

# THE WORD AND WORK

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## SATISFIED

I tried to live by bread alone—  
The bread of earthly store;  
But in my grasp it turned to stone;  
I hungered more and more.

I came to Christ, the living bread,  
In hungry need I cried;  
I feasted at His table spread,  
And I was satisfied.

I tried to walk by human sight,  
With wisdom of my own;  
The way grew dark with shades of night;  
I wandered far and lone.

I heard a voice: "I am the way;"  
And from the darkness dim  
He led me into perfect day;  
And now I walk with Him.

The blessed Saviour is my guide,  
With Him I cannot stray;  
My every need is well supplied,  
Through every passing day.

Our sweet companionship, begun,  
Shall last forever more;  
Through life, through death, beyond the sun,  
On heaven's eternal shore.

—Edgar Cooper Mason.

# Words in Season

R. H. B.

## EVERY MAN'S BIAS

It is true that all men do not see alike. That is due to every man's personal bias. There is no such thing as a man's coming to the Bible (not to discuss other lines) with a perfectly unbiased mind. It is not in man to do that. Now, that bias, whatever it is, affects his eye and his understanding, consciously and, yet more, unconsciously. It may be a fatal thing. It can make the gospel a savor of death unto death. Given a certain wrong bias of heart, the word of God, instead of being a true guide, actually misleads; instead of saving, it damns. A peculiar blindness takes possession of the man. He cannot see nor understand a passage that stands against his personal inclination: no such passage impresses him, nor does he notice it. On the other hand, any passage or phrase or word even, regardless of context, that appears to favor his inclination impresses him tremendously. He sees only that. It becomes the stronghold of his perverted will, his excuse and self-justification in his evil course. One word seemingly in favor of their bent is with such persons of a thousandfold greater force than whole chapters that plainly oppose it. Jesus spoke of that awful fact when He said to the Jews: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not . . . He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God" (John 8:43-47). Being liars themselves, they had no affinity for the truth; being evil, they had no eye for righteousness; being self-willed, they could not see the meaning of submission to God; being bitter partisans, they could not be honest and fair. Such are they in the alchemy of whose wrong hearts the truth of God is transmuted into a lie and the grace of God turned into lasciviousness.

## EVERY MAN'S INTEREST

The thing that gives each one of us his bias is his interests. Therefore see to your interests. If, for instance, it is one of your interests to accumulate money, it will certainly affect your outlook on God's word. You will, perhaps, be powerfully impressed with the fact that Abraham was a rich man. But the story of the rich young ruler, the poverty of Christ, the warnings against the love of money, the parable of the rich fool—these will go for little. Like some worthies have already done, and that in press and pulpit, you will declare that the passage in the Sermon on the Mount, "Lay not up for yourselves treasures on the earth," etc., was meant for the apostles only, and not for you, and that such promises as Heb. 13:5

must be accepted with many an "if" and "but". Grotesque and strange is the teaching of the Bible when viewed through a faulty glass. The pride of the Jews, and their desire for human glory and prestige made it impossible for them to believe in Jesus. "How can ye believe, who receive glory one of another?" (John 5:44). The tipplers can see very clearly that Jesus made wine at a wedding feast and that Timothy was advised to take a little wine for his stomach's sake. Men who live for the flesh, worldlings, libertines, sensualists, fall easy prey to any doctrine or theory that absolves them from personal responsibility or future retribution, such as helpless predestinarianism, universalism, or to infidelity. The man who has trampled on the human rights of the Negro is easily convinced that the black man is only a beast. And so on. If a man is ambitious to be of note; the man that loves ease and comfort; the man who has a reputation to maintain; the man who wants to please men and to be popular; the self-indulgent, the pleasure-loving, the proud, egotistic man, every one who has any selfish interest to sustain, falls under the curse of a darkened, warped, perverted vision of God's will. Therefore take heed to your interests: for the interest makes the bias, and the bias affects the eye. "The lamp of the body is the eye: 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. If therefore the light that is in thee be darkness, how great is the darkness!" (Matt. 6:22, 23).

### **THE RIGHT BIAS**

It remains now to decide, since we are bound to have an interest and a corresponding bias, what that shall be. For if a bias can darken, it also can enlighten; if it can damn, it can also save. What, then, is the right and proper bias? It is the bias toward God, the love of Him and of His will. That opens the eyes; that sets the word of God right before us; that unlocks the treasuries of truth. That bias saves. Study to make this your all-controlling interest. Lay down all selfish desire; cut off the clamoring voice of the world and the flesh, that you may hear God's voice. Cleanse your hands and your heart, and so come to the word of God, and you shall see and understand and be abundantly recompensed.

### **LAUGHING AND WEeping**

"Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." It may be that if you laugh, the world will laugh with you; but it is not just true that if you weep, you will weep alone. The former is poor consolation; but the latter is a hope. This generation talks much of being "cheerful" and "jolly" and praises the light-hearted and gay, and has no end of jokes about long-faced church members and gloomy Christians. There certainly is some difference between melancholy and contrition of heart; also a great difference between true joy and mere jolliness. But the world is wrong on this point, as on every other. With the world gayety is at a premium; but with God, sorrow and contrition. The world says, "Blessed are they that laugh;" Jesus says, "Blessed

are they that mourn." There is much in, around, under, and over a human life to engage the most serious thought. The laughter of fools is like the crackling of thorns under a pot. The real things of time and eternity are exceeding sober. Now, when under some stroke of misfortune, some affliction, some bereavement, some awakening of conscience, the heart breaks and the spirit is crushed and humbled unto self-despair, it is a bad time, humanly speaking; but with God it is a good time. It is His opportunity to draw near. When the earth is torn by the cruel plowshare, the seed of truth and mercy can sprout and grow. There is too little sorrow—too much of the sorrow of the world that worketh death; but too little of the true, deep, Godward sorrow. There is too much hardening of heart against pain by selfish, shallow philosophy; but too little self-recognition and penitence in the time of affliction. But God says: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (James 4:8, 9). So shall God give you joy and put gladness in your heart. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

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### **LIMITATIONS**

If you do not clean out your fence corners, the weeds and bushes and briars will encroach on your land. If that is allowed to go a while, you will have a fine little thicket growing up around your field, and your tillable ground becomes an ever-shrinking patch in the midst of a young tangle wood. But it is not that I want to warn against, but the corresponding fact in your inward life. You let this and that obstacle deflect, deter you from your purpose, you yield to this and that opposition and hindrance. By and by you will be a prisoner of circumstances, moving in an ever-narrowing circle, surrounded by a hedge of things you "can't do" and dare not attempt to do. In fact, you will get so you cannot do anything except to go on in your rut, with shrinking soul and heart and smaller and smaller outlook on life, hampered and helpless. The only preventive of such a state is to yield nothing to hindrances and inconveniences. One brave, quick stroke of the grub hoe will cut any ordinary bush of difficulty out of your field; and if it takes a dozen licks, cut it down and clear it away. The Lord will be with you in it, and your usefulness is at stake.

### **THE BACKGROUND OF THE CHRISTIAN LIFE**

It has been said, "The night brings out the stars." And on the same ground the darkness of the present world affords opportunity for the outshining of Christian virtues and graces. It would be difficult to imagine how some of the beautiful traits of the Christ life could exhibit themselves if the world were not what it is. Upon any lighter background they could not be seen. Take "the fruit of the Spirit"—"love, joy, peace, longsuffering," etc. Were there none except those who love us, how could Christian love exhibit its superiority over the selfish affection of the Gentiles (Matt. 5)? How could the "joy of

the Holy Spirit" be differentiated from the good spirits of worldly prosperity and success were it not for the bitterness and trials and sorrows of this world among which this divine joy shines? Or, how could "the peace of God which passeth all understanding" be distinguished from the fatted content of ease and surfeit if it had not the test of the fierce storms of this life? How could the gem of patience, "long-suffering," shine were it not for the inflictions which it long suffers? How meekness if there were no impositions and injustices? How should gentleness show itself if there were no temptations to be severe? We have all heard of the men who are so sweet-spirited as long as everything goes to suit them. Such "sweet-spiritedness" is cheap as dirt, and no better. "It is easy enough to be pleasant when life flows by like a song," but under provocation and irritation to maintain gentleness and kindness—that is worthy of God; and so on the whole list through it is vain to complain of our difficulties; they are the very means and occasions to bring out the new nature and Christlike character. Phillips Brooks said: "O, do not pray for easier lives; pray to be stronger men." A human life cast in a hard place but lived out victoriously through God is the greatest triumph and glory the universe can boast.

### THE TEN VIRGINS

The great lesson of the parable of the ten virgins lies in the moral Jesus attached to it: "Watch therefore, for ye know not the day nor the hour." You must note that they were all virgins, and that means something good; and they all had lamps and oil, and that was good. So far they are all equal. But the oil of the foolish five began to give out: they had not sufficient to last unto the end. They showed much concern about that—just as they should have done. They cast about to replenish their store, and even went away to buy; and that, too, was exactly what they ought to have done; and at any other time, under any other circumstances, it would have been the right course to pursue and would surely have been successful, except just at that time; for while they were trying to get more oil, the bridegroom came. Now the lamp represents our power for witnessing to our Lord in the world, and the oil is that which supplies our light, be it the knowledge of the word of God, be it faith, hope, love, zeal, patience. Now when these run down there is but one thing to do—to repent and begin in humility and earnest endeavor to seek a return to your former usefulness and the Lord will not refuse you. But beware! it is not a light thing to run down spiritually. My brother, those "off spells" you take are dangerous. You do not mean that they should last. Even in the midst of them you entertain the purpose and the hope of sometime and somehow making it all right with the Lord. So you may. But sometime, as the great days draw nigh, and when men shall least expect it, Jesus will come and may find you, with good intentions, willing, but unprepared; for in those days (and they may be on now) watchfulness will count supreme, and we cannot afford to be out of touch with the Lord for one hour. "Watch therefore, for ye know not the day nor the hour."

# THE TWO BUILDERS

J. R. Clark

Christ's teaching in the "Sermon on the Mount" was revolutionary. Though spoken while the law of Moses was in force it nevertheless was of Christian significance, anticipating the Gospel and its power. "The multitudes were astonished at his teaching, for he taught them as one having authority and not as their scribes." His is an autocratic voice. He commands, promises, prohibits at His own bare words! The scribes could only say, "Moses saith," but Jesus said, "I say unto you." Only the Son of God would dare to so speak!

In the closing words of this sermon (Matt. 7:24-27) the Lord pictures two builders, one wise and the other foolish. He had just spoken of two gates, two ways, two destinies, two trees, two fruits, and now He speaks of two builders, two foundations, and two houses. Here are His words: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof" (Matt. 7:24-27).

The foundations made the difference between the two houses. Even if the houses had been identical the different foundations would have saved the one and doomed the other. A house is no better than the foundation under it. Those that hear and do are built on the Rock; those that hear alone are built on the sand. Both shall be tried by the storms and the flood; only the Rock the trials shall stand. The Gospel message is a Rock message. The Apostle Paul says, "Other foundation can no man lay than that which is laid, which is Jesus Christ." To hear and act upon the foundation truth of Jesus Christ is to build upon the Rock. Recently I came across a book entitled "Something to Stand On." That was a promising title, but the contents were disappointing. The author declared that the devil was not real; he was a product of Hebrew symbolism. He ridiculed the idea of a burning hell, and struck at the foundations of the Bible and of the faith generally. This book was surely misnamed. It was not something to stand on, nor did it set forth anything to stand on. It was something to stumble over!

Let us look well to the foundation truths that are under our feet. Many there are who are denying the deity of Christ, His virgin birth, the efficacy of His atoning blood, His bodily resurrection, His personal coming! All such are building on the sand and are doomed to disaster!

In Proverbs 9:1 the wise man said, "Wisdom hath builded her house; she hath hewn out her seven pillars." And as if to describe further and name these seven graceful pillars in the house of wisdom,

James, in the New Testament, enumerates seven characteristics of true wisdom: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy" (Jas. 3:17)—seven gleaming pillars these in the house of wisdom. To rest gracefully on the rock foundation the house itself must be built according to specifications: not of wood, hay, and stubble, but of gold, silver, and costly stones (1 Cor. 3:12). A spiritual house framed together by hearing and doing His holy will and indwelt by the Holy Spirit (Eph. 2:22) can weather the storms of judgment. A shipwrecked man, marooned for a night on a rock, was asked if he trembled out there through the night. He said, "Yes, I trembled, but the rock didn't tremble." It pays to build on the Rock.

How lively must have been this imagery of a storm to an audience accustomed to the fierceness of an eastern tempest, and the suddenness and completeness with which it swept every unsteadfast thing before it.

In portraying such a storm in the Holy land a visitor described it thus: "A sudden but violent storm arose, and loud thunders echoed through the mountains. The brow of the hill on which their city was built, was every moment gleaming as the lightning flashed. The rain fell in torrents; and in the course of an hour, a river flowed past the convent door, along what was lately a dry and quiet street. In the dark of the night we heard loud shrieks for help. The flood carried away logs, baskets, tables, fruit stands. Two houses, built on the sand were undermined by the water and both fell together, while the people in them escaped with difficulty." And this was Jesus' home town of Nazareth!

So does the Lord point out a judgment storm that will strike at the end time. "He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead" (Acts 18:31). A terrible judgment is coming on the world of the ungodly, including those who hear and fail to do. But the righteous shall escape. They come not into judgment, but have passed out of death into life (John 5:24). In that day the sinner will cry for the mountains and the rocks to fall on him, and hide him from the face of Him that sitteth on the throne, and from the wrath of the Lamb—but in that terrible day there will be no place to hide. Let us hear and do that we may build on the Rock and that our house may withstand the storms and floods of judgment.

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#### WORDS OF WISDOM

It is very difficult for a man or boy who knows Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life.  
—Woodrow Wilson.

## GAMALIEL'S FAULT

R. H. B.

Compared with his own clan and kind, Gamaliel was a just man, sane and reasonable and tolerant. He was able to take a dispassionate view of the situation and to give cool advice while the rest of the council were mad with jealousy and prejudice and boiling over with murderous rage against the apostles of Christ. Gamaliel succeeded in restraining their passions and his calmer view prevailed. That is a strong point in the man's favor. His moderate, well-balanced speech ran as follows: "Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee . . . he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God (Acts 5:35-39).

That seems fair and sensible. It was better, no doubt, than the blind wrath of his confreres. But withal it was only another type of unbelief and hardness of heart, a shade removed from that of the others. Theirs was fierce and aggressive; Gamaliel's noncommittal, nonchalant, and agnostic. Theirs was ungoverned and unreasoning; his, philosophical and decent. Gamaliel advised that they let the world wag and see what comes of it. Is it needful to say that his attitude, apparently so fair and impartial, was unworthy of a son of Abraham, a man of the people whose were the promises and who should have received Jesus with glad welcome? If it was possible that God's hand was behind the apostles' work, did it behoove him to stand off and let things run their course? Should he not have diligently investigated and found out the certainty of these things, rather than in lazy tolerance to withhold his decision and passively await developments? That is not fairness; it is unconcern. That is not impartiality; it is indifference. Moreover, his wisdom, though it served a good end at the time, was of the spurious sort. The test he proposed is impossible. What if some one had applied it to Mohammedanism? What if it had been applied in the case of the Roman Church? In the great end Gamaliel's reasoning is true. But who can wait for that? By that time man's choice is past. If we cannot find the way and the truth till then, woe is unto us.

And just with such a show of wisdom and such vain reasoning do many today shirk investigation and decision, and meanwhile even boast of their broad-mindedness and tolerance. They are not all infidels, men who think to escape the momentous questions of God and the hereafter by saying, "I do not know;" even religious people are guilty of such indolence and spiritual procrastination. They see good works begun, but stand off, wholly neutral, just to wait and see



whether it will turn out well, or whether it is really a good work and scriptural and God will bless and prosper it. Then, perhaps, when the greatest need of help is past, they are willing to help it along somewhat. Just such inert dawdling holds off from missionary work, for instance, until a general current is started in its favor. They withhold aid from a new and needy field to see whether it is of any use to try to help it along at all. In other lines they wait for results before they will act. They really cannot tell you whether there is anything in prayer; they will have to wait and see. They do not know that God will or will not fulfill his promises of help and sustenance to those who risk something on His word. As far as they know, He may or may not. They are not minded to blame those who so trust Him, nor yet those who will not. They are Gamaliels in every good word and work. They are not going to discover America: they will bide awee and see whether Columbus comes back. They are not going to be Livingstones; they will wait and see whether his trail across Africa is going to be feasible. Cautious, wise, timid, conservative, lazy, selfish fellows they are. They will not shed a drop of blood for the material or spiritual advancement of mankind. Their little talent is safer to them hid in the earth, and they will not invest it until they see how the rest come out with their investments; and then it is probably too late to do anything worth while. Such are the men who have no faith.

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### **“THEN WILL THEY FAST”**

God has ordained and sanctioned means to fill every need of man and yet get glory to Himself. Prayer and song, fellowship and the Lord's supper all answer the definite needs of our souls to express our worship and emotion toward our Savior. It is only right that we inform ourselves and others about these means of worship and service, that our devotion may please Him who is worthy to receive it. (Rev. 4:11.)

Besides the items that we usually emphasize there is yet another that ought to come in for our consideration. It is a means that has been employed by the Lord's faithful servants in every age, in connection with prayer, to gain a closer communion with the Father of spirits—we speak of fasting.

The Lord has not commanded us set fasts to be sure. But it is evident from Luke 5:33-39 and the companion passages that after His return to heaven, He expected that His disciples would practice fasting. It is further evident that the church did just that. See Acts 13:2, 3; 14:23. Surely the true disciples need no further testimony than this of the importance of this matter during the time of Jesus' absence. Only He would that we make no sham of it, but of sincerity, and usually as a personal matter, give ourselves to such.

If in connection with their earnest prayers, the early Christians sought recourse to fasting during momentous occasions or in times of grief, we in these troublous times of uncertainty, when the love of many is waxed cold, and the professing church has played the harlot; and in view of the fact that we may all too easily forget our absent Lord,—we, I say, should fast, that He may find us always dependent on Him who desires our all. —“Theophilus”.

## THE "REAL PRESENCE" IN THE "SACRAMENT"

The following is an excerpt from "Letters to a Roman Catholic Priest" by H. A. Ironside, a very lucid and helpful booklet, published by Loizeaux Brothers, New York; not copyrighted, but used by permission.  
—Editor.

In your last letter you say, and I believe rightly so, that "The Real Presence in the Blessed Sacrament is the pivotal point on which all turns." And you ask: "Is then Christ really present in the Blessed Sacrament, as we Catholics believe, or is it only a figure?" And here you confidently say: "I call all History and all Antiquity to testify against you."

I confess that I am greatly surprised at the temerity that could permit you to use such words. Surely you are familiar with the Fathers and history. Nay, I cannot but believe you are better acquainted with the writings of the former than I am; therefore, you must know that the pre-Nicene Fathers nowhere teach the doctrine you allege. It is nothing to me that the Roman Church for centuries has held this doctrine; nor yet that the Eastern Church holds the same; that Luther himself taught something similar; that certain Anglicans, from Henry the Eighth down, largely agree with Rome. These are all comparatively modern. Antiquity, in this case, decides absolutely against them. It is not the writings of fallible men to which I refer as "Antiquity" but to "that which was from the beginning"—the authoritative records of the inspired apostles of our Lord Jesus Christ. I will put before you every inspired account of the Lord's Supper found in the Holy Scriptures and ask you to weigh them well, forgetting, so far as you can, every construction put upon them by post-Nicene theologians, and ask yourself if the scriptures quoted can possibly bear the interpretation Rome has given them.

In St. Matthew's Gospel, ch. 26:26-29, we read:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

St. Mark's account is very similar, but I quote it entire as found in chap. 14, verses 22-25.

"And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And He took the cup, and when He had given thanks, He gave it to them, and they all drank of it. And He said unto them, This is my blood of the new covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God."

St. Luke's account occupies but two verses, chap. 22:19, 20 (vers. 17 and 18 clearly referring to the passover cup preceding the institution of the Lord's Supper).

"And He took bread, and gave thanks, and brake it, and gave

unto them, saying, This is my body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you."

St. John, as you know, furnishes no account of the institution of the Christian feast at all. His sixth chapter we will consider in a later letter.

St. Paul, in 1 Cor. 11:23-29, gives us the only remaining account: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when they had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh a judgment to himself, if he discern not the Lord's body."

Turning our attention to the Lord's words in regard to the *cup* in St. Matthew He says: "Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins." Was He speaking literally or figuratively? To answer this question I will just ask another: *Had His blood been shed at that time or not?* His words are, "This is My blood which is shed." It is an offence to our God-given intelligence to insist that the words, "This is My blood," must be taken literally; while it must be acknowledged that in saying, "which is shed," He was speaking anticipatively. Furthermore our Lord calls the liquid in the cup, "the fruit of the vine," which would be absurd if it had been changed into His actual blood. Both these propositions apply with equal force to the quotation from St. Mark's Gospel. And St. Luke makes it even stronger by saying, "This cup is the new covenant in My blood." Would you say He meant us to understand literally that the cup *contained* the new covenant?—or is the expression clearly figurative?

If it be clear that our Lord speaks *figuratively* of the cup, by what rule of logic can we suppose He speaks *literally* of the bread when He says, "This is my body, which is given for you?" Had His body already been broken, given or sacrificed for us, when He instituted the Supper? If not, He certainly speaks in a figurative way. So St. Paul takes it; and in 1 Cor. 10:16 he writes, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the body of Christ?" And he immediately adds, "For we are all partakers of that one loaf." So that the one loaf not only sets forth figuratively Christ's literal body, but it also is a figure of His mystical body—the Church.

And so it was held by all the apostolic churches; nor was any

other meaning attached to it until the predicted apostasy had begun. The Romish dogma of the body, blood, soul and divinity of Christ being present under one species, and the consequent denial of the cup to the laity, is in itself a complete annulment of the dogma of the Real Presence; for in the Lord's Supper, as instituted by Christ, it was of the loaf *alone* that He said, "This is my body," and it set forth His body as given in death; hence the cup set forth His blood as *separated* from His body, though that separation had not yet actually taken place. In warning the Corinthians concerning their unholy partaking of the Lord's Supper, St. Paul says: "But let a man examine himself, and so let him eat of the bread and drink of the cup." It is still the *bread*, and still the *cup*. No change has taken place in the elements; faith alone can see in the loaf and the cup a symbol of the crucified Saviour.

And now I ask you, dear sir, in all seriousness, can you see anything in the Roman service of the Mass that answers in any sense to the beauty and simplicity of the Lord's Supper, as set forth in the Scriptures we have read? There you have no pompous hierarchy separated from the laity, as though of a superior class, but a company of Christian brethren gathered to partake together of a simple memorial feast, each one eating of the loaf, each one drinking of the cup, in reverent and hallowed remembrance of the Lord in His death.

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## JEHOVAH'S WITNESSES

By Dr. Oswald J. Smith

Cheque forgers frequently change their names. So do cults which need to conceal their identity. "Russelism," "Millennial Dawnism," "Zion's Watch Tower," "International Bible Students," are some of the earlier names for the cult now known as "Jehovah's Witnesses." This sect was founded by the self-styled "Pastor" Russell in 1884. After his death, in 1916, the movement was carried on by one "Judge" Rutherford (never a judge in any court). He died in 1942, leaving the leadership to one Nathan H. Knorr.

This noxious heresy has been propagated by millions of copies of books in some thirty different languages.

Their writings are thickly sprinkled with certain Bible "proof texts," which, taken out of their setting, misappropriated, or interpreted symbolically, appear to serve the purpose of the writers who quote them. They harp on these certain texts (mostly from the Old Testament) and ignore much of God's Word. Then they proclaim certain fundamentals which all evangelicals hold, with arrogant insinuation that they are the only ones who teach these truths. Their crafty mixture contains the following errors:—

(1) *They teach that Jesus was not Divine.* "Jesus was not God the Son" (Reconciliation, p. 113). In its denial of our Lord's Deity, this cult is like Spiritism, Christian Science, Unitarianism, Theosophy, Mormonism, and other false isms. "Jehovah's Witnesses" teach that Jesus was a created being, an archangel, and while on earth He was only a man and died as a man, and that He is now a kind of exalted spirit!

Blinded rejectors of the Bible as the inspired Word of God have ever denied the Deity of Jesus. For nearly two thousand years the Church Universal has believed Him to be, as He claimed, the Messiah. I need not prove what the Scriptures clearly proclaim. Let unbelievers disprove it! They cannot disprove the fact of our Lord's Deity, though they may wrest the Scriptures "unto their own destruction." Any honest doubter will profit by examining the note on John 20:28 in the Scofield Reference Bible to find what God's Book claims. He will, with Thomas, bow in worship, exclaiming, "My Lord and my God!"

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## MANIFESTO REQUESTED STATING MINIMUM DEMANDS

Stanford Chambers

Since it must be conceded as a matter of general knowledge that certain brethren of Amillennial views on prophecy are practicing and advertising non-fellowship with others not accepting said Amillennial views (which views are being forced as tests of fellowship, tests unheard of until recent times); and inasmuch as zealots of this disfellowshipping crusade are aggressively agitating the same to the disrupting of peace and fellowship in congregations which they fail to gain control of; and whereas advantage is taken of unconcealed aversion to controversy and an oft-expressed regard for inspired instruction (as, for instance, that given in Romans 14 and 15, instruction given those holding different views, even such as affected practice, instruction to receive rather than set each and the other at nought); since this attitude has been interpreted to others as unmistakable evidence of conscious weakness of position, doctrinally, it is hereby respectfully requested of those responsible as leaders in this disfellowshipping practice that they *submit an explicit, affirmative statement of the minimum requirements* as to one's belief and teaching in order to be eligible for approved fellowship. Let it not be overlooked that the requested manifesto is to be affirmative rather than negative, that it is required to be specific,—pertaining to matters of prophecy being made the issue.

Such a statement as is hereby respectfully requested has been asked of individuals aggressively engaged in forcing this new test of fellowship, but the request has hitherto been treated with silence. Duty enjoins and the situation created by the forcing of said test demands the statement; and non-compliance with or evasion of the same can legitimately be considered but as evidence of a lack of sincerity as to concern for New Testament unity as well as a lack of sincerity in the framing of propositions and the expressed readiness to debate as per repeated challenges made by radio, from pulpits, and in the prints.

As heretofore, this whole disfellowshipping practice being forced into vogue is again challenged, as is any tenet or tenets of doctrine back of and responsible for the unwarranted, unscriptural, indefensible practice of setting at nought brethren in Christ.

## LESSONS IN FIRST PETER

I Peter 1:13-21

R. H. B.

*Wherefore, girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy, for I am holy.*

The first of these verses (v. 13) was part of our preceding lesson. It deals with our attitude, our preparedness, and our hope, with reference to the Lord's return. The attitude is one of expectancy, as Israel's on the Passover-night in Egypt, when they feasted on the Lamb with their feet shod and their loins girded. The preparedness is summed up in the word "be sober"—which is the opposite of frivolity, worldliness, distractedness, or wild enthusiasms. The hope is to be centered "on the grace that is to be brought unto us at the revelation of Jesus Christ," which enables us to look forward to His coming with joy, without dread or fear.

As to the life accordant with this hope and prospect, the first item of all Christian life is *obedience*: "children of obedience". Whether in the garden of Eden, or under the law, or now, under the liberty of the gospel, always and forever—obedience to the will of God is the supreme consideration. There are indeed different kinds of obedience. There is the obedience of the slave, who obeys because he must, although resentment and rebellion may smolder in his heart. There is the obedience of the legalist who goes through a prescribed performance. (One of our presidents once said, "Obedience is not always the same thing as loyalty.") Then there is a filial obedience, an obedience from the heart, prompted by faith and love. This is the kind of obedience spoken of in the Lord's prayer: "Thy will be done on earth as it is in heaven." Nowhere is there such perfect freedom as in heaven, although in heaven obedience is perfect. For there love reigns supreme; and "this is the love of God that we keep his commandments." Law stirs up the antagonism of the flesh. "The power of sin is the law." But "sin shall not have dominion over you, for ye are not under law, but under grace"; and "we serve in the newness of the spirit, not in the oldness of the letter" (Rom. 6:14; 7:6). Now where the Spirit of the Lord is there is liberty (2 Cor. 3:17).

The aim and object of the Christian's obedience is *holiness*—a holiness like God's. Is the aim too high? Many think so. Yet God Himself is our pattern. "Ye therefore shall be perfect, even as your heavenly Father is perfect" (Matt. 5:48). No lower aim is admissible. You say "We can't be perfect." But—do you want to be? Is it your real desire? Even if we fall short in conduct, should we not be perfect in heart—in purpose and intention? Could we be satisfied with anything less or lower?

The holiness of God is absolute and perfect. "God is light, and in him is no darkness at all." Before Him the best of us must make a confession like that of Job (42:5, 6) and that of Isaiah (6:5). "I know that in me, that is in my flesh, dwelleth no good thing", says Paul. And, again, "the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." "But", he adds, "ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you" (Rom. 8:7-9). The indwelling of the Spirit implies a new life, a new power. It is the life of God, in virtue of which we are God's children. "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you" (Eph. 5:1, 2). The life resulting from this is in sharp contrast to that of the world about us, as also with that which *you* lived "according to your former lusts in the time of your ignorance."

Another consideration is now added:

*And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourn- ing in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood as of a lamb without blemish and without spot, even the blood of Christ (1 Pet. 1:17-19).*

God is far from being an "indulgent parent." For "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He does not wink at the wrong-doings of His children. As in the old dispensation He said to Israel, "You only have I known of all the families of the earth, therefore will I visit upon you all your iniquities" (Amos 3:2), so now, just because we are His children, we are under His strict and faithful discipline. If we are living in sin with impunity, it is pretty good proof that "we are bastards and not sons" (Heb. 12:8). So you do well to "pass the time of your sojourn- ing in fear."

"Perfect love casteth out fear", says the apostle John. But there is a fear which is perfectly consistent with love and with the holiest life. It is that high and solemn regard for God, that reverence and awe that would deter us from all disobedience and offense toward Him. Of the Lord Jesus it was said that the Spirit of knowledge and of the fear of Jehovah should rest upon Him (Isaiah 11:2). And to us comes the solemn admonition, "Let us have grace whereby we may offer service well-pleasing to God with reverence and awe (*godly fear*, in King James): for our God is a consuming fire" (Heb. 12:28, 29). Judgment begins at the house of God (1 Pet. 4:17). But the Christian's judgment is disciplinary and remedial. "When *we* are judged we are chastened of the Lord that we may not be condemned with the world (1 Cor. 11:32).

#### REDEEMED FROM VAIN LIVING

A further deterrent from sin and worldly living lies in the fact that Christians were redeemed from that sort of life at a terrible cost—not with silver or gold, but with the precious blood of Jesus Christ. Redemption has three aspects: 1. from the guilt of sin: "In whom we

have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Eph. 1:7). This is the initial aspect of redemption. 2. There is a future phase of redemption, which is to take place at the Lord's return: "Waiting for our adoption, to wit the redemption of our body" (Rom. 8:23; comp. Luke 21:28). 3. Peter here speaks of redemption as deliverance from that worthless, meaningless kind of everyday life, such as their forefathers had lived before them. In each case the redemption is based on a ransom price paid out, even the blood of Jesus Christ. The like truth is expressed in Paul's letter to Titus (2:14): "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Because that Blood was paid for us we are freed from the bondage of the old worldly life, and redeemed unto a new life before God. May we never forget it! And may we not count the blood of the covenant wherewith we were sanctified, an unholy thing!

Of Christ, whose name he has just mentioned, Peter now tells us three things: 1. that He was foreknown before the foundation of the world (comp. Acts 2:23); 2. that He was manifested at the end of the times for our sake; 3. that through Him we are believers in God who raised Him from the dead and gave Him glory—so that our faith and hope might be in God (1 Pet. 1:20, 21). Comments on this we will reserve for our next lesson.

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## THE SECOND COMING OF CHRIST

E. P. Goodwin

In considering the subject of "the Return of the Lord, Literal, Personal, Visible", we are aware that the ground has all been traversed, and the teaching of the word of God thoroughly and nobly set forth by many others. But the truths of the word will bear oft repeating especially these truths about the last things. And this the more because in the minds of many of the Lord's people they seem to be of so little significance. It is probably not too much to say that many believers feel little or no interest in this whole range of inquiries respecting the coming of the Lord and the truths related thereto. Often they deem them matters of speculation, subjects only hinted at in the Scriptures, and to which, so far as it concerns practical Christian life, it does not signify which of two or three or more different opinions be held. I have even known quite earnest and faithful teachers to regret lessons that had anything to do with the Prophetical Books of the Bible. I sometimes wonder if the great adversary, hater of all truth as he is, has not a special dislike for the truth of the word concerning the things to come. You remember that when in the third year of Cyrus, Daniel set himself to search out and understand the visions of the Lord, the angel said to him that he had set out to bring him an answer to his prayer, and to give him understanding of the visions of God, but was hindered by the Prince of the Kingdom of Persia, i.e. the angel of darkness charged with caring for that kingdom in the interests of Satan, "one and twenty



days". And he was only able to overcome by the help of Michael, the archangel (Dan. 10). Now, the things which the angel of the Lord was sent to reveal unto the prophet were things not merely relating to the return of the chosen people from the Babylonish captivity, but concerning their final restoration to God's favor, the overthrow of antichrist, and the glorious resurrection of the just. Such a foreshadowing of the release from his tyrannous rule, not only of the nation he so long had tortured through their rejection of God, but of the whole race as well, and with that release his own utter and everlasting overthrow, the great adversary did not want made. And so he fought it desperately as the record shows. Not unlike that is his hostility in our day to the understanding of these truths about the last things. Whoever discerns these will of necessity discern the Oncoming Triumph of the Son of God, the sure defeat of the prince of darkness, and will be inevitably and mightily inspired for witnessing and warfare. Hence if believers can be kept blinded as to the nearing end of Satan's reign, or unconcerned about it, or better still, can be prejudiced against the idea of the prophecies of his certain and speedy overthrow, it will be so much clear gain to this active foe of God and man.

Be this as it may, there is profit in being put in remembrance of the most familiar truths, and my hope is, if nothing more result, that this representation of the Scripture doctrine of the Lord's return will serve to set the blessed hope more clearly before our minds and above all makes us sharers in a larger measure in that consuming zeal for Christ and for souls, with which it so grandly inspired and energized the early church.

#### **A BIBLE THEME**

The question before us, I need hardly say, is purely a question of Scripture. Outside of these sacred writings we know nothing and can know nothing whatever on the subject. Speculation, philosophy, the learning, the logic of the schools has no lot or part in this discussion. Do the Scriptures teach that our Lord is to return literally, and in a personal human, visible form, and at a given time, or do they teach that He is to come in some other way, say, impersonally, invisibly, spiritually, and at no particular time? Did He come at the destruction of Jerusalem? Does He come at the believer's death? Is His coming the same thing as the Spirit's coming into the heart? The whole subject, I repeat, is one to be settled only by Scripture testimony. Not what ought these witnesses to say, or what would it be rational for them to say, or what would harmonize best with science, with advanced thought, with enlarged conceptions of God, or our own ideas or conceptions. Nothing of this, but simply what, fairly taken, as we read and understand language elsewhere, these men, speaking as they are moved by the Holy Ghost, have said as to the manner of the Lord's return.

Some latter-day theorists upon this subject quite overlook this. They raise objections based upon what they conceive to be certain

impossibilities connected with the appearing of the Lord in a personal, visible way, and, therefore, declare the doctrine can not be taught.

But all such reasonings and speculations have no value whatever in determining what the truth is. As well say the creation of the world out of nothing is irrational and inconceivable (that is what they do say), and hence the first chapter of Genesis is a fiction. As well say that it is utterly irrational to believe in the supernatural birth of Jesus Christ; or that it is irrational and inconceivable that bodies once turned to dust and scattered perhaps to the ends of the earth should be reconstructed and made to re-invest the spirits that once dwelt therein, and, therefore, scout the doctrine of the resurrection. That is precisely the method of reasoning by which some people get rid of the doctrine of the atonement, and of the miracles, and of such stories as the deluge and destruction of Sodom, and of Jonah and the whale. There is no sort of trouble in having a Bible exactly according to our mind, when we set up this modern principle or canon of authority which many adopt, that only that is true which in its own pet phrase "finds me", carries the assent of "my inner consciousness."

But that is not what settles questions according to this book. This claims to be of God, to voice His thoughts, to reveal His will. And the men who made this book did not write down what they thought or imagined or presumed or reasoned out; not what would accord with other men's thoughts or reasonings or speculations; not what would seem wise or beneficent, but what *God* thought and chose to say, and what He commanded them to say. "Holy men of old spake as they were moved by the Holy Ghost". And our attitude before their testimony is simply that of accepting and obeying what they declare as the truth of God. We have no option whatever and no right of speculation or debate as respects the thing revealed. We are as law-students before the statutes of the State. The only question for them is, what do these authorities say? No matter whether he can understand or explain, or harmonize their teachings with his views of things or not. So the question for us is, what do these books of God's revealed will teach? They give us what God says, and we believe them because of that, and not because of our ability to explain or expound them.

This is where I stand, and, I humbly conceive, it is the only ground upon which any authoritative utterance of the word of God can be had. The chief difficulty in all discussions upon Scripture doctrines lies in my judgment in this, that the authority of Scripture is not made supreme. So long as men insist upon squaring belief to the canons of philosophy, or science, and demand that everything shall approve itself before the bar of their reason, or to their prejudices, so long there can be no certainty in the things of faith. This one will hold this thing and another that as to what the Scripture doctrine is of God's moral government, or of sin, or the atonement, or regeneration, or resurrection, or retribution. There can be no

unity of faith until the standard of authority is fixed, and it is idle without that to raise any such questions as this involves. We might as well engage in seeing who could blow the most brilliant soap-bubbles. But once agree that human speculation, opinion and reasoning have no more to do in setting what we shall receive and believe as students of this divine word than they had in determining what the people of old should receive and believe when Moses came out from his conference with Jehovah on the cloud-wrapped mountain top, and declared the message with which he was charged, then there is an end to the controversy. And this, I repeat, is where I stand. I assume the absolute, infallible authority of this book as the word of God. And on that basis believing that on this subject in hand, as upon all others essential to the right understanding of the plan of God in redeeming lost man, the Holy Spirit has given clear and decisive testimony, I propose to ask what saith the Scripture on the question of the manner of the Lord's return.

### THE FAITH OF THE EARLY CHURCH

What the belief of the early church was as to the teaching of Scripture I need not stay to consider. It is sufficient to say, without taking time for the citations that could easily be made, that not a single authority in church history pretends that for 250 years, at least, the early disciples held or so much as knew of any other view than that of the Lord's literal, personal and visible return. It is agreed on all hands that as to this there is not among the apostles, apostolic fathers, or apologists down to Origen a single dissenting voice.

And it may almost be said that, taking the professing church as a whole, this early belief has never been lost nor modified. The faith-symbols of every branch of the Christian household have most clearly and emphatically put forward this doctrine. But in this day of so-called advanced thought and of new departures men set to be teachers of the Lord's people in pulpits and editorial chairs, and some who are charged with training those who are to expound the word of God, have abandoned the faith of the fathers. Or rather, I should say, they have, as they claim, improved upon that faith by taking out of it the hyper-literalistic element and so making it accord with the figurative and spiritualistic way of putting truth, which, as they affirm, is a prime characteristic of the Scriptures. The pulpit of our day, in most of the denominations, is leavened with such rationalistic teachings. No doubt many young ministers doubt any actual fulfillment of the Scripture declarations as to Christ's return. And a great multitude of disciples, if they do not share such doubts, are at least in a great maze as to what to believe. It will be ample reward for this undertaking if it shall help any student of theology to stand fast by the old historic faith, and any perplexed child of God to cling steadily to that ancient, blessed hope of one day seeing the Lord face to face and of being from the hour of that beholding forever with Him and forever like Him.

(To be continued)



## Seed Thoughts

J. R. C.

### SEED THOUGHTS

Our paragraphs for this month are taken from **Suggestive Illustrations On Matthew** by Peloubet. They are all based on Matthew 5:14-16, wherein we are admonished to let our light shine before men.

"A man was sent up a dangerous mountain by night to light a beacon. His friends, anxiously watching, could not see him as he went but they could see the light of the lantern that he carried." Men should see not us, but our good deeds.

### PULPIT REFLECTORS

An aged minister said that he wanted most of all pulpit reflectors, that every one should reflect to the world the truths preached in the pulpit. The light in our great beacon lighthouses is simply a large oil-lamp: why, then, does it send its rays so many miles out to sea and penetrate the fog so far? because the light is reflected by a large number of glass prisms, which multiply and concentrate the light of the central lamp.

### Dispersion of Light

The diffusion of light in our world is caused by the reflection of the rays of the sun from the particles in the air, from the clouds, from the earth and all that is on it. Otherwise we could see only the sun, and in all other directions would be darkness. But by the dispersion of light every particle becomes a miniature sun, and the world is full of light, even to those who do not live in the direct rays of the sun.

### The Blind Man and His Lantern

"I remember hearing, some years ago, of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. The eyes of the world are upon us. I think it was George Fox who said,

every Quaker ought to light up the country for ten miles around him."  
—D. L. Moody.

### The Light-House Keeper

"Are you not afraid to live here? It is a dreadful place to be constantly in", said a visitor to a light-house keeper in his lonely tower.

"No," replied the man; 'I am not afraid. We never think of ourselves here.'

"Never think of yourselves! How is that?"

"We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, so that those in danger may be saved."  
—H. L. Hastings, in *The Christian*.

### Giving Light

"What a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, color, consist not in what a thing keeps but in what it gives out. A well-known law of optics teaches us that a thing is seen, not in the color which it takes and keeps, but in that color which it gives back again. The thing that we call red is the one which is, in one sense, blue; that is it takes in the blue rays and keeps them for itself, but gives back the red ones in color. Gold has kept all the green rays, and given back the yellow ones, so we think it is yellow. The object which we call black takes in every ray of light, and keeps them for itself, and we have strikingly enough seen in it the symbol of all evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good. So a man is seen and known, not by what he receives and keeps for himself, but for what he gives forth to others. The rich man who keeps everything for himself, is seen and known to be a poor, mean man. The wise man who holds haughtily his learning to himself will, in the judgment of men, be

very apt to seem a proud fool. We are what we give.

#### **The Lost Pane In a Light-House**

At one time in a great storm one of the panes of glass in a Florida light-house was broken, and a piece of tin was nailed up in its place, casting a broad shadow over the sea. And it is said that some vessels were lost, because while sailing in this shadow they could not see the light.

#### **Frozen Lamps**

Dr. McVicar, of Montreal, once

said that in the Northern part of China, at his boarding-house, he was given a lamp that burned well for a short time, and then grew dim. He sent for the landlord, who took it away, and soon returned with the same lamp shining brightly. Again it grew dim. Why? He learned that the oil was frozen. Taken to the fire it was thawed a little at a time and burned well, but only the melted oil would burn. Cold Christians can not shine brightly.

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## **A RIGHT SPIRIT**

J. H. McCaleb

I have felt that awful hatred well up in my heart. It seemed to lock out my better feelings. The abstract ideal of love remained, but love itself had flown. I could define, discuss, or even argue about love, but I couldn't feel it any more. I could almost convince myself that some spiteful action desired against my neighbor was the result of the great love I bore him.

"Create in me a clean heart, O God; and renew a right spirit within me." For I know no other way to break within one's soul the log jam of pent up venom and emotion. David learned the hard way, but he found truly the peace of mind that only God can give. He was a man after God's own heart. In the midst of our bitterness and resentment, we need to pray for a renewal of the right spirit that only God can provide.

This frenzied spirit of retaliation one expects to find in those who serve only themselves. It is the way of the flesh. When the same blackness of soul and bleakness of mind grip the Christian, a convulsion is bound to occur within that man. There is a terrible and devastating struggle for mastery. God and the Devil cannot dwell together.

"By this shall all men know that ye are my disciples, if ye have love one to another." Is it not possible for Christians to sit down with one another in charity to resolve differences that are bound to arise? Cannot the hand be stretched out in love rather than doubled up in stern rebuke?

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### **THINK ABOUT IT**

Isn't it a fact that the uppish class often mistakes itself for the upper class? . . . that common sense is most uncommon? . . . that counting time is not half as important as making time count? . . . that it's fine to build castles in the air if you build foundations under them? . . . that wise men learn by other men's mistakes; that fools insist on learning by their own? . . . that most of the shadows of life are caused by our standing in our own sunshine? —Chicago Christian.

# NEWS AND NOTES

**Louisville, Ky.:** We just closed a good meeting at Pendleton, Ky., where Clyde Edens has been minister for several years. Eight responded to the invitations, four for baptism and four for reconsecration and renewal. Although the Pendleton building is small and the membership few yet we had an average of 48 plus in attendance. The brethren had dressed their little building up with fresh paper, a new tile floor and a paint job inside and out. The Lagrange congregation supported the meeting much with their attendance.—J. R. Clark.

## The Best Yet

Some remarked that they felt that the "Eighth Annual Bible Conference" was the best yet. It seems that the arrangement of the program was better. This year we had a Bible class and an address in the mornings, an address and a panel discussion in the afternoons, and a music period and address at nights. This gave us one address for a session. The speeches were excellent and within reasonable time limit.

Each day a panel of four expressed themselves on a given topic and the audience submitted questions. The lead talks from the panels gave us opportunity to hear sixteen men speak briefly. These talks were very good and brought additional blessings.

Many Christian homes were opened to visitors, and the ladies of the churches served good noon meals at the school cafeteria. The missionary offering on Wednesday night came to \$440.50, which amount was divided between Dewitt Garrett, Vernon Lawyer, and Dennis Allen.

## Thanks To All Who Helped

The Word and Work usually has difficulty in paying their regular monthly bills. It was a big thing for us to launch a \$2000 plus renovation program. But we were encouraged to do so and we decided to ask the Lord to see us through without incurring debt. This we did. We are happy to announce to our friends that the work is done and the debt is paid. And the Lord an-

swered our prayers in His own good way. We asked for gifts to cover our need and He made us able to pay about half of it ourselves. Our total expense was just \$2197.93. Outside gifts on this project came to \$1085.75, which means that Word and Work was obliged to pay \$1112.18 out of her own receipts. But the Word and Work doesn't make that kind of money. To us it is amazing that we were able to pay \$630 in regular bills plus the balance on our renovation in September!

How did the Lord bring it about? During the Portland tent meeting and the Bible conference much stock that we had on our shelves and for which we had long since paid, was purchased. The Lord used this means plus gifts from our friends to enable us to pay out. We praise Him and thank those that He used to make our remodeling possible—and how very much it was needed! Now we will turn our attention to building up our stock.

## FALL MEETING

The Kentucky Avenue Church at Camp Taylor, Ky., is asking Elmer Ringer to be with her in a meeting from October 2nd to 9th.

Vernon Lawyer is to preach at Highland Church, Louisville, from October 9 to 16th.

Robert B. Boyd is to be in a meeting at Ralph Avenue, beginning October 16 and closing October 28th.

H. E. Schreiner is scheduled to preach in a meeting at Ormsby Church of Christ from Sunday, October 30 to Sunday, November 6, inclusive.

Various ministers of the Louisville area will speak at Shawnee Church, Louisville, in a fellowship meeting from November 6 to 16.

**Louisville, Ky.:** The Seventeenth St. church of Christ has been seriously looking for a permanent site for some time. At last it seems the Lord has opened a door for us. There is now only \$700 dollars holding up a deal on the property we have in mind. In its over 30 years existence this will be the first

property the church has owned. We are asking you to pray that God's will be done in this matter and if it is His will He will supply the needed amount. —M. B. Hickman.

**Manila, Philippines:** Although some of the students have been very disappointing and seem not to respond at all yet others really make our hearts rejoice. Crispin has made much spiritual progress in last few months. He made a wonderful talk in chapel Wednesday on prayer. It was so good and to the point and came right from his heart. I wish you could hear his public prayers. They are very earnest and sincere. and he expresses himself well in English. He has lots of determination and I believe will be a valuable servant of the Lord.

One of the young Christian girls, sophomore in high school, entered a city-wide oratorical contest. The subject was "My Favorite Hero". She chose Christ. She made a wonderful speech—just held the huge audience spellbound and came off with first prize. She is a niece of Lily Lee, who is in Kentucky Bible College. —Dennis Allen.

**Louisville, Ky.:** We have had a very good meeting with Elmer Ringer as evangelist and we give God the praise and glory. The power of the Holy Spirit was evident. We had twelve responses: five for baptism, six reconsecrations, and one for membership.—Eugene McGhee.

**Dallas, Texas:** I am happy to tell the readers of Word and Work that the East Grand Church, Dallas, Texas, enjoyed the assistance, fellowship, and preaching, from early June to August seventeenth, of Kenneth Preston, from the Kentucky Bible College.

During his stay with us, there were three to transfer membership to the church, and two to confess Jesus as Lord, and be baptized into Christ. There have been two other baptisms here since that time.

We think Kenneth to be a very dependable and useful man in the work of the church, and one who has bright prospects for the future. He is now returning to the Kentucky Bible College and might be contacted there (Winchester, Ken-

tucky), if he could be of assistance to you who are in reach for week-end services. You will enjoy having him with you. He just closed a meeting at Denton, Texas, last Sunday night, with two baptisms.

The work at the East Grand Church is in better condition after his work with us. —J. E. Blansett.

**Alexandria, La.:** Brother A. J. Istre has resigned from the Alexandria church of Christ and will take up work with the church at Glenmora, La. We appreciate their co-operation, service and fellowship during the past two years. May the Lord bless their efforts at Glenmora. They begin there the first of October.

**Chattanooga, Tenn.:** The McCallie Ave. Church, Chattanooga, begins a meeting October 5 running through October 16. The preaching will be done by Brother Orell Overman. We are praying for a good meeting, one to the glory of God, and to our good.

I am sorry to have missed the Bible Conference. I am enjoying reading the *Fall and Rise of Israel* by Hull. It is interesting and helpful —E. H. Hoover.

**Amite, La.:** For about three years now the elders, deacons, ministers, and members of Oak Grove church had under consideration the question of a full time minister. But not until now have they been in a position to invite a minister to locate with them. Brother Neal Phillips has accepted the invitation and is expected to be there about October 1st.

Brother Phillips is coming to a fine congregation, one which has been built by hard work, sacrifice, patience and prayer, and by the grace of God. —A. K. Ramsey.

**Lincoln, Illinois:** I want to tell you how much good I get from your publication "The Word and Work" each month. When it comes to my desk I always try to sit down and read it all the way through. It has been a great help to me.—J. LeRoy Boldon in a letter to Brother Boll.

#### **Bible Chair at Hammond, La.**

The first Bible Chair in the State of Louisiana became legally incorporated Thursday, September 15,

1955, at Hammond, La., under the name "Church of Christ Bible Chair." This organization has purchased property adjacent to Southeastern Louisiana College for the purpose of maintaining a student center and for teaching Bible classes.

Bro. Richard Ramsey, minister of the church of Christ, Ponchartroula, La., was appointed to be Director of the Bible Chair. Brother Ramsey summed up the need for religious instruction in colleges in

these words: "To try to educate a young man without teaching him about God is like trying to erect a building without laying a foundation. For security and permanence a man must build his life upon a foundation of faith in God. Our Bible classes will be designed to help young people to build their lives on a firm faith in God, and to interpret the universe in which they live in the light of revelation given by its Creator." The support of the Bible Chair will depend upon free-will offerings.

### PRIDE

Why do we hate so intensely to be put in the wrong? How is this well-nigh inveterate passion for self-justification, this passion which is native to us all and rooted deep in us all, to be explained? It can be explained in a single word, the word is pride! It may be that more should be said in pulpits than is commonly done about pride. (We never hear many sermons on it, do we?) It is the parent sin, the root, indeed, of all that we call sin. It is the thing that rots human personality at the core. I noticed that Mr. C. S. Lewis calls it the essential vice, the utmost evil, the great sin, and at the same time contends that not a single person in the world is free from it. (That is, everyone except YOU). Everyone simply loathes it when he sees it in somebody else, yet with the exception of some Christians, hardly anybody supposes that he is guilty of it himself. People may admit, says Dr. Lewis, that they are bad-tempered, or that they can't keep their heads about girls or drink, or even that they are cowards, but who ever heard of any, save Christians, *accusing themselves of pride*? And whoever heard of anybody showing the slightest mercy to pride in others? There is no fault which makes a man more unpopular. And the more we have it in ourselves, the more we dislike it in others. Without doubt it is the parent sin, the original sin. It leads to every other kind of sin. What is more, it's the complete anti-God state of mind. —Robert James McCracken.

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### YOU ARE A PREACHER

There isn't a word that a preacher can say,  
No matter how lovely or true;  
Nor is there a prayer that his eager lips pray,  
That can preach such a sermon as YOU.

You say you're no preacher? Yes, but you preach  
A wonderful sermon each day;  
The acts of your life are the things that you teach,  
It isn't the things that you say.

So, Christians, remember you bear His dear name,  
Your lives are for others to view.

You are living examples; men praise or blame  
And measure all Christians by YOU. —Selected.