

THE WORD AND WORK

GIVE ME THY STRENGTH

Give me thy strength for my day, Lord,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe.

So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;

So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;

So shall no grief o'erwhelm me,
So shall no wave o'erflow:
Give me thy strength for my day, Lord,
Cover my weakness so.

—Annie Johnson Flint

WORDS IN SEASON

R. H. B.

"THEN WILL I TEACH TRANSGRESSORS"

These words occur in David's great penitential prayer, Psalm 51. "Then," he says, "will I teach transgressors thy ways, and sinners shall be converted unto thee." "Then"—when? Look back over the psalm. When God has blotted out my transgressions; when I am cleansed within; when He has purged me with hyssop and made me clean, when He has washed me and made me whiter than snow; when He has created a clean heart within me, and has renewed a right spirit within me; when He has restored to me the joy of His salvation and upholds me with a willing spirit—*then* (the psalm says) ah THEN will I teach transgressors thy ways. And that with such love and force that sinners will be converted unto God.

My brother, can you teach transgressors God's ways? I do not now mean mere instruction such as almost anybody with a little primary and intellectual knowledge in the "steps of salvation" can give—that this and that and the other has to be done; or mere correction of some doctrinal misconceptions—these are details necessary enough in their place, but do not make up the body of the gospel. Can you talk to the heart of a sinner to show him his sin in the light of God's

countenance, and to tell him of free mercy and forgiveness and inward cleansing and of a new heart—the things which David prayed for in the Holy Spirit? Have you found and known and tasted these things in your own life? *Then* can you teach transgressors God's ways and sinners shall be *converted* unto Him!

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DANGEROUS DOCTRINES

Every vital doctrine of God's word is "dangerous," just as every good thing in the world becomes a peril when men run afoul of it. It is a mistake to try to hedge a doctrine in with ifs and buts and all possible exceptions and limitations in order to render it innocuous. Too much of that sort of thing takes all the force and meaning out of it and makes it worthless. Along with every truth we must accept the risk of its misuse. There will always be the man who "understandeth it not" and will draw false conclusions. I do not know, for instance, a more "dangerous doctrine" than the doctrine of forgiveness of the Christian's sins. I feel sure that thousands have made it the occasion and excuse of careless living and have abused it to their ruin. Yet it is a true doctrine. There is forgiveness for God's erring children, full and free, limitless as God's goodness and Christ's sacrifice. Let no man try to detract from it in order to avoid the danger of the misuse. Those who misuse it do so because their hearts, rather than their heads, are wrong. Admonish them, rebuke them; show them the meanness and evil of this course. But do not depreciate the fullness and glory of this precious truth. What doctrine of God's word has not been perverted? The grace of God has, by some, been turned into lasciviousness—shall we deny grace therefore and preach Law and Works? "The mercy of God" has been greatly misapplied—shall we therefore cease to preach the good tidings? Sanctification, Election, Justification by Faith, the gift of the Holy Spirit, the Return of our Lord—how have these priceless teachings been caricatured, misrepresented, misused! But let us not therefore be ashamed or afraid to hold out for all the open declarations of God's word on these themes lest there be some evil consequence. The truth doeth good to the upright in heart. "Who is wise that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein." (Hos. 14:9.)

And perhaps as dangerous a thing as a man can do is to satisfy himself with the little truth he has and refuse to press on! (Heb. 6:1.)

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EVIL DAYS

All days are evil, but there is a day which is "*the evil day*" par excellence, in which it is supremely important to stand,

and for which we must be prepared. So also are all times perilous to the Christian, and never is there a time when he can safely relax his watchfulness and let himself drift; but there are days which are perilous above all others. Those are *the last days*. "In the last days," says Paul, "grievous times shall come." And he draws us a picture of the type of *religion* that will prevail in the last days—a selfish, easy-going, money-loving, lax-moralled, lawless, pleasure-loving sort of Christianity, from which true servants of Christ must turn away. (2 Tim. 3:1-5.) In the last days *faith* will be rare; and because of abounding iniquity "the love of many shall wax cold." (Matt. 24:12; Luke 18:8.) In those days men will not endure the sound doctrine and teaching, but will heap to themselves the sort of teachers that will gratify their itching ears, and turning away from the truth shall be turned unto fables. (2 Tim. 4.) Seducing spirits and doctrines of demons shall cause many to fall away from the faith (1 Tim. 3:1f). False Christs and false prophets shall lead astray, if it were possible, the very elect. (Matt. 24:24.) No one acquainted with the present religious situation and spiritual conditions within the professing church, would deny that we have passed at least into the outer shadow of the "last days." They are days of great peril; they are also days of great opportunity and privilege.

SAFEGUARDS OF THE FAITH

God has provided safeguards to protect the faith of His people against the cunning craftiness of Satan and his agents. They are much needed today. Here are some of them:

First—the word of God. By this we mean, the written word, the Bible, as against all visions, dreams, impressions, traditions of men, or anything else that pretends to afford spiritual guidance and illumination. This is fundamental. It is utterly impossible for man to find his way. "It is not in man that walketh to direct his steps." (Jer. 10:23.) His guidance must come from God, and through God's word. "Thy word is a lamp to my feet and a light to my path." (Ps. 119:105.) If therefore men speak not according to this word, surely there is no light in them.

Then, there are certain fundamental doctrines which constitute the frame-work and the backbone of the Divine revelation given us in the Book. Among these first and foremost is the teaching that concerns the Person of our Lord and Savior Jesus Christ. Beware of any teaching that would tend to detract from His absolute and universal authority and Lordship; or would discount His Divine Nature and Being, or would in any way lead men to honor Him less than they honor the Father (John 5:23). The belief in the truth concerning Him is vital. (John 8:24.) Any teaching that would deny that He, *the Man Jesus*, is the Christ (1 John 2:22) is anti-Christian. Then as to the facts of the Gospel—"that

Christ *died for our sins* according to the scriptures (see Isa. 53), that He was buried, and that *He* was *raised* on the third day according to the scriptures: if any doctrine or theory is seen to meddle with that—shun it without further consideration. However plausible it may present itself, it is fundamentally false. The Cross, the Blood, the actual bodily Resurrection—by these we can test every teaching. It has also often been noted that every false cult and system of doctrine minimizes *sin*, counting it a light matter, or as a temporary imperfection in the present stage of things (as in the slogan, “Evil is only good in the making”) or denying its reality and existence altogether. This is a sure mark of Satan’s work.

“ORDINANCES” PROTECTING THE FAITH

The outward acts, sometimes called “ordinances” by some, are important safeguards. One of these, baptism, is placed at the entrance; the other, the Lord’s Supper, is set within God’s house. These have an important place and function in preserving the truth, baptism embodying the fundamental facts of the gospel, which the one baptized thus in his act of faith confesses (1 Cor. 15:1-4; Rom. 6:4; Col. 2:12; 3:1); the Lord’s Supper keeping before our minds the Sacrifice of our Lord for us, the atonement, the blood shed for the remission of our sins, and our joint participation therein, and the fact that we have life through Him in His death for us. Thus Christians show forth their Lord’s death until He come. Much strange objection and opposition has been brought against these acts. Some sects in an affectation of superior spirituality have discarded these things. They fear “formalism,” and “ritualism”—though even that could not be worse, nor even as bad, as the disobedience which ignores the Lord’s word. But, by the Lord’s will, in these tangible things the spiritual truth of the gospel is preserved to men; and in these outward acts we are by faith brought into relation with the invisible verities. We must cleave to them. Shun any teaching that abolishes or disparages God’s ordinances.

“TRUST AND OBEY”

Finally there is one more safeguard that will keep us safe and hold us true to God’s way in all evil times. The formula of it is “*Trust and Obey.*” Obedience to Christ is the thread which guides us safely through the labyrinthine mazes of life—not an obedience of the Law and in the spirit of bondage, but the obedience of faith and love, in the filial fear and spirit of the gospel. “If any man willeth to do His will”—that is the key to light and truth. “Who is he that is among you that feareth Jehovah, that obeyeth the voice of his Servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God.” (Isa. 50:10.) The way of obedience is that path that, as the dawning light, shineth more and more unto the perfect day.

NEWS AND NOTES

If the Word and Work seems small these days, remember it is always 8 pages larger than it is! Our **Lesson Quarterly** (24 pages or more to the quarter) is free with this magazine to all who ask. It is our earnest wish to add space for more missionary matter in the monthly magazine soon.

From Lexington, Ky.: "I have a quite busy summer in meetings. Beginning July 3 at Antioch, near Frankfort, then Antioch Schoolhouse in Logan Co.; Berea church near Huntsville, Ala.; Lynnville, Tenn.; Sugar Creek, near Glencoe, Ky.; then Ebenezer in Mercer Co. We are praying for a great harvest of souls. Please join me in your prayers. I am praying for you."—H. N. Rutherford.

H. L. Richardson, Erin, Ontario, praises the Lord "for fellowship and gospel meetings and six conversions recently," including his daughter.

"I was with the Highland Park church, Louisville, June 25, both morning and evening. One came for obedience, after to the New Testament way."—Marion E. Haines.

Quantity sales of the alphabetical hymnal, "Great Songs of The Church," since last report: Ballenger, Texas, Abilene, Texas ("North Side"), Pennsville, O., Indianapolis, Ind. (East Side), Flat Creek, Tenn., Rapid City, Mich., Fayetteville, N. C., Ethridge, Tenn., West Baden, Ind., Greenville, Texas, Lubbock, Texas, Coolidge, Texas, Beamsville, Ont., Glenmora, La., Jennings, La., Rosspoint, Ky., Barton, Ala., Danville, Ark., Marvell, Ark., Cameron, W. Va., Detroit, Mich. (Fairview).

From Walker, Mo.: "We are having another drought—our fourth dry year here. We do not see how we can go through another but the Lord always provides a way for his children."—Mrs. S. D. Edwards.

But she sends her renewal!

"H. N. Rutherford finished a meeting at Antioch church, near Frankfort, Ky., on July 16. Two baptisms, one aged man for membership, young people's work begun, fine interest. I believe it one of the best held here in recent years.

I have been preaching for this congregation once a month for nearly three years."—Tona Covey.

From Oklahoma City: "The work here is doing as well as can be expected. We have quite a program of Evangelization in this city that we are working on."—Billy Mattox.

From Chicago: "The work here in Chicago seems to be growing nicely. The North Shore Church, with which I am working this summer, is composed of a fine group of Christians who should eventually grow into a strong church, able to do a great deal of work.

"We have had several meetings lately among the churches here. Bro. Coffman of Texas held Cornell Avenue's spring meeting; Bro. Vernon M. Spivey has just closed a tent meeting for the West Side congregation; Bro. M. Keeble has held a good meeting for the South Side Church (colored) with several baptisms; and Bro. E. M. Borden of Arkansas soon will begin a tent meeting for the Central Church.

"World's Fair visitors are plentiful. The most of these go to Cornell Avenue which has been having very large Sunday morning attendance this summer. Brother W. S. Long and this congregation are doing a good work. There are now thirteen meeting places in the metropolitan area of Chicago."—Jonah W. D. Skiles.

Harold Salyer, Director of the Vesper Hour Quartet (WHAS), Louisville) considers our alphabetical hymnal, "Great Songs of the Church," the most valuable book he has for the radio work, and thinks it contains more good songs than any other book he knows.

From Amite, La.: "I closed a week's meeting with Shiloh School House congregation Sunday night, July 2. While only one was baptized, the meeting was one of the best we have had there, and the attendance largest.

"I closed a meeting at Iota last night, due to a telephone call home to conduct the funeral of Sister Olie Hayden of the Oak Grove congregation—a faithful soul gone

home. The Iota meetin- resulted in four baptized and other pleasing results. I agreed to return to Jennings and be with the French brethren there for a few nights. Of course my work will be in English. Bro. Ivy Istre lives there and is doing a fine work. He also labors at Iota where he and his wife are loved as faithful servants of the Lord.

"Bro. Rush Netterville, of Win- kinson, Miss., began a meeting at Amite last night after closing a successful meeting with several baptized with our Oak Grove congregation. He has completed two years at David Lipscomb.

"Frank Mullins was due at Glen- mora, July 9, and at Big Creek Aug. 9."—A. K. Ramsey.

Is your congregation supplied with suitable tracts for the summer's work? Send for assorted set of 7, 25c.; or choose from the following, all by R. H. Boll:

"How to Understand and Apply The Bible," 5c.

"The Church I Found and How I Found It," 5c.

"Why Not Be Just a Christian?" 5c.

"Jeremiah," 5c.

"Isaiah," 5c.

"The Thief on the Cross," 2 for 5c.

The W. W. is pleased to announce that J. H. Childress' "Intermediate Quarterly," published by Firm Foundation, has been added to our list of Supplies. 6c each. It is intended for ages 12 to 14.

Janes Printing Co., 1046 Dudley Ave., Louisville, Ky., informs us they will be glad to favor poor churches who find it difficult to pay full price for meeting announcements and other printing if the orders are placed far ahead of the date needed to make this possible.

"Thief on The Cross," 4-page tract, 1c each in quantities of 25 or more. Give it to the Christless.

From Gary, Ind.: "We have just closed our 3-week's meeting with Brother Abbott preaching. Only 1 addition, but it surely was a spiritual feast for us."—L. H. Albright.

One agent orders 20 copies of the great Jamieson, Fausset and Brown Commentary, having already sold them in one congregation. Good! and good for those who read it.

Bro. Lipscomb would like to hear from any congregation interested in passing resolutions similar to that appearing on p. 149. Address, A. B. Lipscomb, Valdosta, Ga.

From Johnson City, Tenn.: "I was in a good meeting in June at Greenville, S. C. There were twelve responses from all sources to the gospel invitation. This is a big mission field. Several brethren have done good work there, but the larger part in Greenville is due to the faithful work of Brother G. F. Gibbs, who lived there for several years. Several of the home brethren are doing good work in Greenville, and in places near by.

"I am in my second open-air meeting in Johnson City. Very good interest manifested. We are striving to reach the people with the gospel in every legitimate way. Our work here is holding up very well, though some of our members who are teachers are out for the summer."—E. H. Hoover.

The Montana Work

(From Montana Mission Bulletin)

Paul wrote to the church in Rome to strive with him in their prayers to God (Rom. 15:30-32). Brethren, will you not strive together with us in your prayers for the Montana work? Pray earnestly that:

(1) A singer may be prospered by the will of God to come unto us.

(2) We may be strong in the Lord and in the strength of His might.

(3) We may not preach ourselves, but Christ Jesus as Lord.

(4) We may be courteous in manner, but in that courtesy may not prove false to our Lord by failing to preach any truth for fear of offending someone.

(5) In our preaching we may not "go beyond the things that are written."

(6) God may open the hearts of His people to give the work in Montana a tent in which to preach the gospel of Christ. That we may have funds necessary to carry on a work that will be pleasing to God.

(7) God may open a door for the gospel in Montana.

Please send funds for the tent to Robert. S. King, 115 Morrow Ave., Nashville, Tenn.

Louisville News

S. L. Rose began a tent meeting with Clay St. Mission July 23. The tent is at 913 E. Jefferson St.

Brother Boll, home from a good meeting at Henning, Tenn., began tent meeting with the home church, on the Portland Ave. lot on July 23.

Clymore's meeting closed at Camp Taylor July 3 with 4 or 5 baptized and a number of renewals. All enjoyed Brother Clymore's work. One man died two weeks after finding the Lord in this meeting.

Cauble's meeting with Ormsby church brought 8 baptisms, 1 by letter, and many for reconsecration. Brother Yeager reports fearless, old-time preaching by Brother Cauble. Since Ormsby, Brother Cauble has been in a fine meeting

at Waterford, and is now at Fishersville.

The Klingman tent meeting with Rowan St. brethren was mighty good, with 22 baptisms. Brother Klingman is now in a meeting with the Longfield brethren.

Stanford Chambers assisted the Hazelwood church in a good meeting recently.

E. L. Jorgenson is to be at Basil, Kansas Aug. 2-15 to assist the church there in Vacation Bible School and Song Rally.

Dr. and Mrs. Horace E. Wood of Dallas visited Louisville friends and the Portland Ave. prayer meeting recently. Though bowed in sorrow (for the loss of their only child) they are looking upward and forward, and resting in His perfect peace.

MONTANA TENT FUND

I desire to thank twenty-one individuals and nine churches who responded to my letters and personal appeals to the amount of \$92.18.

I have endeavored to receipt each donor. In the event any of you failed to hear kindly write me at Central Church of Christ, Nashville, Tenn.

R. S. King, treasurer of David Lipscomb College, to whom the money has been sent, or through me, has sent \$105 to Bro. Don Hockaday, Billings, Montana, for a tent.

Brethren, let us help Bro. Hockaday use the tent. Contributions for chairs, moving the tent, or printing gospel tracts may be sent to R. S. King, or to the writer.

B. D. Morehead.

LOUIS SMITH SANFORD

Louis Smith Sanford was born in Sumner County, Tennessee, on April 15, 1858, and died at Houston, Texas, on June 23, 1933. At the time of his death Brother Sanford had passed his seventy-fifth "milestone."

On July 12, 1883 he was married to Miss Lou Durham. To this union two daughters were born, one of whom died in infancy. Sister Sanford and the other daughter, Mrs. W. A. Mansur, survive our good brother. They both reside in Houston. Brother Sanford leaves one living sister, Mrs. Jessie Hamilton, of Los Angeles, California.

Brother Sanford accepted the gospel call in his early twenties. When about forty-two years of age, he became a student in the old Nashville Bible School, where he studied two or three years. For the past thirty-three years, he has preached the gospel in a public capacity, in addition to his farming and business enterprises. He moved to Sweeney, Texas, in 1912, and was largely instrumental in establishing the church there. Since 1920 he has resided in Houston, where he was a member of the Central church. I think he served as an elder in almost every place he ever resided for any length of time. He was active in the work of the church till the very last, teaching two Bible classes every Lord's day. His illness was sudden and his passing seemed peaceful and quiet. He was loved and esteemed by the membership of all the Houston churches. Funeral services were conducted in the auditorium of the Central church on Saturday, June 24. Six gospel preachers of the city served as pallbearers. The writer delivered a short discourse. Though sad, we weep not as those who have no hope.—James H. Childress.

THE STUDY OF "REVELATION"

R. H. B.

The Editor who recently said he sometimes wished that some Bible house would cut the book of Revelation out of the Bible, did not mean it so badly, we trust, as it sounds. His article shows that he is opposed to the book of Revelation because he is perplexed over the disagreeing, and confusing interpretations of men. He makes the mistake of blaming the Revelation with what men have done to it. He thinks it is the Book's fault, and that nobody can understand it. So he would get rid of the book of Revelation itself in order to be rid once for all of the Babel-mess of "interpretations." He throws out the baby with the bathwater. After such men as Martin (in "The Voice of Seven Thunders") or Albert Barnes in his commentary, and other "brainy" men, have led off into such diverse and peculiar paths (he thinks) it is evident that nobody really understands that book. I can sympathize. If it meant what those men say, the case is hopeless indeed. If I had to see in the Revelation what Martin and Barnes, for instance, profess to get out of it, I would despair also. The arbitrary method of exegesis they pursued, the illicit principles they followed, the unfounded conclusions they adopted, certainly lead nowhere except to confusion worse confounded. But that is not the fault of the Apocalypse. Similiar objection could be (and has been) brought against the whole Bible. "Nobody can understand it," we have been told. "The ablest students of it differ." "Anybody can make of it anything he pleases." The latter statement may be true—and all the more reason why we should not try to "make something of it."

Granting there are some special difficulties about Revelation, that fact furnishes the greater reason why we should the more faithfully cleave to its words and to its simplest meaning. I shall not recommend "my" interpretation of it (everybody does that) but I would recommend a faithful reading and study of it, not "for diversion," nor with the thought that it cannot be understood, but with prayer and purpose of getting the meaning and lesson the Lord intended. We can often get the lesson of a scripture even where we do not understand all the force and meaning of its statements and details. Read the book over. Note its natural divisions (1:19). Watch the progress and unfolding of its theme toward a great final goal. Mark whatever parts you can readily understand. You will be surprised how much there is in the book that is perfectly plain. Of the residue some will open up as we earnestly seek its simple import and meaning. Then there will be parts of the book that we cannot understand. But we need neither throw down the book in despair, nor, on the other hand, give ourselves up to some interpretation of

somebody who professes to understand. We can get help and suggestions from the faithful students; but the truth is in the Word, not in the interpretations of men. Let God speak, while we reverently hear. Let the Word teach you, not vice versa. Don't try to force any meaning upon it, however plausible it may seem. Don't try to make it agree with anything. Do not conclude that a symbol means this or that, merely because such meaning would "fit" so beautifully. Don't conclude that a statement is figurative or symbolical, without good reason. Where in doubt, suspend your judgment, weigh things patiently. Always let the Book speak for itself. And the Revelation will become a treasure-mine of precious truth to you. It is a book for the times.

"LITERAL INTERPRETATION"

"Do you advocate the literal interpretation of Revelation?" We should stand for the grammatical, the simple, fair, faithful meaning of all that God says, always. No man of ordinary sense could insist upon a rigidly literal interpretation of Revelation, or any other part of the Bible. Figures and symbols occur everywhere. But, on the one hand, we must not call a statement "figurative" or "symbolical" merely because it suits our design to regard it so—especially should we reject that fundamental error of all false and fanciful interpreters: that the Revelation is wholly figurative—a mass and maze of symbols of which nothing can be taken literally. That is not true. There is much simple, literal speech in Revelation. Then, there are some simple figures, as in all human language. There are also symbols. The symbols can be distinguished and their meaning can be ascertained.

Says Prof. William Milligan:

"There is indeed an idea in many minds that 'symbolical' is no more than another name for 'wilful' interpretation; that in applying the principle every interpreter is left to the play of his own fancy; and that when we take it as our guide, we may make anything of Scripture that we please. No idea can be more unphilosophical or more inconsistent with the realities of the case. Symbolical language may be a not less definite exponent of human thought than any other form of speech that we employ. The same symbol may be used, and on the lips of a true teacher will be used, as strictly as any word that literally expresses his idea. . . . A distinct meaning lies beneath the figures that are employed, and even when we may not be able to discover every particular of that meaning, we may at least discover enough to put us in possession of the writer's mind. **Not only in the Apocalypse but throughout almost all its books the Bible is full of figures and symbols.** The highest truths respecting our Lord Himself are presented to us in such symbols as the Vine, the Bread of Life, the Shepherd of His flock, the Captain of our Salvation. . . . **Between them and the symbols of John in the Revelation there is no difference of principle, although the latter are often much more remote from ordinary apprehension than the former.**"

The reader is invited to examine the Editor's 84 page booklet, "The Revelation." It offers much help to those who wish to know God's will and purpose. 30c, postpaid; 2 copies, 50c.

IS IT SIXTEEN TO ONE?

STANFORD CHAMBERS

An objection was urged that Word and Work devoted too much space to the book of Revelation. Our reply was that other papers devote three times as much. Further observation leads to the conclusion that a ratio of sixteen to one might be about as near correct. Measure a bit, comparing column with column. Note the space they give, some to teach that there is no millennium, some that the millennium is now on; some that Satan is now bound, some that he has been these many centuries; some that the first resurrection is identical with the new birth, some that it is past already, having taken place when Jesus arose, others that it is but a figurative resurrection, some that it is a revival of the martyr-spirit in the hearts of the living saints; some writing to show that the thousand years are only an indefinite period, others that it means 365,000 years (by the year-a-day theory) and so on.

Word and Work, in a fraction of as much space, has offered the plain and simple statement of God's word as a solution of such conflicting teaching, interpreting prophecy by the same method by which the rest of the Book is to be interpreted, has endeavored to point out some of the errors they have fallen into who adopt any other method of interpretation. Some, wedded to their scheme of things, have not appreciated any offered correction, nor have they consented to sit down together for careful, prayerful study of these things. Instead they have resorted to prejudice-appeal against it. But many rejoice in the help Word and Work brings.

THE TWO WITNESSES

O. E. PHILLIPS

In the eleventh chapter of Revelation is an account of two witnesses that has troubled the mind of many readers, as to who they are, what they do, and so on. Upon a close reading the following facts may be seen on the surface:

They are witnesses, v. 3, they prophesy, v. 3, they have mouths, v. 5, they can hurt, v. 5, they have power over human life, v. 5, they have power over the elements, v. 6, they give testimony, v. 7, they can be killed, v. 7, they have a specific work, v. 7, their work is in Jerusalem, v. 8, they have bodies, v. 8, they look like bodies to men, v. 9, their work is felt world wide, v. 10, they can torment the wicked, v. 10, they have feet, v. 11, they have the spirit of life like Adam, v. 11, they can hear, v. 12, they can obey, v. 12, they have enemies, v. 12, they are addressed as personalities, v. 12, an earthquake follows their departure, v. 13, duration of their work is 1260 days, or three and one half years, v. 3.

It is evident that no such beings have been on earth, for such work as they do nor such times as they bring. Their work is reserved for some future day, and no one knows when they may appear.

IN TIME OF PEACE PREPARE FOR WAR

A. B. Lipscomb

When the United States was engaged in drafting recruits for the World War many of our young men who were conscientiously opposed to bearing arms sought the privilege of rendering non-combative service. Many of us older brethren were appealed to by these young men and asked to assist in the matter. There was very little that we could do. We were informed by government officials that the churches of Christ had never officially gone on record as being opposed to war, and, as they saw the matter, there was a divided sentiment among us on this vital question. They told us that the Quakers were the only religious body entitled to this privilege since they had thoroughly established opposition to war as part of their teaching and practice.

Recently while the war cloud seemed to be hovering over the world some of us here in the Valdosta church remembered our former embarrassment and decided that it was for the interest of our young men to place the church on record in **times of peace**. After a canvass of the membership and a calm and brotherly discussion of the matter it was found that all the members held to the same view, namely, that engaging in carnal warfare was contrary to the teachings of Christ and his apostles. Then in accord with this unanimous sentiment at a regular business meeting of the congregation the following resolution was adopted.

KNOW ALL MEN BY THESE PRESENTS,

That we, the membership of the church of Christ, worshipping at Valdosta, Ga., hereby affirm that we firmly believe in Jehovah God as the Creator and Supreme Ruler of the universe; that his laws are immutable and unchangeable. That obedience to his commandments is essential and vital to eternal salvation, and that, when and if the laws enacted by man conflict with the laws of God, we must obey God rather than man. God's law as given from Mount Sinai explicitly commands, "Thou shalt not kill." His Son, the Lord Jesus Christ, in expounding this law taught clearly that we must "love your enemies" and "do good to them that hate you." Furthermore, we are impressed with Christ's words to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight . . ." but now is my kingdom not from hence." In fine and brief, we believe that when Christ sheathed the sword of Peter he sheathed the sword of every Christian.

We hereby declare and wish to go on record as unalterably opposed to war in all of its phases, and that holding these convictions it would be impossible for us, without direct disobedience to Jehovah and violation of our conscience, to carry arms or to engage in any conflict where we would be compelled to take human life.

But we wish to go on record that in the case these United States should at any time be engaged in war we will gladly offer our services as non-combatants and fearlessly serve in any manner that will help to mitigate the horror and suffering that inevitably accompany mortal combat. Therefore: in the event of the United States becoming involved in another war we respectfully request that our young men be granted the same immunity as that granted to the Society of Friends (Quakers) during the World War. . . .

Furthermore we wish to assure the government of the United States that if this immunity is granted we will not permit it to be used as a cloak by those who may be shirking their duty but will openly certify such names to the government that are in good standing and full fellowship with this congregation.

So far as I know the church at Valdosta, Georgia, is the only congregation in the South that has passed such a resolution. The story of it was carried by the Associated Press and we have received favorable comment from many sources, even from some of the denominations. Moreover, a copy of the resolution was sent to the War Department in Washington.

"RECOGNIZING RUSSIA"

The following significant matter (quoted by "Our Hope") taken from no less a source than the *Chicago Tribune*, bears upon one of the vital issues of our day.

"While the proponents of soviet recognition are getting ready for their next effort in Congress, the dictatorship is taking further measures of persecution and extermination against what remains of the educated classes. This is a part of Stalin's recently declared war on the bureaucracy, which the Kremlin authorities declare is full of graft and constitutes an overhead absorbing far too large a proportion of public expenditures. We have no doubt. It is a common condition of bureaucracy, but that is what socialism or communism is and must be, a bureaucratic tyranny. What interests us in Stalin's war is that his agents of purification are beginning with discharging every employe not a proletarian, that is, every one with any education, every one formerly a bourgeois. 'The remnants of these dying classes,' says the amiable organ of the new dispensation, Pravda, 'must be dictatorship of the proletariat. The enormous expense of the government apparatus must be further reduced and the mass discharge of employes will be in vain unless every member of the former intelligent classes and bourgeoisie is eradicated.'

"We commend this to our American liberals and parlor pinks who cherish a warm regard for the bolshevik regime as a noble movement for uplifting the masses. They have been contrasting the miseries of unemployment in capitalist America with an alleged absence of unemployment in this planned society of communism. In Moscow there are reported now 100,000 idle. Six thousand, says Pravda, are being discharged weekly in Leningrad. Throughout the town and cities of Russia, under the new card system, men and women are being turned out to find existence if possible in the country, and the remnants of the educated are the first to be driven out. They are not even permitted to leave Russia. The object is to exterminate. Holy cause of the proletarian revolution! Probably there has never been in civilized history a movement of human destruction on so vast a scale.

"The silence of this gigantic atrocity is hardly less amazing. They made the world's welkin ring with their indignation over Mooney and Sacco and Vanzetti, but what are they doing now and what have they ever done during the years of bolshevik savagery, persecution and mass slaughter? And soon we shall have them demanding from Congress that the American government shall clasp hands with Stalin, welcome his emissaries, and salute the bloody banner of the world's greatest despotism with the guns of our republic."

The Communist Army and Secret Police

"The Communists control and direct the Red Army—and a word about this Red Army. The populace may starve and go barefooted in the snow, which they do, but the army is well-clothed, well-fed and well-equipped, according to Russian standards. They even take preference over the communists themselves where food and clothing are concerned. They admit having 800,000 soldiers but their figures mean little. I doubt if anyone other than the leaders of the Party knows the number. This I

do know, that there are **soldiers with drawn bayonets** everywhere from Leningrad to Alma Ata patrolling every **industrial plant**, at every station, **at every public gathering**. They are seldom out of sight, day or night, no matter in what part of the country one is. They have **two years of compulsory military service**. This will give some conception of the extent to which their military training is carried on year by year.

"Besides the Red Army, there is that vast organization, the G. P. U., or Secret Police, amenable to no one. They are everywhere—see everything. Usually, they gather in their victims between midnight and two o'clock in the morning. **The accused has no counsel—no trial—no witnesses in his behalf**. Unless released, his fate is seldom known, whether it be jail, Siberia or the firing squad. It is needless to add that the **people shiver at the very thought of the G. P. U.**"

A Nation's Protest

"The nation-wide protest against recognition of Russia continues as the new administration in Washington appears to be leaning more and more towards recognition of the red empire. During the past week thousands of national, state and local organizations and societies have expressed their opposition to such a move. Never before has there been such wide and united action as has been shown by the American people on this issue.

"Among the more powerful groups that have recently gone on record as being opposed to recognition is the United States Chamber of Commerce, the most powerful commercial group in the country representing thousands of American industries. Only a few days ago this organization adopted a resolution presented by James A. Farrell, former head of the steel industry, which resolution emphatically opposes recognition of Russia.

"The American Federation of Labor, representing nearly five million American workers, recorded its opposition to recognition several months ago, and this stand was reiterated recently by William Green and Matthew Woll, president and vice-president, respectively, of the organization.

"The American Legion with over one million members, sponsored a mass meeting in Washington on April 18, at which over five thousand representatives of groups and organizations of all types whose memberships total nearly sixty million Americans, protested against recognition.

"The state of Massachusetts alone sent the President 672,874 names to a protest. The Daughters of the American Revolution reiterated their opposition to recognition at their annual congress in April, over 3,000 elected delegates from 2,500 chapters joining the protest. In Massachusetts, the Civic Welfare Alliance also went on record in opposition, as did the American Coalition of Patriotic and Fraternal Societies at their annual conference in Washington in April. This group delivered to the President protests from ninety-six constituent organizations. The National Patriotic Council protested against recognition at their April conference in Washington at which over twenty states were represented. The Chamber of Commerce of the State of New York renewed its opposition when only three members voted against the resolution. This organization represents the more powerful commercial associations located in New York.

"Opposition not only to diplomatic recognition of the soviet govern-

ment is expressed by these societies representing every walk of life in the United States and the sentiment of sixty million voters, but also to official trade recognition and any other type of recognition.

"Every argument employed by the pro-soviets has now been refuted with documentary evidence, but the reds and their duped followers continue their fight in behalf of the crumbling soviets. The Communistic Friends of the Soviet Union, the communist student and labor groups and the industrialist traders with Russia, as well as exporters and a few international bankers carry on the red drive for recognition as the opposition grows by leaps and bounds. . . ."

The signs are now pointing more and more to an early recognition of this wickedest, vilest, most blasphemous and murderous government the world has ever seen. On July 13, Lowell Thomas quoted an utterance from a high source that "recognition of the Soviet government is inevitable."

Brethren, is it not time to pray? (1 Tim. 2:1-4).—Editor.

MOREHEAD REPORT

During the past few weeks, I have visited thirty churches trying to lay upon the hearts of my brethren the right the heathen have to the gospel.

More than a hundred Sunday School teachers have expressed a willingness to influence their classes to contribute for Testaments and Gospel tracts each Lord's Day.

Reports show that the average teacher is getting 20c a Sunday from his class. Good for the teachers, fine training for the children, and the Gospel given to the heathen.

If the teachers do not become "weary in well doing" at the above rate each class will make it possible for the missionary to reach four or five hundred heathen homes a year with the gospel.

The small town churches take up mission work more readily than the large town churches. Supporting a located preacher and paying a building debt too often interferes with the church doing mission work.

The home preacher who is on fire for lost souls without a chance to hear the gospel can get almost any church to send the gospel in some measure to the heathen.

B. D. Morehead.

Enclosing detailed report showing amounts raised and sent to various missionaries, eleven in all, Brother Morehead supplies this sum-up of his work for first half of 1933: 91 churches visited, 105 addresses, 364 homes visited, 10,621 miles traveled, 38 "On the Trail of the Missionaries" placed, 188 "Oriental Christian" subscriptions taken, 1521 first class letters sent, 5183 second class letters sent, 29 boxes of food and clothing sent by Mrs. Morehead to missionaries, monthly reports made to the Elders of my home congregation, David Lipscomb College Church, \$506.57 monthly receipts averaged. This is \$3.69 increase per month over last half of 1932.

The Great Wall of China, 1250 miles from end to end, but by its windings, around 2,000 miles in length, was constructed within 15 years and about 200 years before Christ. It has been called the eighth wonder of the world (the other seven all having disappeared) and is said to be the only work of man that would be visible to the human eye from the moon. This is "the great wall" of which the papers have so much to say regarding the warlike operations of the Japanese in China. It passes north of Peking and Bros. Wright and Gruver are about 200 miles south of Peking.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Those valuable workers, Bro. B. D. Morehead and wife have lately spent a week in the Louisville sector visiting Highlands, Worthington, Oak Grove, Cedar Springs, Buechel, Shawnee, Portland Ave., and Ormsby Ave. churches. * * Bro. Rhodes reports a native brother at Omiya donating some land which some of the brethren planted in beans, the proceeds to go to making the church self-supporting as it should be. There are some fine developments in Japan. * * That new missionary in the W. L. Brown family is named David Stanley.

In the absence of Bro. Sherriff, Sister Theodora reported that she and her mother were finding it difficult to do visiting on account of the wet weather. * * "Food is now abundant and cheap where a few months ago it could hardly be bought by the rich."—*Virgil F. Smith.* * * Though there is a feeblest kind of response toward supplying him living expenses, Bro. Rodman is planning to sail in August, looking to the Lord to supply his needs (through His children if they will permit). * * Bro. Wright has left Peking for a cooler climate during the summer. * * "I quite agree with you that churches established in foreign lands should be indigenous (naturally growing) and not indigent."—*J. M. McCaleb.*

Sister Sarah Fox sends a photo of the new chapel at Daigo which indicates that it is set up well off the ground and well lighted. * * The writer's meager remittance (\$20.41) for April reached him in 42 days. * * Says some one who likely finds his hands quite full with looking after the spiritual interests of one congregation in the U. S. that the present force in China (not more than seven men) can look after that field which includes about 475,000,000! * * Luke 2:10 is still in the Book. * * "I keep in close touch with all churches supporting me."—*Hettie Lee Ewing.* This is proper; the churches need to know and the missionary should report. * * "I take pleasure in introducing the 17 new members," says Brother Chas. Gruver in a pictorial circular which is very informing. * * "Five fine young men were baptized Lord's day; 41 for the year."—*Dow Merritt.* Please help Bro. Merritt reduce his deficit. * *

NORTH CHINA MISSION

It was easy to tell when Flower-seed came into the yard, for he usually came in running letting his hand-me-down-shoes fall with that unmistakable "plunk, plunk, plunk." Straight into my room he came and making a low bow, he asked, "Will you baptize me?" Flower-seed, for that was this little lad's name, had repeatedly made requests for baptism but being only nine years old (which really means eight) we hesitated. We called his mother and a few other persons for consultation. "Flower-seed," we asked him, "why do you want to be baptized?" "To be saved," he said. No one ever gave this cross-eyed urchin more than a passing notice but God has a purpose in him and moved his heart to be baptized and no manner of persuasion could dissuade him from his purpose. "Suffer the little children and forbid them not to come unto Me." Who can forbid the water that he should not be baptized? Flower-seed's father, mother, sister, and old grandmother of seventy-eight years were all buried with their Lord in baptism. It was Flower-seed's father who built our baptistry last year and made sport of the idea. Little did he know that within a twelve-month he would precede a group of seventeen into the watery grave. This group was baptized on May 7, 1933.

Ningsinhsien, Hopei, N. China. Chas. E. Gruver.

KABANGA MISSION

We are all well. The children are busy in their school work and take a lot of their mother's time. The correspondence courses seem to be very efficient. The youngsters are learning fast and well.

Five school boys were baptized last Lord's Day. This makes a total of 41 so far for the year. But the greater part of these has been in the villages round about us where the school boys have been preaching.

With the drought and locusts the crop this year has been a failure. Those who planted real early have enough for their own use. Your prayers for the work and our welfare are desired.

Kalomo, N. R., South Africa.

J. D. Merritt.

NAMWIANGA MISSION

Since our coming some 50 have been baptized here on the Mission, and about 150 have been baptized by Bro. Scott and native workers in the villages. One term of the native school has been completed with an enrollment of 53 boys and girls. The "white" school under the supervision of Sister Scott is now in its second term. Namwianga Home is caring for 11 orphans and homeless including a young mother and her small baby. This means a lot of hard work and careful supervision by all of Bro. Scotts as well as considerable expense, as neither the Home nor the mission are on a self supporting basis this first year. Two dwelling houses have recently been built. They are not complete, but we are able to live in them until sufficient funds are forth-coming to go on with them. The church and school-house have been built, also a number of compound houses for the students. We have permission to erect a meeting house in Kalomo which we are very anxious to get at. Many come for medical treatment. During the first five months of this year we have given 851 treatments. This work also opens doors for teaching and preaching the gospel and enlarges our opportunities. During this month several of the native brethren as well as the "whites" have been carrying on an evangelistic campaign and 107 have been baptized.

During the first five months of this year we have received an average of \$101.26 per month. This money was used for our personal expense, making preaching trips, building, and general mission work and medical work.

We thank all for your fellowship, prayers, and words of encouragement in Jesus name.

Kalomo, N. R., S. Africa.

W. L. Brown.