and to rule in the hearts of the redeemed, quickening pure motives, prompting right impulses, deepening conviction, working in them "both to will and to do of his good pleasure." Through His Spirit Christ should exercise His lordship in His church, His saviorhood, His headship, made "to be head over all things to the church, which is His body, the fulness of Him who filleth all things." He is not to be treated as just an "honorary head."

He reads poorly who does not see spontaneity in the spiritual activities of the wonderful instructions to the church of Corinth in chapter 14. "Each hath a psalm, hath a teaching, hath a revelation," and so on. Here is freedom of the Spirit, from within the will of God, confusion ruled out, edification of all an emphasized aim, nothing savoring of the "cut and dried." Where the Spirit of the Lord is there is spontaneity."

There is a trend toward the stereotyped. The service is being reduced to a "program." The sentiment is in favor of our church putting on a well-formulated program in which each actor must do well his part with such precision as not to jar or mar the program already well-mapped out. The service must go true to form; nobody's sensibilities must be shocked; no one must have cause to feel mortified.

So by degrees members are being inured to a measure of ritualism, and already not too many have convictions enough to be intolerant toward the *liturgical* order of worship. Even that would be preferable to a sermon that "drags," being boresome. And this is not written to encourage the diltory neglect of spiritual preparation for the service of worship, but on the other hand the Spirit is *not* to be disallowed room to exercise His divinely assigned control in the assembly of the saints. Too much pre-programming robs Him of that room. Spontaneity in worship is allowed to die out. The exercises which go to make up the program are already decided upon and outlined, the hymns are already selected, the actors are already chosen and appointed, the whole and its parts are timed, and the redeemed, presumably eternity-minded, are aided in being more time-conscious than already.

Now, a regime may be well-pleasing to people quite generally, and yet may grieve the Spirit of God. People like stream-lining (church clocks testify) and they like for things to go with dispatch; a lull in the "program" would be to the many filled with mortification, not with meditation or silent worship. The "dragging" service is not to be defended but avoided, and no one has freedom within the will of God to impose himself upon an assembly, inconsiderate of the physical and mental powers of endurance. Of many of frail humanity it is yet true, "the spirit is indeed willing, but the flesh is weak." But there is an *unmistakable trend* toward a regime gain-

ing in popularity in which if "one hath a psalm" he would be considered out of order if he spoke it or even called for the number to be sung. Or if one should say, "Brethren, let us pray," few would join him, that is, "in the Spirit." Yet "where the Spirit of the Lord is there is liberty." Are churches of our Lord to consider unimportant the freedom of the Spirit?

THE SUFFERER OF THE TWENTY - SECOND PSALM

R. H. B.

The twenty-second Psalm is a prophecy so definite, complete, and so conclusive and undeniable, that it would seem to belong in the very foreground of "Christian Evidences." It is ascribed to David, and was written a thousand years before Christ. This is hardly disputed by anyone. If there were any critics who would deny the Davidic authorship of this Psalm, and who would assign this Psalm to a later date, it must still by any count and in any case have been written several centuries before Christ. But it is quite certainly a Psalm of David. So the Jews knew it to be and they had it for a thousand years before the Christian era and still have it.

The psalm pictures a man in deepest distress and extremest suffering. David writes in the first person, and we might at first conclude that he is describing an experience of his own, as indeed he does in many of the psalms. But presently we find this supposition impossible. Granting all the Oriental symbolism and florid figures of speech" (in which liberals take refuge)—yet it would be impossible to find anything in David's experience that remotely corresponded to the picture drawn here of the great sufferer of the twenty-second psalm.

Let us note the special features:

- I. Throughout the psalmist speaks of an *individual person*.
- II. This person is in extremest distress. The details of his distressful condition can be gathered from the various descriptive statements.
 1. *He is represented as exposed to public view.* "They look and stare upon me." (v. 17.)
 2. *He is fixed to one spot—compassed by enemies.* "Many bulls have compassed me: strong bulls of Bashan have beset me round." (v. 12.)
 3. *He is deprived of his clothing.* "They part my garments among them, and upon my vesture do they cast lots. (v. 18).
 4. *His hands and His feet are pierced.* "They pierced my hands and my feet." (v. 16.)*
 5. *He is mocked and ridiculed.* "All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying, Commit thyself unto Jehovah, let him deliver him, let him

*By changing the vowels, unbelieving Jewish scholars have made this to read, "As a lion, my hands and my feet"—which makes no sense, but still shows that His hands and His feet were wounded.

- rescue him seeing he delighteth in him." (v.7,8).
6. *His bones are out of joint and protrude.* "All my bones are out of joint." (v. 14). "I may count all my bones." (v. 17).
 7. *He is poured out like water*"—in the intensity of his suffering sweat and blood runs down his body (v. 14).
 8. *His terrible thirst.* "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws. (v. 15).
 9. *His heart is breaking and he draws near to death.* "My heart is like wax: it is melted within me." (v. 14). "Thou hast brought me into the dust of death." (v. 15).
 10. *Throughout he is utterly friendless and helpless.* "There is none to help." (v. 11).
 11. *In day and night-season he cries to God and gets no answer.* "O my God I cry in the daytime, and thou answerest not, and in the night-season, and am not silent." (v. 2).
 12. *He has trusted in God—yet is forsaken of Him.* (vs. 1, 9, 10).

Now suddenly comes the answer of His God: "Save me from the lion's mouth: yea, from the horns of the wild-oxen *thou hast answered me.*" (v. 21). The deliverance is complete, glorious, triumphant. From here on all is praise. Finally let us note that this suffering and deliverance is of world-wide significance: "All the ends of the earth shall remember and turn unto Jehovah: and all the kindreds of the earth shall worship before thee;" and in consequence the kingdom of Jehovah is established, and He is the ruler over the nations. (vs. 27, 28).

These are some of the outstanding features of this wonderful prophetic picture. Surely the reader can trace the fulfilment of it as recorded in the four gospels. Could it apply to any other than to Jesus Christ our Lord, who for our sakes went to the cross, died, and rose again? Someone has well said that, Though written a thousand years before Christ, in this twenty-second psalm, the crucifixion of Christ is portrayed as vividly as in the four gospels. "Thus it is written, and thus it behooved the Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his Name unto all the nations, beginning from Jerusalem."—(Luke 24:46, 47.)

THE CHRISTIAN'S GOAL

Frank M. Mullins

"He aimed at nothing, and hit it." I read this statement recently in the *Reader's Digest*, and how characteristic it is of so many Christians. They have no aim, no goal to which they are pressing, no vision of God's work, and no experience of His working. As someone put it: "They go to church as usual, listen to the sermon as usual, and then go home and do as usual."

The Apostle Paul's "Not that I have already attained . . . but I press on" is the expression of a Spirit-filled man, a man who has caught a vision of God's holiness and cannot be satisfied with standards set by churches where men measure themselves by them-

selves and settle down upon a humanistic basis of "Christian" living and service.

The *fulness of Christ* is an ever present challenge of an unattained goal. The *promises of God* hold out a challenge of power that is beyond our power to ask or think. Those who settle for less know little of the rich full experience of expectancy while one waits for God to lead the way and to demonstrate that "the battle is not yours but God's." The things of the world allure because they have tasted so little the riches that are ours in Christ Jesus.

The coming of the Lord opens up horizons of glory and adventure this world cannot afford, and those who have "tasted that the Lord is good" can never be satisfied with the vain and cheap and tawdry trinkets the world offers. Its fame, its wealth, its power, are but the ash heaps of burnt out dreams of men. Yea, those who have set their hope on God, those who have experienced the workings of His power can never be satisfied with the trash the world offers! They are not numbered with the "men of this world whose portion is in this life", but they say with the Psalmist, "I shall be satisfied when I awake, with beholding thy form."

The child of God who lives and walks and serves by the Spirit "aims at something and hits it." His is a journey rich in experience as the grace of God lifts to higher ground, full of adventure as God leads and conquers in warfare with all the legions of hell, and brings off His children "more than conquerors through Him that loved us." You who are so easily satisfied with the baubles of the world, lift your eyes heavenward and see the goal His grace has set for you!

KENTUCKY BIBLE COLLEGE REPORT

W. N. A.

To date (8-27) pledge cards toward purchase of the Kentucky Wesleyan College Campus at Winchester for Kentucky Bible College now total close to \$50,000.

Following are a few of the many statements we have received regarding this matter.

"I am convinced that the congregation here is behind you and your work, 100 per cent. I am quite sure that the pledges here will go beyond any expectation. The reports are most encouraging."

"It seems that God has placed the opportunity before you in a definite way at a very critical time. The school is very definitely in need of a campus."

"I feel that the good work that is already begun must go forward. To stand still now would be disastrous. The school, even in its infancy, has already proven itself of untold value to the cause of Christ."

"We would like to say that we believe there is a need for enlarging the college, and that the property at Winchester does offer a wonderful opportunity for such enlargement, provided the necessary financial support can be secured."

"God must be K. B. C.'s sufficiency and supply for every develop-

ment, so that any advancement is first determined by God's will—whether Winchester or some other development—and once God's will is determined, the supply of means, personnel, students, all to be of God—not based upon what the church, the brotherhood or any arm of the flesh promises, but based upon what God has promised. . . . It is my opinion that K. B. C. is of God and for this reason it must live and prosper. . . . It has already done a tremendous work.”

As stated in the August Word and Work, there is to be a joint meeting September 10th of the Advisory Board of Directors of Kentucky Bible College to thoroughly discuss and reach decisions regarding the Winchester matter.

THE DUTY OF ABHORRING EVIL

J. R. Clark

The very love that Christianity implants in the heart of a Christian generates within him a burning hatred of sin. The greater the love the more intense is the hatred. It is but natural that our love for those around us cause us to hate the force that is bent on their destruction. Of Jesus it was said, “Thou hast loved righteousness, and hated iniquity.” In Romans 12:9 the Apostle Paul sets love over against hate in these forceful words, “Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.” The Apostle John, who is designated as the disciple whom Jesus loved, and the theme of whose writings is love, had a great aversion to sin and denounced it in no uncertain terms.

We are living in an age of feeble, languid Christianity, an age in which church members look upon sin with careless, indifferent eyes. Although willing to avoid it and pass it by after a fashion, yet it doesn't seem so awful to them—in fact, it appears rather attractive in some of its garb. If we could see with true eyes our whole moral and spiritual nature would rise in active hostility against it. Paul's command to “Abhor that which is evil” echoes and re-echoes down through the centuries, coming to our own generation with unabated force.

If we saw a deadly viper coiled ready to strike our child every fiber of our being would rise up in anger against that deadly enemy: how we would try to stamp it, club it, destroy it, before it destroyed our child. We would not be satisfied to simply keep a safe distance from it and view it with indifference. Ours would be an active, aggressive repulsion. The same would be true if that loved one were gripped with a terrible disease. Sin, to the soul, is just as bad as are these dreaded things to the body. Sin separates from God; sin brings eternal remorse and woe; yea, sin sent our Lord to the shameful, suffering cross and will stop at nothing! The least we can do is abhor this enemy of man.

There are a few personal tests which we should apply to our lives to determine whether or not we actually abhor evil.

First, what reaction do we feel against sin? To Lot's credit

be it said that the lascivious life of the wicked vexed his righteous soul from day to day. (2 Pet. 2:7-8.) Paul, who had once persecuted Christians, always thought of himself as the chief of sinners. Though God forgave him, yet he never felt right about it himself. The nails of sin were removed but the scars he carried to the grave. Although sin was repulsive to the pure sensitive soul of our Savior, yet He became sin for us that we might become the righteousness of God in Him. Is evil repulsive to you?

Next, how do we react to temptations? Do we parley and dally with temptations, entertaining them up to a certain point, thinking to enjoy the shadow of the pleasures without really incurring the guilt of it? Do we plot and plan how near we can get to the precipice without falling off? Perhaps you still use the old hitching post in front of your old haunt of sin. We need to be sensitive to our enemy, Sin; to know him from afar, keeping him at arm's length. "Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; Turn from it, and pass on." (Prov. 4:14, 15.) We are further exhorted to shun the very appearance of evil. Thus, by our attitude toward temptation may we test the genuineness of our abhorrence of evil.

Finally, do we provide for the flesh? Paul says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." (Rom. 13:14.) Before crossing a bridge with his army, a great general gave orders that it be burned behind them. Objected one, "Sir, we might need the bridge in case of retreat." "There will be no retreat," replied the general with decision. Likewise we as Christians should make no provision for a retreat.

Those converted at Ephesus brought their books of magical arts, worth 50,000 pieces of silver and burned them. They were done with such a life: done for keeps! We are tempted upon turning to the Lord to keep some of the equipment of sin around just in case we might change our minds. Rather let us make no provision for the return of the old life, but be done with it forever. How does our abhorrence of sin stand this provision for the flesh test?

Only light is able to drive out darkness. It flees before it. In like manner the only way to keep out evil is to cleave to that which is good. "Be not overcome of evil, but overcome evil with good." (Rom. 12:21.) As the vine cleaves to the wall, putting out its many hands and grasping with its tiny fingers, seeking to become one with it, so we should cleave to the good. And there is One that is *Good*; cleave to Him. First accept Him by faith, repenting of your sins and being buried with Him in baptism. Then forsake not your assembling with the saints, peruse the Good Book, commune with God in prayer, and let Him have His way with you. Thus may we cleave to the good, and abhor that which is evil.

Ride on! ride on in majesty,
In lowly pomp ride on to die,
Bow thy meek head to mortal pain,
Then take, O God, Thy power and reign.



Seed Thoughts

D. L. A.

"THE LAST STATE WORSE"

J. C. Ryle had really learned from observation the seriousness of playing with sin. He stated the awful fact in these tragic words: "I can certainly testify after sixteen years' ministry, that by far the most hopeless deathbeds I have attended have been those of backsliders. I have seen such persons go out of the world hopeless upon whom every truth and doctrine and argument appeared alike thrown away. They seemed to have lost the power of feeling and could only lie still and despair."—Selected.

DON'T FORGET

1. What you were saved from.
2. What you were saved by.
3. What you were saved for.

"All true conviction comes from personal study."—Westcott.

WHOLEHEARTEDNESS

A man feels relieved and gay when he has put his whole heart into his work, but what he has done half-heartedly brings no joy or comfort.

WHEN TO BEGIN

Hudson Taylor related that a Chinese pastor, meeting a young convert, asked him if it was true that he had known the Lord for three months.

The reply was: "Yes, it is blessedly true."

The pastor continued: "How many have you won for Jesus?"

"Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday."

"Do you use candles in your home?"

"Yes."

"Do you expect the candle to begin to shine when it is burned half way down?"

"No, as soon as it is lit."

The young man saw the point

and went to work. Within six months several of his neighbors and others had received the light.—Selected.

THE WAY BACK TO GOD

1 Kings 8:46-53

1. "Bethink themselves." It is always the beginning of a man's salvation when he stops to think. That is one thing the Devil tries to keep you from doing (Ps. 119:59). God is always trying to get you to think.

2. "Turn again."

3. "Make supplication."

4. "Confess".

All this is to be done in the land of their enemies. The only place you can start is where you are.

WISDOM COMES FROM GOD

It is in the hand of the Lord to bestow wisdom, and how important that is! (Jas. 1:5, 6.) The Devil is shrewd and cunning, but not wise. True wisdom comes only from God. "Whom God would destroy He first deprives of wisdom." Just give them rope and the wicked destroy themselves.

WHAT'S INSIDE

On the day she arrived on the mission field a new recruit remarked that she was "a very poor instrument." Her senior missionary assured her that Christ can hardly use those who are much in their own eyes, and that "We have this treasure in earthen vessels" (2 Cor. 4:7). Then she told of a guest in a splendid home in America. On the table he noticed a silver jar and an earthen one; but the guests all seemed to prefer the earthen jar. In the earthen jar there was cream, whereas in the silver jar there was only milk! It was not what the jar was made of but what was in it that mattered. It is what is in us that counts. Let Christ in us be all in all.—Adapted from *Dorothea News*.



Questions and Answers

R. H. B.

Who are the witnesses mentioned in Hebrews 12:17?

The heroes of faith mentioned in Heb. 11. They are in a figure represented as spectators watching the Christians' race.

Are there guardian angels?

The idea that to each new born infant a special angel is assigned whose duty it is to accompany and guard him through life, has no support in scripture. But that God sets forth and commissions angels to perform special service at special times is taught in Heb. 1:14 and many other places in the Bible.

How can the return of Christ be imminent if there is to be a day of Israel's national conversion?

That the people of Israel will be converted and restored is taught many times over in the Old Testament prophets, and is also declared in the New Testament. (Rom. 11:25-29.) That the coming of Christ is "imminent"—that is, **ever to be looked for** by faithful Christians is also taught. The Thessalonians looked so intently for the return of Christ that they were distressed when some of their number "fell asleep", fearing that these had forfeited the glorious promise. Hence Paul's comforting message to them in 1 Thess. 4:13-18. Now if the return of Christ is but one single simple event there is no explanation of this; also a number of other unanswerable questions will arise. But the Second Coming of the Lord, like His first coming, is a composite event, consisting of different steps and aspects. Thus, when He came the first time, He came when He was born in Bethlehem. Again He came when He was baptized of John (Acts 13:24); also when He made His entry into Jerusalem, "Behold thy King cometh" (Matt. 21:5). His death also was a special feature of His coming (1 John 5:6) as was also His return from the grave. At His Second Coming the very first step unannounced, and unheralded, will be His coming to receive His church to meet Him in the air (1 Thess. 4:16, 17). No prophecy need be fulfilled before this happens. When He comes "in glory" it is to deliver the distressed remnant of Israel (as in Joel 3 and Zech. 14) and to execute vengeance on the world (2 Thess. 1). Then His church is with Him, having been previously caught up (Col. 3:4; Rev. 19:11-14). She will rule with Him (Rev. 2:26, 27), judge with Him (1 Cor. 6:2), reign with Him (Rev. 3:21). There is room for all other predicted events after the Lord's coming to receive His own to Himself, and His coming to usher in the judgments of the Day of the Lord.

Is it wrong to observe communion service on Thursday evening?

This question was answered in the August number of Word and Work. Better than asking "Is it wrong to do this or that?"—let us rather find what is indubitably right. The question "Is it wrong?" could lead us far afield. We cannot go by what is not forbidden, but let us rather be directed by what is taught and declared in the word of God.

Is a sinner saved by "faith only"?

It is commonly taught that the sinner is not saved by faith only, but that the steps of salvation are these: faith, repentance, confession, and baptism. Now it is a bad mistake to put the latter three "steps" in the same category with faith. It is not by faith plus something additional, over and above faith, that we are saved, but **by faith**—if not by "faith only", yet **only by faith**. These steps are not co-ordinate with faith—they are sub-ordinate to faith. They spring from faith. They are the God-appointed and necessary expression of faith. But they are not different and extra things, superadded to faith. They are faith in expression.

THE REAL TEST

Do you find it difficult to love everybody as you should? I do.

There are some folks with whom we seem to clash naturally in spite of ourselves. They do not think as we do and appear to be guided by a different philosophy. It may be that the lack of sympathetic understanding is purely selfish. There are times when a striving for the same goal produces a rivalry that is tinged with the irritation of competition. Each one excuses himself for his unloveliness on the ground that it is the other man's fault.

There are some people, however, who are downright unattractive from any angle. It is the common experience that they do not measure up to the standards of justice, courtesy and right deportment. We, perhaps, could find an excuse for holding them in light regard, and men would back us up. But there is no valid excuse. The basic philosophy of the Lord's teaching demands that we love every man; for the love of God compels us.

We do not like to search the Scriptures too deeply because we find that true religion makes so great a demand. We are satisfied to play around with abstract ideas, and ignore the heart of the gospel. I am convinced that we cannot possibly love God unless we love our fellow man.

You know by heart the narrative of Peter's testing. The Lord asked Peter three times whether he loved Him. Each time that the answer came back in the affirmative, the Lord admonished Peter to feed His lambs or His sheep. The Lord knew the heart of man. He knew that we could do almost anything with greater willingness than to love each other.

A man's love for God is in direct proportion to his love for his neighbor. — J. H. McCaleb in "*Chicago Christian*."

GOD'S THOUGHTS AND MAN'S

"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." Upon this fact hangs the reason for the very existence of the Bible. Naaman came to God's prophet to be healed of his leprosy. But he had it all pictured out in his own mind as to *how* it should be done. When he got God's orders from the prophet he was so disappointed and upset and humiliated that he came near refusing and losing all. This was not peculiar to Naaman by any means. Even we are too much influenced by what we think and feel to be proper, and swayed by natural ideas and impulse. Speaking of the penances imposed by the Roman Church, some one remarked: "I have often felt as if I should do penance for my sins". Exactly. That feeling is common to us all. Instead of seizing anew on the sacrifice of Jesus, we want to kick ourselves, afflict ourselves, maltreat ourselves, for our sins, if by any means we might atone for them. We readily feel that we ought to do some such things as those of which Paul says they have indeed a show of wisdom in will-worship and humility and severity to the body, but are of no value whatever against the indulgence of the flesh. (Col. 2:23.) When the Roman Church imposes penances, it answers and caters to natu-

ral human impulses, as it does in many other of its appointments which explains to a large extent its power over the masses. But are we to respond to natural impulses and be led by them? In that case God might have simply turned us over to our feelings and thoughts, and there would have been no necessity of His speaking at all. But, as some one has said, a man cast into the water will make the very motions that tend to sink him. Swimming is not natural to man; it must be learned. So likewise a man left to his own light to find the way to God will pursue anything except the right course. For "it is not in man that walketh to direct his steps." (Jer. 10:23.) — R. H. B.

THE SABBATH DAY AND THE FIRST DAY OF THE WEEK

Wm. J. Campbell

ORIGIN OF THE SABBATH

"And the heavens and the earth were finished and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it, because that in it he rested from all his work which God had created and made." (Gen. 2:1-3.) From the creation to the time of Moses there is no proof that any human being ever kept the seventh day as a sabbath, or day of rest; although God had sanctified that day because in it he had rested from his work of creation.

The first account we have of any people keeping the seventh day is more than 2500 years after the creation. When Moses was leading the Israelites through the wilderness to Mt. Sinai and the manna was given them for their food, no manna was given on the seventh day, but twice the usual amount on the sixth day. "Six days shall ye gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Ex. 16:26-30.) God thus taught the Israelites to observe the seventh day, which, in a few weeks after, when the law was given, was set apart as a day of solemn rest for them. One of the ten commandments, and many other places in the law of Moses, ordained that the Israelites should keep the seventh day holy as a day of rest for man and beast. Thus was the sabbath day given (Neh. 9:14) to Israel. Two reasons were given for their keeping that day. (1) "In six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore Jehovah blessed the sabbath day and hal-

lowed it." (Ex. 20:11.) (2) "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day." (Deut. 5:15.)

The ten commandments were given for the first time at Mt. Sinai. As Moses said before he repeated the ten commandments, "Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:2.) The command to keep the sabbath was given to the Israelites alone. God never commanded any other people to keep that day. So it was kept of old by no other people.

JESUS AND THE SABBATH

When Jesus was here on earth he lived under the law and consequently kept it and taught his disciples to keep it. (Matt. 5:19.) His keeping it no more makes it binding on us than his command to the cleansed leper to offer the prescribed sacrifice of the law (Mk. 1:44) makes animal sacrifices necessary for us. "And he said unto them, The sabbath was made for man, and not man for the sabbath: so the Son of man is lord even of the sabbath." (Mk.2:27, 28.) God did not first make the sabbath then make man to keep it; the sabbath was made for man, so, as Jesus taught, man and his needs were above the sabbath. Jesus was lord of the sabbath to do with it as he saw fit.

The old covenant (10 commandments [Deut. 4:13] and all) was done away in the death of Christ. "He taketh away the first, that he may establish the second." (Heb. 10:9.) "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: . . . he hath taken it out of the way, nailing it to the cross." (Col. 2:14.) Christians were "discharged from the law." (Rom. 7:6.) What law? Verse 7 tells us it was the law that said, "Thou shalt not covet,"—the ten commandments. So unless the sabbath law is reenacted and bound upon the church by the apostles, the keeping of the seventh day is not obligatory on Christians. The word sabbath or sabbath day in the New Testament always has reference to the seventh day of the week, the sabbath of the law of Moses.

THE SABBATH AND SUNDAY

The Jewish sabbath day came on the last day of the week, the day that we call Saturday. The first day of the week mentioned in the New Testament is the day that we call Sunday. Why do Christians meet for worship on the first day of the week? Why is Sunday a holiday and a day of rest among all the civilized nations of the world? Some people think that the sabbath of the law of Moses has been changed from the seventh to the first day of the week, and that the law which bound the Jews to keep the seventh day binds the Christian to keep the first day. Others think that Christians ought to keep the seventh day. We have already shown that the law that made the seventh day a sabbath of solemn rest was given only

to the Israelites and was fulfilled and taken out of the way by Christ. So we cannot apply that law to the first day of the week or bind the sabbath on the disciples of Jesus now. The sabbath day was never changed; it fulfilled its purpose with the rest of the ordinances of the law and was done away. So to Christians the instructions are: "Let no man therefore judge you in meat or in drink, or in respect of a feast day or a new moon or a sabbath day; which are a shadow of the things to come." (Col. 2:16, 17.) The sabbath day was a shadow of the eternal rest that now remains (Heb. 4:9, 10) for the people of God.

PRACTICE OF THE EARLY CHURCH

Jesus rose from the dead on the first day of the week. (Mk. 16:9.) The church established by his authority, under the direct supervision of the apostles, met for worship on the first day of the week. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." (Acts 20:7.) When Paul was preaching the gospel in strange cities he went to the Jewish synagogues on the sabbath days that he might have opportunity to preach to the Jews who met for their synagogue service on that day. But when he established the church of God, he taught them to meet on the first day of the week for their worship. We have no command or example for them to meet for worship on the seventh day. The direction that Paul gave to the church at Corinth to make their collection for the poor saints on that day, shows that the first day of the week was their day of assembling at Corinth, as also in the churches of Galatia. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16:1, 2.)

Now let us notice the testimony of those Christian writers who wrote immediately after the time of the apostles. What have they to say about the day on which Christians met for worship? *Ignatius*, who wrote about the year 100 A. D., says, "Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope: no longer observing sabbaths, but keeping the Lord's day in which also our life is sprung up by him, and through his death. *Justin Martyr* wrote an apology for the Christians in 140, in which he said, "On the day called Sunday, all who live in the cities or in the country gather in one place." Then he tells of their worship which consisted in reading the scriptures, prayers, exhortations, Lord's supper, and contribution. In the *Epistle of Barnabas* which was written about this time, we read, "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead." *Tertullian*, who wrote about A. D. 200, says, "The Lord's day is the holy day of the church. We have nothing to do with the sabbath. The Lord's day is the Christian's solemnity."

Eusebius wrote a history of the church about the year 325. In it he has a few things along the line of our present study. (Page 14.) "They did not, therefore, regard circumcision nor observe the sabbath, neither do we; neither do we abstain from certain foods nor

regard other injunctions which Moses delivered to be observed in types and symbols, because such things as these do not belong to Christians." Then on page 102, speaking of the heresies of the Ebionites, he says, "They also observe the sabbath and other discipline of the Jews, just like them; but on the other hand, they also celebrate the Lord's day very much like us, in commemoration of his resurrection."

Mosheim, in his church history, writing concerning the customs of the early church, sums these things up thus: "All Christians were unanimous in setting apart the first day of the week on which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers."

These quotations need no comment. They show us plainly what day the first Christians called the Lord's day and on what day they worshipped God in the public assembly, thus confirming what we have already said concerning the sabbath and the first day of the week.

There is no command in the New Testament for Christians to rest on the first day of the week, and the early Christians did not so keep that day. They worshipped on that day, sometimes before sunrise, and then went about their usual tasks. Those were days of severe persecution and the persecutors did all they could to keep them from meeting. In the fourth century Constantine became emperor of Rome. He was favorable to the Christians and annulled the laws of the empire which were against the disciples and passed laws which favored and protected them. Among these laws was one which he enacted in A. D. 321, which made Sunday a holiday and day of rest throughout the Roman Empire. This law was passed, so that the Christians, who had always been worshipping on that day, might not be molested in their service to God.

Since that time the civil laws of every nation where the gospel has had a predominant influence set apart Sunday as a day of rest for the people that the worshippers of God may have free privilege to assemble for their worship. Then we rest on the first day of the week in obedience to the laws of our land, and worship on that day in obedience to the will of God who brought Christ from the dead on that day.

We should not call Sunday "the sabbath day." It is not to us a sabbath as the seventh day was to the Jews. Some say that Sunday is a heathen name for the day, and for that reason we should not apply that name to the first day of the week; yet the same people have no objection to calling the second day Monday. It is no more wrong to call the first day Sunday than it is to distinguish the other days by the names that we know them.

We should be glad as humble followers of Christ that we can have one day in the week to devote to the service of God; and according to his will we should not forsake our own assembling (Heb. 10:25) with the true, faithful disciples on that day, to render spiritual service to God through Christ Jesus our mediator.

NEWS AND NOTES

Allensville, Ky.: Meeting has continued with increasing interest—one baptism thus far. We are studying Revelation in the day service. Hope to see you folks at the Conference. —F. M. Mullins.

Frankfort, Ky.: Antioch rejoices in increased attendance. We had a very fine Bible school in June and a great revival with Robert Boyd and the Good Tidings Quartet July 22 through Aug. 2. The support that the community gave to this effort was greater than any meeting since we have been here. The revival spirit is still prevailing.

I assisted Bro. Albert Martin in a V. B. S. and meeting at Bowen, Kentucky, in May.

The church here has been sending me to help a small church in Bath County some this summer.

We enjoyed having Bro. Tommy Marsh with us last Sunday and are assisting him in going to Japan.

—Asa Baber.

Louisville, Ky.: Bro. J. E. Blansett is to be with the Camp Taylor church Oct. 18 - Nov. 1. Six little girls were baptized this summer.

—Philip Bornwasser.

Louisville, Ky.: Robert Garrett and Joy Braxton were married at Ormsby Avenue, Saturday evening, Aug. 22nd. After the preachers' conference they plan to take up the work at Fort Lauderdale in Earl Mullins' place.

Louisville, Ky.: Brother Willis Allen is bringing excellent messages in our meetings. His approach to the Scriptures is new to us and very helpful. Charles Knecht is leading the singing. Crowds and interest have been good.—Brent Hickman.

Louisville, Ky.: I just arrived home from a delightful week with the West Point church in Detroit, Michigan. Crowds and interest were very good. On the last night two mothers were baptized and a man came for membership. Though the church is small, they have members who are spiritual and rather far advanced in their knowledge of the scriptures. Brethren J. Scott Greer and George Dunn have done a good work with this church. The present minister is Barclay Riley,

a fine young man, well-grounded in the faith. —J. R. Clark.

Louisville, Ky.: The Junior Camp period of the Kentuckiana Christian Assembly was very profitable and enjoyable to all the 104 boys and girls who attended. Twenty-four of the young campers confessed their Lord and were baptized into Him on Friday night. Many others rededicated their lives. Special words of commendation are due to Bro. and Sister Crowder for their foresight and planning and sacrificial efforts on behalf of the camp; also to Bro. Marsh, who assisted Bro. Crowder.

—E. E. Lyon.

Mackville, Ky.: We have been able to assist Bro. and Sister Dale Jorgenson in two meetings this summer, both rich in Christian fellowship and a good time in the Lord. At Ebenezer, Ky., from June 8 to 21, during a very fine Bible school and one week's preaching, seven souls were baptized. From Aug. 3 - 16 we worked at Salem Church, Cynthiana, Ky., in Bible school and meeting in which two were baptized. The Lord also blessed us in many other ways.

Bro. Howard Marsh is now (Aug. 30) with us at Mackville in a one-week meeting and Bible school. Interest and attendance are both good. Many visitors are attending. God is working among us. Five have responded thus far to the invitation. We plan an all-day meeting for Aug. 31.

—Orell Overman.

Pleasure Ridge, Ky.: Our all-time record was broken this past two weeks, with attendance at the V.B.S. ranging from 62 to 83.

Adult participation has been encouraging. We appreciate the help of Bro. Gruver (the first week) and Bro. Jimmy Hardison.

—Paul Knecht, Jr.

Brandon, Florida: We are about to set October 4 for "Open House". Pulpit furniture is being made, and is not promised before Oct. 1.

Pray that the Lord's consecrated younger servant for such a place as this may be sent of Him.

—Stanford Chambers.

Jacksonville, Florida: For some time I have been wanting to write to you and say how much I enjoy the Word and Work.

On May 27th and on through June 7th, Bro. Rutherford preached for us in a meeting at Southside Church of Christ. Sister Rutherford was with him, and they were both a real blessing to us. Two were baptized during the meeting, and the church was edified. Since the meeting two more have been baptized.—John H. Adams.

Leon, Iowa: We have just finished a meeting and V.B.S. with Frank Gill. Attendance was better than expected. Frank brought some worthwhile messages. Bro. Waldo Hoar was with us the last week.—Bob Morrow.

Bethel, Indiana: Brother Ollie Shields continues to work with me in an effort to build up this congregation. For a long time only one man showed any interest, but now several others are coming. We need your prayers.

—Paul Knecht, Sr.

Brownstown, Indiana: The Senior week of the Kentuckiana Christian Assembly closed Aug. 22. There were 105 present including teachers and counsellors. Two were baptized into Christ and probably half of the young people present came forward to confess sin and rededicate their lives to Christ.

Brother Tommy Marsh who is to leave soon for Japan made a strong appeal to the young people to consecrate their lives to the Lord's service.

Several ladies from the congregation in Indiana donated their services during the week for the preparation of excellent meals. All seemed to be pleased with the new location and Bro. Marsh has received word that we may have the use of the camp next year.

—Dennis Allen.

Alexandria, Louisiana: The work here is being done under adverse conditions, but the Lord is well able to meet these conditions and already our work seems to be picking up in attendance. I feel that the love of Christ will work out the differences that exist here.

We strive to lean solely upon Christ and desire your prayers on our behalf.

—A. J. Istre.

Amite, Louisiana: We have been quite busy this summer. Between Richard Ramsey's tent work and the revival meetings I can count the nights I have not been to church on one hand and have two fingers left. The church needed someone to help Bro. A. K. Ramsey so I came home just in time.

—John Fulda.

Amite, Louisiana: Bro. George D. Knepper is to be with the Amite church August 9th-16th, with John Fulda directing the song service. Other activities in this area include: Singing school at Ponchatoula, Aug. 17-21, John Fulda conducting; Oak Grove meeting Aug. 23-30, J. Fulda; A. Valdetero speaking at Hayden Grove, W. J. Johnson preaching at Tangipahoa, Richard Ramsey working in a new field at Montpelier.

—A. K. Ramsey.

New Orleans, La.: . . . Kamma Rasmussen, 144-09 Sanford Ave., Flushing, N. Y., is to become Mrs. N. B. W. on August 22nd.

—N. B. Wright.

Dallas, Texas. The Lord greatly blessed us (the Good Tidings Quartet and me) in our meeting with Bro. Asa Baber and the Antioch church near Frankfort, Ky. Forty to sixty extra chairs had to be used most nights to accommodate the crowds. There were 20 responses—eleven for baptism, others for membership (some coming from denominational churches) and for restoration and reconsecration. The Lord opened many doors to us through the quartet, including daily broadcasts, and appointments to sing for employees at two factories.

From Frankfort we returned to Dallas where the quartet recorded about 45 songs which will be of great value to our network broadcast throughout the year and on several dailies that Bro. Dan Richardson has lately arranged for (in addition to the two dailies we already had). They also made a guest appearance on the "Songs of Inspiration" television program. We are at Denton together in an open-air meeting with the W. Oak St. church, where J. Z. Wood labors, August 9-16, with splendid interest and attendance.

—R. B. Boyd.