

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### PRAYER

Prayer is not a mysterious performance, as though it had some intrinsic worth and value, and as if for so much prayer one would get so much blessing in return. Nor is it some sort of psychological phenomenon, the exercise of some occult influence, such as telepathy perhaps, or mental suggestion, or auto-suggestion, or such like psychological drivel. No—prayer is purely and only the utterance of the heart of a child of God to the Father in heaven, the cry and appeal of a needy soul to God. Nothing could be simpler. There is nothing mysterious or complicated about it. We may indeed puzzle our heads as to *how* God answers prayer, for His ways are past tracing out; but as to the fact that He does hear and answer, and as to the plain and oft-repeated promises, yea, commandments and exhortations to pray, there can be no doubt. Let no man deceive you with idle words. God's ear is not heavy that he cannot hear, nor His arm shortened that He cannot save. He is not, like the monarch of the Medo-Persian Kingdom (Dan. 6) bound by His own laws so that He cannot do what He would. He is not merely Judge and Lawgiver, or the "Architect of the Universe" as some pompously call Him. He is the Father of His children, and freely invites them to come to the throne of grace, and to ask that they may receive, that their joy may be made full. The limitation is always on our side, never on His. Our evil heart of unbelief, our alienation from Him, our selfishness, our unwillingness to depend on Him—these are things that hinder prayer. But the Lord is good, and ready to forgive, and abundant in lovingkindness unto all them that call upon Him. (Ps. 86:5.)

### "ASK AND YOU SHALL RECEIVE"

Prayer is asking of God. It is more than that, but that is the heart of it. In this respect it is like the asking, pleading, petitioning, appealing, that man does toward man, the difference being only in the different relationship and attitude which God holds toward us. For our asking of man is not always successful, and is very much limited. Even so, the petition that man makes of man has a certain force. We feel the demand, and even when we do not grant, it is sort of embarrassment to us. Frequently we yield and do simply because we were asked. But this is strictly circumscribed. Man may not ask too much of his fellow, nor too persistently, nor too often. When once you have received—especially if it was a large favor, you must not come soon again. Man's goodness gets quickly threadbare. Not so with God. He wants you to come, He invites you to ask, He delights in your urgency and per-

sistence, He is glad to give, and He gives so as to induce you to come again and again, and that you may feel encouraged to ask more and greater things of Him. You will not wear out your welcome, nor exhaust His bountiful goodness. "Ask," He says, "and you shall receive, that your joy may be made full." That is because He loves us, and longs to give Himself out to us.

#### THE SPIRIT OF THE APPROACH

The publican stood afar off and would not so much as lift up his eyes, but smote his breast, saying, "God be merciful to me a sinner," and goes down to his house justified rather than the proud Pharisee. (Luke 18:9-14.) Is that then the way to approach God? Yes—and no. It is the only way for the sinner suing for mercy. "A broken and a contrite heart the Lord will not despise." (Ps. 51:17.) Yet, granting that God has accepted, has forgiven and cleansed and washed him—does he still hold that attitude? He is still as humble as before, but does he still stand afar off, not daring to lift up his eyes? Is he still guilt-burdened? Is there such a thing as a child of God looking up into the Father's face in trustful, loving confidence saying "Abba, Father"? I believe one of the great difficulties and hindrances is that Christians cannot quite believe in God's whole-hearted love; they cannot bring themselves to trust in His disinterested goodness, and they are even in doubt whether He really fulfils His promise to them. "I am so imperfect and unworthy," says one. Very true; so are we all. I do not mean that imperfection and unworthiness is a slight matter; but God has made provision for that. If He had not, no one could come to Him at all. But we kneel and cast our burden before Him, then rise up off our knees and pick up our burden and carry it away as before. Is there forgiveness? Is there acceptance? Is there such a thing as peace with God? Is there any joy in the Lord for His people? Yes—but Abraham, Moses, David, Daniel, Nehemiah—these came to God in dust and ashes. That was good and right. Yet, read the psalms—not all Christians have such a sweet confidence and glad trust toward God as those psalms breathe. Nevertheless those saints of old (we hardly dare to say it, yet it is true)—they had no such standing and access as the child of God has today. None was greater than John, yet the least in the kingdom is greater than John. (Matt. 11.) None then dared to call Him Father. But we have an access through Jesus Christ in one Spirit unto the Father. We have boldness by the blood of Jesus to come into the Holy Place, we have free admittance to the Throne of Grace. Let us draw near then in holy confidence as beloved children, and take our place as such before God.

#### KAGAWA

From every human point of view the Japanese Toyohiko Kagawa is a great man. If ability, power, resourcefulness; if

consuming passion for the betterment of one's fellow-men; if courage and determination in the pursuit of a noble aim; if abundance of labors, sufferings, trials, and, finally great success; if with it all modesty, self-denial, and unselfishness—if these are marks of a truly great soul, then Kagawa richly deserves to be ranked among the world's great ones. This much is true, and this estimation and honor is to be conceded to him gladly and whole-heartedly. But when (as we hear it far and near) Kagawa is set forth as the standard of a *Christian* and his work as a pattern of Christianity—we must either revise the New Testament definition of these terms, or else we must take a negative position. It is the same blind world that in turn played up such men as Tolstoy or even Mahatma Gandhi as Christians, that now vociferously acclaims Kagawa as such. In the New Testament (and apart from it we know absolutely nothing of such matters) a man is not a Christian because of great deeds, personal qualities, benevolence, self-sacrifice and other virtues; nor is any scheme of world-betterment, however laudable in itself, Christianity. That man to whom Jesus is the Christ, the Son of God, and Lord; the man who by faith has received the truth of the gospel—"that Christ died for our sins according to the scriptures; that he was buried; and that he hath been raised on the third day according to the scriptures," has been "born again," set apart from the world and added to the church, the Body of Christ—such a one is a Christian. He is a new creature, created in Christ Jesus unto good works which God before ordained that he should walk in them. His life, his walk, his worship and service, are by faith, in obedience to God's revealed will. We do not condemn Kagawa—far from it. We do not detract from his fine work. We do not deny his human greatness. But with all honor to whom honor is due, the humble believer in God's word can do no more than regard Kagawa as one of the great noble men of the world, and his work as a high example of worldly altruistic enterprise. It is conceded that he borrowed his enthusiasm from the teachings of Christ—many such like fires have been kindled in that way. He also thinks no doubt, that he is doing the Lord's work. "This is Christianity," he says; "for the teachings of Christ are co-operation and brotherhood love, that will save all men and all society." To those ignorant of the word of God, and to the unbelieving and half-believing, this seems perfectly convincing. But those who know and believe the gospel know that there is no "universal fatherhood of God and brotherhood of men"; that none are children of God except those who are born of God; that co-operation and economic betterment are not salvation nor have any necessary connection with the same; that nothing can redeem men except the Blood that was shed for the remission of their sins, nor can anything really change man's lot or destiny except regeneration. These things Kagawa does not realize nor believe nor teach. If Kagawa's outlook on Christianity is

faith, and his sort of work will "save all men and all society," then man can develop his own salvation and Christ died in vain. We can respect the great and well-meaning labors of an earnest man like Kagawa; but we must not obliterate the contrast between that and the work of our Lord Jesus Christ.

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## POLITICS

This year will see some of the bitterest political strife ever known, and many Christians will be in danger of being drawn into it. It is peculiarly in order at this time to warn and admonish one another, and to be reminded of our heavenly calling. Christians are in the world, but not of the world. Over and above his allegiance to earthly powers the Christian's citizenship is in heaven. To the government here below he owes obedience, loyalty—honor to whom honor is due, custom to whom custom, tribute to whom tribute, fear to whom fear. But his duty does not extend to participation in government, much less to any complicity in political wranglings. The things of the flesh are detrimental to the interests of the spirit. No man participates in political conflicts and comes forth a better Christian. Nor is the seeking for political place and office ever conducive to higher spirituality. But we are washed, we are sanctified, we are justified, in the name of our Lord Jesus Christ in the Spirit of our God. We are not of the world even as He is not of the world. Here we are strangers and pilgrims. Having been raised together with Christ we seek the things that are above where Christ sitteth at the right hand of God. Let the sons of this age carry on their own strife; let them denounce and recriminate as they deem good. But God has called us unto faith and hope and love, and that we should walk before Him in separation and keep our garments unspotted from the world.

## ALEXANDER CAMPBELL ON OPINIONS

*Question:* Are men never to be called to an account for their opinions?

*Answer:* No. There is no instance of this kind in the Jewish or Christian Scriptures—God alone is judge of thoughts and private opinions.

*Question:* But if private opinions are expressed, are they not to become matters of discipline?

*Answer:* By no means, unless a person expresses them for the sake of compelling others to receive them, or to exclude them from their fellowship if they do not receive them. In that case he is answerable, not for his opinions but for his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, on a second admonition, is to be rejected."—*Mill. Harb. Abridged*, Vol. II, pp 38, 39.

*We have in type an editorial for next month on "The Christian and the Civil Government."*

# ISRAEL RETURNING TO THEIR LAND

R. H. B.

Could you include an article on the "miracle" that is being done in Palestine—by the Jews—by God's power in fulfilling prophecy? I believe it would be enlightening. 61,541 Jews returned to Palestine last year. They are rebuilding Palestine according to prophecy. See Isa. 61:4; Jer.30:18-20; Jer. 31:28; Ezek. 36:8-12; 36:24-35; Ezek. 37; Rom. 11.—Joe McKinley.

The things that are happening in Palestine are truly wonderful, and those who know the word of prophecy can hardly fail to see the hand of God and the deep significance of it all. Nevertheless this is not as yet, the promised restoration of Israel, nor of the prophecies above cited. The things that are coming to pass in Palestine today are preliminary and preparatory. This will be seen from the following facts:

1. Israel is today returning and settling in Palestine under sufferance and protection of the Gentile nations, particularly of Great Britain. When God restores them it is He that will give them back their inheritance, and they will be autonomous and Independent under God in it, free from all Gentile jurisdiction and lordship.

2. The Jews are buying the land they occupy from its Gentile possessors. In their restoration it will be a free gift to them, their inheritance, long since granted to them by Jehovah, though lost a while.

3. Most significant is the fact that they are now gathering back to their land in unbelief. A great number of those who are going to Palestine are unbelievers, "Reformed" Jews (i.e. infidel modernists), or plain atheists. Another contingent is "orthodox," holding to Rabbinical Judaism. Few if any are believers in Christ. They have never as yet repudiated the national sin for which they were nationally destroyed and dispersed—the rejection and crucifixion of their Messiah. But the great promised restoration waits on their repentance and conversion.

4. The Jews are now going back to Palestine to meet their darkest hour and their fiercest trial—the "Great Tribulation," of which the Lord Jesus and the prophets spoke (Jer. 30:5-7; Dan. 12:1; Matt. 24:21) and which immediately precedes the Lord's coming for their deliverance (Matt. 24:29f). In their affliction they will seek Him earnestly. (Hos. 5:15; Deut. 4:30; Matt. 23:29.) But when they are restored, none shall ever again make them afraid, and the children of wickedness shall not afflict any more as at the first, neither shall they ever be rooted up out of their land any more, but they shall dwell in peace and safety for ever. (Jer. 23:5-8; 2 Sam. 7:10, 11; Amos 9:15.) This great *final* restoration of Israel is not yet in sight.

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"All true knowledge comes from personal labor; all true conviction from personal study; and it is as impossible to transfer a vital belief as it is to enter into the secrets of another's soul."—Westcott.

# THE TRUE BASIS OF CHRISTIAN FELLOWSHIP

J. EDWARD BOYD

Events of recent years point to the need of a careful examination of the basic principles of Christian fellowship. For without great care we shall become either too broad or too narrow, too inclusive or too exclusive. There are those whom we ought not to receive; and there are also those whom it is sin to refuse. The problem is not easy in every instance; but a difficulty in any case only emphasizes the need of diligent study of the scriptural teaching upon the subject.

**FIRST:** *Christian Fellowship Is Based upon Relationship*—the relationship which we sustain to God and consequently to one another. All those who have become “obedient from the heart to that form of teaching whereunto ye were delivered” and have thus become “sons of God through faith in Christ Jesus” are members of the one body, branches of the one true vine. They have been washed in the same blood, they adore the same Savior, they confess the same Lord; and to them comes the earnest entreaty from the shadow of the cross: “This is my commandment, that ye love one another, even as I have loved you.”

Now it is evident that apart from this relationship true Christian fellowship cannot exist. For if a person denies the fundamental facts of the gospel—that Jesus is the Son of God, that He died for our sins, that He was raised from the dead; or if he does not confess Him as Lord; or if he has not been “buried with Him through baptism into death”—however righteous, however good he may be, we cannot count him as a brother in the church. But if he has, in-so-far as I can see (and only God can read the heart) fulfilled the conditions whereby one becomes a child of God, I have no alternative—I must recognize him as my brother. And to fellowship him as such is my duty and should be my joy, unless it clearly appears that there is some scriptural ground for refusing to do so.

**SECOND:** *Sometimes, even when this relationship exists, Christian fellowship should be refused.* The scriptures clearly set forth the grounds upon which this should be done. (1) If such fellowship involves my participating in an act which I consider sinful or doubtful, I must draw back. (Rom. 14:14, 20, 23.) It is upon this ground that we stand apart from those who insist upon the use of instrumental music in the worship. (2) He who denies the fundamental truth “that Jesus Christ cometh in the flesh” is not to be received. (2 John 10, 11, with v. 7.) Of this class were certain sects of the Gnostics, already beginning to arise in those days, and their modern kin. (3) He who sins against his brother and persistently refuses to make proper amends is to be regarded as were “the Gentiles and the publican.” (Matt. 18:15ff.) (4) The Christian who is walking disorderly or living in gross sin is to be withdrawn

from. (2 Thes. 3:6, 14; 1 Cor. 5\*). The relationship remains, but the fellowship is to be disrupted in order that "he may be ashamed" and brought to repentance. So he is not to be counted as an enemy, but admonished as a brother. (2 Thes. 3:15.) (5) Those who "are causing the division and occasions of stumbling, contrary to the doctrine which ye learned," are to be marked and turned away from. (Rom. 16:17.) Surely to this class belong those who persist in "drawing the line" and thus cause separations, refusing to fellowship others when they have none of these scriptural grounds for such a course.† (6) The factious (schismatic) man is to be refused (i.e., avoided, shunned), if a first and second admonition are unheeded. (Titus 3:10).

**THIRD:** *It is divisive and sinful to refuse fellowship unless there is clearly scriptural justification.* He who "draws the line" and proclaims non-fellowship with another thereby assumes a grave responsibility. For it is he who brings about the resultant division; and let him take care that he has full and proper justification for a step so serious. And such justification is not to be found in every sort of difference which may arise in regard to the meaning of scripture passages. If such were the case, we would ere long be reduced to the proverbial "me and my wife, my son John and his wife, us four and no more"; and it is doubtful whether the four of us could long hold together! For with our present imperfections and limitations it is impossible to attain to perfect uniformity except upon the surrender of the privilege of personal inquiry and investigation.

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\*Is it not significant that, although there are a number of grievous faults for which Paul rebuked the Corinthian church—their contentious spirit, litigations, abuse of spiritual gifts, disorderly conduct at the Lord's table, false teaching on the part of some concerning the resurrection of the dead—it is only when dealing with the moral questions in chapter 5 that he so much as suggests withdrawal of fellowship? And the last of these matters (the resurrection—chapter 15) has to do with an important detail of God's future program!

†A case in point recently occurred in a southern city. The leaders of two congregations, disapproving of the preacher whom the third had selected for their meeting, threatened non-fellowship if he were permitted to fill the engagement. By what scriptural authority these men thus meddled in the affairs of another congregation is not known. There were none of the scriptural causes for refusing fellowship: no question of morality; no denial of fundamental truths of the gospel; no attempt to introduce some unscriptural practice into the worship; no division was caused (until these men themselves "drew the line" and proclaimed non-fellowship, thus bringing it about.) It was only that this preacher was reported to hold some supposedly mistaken views concerning God's program for the future! And it appears that in their view it was better that a church be divided, that brethren be alienated, that weak ones be discouraged and perhaps caused to stumble, that the church of Christ suffer disgrace in the community, than that some should get a mistaken (as they consider it) idea of these future events! For so persistent were they in their efforts that a divided church was the result. Those of their own congregation who subsequently turned away from them were fully justified by Rom. 16:17; for these leaders had certainly brought about a division and occasions of stumbling without scriptural grounds.

Moreover, the New Testament is plain upon this point. In those days Christians did not all see alike. Some understood that all meats are clean; others had been unable to grasp this truth. Some esteemed "one day above another"; others esteemed all days alike. The first was a very practical matter, having to do with personal conduct. The second was by no means a matter of indifference, as may be seen from Gal. 4: 10, 11. Yet in the Apostle's discussion in Romans 14 one thought that stands out with striking clearness is that *brethren can, yea must (if they are true to their Lord), fellowship one another in spite of such differences*. "Receive ye" is here a command as positive as "Withdraw yourselves" is elsewhere. To each party were given special instructions; but there is no hint that the line should be drawn and fellowship refused. To one he said, "Set not at nought"; to the other "Judge not"; but to neither did he say, "Withdraw yourselves."

Now what reason can be given for not applying this great principle of Christian forbearance to many questions which are now agitating us? Is it not broad enough to cover the greater number of these differences: whether Christians should participate in civil government; whether they may encourage and support Bible Colleges, Sunday Schools, Orphan Homes, etc.; whether the coming of Christ is pre-millennial, or Israel is to be restored to Palestine, or the first resurrection of Rev. 20 is literal or figurative, etc. Especially when there is no attempt to force particular views of these matters upon anyone, either by making their acceptance a condition of fellowship or in any other way. Friendly and brotherly discussion of these questions there may and should be; but the drawing of lines and disfellowshipping of brethren on account of such differences is unscriptural and inexcusable.

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### MODERNIZATION OF PALESTINE

Jerusalem has now four asphalt roads radiating from it. Automobiles are numerous. It took one whole day before the World War to travel the distance which now can be covered in one hour. It is possible to motor from Dan to Beersheba in five hours. Old railroads have been improved and new ones have been constructed. There are now 774 miles of railways in Palestine. A survey has been made for a line to run through the Jordan valley. A railroad has been projected to run from Haifa to Bagdad. Haifa is being made a safer harbor for the largest vessels. Important sanitary measures have been inaugurated. Malaria is being stamped out by draining marshes. Civil and religious courts have been established. There is freedom of conscience and worship. God is evidently preparing the land for future purpose.—*People's Bible Advocate*.

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# STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

In Matt. 16:28 the word *see* in English is in the indicative mode, but in the Greek I am told it is in the subjunctive. If this is the case, it will go a long way in clearing up this passage. Can you give me any light on this?—Indiana.

Matt. 16:28 reads as follows: "Verily I say unto you that there are some of those standing here who shall not taste of death *until they see (eos an idosin)* the Son of Man coming in his kingdom." The verb *idosin* is an aroist subjunctive; but this fact tells us no more about the passage than what we can see from the English translation, for we have here the regular construction of *eos* with *an* and the subjunctive in a clause of anticipation. I take the force here to be purely futuristic with no potential force (i.e. with no force that should be translated by English *may* or *can*) whatever.<sup>1</sup> Robertson says, "Most of the examples of *eos* deal with the future and have only the subjunctive after the classic idiom."<sup>2</sup>

1. I am not so sure that I have seen the point of this question. I shall be glad to take the matter up again if I have missed the point of the inquiry.

2. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*; (1919), 976. Cf. also Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*; (1890), 235.

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(*Romans 12:14*)

In Romans 12:14, "Bless them that persecute you; bless and curse not," what is the meaning of "bless"?—Illinois.

The Greek word for "bless" in the two instances above is *eulogeite* (2 pl. pres. imperative). *Eulogeo* in Classical Greek means "to speak well of, praise," but in the New Testament its meanings may be classified under four heads: (1) *to praise*; (2) *to invoke blessings*; (3) *to consecrate a thing with solemn prayers, to ask God's blessing on a thing*; and (4) *to cause to prosper* (of God).<sup>†</sup> It is under (2) that *eulogite* in Rom. 12:14 falls; therefore, we might well translate "Invoke blessings upon the people that persecute you; invoke blessings instead of cursing." This does not mean to ask God to prosper them in their wicked way, but to ask him to show them the error of their way and forgive them. We can pray for God to bless any man no matter what he is doing, for God's blessing always involves betterment. The following references will help the reader see the four meanings: (1) Matt. 21:9; Rom. 1:25; 2 Cor. 1:3; Jas. 3:9; (2) Matt. 5:44; Mk. 10:16; Rom. 12:14; 1 Cor. 4:12; Heb. 11:20; (3) Matt. 14:19; 26:26; Lk. 24:50; 1 Cor. 10:16; (4) Gal. 3:9; Eph. 1:3; Heb. 6:14. The teaching of Rom. 12:4 was exemplified by Jesus (Lk. 23:24) and by Stephen (Acts 7:60).

\*Liddell and Scott, *A Greek-English Lexicon*: Oxford, Clarendon (1929), s. v. *eulogeo*.

†Grimm-Thayer, *A Greek-English Lexicon of the New Testament*: New York, Harper (1892), s. v. *eulogeo*.

## NEWS AND NOTES

(March, 1936)

From Trion, Ga.: "Last Lord's day I preached in the morning at Donelson, Tenn., the home of F. D. Srygley during his 11 years editorial work on the Gospel Advocate. From there he passed to the beyond in 1900. His writings, adhered to today, would drive away the unfortunate factionalism that some are now promoting. A few minutes after services I received a long distance message that my wife had pneumonia. I had got to Trion before 8 P. M. and found Bertha in the hospital. She has seemed frail for years and attacks of flu have been very severe on her. So I am writing with deep anxiety and in solicitation for your prayers."—Flavil Hall.

From Dallas: "My husband and I are members of the Fair Park Church of Christ in Dallas and am glad to report that the membership is growing steadily and the work progressing nicely."—Mrs. Sam Burns.

From Abilene: "We had Dr. E. V. Wood of Dallas with us Sunday, Feb. 9. We then had Bro. Frank Mullins of Dallas with us on Sunday, Feb. 16. They both brought fine spiritual messages to us at the South Side Church of Christ."—E. P. Mead.

Our little booklet, "Songs for Children," is sold out. The last 25 copies were ordered for Indian children in Manitoba. The same mail brought a request from strangers in Japan, asking permission to use in a Japanese hymnal one of our copyrights from "Great Songs of The Church."

From Johnson City, Tenn.: "Just a line to commend the tract by E. L. J. on "What it means to be a Christian only." I think you did a fine job on this subject. Want to order some later to put out in our church locality."—E. H. Hoover.

From Berkeley: "We enjoyed a splendid sermon from Brother E. B. Linn who began his regular work in Richmond with last night's sermon. I think his presence near by will be a stimulus to the Berkeley church. "We are expecting to have Bro. G. C. Brewer with us for about ten

days, beginning March 15."—William M. Green.

"I have never seen a song book worthy of any comparison to 'Great Songs of The Church.' It has the best arrangement, the best sentiment. My Bible first, my song book next."—Mrs. O. B. Tivis.

Send orders now for Literature, second quarter. The W. W. Lesson Quarterly has been increased about one third in size.

From Johnson City: "Let me commend the policy of the Word and Work in keeping on the same high plane regardless of what others say and do. May the Lord bless its mission in 1936."—E. H. Hoover.

Brother Boll speaks over radio station WAVE, 940 Kc., Thursday, March 5, 9:30 A. M.

Don Carlos Janes preached at Long and Crystal Ave., Chicago, Feb. 9.

Song revival meetings conducted by the compiler of "Great Songs of The Church" in February: Philadelphia, Feb. 2; New York, Feb. 5; Ormsby church, Louisville, Feb. 14; Highland Church, Louisville, Feb. 28.

Song Rallies are scheduled for Lexington (Hanover and Cramer) March 11, 12, 13; Shawnee, South Louisville, and Camp Taylor churches, this city, also Sellersburg, Ind., as soon as possible.

The eastern meetings were delightful in fellowship and song. A meeting at Winchester, Ky., had to be canceled on account of snow and sleet.

"I was very much surprised when I received the last W. W. to find my picture in it! That article should be called the Candid Camera, and I am going to read it often so I will not forget 'what manner of man I am.' How many sermons Brother Boll has preached, and how many articles he has written, that have smoothed out a rough place for me and set my feet on firmer ground. I thank our Lord, who is so good to us, for such faithful servants as Brother Boll."—Mrs. L. C. Long.

"The Golden Candlesticks," new tract by Stanford Chambers, now free for postage.

"The Northshore church is doing well with four additions by membership since the first of the year. Bro. Don Carlos Janes spent a week in Chicago and spoke at several of the churches in behalf of missions. A most interesting missionary conference was held at Cornell Avenue. Others are to follow. Dr. E. V. Wood of Dallas was a visitor at Cornell Avenue on the third Sunday in February. I shall be glad to get in touch with friends or relatives of the readers, and shall be glad to have visitors to Chicago telephone me. My address is 6039 Kimbark Avenue and my telephone is Plaza 6759."—Jonah W. D. Skiles.

Recent articles by R. H. B. now being issued in tract form:

"**Instrumental Music**," two pages (W. W. size)—1c each by dozens; single copy 5c.

"**Pre-Millennialism—What Is It?**"—4 pages (W. W. size), 2c each by dozens; single copy 5c.

"The San Francisco congregation uses 'Great Songs of The Church' and we like it."—Arthur Graham.

Literature Orders are due in now. Advise us of any change in address or materials. Otherwise last quarter's order will be treated as a standing order, supplies will be duplicated, and they will reach our patrons in good time for distribution last Sunday in this quarter.

From Sweetwater, Texas: "We have been using 'Great Songs of The Church' for several years, and think them great."—Mrs. J. D. Pepper.

"Your publication is splendid."—H. E. Wakelin.

G. A. Klingman came to Louisville from his home in Bryan, Texas, to conduct a funeral last week.

We offer the Word and Work Lesson Quarterly free, to all paid-up dollar subscriptions to W. W., who request it.

We have found this arrangement more satisfactory than to print the Lessons in the monthly magazine, especially for those who must always have the Lessons on time. The Quarterly is, of course, mailed early, three months in advance.

Brother Boll's Romans class in Highland Library, this city, continues with unabated interest. Ninth chapter next.

"I like Brother Chambers' new tract on Baptism."—J. R. Clark.

The tract referred to is "The Whole Counsel of God on Baptism," being every scripture (without comment) in which the word occurs in any form: 16 pages and cover, envelope size, 5c each, 30c dozen, 40 for \$1, postpaid.

A companion tract, same size and price, is entitled, "Baptism—What It Involves." This tract contains comments by the author, historical, notes, and the testimony of Luther, Melancthon, Calvin, and Wesley.

A new magazine called **Religious Digest** comes to our desk. There is some good in it. But so far as value to a Christian goes—it is too mixed to be useful. The publishers of any such thing have to please the vast bulk. They have to modify, balance, smooth over, modernize, or at least preserve a friendly attitude toward the Modernist influentials. Such a thing is a mediating influence, preparing minds for the acceptance of modern conventional "religion."

Most renewals to W. W. for 1936 have been received, but a few hundred are still out. None have been cut off, but we do request remittance, or postal card notice, before April issue—please!

Bound Volume supply of the 1935 magazine sold out. Additional copies can be made up on special order: 350 pages, Indexed, cloth binding, gold stamped. Price \$1.50.

### **BOLES-BOLL DISCUSSION**

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# THE PARABLES OF THE KINGDOM

R. H. B.

Several noteworthy facts attach to the series of parables in Matt. 13, which help us not a little in our understanding of them.

1. The first fact is that all the seven formed one discourse—one consistent whole. In Mark and Luke we find some of them here and there—for doubtless the Lord gave one or another of these parables disconnectedly, on various occasions. But in Matthew we learn that at least once the Lord connected them all in one discourse. The evidence of this is plain from the setting in which Matthew records them. On a special day—"On that day"—he says, "went Jesus out of the house and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat and sat; and all the multitude stood on the beach. And he began to speak unto them many things in parables, saying, Behold the sower went forth to sow, etc." This then was the special occasion when he delivered the discourse of parables. After the first of the parables (that of the Sower), it is recorded that His disciples came and asked Him about it, and He explained the parable to them privately. Also the second, third, and fourth seem to have been spoken to the multitude. But after the fourth he left the multitude and went into the house. (v. 36.) There on their request He interpreted the second parable to His disciples, and also gave them a fifth, and sixth, and seventh, after which we are told that "when Jesus had finished these parables, he departed thence." All of which goes to show the unity of the seven parables. That fact has a bearing upon the interpretation.

2. In the second place we note that speaking in parables was a new method in His teaching; and that the purpose of it was not to make His teaching clearer and simpler, but the opposite—to conceal it to some degree from the multitude. His disciples came to Him and with evident astonishment asked Him, "Why speakest thou to them in parables?" To which He replied, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand." (Compare the parallel in Mark 4:11, 12; also vs. 33, 34).

3. The next fact of importance is that in these parables the Lord was revealing the "mysteries" of the kingdom of heaven. A mystery in Bible usage is not something hard to comprehend, but a secret never before revealed. (Comp. Eph. 3:9.) From their knowledge of the Old Testament the disciples, and all intelligent Jews, had much and true information concerning the kingdom. But the Lord Jesus here gave His disciples new and additional teaching, things concerning the kingdom

that had never previously been revealed—"that it might be fulfilled which was spoken through the prophet, saying:

"I will open my mouth in parables;

"I will utter things hidden from the foundation of the world." (v. 35.)

"Therefore," said He (at the close of the discourse) "every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old"—the old things which had been spoken before by the prophets in the scriptures, and the new things, the mysteries of the kingdom of heaven here revealed by the Lord Jesus. (v. 52.)

There is much misplaced criticism of the disciples and the Jews in general, for holding "carnal views" of the kingdom. In so far as the criticism is directed against the false notion prevalent among the Jews that the kingdom promises belonged to them in virtue of their natural fleshly descent, and would be given to them in their sin, their unbelief and disobedience and pride—it is just; for God never engaged to bestow His promise upon an unregenerate nation, as also the prophets fore-warned and fore-showed. But if it is meant that they were blameworthy for taking such passages as Dan. 9:27 for example, at their face value the criticism is unjust. In that respect their views were not only correct, but it would have been impossible for them to have had any other. The new truths the Lord Jesus taught concerning the kingdom were "mysteries," never before divulged. They could not be blamed for not knowing anything about these mysteries which were never a part of the ancient truth of the prophecies, but set forth a phase and aspect of the kingdom of which the prophets never knew nor told; which lay indeed in God's eternal plan, but was veiled in secrecy from the foundation of the world till Christ came and on that day published them.

4. Another fact and one which is of consequence in the interpretation of these parables, is that the parable of the Sower is the key to all the rest. This appears from the remark the Lord made to His disciples when they asked him the interpretation. He said unto them, "Know ye not this parable? and how shall ye know all the parables?" (Mark 4:13.) Clearly the understanding of the rest of the parables depended on their understanding the parable of the Sower. It is therefore a right inference, and not false or fanciful, that the interpretations given in the first parable are fundamental, and run through all the rest. The sower, the seed, the field, the birds mean in the others what they mean in the first.

5. Finally we must observe that only the first two parables, and, in part, the last were interpreted by the Lord Jesus. The parable of the Mustard-seed, of the Leaven, of the Hid Treasure, of the Pearl of Great Price are left uninterpreted. We may interpret them in harmony with those of which the Lord gave the meaning; but certainly not so as to make them con-

tradictory to the interpreted parables. The latter is, however, most generally done. The outstanding fact in the interpreted parables is (1) that the kingdom is to be propagated by the sowing of seed—the preaching of the word; but that (2) the sowing will have but a limited success: of four kinds of ground only one brings forth acceptable fruit. (3) Even where the good seed meets with success and the wheat grows, the Enemy sows tares among the wheat which grow up with it and cannot be separated from it till the end of the age. This therefore indicates a dispensation during which the kingdom is at a disadvantage, limited, hindered, and beset with evil. It is the present dispensation of the Church, which is hated and opposed by the world and hindered by Satan, by no means achieving any universal triumph, but always comparatively small and like her Lord, “rejected and by the world disowned.” And so must it continue to be till the end of the age, and until the “revealing of the sons of God” (Rom. 8:19) when the saved shall shine forth as the sun in the glory of the Father. (Matt. 13:43.)

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#### BOOK NOTES

**“Future Events Revealed”** (According to Matt. 24 and 25), by David L. Cooper. \$1.25.

A volume of about 200 pages, well-printed, readable—giving a careful and thoroughgoing exposition of the Lord’s prophetic sermon on the Mount of Olives, and of many related passages of Old and New Testament prophecy.

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The last page of the volume, finally, makes all concessions to the possibility of human limitation and misapprehension and commends the reader to the Source of all light and knowledge that he may for himself “prove all things,” and “hold fast that which is good.”

This is an able and valuable work. The index of scripture passages discussed adds much to the usability of the book.

Order from the author, 4417 Bernice Avenue, Los Angeles, Calif., or from The Word and Work, Louisville, Ky.)—R. H. B.

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This office supplies also any of the Helps published by the Gospel Advocate, Christian Standard Publishing Co., or Union Gospel Press—cards, wall charts, Junior and Intermediate Quarterlies, papers, etc., etc. The Word and Work Lesson Quarterly costs only 8c, and is suitable for adults and young people’s classes.

## BEN'S BUDGET

It could hardly be plainer that those Christians who remained "in the body" at the end of 1935 will be more likely to end their stewardship in 1936. Whether our days here in the flesh are to be many or few, every one experienced cuts down the total span by just that much. Carelessness about watchful readiness, always inexcusable disobedience, becomes constantly more and more a daring sin. One must have small estimate as to his soul's real value who can look with trifling indifference on this fundamental consideration in the saving of it. With what effectiveness the "god of this world" must have succeeded in "blinding their eyes!" When an awakened disciple witnesses the gospel plea he fervently makes in the interest of a lost one utterly failing, he fills with wonder, grief, alarm. He must not permit distraction. He can pray. That is always possible, always (?) in order, often effective. This icy indifference is to be found to an alarming extent *in the church*. I can hardly see how it can be so. I know it does not need to be so. I know, sadly, it is so. This great work of Redemption, in which we have our Father and Redeemer as "Co-laborers" can not fail. I must "work together with" them in "watching" as well as at every other vital point.—Ben J. Elston.  
De Ridder, La.

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## THE DIFFERENCE

Reading the Bible makes a great difference in people. It draws a line right through a congregation—invisible, yet distinct. Faith comes by hearing the Word of God. Much reading and meditation inspires great faith. Men and women of great faith stand out.

Christians of great faith do not forsake the assembling on the first day of the week. The Lord's Day brings no indecision. There is only one thing to do—go. Reading the Bible brings conviction. It gets into the heart. It transcends mere rules.

Christians of great faith know they must support the Lord's work with their time and money. The question is how much time and how much money. Each one must purpose in his own heart. The Bible gets into the heart.

Christians of great faith have a great love for souls. That love knows no distinction. It goes across all lines whether they be race, location, or party. The story must be told in love. The Bible gets into the heart.

Christians of great faith have a strong hope. That hope makes life worth living. It blazes out in spite of the meanness of men—and our own meanness. The Bible gets into the heart.—J. H. McCaleb, in *Chicago Christian*.

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Religion is the first thing and the last thing. Until a man has found God and been found by God, he begins at no beginning and he works to no end.—From *The Sower*.

## THE USE OF CRITICISM

This is a critical world. It is accustomed to find fault. Nothing suits some people, while others take a hand every now and then in condemning their neighbors. Much of this criticism is thrown off in the course of frivolous talk. Gossip was a fine art in Athens in the time of Pericles, and ever since bright wits have been sharpening their pencils, if not their tongues, at the expense of their fellows. Especially if one starts out to do anything big and strange do the tongues of depreciation or protest wag, and when the results have been obtained some wisecrackers (who perhaps never did anything important in their whole lives), speak up and say, why wasn't it done another way? Good people cannot escape all criticism, and, what we now need to note, they ought not to escape it. Criticism, even when rough and unwelcome, may do us good—provided we take it in the right way. All criticisms ought to stand the test of this demand: Are they just, are they timely, and are they sympathetically administered? But even where the comment on one's ideas or projects is unjust, harsh and cruel, the wise and patient soul will try to pluck the rose without being torn by the thistle. There is good at times even in bitter medicine. The unfeeling critic will himself be judged in time, but meanwhile there is a use to be made of him, little as he deserves the honor. The way to do when hardly judged is to ask oneself, "Is that true of me?" If so, amendments of policy or conduct may be made. Secondly, "If not now true, what may I do to avoid falling into such an error in the future?" Again, "If there be no value whatever in the criticisms offered, can I utilize the very shock of them, and the outraged feeling aroused by them, to motivate my own endeavors more strongly, to act wisely, and to win a real success? This was the philosophy of the author who was asked, "How do you happen to be so much brighter than other people?" He replied: "Well, don't you see, the criticisms of my book make me smart!" So we ought not to hate the critic, or just hurl back the taunt: "You're another!" In some cases indeed, it may be proper, in a dignified or gentle way, to venture a reply to the strictures, perhaps accepting them in part, while in other instances the best plan will be to take no notice of them. Yet in any case, after criticism, nothing can be just as it was before. One will be either better or worse from the experience. But the true course to pursue is not, passively, to relapse into a sullen mood of hate, but positively, to arouse oneself to accept a lesson from a rival, or even an enemy, and to extricate, from out of an unpleasant situation, the ideas and impulses that will make one a hero.—Chas. M. Neal, in *The Sower*.

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# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The lamp of life deny?

The orthodox answer is, "No"! But if we simply *neglect* missions, the result to the heathen is the same as outright denial.

"Everything here in the south is quiet; not even robbers these days."—*Ethel Mattley*. \* \* We have heard of five pounds of nails costing \$1 on the mission field. \* \* Brother Rodman is now building a simple home in the Philippines. Gifts for house or furnishings will be acceptable. \* \* The Lord is deeply interested in having the gospel given to all men everywhere. That is mission work and we should be interested in it too. \* \* More than two thirds of mankind are in heathen lands. \* \* Apparently Bro. Broaddus' printing office is turning out many tracts in Hong Kong. \* \* On the ninth of January, Bro. Garrett addressed the first white audience he has addressed since leaving Toronto in June, 1930.

Brother and Sister Morehead continued their useful work in California till March. \* \* Bandits have been active in Bro. Gruver's part of China. \* \* From a single mission press in Africa, a million and a quarter pages were issued in one year. \* \* One thoughtful, discreet person in almost any congregation could start regular missionary giving. \* \* "How would he do it"? Different persons would proceed differently, of course, but a good way would be to familiarize one's self with the scriptures which make missionary work an obligation (not merely a choice); Then decide to give something personally each month; then endeavor to get one or more to give also; and as soon as possible make it a regular congregational matter like communion, etc. \* \* Sherwood Eddy holds that the average foreign missionary wins several times as many converts as the average worker at home does. \* \* "Most of the houses here (Canton) are not made to be heated."—*Oriental Christian*. \* \* "The need for the education of the church in almost every line, is urgent."—*H. G. Cassell*. \* \* It is said that a third of the women of the world live in China; it is also stated that one fourth of all the people of the world live in that ancient land. \* \* As we write these lines events of momentous political importance are occurring in Japan. \* \* How shall missionaries educate their children? Can they send them to heathen schools to mingle with heathen youngsters, and be embarrassed about participating in heathen rites? Shall they send them home and lose contact and perhaps lose them from the work? How shall it be done?

# FROM THE MISSIONS

## CANTON

(From a letter to J. W. D. Skiles)

Winter vacation begins January 15. This is proving by far the best term of the school. It is the first full term in the new building, or rather the first term after the beginning of a new school year. We were in the new building for last spring term, but that was the closing term of the previous year.

Well, a year is about ended. And the world is in a lot of trouble. Certainly no one can tell what next year holds. Only the Christian can go on with genuine confidence in the future. The events of this world are only incidentals in our great eternal existence.

Thirty-two have been baptized in the city this year, and ten from Chan Tsuen, where Brother Davis works, making 42 for the Canton group. There is another small group whom we expect to be baptized next Sunday.

We want to make 1936 the best year yet for the Canton Bible School, and for the work here in general.  
Box 53, Canton, China.

Geo. S. Benson.

## HONG KONG

The old year closed with good interest at both Shum Shui Po and Wanchi. The Munsang situation does not look so encouraging but will give a full report on that next month. There has been a steady attendance all year with 22 baptized, 15 at Shum Shui Po and 7 at Wanchai. The day school has had more than forty students all year and the Bible classes on Lord's day have been well attended. Seven were baptized at Shum Shui Po the first Lord's Day this year.

The Wanchai church has had a hard time as some lost their jobs and others were cut by depression, but they have done their best. One elder continued to give \$5 per month when his salary was cut from \$40 to \$20, and he has a family and old mother to keep. Others gave until it hurt and at the same time helped to feed those out of work. They are determined to go on and know God is able to keep them if they put their whole heart into His work. Three have been baptized there recently. I am now helping them every Sunday night and take turns with Mr. Lum, Mr. Hoh and a business man in preaching in the Sunday service.  
P. O.Box 692, Hong Kong.

E. L. Broadus.

## KWONG SAI

Christmas here was celebrated by moving into our new quarters here in Heng Chow. The building is a new one on a street that is being widened; and upstairs has enough space for living when my lease on this house is up in April. We have meeting five nights a week: two in the chapel, two in my house, and one in the various homes. Then Sunday we have two children's meetings besides the regular services for the grown-ups. Twice each week we have services for the women. Besides that there are street meetings on market days—I go along and draw the crowd while the men do the preaching and sell the Scripture portions. That gives us a chance to distribute large numbers of tracts. I feel that this work cannot be in vain. (Isa. 55:11.)

One of our young men is going to Bro. Benson's Bible school this coming term beginning Feb. 10. He has an unusual appetite for knowing what is in his Bible and then for helping his own people. When he was baptized he looked like a boy but has now grown into a man. At that time he did not know how to read. I think he knows more characters than I do now. Trust that he'll make a worker in this district. Our chapel here in Heng Chow is the only one actively engaged in proclaiming the gospel in these parts.

Both Mr. Chan and Miss Tse are happy up here and are never tired of telling the old, old Story once again. What we seem to need is a great conviction of sin—so much so that they cannot help obeying what they know is right. Many already say they believe but that is as far as they

go. After Chinese New Year I am going to teach English with a view to reaching others with the Message of Life. We will have the class in the chapel just before the evening service.

I spent ten days in Naam Heung right after Christmas. The Christians were taught more and many others heard the Message. The men are going up again next week. Yesterday they visited a market near here.

Tomorrow (Jan. 24) is the beginning of the new year by the Lunar calendar. Everyone is busy cooking and getting ready to worship and celebrate. They are vegetarians on the first, feast on the second, stay at home all day the third, and on the fourth begin visiting their friends. Each day has its various types of idol worship. On the seventh they all celebrate their birthdays. It will take several weeks before they will get back into their regular routine.

Heng Chow, Kwong Sai, China.

Ethel Mattley.

### MACHEKE

Another year has passed and we are still here, as living monuments of God's grace and mercies. For all these mercies we thank Him, who doeth all things well. As the years pass the Word of God grows in its beauty, and the promises of God mean more to us than ever. May we ever be faithful unto Him.

The work of the Lord continues very well. We went over to the mission last Lord's Day. A good crowd, a good interest, and some good teaching from native brethren. I was very glad to see different ones going on with the teaching work. No hope of receiving money for it, and I not present most of the time yet they go on. Salvation means something when it comes from the heart.

The meetings with the white people continue with interest. Brother Garretts are to be here next week and he will give the lesson on next Sunday.

I enjoy the Word and Work. I hope it can continue free from controversy, and be full of the word of God.

Macheke, S. Rhodesia, S. Africa.

W. N. Short.

### MANILA

The holiday season is past, and already we have launched out into 1936! What does it hold in store for us? and for the world? Many have many different expectations. A world is passing away before the eyes of a generation that does not realize what is happening, and has been happening now for some time. Others are confidently looking into the near future for glories which their hearts have coveted all their lives. Will they realize their heart's desire? They believe they will.

Some know the power of the Word. They know that that Word transformed into life in the hearts of humble men and women will act as salt in the earth; as light in the darkness.

There is a small remnant who are the willing subjects of their King; a seed to be sown in the field when the spring time of earth shall come again, for it is now harvest time in the earth. The field is white unto the harvest and reapers will soon thrust in their sickles and reap the earth. The tares have long been growing in the kingdom along with the wheat. When they shall have been gathered out of the field they will no longer obscure the wheat and the righteous will shine forth in the kingdom of their Father. Let there be no strife among the servants of the King but only faithful obedience.

We sail for furlough March 11. Our address will be 1582 West 82nd St., % W. P. Reedy, Los Angeles, Calif.

H. G. Cassell.

### MISAMIS

At this writing we are very much occupied with our homebuilding, in addition to regular tasks. When our landlord learned of our plans to build, he leased this house to another party and gave us the minimum notice to vacate after one month that we had paid in advance. So we are

forced to move next week, and then our final move will come in April, God willing. Except for the many intrusions of workmen remodeling the house with us in it, we have been getting along fine.

We have started the first class work for children, over at Kolambugan, putting it on Saturday and making it something like daily vacation Bible schools—will have more than one class session and two divisions according to age-groups, we think, soon. The teachers, Jose Navalta and Flaviano Soliba, are inexperienced and not especially trained in classroom methods, but I will visit them frequently and hope to produce several good workers for the future.

Box 15, Misamis, Occ. Misamis, P. I.

Orville T. Rodman.

### MOREHEAD REPORT

During January, I visited fifteen congregations in and around Los Angeles and San Francisco in behalf of mission work, at home and abroad. In the meantime, I called on an average of six homes daily in an effort to place mission literature to arouse a conscience concerning the Savior's last command.

At this writing, I am with the Graton, Calif. church which meets in a school house. At least four people became interested in mission work while worshipping here and are now in foreign fields. The Graton church now sends regularly to two workers abroad. It is truly a great church—about 100 members, poor in this world's goods but rich in faith and good works. It also conducts a daily Bible School.

May the Lord help the many inactive congregations over the country to "Lift up their eyes and look on the field."

Remember the work I am doing in your prayers.

B. D. Morehead.

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## REDEEMING THE TIME

"See that ye walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil." (Eph. 5:15-16.)

"Some year will be the last year,

Some day will be the last day,

Some hour will be the last hour

Of all the years of time!

Christ with His holy angels

Will come in clouds of glory

'And ev'ry eye shall see Him,'

O, advent hour sublime!"

Multitudes trifle away their time. They tamper with their golden hours like the man who stood on the deck of a vessel on the briny deep tossing a diamond upward, against warnings, and catching it as it descended, until it eluded his hand and was lost beyond recovery, leaving him to bewail his lack of prudence. The apostle's words mean that those who are thus careless with the precious moments of time lack wisdom, yea, that their song of life is that of a foolish one.

"The Days are Evil." The activities of vast multitudes tend to drag humanity down to a state of moral corruptness, and many of the religious forces are averse to the Bible-revealed way of truth. Therefore the true servants of Christ have a gigantic struggle against moral pollution and religious perversity. But if they redeem the time for their souls and for Christ and His Kingdom the struggle must be made. Unceasing vigilance in the name of Christ is the price.—Flavil Hall, in *Millport Reminder*.