

October 1933

THE WORD AND WORK

COME YE YOURSELVES APART

"Come ye yourselves apart and rest awhile,
Weary, I know it of the press and throng,
Wipe from your brow the sweat and dust of toil
And in My quiet strength again be strong.

"Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me and with My Father here,
With Me and with My Father not alone.

"Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

"Come ye and rest: the journey is too great,
And ye will faint beside the way and sink:
The bread of life is here for you to eat,
And here for you the wine of love to drink.

"Then fresh from converse with your Lord, return,
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven."

—Edw. H. Bickersteth.

WORDS IN SEASON

R. H. B.

THE BLUE EAGLE

Several inquiries have come concerning the N. R. A. symbol, whether it be right for a Christian to subscribe to it and accept of the emblem. The only reason for such a question is the resemblance the Blue Eagle might seem to bear to the "mark of the beast" in Rev. 13—a mark without which no man shall be able either to buy or sell. The Blue Eagle and the N. R. A., however, bears no relation to the "mark of the beast." It is an expedient to secure the co-operation of the nation with the government's economic recovery program. The President is doing his very utmost and best to remedy the unemployment situation, to give every man the chance to work, to start again the wheels of trade and industry, in order to overcome the evil condition that lies heavily upon our land. There is no reason why any Christian should refuse to co-operate with the government in this tremendous effort, but every reason, both human and divine, why he should. So long as the government demands nothing of us that is in itself wrong or contrary to

God's commands, it is our religious as well as civil duty to obey and stand by the government. (Rom. 13:1; Titus 3:1.) Moreover the average Christian can no doubt see that from the standpoint of good sense and reason also he can do nothing better than to fall in heartily with this effort. Of all human measures that could delay the distressful times out of which such an autocrat as the Beast of Rev. 13 might arise, this N. R. A. plan, if successful, would do it. A writer in the Sunday School Times (Sept. 16, 1933) says:

"As we see it, the purpose of the N. R. A. with its blue eagle is primarily to see to it that every American citizen shall remain in his fundamental right to a job—the right to earn an honest living in a land of plenty. **This is to build the strongest possible bulwark against the floods of Communism and Fascism which threaten to engulf the world;** for where God is feared, and every man is in possession of a decent job with an honest wage, neither Communism nor Fascism can flourish. In his effort to see that every man shall have the privilege of exercising his inalienable right to earn a living our President should have the hearty support of every loyal American citizen. Such is a righteous war. . . . And if President Roosevelt stands to thrust back the hungry wolves of Fascism and Communism, and maintain our heritage, then it is our supreme duty to stand by him in this hour." (Bold type mine.)

Nevertheless, although this N. R. A. sign is a good and beneficial thing in itself, it is also one of the signs of the times. The way is being prepared, though not knowingly or intentionally, for a greater and truly sinister mark. People are being familiarized with the principle and use of such a mark, against the day of the manifestation of the "Beast". Quoting once more from the article in the S. S. Times:

"If this governmental tool—an insigne used in boycott—proves to be a success for the American nation, why should it not become a governmental tool for a world-ruler set for the salvation of an economically depressed world? And, should that world-ruler prove to be an atheist, as some rulers are, and should he determine that it would be for the welfare of mankind that he should dominate the religious as well as the material world, and decide to "magnify himself above every god" (Dan. 11:36), then the world's midnight will have come, and martyr-blood will flow in rivers once again! No stronger weapon will such an Antichrist possess than a mark without which no man will be able to buy or sell."

BURIED TREASURE

"The greatest preacher," Brother J. A. Harding used to tell his students, "is not the man who draws the largest crowds or has the most converts, but he who can get the greatest number of people to read and study the Bible." It is indeed out of the Bible that all spiritual life and help comes; and it is through the Bible that we obtain every gift and blessing. For the entrance of that Word giveth light; and through it comes faith; and by faith are we saved and receive the promises. Yet how that book is slighted, even by its friends—how it is ignored in the education of children, how it is set aside and flouted, to make time and room for things supposedly more important; and how Christians themselves neglect and forget it! The devil himself exhibits far more respect for the value

and power of the word of God than some of the children of God seem to have; for he diligently watches his chance to snatch it out of the hearts that receive it not—lest after all they might believe and be saved. (Luke 8:12.) Did ever people have such treasure so close at hand and so let it lie unused?

"Again and again it has been found that when a soul has come into contact with the saving and redeeming Grace of Christ, and the Word of God has been read and studied, a flood of illumination comes into the soul and mind, and what were formerly illiterate persons have an understanding of the deep things of God and the hearts of men that has puzzled multitudes of the unregenerate throughout history. This is one of the most practical fruits of conversion. A man is never less of a man from becoming a Christian. Multitudes of the worst of human kind have been lifted from the depths by the Word of God, made to stand upon their feet as men and women, and to sit in heavenly places with Christ. The Word of God has begun to dwell in them richly, and they see things in its light and truth and get a true perspective on life. There are not wanting those either of the wise and the great among the sons of men who have testified to the light and power God's Word has imparted to them, and the inestimable treasure they have hid in it. One of the greatest masters of English prose was John Ruskin, and he has left a striking record of the effect of the Word of God in his life. His mother selected a list of chapters in the Bible which she caused him to learn by heart, and thus, he says, established his soul in life. In the psalms alone he thus memorized the 23rd, 32nd, 91st, 103rd, 112th, 119th and 139th in addition to many other chapters from the Old and New Testaments. Concerning these he says, "And truly though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like in after life—and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters, I count very confidently the most precious, and, on the whole, the one essential part of my education."—*Evangelical Christian*.

LET US PRAY

Above all, then, and first of all, let us pray. "Yea—" says one, "but must we not do something besides praying?" It may seem possible for a man to pray and never to act; but in such a case it is not true praying. Real prayer is a stimulus, not a hindrance, to right and energetic action. The man who begins to pray sincerely for any object, will conceive an increasing interest in that object. Then if there is aught he can do (which is not always the case)—and especially if there is something he knows he ought to do in the matter, his own prayer will the more inspire him to do it. The faith which leads him to pray, will also stir him to act and to work always in line with the known will of God. And work begun calls for more prayer. What God can and will do in us, through us, by us, for us, for the world, in answer to prayer has never been calculated. Pray ye therefore the Lord of the harvest!

A FEEBLE SHOWING—AND THE CAUSE

What we have done to give the gospel to every creature is little—far too little. The reason we have not done more is that we have not believed and prayed. "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest." How much praying have we done along that line? And if, on the whole, this prayer has been neglected by

the church, is it any wonder that so few, comparatively, have gone forth from us into the dark places of the earth? And why is the support of the missionary so greatly diminished? Is it merely because money has become scarce with us, and that the dollar has become cheap and the exchange has dropped? Be sure that despite the present adverse conditions the Lord of the harvest could and would have sent many more laborers into His harvest and sustained them more abundantly. For the hearts of men are in God's hand, and the treasures of silver and gold are His, whatever vaults they may lie in. When God works, men go, and their support will not be wanting. Behind our "budgets" often lies a deal of unbelief; selfishness and indifference too. God's touch will release the streams. The government is now working to loosen things up in the business and industrial world. The need certainly is vast, the means to supply all are here, but the wheels are not revolving. Just so is it in God's great business. The machinery of human enterprise must be started by human effort, human confidence and by venture and bold action. The wheels of God similarly will move in response to a Godward faith and prayer and an obedient going forward. Someone has said that "God has no greater controversy with His people today than this, that, with boundless promises to believing prayer, there are so few who actually give themselves to intercession."

THE PLACE OF PRAYER

From a great summary of Christian work I take this:

"Pray ye therefore the Lord of the harvest that he would thrust forth laborers into his harvest.' The great inspiration to all missions and to all missionary spirit, is *Prayer*—not appeal to *men*, but to *God*."

"J. Hudson Taylor undertook to put missionaries into Inland China, by dependence solely upon God, not only asking no collections, but refusing them in connection with public meetings. He and his coworkers lay all wants before the Lord, whether of men or of money, and expect the answer, and it comes."

"Prayer has turned every crisis in the Kingdom. It can bring men, it can furnish money, it can supply all the means and material for the war. Yet this, the grandest of all springs of missionary activity, is that on which least practical dependence is placed in our missionary machinery."

"Back of all other causes of the present perplexity in mission work; behind all the apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and consecration, of readiness to *send* and of alacrity to *go*, there lies one lack deeper, more radical, more fundamental—namely, *the lack of believing prayer*. Until that lack is supplied doors now opened will not be entered, and doors now shut will not be opened."

Are these things true? He that hath an ear let him hear,

NEWS AND NOTES

Friends of this magazine will be happy to know that a gift of \$100, with a number of smaller gifts, has put us entirely out of debt. As of September 1, we owe no man anything, save to love him. We are profoundly grateful—to our helpers and to God.

From Lexington, Ky.: "Had fine meeting at Ebenezer church, near Harrodsburg. A great revival in the church and 15 responses to invitation, 7 baptisms."—H. N. Rutherford.

Our October issue is late, due to absence of both editor and publisher.

From Alhambra, Calif.: "Bro. Curtis has been doing a splendid work with the chorus at Central Church in Los Angeles and I sincerely hope that he may be able to continue. Brother Jorgenson's trip through this part of the country was not without profit to the Cause, I can assure you. Hope that he may be able to make the trip again some time in the near future."—C. L. Hinckley.

From Leavenworth, Kan.: "The meeting in the little church was very well attended though none so far, have been added. Brother Draper preached last Sunday morning and evening. His home is in Lawrence, and he was sent by the 15th and Waverly church, Kansas City, Kan. Brother Furguson from the 39th and Flora church, Kansas City, Mo., was with us last night. Brother Graham talked yesterday morning."—Mrs. Marvin Wigginton.

"Eight nights at Baird Street, Louisville. Baptized one young man. Three or four other responses.

"Portland Christian School now beginning second month. Has every seat taken in High School, Grammar Grades and intermediate departments; possibly two or three vacancies in Primary. Faculty remains unchanged. Personnel and spirit of student body seems above average. Resources such as we have faith to draw on. 'Lord, teach us to pray'. Wisdom, ways and means are our needs. Our Father is able."—Stanford Chambers.

Correction: In last month's paragraph, "Millennium Theories," "truthful readers" should read "trustful readers"—a proofreader's error.

From Nashville, Tenn. "David Lipscomb College started off fine, with a big, enthusiastic enrollment. Baxter and Ijams surely deserve it for their faithful efforts.

"If the Lord wills, Pauline will be operated on for goitre by the specialist Dr. Shoffner. Shall appreciate the prayers of our friends."—Harry R. Fox.

Brother Boll, with A. C. Reader assisting, had a fine meeting at Bryantsville, Ind., where Brother Reader preaches. There were 22 responses, 10 being for baptism. Brother Boll is now in a meeting at Lawrenceburg, Tenn. The report is, "Fine crowds and interest. One baptism, 2 restored, to date."

Chas. M. Neal states that he can still fill orders for "Neal-Wallace Debate" at \$1 each. Order from us, or from him at Winchester, Ky. The book is momentarily expected from the bindery.

From Miami, Fla.: "Please announce through Word and Work that I have just begun regular work with the Central church in Miami. The outlook is bright and encouraging. We covet the prayers of the brethren."—Willis H. Allen.

From Norfolk, Ark.: "We are rejoicing because of the good meeting here; five baptisms and three restorations. Brother W. W. Leamons of Trinity, Texas did the preaching."—Ed Rouse.

The annual Bible courses given by the Editor at the Portland Avenue church, Louisville, will begin November first. There will be presented three six-weeks sessions as usual, studying Acts, John, Hebrews, Isaiah, the minor Prophets and Epistles. Twenty-third year. Many have found these studies helpful and a large number have participated again and again. No charge for tuition. Further information upon request sent this office, or to R. H. Boll, 2626 Montgomery St.

"During the summer I preached for the North Shore Church in Chicago. Six were baptized and one took membership. I also preached one Sunday for the Cornell Avenue Church. During my summer's stay at the University of Chicago, Brother Don Carlos Janes has been supplying for me at Camp Taylor. There have been several restorations and one baptism there this summer."—Jonah W. D. Skiles.

Kenneth C. Spaulding of Nashville is now preaching twice a month at Franklin, Ky.

From Dallas: "Brother Blansett finished a 16-day meeting at Heath on July 29. There were 37 responses, largely baptisms; a man and his wife restored after 20 years wandering.

"The tiny church at Como is struggling along. Brother Mullins is to hold them a meeting that I believe will be wonderful if we have good weather."—May Lynn.

From Montebello, Calif.: "A telegram from Brother Homer A. Gay brings the sad news of the death of Sister King, wife of Homer L. King, publisher of the Old Paths Advocate, which occurred at her home, near Lebanon, Mo., Saturday, September 16. She was a faithful Christian, a dutiful wife, and a friend to all. She assisted Brother King in his evangelistic and editorial work."—J. D. Phillips.

From Clovis, N. Mex.; "Enclosed you will find our check for song books received a few days ago. We are well pleased with them."—W. O. Kelley.

From Nashville, Tenn.: "I am in a stirring Song Revival this week at Central Church, this city, with one night at Belmont Ave. Our very hearts have been warmed and caught up to God on the wings of sacred song. Those who love to sing and others who love to listen to beautiful, spiritual songs, have gathered from many congregations to enjoy the fellowship and to mingle their voices in praise to Him who is worthy. Interested members of Central church presented the congregation with 500 copies 'Great Songs of The Church', and Belmont purchased 300 recently."—E. L. J.

From Amite, La.: "After eight days we closed a fine meeting at Big Creek on Sunday night. There were no additions to the congregation although attendance the largest in the past seven years and the interest all that could be desired."—A. K. Ramsey.

From Genoa, Ark.: "Our meeting closed with 17 baptized and several restored to duty. Brother W. W. Leamons of Trinity, Texas, did the preaching."—R. M. Johnson.

E. H. Hoover of Johnson City, Tenn., is with H. L. Olmstead in a fine meeting at Gallatin, Tenn.

From Amite, La.: "On the fourth Lord's day of August I closed a fine meeting at Stringtown, Miss., 19 were moved into the kingdom, three sets of sisters, two of twins, two aged ladies, four children. Plans begun for building. Preached some to the Negroes, in their own building, many of them attending our daily services. Plans under way to have Negro preacher visit the field where a fine opportunity is ripe for the harvest. The Stringtown work is the fruit of a seed-truth sown in an honest and faithful heart in a tent meeting in 1915 at Amite. That faithful sister has lived there about three years, I have made three visits and about fifty have been added to the body. They need your prayers and some help to build.

"Bro. Boyd of New Orleans visited Amite during my absence and gave some fine, instructive lessons. He is to return to Oak Grove in October for a singing class."—A. K. Ramsey.

From Dallas (delayed): "Just returned from Louisiana where I have been in meeting work. Two of the meetings were with mission churches and resulted in 36 responses—34 at one place and 2 at another. At the latter place (Bayou Jacque) a number of faithful hearts who love the Lord are found although some are living in sin and it may be necessary to withdraw from them. Pray for this work: it is of God's beginning, they have had many trials and are being sifted, but you shall meet some of them in the air if not before."—Frank Mullins.

The church at Parksville, Ky. enjoyed a real revival in September, J. Scott Greer of Livingstone, Tenn., preaching. Thirty-four, nearly all adults, "came forward", 22 of them for primary obedience.

From Glenmora, La.: "Brother Frank Mullins spent two weeks with the church at Glenmora in a series of gospel meetings during the summer. Fine interest was manifested throughout. The great good done will be manifested when our Savior has a reckoning with His servants at His appearing. The members were strengthened and encouraged to press on, and the truth was held up before the world so that men would be brought to Christ instead of being converted simply to a set of principles."—W. J. Johnson.

From Oxonia, Ind. (delayed): "August 30 marked the close of a two-weeks meeting with the church at Trinity Springs, Ind. Five were baptized, one came from Christian church and one transferred membership. On September 3 I preached at Macedonia and Eva, both near Cullman, Ala."—Ollie E. Moss.

From Lexington, Ky.: "The meeting engagements during the past 2 months have borne fruit in God. Antioch (near Frankfort) 3; Antioch school house, near my old home, 4 baptisms; Madison, Ala. (Berea), 12 responses, 10 baptisms; Lynnville, Tenn., 25 responses. 21 baptisms; Sugar Creek (near Warsaw, Ky.), 10 responses, 8 baptisms. J. H. Adams was with me at Sugar Creek."—H. N. Rutherford.

From Franklin, Ky.: "Bro. Laws has been away all summer in meetings. He returns soon however to begin a meeting here for us. We are having a fine Sunday School. Had a real preaching-day crowd today. Last Sunday the orphan children came down from Bowling Green and we had dinner at McInteer Springs. Every one seemed to have a good time. While Brother Rutherford was at home this summer he baptized four of our Locust Grove boys."—Mrs. Charles Herndon.

From Seattle: (Delayed report). "Brother Lloyd Smith and writer continue to enjoy our work 'by faith'. We are praying and working

for a well-equipped tent by next spring. Long campaign indispensable in this cosmopolitan Northwest. At first announcement the little Seattle band responded to the amount of about \$100. There are others who would like to have fellowship in this worthy undertaking. We do not want to deny them this privilege. The work must go forward. We have no complaints to make; but may interest many in the sweet by-and-bye with recitations of our 'roughin it'. There is joy in the midst of adversity."—J. Emmett Wainwright.

(Bro. Wainwright's address is 410 W. 62nd Street.)

From Long Beach, Calif.: "Spent every Monday night in August in discussion with Adventist at Fullerton. Large audiences and much good done. Preached for five nights following close of debate. One restored, two by membership, and five baptized. Also preached in tent, North Long Beach, and baptized seven during August. Spoke at 19th and Dawson here in the city and one was restored, one by membership and one baptized.

"Returned Saturday from the rally at Vicalia. Excellent addresses and splendid spirit. Good things should come from it. We had some thirteen preachers present. Our new building will soon be a reality here in Long Beach. We should be able to seat about 500 and have space for about twenty class rooms and a dining hall by doubling up a little. Jas. Scott is in a fine meeting with the old Ninth and Lime congregation here.

"I assist in meeting here when our building is finished, then go to Fresno for regular work for a season, beginning with protracted meeting."—Ernest Beam.

We need 5 April W. & W's., 1933.

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

Chattanooga, Tenn.; Corsicana, Texas; Cool Center, Pa.; Maitland, Mo.; Wellington, Kans.; Chickasha, Okla.; Clovis, N. M.; Nashville, Tenn. (Central Church of Christ); Montgomery, Ala. (Highland Ave.); St. Marys, W. Va.; Mangum, Okla.; Abilene, Texas (Book Store).

OUR EVER PRESENT HELPER

STANFORD CHAMBERS

Every Christian ever needs help. This is why we are provided a throne where we can find grace to help in every time of need. Our "help cometh from Jehovah."

"No man liveth to himself," hence "Bear ye one another's burdens and so fulfill the law of Christ." God has placed in His church teachers. Babes in Christ have need of such help. Who has not? Some have need of milk, some of strong meat. None is independent.

"Ye shall receive the gift of the Holy Spirit," (Acts 2:38), "whom God hath given to them that obey him" (Acts 5:32); "God, who giveth his Holy Spirit unto you" (1 Thes. 4:8); "If so be that the Spirit of God dwelleth in you" (Rom. 8:9 and following); "Your body is a temple of the Holy Spirit" (1 Cor. 6:19). Notwithstanding these plain words of holy writ, it is urged that there is no need of the personal indwelling Spirit today, inasmuch as we have complete and perfect revelation. "What can the Spirit do for us now that the word does not do?" they ask.

If such questions are in order, then a few more. Since God is almighty, all-wise, all-loving, why do we need His Son? Why any need for the Spirit to perform any part at all? And since the Scriptures thoroughly furnish the man of God unto every good work, why the need of personal human teachers for babes or others? Let teachers go to the world, to those who have not the Word. But all such is vain reasoning.

"The Spirit helpeth our infirmities" (Rom. 8:26). Our infirmities are not only of the outward man: "That ye be strengthened with power through his Spirit in the inward man" (Eph. 3:16). Again, "the Spirit maketh intercessions for us" (Rom. 8:26). He is a Helper, an Interceder, that other Comforter, proving Himself such to every child of God who will allow it.

So our Father is our helper, our Savior is our helper, the Word is our helper, the teacher whom God has set in His church is our helper, we are each other's helper, the Holy Spirit is our helper. They each have a share in doing us honor and rendering us service, and yet there is room for the angels whom God sends to minister unto us. Doubtless we need all the help God has provided either for our salvation or our training, and perhaps the less we feel the need of so much help or so many helpers the greater our need is. It might prove a fatal fallacy to conclude we are sufficient, "not having the Spirit."

When special help is needed, the teacher may not be at hand, the brother to bear your burden may not be present, the Word may not be accessible, but in desert, in dungeon, in darkness or in daily duties, the Holy Spirit templed in

your body is an ever-present Helper, to quicken, to strengthen the inward man, to make intercession, to comfort, just as the need may require. God's great, good, gracious gift! Spurn not, resist not, quench not, "grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." But rather "be filled with the Spirit," and appreciate Him more and more. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." Given to the Holy Spirit the place which God has purposed, and we shall see the sorely needed improvement in spirituality among the people of God. Amen.

PERIL OF THE DIVIDED HEART

We never can be quite sure in which direction a divided heart will turn. If it is divided between right and wrong, between God and self, it may sometimes make right decisions, but it is sure at times to make wrong decisions. A. B. Bruce said many years ago in his famous book, "The Training of the Twelve": "A little religion will carry a man through many trials, but . . . if the mind be double, or the heart divided, a time comes that compels men to act according to the motives that are deepest and strongest in them. This remark applies especially to creative, revolutionary, or transition epochs. In quiet times a hypocrite may pass respectably through this world and may never be detected till he gets to the next, whither his sins follow him to judgment. But in critical eras the sins of the doubleminded find them out in this life." And we are living in a revolutionary and critical era today. Have we made sure of the only security that can stand, by having yielded ourselves unto God "as those that are alive from the dead"? (Rom. 6:13.)

TENNESSEE ORPHAN HOME

(Columbia, Tenn.)

During these last four years of depression the work of caring for orphan and neglected children has been carried on by the Home to the best of its ability. While funds have been short we feel we have been greatly blessed in the good health and spiritual progress of the children. Those of school age attend the City Public Schools. The home furnishes books, tablets, pencils, and other school requirements, in addition to feeding, clothing, rooming, and mothering the children with good Christian matrons.

Winter is now approaching, school supplies to be paid for, winter clothing needed. We have refrained from appealing to churches and friends as much as possible, because we have felt all were doing their best, but we hope that each and every one who reads this will renew his efforts and send liberal contributions.

Paul said, "God loveth a cheerful giver. And God is able to make all grace abound unto you: . . . as it is written, He hath scattered abroad, he hath given to the poor, his righteousness abideth forever." "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

We will be glad to furnish such information as desired about the home and work. Visitors are welcome at all times and the ladies in charge will show them through the Home where they will meet and talk with the children and see how they are cared for.

Jno. W. Fry.

"I HAVE DESIRED MERCY"

R. H. B.

All through the history of the Old Testament two things stand out with great plainness—one is God's inflexible standard of right and truth; the other, His marvellous forbearance with the failures of frail humanity. Just as He willed that the highpriest who represented the people before Him should be one that can "bear gently with the ignorant and erring" (Heb. 5:2) so is He Himself also. He knows how to guard against presumptuous sinners and to protect His lovingkindness from abuse at the hands of the wilful and careless; but on the other hand it is just as plain that He bore in much mercy the failures and deficiencies of the many, for long centuries, not dealing with them according to their shortcomings, nor rejecting them, although, judged by the letter of the law, they should have had no part or lot with Him.

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We see this illustrated, for example, in the matter of circumcision. With inexorable strictness was the requirement laid down; with great patience, and with considerate regard to the varying circumstances of His people, their ignorance, or the outward difficulties that beset them, did God forbear with them and when He saw good even waived the rigorous enforcement. "He that is eight days old shall be circumcised among you, every male throughout your generations . . . And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people: he hath broken my covenant." (Gen. 17:12, 14.) Yet the after years saw much disregard of the covenant. Even Moses, the man of faith, whom God owned and dealt with, had failed to circumcise his son, until virtually compelled to do so by Jehovah Himself. (Exod. 4:24-26.) The circumcision of the whole new generation which was born in the wilderness during the forty years of wandering was neglected. True, upon their first entrance into the Land, God held them up at Gilgal until the entire nation had attended to the rite (Josh. 5:2-9.) But during the forty years God bore with them. Neither did He cut them off—His tabernacle remained in their midst, and the pillar of cloud went before them, and day by day the bread from heaven fell round about their camp. Throughout all the time when they wandered uncircumcised in the wilderness He acknowledged them as His people.

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Again, there was the law for the keeping of the Passover. On the 14th day of the first month must it be kept. The law was strict. In individual cases in which this was impossible, the 14th day of the second month could be substituted. Very stringent was the requirement. Even the man who was in condition to keep the Passover on the 14th day of the first

month could not take advantage of the provision to keep it in the second month: "That soul shall be cut off from his people . . . that man shall bear his sin" (Numb. 9:13). But the entire nation failed more or less throughout their entire history to obey this Divine requirement. When late in Judah's history (the Ten Tribes having already been carried away into Assyrian captivity) Hezekiah celebrated the passover in Jerusalem it is stated that Israel "had not kept it in great numbers in such sort as it was written." (2 Chron. 30:5.) So disordered were the conditions that the feast had to be kept by all in the *second* month instead of the first; and even then there were many who were not cleansed—and here follows a marvelous statement—"yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them saying, The good Jehovah pardon every one, that setteth his heart to seek God, Jehovah, the God of his fathers, though he be not cleansed according to the purification of the sanctuary. And Jehovah hearkened to Hezekiah, and healed the people." (2 Chron. 30:18-20.) It was a time of confusion and distress, and God graciously took account of their condition and circumstances, and waived the letter of His commandment, and took Hezekiah and his people at their intention, rather than their performance. Of Josiah's great passover, about a hundred years later, it is said that "there was no passover like to that kept in Israel from the days of Samuel the prophet" (2 Chron. 35:18). It is evident that the nation as a whole never did keep the passover as God had commanded. God knew and saw it all; yet all along He forbore and *did not disown the people*, though according to the law's demand they were to have been cut off.

And so with the sabbatical laws. There seems to be no evidence that, outside the weekly sabbath, the sabbatical system—the sabbatical years, and the year of jubilee (Lev. 25)—was ever observed by Israel at any time. True, God exacted the land's sabbath-rest in the years of their captivity; but He did not cast the people off for their failure. Or take the matter of their worship:—The tabernacle in the wilderness, so scrupulously constructed according to the heavenly pattern, in all its furnishings and service, was soon disordered and disrupted, part of it being found at Gibeon, part at Nob; the ark at Kiriath-jearim until David brought it to Jerusalem; and of course the priestly service must also have been broken up and disordered accordingly. If Jehovah had spurned and rejected it all and turned His back upon the people and their non-descript worship, it would have been only just. But He did not reject—He stayed by His people through it all and accepted such poor and disorganized worship and service as they could render. With the temple Solomon built He faithfully remained, until at last, looted, disfigured, desecrated, it was given into the

hands of Nebuchadnezzar because of the people's persistent idolatry and wickedness. (In the Northern Kingdom, the Kingdom of Israel, meanwhile, all Divine law and order was overturned.)

After the captivity the returned remnant built a temple, outwardly much inferior, which then became God's house; and though the ark was gone, and the Shekina (the cloud of glory) was no more, nor the fire from heaven, yet Jehovah owned it and regarded it. Yea, even after Herod "rebuilt" and adorned it with all manner of human changes, additions, alterations, corruptions, the Lord Jesus still regarded it and spoke of it as "my Father's house." Not till they had wholly rejected *Him* was their temple's doom pronounced: "Behold your house is left unto you desolate."

Thus in many ways did God show His marvellous patience, forbearance, and mercy toward His people in spite of their manifold failures.

We are aware of the peril of presuming upon God's mercy and goodness. If any man should try to make God's loving forbearance a pretext for carelessness and disobedience, he, like Nadab and Abihu (Lev. 10), like Uzzah (2 Sam. 6:6), like Ananias and Sapphira (Acts 5), is likely to find out that "our God is a consuming fire" to whom we must "offer service well-pleasing . . . with reverence and godly fear." (Heb. 12:28.) In fact, one whose heart is right toward God will not make God's mercy an excuse for laxness, nor turn His grace to lasciviousness, but by all His lovingkindness and mercy he will be moved to give Him the best he has and can know. "There is forgiveness with thee *that thou mayest be feared.*"

And it seems to me we need that truer vision of God. We have so emphasized man's duty and God's requirement that some of us, I fear, have fallen into the great error of counting the Lord as "a hard man," and some have timidly buried their talent. To regard God as an austere and implacable judge who condemns thousands though they believe in Christ as Lord, and in God's word, to endless perdition because of some subordinate doctrinal or intellectual mistake, and who would send any of us to hell for some trifle or technicality—such a view of God is bound to re-act seriously upon one who holds it. It registers in the spirit and quality of his service, and also in the deadness, joylessness, hopelessness, and lovelessness of his heart. But to know Him as He is melts and humbles our hearts before Him. It calls forth our loving devotion for a God so high and holy, but so gracious withal, and merciful toward them that seek Him. It will make us not less but more earnest to know and to do "that good and acceptable and perfect will of God," and to teach it as earnestly to others; yet not in a spirit of bondage and slavish fear, but in the spirit of adoption whereby we cry "Abba, Father."

THE SPIRIT OF UNITY

Proposing a union of those who love the Lord and are agreed on the essentials of the faith, though differing widely in some of their conceptions, John Wesley says:—

"But what union would you desire among these? Not an union in opinions. They might agree or disagree, as touching "Absolute Decrees" on the one hand, and "Perfection" on the other. Not an union in expressions. These may still speak of the imputed righteousness, and those of the merits of Christ. Not an union, with regard to outward order. Some may still remain quite regular, and some quite irregular; and some partly regular, and partly irregular. But these things being as they are, as each is persuaded in his own mind, is it not a most desirable thing that we should,—

1. *Remove the hindrance out of the way?* Not judge one another, not despise one another, not envy one another; not be displeased at one another's gifts or success, even though greater than our own; not wait for one another's halting, much less wish for it, or rejoice therein.

Never speak disrespectfully, slightly, coldly, or unkindly of each other; never repeat each other's faults, mistakes, or infirmities, much less listen for and gather them up; never say or do any thing to hinder each other's usefulness, either directly or indirectly. Is it not a most desirable thing that we should,—

2. *Love as brethren?* Think well of, and honor one another; wish all good, all grace, all gifts, all success, yea, greater than our own to each other; expect God will answer our wish, rejoice in every appearance thereof, and praise him for it; readily believe good of each other, as readily as we once believed evil.

Speak respectfully, honorably, kindly of each other; defend each other's character; speak all the good we can of each other; recommend one another where we have influence; each help the other on in his work, and enlarge his influence by all the honest means he can.

This is the union which I have long sought after; and is it not the duty of every one of us so to do? Would it not be far better for ourselves? a means of promoting both our holiness and happiness? Would it not remove much guilt from those who have been faulty in these instances, and much pain from those who have kept themselves pure? Would it not be far better for the people, who suffer severely from the clashings and contention of their leaders, which seldom fail to occasion many unprofitable yea, hurtful disputes among them? Would it not be better even for the poor, blind world, robbing them of their sport? "O they cannot agree among themselves!" would it not be better for the whole work of God, which would then deepen and widen on every side?

"But it will never be; it is utterly impossible." Certainly it is with men. Who imagines we can do this? that it can be

effected by any human power? All nature is against it, every infirmity, every wrong temper and passion; love of honor and praise, of power, of preeminence; anger, resentment, pride; long-contracted habit, and prejudice lurking in ten thousand forms. The Devil and all his angels are against it. For if this takes place, how shall his kingdom stand? All the world, all that know not God, are against it, though they may seem to favor it for a season. Let us settle this in our hearts, that we may be utterly cut off from all dependence on our own strength or wisdom.

But surely with God all things are possible; therefore all things are possible to him that believeth; and this union is proposed only to them that believe, that show faith by works.

When Mr. C—— was objecting to the possibility of ever effecting such an union, I went up stairs, and after a little prayer, opened Kempis on these words: 'Expecta Dominum: viriliter age; noli diffidere: noli discedere; sed corpus et animam expone constanter pro gloria Dei.'"¹—John Wesley's Journal, pp 172, 173.

* * *

From one of the several letters John Wesley received in answer to the above "Proposition," this is an excerpt, suggesting a method of brotherly conference between Christians dissenting one from another, yet desirous of unity:—

"1. Let one of the books of the New Testament be made choice of previous to our interview, for the subject of our conference when we meet, not with a view of displaying our critical talents on every word or verse that occurs, but of pointing out those things which necessarily enter into the plan of apostolical preaching. 2. Let every one settle this in his heart beforehand, to expect contradiction, at the same time resolving to bear it calmly for the Lord's sake; and seeing we naturally carry about us an accursed spirit of selfishness, pride, and impatience, that is ready to take fire at the most trivial offence; let us make it a point beforehand, daily to lament this our wretchedness of disposition at the throne of grace, earnestly beseeching the Lord to prepare us all for our intended conference, by enduing us with the spirit of meekness, forbearance, humility, and love. 3. Let every one consent to renounce any favorite phrase, term, or mode of speech, that is not Scriptural, if required so to do by those who dissent from him: because whatever doctrine cannot maintain its ground without the aid of humanly-invented words, is not of God."—Journal, pp. 174, 175.

* * *

From another letter in response to John Wesley's Proposition, are the following fine reflections:—

"And, therefore, though it be absurd to expect an entire union of sentiments in all things, yet the endeavoring, by every

¹"Look for help from the Lord: work energetically; do not doubt; do not give up. But surrender soul and body steadfastly to the glory of God."

Christian method, to keep the unity of the Spirit in the bond of peace, is the indispensable duty of all Christians. Where this spiritual peace and union are not, there faith, working by love, is not; and where this divine faith is wanting, there Christ is wanting; there his Spirit is wanting; and then neither circumcision nor uncircumcision, will avail us any thing.

"In this melancholy situation, whilst we are strangers to the divine fruits of the Holy Spirit, let our gifts and talents be what they may, let us speak with the tongues of men and of angels: We are yet nothing in the sight of God! Nay, though his Spirit should spread the Gospel, by our ministry, in the hearts of thousands; yet our own souls will remain but a barren wilderness; and Christ may say, 'I never knew you.'

"How ought we therefore always to pray, that the peace of God may ever rule in our hearts; that we may be rooted and grounded in love; and that we may constantly follow after the things which make for peace, and things wherewith one may edify another!

"This is the Gospel of Jesus Christ; and may God impress it thoroughly upon the minds and hearts of all! and may the poor, despised flock 'grow in grace, and in the knowledge of our Lord and Savior Jesus Christ!'"—Journal, p. 176.

I AM GOING TO WATCH

HOW—A nation can drink itself back into prosperity and happiness.

HOW—A nation can legalize the sale of intoxicating drink and license tap rooms and prevent the return of the saloon.

HOW—A nation can spend its money for booze without affecting the purchasing power which is to restore prosperity.

HOW—A nation that would not protect its national border line from the bootlegger's greed can become effective in protecting the border lines of dry states.

HOW—Our dry folks who voted wet will enjoy having their cars wrecked and their lives jeopardized by the drunks they voted to make.

HOW—Our dry folks who voted wet will enjoy the booze radio programs which praise the choicest brands of booze and advise how to get samples free.

HOW—God acts toward a nation which gave up a "noble experiment" for the long tried and well known damnable curse of government-licensed and government-protected booze-making and booze-selling.

HOW—God acts toward Christians who by their votes put the bottle to their neighbor's lips for the miserable promise that at his cost and shame a few cents would be taken from their taxes.—Chas. M. Neal in *The Sower*.

"WHAT GERMANY ESCAPED"

In "Our Hope" appears the subjoined article under this head, taken from the highly creditable and weighty journal, *The National Republic*, published in Washington, D. C.

"All Germany was recently placed under virtual martial law by an order of President Hindenburg, following a widespread plot of revolt revealed in documents confiscated in raids on all communist headquarters, which raids followed the burning of the Reichstag, admitted by certain communists to have been their work. The communist plot was said to have included the proposed poisoning of drinking water, milk and other food supplies.

"Forged police documents were confiscated, the documents having been issued to disorganize the defense forces when the outbreak came.

"Over five hundred Red leaders and two leaders of the League of Human Rights, of which Professor Einstein is a member, were arrested.

"The one hundred communist deputies of the German Reichstag were placed under arrest as accomplices of other communists in the fire that gutted the assembly hall of the \$6,000,000 government building, which fire was of incendiary origin. Damage estimated at \$1,430,000 was done to the building. Vanderluegg, a Dutch communist leader, confessed to setting the blaze.

"A number of subterranean vaults, filled to capacity with subversive communist handbills, and a labyrinth of conduits were discovered by Berlin police, who during the raids searched from top to bottom of the communist headquarters, Karl Liebknecht House in the Buelow Platz.

"The investigation revealed that the entire building was equipped with an alarm system as a protection against surprise raids. From a central point, iron gates could be shut and locked, and bells were provided to warn persons in the offices. Trapdoors leading to passages were hidden by bales of paper. The conduits led to an apartment house in an adjoining street.

"The seized handbills incited to armed resistance and bloody revolution, the blowing up of railroads, bridges and gas tanks, and contained lists of names of public officials to be killed or kidnapped. Occupation of the communist building by police is continuing indefinitely.

"Communist Party headquarters in Berlin and its printing shop were closed indefinitely under President von Hindenburg's decree aimed to halt plotting of high treason and violence. The only communist paper now operating in Germany claims the Reichstag fire was set by enemies as a conspiracy against communists. But the government has the confession of the highest leader in Germany's communist ranks that he admitted the act.

"After ten years of tolerance toward Russia and years of financing the soviet government by extensive trade credits, Germany has awakened to find that as much money has been spent within her borders in building up communism to overthrow the German government.

"The above is what dealing with Russia means. Hardly more than a dozen people in Germany eight years ago would have agreed that communism would ever be a menace to the German government. Yet today there are over 5,000,000 Moscow directed agents and followers battering at the foundation of the German government, and the institution is so serious as to warrant martial law. The Hitler victory in the recent election has resulted in the suppression of the Communist Party, but the underground conspiracy is certain to again break out, and no doubt in more violent form."

From this it may be surmised that, bad as Hitlerism seems, there are greater evils to which it is the antidote. But—"O, Lord, how long?!"

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



J. D. Merritt

Who is responsible for the existence and extension of missionary work in the church? * * Bro. John Sherriff, wife and daughter have moved the long distance between Cape Town and Bulawayo, perhaps 1,500 miles, by truck. * * A terribly annoying fever had Bro. Cassell walking the floor for a week. * * "I went with Bro. Herman three times to the water to baptize six young men."—*O. D. Bixler.* * * Sister Mattley says the Broaddus children have entirely forgotten their Chinese, but will, of course, soon revive it. * * "Fourteen of us now," reports Sister Scott who tells of befriending an unfortunate native girl who has become

a very companionable Christian. * * "The Camp Meeting was a great blessing to all."—*W. L. Brown.* * * And there was plenty of it while it lasted, 27 hours of meeting in three days; about 250 people on the grounds.

"I have no desire to return home till things improve."—*Ethel Mattley.* * * Sister Bernard and her mother went to the field well able to take care of themselves and meant to do it, but we hear her income from the government has been badly cut by the government. Gifts are in order. * * Have been busy every minute of the day and some nights getting lined up."—*E. L. Broaddus.* His father is in poor health. * * "Sister Cassell is suffering from a sore throat."—*H. G. Cassell.* * * Bro. Bixler had a fine visit from Bro. Rodman en route to the Philippines. Both are from same section of Indiana. * * "We started with gasoline at 30c a gallon and now it is 58c."—*John Sherriff.* * * Bro. Cassell was happy at the prospect of Bro. Rodman's soon arrival. * * J. Madison Wright is eager to get his home sold so he can go to India as a missionary at his own charges. * * Robert Brown needs to go to a specialist for recovery of his health, but necessary means are lacking.

Who should be honest men in the church? Just the elders, or is that the responsibility of all Christians? And how about the missionary responsibility? * * Brother Garrett said he would like to sleep a week."—*Addie Brown.* * * "The trees must be watered, the walls watched for ants, the fruit trees must be scraped around every day to keep from being eaten up by termites, school must go on."—*Dow Merritt.*

PHILIPPINE MISSION NOTES

H. G. Cassell

PACLASAN

In the summer of 1928, after Jose Cordova and George Benson had spent some six weeks at Pinamalayan, they took down their tent and loaded it in a small motor boat and pushed on down the coast of Mindoro to another field of evangelistic endeavor. Their destination was the barrio of Paclasan in the municipality of Mansalay.

During the month of August a number of people were baptized in this little barrio, far down the coast of Mindoro. While they were here they met with much more opposition from the Romanists than they had while they were in Pinamalayan. Men who were bitterly opposed to the preaching of the gospel attended their meetings every night to find fault and to incite the people against them.

In Paclasan at that time were two men who were school teachers. They attended when they could. One of these men was married to an intelligent young woman who was the daughter of a prominent, devout Romanist. This young woman attended the meetings and soon decided to leave the church of Rome for the church of Christ. Having decided she promptly acted upon her decision and was baptized with the result that her parents, with whom they lived, were very angry. A few days later her husband was baptized.

The other school teacher was engaged to be married to a young woman from Boac, Marinduque, one of the strongholds of the Roman church in that part of the islands. This young woman was also a teacher in the Paclasan school. When she learned that her friend was thinking about leaving the Roman church she told him he might do anything he pleased only he **must not** become a member of the church of Christ.

One day the brethren and this young man had occasion to walk down the coast to the municipality. As they walked they talked and on the return in the afternoon the young man said to the brethren, "See, here is the sea, what hinders me from being baptized?" and as there was nothing more to hinder him than the threat of his sweetheart they halted and he was baptized and they went on toward Paclasan rejoicing.

These few brethren were left there with but little training in the faith, and with very strong opposition from their Romanist opponents. During the years I have kept in touch with them by correspondence.

During April of this year the brethren at Calapan conducted a two week's Bible study and we invited these brethren from Paclasan to come and study with us. They had their plans all made to do so but owing to the inability of the government to pay school teachers they did not receive their back salaries in time. Later they came on here to Manila and spent some days in study with us. When they returned to their homes I decided to accompany them and help them for two weeks there. Travelling by train, steamer, auto bus, calesa and small motor boat we finally reached their barrio.

For two weeks I lived with them in their homes. Day and night we read and studied and sang and prayed together. They live far removed from modern life. There are no roads, no autos, no horse-drawn vehicles, no radios, no telephones. Mail comes once in 10 days by motor boat, if the weather is favorable. But you have to hike three hours to the post office. The people live there for weeks at a time without spending a centavo. They live by barter and trade.

While I was among them I had an opportunity to observe the power of the gospel over their lives and also over those with whom they have come in contact. While there I made my home with Brother De Castro. The young woman who angrily opposed his obedience to the gospel, now his wife, made my stay in her home comfortable in every way. She listened to our studies frequently. Brother De Castro now lives in the house of the Romanist who attended Brother Benson's meeting to mock and to incite the people against the church. I met him often in the house and he was always cordial and friendly. He frequently read from a copy of the

gospel by John which I purposely left lying on the table.

Under many difficulties and in the face of many discouragements those brethren have remained faithful and grown stronger in the faith. They contribute toward the support of Brother Azada of Calapan. They are planning for a meeting this coming December.

You who read these lines in America are bewailing your hardships. You are crying of your hard times. You are complaining of your want. I know your state, for I, too, have passed through it. Yet, in your present reduced conditions (you have only lost some of the luxuries of life) you are still living like kings and queens compared to the way these brethren are forced to live.

I have been able to visit them only once in four years. But I shall visit them often in the future if the means are provided with which to do so. Poor health of Sister Cassell has often hindered my going to them in the past but we are thankful her health seems much improved of late. If you desire to have fellowship in such work, God is able to supply all your needs, yea, even as he supplied a ram for Abraham.

HUYUYU MISSIONARIES

W. J. Johnson



In the picture Brother and Sister Sherriff are standing in front of the dwelling house, which they built for missionaries, who have the privilege to further the gospel in the vicinity of Huyuyu. Before all the buildings were completed Brother and Sister Sherriff had to move to Cape Town on account of his health failing him. There he regained his health; but on account of the financial depression, they thought it best to move to Forest Vale Mission, Bulawayo, their old home. Since they left Huyuyu Bro.

and Sister Short have continued the work with good success. Also they have assisted the Garretts in the work at Salisbury. All of these missionaries are worthy of fellowship in their efforts to promote our Lord's cause in their field of labor.

MOREHEAD REPORT

I think I have learned to better appreciate the Christian Tie while in Canada. Everywhere we went the brethren were thoughtful and courteous.

Thank God and you for hospitality shown us while in your home. We are grateful for gifts received along the way which total \$63.95, an average of \$2.90 from each of the twenty-two churches visited in Ontario. Visited all but three of the twenty-five Ontario churches in behalf of Roy Whitfield. Forty dollars is now on the way to Roy, raised by the Ontario churches during August, and about the same is promised to go monthly from eight or nine churches.

Mrs. Morehead and I wish to thank each of the twenty-five homes which entertained us during our stay in Canada. We found a ready sale for Bro. McCaleb's book "On The Trail of The Missionaries". Placed twenty-seven copies and secured forty-nine annual subscriptions for the "Oriental Christian."

Please remember Bro. Whitfield in your prayers. He would appreciate a letter from you. P. O. Box 53, Canton, China. (Five cent stamp.)

Our entire trip for the summer covered a period of ten weeks and about 5000 miles, through Louisville, Washington, D. C., Toronto, and Chicago. Visited 55 churches in 10 states and Canada in behalf of 9 missionaries. Was entertained in 52 homes, placed 46 copies "On The Trail of The Missionaries" and secured 237 subscriptions for the "Oriental Christian".

B. D. M.

DO CHRISTIANS NEED THE LAW?

N. B. Wright

For years after I knew that we "are not under law, but under grace," enjoying its accompanying freedom, I was not clear as to the principle of the liberty with which Christ set us free. Although we are not under law, yet I knew that we are not free to 'run amuck'. Although we are not under law, yet we do have commandments in the New Testament. Why? How is it that we have liberty, and yet are restricted? (Gal. 5:1.) Is it not a dangerous matter to preach that Christians are not under law? Where is the "safety apparatus" to this kind of teaching, anyway?

Perhaps my readers have experienced this same kind of semi-confusion.

Let us find a new approach to this problem and clear our minds once and for all.

God

Does God need "law" or a system of laws by which to govern Himself, to keep Himself under control?

Our Father does not need law whereby to gauge His actions for two reasons.

God is a God of Character. He does right, always, by reason of His very character. Hence, there is no need for law.

He is a God of intelligence. Because of this fact, He knows always the exact and proper way to direct those actions emanating from His character.

Christians Are Not Under Law

Conversion! New birth! What do these words mean? They mean more than taking our place as sinners, trusting in Christ, and being baptized.

Conversion. This is a complete turning from one's self, self-work and worthiness to God and His grace. Self leaves the scene and is given first place. Complete, whole-hearted submission to Him. **Surrender.**

The new birth. Born of God. Just as one born of the flesh partakes of the nature of the flesh, so one born of the Spirit partakes of the nature of the Spirit. This thought expressed in Scripture means that these new-born ones are born of God and therein partake of the nature of God. Conversion prepares the way. God brings it to pass.

The Great Shift. God's law once was written on tables of stone. Later, this promise was given: "I will put my law in their inward parts and in their heart will I write it." (Jer. 31:33.) Here we find ourselves. God, by giving us from Himself a new birth, embeds and engraves His character within us.

But there are commandments in the New Testament. Though we have been made partakers of the divine nature, our understanding is dull. To enlighten our intelligence, God has expressed the way in which we are to direct the energy of the new nature and the way to keep it uppermost in our lives. To this end, He has given commandments to His people. When therefore we keep the commandments, we keep them because that is the way to please Him and express in deed and attitude the new nature and life from Himself.

An Illustration

An illustration of these principles involved is seen in the relation of a mother to her child. I am told that there is a law which requires a mother to care for her child. Does she do so because of the requirements of the law? Most mothers are ignorant of such a law. They care for their children because it is their nature to do so. No law is required at all. In fact, it would insult the mother to imply that she cares for the little ones because the law requires it. She may need training to enable her to do her nature-work better. We need the expressed will of God to enable us to do our work more perfectly.

Conclusion

We fall short, both in manifestation of God's nature and in demonstration of His will. Yet, He says: "My grace is sufficient for thee."