

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"DIG HERE"

In his preface to Wilhelm Meister, Carlyle says "It is with this as with every work of real and abiding excellence—the first glance is the least favorable. A picture of Raphael, a Greek statue, a play of Sophocles or Shakespeare, appears insignificant to the unpracticed eye; and not till after long and patient and intense examination do we begin to descry the earnest features of that beauty, which has its foundation in the deepest nature of man, and will continue to be pleasing through all ages."

This is especially applicable to the Bible. To many the Bible at first glance seems uninteresting, sometimes almost unintelligible. But be not put off like that. Be sure there is in it something supremely worth while, something of surpassing interest and beauty and value. And once you are into it, you will find it more precious than gold, sweeter also than honey and the droppings of the honeycomb.

BIBLE READERS

Some come to the Bible with a sort of idle curiosity, just to see what it says, without any intention to do anything it says. Sometimes such folk are caught in the meshes of its gracious net and made captives to the Lord of the Bible—for the word of God is after all a powerful thing to meddle with. But on the whole it may be said that such a method of approach to the Bible is not good. The Bible is too great, too earnest, a book to be regarded merely as "literature," and as a volume of curious lore.

Some read the Bible only to confirm their own previous ideas, and to "prove" their own views. No doubt they will find the "proof" they seek, and will be able to confirm their notions. But the precious truth of God they are sure to miss.

Some merely read it to show their respect for the Bible—not with any thought of learning anything, but as a pious custom and practice. Possibly sometime in the course of such reading a lightning flash from its pages may strike into their slumbering hearts and jolt them into consciousness; but that is not the way God meant for us to use His word.

Some read the Bible with the foregone conclusion that they cannot really understand it or know anything about it, that it is too deep for them, that only the doctors can get its meaning out of it. This is the regulation view inculcated into the minds of the members of the church of Rome. Only "the Church" (and that means the hierarchy) can officially "interpret" that Book. But many who are not of Rome have

hypnotized themselves into such a frame of mind. "The greatest single step forward in my education," said Helen Keller, the blind deaf-mute, "was taken when it dawned on me that somebody was trying to tell me something." You will find it a great step forward indeed when you open your Bible with the conviction that God wants to tell you something.

And some come to the word of God to hear, to receive, to learn, to obey, to lay hold of its precious promise. How do you come? Or do you come at all?

THE HUMAN CREED

The word "creed" means something that is believed. Whatever you believe, the sum total of the things you believe constitute your creed. Thus far there is nothing wrong. One may protest that the Bible is his creed. He means by that that the Bible is his only source of truth and his only acknowledged authority. And so it is and ought to be. Nevertheless, in actual fact, the man has a human creed also. It consists of all that he conceives the Bible to teach—the truths he has culled, the impressions he has received, the doctrines which, with more or less reason, he believes to be taught in the Bible. Neither is that wrong. It is in fact necessary and inevitable. The one thing to be guarded is that he never make his human conception the final standard of authority, and that he never impose the same on his brethren as the norm of faith and orthodoxy; and that he keep it strictly subject to the word of God. For if this "creed" of his is allowed to become authoritative, it usurps the place which belongs to the Bible alone. Then, instead of being made to conform more and more perfectly to the Bible, the Bible will be twisted and trimmed to conform to the creed. And if such a creed is not held amenable to constant correction and enlargement by the word of God, it becomes a spiritual prison, preventing all further progress in the truth. A *Christian* holds scriptures as his only authority, and seeks to bring his views more and more into full accord with God's word. But those who set up their human creeds as a standard for themselves and others are no longer simple Christians, but sectarians.

"THE BIBLE IS RIGHT"

The plea for faithful adherence to the word of God may itself be used in hypocrisy and as a cloak of sectarianism or deception. This is done when the man who makes such a plea sets up his own limited concept of the Word as the full and final measure of God's truth. He may do that either by direct assertion or by implication—oftener, probably, in the latter way. The man declares and stresses the necessity of sticking very, very close to the truth and never going beyond it, and utters solemn warnings and anathemas against all departures and alterations—and all the while it is tacitly understood that *he* is the living exponent of that true doctrine, that *he* has that truth, all of it, and to differ from his position to

any extent is that great sin of denying God's word. This it seems to me is one of the basest forms of trickery and hypocrisy, yet we fear, sometimes practiced, to the beguiling of simple souls. But how can it be avoided? It is right to stress the truth we know and teach; also to warn people of the necessity of holding faithfully and scrupulously to the truth. But when you do that, point them *to the Word*, not to yourself. Let them see for themselves, and by teaching and example inculcate in them the spirit of searching out all the will and counsel of God. Bring them face to face with God's teaching and let them learn from Him and deal with Him directly through His word. For we may not assume lordship over others' faith; we can only be helpers to lead them to the fount of truth and light. (2 Cor. 1:24.)

THE LAW OF THE SPIRIT OF LIFE

The expression "the law of the Spirit of life in Christ Jesus" is sometimes thought to mean a code of precepts and a set of documents, like that of the "old law" of the Mosaic covenant. This mistake, like many others, is due to taking such scripture phrases as "the law of faith," "the law of Christ," "under law to Christ," and "the law of the Spirit of life in Christ Jesus" out of their connection and using them in such a way as to leave the impression that the Christian is under a law similar to the law of Sinai, which must be obeyed in order to salvation. To be sure they who do that agree that the "old law" has been "done away." However they hold we are now under a "new law"—a law which is sometimes represented as being even more exacting and stringent in its requirement than the old was. And if the word spoken by angels (the old law) proved steadfast and every transgression and disobedience received its just recompense of reward (we are told)—how shall *we* escape if we violate the new law which was promulgated by Christ? Yea—if a man break this law in even one point (we are reminded) he has broken it all, and he must fall under its penalty and condemnation. This makes us wonder just what was the advantage of the taking away of the old law. For the old law was surely sufficient—"holy and righteous and good," Rom. 7:12—what use then did we have for another? The old one was quite strict enough to condemn everybody, and did it without exception. "The law worketh wrath." It was "the ministration of death, written and engraven on stones." Not that that was the law's fault—it was good, but *we* were wrong. "For we know that the law is spiritual, but I am carnal, sold under sin." (Rom. 7:14.) What possible advantage would it be to be delivered from the old law only to be subjected to another, stricter one? Do you say that we are now changed and enabled to live up to this new law? Then with such enabling we would have been equally able to keep the old. Do you say that now forgiveness is available, whereas under the Old there was only condemnation? That could have been provided under the old law

and would not have necessitated a change. In fact the Old did provide forgiveness. No—the advantage of the Christian faith is not that we have another law, a better law, a stricter and more spiritual law, a more authoritative law, but that we are now *not under law*, but under grace. (Rom. 6:14.) It is not the nature of the particular statutes and precepts but the *principle* of the law that works condemnation. The law is the power of sin (1 Cor. 15:56.) It stirs up the sinful passions and makes sin to abound (Rom. 5:20; 7:5). This is true of any and every outward law of commandments; and the reason lies in our own wrong disposition, the sin that dwells in us, and the law of sin which works in our members (Rom. 7:23). But Christians have deliverance from this evil power through the superior power of the Spirit of life in Christ Jesus, and thus are made free from the power of sin and death which works in their members. (Rom. 8:2.) It will be noted that the “law of sin” in Rom. 7:23 and the “law of sin and death” of Rom. 8:2 is not a code of precepts, but a power operating along certain lines, just as we speak of “the law of gravitation.” Opposed to that force which pulls downward is “the law of the Spirit of life in Christ Jesus,” whose mightier upward pull does by its counteraction set us free from the downward gravitation of “the law of sin and death” which is in our members.

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THE POWER OF THE BLOOD

When the New Testament speaks of *blood*—what is meant? “The blood is the life” declares a popular cult; “therefore when we read of ‘the blood of Christ saving us,’ the life of Christ is meant.” The falsehood of that is so obvious that it hardly needs to be pointed out. Blood never stands for “life” as such; but since “the life of the flesh is in the blood” (Lev. 17) blood stands for the *life poured out*, life surrendered and violently taken away. “Without the *shedding* of blood there is no remission.” (Heb. 9:22.) “Blood”, in the New Testament sense, therefore stands for *sacrificial death*; and by the blood of Christ the atoning sacrifice of the Cross is meant, of which the shed blood was the token. Not only must the blood be shed, it must also be sprinkled—that is to say, *applied* to the individual. The blood shed saves no one; it is in the sprinkling of the blood that the sacrificial death on our behalf becomes effective for us. “Redemption” covers all humanity. The redemption price paid for all our race by the Lord Jesus was His blood. But the effectiveness of this redemption in any particular case for salvation depends on each individual’s personal appropriation of it. It is “*in Him*” that we “*have* our redemption through His blood, the forgiveness of our sins, according to the riches of His grace.” (Eph. 1:7.)

Of the several results that come from the application of the Blood to our souls note the following:

Justification, (Rom. 5:9; Remission of sins, (Matt. 26:28;

Eph. 1:7); Cleansing, (1 John 1:7); Sanctification, (Heb. 13:12); Access into God's presence, (Heb. 10:19); Final victory, (Rev. 12:11); Salvation, (Rev. 7:9, 10, 14). These things were purchased for us through the shedding of the blood of Jesus Christ our Lord.

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THE LOSS OF GOD

Twice did Daniel incur the risk of his life for the sake of his God: the first time when he purposed in his heart that he would not defile himself with the king's dainties; the second time when, despite the law of the Medes and Persians "which altereth not" he went right on to pray "three times a day with his windows open toward Jerusalem." How *real* must Daniel's God have been to him! It is one of the penalties of disobedient, careless living that it makes God, and all His truth, more and more far off, indistinct, unreal. The only way of return is by the path of repentance. Seek ye the Lord while He may be found!

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A DREADFUL QUANDARY

Leaving out of consideration for the moment all questions of prophetic interpretation—let us note the dreadful quandary confronting all living in the days of the Beast. Let the latter be what he may—it is manifest that he has world-wide power (Rev. 13:2, 7); that he makes divine claims for himself, sustaining them by marvellous signs and lying wonders; that the worship of his image will be demanded on pain of death, and that ostracism and starvation, if not swifter penalty, will be the certain lot of those who receive not his mark on their hand or on their foreheads. (Rev. 13.) Terrible will be the pressure, material, moral, and physical, that will be brought to bear on men to compel them to worship the Beast and to receive his mark on their foreheads or upon their hands. But the alternative set before them in the angel's proclamation makes the situation desperate: "If any man worshippeth the beast and his image, and receiveth a mark on his forehead or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast or his image, and whoso receiveth the mark of his name." (Rev. 14:9-11.) This is the most awful and vivid announcement of eternal punishment in the Bible. God here fights fire with fire, as it were, and fear with fear. Only the most impressive and positive declaration of the certain eternal torments of hell could make anyone refuse to obey the Beast's decree. Only the far more terrible consequences of yielding to the Beast's demands can avail here to make any willing to face the consequence of refusal to worship the Beast. Only the immeasurably greater terror of the wrath of

God could induce any to face the terrible wrath of the Beast.—But such like situations arise even now, and when they do, woe if there is no belief in the reality of hell, and if our views of judgment and retribution are lenient and easy-going. Granted the force of all the higher, nobler motives, there yet may come a time in a man's life when only the real fear of a real hell will save him. There are temptations so insinuating and so all-overwhelming, that nothing else than the fear of a certain and eternal doom will sober the tempted one from the frenzy of his passion or deter him from yielding to human pressure. "God keeps His own" you say? So He does. But He keeps them by making them careful and watchful; and sometimes, when need requires, and when other motives fail, by opening up to their view the horror of the infinite woe and despair into which they are heading. It is no idle threat. (Heb. 10:26-31.) He that hath ears to hear, let him hear. And let everyone that nameth the name of the Lord depart from iniquity.

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HE WALKED WITH GOD

Noah walked with God. His path lay athwart the way of the world. His course was contrary to that of the great surging mass of humanity about him. He must have stood out against the ideas, the opinions, the standards and judgments of the entire world, in antagonism to its spirit. What Noah believed and thought and did was utterly alien to the world's thought and doing. Can we imagine the comment (for he could not have escaped public notice)—the ridicule, criticism, condemnation, scorn and hate he must have come in for? He was, as Peter tells us, a preacher of righteousness. The ark which he built to the saving of his house implied and predicted the world's condemnation and destruction. What folly, what monumental self-conceit, what impertinence and arrogance, what insult to all humanity was expressed in Noah's work and preaching. For the world does not take such things good-humoredly—not for very long. Like his Lord whom the world hated because He testified of it that its works are evil (John 7:7) the world doubtless made Noah's life plenty bitter. But Noah was saved and his house, and the great world perished. Thou therefore, O man of God, be not put off, though all the world oppose. Walk with God. Take His viewpoint; see things as He sees them—for He sees them as they are; follow His truth and do His will, all alone if need be.

"Numbers are no sign that we shall right be found;
But few were saved in Noah's Ark and many millions
drowned."

If every Christian would pay a scrupulous regard to honesty, and always be conscientious to do exactly right, it would make a powerful impression on the minds of people, of the reality of Christian principle.—C. G. Finney.

NEWS AND NOTES

(October, 1936.)

From Sellersburg, Ind.: "We have just closed a fine meeting at the Sellersburg church with Brother H. C. Shoulders doing the preaching. Bro. Shoulders seemed to be at his best and gave us some very fine lessons. There were a number of visiting preachers who attended the meeting at different times. Four were baptized into Christ. Since the meeting a sick man made the confession of his faith and was baptized at his home. His wife made acknowledgements and placed her membership with the church here. We feel that the church has been strengthened."—Edward E. Kranz.

From Oskaloosa, Iowa: "Enclosed find one dollar for renewal of my subscription to the Word and Work. Its messages have helped me to understand better the place of the church in the world, and have brought to my attention the teaching of the scriptures as to the relation of our hope of the Lord's return and true holiness. I appreciate especially the warnings against glorying in our own good works.

"Last Lord's Day I met with the West Liberty Church of Christ, a rural congregation about twenty miles north of here. The meeting house had been closed for many years, but about three years ago it was reopened, and a meeting held by Brother James Scott, now of Long Beach, Calif. Since then, the brethren from Camp Center congregation, near Des Moines, have taken special interest in the work at West Liberty church. Brother Earl Warren preaches there every two weeks, and spends considerable time in training the younger members. Fifty-three were present last Lord's Day, including twenty in the young people's class. One of the young men, who obeyed the gospel there a very short time ago, had spent ten weeks last winter in a protracted Bible study conducted by Brother William Campbell in his home at Davis City, Iowa.

"I hope to meet with the church at Ottumwa, Ia., next Lord's day."—Frank S. Graham.

From Lexington, Ky.: "Had most cordial reception in my recent southern evangelistic trip. I held

meetings at Mooresville, Tenn. and Berea church near Madison, Ala. There were about 20 responses at both of these engagements of 8 days and 7 days, respectively, each, 15 baptisms. I preached at Lynnville, Tenn. Aug. 31 and was accorded a most happy welcome and Christian response. My heart was made glad many times to meet again friends who have proved to be staunch and tried and true. May God richly bless those good churches in Tennessee and Alabama!

"I am now at Sugar Creek with a good start, singing was good last night and a good spirit prevailed throughout the beginning service. There are some choice saints here and they have done well to keep the candlestick burning, even though it has flickered and almost gone out at times. Pray for us, especially for this series of meetings, that it may prove a real revival for Sugar Creek. This is my fifteenth meeting here in 21 years.

"The church building at Lexington is progressing fine. Hope to complete in 60 days from now. Pray for that work."—H. N. Ruth-erford.

Not how long, but how we live.

From Amite, La.: "The Amite congregation was assisted in a meeting by Brother Flavil Hall, of Pine Apple, Ala., from Sept 5 to 13, inclusive. This meeting was as well attended as any held recently in the building. Brother Hall quotes Scripture freely, and for the most part, his sermons were largely made up of Bible quotations, and truly, that is the better manner of preaching. His singing was good, he knows music and was complimented on his singing. He also helped the congregation learn some new songs. The congregation worked faithfully and zealously with Brother Hall from the beginning to the end of the meeting. (They are fine Christians, not critical). They supported him with their presence and prayers. Brother Merton Andrus conducted the song service in his usual good grace. Brethren from out-of-town were frequent in attendance and added much to the success of the meetings. Our town folks showed

kindness and respect to the congregation by their presence each night in considerable numbers. On his way home, Brother Hall spent two nights with the Seventh and Camp Streets church in New Orleans."—A. K. Ramsey.

Whatever one ought to do he can do.

From Pine Apple, Ala.: "I am now preaching to large audiences under a brush arbor at Evergreen, Ala., Route 1. On Sept. 20, I began a meeting for the church in Evergreen and continued daily until the 27 with good interest and two baptized. From Sept. 7-13 I did the preaching in a meeting held by the church at Amite, La. The spirit of cooperation was all that I could ask. Under the leadership of Bro. A. K. Ramsey, the Amite and surrounding congregations have been educated to such cooperation. He is an ardent worker and keeps up with the available material for additions. On Sept. 14 and 15, I preached for the church at 7th and Camp Sts. in New Orleans. It was delightful to meet Dr. Woodruff and other faithful disciples there. From third to fourth Lord's days in Aug. I was with the Hoomesville church, Bruton, Fla., R. 1, with large attendance and five baptized. Preceding that, I was with the Snow Hill church, Andalusia, Ala., R. 1, from first to fourth Lord's days in Aug. with much interest."—Flavil Hall.

From Guy, Ark.: "Brother W. W. Starnes has recently closed a wonderful meeting here with 13 baptisms and one restoration. Brother Starnes is truly a man of God, who stands behind the cross of Christ to do his teaching. We believe much good was accomplished. He will be with us again next year."—J. C. Shewmaker.

If the outlook is dark try the uplook.

"We have arranged with Brother E. H. Hoover, of Johnson City, Tennessee, to be with us in a revival, which is set to begin October 11. Brother Hoover will arrive Monday, October 12, from Louisville, where he intends to begin a meeting the early part of October. Brother Hoover has been with us in previous meetings and is well known and loved by many in Winchester."—Chas. M. Neal, in *The Sower*.

From San Francisco: "The congregation meeting at the corner of Jules and DeMontford Aves., this city, continues to enlarge. Recently there have been three additions by baptism and ten by transfer of membership. Despite the moving away of a number of members, the church here has grown about 25 per cent in the last six months. This is exceedingly encouraging to the brethren and helps us all to carry on the good fight of the faith in this needy field. Please notify the writer, 261 Sanchez St., if you have any information that will help in the work at this place. All responses are greatly appreciated."—Arthur Graham.

It is more blessed to give than to receive.

"Please note our change of address. We are now back from our long trip among the churches and located at 819 West Santa Barbara, Los Angeles, Calif., for the present, so you may send the paper, and what other correspondence you have to me there.

"We count ourselves well blessed to have traveled 11,477 miles during the last three months without any misfortune of any kind. I have had an opportunity to get a cross-section view of the brotherhood during those months which I hope to be able to use to the profit of those who may read what I shall offer through the brotherhood papers in the future. Many brethren are distressed and perplexed, but I fear they do not realize how great the dangers are that beset them."—H. G. Cassell.

From Dallas: "I do enjoy the Word and Work and I send them out to others after I read them. I had a letter from a lady in Tennessee telling me how much she enjoyed them and that she would be so glad to hand them out to others."—Mrs. T. Ben Wood.

The way of the transgressor's mother is hard.

"H. L. Olmstead closed a good meeting Sept. 18, at the Ormsby Avenue Church, Louisville. 2 baptized, 2 for membership. Besides those added, the church was strengthened; special male quartet

The Louisville Christian Training School is now under way.

singing from various places added much to the meeting and was appreciated. The presence of many preaching brethren in nearly every meeting was an inspiration and was truly appreciated. In all we enjoyed a sweet fellowship together in Christ."—S. L. Yeager.

To avenge injury costs more than to bear it.

From Toledo: "We are putting forth an effort to reach people here in Toledo. I begin a meeting third Sunday in October; and in the spring, my father, J. Edward Boyd, will hold one."—Robert B. Boyd.

No great thing is done without enthusiasm.

From Gainesville, Fla.: "Brother John R. Vaughner, colored, is conducting a meeting here with good attendance and interest. Two weeks have passed with one confession.

"Brother Gilbert Schafer of St. Petersburg begins a meeting with the white congregation here Oct. 11, an exchange meeting being made with Brother Geo. W. Emptage who labors with us."—Wm. A. Halliburton.

From Dale Sanders, McDade, Texas: "We like our books fine ('Great Songs of The Church'). There are many beautiful songs in them. Your satisfied customer."

Meetings in and Near Louisville

A. C. Reader is in a good meeting with High View church, where J. F. Stinnette labors regularly.

R. H. Boll is held over a third week by unusual interest in the meeting at the Old Congress Street church, Portland, Maine. He will preach at some points en route home, including Boston (Cambridge) Mass.

H. L. Olmstead begins (with E. L. J.), at Waterford church on Monday night, October 5.

A fine meeting is in progress at 5th and M Sts. church, Louisville, E. H. Hoover, Johnson City, Tennessee, preaching.

The Fisherville church, where Paul Duncan labors regularly has recently closed a good meeting, in which Maurice Clymore was the preacher. Brother Duncan is now in a meeting at Flat Rock.

The Buechel church begins a meeting on October 11, Brother Boll preaching.

From Dallas, Tex.: "I need your prayers. This past year has been the most trying of my life. If one has ever been as a little child who knew not how to go out or to come in, I am that one; if one has ever needed wisdom I have been and am that one. The Lord has been and is so good to me. He has not let me go in spite of my mistakes and failures. He has not cast me off though others may have, and I am confident that by His grace when He comes, I shall be like Him for I shall see Him as He is. Even so come Lord Jesus!"—Frank M. Mullins.

Malice toward none, charity for all.

A number of new church bulletins have recently come to our desk, among them Arthur Graham's "Congregational Echo" of San Francisco, and A. K. Ramsey's printed "Louisiana Christian." The bulletins carry valuable matter, worthy of being reprinted if space permitted.

We have on hand a few copies of a carefully wrought-out pamphlet, "The Baptism of the Holy Spirit: Shall We Seek It?". This booklet is by Robert McQuilkin of the *Sunday School Times*, and the subject is approached in a scriptural and spiritual manner. We can supply this tract 10c each, and we believe it will greatly clarify the minds of any who may be confused on this subject. The writer takes a negative position, but he does so without denial or discount of the great Bible truths concerning the Holy Spirit for the believer today.

No mud can soil but the mud we throw.

Many fine local church bulletins now come to our desk, among them: *Chicago Christian*, *Vinewood Reminder*, *San Francisco Pearls of Truth*, *Miami Christian Messenger*, *Flint Visitor*.

From Boston, Mass.

"The church of Christ here (Cambridge, was started in 1921 by students from other sections who found no church where they could worship God as they had been accustomed. Soon local members, few in number, began meeting with them. Some of these have remained to this day as charter members. Since this congregation was started

10 new members have been added by baptism. This section of the country has not been as fortunate as most others in having local, native teachers, leaders and preachers, to raise the Banner of Christ. There are only a little over a dozen faithful regular members here. Many student members and others from other sections have enjoyed fellowship and worship with this church through the years. We are calling on members everywhere who are able and wish to have a part in the work here to send us what financial aid they can so we can keep a preacher for some time and give the gospel a chance here. We are not able to do this without outside help. We have never been able to have a steady preacher."—P. H. McNiel, Secretary, 69 Westbourne, St. Roslindale, Mass.

Janes' Ohio Trip

"Have recently completed a rapid journey of 11 days among 9 Ohio churches where I was baptized, preached my first sermon, held my first meeting, etc. I met "children" with whom I was associated perhaps 55 to 57 years ago. Eight preachers were contacted; I spoke at a Golden Wedding anniversary, at a Janes family gathering, in two schools, conducted a simple service at the site of a dead church, spoke to the last of the 14 congregations existing in my native county when I began to preach (a goal I have desired nearly 40 years—and something which no one else perhaps ever did). The churches visited were Lewis, Mountville, Bishopville, Wolf Creek, Pennsville, McConnellsville, Crum Ridge, Uhrichsville, Isleta, and Columbus. In the eleven days, 16 talks were made, delightful fellowship experienced and I saw the old cemetery in which my grandmother was buried 67 years ago and removed to grandfather's side at his death 48 years ago, in which cemetery I found a grave whose victim was born in 1770! In another cemetery I viewed the graves of my parents and my mother's parents, and without design, was also permitted to stop in eastern Ohio at the tomb of Mrs. Janes' mother of blessed memory. It was grand to meet those who heard me 40 years earlier and some whom I baptized almost that long

ago and still others whose names are in the Book of Life."—Don Carlos Janes.

From LaGrange, Ky.: "During our revival at Dawkin Mission we had splendid attendance and 4 to unite with us on simple New Testament Christianity. The interest in our regular Lord's Day services is also good."—Pat Edens.

Death is not the end but a bend in the road.

From Miami, Fla.: "Will you kindly announce that my address is changed to 1234 S. W. 6th Street, Miami?"—Willis H. Allen.

From Gallatin, Tenn. "Bro. S. H. Hall of Nashville has done good preaching during the meeting here. The interest is good and we have had 12 responses so far, mostly baptisms."—H. L. Olmstead.

From Albion, Nebr.: "Brother J. R. Clark is here in a meeting. Kenneth Spaulding of Franklin, Ky., has been home and left this morning. There were three baptisms here some weeks ago."—F. S. Spaulding.

The following appeal was received some weeks ago, but we could not publish until we had received replies to inquiries which we sent out to references. Three brethren have answered, speaking highly of Brother Jarrett's worthiness and need:

"As I shall have to have another cancer removed, a little help, if brethren will send it, will be appreciated."—G. W. Jarrett, Stockton, Ala.

Brother F. H. Albright of Chicago passed away on Sept. 2. He had long been a member of the church and had preached in years gone by. E. E. Beck and Robert B. Boyd conducted the funeral service.

A gift of \$100, unsolicited, and several smaller gifts, have been received for *The Word and Work*, with gratitude beyond our power to express. These are answers to definite prayer for funds to cover overdue printing bills. So with our accounts again paid up, we press on in the confidence that God has His eye upon this little printed preacher, to uphold it and sustain it; to bless it and to make it a blessing!

Prompt renewals of expirations are helpful and appreciated.

THE MAINSPRING OF CHRISTIAN SERVICE

DON CARLOS JANES

In Christianity, Faith is an absolute essential. "Without faith it is impossible to be well pleasing unto him." Heb. 11:6. But the word is used in at least three senses in the Scriptures. It may mean the system of faith, the gospel, as when "a great company of the priests were obedient to the faith." (Acts 6:7.) Or it may mean the obedience of faith" (Rom. 16:25), the movings prompted and required by faith. "Imitate their faith". (Heb. 13:7.) But it commonly means the belief of testimony and as to the testimony of Jesus Christ, it includes trust in him, which results in yieldedness which surely means obedience to Him. In this usage faith means every proper action which grows out of unfaltering belief of the testimony on the Sonship and Saviorhood of Jesus.

Here is a little, hard rosebud smaller than a marble. Soon it opens wide into a rosebloom of nearly two inches in diameter with calyx, petals, stamens, color, perfume, enlarged and changed form, all of which existed actually or potentially in the bud. Faith as testimony trustfully received begins as the rosebud, but soon manifests itself in the opened bloom of ready, loving obedience to all known things which Jesus commands. Thus the intellectual process which receives the evidence of His Divinity and His exalted position in what is commonly called *faith*, includes the necessary change, or development, known as repentance, the turning away from sin; also the willing confession of Jesus Christ, the son of God and Savior of men; and baptism into his body and unto remission of sins with all the acts and items of a surrendered life devoted to following Christ all the way. Just as faith in Noah's case meant all the boat building work of constructing the ark (Heb. 11:7) and faith in the case of Abraham meant a long, wearisome journey, and faith to Moses meant forsaking Egypt, so to the Christian, faith means belief in Christ, trust in Him, repentance toward Him, confession unto salvation, and baptism into Christ. Or otherwise put: baptism, scripturally received, is *faith* (an expression of faith); repentance is *faith* (the working of faith); observing the Lord's supper is *faith*; giving God money one could readily spend for personal ends is *faith*. Every act of acceptable service to God is an act of faith. If faith could be materialized, visualized, all proper conduct of Christians would be found permeated with faith as the nerves, arteries and capillaries reach every portion of the body. Thus Christians are justified by faith; the righteous live by faith; and walk by faith. This harmonizes with all that is said about salvation by obedience (Heb. 5:9; Mk. 16:76; Acts 2:38) and contradicts nothing that is predicated of faith. The communion service apart from Christ is of no value; it even makes matters worse. Baptism apart from faith in the Son of God is worth nothing at all. Moreover faith which does not "work by love" (Gal. 5:6) which is the keeping of his command-

ments (John 14:15, 21, 23) is a poor and useless thing. Since faith in the sense of testimony believed and resulting in all the outward and inward acts that are involved in and consistent with the testimony believed is so absolutely necessary that he who believeth not shall be condemned, and so essential that we can't build arks, make prolonged pilgrimages, nor fight the good fight of the faith without it, we not only must have it, but certainly should feed it with plenty of the "word of God" by which faith cometh. (Rom. 10:17.)

The cause of our spiritual flabbiness today lies in the smallness and feebleness of our faith (belief and trust) and in this connection we are pleased to recommend a studious examination of the following paragraphs from the editor of the *Christian Standard*.

"To be sure we have faith in Jesus. At least we have stood before our friends and made public declaration that we do. We believe in the fact of Jesus, that He lived at one time in Galilee and Judea. Perhaps we would give our very lives rather than deny that He was born of a virgin and rose again from the dead. We believe in those facts that we have not ourselves witnessed. And that is well. Without them we can not go far. . . ."

"Our trouble is that we have no real faith. We are not living upon the basis of something unseen and hoped for. We are living upon the basis of the seen and the tangible. We are not willing to release our grip upon the money and the property and the pleasures and the honors that we can see and touch in order to live as if the really valuable things are what Jesus said they were. If we really had faith in Jesus, we would act upon His teaching that it is more blessed to give than to receive; we would be upon our guard against the deceitfulness of riches so frequently pointed out by Him, and we would be earnestly concerned to forgive our erring brethren. If we lived on the basis of faith, we would be exerting ourselves to think God's thoughts after Him. We would spend less of our time at the card tables and more at our Bibles. We would concern ourselves about the proper giving to the missionary cause and the building up of the church. We would be giving the tithe and much more than the tithe to provide preaching of this gospel. We would be knowing a peace that goes far beyond the satisfactions of this life. Our spirits would be refreshed with a joy that is not at all dependent upon the safety of our stocks and our crops. We would commit ourselves to an entirely different scale of values and would discipline ourselves to be worthy of Him who is some day to come to claim His own a people who have not lived for this world because they believe its cares and its rewards to be altogether deceitful. They believe that its mammon of unrighteousness is so evanescent in value that a wise man's course is to transmute it into treasure of love and kindness and virtue that will constitute treasure in the new realm.

"Faith?—we have no faith unless we live on it. All our glib talk about believing on Jesus is so much self-deceit unless we despise the wealth and the pleasures and rewards of this life except as they contribute to the life everlasting. We stake all that Christ is right."

Amen, most sincerely.

THE WORLD'S HOSTILITY

We cannot greatly complain of the world's hostility. A bit more active hate would be a tonic to us. The majority of our church members imagine they were saved to sit in a comfortably cushioned pew, and keep themselves respectable. My Lord did not forsake a throne of glory and accept a tree of shame, to accomplish such an anti-climax. Are we following beneath the blood-baptized banner of the Cross. With far too many of us, the church is merely a parade ground, and our religion a bit of bunting to be brought out on gala days.—Selected.

CHRISTIANITY vs PACIFISM

R. H. B.

The radio news-commentator reports student pacifist demonstrations, in which the demonstrators take oath never to bear arms for the United States government under any circumstances. That this kind of thing emanates from Moscow and is intended to render the United States defenseless, the easy victim of revolution from within and of attack from without is well known. In fact everybody knows it—none better than the propagandists and agitators themselves—everybody except a certain coterie of modernistic preachers and infidel professors, and ultra-educated and ultra-modern leaders of our youth, who, in the language of the Bible, “professing themselves to be wise became fools.” Under the protection of an over-tolerant and indulgent government evil forces from Russia have been permitted to spread poisonous, lying propaganda through institutions of learning, as well as through many other channels. This pacifist movement is one of the fruits of that propaganda which threatens to undermine our nation.

These “pacifists” are traitors to their highest obligation. Reared under the protection of their flag, enjoying the dearly-bought liberties and privileges their government affords them, and claiming all their rights of protection and citizenship from said government, they would yet wash their hands of all responsibility, and, come what will, leave their country to the mercies of whatever forces would threaten its welfare and security, whether from without or within. As though war were in itself the chiefest evil, and peace-at-any-price the chief desideratum, they as much as say to all hostile powers (and there are many):—Do to my country what you like; we will not lift a finger to prevent it!

I am speaking from the purely human view-point. The Christian of course deplores war, and would with all his heart prevent it by every righteous means—as indeed any right-minded man would. The Christian cannot participate in bloodshed. I mean, of course, a Christian who knows his place and the will of his Lord. Nevertheless he is not a rebel, nor a revolutionist, nor a pacifist, nor a traitor to his country. By the will of his Lord he holds the government in honor and renders obedience to the powers that be, in everything—excepting only as to acts which are in themselves contrary to the teaching of Christ. He pays his taxes willingly, he is subject to every law and ordinance of man for the Lord’s sake, he regards the government as delegated from God, and recognizes the Civil Government’s right to carry and use the sword—yea (and alas!) *the necessity* for the same—in the midst of a lawless world. While he himself cannot and will not use the sword (for the Christian, like his Lord, is *not of the world*, and is here to do the Father’s will and to suffer for it if need be) he does not oppose the government in this matter. He recognizes the fact that so long as humanity is what it

is, no government can stand, no social or national security can exist, except by the guarantee of the sword. The government is not to be condemned for that which is indispensable to its existence. Therefore, though he cannot himself participate in using the sword, the Christian does not agitate for pacifism, or disarmament, and is ready when called upon to aid his country in every required way even to the surrendering of property and life itself in its service. This is the difference between the Christian attitude and that of blind, rebellious Pacifism.

KINDNESS

There is a lot of unkindness going around that masquerades under the guise of temperament, or frankness, or duty. Apparently unkindness is a natural attribute, a fruit of the flesh. Perhaps it is because of our extreme selfishness, our constant thinking about self and its gratification to the exclusion of others.

Young folks don't seem to be so unkind naturally as some of the older ones. They haven't had so much time to develop their meanness. But even they have many failures and sometimes are altogether unlovely. That characteristic shows up first in the home. It shows itself in many ways. First it is disrespect for parents; then, all the other meannesses that follow.

Older folks are more subtle. They lend to their unkindness a greater air. It is found where one least expects it. One man goes around hurting feelings everywhere he turns. He criticizes always. His tongue is petulant. He rarely gives credit. Folks excuse him on the ground of his temperament. He is just naturally untactful. He can't help saying the wrong thing. And yet no one wants him around. And things go on in spite of him and not because of him.

Others go around blasting people and people's reputations under cover of frankness and the excuse of doing a grave duty. They also cannot help doing the things they do because of fires that burn within them.

God help the folks that cannot help doing the unkind things. The flesh is naturally unkind. If one lives in the flesh, of a certainty he will be unkind. To blame our meanness on high sounding reasons is mockery. We may fool ourselves, but every one else knows the truth. And so does God Almighty.—J. H. McCaleb, in *Chicago Christian*.

Let us put Christ between us and temptation. Let us not be content with resistance, but take more of Christ's grace as the antidote. Christ's purity, amid suggestions of impurity; Christ's strength, in hours of fearfulness and trembling; Christ's meekness, when tempted to pride or vainglory; Christ's gentleness, when about to judge or act harshly; Christ's prayerfulness, when thoughts wander and the soul cleaves with folded wings to the earth.—F. B. Meyer.

CITIZENS OF TWO KINGDOMS

STANFORD CHAMBERS

(Continued from last month)

War times bring complications. There come regimentations, requisitions, and draftings by the military. Men's passions are stirred, and the excitement too often sweeps Christians off their feet. And just when there is dire need of sober-mindedness unto prayer and renewed consideration of God's word to know His mind, Christians may be found among those who have "lost their heads." How then can they expect to act "soberly and righteously and godly" under the circumstances? That a Christian can be patriotic is not denied, or that he can *serve* his country. He can *pray* that if his country's cause is just, she may be victorious; in any case that the results be just what may prove best as God sees. Can he *curse the enemy*? "Bless and curse not." Can he bear false witness, or further a false propoganda? He has no part nor lot in such things. His loins are girt about with truth. Can he *smite with the sword*? "Put up thy sword into its sheath," said the Lord Jesus to Peter who had wielded it on behalf of a person the most innocent, and a cause the most just, against a foe the most unjust and dastardly ever known. "The weapons of our warfare are not carnal" (or of the flesh; 2 Cor. 10:4). "For our wrestling is not against flesh and blood" (Eph. 6:12). If ever by their Lord's permission Christians have unsheathed the sword since it was told Peter to sheath the same, this writer has not been able to discover when and where. Our only sword is "the sword of the Spirit, which is the word of God" (Eph. 6:17).

Are you asked, "What is the difference in principle between those who actually wield the sword and those who labor in munitions factories and make swords to be so used? The reasoning seems plausible. What is the difference in principle between Christians being cavalrymen in war and their grooming the horses for those they know are? There are those who see no difference, therefore between combatant and noncombatant service. The noncombatants are aiding and abetting those who are combatants; are they not therefore *particeps criminis*? Let us see.

Every citizen of a country in war is helping carry on the war. That is inevitable. Clearly so in the case of all who pay taxes. However, our King Supreme, who instructs us to pay tribute to Cæsar, does not call upon us to make investigation as to whether Cæsar may not put our money so paid to an unjust use. We are not held responsible for such use thereof. Nor does He hold the Christian farmer responsible, when he lets the government have his cotton, if the government converts the cotton into munitions of war. Again, it would be inhumane to let horses go ungroomed and unkept even if they have been drafted into war. A Christian could be conscientious in helping to avoid their inhumane treatment thus far.

Likewise he can give himself to the caring for wounded and dying men, even if they have come to such plight in bloody battle. But should he be commanded by his government to go forth on the battlefield and cut off the heads of all the helplessly wounded—that would be a different matter, even if it were restricted to the fallen of the enemy. Inasmuch as there is need of noncombatant service in time of war, and to engage therein does not require the shedding of man's blood, let Christians exercise their constitutional rights and request such service on the ground that their Master teaches them "it is better to save life than to destroy it."

To serve one's country does not justify his becoming a libertine, and dying for one's country does not atone for any sins. Only Christ's death does that.

The swing is decidedly paganistic. The predicted falling away from the faith now being enacted before our eyes paves the way. Men are going to worship something; that is clearly demonstrated. If not the God who created them, then it will be a god of their own creation or adoption. It may be a theatrical star, a ball star, or a ring champion. It may be a generalissimo, a dead Lenin or a living Hitler or Il Duce. It may be one's country. The stage is in the setting today for the deifying of the state. In some countries it has already come to that. The state is all in all. You are not your own, you belong to the state. Your property is not your own; your time and talent and energy belong to the state. Your children belong to the state. Everything must be sacrificed upon the state's altar. Compare this with the beast-regime of the thirteenth of Revelation where the state, which is in this case the world kingdom, and particularly its final head, (and finally designated THE beast) become the world-wide object of worship. Here is inevitable clash with those who know their God. These are in for real suffering for the Master.

Since the tide is decidedly in the direction of this thing, it is not impossible that an unmistakable wave of it should soon strike our own fair land. As Christians, our duty in such case is plain. Shall we be armed with that faith that will not shrink? It is a matter of such moment, and the times are so portentous, that the same should be made a subject of continual prayer, and that without fail. A revival of fervent praying and a propaganda of the vital gospel truth is the only thing in the world that will stay the tide. Is there enough zeal in "the house of God" for such a time as this? Is there enough savor in the salt? enough oil in our vessels? enough of that first love? Are there enough Christians awake or that can be awakened? "The weapons of our warfare are not carnal, but spiritual, but mighty before God to the casting down of the strongholds" of sin and Satan. But such weapons must have some one brave enough to use them. The sword of the Spirit accomplishes nothing unless it is wielded.

The above article is now available in 4-page tract, this size, at 2c each, from the author, 2500 Portland Ave., Louisville, Ky., or from W. W.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Passages Supposed to Support Sprinkling as Baptism.

In Ecclesiasticus* 34:30 there is found the expression *baptidzomenos apo nekrou kai palin haptomenos autou* "one who has been washed after contact with a dead person and who has touched him again." Some argue that this washing was by sprinkling on the basis of Num. 19:11-19 where purification is partly accomplished by sprinkling (*perirantidzo* in the Septuagint, *zaraq* and *naza* in the Hebrew), and that therefore *baptidzo* may mean *to sprinkle*. However, they fail to notice that in this purification ceremony a ritualistic sprinkling was performed on the third and seventh days (vs. 12, 19) and that on the seventh day (v. 19) the unclean person should "wash (Septuagint *plunei*, Hebrew *yechabbes*) his clothes, and bathe himself in water (Septuagint *kai lousetai hudati*, Hebrew *werakhats bammayim*); therefore the *baptidzomenos* of Ecclesiasticus 34:30 most naturally refers to this final completion of the purification in a complete bath. Linguistic method demands that we must show that a word *cannot mean the usual meaning* before we can attach any new or different meaning to it. Here it would be incumbent upon the advocates of sprinkling to show that *baptidzomenos* cannot mean a *complete washing*—a meaning which has just been shown above to be the natural meaning.

In like manner Luke 11:38, "And when the Pharisee saw it, he marvelled that he (Jesus) had not first bathed himself (*ebaptisthe*) before dinner," is compared with Mark 7:3 "for the Pharisees, . . . except they wash their hands diligently, eat not"; and the argument is made that since in Mark 7:3 the washing of hands only is mentioned, *ebaptisthe* in Luke 11:38 cannot mean a *complete washing*. If this argument were so, still *to sprinkle* would not follow as a meaning for *baptidzo*, but only *to dip partially* or *to wash partially*. If, however, Mk. 7:4 is read, the whole matter becomes clear. Verse 3 tells us that Jews did not eat unless they washed their hands, and v. 4 goes on to say "and when they come from the marketplace, except they bathe themselves (*baptisontai*), they eat not." Apparently they washed their hands regularly before eating, but if they had been in contact with other people (as in the marketplace), they felt they were completely defiled (and not only their hands), and therefore took a complete bath (*baptisontai*) before eating. Now if the context of Lk. 11:38 is studied, it will be seen that Jesus had just been thronged by the multitudes (v. 29), and therefore the Pharisee felt that Jesus had been touched by so many people (cf. a similar instance in Lk. 8:45) that he had been completely defiled and so

*A book of the Old Testament Apocrypha, not quoted here as Divine Scripture, but merely quoted just as any other non-inspired book to give an example of the use of a word.

needed (as the Pharisee thought) a complete bath (*ebaptisthe*) before eating. Advocates of sprinkling will probably call attention to the fact that some ancient manuscripts read *rantisontai* "they sprinkled themselves" instead of *baptisontai* in Mark 7:4. Such a reading is clearly wrong from the very context, for there is no point in saying in v. 3 that "the Jews, except they wash their hands diligently, eat not," and then in v. 4, when they have suffered the greater defilement of the marketplace, "except they sprinkle themselves, they eat not." This would be tantamount to saying that when their hands were defiled, they washed them, but when their whole bodies were defiled, they merely sprinkled them. The incorrect reading possibly was first made through the error of a scribe who had his mind on the great number of ceremonial sprinklings of the Jews. Also it is to be noted that in the capital script of the early Greek manuscripts *baptisontai* and *rantisontai* would look very much alike and therefore be easily confused.

It is also argued that since some ancient manuscripts add "and couches (*kai klinon*)" at the end of Mark 7:4, which then reads "washings (*baptismous*) of cups, and pots, and brazen vessels, and couches," *baptismous* here must mean "sprinklings." In the first place it is very doubtful whether *kai klinon* ("and couches") was in the original text, for certain important and weighty manuscripts omit this expression. In the second place it would have been perfectly possible for the Jews to give a couch a *complete washing* had they so desired; and if *kai klinon* stood in the original text, a *complete washing, not a sprinkling* must have been the meaning for *baptismous*. In other words the usual meaning is possible here also; and therefore this passage cannot be used to show that *baptidzo* and related words contain the idea of *sprinkling*, for according to sound linguistic method the usual meaning of a word must be impossible in the context of the passage under consideration if a new meaning is to be used.†

†Subsequent to the writing of the three installments on "Baptism" that have just appeared in the *Word and Work*, these three passages were offered as support for sprinkling to the writer by three Roman Catholic priests, with whom it was his pleasure to have a lengthy informal discussion. It has seemed well to take up the refutation of these points here. If any reader has other points brought to his attention, the writer will be glad to discuss them.

BOOK NOTE

WHAT THE BIBLE TEACHES, by R. A. Torrey. 535 large pages. Cloth covers. Price \$3.00. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.

The seventeenth edition of this magnificent work has been issued which is some suggestion of its value. In general, it discusses what the Bible teaches about God, Christ, the Holy Spirit, Man, Angels, and Satan, but there are many subdivisions in all of which it is the eminent author's aim to let the Bible speak for itself. Even inspiration could not supply so much material which would command the assent of all, but one of the most valuable helps that could go into any Bible student's library would be this highly commendable work which this paper would be pleased to supply or the same may be ordered from the publishers.—D. C. J.

WHY I CLING TO THE OLD FAITH

The author of this article is a well known journalist and editor of London, England. He is not a preacher.

I am one of those people who are totally unaffected, so far as thought and faith and general outlook on life are concerned, by the discoveries of science and the deductions of materialistic philosophy.

For to me, progress means the increase of happiness among the meanest of the citizens of a country, and judged by this standard, it must be admitted that these often amazing mechanical inventions have been of the smallest use to mankind. On the other hand, the development of medical science, in so far as it has tended to protect from disease and to alleviate pain, is apparently of vast benefit to humanity. Even here I have my doubts. We live longer than our forefathers. But is long life of itself a benefit? We are cleaner. Our lives are far more complex. But we are certainly neither happier nor better. We must, however, accept the fact that we are living in a world controlled and affected by influences and powers of which our fathers were ignorant and make the best possible use of them for the common good.

It is when the scientists seek to apply their discoveries and deductions to the vital facts and problems of human life that they generally irritate or bore me. The theory of evolution tells us that our ancestors were monkeys who lived in trees and swung from their branches by their tails. Your typical scientist is the most dogmatic gentleman the world has ever known.

I do not deny the physical relation between man and the brute creation, but there is an infinitely greater difference between man and the next highest species of mammal than there is between a monkey and jellyfish or between an elephant and a geranium. It is unnecessary to recapitulate the possession of mind and soul and even body that are man's alone. Man stands pre-eminent among the creatures of the earth. Moreover, we now know that for at least five thousand years the character and nature of man have not altered at all. The records of the Chaldeans reveal to us a race who thought as we think, dreamed as we dream, feared as we fear.

The scientist is, therefore, faced with the extremely difficult problem of explaining why evolution suddenly stopped. Homer's Iliad was written 2,500 years ago. The Greek Tragedies were written 2,000 years ago. Plato was teaching his philosophy about the same time. There has been no epic equal to the Iliad written during later ages. There has been no drama greater than that of Euripides. There has been no more profound philosopher than Plato. Aristotle remains the greatest of critics. It is therefore clear that, so far as reason and imagination are concerned, there has been no progress whatever in three thousand years.

A number of curious people who call themselves Modernists say that it is not necessary to believe in the Virgin Birth of our Lord or in His resurrection from the grave. They talk of "re-stating the faith in modern terms," puerile nonsense to be compared with the teetotaler offering his guests ginger beer and assuring them that it is champagne.

The mediaeval man believed, and I believe, that nearly two thousand years ago in the country of Judea a Man was born of a Virgin and that thirty-three years later He rose from the dead. These amazing happenings were the logical result of what had occurred before. They were unusual, unprecedented, miraculous.

The men and women who find in the old faith not only the solution of the problems of life but the strength to face its difficulties and the promise that there will eventually be splendid compensation for its disappointments cannot be brushed aside as the victims of superstition in an age when famous scientists converse with ghosts by the eccentric method of table gyration and middle-aged novelists photograph fairies in woods.

In more recent times almost all the most appealing, the most wonderful, the most selfless figures in human history have been men to whom the Faith has been the inspirer of action and the incentive to good works. Fr. Damien spent his life among the lepers because he was a Christian. I have never heard of a man leaving comfort and living on a lepers' island just because he believed in evolution, was convinced that men were descended from apes, and disbelieved in the Virgin Birth.

Saints alas! are rare figures in any age, but no age has been without its Christian saints, men and women who have made infinite sacrifices, who have spent themselves in the service of their fellows, asking for no reward and seeking for no recognition. Many such men and women are living in the world today.

Where are the saints of unbelief? How many sisters has evolution sent to the slums? Here, once more, common sense justifies belief. The faith that can create saints is of infinitely greater human importance than a machine that can separate an atom into a million particles.

A belief in the Christian faith has revolutionized the conduct of millions of human beings. It has made cruel men kind, it has made the selfish unselfish, it has inspired generations of service. I cling to the faith, therefore, because I am a sane, hardheaded person, not to be bamboozled by test tubes and not willing to accept guesses as facts because the guesses come from professors of European reputation.—Sidney Dark, in *The Sower*.

Let us "Contend earnestly for the faith which was once for all delivered unto the saints," yet speaking the "truth in love."

BEN'S BUDGET

This religious paper has been not merely friendly toward missions. It has been forward in promoting them. The fact that some departures from its own views have been made, has not kept it from encouraging "all who love our Lord Jesus Christ with a love incorruptible."

Brother O. D. Bixler is one beloved and trusted with the work of evangelizing in Japan. He is hoping immediately to enter his third long term of service there, and better fitted for it than ever before. They are trusting their (only) two daughters to the care of the godly, for education, in this land. This suggests problems—choking ones, and expenses. May God be very gracious to them! They crave the prayers of God's people. Please read (or reread) Brother Bixler's article in the September issue. Now, since I have been trusted to forward accumulating funds to him, I wish this to strengthen the plea of the Martinsburg church for such help in the work as can cheerfully be given. We may have been too modest(?) in urging rightful help for Brother Bixler. We are given more freedom now. I think we can respect our consciences and still do our duties. My address is: De Ridder, La.—Ben J. Elston.

PSALM 116

(English verse by Orville T. Rodman)

1. My voice and my pleadings Jehovah has heard;
I love Him because He is true to His word,
And answers all prayer in the name of His Son:
I'll call upon Him till my life here is done.
2. O what shall I render in thanks to the Lord
For all His great benefits unto my soul?
The cup of salvation I'll take from the Lord,
And pay all my vows at the Spirit's control.
3. In trouble and sorrow I called on His name
To rescue my life from its sin and its shame;
He saved me from death and my feet from the fall,
Since Christ made atonement by dying for all.
4. Jehovah so gracious and righteous and wise,
Has loosened my bonds, dried the tears from my eyes;
Before all His people I'll serve Him and pray,
And thankfully tell of His goodness each day.

Fear not the reproach of men. Faint not because you are sometimes abused. Heed not if you are sometimes called bigot, enthusiast, fanatic, mad man, and fool. There is nothing disgraceful in these titles. They have often been given to the best and wisest of men. Care not for the praise or frown of man. There is but one question worth asking about our actions: "How will they look in the day of judgment?"—J. C. Ryle.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

I BELIEVE THAT: Jesus Christ tasted death for every man (Heb. 2:9);

The gospel is for all men everywhere (Mark 16:15);

Missionary work is a divine obligation (Matt. 28:18, 19);

The church is God's missionary society (1 Tim. 3:16);

All men apart from Christ are lost sinners (Rom. 3:9-18);

The gospel is the power of God unto salvation (Rom. 1:16); and

Multitudes of heathen now going to endless hell would probably be saved if we preached the gospel to them.

World-wide missions characterized the apostolic church, but it is doubtful if 10% of our members have ever been interested;

Had we sent 2½ workers less per year the last 40 years we would have had no missionaries.

Had we given about 12¢ apiece less per annum in recent times, we would have given nothing to this work.

After 45 years we have only 16 men on all foreign fields which embraces a thousand million unevangelized heathen.

Missionaries have lacked food, worn second-hand clothing, done secular work, and endured many needless privations.

Our work has been shrinking and missionaries are inadequately cared for. One has borrowed money four times in three years.

Missionaries have lived without doors, windows, floors, etc., incurring risk from wild animals and suffering from borer dust.

Calls come for more workers. Some need to come home for a change and school privileges for the children.

We can neither advance nor decently maintain the present pitifully small company on present contributions.

It has been repeatedly demonstrated that the brethren will do more missionary work when they are taught more.

FOR INCREASING THE WORK, we suggest that all present efforts be encouraged—especially the very valuable constructive work of Bro. and Sister Morehead.

That hearty co-operation be given the writer of this page in enlarging the Missionary Messenger to 8 or 16 pages monthly;

That the circulation be increased to 5,000 (which is only about one one-hundredth of the membership) to include preachers, elders, teachers and other church leaders;

That each issue be made not only a vigorous missionary number but a suitable handbook for individual or class studies in home, school or elsewhere.

Offer correspondence school privileges and give special inducement for orderly, continuous study of missionary work. These and other similar things, persisted in, we believe will develop much wider interest; and who can be content to toil another 45 years with no more to show for the labor? Will every interested reader please write me at 1046 Dudley, Louisville, Ky.?—Don Carlos Janes.

BROTHER McCABLE'S HOME COMING

Surely we shall not fail Brother McCaleb in his recent call for funds for his return trip.

Once I visited a home and observed two mules running on a beautiful alfalfa pasture. They were sleek and fine to look upon. I noticed they were seldom used or worked, so I asked their owner why. He replied: "Sometimes we work them in a push, but not often. We do not need them." I said: "Why don't you sell them?" "Oh!", he said, almost with tears in his eyes, "We are afraid they might get into bad hands and not be treated well. We are keeping them and are good to them for what they have done. They are almost as dear to us as one of the family."

"Keeping them for what they have done," isn't that fine? Many years ago Brother and Sister McCaleb went to Japan while they were yet all but children. At that time no doubt their critics said, "They just want a trip." But we know better today. All through the years Brother McCaleb has unselfishly stood by the Japan work. I can't in this short notice of his planned return to America tell the long and interesting story of his work, but it is enough to say that the long service he has rendered to the kingdom of God stands out in bold relief and entitles him to a gold medal of service.

Of all our faithful missionaries he is the father of them all—the forerunner. He set the pace and they have followed. He went then, depending on the promises of God; they have gone likewise.

When the McCaleb children needed to come back to America for further education, Sister McCaleb and the children came back, while Brother McCaleb stood by the work alone and lonely. Who can measure the loneliness of those first years, separated from Sister McCaleb and the children! Like Job, there has been few like him on the earth.

He has never been a beggar or a complainer. We are all praying for a successful operation and a complete restoring of his sight, so that he may continue his good service many years yet. But should it be otherwise, we are all ready to serve him now "for what he has done." May God help us to do our duty—no, not our duty only, but to use the privilege of dealing righteously with this unusual veteran of the cross!

Before another issue of this paper, all the money needed should be in his hands for his transportation to America.

Remember that as soon as he reaches our shores other expenses will be forthcoming—doctor's bills, medicine, living, and so forth. So don't be afraid to write a good size check. He will need it and we need to give it. Let's be good to J. M. McCaleb "for what he has done" for the kingdom of our Lord.

Send all contributions to J. M. McCaleb, 68 Zoshigaya, Tokyo, Japan.
J. N. Armstrong.

Bengel's motto was: "Apply thyself wholly to the Scriptures, and apply the scriptures wholly to thyself." If that were made practical, would it not give such revelations of sin and need as would drive us in contrition of mind and confession of lip to the Throne of Grace. Deeper study of the Word is essential for the nurture of the prayer life. When we enter the secret place, where God abideth, and can say, "Remember the Word on which Thou hast caused Thy servant to hope," we stand on ground where we shall find that the Lord's ear is not heavy that it cannot hear. A close walk with God in prayer is necessary to fill the Word with quickening power.—Selected.

A MESSAGE OF GRATITUDE

Christian greetings to all whom this may concern!

God's undeserved loving-kindness and mercy to me through you has almost overwhelmed me and I hardly know what to say. But, on the other hand, I have feelings akin to the feelings expressed by our Lord, when, during His triumphant entry into Jerusalem, and the whole multitude of His disciples began to lift their voices in praise and adoration to God, some of the Pharisees turned to Jesus and asked Him to rebuke them—Jesus said, "I tell you that if these shall hold their peace, the stones will cry out."

The operation which I recently underwent was an experience which benefitted me in more ways than a physical one. During the somewhat lengthy period of convalescence my patience was duly exercised and that is always a blessing.

I was brought to appreciate more than I ever had before, the love of God which binds us, one to the other, and makes us brothers and sisters in Christ, and members of the great eternal family of God. I likewise came to understand and appreciate more than I ever had before both the importance and power of prayer. So in connection with my operation, I wish to take advantage of this opportunity to thank you, every church as such and each and every individual brother and sister in Christ for the loving aid which was given, for every gift, for every visit made to the hospital and home, for every kindness rendered to my family during my convalescence, for every act of service rendered in any way, and especially for the sincere prayers which ascended to the Throne of Grace in my behalf. If I needed proof of God's loving-kindness and mercy and His power to answer prayer, certainly the evidence in this case alone would be sufficient. For those prayers were answered in a most remarkable way. Dr. Owen, the surgeon, frankly admitted that the operation was a most delicate one, but he was agreeably surprised at the unusually favorable condition soon after the operation and he pronounced the operation eminently successful. The reason: First, the unusual skill of the surgeon; second, the priceless prayers of a host of beloved brothers and sisters in Christ, and above all, a merciful Heavenly Father's guiding hand. So I insist that God receive the honor and the glory and that is really the chief purpose of this message. I can honestly say that I am profoundly grateful for this healing, and it is my desire that God complete the work and enable me to greatly glorify Him in my body. Also, on behalf of my wife and self I thank all who have so faithfully continued to supply our regular needs each month. I likewise thank God for the car which he has just furnished to us through one of my rich uncles ("Uncle Sam," quite unexpectedly paid me some bonus money). This car met an urgent need for adequate means of transportation for my large family, and I intend to use it in His service to the glory of His great name.

I am more eager and determined than ever before to live for Christ and to give myself into His service, especially in behalf of those benighted people in Japan, who, because they know not the Prince of Peace, are without God and without hope in this present world, and therefore cannot experience those joys which are continually ours. It should be needless to say that I am extremely eager to return to the field of my former labors. May God use us all together to honor and glorify His great name by bringing many more lost souls into His church before that great and glorious day of His Coming.

"Now the God of Peace who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." (Heb. 13:20, 21.)

—Herman J. Fox.

"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."—Eph. 2:10.