

THE WORD AND WORK

“HE WENT”

Go wash in the pool of Siloam. . . . he went . . .
and washed, and came seeing.—John 9:7.

“He went”—without waiting to argue,
To question or ponder or doubt,
Though it seemed like a foolish proceeding
To one looking on from without;
Why wash, when the touch of the Savior
Had brought other blind eyes their sight?
When His mere word had power to heal them,
And turn all their darkness to light?

And why in the pool of Siloam?
What good or what virtue was there?
Why not bathe in some brook by the wayside,
Or dip in a well anywhere?
Perhaps the man wondered a little,
But he stayed for no vain argument,
Whatever he thought, he was silent:
Christ had bidden him go, and he went.

What matters the critics' cold carping,
Their views and their vague theories?
One great, vital fact overwhelming
Was answer enough for all these:
“This one thing I know: all-sufficient,
Whereas I was blind, now I see!”
No wonder his heart was o'erflowing
With praise and with ecstasy.

“He went . . . and came seeing”; how certain
Reward of obedience is;
Had he tarried or loitered in going,
The blessing might not have been his.
Oh, haste where the Master has sent you
And go when He bids you to go;
Just there shall His word find fulfillment;
Just then some great gift He'll bestow.

I could think of no better argument why those who believe and turn to Christ should instantly, unquestioningly, gladly, surrender to Christ's clear, but by men too much controverted, command *to be baptized*, than this beautiful spiritual lesson in the foregoing fine poem by Annie Johnson Flint on the Blind Man of John 9. The poem is copyrighted, and is used by the kind permission of *Sunday School Times*.—Editor.

WORDS IN SEASON

R. H. B.

THE RIVERS OF GOD

A *river* is often in God's word used in figurative, spiritual, and symbolic meaning. The river Jordan is specifically the symbol of *death*—whether death conquered, as when the Ark of the Covenant and the People following it passed through it as on dry land, or Elijah and Elisha smote its waters and divided them; or death suffered in a figure, by submersion, and the new life beyond signified by the emerging from its waters—as in the case of Naaman, and in the baptism of John, even in Christ's own baptism.

Then there are rivers of sorrow through which God's people must pass—yet not to be swallowed up in them. "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." (Isa. 43:1, 2.) As our beautiful hymn says:

"When through the deep waters I bid thee to go
The rivers of sorrow shall not thee o'erflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

But more often the river is a figure or a symbol of joy and blessing. "The river of God is full of water," says the psalmist. (Ps. 65:9.) It is remarkable how frequently the river appears thus in God's word. First, the river of Eden which goes forth from thence parting into four heads, to irrigate the habitable earth. Then the river that makes glad the City of God (Ps. 46.) and the river of God's pleasures, of which God makes His own to drink (Ps. 36:8). Is not this also that river that in the restoration flows from under the threshold of the house of God (Joel 3:18; Zech. 14:18) and carries life to all created things along the way, whose waters become deeper and more abundant in its onward flow? (Ezek. 47.) The final and perfect fulfilment of this is in "the river of the water of life," which runs "in the midst of the street" of the New Jerusalem, whose banks are lined with the luxurious growth of the tree of life. (Rev. 22.)

But there are rivers of God today also. "If any man thirst," said our Lord Jesus Christ, "let him come unto me and drink. He that believeth on me, from within him shall flow rivers of living waters." (John 7:37, 38.) For wherever there is a true child of God, or where two or three such are gathered together in His name, from thence flow out rivers of water of life to refresh a weary world. "But this spake He of the Spirit which they that believed on him were to receive." (John 7:39.)

* * *

DARKENING SKIES

Two things in quick succession shook the world on the

day of this writing (Feb. 20)—Hitler's Three-Hour-Speech in Berlin; and the Resignation of Foreign Secretary Anthony Eden in London. Both were instantly felt to have vast and worldwide significance: Hitler's speech, because it was virtually a bold announcement of his intention to make Middle-Europe a great-German fascist power; Eden's resignation because it presaged Great Britain's acquiescence in, if not connivance with, Germany and Italy in their plans; which plans, as former U. S. German ambassador Dodd declares, mean nothing less than the forming of a "Holy Roman Empire" in Europe. Eden was for resisting Germany's and Italy's steady encroachments; but Chamberlin, England's Prime-minister, was for friendship with Italy and Germany. Eden's accepted resignation means the latter course.

The matter goes further and deeper. Italy and Germany are in fascistic combine with Japan—"the Rome-Berlin-Tokio axis"—professedly to stop the spread of Communism. Britain's alignment with this combine will, if fully carried out, put her on the side of Japan and of Fascism; which naturally will sever her interests from the United States and will force the latter into isolation or into friendly agreement with anti-fascistic (which will mean communistic) powers. These prospects would hold out "plenty to worry about." Britain's move seems to be a shrewd piece of political opportunism. The move staves off immediate danger of war. Friendship with Italy will smooth out England's Mediterranean troubles; amicableness with Japan will protect Singapore and safeguard her South-Pacific interests. But Japan is Uncle Sam's chief foreign problem, and with Britain on Japan's side, or at best neutral, the problem would take on a more menacing aspect. Incidentally, too, China can now have no prospect of help, unless help should come to her from Soviet Russia.

Later word tells us (what might have been surmised) that France in her perplexity intends to go with England. If the purpose is, as the former ambassador to Germany avers, to re-assemble and build anew a Roman empire, this is a long step in that direction. For Britain, France, Spain, southern Germany, Danube states, and of course Italy, once were part of that mighty realm. Whether this effort will succeed or not, the word of prophecy foretells the return of the fourth world-power. This is surely a time for God's people to wait and watch and pray and work while it is day, and to make supplication that they may escape the things that shall come to pass, and to lift up their heads, because their redemption draweth nigh. (Luke 21:28, 36.)

JACOB IN HIS BROTHER'S RAIMENT

As a beam of sunlight through a cloud, so breaks now and then through some otherwise unrelated Old Testament narrative the gleam of gospel-truth. Such an instance we see in Jacob's standing before his blind father Isaac clothed in Esau's goodly raiment. Leaving out of view what went before and

after—the sordid trick by which Jacob, with his mother’s help, obtained the blessing, the cruel deception of his father and defrauding of his brother—if we isolate this one scene from the picture and look at it in itself, we see here Jacob standing in Esau’s raiment. It was not till Jacob drew near and Isaac “smelled the smell of his garment” (which rightfully was Esau’s) that Isaac was fully convinced and pronounced the patriarchal blessing upon the wearer of that garment—

“See the smell of my son

Is like the smell of a field which Jehovah hath blessed.

And God give thee of the dew of heaven and of the fatness of the earth,

And plenty of grain and new wine.

Let peoples serve thee

And nations bow down to thee.

Be lord over thy brethren,

And let thy mother’s sons bow down to thee.

Cursed be everyone that curseth thee,

And blessed be everyone that blesseth thee.”

It is in like manner that the Christian stands before his Father (who is neither blind nor deceived) in the robes of Another (which were not stolen, but fully bestowed upon him by sacrifice and grace)—even in the garment of his Elder Brother, to whom all the birthright and blessing belongs for evermore. This is that “robe of righteousness” (Isa. 61:10), the “righteousness which is from God by faith in Jesus Christ” (Phil. 3:9) in its final meaning Christ Himself—for He is made to us “wisdom from God, and righteousness and sanctification and redemption.” And as many as have been baptized into Christ have “put on Christ.” (Gal. 3:27.)

What is the blessing bestowed upon him who comes before God in this Robe? All that belongs to Christ is given to such a one, even as the whole heritage of Esau was given to Jacob when he came to Isaac in his brother’s raiment.

PREACHERS AND POLITICS

If our radical preachers would abandon their political activities in favor of their religious function the preservation of both Christianity and democracy would be better served and we should have fewer ruined men drinking denatured alcohol in the refuges. The “organization of economic justice,” we are old fashioned enough to believe, is more likely to be furthered by clergymen who devote themselves to their pastoral duties and to the inspiration of their flocks to right conduct rather than by preachers who become partisans of political or economic programs. No machinery will produce economic justice. Justice of any kind comes from the human conscience and it is the enlightenment and inspiration of the conscience which is the special charge of the church and its servants.—Editorial in *Chicago Tribune* (sent by H. S. Dougherty.)

NEWS AND NOTES

Tell City, Ind.: "Our Sunday morning and night crowds have been continually increasing, and at both meetings we have several that have never named the name of Jesus. We are praying for God's blessings on them for conviction of sin, and upon us that we may do and say the things that will do the most good.

"Four weeks ago we began a mid-week meeting in which we felt led of the Lord to take up the study of the book of Acts. The first meeting we had 13 present, then 20, then 28, and this past week, 38. We certainly thank God for this increase. We feel this study will be very profitable to us all and be especially instructive to those coming who are out of Christ. We are praying for results.

"A week ago this past Saturday I united in marriage Sister Helen Winchell and Brother Roy Hagehorn.

"This past week Bro. Hicks and I put up 3 road signs, bearing words, 'Welcome, Church of Christ, 10th St.'

"Everyone here is very zealous for the Lord and all are helping in the personal work. We have had one reconsecration.

"We certainly appreciate and enjoy our new song books. May God bless you all in your good work. We ask an interest in your prayers for the work here.

"We heard your radio message, Bro. Jorgenson, also Bro. Boll's. May the Lord permit these good messages to continue until Jesus comes."—E. C. Ringer.

Sister E. T. Standiford sends a box of books to Portland Christian High School library.

Detroit, Mich.: "Four were immersed at the Fairview Church here on February 8."—A. B. Keenan.

Abilene, Texas: "Our work here is fine. Two men saved the last Sunday—fine men for whom we have been praying for two years."—Mrs. E. Lassetter.

Pekin, Indiana: "I am at present preaching on second and fourth Lord's Days of each month at Pekin, with the congregation worshipping in Red Men's Hall. It is my belief

that these brethren represent a near approach to the restoration of Christianity as it was in the early church. Like all other congregations I have visited, there are some imperfections, but nevertheless the church there as a whole is loyal and true, and it has a purifying and enlightening influence all through this community.

"A congregation of Christians who believe in the personal indwelling of the Holy Spirit, whose lives have actually been transformed and made better in their obedience to the truth, and who expectantly watch for the return of the Lord, is an asset to any city or any neighborhood. Certainly we should be neither afraid nor ashamed to preach to such brethren."—Russell H. Martin.

Los Angeles, Calif: "Four by membership at the Central Church during January. Bro. Batsell Baxter continues to assist us. However, Bro. W. B. West, Jr., of Chicago, will return to Central for the third time beginning in April.

"The first month of R. N. Hogan's meeting in Los Angeles ended with 26 baptisms and 3 restorations."—James L. Lovell.

Borden, Indiana: "It was good to hear the voices of Brothers Boll and Jorgenson over the radio. I enjoyed the messages and hope to hear them again soon."—Retta Scott.

From Bryan, Ohio (to J. W. D. S.): "I want to thank you for the two installments in which you deal with the translation of "mia ton sabbaton," and offer the best refutation on Seventh Day Adventist claims I have yet found. It is scholarly and shows a great deal of research. Thanks indeed."—J. E. Poer.

From Portland, Oregon (to E. L. J.): "We have finally come to the place where we can consider more seriously the improvement of our singing. Our brethren are seriously interested in improving our singing before you reach here on your tour this summer."—Harry E. Garber.

Read the editor's article, "The Throne of David," in this issue.

The A. C. C. lectures, Feb. 28—March 11, are pitched this year on the noble theme, "Jesus of Nazareth, the Christ, the Son of the Living God." They should be good.

From L. Galligan, Department of Justice, Leavenworth, Kan., comes a request that we publish a warning concerning an imposter, who uses the name of Browning. This man is described as about five-feet-six, weight 160 lbs., medium stout, with nose bent toward the right. The man is said to have deceived members of churches of Christ in Illinois and Kentucky.

Get K. C. Moser's tract "Are We Preaching the Gospel?" It is worthy of widest circulation by all who appreciate the grace of God. Price 10c, from this office.

"The February issue of W. W. was extra good. The church will never prosper until there is a greater spirit of tolerance, such as most of the W. W. writers manifest. May the Lord's blessing be yours."—H. C. Hinton.

Dallas: "The Fair Park church-work is moving along nicely, thank the Lord. Two men, each with his wife, transferred membership to Fair Park tonight. Interest increasing."—J. E. Blansett.

Many subscriptions are over-due. Please see the date tab on your mailing envelope: 12-37, for example, means subscription expired December, 1937. We need your renewal and you need the magazine!

"Highland church, Louisville, is full of praise and gladness for the steady increase in the Sunday night services. Attendance at the gospel meeting has at least doubled recently, and the earlier young people's meeting is now threatening the fifty mark—young people only. Best of all, the young people stay for preaching, almost without exception, and the preachers heart is bursting for joy. All this is answered prayer: it is not a mere pumped up, "booster" increase. It is an almost sudden answer from God to the prayers of the older group."—E. L. J.

"The work here that the Lord has given us to do is abundant, keeping us busy, and we thoroughly enjoy it. Increased interest in all phases of the work is being manifest, over

which we are made to rejoice in the Lord. This is especially noticeable in our Wednesday night prayer meetings. Two have been baptized into Christ since our coming here."—Robert B. Boyd.

Lexington, Ky.: "Four added to the church here—3 by baptism and 1 by statement of previous obedience."—H. N. Rutherford.

We can still start a hundred new subscriptions with the January paper.

Detroit, Mich.: The article on Unity by Don Carlos Janes in the December Word and Work is indeed excellent. To my thinking a better article could not be written. It shows a fine Christian character, a breadth of understanding and a grasp of divine truth.—all elements needed to bring forth the fruit of charity.

"I placed my December Word and Work in the big reading room of the Michigan Central Depot, with a prayer that Christians who could profit might read."—Ella Arnot.

To our Contributors

If you have sent copy for publication which has not appeared in print, you need not conclude it was passed for lack of excellency, but for lack of space.

If you will glance through any issue of the W. W. you will see that able, regular editorial contributors almost fill our limited space: Boll, Chambers, Janes, Elston, Skiles, McCaleb, Hall, Harrington—besides News, the Missionary Letters, and an occasional reprint of a high order. We have a great amount of material on hand, some of it very fine, but no room in the magazine.

It will help greatly if every writer (not including the editor) will try to keep within the limits of one page each month. Very often the re-writing of an article, with a view to condensation, will cut it considerably and improve it otherwise. And certainly, a short, clean, previously edited article is more likely to be used than a drawn-out "messy" paper. Editors and publishers are busy too. We do not wish to discourage new or occasional contributors: send your copy. But remember, the editorial standard of the W. W. has been high from the beginning, and it must be kept at the top. Thanks to every contributor.

BEFORE WE GO TO WAR

STANFORD CHAMBERS

Let us hope and pray that our country will not soon again go to war. But war clouds thicken. Complications become more complex. Conditions change over night. Since the Lord Jesus said, "If my kingdom were of this world, then would my servants fight," many Christians are truly "conscientious objectors." Would it not be wise on their part before a war does "happen here," which many statesmen are declaring is inevitable sooner or later, to get well-established their position, lest when registration time comes and they are facing the draft, they have difficulty in making it appear that conscience rather than cowardice is prompting their plea for exemption? Should not preachers and elders exercise some foresight just here and see to it that there is ample authentic record to save young men from such embarrassments as were experienced by many at the time of the World War? And should the time of our tranquility be lengthened out, even for another generation, future generations would be given some advantage by such records. It seems to me there is sufficient warrant for prompt and adequate action.

P. S. I wonder if those dear souls in Christ in the now-wartorn countries are being prayed for and truly borne up to the throne of grace by the people of God who are enjoying peace! What a testing many converts from paganism are now going through! And, therefore, what a test is ours!

New Orleans.

BEN'S BUDGET

Impressing the thought of man's responsibility cannot fail to be beneficial. We must assume that it is right for God to hold us responsible for our career here, or deny the goodness of God. Wrong moves on our part make it necessary for God to limit us as to privileges we might otherwise enjoy. There must be some reaping for all sowing. Sincere repentance may enable God to lessen the labor of the reaping, but how infinitely better not to sow for a harvest of tears and anguish. Remember *now* thy Creator. In *youth*, is the advice; but any time is better than any later time. "For, whatsoever one soweth, that shall he also reap." How dangerous to trifle with a fixed, unalterable law of our being. How very much wiser to bring and keep ourselves to the principle of obedience, without delay, to all proper requirements. That is a habit that is constant companion to a pleasure that has no painful sting. Quite incidentally, is it not enough to cause a smoker to quit the habit, when reflection would show that people of true refinement pity, if they do not despise, the habit and the smoker? Unquestionably, good manners keep fading out from such. But the non-user must watch his own reactions.

De Ridder, La.

Ben J. Elston.

“SWEET HOUR OF PRAYER”

J. H. McCaleb

(Philippians 4:6, 7)

The midweek prayer meeting usually is not too well attended. People generally do not seem to want to come. This meeting is held on a week night. After the day's work folks are tired. The effort seemingly is too great. Some other form of relaxation is more attractive.

So far as I know there is no direct admonition to hold a prayer meeting as such during the middle of the week. Nor do I know when exactly the practice began. It is possible that some one has traced the development. Regardless of the origin, certainly it is pleasing to God for Christians to meet in this manner. From Sunday to Wednesday, or Thursday, is long enough without some stimulus in the form of regular worship. To lengthen the period to a whole week from Sunday to Sunday would jeopardize our spiritual life. Man needs a constant contact with his Creator. Usually he cannot be trusted to seek that contact alone.

Why, then, do we neglect this important mid-week meeting? Why is there so little general interest? Why is the attendance so small and the enthusiasm so low? Fundamentally, it must be that we do not want to attend. Usually we find ways to do the thing we want to do. If then, we can find the reason for our not wanting to go, perhaps we can find the remedy.

It is true that some prayer meetings are dull and uninspirational. Too often no program has been prepared and events are left just to happen. People come in tired and go away more tired. The whole affair smacks of a tedious performance of duty. I am constrained to believe that more people would crowd the mid-week services if they were given large doses of encouragement to help them through the trials and difficulties that pile up day by day. Perhaps some of the following suggestions may help to provide a means of generating the enthusiasm that something with real merit is bound to inspire.

Make the Prayer Meeting a Prayer meeting. Man needs contact with God always. One sure way is through prayer. Every meeting should be punctuated with prayer by conscientious and consecrated men. There should be many prayers for specific things. We are often too lazy to think. To think in prayer means to think about God. If we pray much we will learn to pray with more spirit. God always hears the prayer of faith. There is no surer way to obtain good things than to pray for them.

The Meeting Should be Guided by Competent and Consecrated hands. The elders have the supervision of the spiritual welfare of the congregation and are the leaders. No prayer meeting can hope to succeed unless the leaders are intensely

interested. The constant example of good men is inspirational in itself.

The Subject Matter Should be Devotional. There are adequate times and places in the church program for general teaching and for technical discussion. The prayer meeting should be primarily inspirational. God and His greatness and holiness should be so lifted up that we will want to serve Him. Arguments and counter-arguments should be left for other times. We need periods of worship when argument does not intrude itself. The mere fact that God is constitutes a primary reason for devotion in itself.

The Subject Matter Should be Well Prepared. Too often no one has given the lesson adequate thought. It is left to an already lukewarm audience to generate an interest that it does not feel. Sometimes some one makes a supreme effort and ignites the spark of interest that burns into the flame of a successful worship service. Too often the spark is never touched off. Truly the leaders of the congregation have a grave responsibility.

If our prayer meeting services are not inviting and full of the power to draw, it is our own fault. God is always waiting to do His part.

Chicago.

LOVE OF THE BRETHREN

"But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another." : Thess. 4:9.

The Thessalonian Christians had evidently attained a high degree in the manifestation of the great principle of love. They had been taught of God to love one another, and had profited by that teaching. They had no need that one write to them about it, and the reason for bringing the matter to their attention is that they may be exhorted to abound in it "more and more." Their love was evidently not only among themselves, but they had manifested it "toward all the brethren that are in all Macedonia." (See verse 10.) But this teaching had been given to the Thessalonians no more truly and with no more emphasis than it has been given to us. For we are all "taught of God to love one another." But there is not in all of us that love.

We would do well to ponder seriously the characteristics and properties of love as given in 1 Cor. 13:4-7. Among those characteristics we note that love is long-suffering, kind, unenvious, seeks not its own, takes no account of evil. It is the characterizing mark of the religion of Jesus Christ, and that mark should certainly be borne by those who profess to live the Christian life. Its greatest manifestation is in unselfishness.—Willis H. Allen, in *Christian Herald*.

"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God."—1 John 4:7.

THE THRONE OF DAVID

R. H. B.

“Is Christ on the throne of David now?” That seems to be the central and critical question of the current prophetic controversy. If Christ is now on the throne of David then the ancient prophecies, it is claimed, are already fulfilled, and no “millennium” or future reign of Christ on earth is to be looked for. But if He is not now on David’s throne, the whole outlook upon the future is changed and the way is open for the full and literal fulfilment of the prophecies of the Old and New Testament. Here then is a question of first importance, on which, if truly and properly answered, much will stand or fall. Is Christ, then, on the throne of David now?

WHAT WAS THE THRONE OF DAVID?

In order to answer the question it is first of all necessary to determine what the throne of David is. Christ is now enthroned on God’s right hand in heaven, having all authority in heaven and on earth. If the throne which Christ now occupies is the throne of David, then, of course, Christ sits on the throne of David now. But is it? Is the throne of God, the throne of the universe, on which God sits in heaven, and on which Christ sits, on God’s right hand, having all power and authority—is that the throne of David? If so, the matter ends here. Those who answer this question affirmatively argue that the throne of David is “*the throne of Jehovah.*” In proof of the statement we are referred to such passages as 1 Chron. 29:23: “Then Solomon sat on the throne of Jehovah as king instead of David his father.” There David’s throne is called “the throne of Jehovah.”

But one thing must be cleared up here: Is this “throne of Jehovah” on which David and his descendants sat the throne of Jehovah in the absolute, or is it a subsidiary realm of Jehovah’s government which He had delegated to David? To ask this is to answer it. Certainly the latter; for David and his sons never sat upon Jehovah’s throne of absolute and universal power in heaven, nor administrated His universal government. The term “Jehovah’s throne” is, in so far as it referred to David, restricted to God’s rule over the nation of Israel. David and Solomon sat “upon the throne of the kingdom of Jehovah *over Israel.*” (1 Chron. 28:5.) And over and over again, the throne of David is simply called “the throne of Israel.” (1 Kings 8:20, 25; 9:5; 10:9, etc.) In fact, *so far as the use of the term in the scriptures is concerned it never means anything else than this realm of government which Jehovah assigned to David—the rule over His people Israel.* (2 Sam. 3:10; 1 Kings 1:13, 17, 30, 35, 37, 48; 2:12, 24, 45; 3:6; 5:5. Jer. 3:13; 17:25; 29:16—etc.) After the division of the kingdom the extent of this realm was reduced to sovereignty over Judah and Benjamin. At the Captivity of Judah the throne of David and his crown was said to be “cast down to

the ground." (Ps. 89:39, 44.) In passages where the sovereignty of David's throne seems to extend further than the original dominion over the tribes of Jacob (as in Isa. 9:7)—however far it may reach beyond the realm of Israel, it still centers there (Ps. 59:13). When the throne of David is specifically promised to our Lord Jesus Christ in Luke 1:32 it is again the sovereignty over the nation of Israel: "The Lord his God shall give unto him the throne of his father David, and he shall rule *over the house of Jacob* for ever." In the scriptures the term "throne of David" never means anything else than the rule Divinely delegated to David and his descendents, *over the realm of Israel*. So definitely is that the case that in promising to David the perpetuity of his throne, God at the same time guaranteed the perpetuity of Israel as a nation before Him for ever. See 2 Sam. 7:10, 24; Jer. 31:36. If then we accept the scripture-definition of "the throne of David" we are compelled to the conclusion that such a throne was never occupied by the Lord Jesus nor has ever such a realm of government as yet been administered by Him.

SPIRITUALIZING

The only way in which it would seem possible to counter these facts and these scripture-statements would be by denying their simple, natural import and meaning. And this, of course, is the line pursued by those who would have Christ on David's throne now. They must needs "spiritualize" the whole matter. The literal throne of David, they say, which was indubitably his reign over the nation of Israel, was but a type and shadow of the greater spiritual things to come—of Christ's spiritual kingdom and His reign from heaven over God's spiritual Israel, which (say they) is the church. When such a position is taken the question is no longer one of interpretation, but of the validity and veracity of God's word. We may make all spiritual applications of scripture we like, and call attention to all analogies and typical and anti-typical meanings; but if in so doing the fundamental statements of the scriptures are revoked and nullified, and God's oath-bound promise to David and to the nation of Israel is invalidated, then the question is whether God shall be true though every man deny it. For the promises of God concerning *the people* (the nation descended from Jacob), *the land*, and *the city*, are so many, so definite, so specific and clear, that they cannot be denied or diverted without reflecting on God's truthfulness and integrity. If, after all He has so solemnly promised and sworn to this people Israel, God does not fulfil His word to them, but instead turns all into a spiritual and figurative fulfilment to a new spiritual contingent called "the church"—then we cannot know that any promise of God can be relied on, nor can we know what He means when He says anything. Promises such as are found (for example) in Isa. 4; Isa. 11-14; 60; Jer. 30-33; Ezek. 34, 36, 37, cannot be said

to have ever been fulfilled in *any* sense. Those who say that they were accomplished in the return of the small company from Babylon either do not know the facts of that return, or else they do not know the terms of the promise. It will not help the matter to say that those promises and predictions were *conditional*, that the nation of Israel failed to fulfil the conditions and was therefore cast off and disinherited. Nay, those promises and prophecies were given in full view of Israel's future disobedience and her rejection of her Messiah, and her own prolonged national rejection. God promised to preserve the nation (as indeed He has done to this day) and through the furnace of chastisement and affliction to bring her forth at last purified and regenerated. He will not faint or fail till he has done this, for He will redeem His every word. "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (Jer. 32:42.) The people upon whom He brought all the predicted evil is the nation of Israel, and He brought the evil upon them literally. So will He also bring upon *them* all the good that He promised them. God is not limited in His grace. During Israel's national rejection He can bestow His greater and more wondrous blessings upon individuals of Jews and Gentiles in Christ as He sees good. He can create and exalt His church, according to His purpose. But to bless and restore *the nation of Israel* He has solemnly bound Himself by promise and by oath. He will perform it in His time. Let no man deny His word.

CHRIST'S PRESENT AND FUTURE REIGN

To return now to our original question: "Is Christ now on the throne of David?" Remember it is not denied that Christ is enthroned in heaven. Nor is there any question of His present supreme and universal power. On this all are agreed; And if it could be shown that that session of Christ on the right hand of the Majesty on High constitutes His occupancy of the throne of David, then we all must, and gladly, would assent that Christ is now on David's throne. But if the throne of David is what all the scriptures show it to be—the sovereignty over the nation of Israel, the house of Jacob, then it must be admitted that Christ has never yet occupied *that* throne. It must be obvious to the most cursory student that David never occupied the throne on which Christ now sits; and that Christ has never sat on the throne which David occupied. Nor can He, or will He, nor would it be possible, till Israel shall nationally own and confess Him as their Messiah and Lord. The day is to come when they shall say, "Blessed is he that cometh in the name of the Lord." Then will Christ—the one and only heir of David's line, whose alone is the right—assume the throne of David, that is to say, that earthly sovereignty, the rule over His people Israel, which God has always claimed as peculiarly His own, and which He had delegated to David and his seed for evermore.

DEMOTION OR PROMOTION?

The reply, however, is made that if Christ took over such a throne and government, it would be a retrogression in God's dealings and a demotion of Christ from His throne of high exalted place in heaven to the sovereignty over a poor little "earthly," "carnal," "material" kingdom here below. Now, as for demotion—those who make this argument do not themselves hesitate to "demote" Christ at His Coming, when they (erroneously) teach that then He will "give up the kingdom to God, even the Father." So "demotion" should not be used as a counter-argument by them. But there will be no demotion—rather an extension of His power and rule. For though Christ holds supreme and universal authority by virtue of His exaltation to God's right hand (a position which He will in no wise lose or surrender when He returns to earth)—it is obvious that the governments and nations of the world are not subject to Him, the nation of Israel least of all. But the sovereignty of the world is one of His God-given rights. As Son of Man He has the rule over all the universe (Ps. 8; Heb. 2). As Son of Abraham He inherits the world, and shall possess the gates of His enemies (Rom. 4:14; Gen. 22:17). As Son of David he has the sole and exclusive right to the throne of Israel. (2 Sam. 7.) As the Son of God He is heir of all things, for all things have been made by Him and for Him, for evermore. Now when He comes to take the throne of David, it will be to reign over Israel, and from thence to the ends of the earth. (Ps. 59:13; 72:8.) It will be the fulfilment of that which is announced at the sounding of the seventh trumpet: "The kingdom of the world is become the kingdom of the Lord and of His Christ." (Rev. 11:15.) In this is no demotion of any sort.

THE FUTURE CAPITOL OF THE WORLD

Nor is true, what some have scoffingly pictured—that Christ will take up His abode in that dirty town, Jerusalem. Jerusalem is indeed to be the seat and center of His government, the "resting-place" He has desired. But that resting-place will be glorious. *How* glorious, the prophets have foretold. (See Ps. 132:13, 14; Isa. 4:5, 6; 11:10; 60.) If this is what God's word declares, why should mortal man object to it or wish to change it?

THE BIBLICAL MEANING OF ISRAEL

Finally, as to the position so generally assumed, and so widely taken for granted, that "the church is *spiritual Israel*"—the people who confidently assert this (of whom the Seventh Day Adventists, for reasons of their own, are among the loudest) would be hard put to it if they had to produce proof for this assertion. That believers are Abraham's seed they could show, of course; but not that the church is "the seed of Abraham, Isaac, and Jacob," or that the church is "the house of Jacob," or that Christians now constitute the nation

of Israel. They are indeed a "holy nation," but they are not Israel. The only scripture that might give them even a semblance of proof (Gal. 6:16) clearly distinguishes between the Gentiles to whom Paul writes and "the Israel of God." The only "spiritual Israel" there is, is that part of natural Israel that has been born again in Christ. But the New Man which Christ has formed in Himself is neither Israel nor Gentile, neither Greek or Jew. Before the church was formed there were only two elements in the world: Jew and Greek. But now there are three: Jews, Greeks, and the church of God" (1 Cor. 10: 32), in the latter of which there is no national name or distinction, but Christ is all and in all. That many things concerning Israel can be spiritually applied, and have spiritual counterparts in the church, is not denied. But Israel is not the church, and the church is not Israel. And the throne of David is that peculiar government which David himself administered, and on which the Son of David shall sit and rule.

CONCLUDING

Believing then, as indeed we all do (for on *this* there is no controversy) that Christ sits now and reigns on God's right hand in heaven, having all authority in heaven and on earth committed to Him, we also believe that—except it be that the promises of God fail and Satan shall triumph in the world which Christ made and lost—in accordance with God's sure word of prophecy He shall in due time assert His right to the Throne of David also, and take the sovereignty over the regenerated and restored nation of Israel, and thence over all the earth.

Imagine a servant sitting down to plan what he would like to do, and asking his master now and then to come and help him! Or imagine a pen getting up to write your letters, and asking you to hold it up while it went on writing its own thoughts. You could not trust such a pen as that, and would be afraid to use it. In like manner God cannot trust believers who go about to do their own will, neither can He use them to carry out His purposes.—Selected.

DETESTABLE INDEED!

Another detestable thing comes to my mind just here. I notice every once in a while some writer rushes into print with a charge against a brother, the charge being false. He watches the papers and when the brother fails to come out and deny the charge, he decides that it is positive proof that the charge is true. The facts in the case are: 1. The charge is untrue, 2. the brother never read the charge in the paper, 3. the brother who published the charge will have to account for it in the day of judgment. The false charge will injure the man's "reputation," but in the sight of God has not injured his "character." Remember the sword of the Spirit is two-edged!—Homer E. Moore, in *Christian Worker*.

CAMPBELL ON FORBEARANCE

FLAVIL HALL

Replying to Bishop Semple, A Campbell said, on the subject of forbearance:

"I know we all use this term forbearance in a very unwarranted sense, and that it is difficult to find a term every way appropriate to communicate correct ideas on the subject. To bear with, or allow a brother to exercise his own judgment, is no doubt all that you intend by this term, and this is certainly inculcated in the apostolic writings. And I am willing to carry this principle to its greatest possible extent, though, as you say, there is and must be a stopping place. So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God's Son, that He was delivered for our offenses, and raised again for our justification; or, in other words, that Jesus is the Messiah, the Savior of man; and so long as he exhibits willingness to obey Him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such."

The bond of union and communion could never have held together the hearers of Alexander Campbell and Barton W. Stone had they warned the churches against each other because of the different views that were held and expressed by the two great men. Yet such unity was effected by consecrated men in Kentucky. And with the exception of one outburst by the former, such unity and fellowship was never interrupted. In that one case there were pathetic appeals for adjustment and for the binding tie of love, peace, fellowship and unity such as seemed to have the effect of the meaning of *religare*, from whence comes "religion" (binding anew or intensely). Those consecrated men had some difference about the Trinity, and about nomenclature (designation of the members of the "one body"); and they did not fully agree about the work of the Holy Spirit in the hearts of the penitent. But "in malice" they were "babes," and they and those under their influence exhibited "a willingness to obey Him in all things according to his knowledge," and so they could "receive" one another as Christian brethren and treat one another as such. If any disturbance arose it seems that faithful men with great hearts could, with prayer to God and fervent appeals to those concerned, calm the waters until all was peace. Why should it not be so today? In those days brethren could discuss their different views in Christian love without the fruits of faction and alienation, and there is no reason for its being otherwise today. Distortion of facts and manifested antipathy against faithful ones are destructive of that "binding-fast" and heaven-born religion mentioned above.

Give me believing penitents that are "poor in spirit," "of a contrite spirit" and that "tremble" at the word of God, for

upon these does God look with favor (Isa. 66:2), though imperfections beset them. Those "of the contrary part" have the greater imperfections in understanding and in practice.

NOTES ON JAMES

A. C. HARRINGTON

Chapter I (verses 12-27)

Vs. 12. Love is the power enabling man to endure trial victoriously. Where there is submission of will (patience) and confidence in God, the communion which springs up between man and the Father, who is love, takes the form of love. Trial tests both faith and love.

Vs. 13. We have God to aid us in our struggles for victory. It is necessary that we entertain proper ideas of Him. He does not tempt man; that is, He does not solicit man to sin. But any trial He allows may become a solicitation to evil if we do not watch and pray against any sinful desire or allowance in the heart. Satan is ever alert in this matter. God does not tempt man: He cannot be evil. One evil person can tempt another. Satan tempts man. Man tempts his neighbor. Both man and Satan are evil. It is a solemn thought that even a watchful Christian may become a source of temptation to his brother. But fellowship with God can never bring temptation. He is nothing but good. Temptation comes when we get away from Him.

Vs. 14. The real secret of temptation lies in man's fallen self. Here is the real source of evil. Lust, or will awakened by evil, draws man out of communion with God and kills all joy in the promises. Therefore, when once the soul is taken from the presence of God, it is soon hurried down the path of sin, the end of which is death. The only remedy for this experience is the Scriptural one as seen in Romans 6. Self must be counted to be dead unto sin in the death of Christ. Faith counts on this fact of revelation. God's power, which operates by faith, then comes in to keep the believer. It is this truth which prevents the will from exerting itself in the presence of Satan's bait. When self is not accepted as judicially dead a fall is most inevitable: but when we are willing to hold self as dead by faith (which is no power in itself), God's power has judicial right to operate to our practical deliverance.

I think these verses are abstract. All these things do not necessarily happen to the same person in this order. It is a general statement that a certain path leads to a certain end.

Vs. 17. Picking up again the thought of vs. 13, we see that nothing but good is to be found in God. Every creature-need may be found in Him to be supplied. He has revealed Himself to be a Father, a relationship on which we can at all times count. To this full revelation all lights, natural and spiritual have contributed. He is ever the same, and always

true to the relationships we have with Him. What a rock for humble and tried souls is our God!

Vs. 18. We have proof of His good will in the fact that He has begotten us again; and that of His own will, having planned for us a most blessed future as a kind of firstfruits of His creatures. In this present life we are only "a kind of firstfruits" because we await the glorious resurrection of our bodies. Truly such a plan is worthy of our God; therefore He is not ashamed to be known as such.

Vs. 19. Because of these things we are now called on to realize His presence. Man's passions, be they ever so righteous, have no power of effecting a righteousness of God. A sense of meekness in His blessed presence is befitting to all who bear His name.

Vs. 21. In the following verses we have the proper attitude of the Christian toward the word of God. First of all, sins must be laid aside by self judgment. Both the sins of the nature and the disposition are to be put away. The Prodigal and his brother are types of these two forms of sin. Both hinder a reception of the word because the word acts effectively by awakening a need in the conscience. Vs. 22. The conscience, however, may become hardened by continual hearing with neglect to carry out the things heard. This is aptly illustrated by a man looking at himself in a mirror; but as no need is awakened in his soul he goes away, dismissing it from his mind. Vs. 25. Another class look into the Law of Liberty, which carries with it the power for the obedience it demands, and find that the word not only awakens the slumbering conscience, but reveals that which can really cleanse the conscience. This is the happy man. He is happy in his doing.

Vs. 26. Next comes a test for the reality of religious service. However little man may realize it, the tongue is the index to the heart. Every idle, or unpremeditated word that man may speak is sure to judge him in a day of judgment. The point of this saying is that idle words are words spoken with no attempt to make a show or to affect something not really present in the heart. These show in a terrible way what is in the heart of man. A religious man with a violent tongue has a frustrated religion—it is not from his heart.

Vs. 27. In contrast with this mixed religious service is one conscious of God as a Creator and Father; separate from the worldliness around; and possessed of a heart for the subjects of God's government on earth.

Bridgeport, Conn.

What is in the well of your heart is bound to come up in the bucket of your speech.—H. W. Bieher.

Concerning the rich man's prayer to Abraham, across the gulf, let me remind you that this is the only prayer in the Bible to a saint, and it wasn't answered.—Will H. Houghton.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Colossians 2:11f.

In Col. 2 some translations indicate that "buried with him in baptism," v. 12, is in apposition with, and is the same as, "the circumcision without hands" in v. 11. Is there any construction in the Greek that would necessarily uphold this?—California.

Col. 2:11f. reads, "in whom we were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried (*suntaphentes*) with him in baptism." *Suntaphentes* is an aorist passive participle and as such may show either antecedent or simultaneous action, depending on the context,¹ i. e. as far as the Greek is concerned the burial may either occur before the circumcision (antecedent action) or at the same time (simultaneous action). I understand simultaneous action here, i. e. that the "circumcision not made with hands" occurs at the time of burial in baptism. Otherwise the meaning would be that a man is baptized and then as a next step is circumcised "without hands" (i. e. saved) an obvious inconsistency with the teachings of the New Testament. Cf. Eph. 5:26; Tit. 3:5; Acts 22:16; 1 Cor. 6:11; 1 Pet. 3:21; Heb. 9:14; 10:22. It seems to me that Paul is explaining that a Christian has gotten this circumcision through baptism.

John 20:18.

In John 20:19 is there any construction in the Greek to indicate whether "for fear of the Jews" belongs to "the disciples were assembled" or "when the doors were shut?"—California.

John 20:19 reads, "when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst." It is not clear whether the clause *hopou esan hoi mathetai*, "where the disciples were," is parenthetical or not. Some Greek editors² use an acute accent on the last syllable of *mathetai*, which would then show that the clause was finished and parenthetical and therefore went with the expression "when the doors were shut." Others³ use the grave accent which shows that the clause goes with "for fear of the Jews." We cannot be sure which accent the original had, and therefore *from grammatical construction* we cannot tell which interpretation is correct. Each one will have to form

1. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*: New York, Doran (1919), 860f. Examples of aorist participles for antecedent action are Matt. 4:2, "And when he had fasted (*nesteusas*) . . . he afterward hungered"; Matt. 27:3 "Judas . . . when he saw (*idon*) that he was condemned, repented." Examples of simultaneous action are: Acts 15:8, "bare them witness, giving (*doous*) them the Holy Spirit"; Matt. 22:1, "and Jesus answered (*apokritheisa*) and spake." The whole point is that the aorist participle in itself does not show time, but kind of action.

2. E. g. the Greek text behind the English Revised Version as published by Alexander Souter (Oxford 1910).

3E. g. Nestle, *Novum Testamentum Graece* 11: Stuttgart (1920).

his own opinion. No one can be dogmatic. The whole point is that a Sabbatarian argument has been made here to discredit the purposeful meeting together of the disciples "on the first day of the week."⁴ The A. V. translation of *esan* as "were assembled" instead of the more literal "were" has perhaps suggested this argument. Verse 26, "And after eight days again his disciples were within," seems rather clearly to indicate a regular first day of the week meeting, for "after eight days" is equivalent to "after one week," since the ancients counted the days on both ends of a period of time and thereby counted one more day than we do.

4. For a refutation of Sabbatarian arguments against Christians' worshipping on the first day of the week, cf. my previous discussion in the **Word and Work** on "The Lord's Day" and "The First Day of the Week." Both discussions show that the Sabbatarians do not understand the clear meaning of the Greek in these expressions.

TWELFTH LESSON ON ROMANS

R. H. B.

The Wretched Man and His Deliverance

(Romans 7.)

Through all this new chapter (Rom. 7) the inspired apostle is still expounding the weighty statement he had made in 6:14—"For sin shall not have dominion over you, for ye are not under law but under grace."

In the first six verses he sets forth the Christian's deliverance from the law through death—not his own, but Christ's death, which, by virtue of our union with Christ, is reckoned to us, and which we, in faith must reckon to ourselves (6:11). From Rom. 7:7 to 24 he shows how the law is the power of sin and pictures the bondage to sin, into which a man is brought by the law, but all along carefully vindicating the law from all fault in this matter, and laying all the blame on the sinful human nature, the sin which dwells in the flesh. The failure is due to the fact that a spiritual law is brought to bear on a carnal man. The hopeless struggle which ends in defeat is set forth in vs. 14-24; but v. 25 sounds the note of deliverance and victory through Christ.

To illustrate the fundamental truth that "the law has dominion over a man for so long time as he liveth," Paul takes the case of wedlock. The law binds the wife to her husband for so long as the husband lives. If the husband dies she is free from this law, and she may marry another man without blame. The comparison is that thus we have died to the law (through Christ's death on our behalf) in order that we may now be joined to Another, even to Him who was raised from the dead; so that we may henceforth bring forth fruit unto God. (Comp. 6:21, 23.)

In the illustration the husband dies and the wife lives,

but in the application the wife dies, and is then joined to another. This has occasioned much perplexity. Who is the wife, and who is the husband in the case? The matter is not so mixed up as it may appear. The illustration of a wedded couple was chosen because by it alone could such a case be illustrated: for there is no other earthly comparison in which we can see a party released from law by death, yet remaining alive to be joined to another. For the death of either partner is the death of both *as a married couple*. The wife dies *as a wife*, though she survives as a woman. In like manner a death took place for us—not our own death, but the death of another which was valid for *us*, and in which, therefore, legally, we died. On a dead person the law has no more claim. Thus are we free to be joined to Another, namely, to Him who was raised from the dead. Only in this way can we live unto God (Gal. 2:19) and bring forth fruit unto God.

And as to who was “the husband” in the comparison to whom we were formerly joined—perhaps that does not so much enter into the matter, for Paul is chiefly concerned in showing that we died and are therefore free from the law. But if it is insisted that the former “husband” stands for something from which by death (Christ’s death for us) we are released—the answer must be found in Rom. 6:6. The husband is not, as some have thought, the Law. We were not married to the Law, but the Law was that which had bound together the husband to the wife. Furthermore the Law did not die, cannot die; but we die to it (7:4). It was our old fleshly humanity that was nailed to the cross, when the Lord Jesus took our place and gave Himself for us. (Comp. Col. 2:11.)

But in these things the chief point is that through Christ’s death on our behalf we died and having died were made dead to the law. “We have been discharged from the law, having died to that wherein we were held.” And this is shown to be absolutely necessary if we are to live unto God and bring forth fruit unto God. Many who have come to the Lord Jesus endeavor to live by law, and are continuing under its dominion. The result is that portrayed in the rest of this chapter. But the Christian who has entered into the truth of this teaching serves God “in the newness of the Spirit, and not in oldness of the letter”—that is to say, upon the new principle of spiritual life, not upon the old principle of legal observance.

But now the apostle turns to forestall a wrong conclusion. His evident joy over the fact that we are dead to the law, as also the statement that the law incited us to sin “when we were in the flesh” (i. e. before we died. Cf. Rom. 8:9)—might lead some one to think that the Law itself was sinful. This he indignantly denies. But he shows that the law makes us sin-conscious. It reveals our sin to us and pronounces the sentence of condemnation on it. Thus when law comes in (although the law itself is holy, righteous, and good) sin gets

complete mastery and effects our ruin and death. (Verses 7-13.) But it is not the law, but sin working death to us through that which is good. Then comes the picture of the carnal man, a slave, "sold under" sin, struggling to keep a spiritual law.

Through all this discussion Sin is not a sinful act, but an evil power and principle—personified, as it were. It *dwells in the flesh* (vs. 17, 18), and dominates the man as its helpless slave. He is no longer his own master, nor can he do what he wants to do. (Comp. John 8:34). If he wants to do what is right he finds himself under the law of an evil power, an inward, though foreign force, which evermore drags him down into all manner of evil. (Vs. 15-17.) He is good at making resolutions, but a failure at keeping them (v. 18). He delights in the law of God after the inward man, but finds a different law—the law of sin—in his members, warring against the law of his mind. And "the law of sin" proves to be the more powerful, subdues him and brings him into captivity. (Vs. 22, 23.)

• • •

Who is this man? Is it Paul himself? Many think so because he writes in the first person. If so, is it Paul before he became a Christian, when he was still Saul the Pharisee? Or is it Paul the Christian? If so is this the regular, normal Christian experience?

In answer to the last of these questions we must say *No*. The man of Rom. 7:7-24 is not the man spoken of in Rom. 6: 6, 14, 22; nor is he the man of Rom. 8:2, 15, 16. Many Christians, of course, do have this experience, but that is not the normal Christian life. We cannot admit therefore that Paul is here describing his own Christian experience. But, as seen in v. 5, it is the experience of a man "in the flesh" who is under the law, over whom therefore sin has dominion (Rom. 6:14; 7:8; 1 Cor. 15:56.) This may be an earnest Jew, such as Paul once was; or a Christian, who ignorant of his rightful position in Christ (v. 6) tries to live by the law, instead of reckoning himself dead to it and to sin. (Rom. 6:11; 7:4-6.)

But in the last utter failure, deliverance is sighted in Jesus Christ. This sad conflict is not related to exhibit a final despair, but to set forth the deliverance through Christ. (V. 25.) The last sentence of Rom. 7 sums up the truth illustrated by this whole conflict—namely that, left to myself, serving "in the oldness of the letter" I serve God's law indeed with my mind, but with my flesh, the law of sin. (Comp. 8:8.) The next verse (8:1) strikes the note of freedom and victory which characterizes the eighth chapter of Romans; of which more in the next lesson.

The story of the rich man and Lazarus is the story of two beggars. One begged bread on earth, and the other begged water in hell.—Will H. Houghton.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Sister Short has been out to help a crippled woman can fruit—and to do what she might to lead her to Christ. *** Here are some photos from the mission fields. How these little snaps do brighten the correspondence and make vivid the conditions abroad. We study them under the magnifying glass. *** Sister Scott tells us that once in eleven years we let a letter for them get away without putting the P. O. on it. How stupid, but my wife's husband does such things. *** How did you come to be interested in missions, by self-study, sermon, personal work? Just how? If some of you drop us a card we may soon have something interesting.

A long-planned visit to the Philippines is to be taken soon by Sister Bernard. *** A financial statement from Sister Sherriff shows total receipts for four months, \$287.66; expenditures, \$140; support (for two, we take it), \$147.66, which is very small. *** Bro. Broadus mentions a Japanese bomb dropped on a market town north of Canton and killing 25. Today, the radio is commenting on the Chinese bombing in Formosa. Any day, bombs may fall in Tokyo or Yokohama in both of which places we have missionary friends. Please be praying. *** Naturally brethren expect when it is announced that missionary is supported by the church at X that the X brethren will faithfully function, but it is not always so as you can learn by being on very intimate terms with missionaries for a third of a century. *** It is ideal for a church to support a missionary as well as, and in as business-like way as it supports the servants at home. We would love to see much more of this. *** Perhaps the next best thing is for a small group of churches, the smaller the better, to care for a worker or a family. *** Wife and I greatly enjoyed an epistle from Geo. M. Scott, formerly of Alaska, long of South Africa. He is good as gold—full of both wholesome humor and sound sense. *** When he was generously remitting through this office, Bro. Sherriff pronounced him a "deep-sea fisherman" whose line reached from Alaska to Africa! *** Roy Whitfield and family are enroute to Canada—and due there in early May. *** Alva and Margaret Reese have had an extended trip among the churches, seeing old friends and relatives, making new acquaintances and spreading missionary information. Son Boyd, a student at Abilene Christian College, is filling appointments. *** If the daughters of Sister Bixler, in school over here, realize fully (but of course that is too much to expect from young girls) the deep interest their mother has in their welfare, they have much to hold them in the strait course we all should run. All these missionary youth now in school do well to ponder what their absence means to the folks at home.

FROM THE WORLD FIELD

HONG KONG MISSION

Some have asked about our financial condition. For the first eight months of 1937 we were able to meet all our expenses and two special gifts were applied to our old deficit. September we only received \$27.58 for personal expenses and in October only \$23.13. I do not understand the sudden drop unless it was that some thought we would have to leave and would not be here to receive the money. Prices have gone up, more than double in some cases. School fees and books take more since we have four in school. My U. S. passport expired two years ago but due to lack of funds just let it go but conditions are such now that it was necessary to get a new one which cost \$10.00 U. S. and \$1.50 local for a picture. Exchange on U. S. money is low too now so makes it still harder. We want to thank Bro. Janes for arranging for our passage in case we had to get out, but hope it will not be necessary.

The President Hoover did not touch at Hong Kong on her way out the last trip so we failed to see the Cassells on their way to Manila.

Ten years ago Oct. 23 last I arrived in Hong Kong and began active work soon after. The first year while studying the language I was able to teach Bible to students of the upper classes who understood English and some of them have proved to be good Christians and have been a great help in the work. Have only been off duty one year when we were home on furlough, and that was not a rest by any means, as I traveled three thousand miles by train and eight miles less than sixteen thousand by car and spoke more than three hundred times in almost that many churches. I enjoy being busy in the Master's service and wish I had the strength to do more but I have my limit when it comes to time and strength as well as some other ways. Please pray that we may be able to do more the coming year than we have ever done as there are opportunities now that we have never had before, and we must "work while it is day." The devil is losing no time spreading all kinds of false teaching and keeping the whole world in confusion. Let us awake.

We are glad to see many of the young people in this church marrying Christians and hope it will be a great strength to the church in days to come. A work will not stand long that does not have Christian homes in which to raise up the next generation.

Box 692, Hong Kong, China.

E. L. Broaddus.

FOREST VALE MISSION

I am pleased to report that our work here is progressing. We had two confessions and one baptism since last writing, one death, and one marriage. We also have a little baby to care for on the mission. The mother died and left this wee baby a week old, and very sickly. The natives have no idea whatever of rearing motherless babies. I think with God's help we have saved the child. My daughter Molly has a dear little daughter and they are proud of her. Of course she is the best baby that ever lived as every mother thinks.

Our last meeting in the old year was a big one, both in the morning and the evening, also the Bible class. I pray this new year will be one of the greatest and best we have ever had. Nothing is impossible with God, and we are willing to do all we can to make it one of the best. Our day-school closed for seven weeks. We miss the children playing about. They come to the services and Bible classes. Bro. Hadfield and Bro. James Claassen came out to the meetings here a few Sundays ago. Molly's husband and a Bro. Bredencamp generally take the meetings on Lord's days, and our native brethren also take a turn.

I had letters from all our workers on the field at Christmas time and they were all well and their work progressing. Again we thank you all for all the past help and ask you to continue in the new year and you will get your reward. (Matt. 25:40.)

Box 213, Bulawayo, S. Rhodesia, S. Africa.

Emma Sherriff.

NAMWIANGA MISSION

(Here is a fine, honest, courageous letter, sent to Brother Skiles, but too good to leave out of this Department.)

It has been eleven years now since we drove the old Dodge into Louisville from the Pacific Northwest, headed for this country. We have been so desperately busy that the time has flown, we know not how nor where.

We landed in Cape Town on April fool's day, and after about a week there, getting acquainted with the hot African sun, we came on up to Bulawayo, in S. Rhodesia where we relieved the Sherriff's of the Forestvale Mission for a month. Then we came on up to Livingstone in N. Rhodesia, and within a few days relieved the Shorts, Lawyers and Merritts from the Sinde Mission. We were alone there for over two years, until the Browns and Reeses came over. The Browns went to Kabanga Mission to help the Merritts and the Reeses stayed with us at Sinde. After three more years the Browns and we started a work here near Kalomo. We call ours Namwianga. It is between Sinde and Kabanga and within three miles of the railroad.

The Browns run the native school and we the white, each having our own properties, buying them on the installment plan. We sold our little home, which joined the Pacific Christian Academy, Graton, Calif., and bought this tract of land. Wife had a little money, around \$300, from her father's estate which we used in building a house. It is not complete yet but we have been living in it for about four years. It is a small "Orphans' home" and school. We keep some pigs and do a little farming but our aim is to raise cattle in order to help keep up our expenses. The land is poor but good pasture for cattle. Our herd is increasing a little each year and already helps much with keeping the bills paid. My business is preaching in the scores of villages all around us. Two-and-a-half years ago I went out to the Kabanga Mission and took charge until the Merritts returned from America. A year ago the Browns decided to leave for the States and were needing funds to go on. In order to save the mission, and to help them on their way, we bought their property, the Namwianga Mission. Our girl, Helen Pearl, took charge of it until she and the Reeses left for the U. S. A. This left us with the three missions on our hands. After about three months the Merritts returned, and we are relieved of that heavy expense and work. The Reeses are to foot the bills of the Sinde Mission so everything is better for us these days, thank the Lord.

We are not "righteous over-much," "pre" nor "post," "Collegetes," nor "anti-collegetes," but believe that the schools and orphan homes should be made as nearly self-supporting as possible. And that is what we have tried to do in this dark land. Through Him we have saved thousands of lost souls and have lost thousands(?) of saved souls and the "tug-of-war" is still going on. May the good Lord help us not to "grow weary in well doing."

We have had two offers to come home to America. "The third is the charm," and we shall wait and see. Two years ago or more my brother in Alaska begged us to come up there and do missionary work. He offered to pay our way all the way to Alaska, with all our orphans, seven in all. Last week another brother (in the flesh) offered me a job on one of his large boats as "Skipper" (captain). Again we refuse.

We love this country and people and want by all means to save some souls before the Master comes. Pray that our faith fail not.

Kalomo, N. R.. South Africa.

Geo. M. Scott.

Opening the Scriptures is finding the Lord Jesus Christ in the Word—nothing less. Paul opened the Scriptures. He let the Lord Jesus Christ out of the Word which he had before him.—Wilbur M. Smith.

Prompt renewals are very much appreciated.