

DECEMBER, 1932.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*

*One Dollar a Year*

(In Clubs of Four or More, Seventy-five Cents)

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# SEEKING THE OLD PATHS

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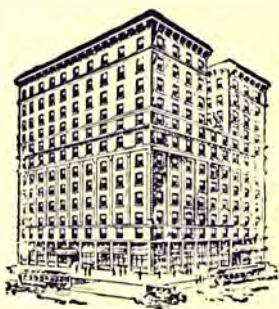
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# THE WORD AND WORK

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## LEAVE THE MIRACLE TO HIM

"Whatsoe'er he bids you, do it,"  
Though you may not understand;  
Yield to Him complete obedience,  
Then you'll see His mighty hand.  
"Fill the waterpots with water";  
Fill them to the very brim:  
He will honor all your trusting—  
*Leave the miracle to Him.*

Bring to Christ your loaves and fishes  
Though they be both few and small;  
He will use the weakest vessels—  
Give to Him your little all.  
Do not ask how many thousands  
Can be fed with food so slim.  
Listen to the Master's blessing—  
*Leave the miracle to Him.*

Oh, ye Christians, learn the lesson;  
Are you struggling all the way?  
Cease your trying, change to trusting,  
Then you'll triumph every day.  
"Whatsoe'er He bids you, do it."  
Fill the vessels to the brim;  
But, remember, 'tis His battle—  
*Leave the miracle to Him.*

Christian worker, looking forward  
To the ripened harvest fields,  
Does the task seem great before you?  
Think how rich will be the yield.  
Bravely labor with your Master,  
Though the prospect may seem dim;  
Preach the Word with holy fervor—  
*Leave the miracle to Him.*

—Selected.

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## THE STORY OF CHRIST'S BIRTH

"What in your judgment is the sublimest passage in English literature?" Queen Victoria is reported to have asked William E. Gladstone. "The first verse of the first chapter of Genesis," He replied—"In the beginning God created the heavens and the earth." "And what is the most beautiful story you ever read?" asked the Queen. "The story of the birth of Christ in the second chapter of Luke," answered Gladstone. He was not mistaken.

## WORDS IN SEASON

R. H. B.

### THE THIEF ON THE CROSS

As smoke of battle would veil the beauty of God's landscape so the dust of controversy sometimes hides not only the beauty but the very meaning and lesson of a passage of scripture. If ever one of the most beautiful and wonderful scripture-lessons has been obscured to us in the clash and strife of tongues it is that most tender, touching, wondrous story of the Thief on the Cross. Some, interested in eliminating Baptism, have cited this incident as a case of salvation without baptism. That of course roused up others who, both zealously and rightly have shown that this is no illustrative case *for us*—not only because the Thief was fastened to the cross and could not have been baptized (which certainly is one consideration), but that all this occurred on the yonder side of the Covenant, before the Maker of the Testament had died (Heb 9:17, 18), before the new order ushered in by the Resurrection and the coming of the Spirit on Pentecost had begun. Some have even attempted, Uzziah-like, to help the Lord out of a difficulty by flatly denying that the Thief was even saved! Some, again, who are interested in putting over the "soul-sleeping" doctrine have undertaken to torture the Savior's holy words into agreement with their peculiar scheme of things. It would evidently never do to let the Lord Jesus tell the thief that he would be with Him that very day yet, in Paradise. That would ruin their whole theory; and in the eyes of a real votary, a sectarian theory is more precious any day than any mere passage of scripture. So they proceed to "examine" (as they say) the troublesome passage, and arrive at the foregone conclusion that said passage does not *at all* mean what it says, and does not furnish even the least shred of evidence of such thing as man's spirit after death going to Paradise and meeting the Savior there. Never, no! What is "Paradise" anyway? A garden! Now who could think of such a thing as spirits of departed ones going to *a garden!* That's evidently "highly figurative," and *none* of that can be taken literally. Etc. Or else they go to work and *punctuate* the utterance of the Lord Jesus, making nonsense of it, but saving the while that precious theory—thus: "Verily I say unto thee today, Shalt thou be with me in Paradise?" Which is to say that the Savior solemnly informed the dying thief that He was telling him something *today*—not yesterday or tomorrow; and then tells him nothing after all, but merely asks him a meaningless question. Which is the sort of thing that makes honest men turn away from religious controversy, weary and sick at heart.

**LOOKING PAST THE FOGS**

Let us forget all this for a while and put it clean out of our thoughts, and let us take a simple look at the wonderful story of the Thief on the Cross. Let us behold the scene. On Calvary, three crosses. On the tree in the midst the Son of God, on either side a thief crucified. The chief-priests and scribes, dehumanized by their false religion, mocking and reviling the royal Sufferer. The rabble joins in with them. Also the soldiers. And is it possible?—even one of the thieves takes up the reproach, and says tauntingly, “Art not thou the Christ? save thyself and us.” The other thief\* in the meanwhile saw and heard; and what he heard and saw impressed him more and more. He began to sense the truth of the situation. He had witnessed the quiet majesty of the Man on the cross. Perhaps, like Pilate (Mark 15:10) he discerned the motive of the mocking priests and scribes. Perhaps he knew something of their sort of “religion,” and their very hate and venom made him more attentive toward this Man. On what charge did they crucify Him? That He claimed to be the Christ? the Son of God? the King of Israel? It might just be true that He was all that. That prayer for His enemies—“Father forgive them!”—did ever any man so pray for his tormentors? “For they know not what they do!” Is it not a strangely merciful consideration that while he suffers the worst from their hate and meanness He allows for the one mitigating circumstance, and prays for forgiveness on their behalf? This Man is different from all men. Could He indeed be the Christ? We know not what thoughts surged through the heavy, agonized soul of the dying criminal. But when his partner in crime and doom said, “Art not thou the Christ? save thyself and us”—he raised his voice in protest. “Dost not thou even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward for our deeds: but this man hath done nothing amiss.”

**THE APPEAL OF THE CRUCIFIED ONE**

Now follows the crowning word. Looking to the Man in the midst he said, “Jesus, remember me when thou comest in thy kingdom.” It was a brief prayer, but better and more honest than many a long one. The Lord’s response was immediate: “Verily I say unto thee, Today shalt thou be with me in Paradise.” Paradise—the garden of God. There grows the tree of life and there springs of healing now! Paradise—O lovely word in the ears of the tortured man on the gibbet—a word full of promise, of rest and relief and release from all pain, and a hope of happiness pure and unsullied as in those

\*Both Matthew and Mark say that the **thieves** who were crucified with Him cast on Him the same reproach. Either then at first both the thieves reproached, and one began to realize the truth and turned about; or else Matthew and Mark’s statement is general, not noticing detail. The former explanation is more probably the correct one.

long past days when his eyes still shone with innocence, and the sunlight of heaven still lingered upon the world. Paradise—long lost, forever lost—and yet, *Paradise—Today!* And “with Me”! Lord, how can it be? But no one could doubt the word of Jesus at such a time and such a place. O great compassion! O wondrous love! O loving kindness boundless and free! For *me*—such a promise? Some one has said that it is not sin that humbles us most, but grace. The thief’s body hung on the tree, but his soul was at Jesus’ feet.

“The dying thief rejoiced to see  
That Fountain in his day,  
And there may I, though vile as he  
Wash all my sins away.”

#### HOW AND WHY

And now let us look closer and behold the principle of the thing. If ever there was an exhibition of the grace of God, it is here. “Not by works of righteousness which we have done, but according to his mercy he saved us.” Here is the “God that justifies the ungodly.” If, as some say, in the last hour the panorama of the past life is unfolded before the inward eye—how terrible must that vision have been to the dying thief! Scenes of crime and lust, of bloodshed and vile revelry were passing before his mind. Conscience was tormenting him with the memory of light and opportunity spurned, of worse than wasted days and years, of deeds done that could never be righted. And now, no chance of ever doing better or of making good. The hands and feet that might have done service to God and man are fastened to the wood with rude spikes. The film of death is drawing over the eyes. The tongue that might have praised Him cleaves in fiery thirst to the roof of his mouth. It was in the case of one who could plead no right or goodness and who could not in any wise pay for it by offer of future service that God was pleased to make known the length and breadth, the height and depth of His free grace and His forgiving love in Christ Jesus.

#### “A BROKEN AND CONTRITE HEART”

Let us look closer. Let us note the revelation in the thief’s last words. “Dost thou not even fear God,” he says to his fellow, “seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward for our deeds; but this man hath done nothing amiss.” Here is the vindication of law and justice, and here also the outright confession. The punishment, terrible as it is, is just in his eyes. He fears God and bows before the authority of His moral government. He takes his place as a condemned sinner. He makes no plea for himself, no excuse. He acknowledges his sin and the righteousness of his condemnation. That is a point of exceeding importance. God cannot forgive if this is disregarded. (Jer. 2:35.) But “a broken and a contrite

heart the Lord will not despise." (Ps. 51:17.) The thief's speech reveals repentance toward God from a heart humbled, chastened, and penitent.

#### FAITH

But there is more. Turning to the Lord he said, "Jesus remember me when thou comest in thy kingdom." It is vain to wonder how the thief came by such a remarkable faith. Upon distressed and penitent souls the truth sometimes bursts suddenly, without conscious logical process. But the thief had heard and seen much. The accusation over that thorn-crowned Head read, "Jesus of Nazareth, King of the Jews." And surely He is King. Though He now seems to be dying miserably on the cross—He doesn't belong there, this cannot be the end of Him. Perhaps the thief had heard more than we know. But, however it be, his faith leaped boldly forward. "Thy victory, Lord, is bound to come; thy triumph shall not fail. Sometime, somewhere, Thou wilt come into thine own. And in that day, Jesus, *remember me!*" In this appeal lay his trust in Christ's power and mercy. This was *faith*. Where faith is, there grace operates. "Therefore it is by faith that it may be by grace, to the end that the promise may be sure to all the seed. . . . (Rom. 4:16.) Here, as when Moses lifted up the serpent in the wilderness, was one that looked to the Son of Man lifted up, and looked and was made whole. For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish.

#### SALVATION TODAY

Here then is the picture of the grace of Christ, luminous with the glory of heaven, though set in the darkest framing. And that is still the pattern of His dealings with us. Though the new order has since gone in effect it is still the same way of faith and grace—"by grace . . . through faith . . . it is the gift of God;" just as free and loving and gracious as it was that day for the dying thief, and on the same principle and no other. Though in His loving wisdom our Lord has now placed baptism before the sinner as the step in which faith is manifested, accepted, and becomes effective, it is not as though a work of merit or worthiness were interposed as a condition of salvation. It is still of pure grace, through faith—faith manifested in obedience of faith. Nor was this given that any man might feel emboldened to defer his salvation to his dying hours—the man who attempts such calculations will find that God is not mocked. But it is written that any man who now will come, though his sins be as scarlet and red as crimson, though golden years be forever lost, and no hope remain, may cast himself upon that Savior who gave Himself for our sins, that through Him he may find the free and full forgiveness and an entrance forever into the Paradise of God.

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor-in-Chief*

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## PUBLISHER'S PAGE

Here at last! Well—"better late than never"! We would blame it all on the new baby at the printer's home, but faithful Tona Covey would not lay off for such a little thing. He's proud of his quartet of girls just the same. If the Lesson Quarterly (with heavier orders than usual) had not got in the way—but excuses are hardly worth while.

The Lessons are omitted; but they will appear as usual for 1933. Those who depend on them should file an order for the Quarterly, 25c the year.

\$250 before Dec. 31 would enable us to close the year clear! Clubs, remittances on accounts, even gifts would help! It would hearten the editor and manager much to start the new year with a clean slate!

Clubs should be renewed now for 1933. Agents may collect at \$1 and remit at 75c, or they may give their commission to club-members. With new subscriptions at \$1 each we can supply Neal's "Light in a Dark Place," free. This is the best time to form clubs.

Thanks, thanks to the many preaching brethren, far and near, subscribers and non-subscribers, who wrote kind and encouraging letters upon receipt of our November number.

To the vicious fulminations lately printed in some quarters against the three great November articles the best reply and refutation is those three articles themselves. We invite the inquiring reader to read them again and judge for himself.

Brother Olmstead's article in this issue, "Preaching what the Bible Says," was written some months ago, and before his November article, "What Shall We Preach?" It is not only a wonderful Induction of the scripture passages on a much-discussed theme, but it is as fair a sample as one could wish of "Preaching What the Bible Says."

Even a cursory reading of the "Index for 1932" (last two pages) will reveal something of the wealth of reading matter in a year's subscription. The Index indicates also the many varied scripture subjects treated in a year's time, and something of the "balanced diet" which we seek to supply.

The Word and Work Lesson Quarterly is different. There are two sets of questions. One is the usual set reviewing text and comment; the other, printed alongside the text, brings out the real teaching of the text. In arrangement and comment the Editor keeps in mind both adult and young people's classes. And the price is only 7c.

We are with the brethren of Harding College in prayer that the burden of debt which they have borne so long may now be lifted forever. Let those help who can—little or much. See page 313.

## NEWS AND NOTES

From Columbia, Tenn.: "D. Ellis walker, of Centerville, closed a successful ten days' meeting here for the West Seventh St. Church of Christ, with six by primary obedience and two reclaimed, and the church well taught. The congregation is of the mind that he did some of the best preaching they ever heard. It was quite a revival and much good was done. Brethren Sowell, Harding, and Robinson assisted willingly. Bro. Walker is blessed with enthusiasm and the love of God."—John W. Fry.

From Trinity, Texas: "Since last report I have baptized two men near Augusta, Texas. Had two large audiences here at home yesterday."—W. W. Leamons.

From Glenmora, La.: "At Bayou Jacque good services following the debate between Bro. Hinson, and S. O. Oliver, Baptist. One Baptist laid aside his party name to be just a Christian, and a young man was baptized. Fifth Sunday afternoon Bro. Mayeaux preached at Turkey Creek. One united with the church then."—W. J. Johnson.

From Pomona, Calif. (Belated report): "The work at Seattle, Wash., moves forward. We could make great progress if it were possible for me to remain there regularly for at least a year. In order to do the work and not be a burden, I am alternating. At Lewiston, Idaho, 28 additions in all; at Fullerton, Calif., 64 in all; now in fine meeting at Pomona. Go to Santa Ana next. Return to Seattle Dec. 15 for about three months."—J. E. Wainwright.

From Grapeland, Tex.: "This finds me still busy in the Lord's work. I preach every Sunday. Last Sunday I was at Pricilla, Tex. Here at my home congregation we have just closed an unusually interesting meeting with Bro. W. W. Leamons preaching."—O. T. Denham.

From Biddeford, Me.: "Upon coming to the Jefferson Street Free Baptist church, I found your excellent book, 'Great Songs of The Church.' I have used it for three years and realize its value."—A. S. Putnam.

Foy E. Wallace and Chas. M. Neal are to discuss a proposition covering "The Thousand Years' Reign" Jan. 2-6, at Winchester, Ky. Two services daily.

If you desire the 1932 Bound Volume, please let us know. Price \$1.50 postpaid.

From Pulaski, Tenn.: "The work here is moving along nicely. Three have been baptized since I came in from revival work in November. We have started a wood yard for the poor this winter. We buy the poles and have them brought in. The unemployed come to the yard and cut their own wood. We will supply cut wood to widows and orphans. Our idea is to help people help themselves. Some of the wood is given by brethren in the country."—Maurice Clymore.

Wallace Cauble's meeting at Camp Taylor church where Jonah Skiles labors brought real revival. Many members rededicated their lives to God, some confessed their sins, and some were added from the world.

From Gary, Ind.: "Yesterday was a cold, squally day and attendance diminished. However, several outsiders were present at the evening services and there was one addition—an indirect result of our broadcast.

"If any one has old papers we would appreciate them for our box which is in our largest Depot. Address 539 Broadway."—L. H. Albright.

Central Church, Gary, Indiana, broadcasts a program of hymns at 9 P. M. Tuesdays, over WJKS.

From Brother Don Hockaday's Bulletin we clip the following concerning his work in the Montana mission field. Brother Hockaday is a faithful servant in a needy place. His address is 510 S. 30 St., Billings, Mont.:

"Sometimes the brethren think the budget is full with the regular work. In such cases announcement could be made about our work. Likely there would be individuals who would like to help. We earnestly request your continued prayers."

Quantity sales of the alphabetical hymnal, "Great Songs of The Church," since last report:

Long Beach, Calif. Los Angeles, Calif. (for Central), Cookville, Ill., Cordell, Okla.; Smyrna, Tenn.; Dugger, Ind.; Artesia N. M.; Butler, Okla.; Pensacola, Fla.; Barnard, Mo.; Franklinton, La.; Morrilton, Ark. (Harding College); Winnipeg, Man.; Ludington, Mich.; Tallahassee, Fla.; Abilene, Texas (A. C. C.); Pocahontas Tenn.; Canute, Okla.; Sellersburg, Ind.; Bolivar, Tenn.; Chicago, Ill.; Mulvane Kan.; Ogema, Sask.; Blackwell Okla.; Muskogee, Okla.; Hope, Ark.; Rotan, Texas; Waverly Hill Hospital, Ky.; Petrola, Texas.

On Thanksgiving day Louisville congregations united in a delightful service in the M St. house. Brother Klingman was speaker this year, and a prepared chorus of 30 voices representing 12 churches sang Numbers 69 and 252 in "Great Songs of The Church."

Brother Armstrong Traylor announces that brethren will broadcast a program of songs, prayers and sermons on Dec. 26, over Station WMMN (890) Fairmont, W. Va., 2 to 7 A. M., Eastern Time.

From Toronto: "Bro. Alex Stewart is doing the preaching at Bathurst St. Strathmore is getting along with their local speakers.

From Atlanta: "We use that wonderful book, 'Great Songs of The Church, here at the Seminole congregation, and all are delighted with it."—Mrs. C. B. Bastin.

Locust Grove church, near Franklin, Ky., gave Brother Jorgenson a fine singing class of nearly a hundred the last week in November.

From Columbia, Tenn.: "Tennessee Orphan Home ended its fifteenth year under the present management, yesterday, Oct. 31, 1932. During these years 902 children have been admitted to the sheltering care of the Home, and we have helped to arrange for, in various ways, over 400 children, that were never admitted. We want friends to visit and inspect the Home and its work and give us advice and encouragement. We are proud of the many compliments we receive on our children from their teachers, the Health Unit, and those they visit. We hope during the next twelve months to get more hearty co-operation from our many friends, for we need the help of all who are able."—John W. Fry.

From Lexington, Ky.: "We had two fine services on the opening of our new basement church, Dec. 18. Brother Wilson Burks gave us a fine talk in the afternoon."—H. N. Rutherford.

#### IRA BAKER HENTHORN

It has been over a year (Nov. 11, 1931) since the passing of our friend and brother, Ira Henthorn. Notices have appeared in local newspapers, but it may not be too late to pay tribute here to this earnest Christian man who always, everywhere made the Kingdom of God first. For some years Brother Henthorn lived in Louisville, moving on later to Minneapolis, Spokane, and Harrisburg, W. Va. He served with distinction in Highland church while in Louisville. In fact, wherever he and Sister Henthorn lived a new church sprang up or an old church felt new life. Successful in business (with the J. C. Penney Co.), he gave unspareingly of time and money. He laid up treasures where moth and rust do not corrupt, where bandits do not break through, and where crashing stock markets do not leave bankrupt men. Surely, there is laid up for him a crown.

Brother Henthorn died at Mayo Clinic, and was buried at his boyhood home, Burden, Kansas. He met death with a smile, for he knew well and believed our Savior's words, "He that liveth and believeth on me shall never die."

His lovely Christian family—Sister Rhoda and her children, Edward, Leon, and Betty Rose—are making their home at 2300 Myrtle Ave., Kansas City, Mo.

E. L. J.

## CHRISTMAS GIVING

STANFORD CHAMBERS

Far be it from this paragraph to quench the spirit of giving at the Christmas season or any other season, or to rob any one of the joy of it. But the saints should find a holy joy in giving in the name of Jesus and to the glory of God. This is to give quality to the giving and the gift. No doubt He whom Christmas professes to honor would, upon being asked, open up the way for that kind of giving. There are hungry to be fed; there are many destitute of the bread of life. The church of our Redeemer seeks to meet these needs, and yet she can do less perhaps at the Christmas season than almost any other time of the year. No crime is committed by disregarding a fad in favor of works of faith. How about a gift in the name of the Lord to Harding College? Or how about the Word and Work as a gift for twelve months to one or more friends who would be enriched by its Gospel truths and spiritual help?

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## NOTES BY THE EDITOR

R. H. B.

When a fair and brotherly proposition like that presented in the October Word and Work ("Here's My Hand") is made an occasion of further denunciation and misrepresentation, it is evident that the trouble lies deeper than mere disagreement on prophetic teaching. Harmony can never "be complete," even with the extremest adherence to the letter of scripture, unless there be a disposition to deal kindly and uprightly with brethren.

When a group of men set up their own prophetic views as standard of sound doctrine, and *on penalty of ostracism demand submission* to the same—that is making a creed; and that—not mere difference and controversy, or brotherly correction of what they believe to be error—is "the insidious peril that is threatening the churches."

If our October proposal might yet be accepted *in that fraternal spirit in which it was offered*, and *as intended to apply*, not to one side only, but *to all parties involved*, there would still be hope that something good would come of it. Meanwhile we assure our readers that Word and Work shall not be drawn into unpleasant and unprofitable controversy. Beginning with the New Year The Word and Work intends to make no further reference to adverse utterances in the papers.—With malice toward none and charity toward all we shall try simply, and to the best of our ability, to teach the word of God, and by the manifestation of the truth to commend ourselves to every man's conscience in the sight of God.

## SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

A truly faithful man who is awake to present conditions both financial and religious was heard to say that the religious depression is a much more serious problem for the saved in Christ than the financial depression. The latter is resulting in millions of dollars in equitys being swept away. A large percent of these lost equitys are lost to the small home owner and represent the savings of a life time to them. It also means a great deal of physical suffering. Honest, hardworking people are unable to provide necessary food for their loved ones. It means that the outlook for any kind of legitimate business is very gloomy; it means a paralyzed energy or purpose in the business world, that checks and blocks every kind of legitimate commercial progress. This condition is truly a crisis and is deplorable in the extreme.

Surely the good man quoted above has made a strong statement, but let us be fair to his statement before we cry out "extremist" or "radical." Of course a religious depression means a reduced religious activity, a reduced spiritual current, a falling back of religious progress. We are fully cognizant that a business crisis or a period of general distress brings people to their senses and causes them to realize how undependable human schemes are. In the very nature of things it checks up fleshly indulgence which is poison to spirituality. It has a very great tendency to make all classes of people more susceptible to the gospel plea. It seems we are dealing with an unusually ripe field. From the experience of preachers as I hear them and from reports as I see them I conclude that the opportunity to reach lost souls with the gospel message is much greater on account of the general condition. Preachers seem willing to make heroic sacrifices as a rule, some of them doing a great work at their own expense. And yet we note a kind of lay-down and give-up attitude on the part of churches. A few churches are leaving off regular preaching, and quite a large number are having no protracted meeting. One church in Kansas that has been very active for several years with fine results decided to leave off the regular preacher and later their regular mission offerings, and then the protracted meeting. The result was a general decline in attendance and interest, while two Methodist churches near by had revivals with unusual interest and ingathering. Is our religion tied to a dollar? Is the God that promised the liberal-giving Christians at Philippi that "My God shall supply every need of yours" depressed or gone from his throne? Is our religious depression a case of unbelief that paralyzes souls?

It seems that in cutting expenses to suit our income in this depression we have cut the heaviest on our religion. In

one church that I know well two of the big givers cut their giving from 1930 to 1931 sixty per cent, while they increased their home living expenses at least thirty-five per cent. No change in the families except growth of children, no deaths nor unusual sickness—just buying things they didn't use to buy. Parents with families have not cut the school expenses. The automobile expense is cut very little, the radio expense is probably greater with the average family. According to a late estimate of a good authority the United States is spending \$15,000,000 a week on the picture show while 10,000,000 unemployed people are hungry. "Awake, thou that sleepest."

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#### "BILLIE" BLAND

One day (it has been more than ten years ago) I happened into the meeting house at 25th and Portland Ave. and chanced upon a baptism that was being performed at that moment—a very quiet, informal baptism, unannounced and unattended by witnesses. One of our young brethren, Lawlace Thompson, was going down into the water with Billie Bland, a little undersized, middle-aged colored man, who at that time, and for years previous, served as elevator boy in one of the great wholesale drygoods houses in the city of Louisville. Brother Thompson saw him often and began to preach the Word to him, a few minutes at a time, as he had opportunity. Billie came across, and asked Lawlace to baptize him. So that was the story. Since I happened in just then they asked me to offer a prayer. I never saw anybody humbler or more appreciative over his baptism than little Billie Bland. He acted as though we had done him the greatest kindness in the world—which in a way was true, for what greater good can one man do for another than to lead him to Christ? But it was touching to see the childlike thankfulness of Billie. Now a few weeks ago came the word that Billie had gone on before, to be with the Lord. Don't we wonder how he made it through? Well—from the day of his baptism to the hour of his departure it was only good we heard about Billie. In the small colored congregation on Burnett Avenue he served the Lord in every way he could and knew how. When they needed a building Billie Bland gave the little city-lot he owned. When the Word and Work office needed help in wrapping or mailing Billie Bland was always on hand to give his services free and gladly. And good service it was too. No man ever said anything against Billie's Christian character—his goodness, purity, honesty, faithfulness: they could not have. And so after he battled his short way through by the grace of God and served the cause of his Lord, he fell asleep. I write these lines to his memory in the love of Christ, even as one would reverently place a wreath upon the grave of a great and good man. A faithful Christian is God's noblest work.—R. H. B.

## PREACHING WHAT THE BIBLE SAYS

H L. OLMSTEAD

Assuming that all those who are committed to nothing but the word of God as the rule of faith and practice are agreed that we should preach just what the Bible says, we desire in this paper to point out again the difference between what the Bible says and human conclusions on a very live question which is now being agitated in the religious press and elsewhere, viz., the throne of David.

That Christ was to have the throne of his father David is clear from the fact that God made covenant with David to establish the throne of his kingdom forever, and that the angel announced to Mary that "the Lord God shall give to him the throne of his father David: and he shall reign over the house of Jacob forever." (2 Sam. 7:13; Luke 2:32.) Two positions are held in regard to this great Bible promise and fact. One is that Christ is now on the Davidic throne in complete fulfilment of the promise and oath of God, reigning over a spiritual kingdom whose limits are identical with the limits of the church. The other is that the throne of David was and is the throne of the kingdom of Israel and pertains to the worldwide blessing of humanity through the reign of Messiah upon that throne, which necessarily involves the restoration of the kingdom to Israel in a literal sense. It is not so much the object of this article to point out the strength or weakness of either of these positions as it is to inquire first of all into the question of what the Bible really *says* about David's throne.

First, if the Bible plainly says that Christ is now reigning from the throne of David, it must be accepted and preached. If the Bible says the "house of Jacob" is the church or if it says the "sure mercies" of David find their fulfillment in the church or, for what matter, any other prophecy or promise connected with this Messianic hope, we must believe it and teach it. However no man's conclusions on this point can be elevated to a position of authority equal to the word of God. Much less can they be made tests of faith and fellowship. When they are, a sect is in process of formation.

In our inquiry into what the Bible really has to say on this point, we shall cite first some Old Testament passages. These passages will establish primarily the fact that the throne of David and of Messiah are one.

Speaking of the establishment of David's seed, God said,

"I will set up thy seed after thee, that shall proceed out of thine own bowels, and I will establish his kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son."

That this primarily referred to Solomon is clear from the fact that this son was to build the house David had intended to build. That it also refers to Christ is clear from the statement, "I will be to him a father and he shall be my son," for

this quoted in Hebrews 1:5 and applied to Christ, the Son of David who "was greater than Solomon."

The next great passage is Psalms 89:29-37:

"His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in mine ordinances; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. But my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness; I will not lie unto David: his seed shall endure forever and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky."

This is what the Bible (R. V.) says. King James version: "As a faithful witness in heaven." R. V. margin: Or, "And the witness in the sky is faithful." The revisers, both in the margin and in the text say it is the "sky" and do not use the word "heaven" at all though the word heaven is frequently used for the sky. "And God called the firmament, Heaven." (Gen. 1:8.) "Let there be lights in the firmament of heaven." These "lights" to rule the day and night are his faithful witness in the sky, (heaven) to the security of his oath to David, just as the rainbow is in the promise to Noah. The throne of David shall endure as the sun and moon in heaven endure. (Ps. 89:36, 37.) This passage does not say that the throne of David is in the heaven of heavens where God is, but it does say that David's throne shall endure as the heavenly bodies in heaven—"the sky"—endure and they are His faithful witness. Some other passage will have to be found before we can transfer the throne of David to heaven. We are willing to preach exactly what the Bible says about the throne of David in this passage according to its true translation and meaning but we shall certainly not say any *more*. Exactly what it says is all any Christian should desire. In the face of the Revised Version both in text and margin we shall most assuredly not say that "heaven" means any more than the "sky." If we thought it did mean any more we could not hold our brethren to it as a certain article of faith because it does not say it. That is, it does not say it here and for that reason we could not be certain of it from this passage. Preach what the Bible says!

The next Old Testament passage will further identify the Davidic and Messianic throne:

"And she said unto him, My Lord swarest by Jehovah thy God unto thy handmaiden, saying, assuredly Solomon, thy son, shall reign after me and he shall sit on my throne." (I Kings 1:13-17.)

"And the king swore and said, As Jehovah liveth, who hath redeemed my soul out of adversity, verily as I swear unto thee by Jehovah God of Israel saying, Assuredly Solomon, thy son, shall reign after me and he shall sit upon my throne in my stead; verily so shall I do this day." (1 Kings 1:29, 30.)

"And Solomon sat upon the throne of David his father; and his kingdom was established greatly." (1 Kings 2:12.)

"Now therefore as Jehovah liveth who hath established me, and set me on the throne of David my father." (1 Kings 2:24.)

"Solomon said, Thou hast given him [David] a son to sit on his throne." (1 Kings 3:6.)

What this throne was is not to be speculated about nor guessed at nor to be arrived at by any other method than what the Bible plainly says. Here is what it says:

"And Jehovah hath established his word that he spake, for I am risen up in the room of my father and sit on the *throne of Israel* as Jehovah promised." (1 Kings 8:20.)

Jehovah himself appeared unto Solomon and said, "Then I will establish the throne of thy kingdom forever over Israel as I promised to David thy father saying, There shall not fail thee a man upon the *throne of Israel*." (1 Kings 9:5.)

The Queen of Sheba said: "Blessed be Jehovah thy God, who delighteth in thee, to set thee on *the throne of Israel*, because Jehovah loved Israel forever therefore made he thee king." (1 Kings 10:9.) The record of 1 Chron. 17:12-14 and 22:10 also gives us the covenant oath of David. In 1 Chron. 28:5 it is said, "he hath chosen Solomon, my son, to sit upon the *throne of the kingdom of Jehovah over Israel*." 1 Chron. 29:23 reads, "Then Solomon sat on the *throne of Jehovah* as king instead of David his father."

Israel was the sphere of Davidic rule. Solomon sat on that throne which was over Israel and it was also Jehovah's kingdom and throne. So all the other kings of the Davidic line ruled upon that throne. None but those who had the crown right, and had their descent from David could sit upon *that* throne. It is exclusively a Davidic dynasty. Every person who knows and believes the Bible on this point knows that notwithstanding the fact that the throne was the Lord's and the kingdom was the Lord's, the kingdom and the throne *was*, whatever it may be today, "over the house of Israel." And it *was* the throne of a literal kingdom. This does not mean that, even then, there was nothing spiritual about it for there *was*, but it *was* also very literal and real.

Confining our article strictly to the subject of the "throne" we turn next to Isaiah 9:6, 7:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the *throne of David*, and upon his *kingdom*, to establish it, and to uphold it with justice and righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this."

He who is the child born of the seed of David according to the flesh (Rom. 1:3) is also the Mighty God. He is David's son and David's Lord. (Matt. 21:44, 45.) This Being is to have David's throne and his kingdom. All know what David's throne and what his kingdom was. Solomon and all the kings of Judah sat on that throne and ruled over that kingdom. There is no question here as to what that kingdom *was*. We follow the interesting, though many times painful history of that kingdom and its throne until the days of Coniah, sometimes called Jeconiah, and we hear God's prophet saying,

"O earth, earth, earth, hear the word of Jehovah, Thus saith Jehovah, Write this man **childless**, a man that shall not prosper in his days; for no more shall a man of his seed prosper sitting upon the **throne of David** and ruling in Judah." (Jer. 22:30.)

The crown of David descending from father to Son through the centuries descended to Coniah but here it ceases. No son of his can occupy that throne. The crown right inheres in Coniah, but to whom shall it pass and by what means can it pass to any one? The last of the Davidic line is upon the throne of David unless God intervenes. But God never fails in his purposes. He performs what he promises. Judah goes into captivity, returns, but strangers rule the land—Medo-Persia, Greece, Imperial Rome. Augustus Cæsar is upon the throne of the world when the angel Gabriel appears to a virgin betrothed to a man of the house of David by the name of Joseph. Matthew's genealogy shows Joseph's descent from Coniah, or Jeconiah as he is otherwise called, but no descendant of Coniah can occupy that throne—he was written Childless! The angel announces to this virgin that the Son to be born of her shall be called the son of the Most High.

"And the Lord God shall give him the **throne of his father David**, and he shall rule over the house of Jacob forever." (Luke 1:31, 32.)

Whatever God's intentions for the kingdom are, there is nothing to keep Christ from ascending the very throne which was occupied by Coniah, for by being a Son of the Most High and not having been begotten by Joseph his right to that throne is without flaw. The genealogy in Matthew goes back from Joseph through Solomon, the genealogy in Luke is through Nathan, the eldest Son of David. The crown rights inhere in Solomon's descendants but the right of the *first-born* in Nathan's descendants. Jesus of Nazareth can without any flaw in the title at all establish his right to the throne of David for he does not descend from Coniah. No other son of Abraham or David can establish such a title. As the Son of David he is not only an heir of the ancient kingdom of David but he is the only heir who can establish a title to it. From Joseph the crown rights can descend to him and to no other.

In the statement of the angel Gabriel there is nothing to indicate that the "throne of David" promised to Mary's Son was to be anything other than what that term had always meant. Nothing the Bible says up to this point indicates it.

We come now to another direct reference to the throne of David in Acts 2:29-36. Peter is citing (Ps. 16) Old Testament proof of the fact that Messiah would rise from the dead.

"Being therefore a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one on his throne; he foreseeing this, spake of the resurrection of the Christ that neither was he left unto Hades nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear. For David ascended not into the heavens: but saith himself, The Lord said unto my Lord, Sit thou upon my

right hand, till I make thine enemies thy footstool. Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus, whom ye crucified."

Something had been overlooked, viz., that the one who was to sit on David's throne was to rise from the dead. Jesus had risen from the dead, therefore, "This Jesus" is the one destined to sit on that throne, and therefore He is the Lord, Christ. Let all the house of Israel know that this very Jesus is both Lord and Christ. His resurrection was a fact whereof the apostles were witnesses. Just what shall we preach about the throne of David when we come to this passage? Exactly what the Bible says. It says David knew that God had sworn with an oath to set one on his throne. This one was to rise from the dead. Jesus rose from the dead, therefore he is that one and is at God's right hand exalted. Proof of His being at God's right hand was the pouring forth of the Spirit! "Therefore, let all the house of Israel know assuredly"—what? That Christ is now on David's throne? No. But that "God hath made him both Lord and Christ." I can from this passage preach no more than it says. Jesus is the one raised up to sit on David's throne. He is at the right hand of God exalted. God hath made him both Lord and Christ. And yet men are charged with being infidels because they do not say more about this passage than the Bible actually says! It is never entirely safe to say that the Bible teaches more than it actually says. It is also equally evident that if the word does not actually say a thing our conclusions and deductions cannot be taken at such a certainty that one's fellowship as a Christian and his loyalty to Jesus Christ must be decided by whether or not he accepts our conclusions.

Two more passages in the New Testament bearing directly on the throne question should not be overlooked:

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory and before him shall be gathered all the nations, and he shall separate them as the shepherd separateth the sheep from the goats." (Matt. 25: 31-33.)

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. 3:21.)

No one who is a simple Christian cares for the defense of any "*position*." He cares only to believe and declare what God says. As one who is desirous of being just such a Christian we shall tell the world that the throne of David is the one on which Solomon and all the other kings sat, that it was the "kingdom of the Lord" and was Jehovah's and was "over Israel." We shall declare that Christ is at "God's right hand exalted and on the Father's throne and that when He comes He "shall sit on the throne of his glory," and that those who overcome shall sit with Him in His throne.

On this subject, and on any other, we are not only willing but glad to take our stand on what the Bible says—to preach that, all of that, only that, nothing more and nothing less.

## THE PENITENT THIEF

Swiftly have the years forged forward and just as swiftly have they rolled backward until nearly two thousand years separate us from the cruel scenes of Golgotha. "The thief on the cross" has possibly moved more tongues and pens than any other thief that ever lived or died.

We meet him the first time and the last time on a Roman cross—more of his life than this we know nothing. Regardless of his former shrewdness, meanness or goodness he finally hangs on the deadly tree where face to face with his soul, his Savior and his God, his eyes are opened to his own terrible condition. In the throes of death and the agony of physical and mental torment, he turns his eye to the heavenly Hope hanging by his side and makes a pathetic appeal for mercy. Just here I am reminded that many of us must be brought to our extremity in disappointment, sorrow or suffering before we are able to see the beauty in God's truth or the preciousness in his promises. David said his affliction had been good for him, for before his affliction he went astray. Many today will testify that their sore trials and sad experiences have brought their soul closer to God. But if suffering or sickness or loss or disappointment serves to bring us nearer to God, let it come, let it come. That thief—with tongue parched, the death-dew on his brow, the last hope of life gone—cried, "Lord, remember me when thou comest in thy kingdom." It was his last chance but he took it, his last appeal but he made it, his last bitter cry but Jesus heard it.

H. H. Adamson, in *Vinewood Reminder*.

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### GREAT MEETING AT HARDING COLLEGE

J. N. Armstrong

We had a great meeting on Thanksgiving. Visitors were present from Missouri, Kansas, Texas, Oklahoma, Tennessee, Georgia, Arkansas.

A. B. Lipscomb's lectures on his visit to the Holy Land are the best lectures on that country I have ever heard, and he has the best collection of slides I have ever seen. He was thoroughly enjoyed. Wade Ruby and Loyd Sanderson, members of our Alumni, made inspiring speeches and lifted their audiences out of their discouraging thinking into more hopeful ones. It was a great meeting.

Report on our drive for money for that last debt on Harding College shows that the brethren and churches everywhere are awake to the great opportunity to pay this last debt.

We have now more than seven thousand dollars in sight and most of it in hand. Money is coming every day in the mails, besides that coming from our field men. A check came on Thanksgiving morning for \$100 from the state of New York. Only about one dozen Christians worship in that New York group. Another man wrote, "I'll sell the last cow on my place before this effort shall fail."

The Insurance Company has challenged us to raise \$17,535.00 for the full settlement of \$88,035.98.

This company's date is February 1, 1933. This is the last day of grace, so let us take a fresh breath and whip up our steeds and drive like Jehu till that date. Let those that have given, give more, if finally needed, and let those who have promised make sure their promises. Take your check payable to "Deliverance Fund." Harding College.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

DON CARLOS JANES

In Romans 12:3, Paul forbids every man thinking "of himself more highly than he ought to think; but so to think as to think soberly." He wants us to make a correct appraisal of ourselves. . . . "One cannot rent a house in Africa unless in town."—Addie Brown. . . . "Alva nearly froze sleeping out and sitting around camp fires."—Margaret Reese.

It is wrong to think too meanly of oneself, even as it is wrong to think too highly of self. . . . In Russia, Judas and his principles are admired by Stalin and the Bolsheviks and a memorial is to be erected to him. . . . "We have every thing to be thankful for and nothing to complain about."—Dallas Johnson. . . . Within three years 14,000 Russian churches have been closed and 25,000,000 youth are being taught Iscariotism. How the forces of darkness do believe in missionary work! . . . And does it mean anything to my home and my neighbor's home that 25,000,000 youngsters are being diligently disciplined after Judas? . . . "Our most faithful converts are women."—Charles Gruver.

Both before and during the depression, it is probable that a host of Christians have thought themselves less able to give than they really were. . . . In numerous instances we have seen the poor give handsomely while multitudes apparently much abler to help the mission cause have done nothing at all. Making a too low estimate of oneself is forbidden the same as thinking too highly. . . . "Soon start plowing and planting gardens again."—W. L. Brown. . . . The church in Africa gave Bro. Brown five pounds on Sister Brown's hospital bill. . . . Sister Andrews is much to be commended for withdrawal from certain disorderly members in her congregation. . . . In Hong Kong a bottle of grape juice a Sunday costs as much as one man's rice for a month. . . . An asthma patient under a specialist, whose husband is a victim of cancer under treatment by a specialist, sends a missionary gift. . . . A family living without doors and window casings sends \$5 for missions. . . . Are there not thousands of brethren better able to help the missionaries than these just mentioned—if they thought so? . . . Thinking too highly of yourself hurts the work of God. Also thinking too meanly of yourself hurts it. . . . If a man can sing but thinks he cannot and does not, the cause suffers loss. If he can give but thinks he cannot, it also suffers loss. And a host of us have been underestimating our giving ability. . . . Bro. Bixler's helper has led 6 to Christ within two months. . . . One missionary is contributing generously to other missionaries. . . . Bros. Davis and Whitfield were to sail for China Dec. 3.

## JOHN SHERIFF LETTER

I have been sick, but God answered prayer, and raised me up to serve Him a little longer. Our hearts are full of thankfulness to God, and our dear brethren for the many great and precious blessings we are enjoying at their loving hands. We have only been absent from the Lord's Table once since coming to Cape Town, and then on account of sickness. I was privileged to celebrate my 68th birthday October 23 by presiding at the Lord's Table.

It seems to me that absenting ourselves from the Lord's Table is like holding one's breath. If we do it willfully, and long enough, we surely will die. For the benefit of my younger brethren, I would like to say, I know of nothing during the past forty-five years that has kept me abiding in Christ more than remembering Him in the "Breaking of Bread" in His own appointed way. Wife and I have "kept the feast" on the sea, on the train, by the roadside, under trees, in the shade of rocks, in tents, grass huts, quarry hut, and wherever the Lord has seen fit to lead us. We have always found that "where there was a will there was a way." I have walked over twelve miles Saturday afternoon, and back again Sunday afternoon, in order to "Break Bread." I am not writing this boastfully, but that God may bless it to stir up the careless and indifferent whose names are written in the "Lamb's book of life."

On September 18 a few brethren meeting at Kenilworth, seven miles out of Cape Town, brought in five converts who were baptized in the Hanover Street Baths, Cape Town.

Lord's day, October 30, four were baptized from our Loop St. assembly, and another young woman confessed Christ and will be baptized first opportunity.

Native preachers in Nyasaland report 49 baptisms since my last circular. The gospel is still "God's power unto salvation." Letters from Bro. and Sister Short report favorably on the progress of the work at Huyuyu Mission.

Bro. Dewitt Garrett had been out a week from Salisbury and helped quite a bit on the new church house for Shorts. They had received several donations in response to my appeal, which was a great help on the building, but last month sufficient funds had not come in to pay current expenses. And their car badly needs a new set of tires.

Bro. and Sister Merritt write from Kabanga Mission, N. Rhodesia, that their hands and time are fully occupied, doing the work of two families. Bro. Merritt had been village preaching and found the people ready and willing to listen to the gospel. Sister Brown had been in Livingstone hospital with what they thought was typhoid fever but doctor said she was run down and needed a rest and change. Bro. Merritt closed with, "We all need rest, but none of us can afford it."

Sister Reese writing from Sinde Mission, Livingstone, reports all well. Bro. Reese had been doing a lot of village preaching, and had also been "spying out the land" in Barotseland. There is room, and need for a mission there.

Sister Scott writes very favorably about the new "Namwianga" Mission, Kalomo, N. Rhodesia. The fact that it was originally the Government experimental station should be a guarantee that it is well situated, healthy, and well watered and easily accessible to the railway.

I am also in receipt of letters from Bro. and Sister J. W. Classen from Kimberley. They are having a financial struggle to continue the work there. They are also trying hard to get it on a more scriptural basis than hitherto. They need our prayers and practical sympathy.

Brethren, by the time this reaches you, Christmas and New Year will be close at hand. I take this opportunity of thanking you all for your prayers, support, and encouragement received through another year to continue in the service of Jesus Christ. Should the Lord tarry, we wish you all that is good and best for the coming year.

## BEGGARS

ETHEL MATTLEY

China is a place where poverty abounds. The country is an old one and over populated and one where the natural resources are undeveloped. Of course there are well-to-do people but the majority have very little. The old custom of the family not selling their houses and lands gives many a shelter and a part of their living but where there have been many sons some of them have had to go out into the world and hunt work. If the family can run a little business of some sort in their own home that is a way of getting what they need.

Begging is a legitimate occupation and one to which every Chinese feels compelled to respond. In Canton, I am told, there is a beggar king who takes a part of what his subjects are able to collect each day and so lives in ease and plenty. In various parts of the city dozens of beggars follow you and it is with difficulty that you can get rid of them. The Chinese are natural actors and when dressed in the poorest way even if they have better clothing at home it is impossible to know which ones are really in need. Then they all know the reputation of the foreigner and his money. Many of the boats on short runs carry beggars along with the medicine men who in turn entertain the passengers with their singing, playing, and talking, and take what they are given.

Every district has those who are made dependent by physical deficiencies; by old age and poor health with no relatives to support them; and by the fact there is no work for them to do. Many of these go daily from door to door begging and every house helps with as much as a handful of rice. At feast times they collect around the door waiting for their portion to be distributed.

When I came up last fall it was to find that a beggar woman at Naam Heung had become a Christian. At first I feared that either the Christians or I would have to care for her. I soon learned that by Chinese custom she belonged to the street where she lives and that they still continue to support her. As the Cheungs passed back and forth they talked the Gospel to her and believing what she heard she threw away her idols, and asked to be baptized. At every meeting she comes cheerfully in leaning on her cane and will not leave until some one has prayed with her. In her younger days no one gave her the Message of Life but she has not refused a chance to enter heaven even if it is delayed.

Were we to begin to relieve the poverty and need around us our whole time would be taken up with that instead of spreading the knowledge of the Bible. When the natives themselves do such work they will not be imposed on as we foreigners are.

**In Brazil**

We spent three days and most of two nights on to Crato. We were in constant danger riding on top of a loaded truck, as sometimes the truck tilted on its two wheels and other times the front wheels were lifted off the ground when we ascended some of the steep, rough hills. Our clothing and skin were torn by limbs that hung over the road. It is hard to believe but nevertheless true, that nearly every tree and bush in the interior is thorny. Not being willing to suffer the thorns any longer, I chose a hole down in the furniture to finish the journey. About nine miles from our destination the gasoline gave out and we were delayed about six hours. We unloaded the motorcycle and with about a pint of gasoline in the tank and a Brazilian boy on behind I started after more. When the gasoline gave out the boy pushed me on. We were fortunate, however, to have a mountain to descend and could go as fast as we liked most of the time.—Geo. Johnson.

**ELIZABETH BERNARD**

**Qualifications:** Two year's High School; Nurse's Training Course, and 6 month's post graduate nursing at California Hospital, and 2 year's army nursing; 2 years physio-therapy by U. S. Veteran's Bureau; 1 year each of Domestic Science and Manual Arts at Women's College of Texas; 2 years' study and teaching of the blind and partially blind, including manual arts, weaving, etc., as taught at Harvard, Evergreen School at Baltimore; has had some study of Spanish and Japanese, and Bible classes under E. H. Ijams; experience in teaching a class of girls in Japanese mission. She is sailing to assist Miss Mattley.

**RHODES REPORT**

We realize more and more as we work together with the Lord that the exceeding greatness of the power is of Him; that He sends forth laborers into His harvest according to our praying for them; that He knows the hearts of men and adds to the church; that He desires the perfection of the saints; that He wants us to know Him and have our fellowship with Him. Thus we can live soberly . . . in this present world, looking for that blessed hope.

There were two more baptisms here yesterday. About twenty have made the good confession thus far this year. The workers are rejoicing in their salvation and their joy is having an influence among others. The Christian is, indeed, the light of the world. We appreciate very much your prayers for the work here. We are expecting the Lord to magnify and honor His name among these people according to the faith and earnest efforts of His children.

Hitachi, Omiya, Japan.

E. A. Rhodes,

**BIXLER REPORT**

We note that we have been negligent about making our financial reports. If we had reported more we might have had more to report, but we are thankful to say that we are getting along on our receipts, knowing that the Lord does more for us than we deserve.

Our report is for 6 months, June to November—average \$59.17 per month. Of this amount expenditures are about as follows: 10% to the church and evangelistic work; 10% to travel; 60% for food; 20% for clothing and general expenses.

We are thankful to the Father for this and to each of His children that have been prompted to contribute to the work here.

Ibaraki Ken, Naka Gun, Shioda Mura, Japan.

O. D. Bixler.

**THE FOREIGNER AND THE SPLINTER**

N. B. Wright

The splinter in one's hand may be compared to the foreigner in China.

In the first place, a splinter in one's hand is a painful thing. The foreigner, to a greater degree, is a source of pain and contempt to the Chinese. Why should a "man of the barbarian 'outside' countries" come to the "Cultured 'Middle (or Central) Kingdom' which has had such a glorious past and which is yet superior to all others"? This thought is manifested by the look of contempt, a smile of disgust one meets on every hand. The children seem to know us by no other name than that of the "foreign devils." Today, for the first time, I heard a child say "pastor", or "shepherd" as I passed by.

In the second place, the splinter is very small to the eyes. The foreigner is even smaller in the Chinese eye. What nation has had such a long history as China? What nation has such highly developed classical language and such a literary heritage? How small we are!

Are there young men and women in America who are willing to go with Christ outside the gates (of home and friends and ease), bearing His reproach? And to be counted as the offscouring of the earth for Him? How can we receive the glory of the Father if we covet the glory of men?

**PHILIPPINE MISSION NOTES**

H. G. Cassell.

The church which was established at Calapan, Mindoro, in 1931 is now bearing fruit in a mission meeting planned and being carried on by themselves. They have received a few contributions from other congregations here in the Islands but so far they have had no help from any other source except the use of the tent owned by the mission.

Many of the brethren are facing real hardships to live, but they are facing them with a faith akin to that of the early disciples. Much preaching has been done in the tent by Brother Azada, and also much private work has been done in the homes of the people by him and Sister Jauna Sicat, who was trained as a "Bible woman" in the Methodist church, but who obeyed the gospel under brother Azada's preaching at Calapan last year.

Within the last two days five men have been baptized, the first fruits of their work in Naujan.

The brethren here are finding it true, as Paul and Barnabas told the brethren in the places where they preached on their "first missionary journey," that is, that through much tribulation we must enter the kingdom. I came from Manila a few days ago to encourage the brethren in their work of faith and to render whatsoever assistance I can to the furtherance of the Master's cause, and hope to remain till the meeting closes. My trip to help is made possible by the contributions of brethren who answered our appeals some months ago. If I am to continue such visits you must have fellowship in them.

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