

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### THE SIFTING OF HEARTS

"He is like a refiner's fire and like fuller's soap," the prophet predicted; and John the Baptist said that "his fan is in his hand, and he shall thoroughly cleanse his threshing floor." It was a terrible sifting that came to the Jews when the Lord Jesus entered into their midst. The mere fact that He came among them constituted the sifting. Would they recognize Him? Would they hear Him, the Word of God? Would they receive Him who in all His ways and works revealed God? For He was the Light—and precisely in this lay the judgment that the light had come into the world. That brought out the secret facts and conditions. It is not possible to tell what is in a man till the light comes and he has opportunity to choose between the light and the darkness. When Jesus came and wherever He went they took sides. The chaff flew in one direction, the wheat was gathered to the other. And what surprises there were! The religious leaders, Pharisees and Sadducees, were hostile. The wise and prudent rejected Him; the babes received Him. Some who were accounted "righteous" opposed Him; but outcast sinners came to Him. Vile publicans like Matthew and Zaccheus lined up with Him; noble characters like the Rich Young Ruler turned away from Him. It fills us with fear. How would we have reacted to the Light had we lived in those days? The stand they took with reference to Him decided their eternal destiny. How easily might I have been among those who stood against Him! But what is our attitude today? For the light is with us now also. Our attitude toward the gospel decides our future destiny. And today it is true that those who are not with Him are against Him.

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### ECCLESIASTES

Easily misunderstood is the meaning and purpose of "Ecclesiastes." It is often taken as straight teaching from God. Sentences are quoted from it, as though they were Divine oracles, utterances of Jehovah, given for the direction of men—as for example, "There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor"; or this—"Be not righteous overmuch, neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?" Or, again, "A man hath no better thing under the sun than to eat and to drink and to be joyful"; and,

"All things come alike to all: there is one event to the righteous and to do wicked; to the good and to the clean and to the unclean --- as is the good, so is the sinner, etc." These are strange maxims indeed, and the reader may well wonder about them, for they stand in contrast and contradiction to all the rest of the Bible. The question arises then—Is the book of Ecclesiastes inspired? Is it a part of the word of God? To answer this we must distinguish between the utterances of God on the one hand, and the inspired, infallible *record* of the *utterances of men*, good or bad, and of also the words of Satan which are sometimes recorded. In the word of God we have records here and there of speeches made by men. They are recorded by the Spirit of God, with unerring fidelity and exactness. There are, for example the speeches of Job's friends, which contained many things true and some things untrue. These speeches were not "inspired or God"; but they were set down for us by inspiration. The speech of Rabshakeh, 2 Kings 18, was the speech of an arrogant, unscrupulous Assyrian—not true in itself, but accurately recorded for us by the Lord in His word. There are a number of utterances by the Devil (as in Gen. 3; Job 1 and 2) which certainly are not good or true, and are not *God's* word, but are preserved for us in God's word. The *record* of the speech is given us of God, by inspiration; but the speech itself is not inspired of God, of course.

This simple distinction will enable us to get at the purport of Ecclesiastes. This book is the record (a record given us by the Spirit of God) of the experience of a man in search of the final good. He tries this and that, and thinks he has found his heart's desire, then, disillusioned, pronounces it vanity. He tasted of every spring and fountain, but nothing does he find to satisfy his thirst. Nor fleshly gratifications, nor the more refined pleasures of philosophy and great achievement can fill the aching void. Knowledge only brings sorrow, and wisdom does not save its possessor from the fate of the fools. Wealth and possessions are ours for but a while, and ruthless foolish hands will later tear down and scatter what in toil and arduous planning we have built up and gathered. What's the use? Get through, get by as best you can, and enjoy what you can and may along the road; for death is the common end of all. Thus goes on the futile search, until at last he recognizes that there is but one thing worth while—to fear God and to do his commandments. This is the drama and the lesson which is set before us in God's book for our learning.

With all this there is a heaven-wide difference between the spirit and outlook of Ecclesiastes and that of the world. There is none of the fatalistic surrender that we find, for example, in the "Rubaiyat." Like the rat in the fable, hopelessly caught in the trap, resolved to finish eating the bait, so does the cynical sage of the "Rubaiyat," Omar Khayyam, without God and without hope in the world, advocate the philosophy of despair, "Let us eat and drink for tomorrow we die"; which

is the final degradation of man and the last insult against God. But in the man of Eccle. another spirit lives. In all his devious searchings there is an earnestness, a quest after truth and good, an appreciation of what is excellent, and, above all, a consciousness of God, and a realization of responsibility toward Him which finally culminates in that climax, "the end of the matter," the one only right and true philosophy of life: "Fear God and keep his commandments for this is the whole duty of man." In the Old Testament, as well as in the New, there are higher reaches of truth than are found in Ecclesiastes; but there we have the record of the experience of one who had ample means and opportunity to taste all that the world has to offer, and at last, footsore and weary, comes home to the Shepherd and Bishop of his soul. Its lesson is summed up in the famed word of Augustine: "Thou hast made us for thyself and our hearts are restless till they rest in thee."

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### THE MARRIAGE FEAST

The parable of the Marriage Feast and the slighted invitation (Matt. 22:1-14) has a deep and solemn meaning and far-reaching application. That the marriage-feast is the kingdom itself, not in its present phase, but as the final, glorious inheritance of the saints, seems obvious. Also that those who were *bidden* were Israel—the same that are in Matt. 8:12 called the "sons of the kingdom." To them the invitation was extended twice: the first and earlier invitation during the ministry of the Lord, the second at, and for some time after, Pentecost. The former was refused: "they would not come"; the latter was made light of, and disregarded by some, while the rest mistreated and killed the servants whom the King had sent out to call them to the feast. This attitude and action on part of the bidden ones called for retribution. The King was wroth and sent his armies and destroyed those murderers and burned their city. This again, obviously, has reference to the judgment that was executed upon the Jews and upon Jerusalem at the hands of the Romans. Then follows the calling of the Gentiles—the servants are sent to the parting of the highways, to gather in as many as they may find.\* Those first hidden were "not worthy." They had proved their unworthiness by their refusal and opposition to the great invitation. So did Paul also declare to the disobedient Jews at Antioch, "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." (Acts 13:46. Compare also Rom. 11:11-14). So the servants go out and gather all sorts, and the wedding (like the supper of Luke 14, vs. 21-23) was *filled* with guests. However, though gathered in promiscuously, these guests are not promiscuously accepted. There is one all-important condition. For when the king came in he observed a man who was without a wedding garment.

\*Chronologically the calling of the Gentiles began before the destruction of Jerusalem; but that event marked the final rejection and abandonment of the unbelieving nation.

Upon that depends the final admission to the great feast. And what does the wedding-garment signify? Without doubt the robe of righteousness"—Christ Himself whom they put on (Gal. 3:27; Rom. 13:14); for He was "made unto us wisdom from God, and righteousness, and sanctification, and redemption." (1 Cor. 1:30, 31.) Wherefore Paul also sets his heart upon it that he should be "found in Him, not having a righteousness of my own --- but that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:9.)

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#### "I SAID, YE ARE GODS"

In the book of Psalms we find some that appeal at once to our hearts and minds; some others which, though we cannot take them in as a whole, have wonderful verses in them; and then some which we cannot quite grasp, and which leave us wondering. But these latter also often open up to us, sometimes suddenly, sometimes through patient study, sometimes because an experience or a new situation prepares us to understand them. But we may be sure of this: they are all meaningful and precious: and, as all the word of God, broadening out into the infinite, so that their meaning is limited only by our power of apprehension.

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Psalm eighty-two is a curious little psalm, but glorified by the fact that our Lord Jesus Christ quoted from it, and based a weighty argument on a single word in it. It obviously has to do with government—with the administration of justice. But there are certain peculiar features to it. "God standeth in the congregation of God," it begins; "He judgeth among the gods." What does he mean? What is "the congregation of God"? And what or who are those "gods" among whom He judges? It recalls the scene of Job where "the sons of God came to present themselves before Jehovah"; and "also came among them" Satan, whom Jehovah there called to account as to his activities. Those "sons of God" in Job are manifestly beings of the angelic order. Does the psalmist also refer to angels in this place? A glance at the context shows that such a conclusion is impossible. Angels cannot die; but these "gods," says our psalm, shall "die like men," surely meaning like *common* men. For these are not common men, but men to whom the judgment of the people was committed. They were the rulers, the judges of the nation. As such they were God's representatives, wielding His authority, applying and executing His law. Hence they are called "gods," for in their official capacity they filled the place of God on His behalf. (The word "God," and "gods" is the same in the Hebrew: *Elohim*; and is used of the "judges" in Exod. 21:6; 22:8, 9.)

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These "gods" had maladministrated their office. They had judged unjustly and with respect of persons; and the poor and helpless they had left to the mercies of the oppressor. As

if marvelling at their blindness and folly, God says

“They know not, neither do they understand;  
They walk to and fro in darkness.”

And as the result of such injustice in high places,

“All the foundations of the earth are shaken”—

a phenomenon which we are beholding in the world today, the harvest of long misrule. God is not here speaking to the rulers of the Gentile nations, however, (though like causes will bring like effects in every place and case) but to the judges of Israel, who, of all men, were most obligated to do justice and righteousness. Them He reminds that they themselves, shall fall under the sentence of justice.

“I said, Ye are gods,  
And all of you sons of the Most High.  
Nevertheless ye shall die like men,  
And fall like one of the princes.”

And then, as a sigh, comes the prayer for the true King, and the righteous government which shall bring peace to all the earth (Rev. 11:15) :

“Arise, O God, judge the earth,  
For thou shalt inherit all the nations.”

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The Jews took up stones to stone Him. “Many good works have I shown you from the Father,” said the Lord Jesus, “for which of those works do ye stone me?” “For a good work we stone thee not,” they answered, “but for blasphemy, and because thou, being a man, maketh thyself God.” “Is it not written in your law,” replied He, “‘I said, Ye are gods?’ If he called them gods to whom the word of God came (*and the scripture cannot be broken*), say ye of him whom the Father sanctified and sent into the world, Thou blesphemerest, because I said I am the Son of God?”—such was the argument in which the quotation from Psalm 82 played a part. But here we must look closely. The Lord Jesus did not claim merely to be on an equality with those who in that psalm are called “gods.” He claimed far more. These “gods” were themselves but the recipients of God’s word; but He was the One who gave the word, whom the Father had for that purpose sent from heaven unto the world: He was Himself the Word in Person. If then even those to whom the word came were honored with the title “gods,” because they were the representatives of God to the people—how much more has He the right to the name and title of “Son of God,” who Himself is the Word and God’s own supreme Representative in the world? For God spake in these last days to us by His Son, the effulgence of His glory and the express Image of His substance. Nay—yet more: if in consequence of the fact that God’s word came to them these men were exalted to the place of “Gods,” how much more has *He* the claim to the title of “Son of God” who is not a mere recipient, but Himself the living Word which the Father sent into the world?

## NEWS AND NOTES

"One young lady was added to the church at Ypsilanti by baptism on Sunday, April 16."—J. Ray Chamberlin.

From Boston: "Work has been carried on unceasingly here, and plans for development of the congregation and expansion of its activities are being devised and executed continually. We are now making use of a mimeograph in printing tracts, pamphlets, lessons, reports, and announcements. This is having the effect of extending our teaching, drawing closer the bond of fellowship in Christ between the widely scattered local brethren, enlarging mutual understanding of the responsibilities of the Massachusetts' mission between the Cambridge church and its partners in the supporting churches in other states, and also broadening the contacts of the local church with non-members, amenable people in the Boston area.

"The members here are taking a definite interest in the work, and all people concerned—both local Christians and supporting brethren in other states—are being encouraged to labor in hope. The contributing churches and individual supporters are standing by the Cambridge church most loyally, both financially and morally.

"Pray for us, brethren, for the work in the places where the Lord's church is little known, and His laborers are few indeed."—Arthur Graham, 25 Irving Terrace, Cambridge, Mass.

Glenmora, La. (delayed): "I am beginning a meeting at Oakdale, La., next Saturday night. I preached last Saturday night and two confessed their Lord. We baptized them Sunday afternoon. Brother Ramsey's sons, Richard Dean and Ambrose, preached at Glenmora and Forest Hill for me Sunday while I was at Oakdale. They are fine.

"May the Lord bless you and the work and all the saints there. Pray for us."—Sidney Mayeux.

Diago Machi, Japan (to E. L. J.): "I suppose you have got the letter that Daddy sent to 'Highlands', haven't you? He has been writing letters every day for a long time now.

"I wrote to Jimmy Wilborn a

long time ago, and I hope we can keep writing to each other. I would like to hear from other boys too. Please tell anybody to write—if they want to.

"We are having very good meetings here now. About 130 present all the time. I think that's a pretty lot for a little town like Diago, don't you?"—William Fox.

Jasonville, Ind.: "I am a new member here, having been an Adventist for over 24 years.

"Bro. and Sister Green have been bringing me their Word and Work each month. We like it so well, we wanted to subscribe to it ourselves and give them out to others, so they may read the grand truth also.

"I am trying to win my loved ones to the Lord's fold also. 'He saved me.'"—Mrs. William Lutenberg.

This office has a good Dictaphone for sale very reasonably.

R. H. B. and E. L. J. conducted meetings April 25, 26 at Big Rock, Tenn., and at Allensville, Ky., April 27.

We can supply Index to 1937 W. W., 5c each.

E. H. Hoover was announced to preach in Chattanooga, April 18-23. No late report.

Don Carlos Janes has recently been on a missionary tour among some the southern churches and schools. Good reception everywhere.

Brother Jorgenson preached the Baccalaureate sermon for Borden (Ind.) High School, Sunday night, April 30.

He begins a week's meeting with Ormsby church, Louisville, Sunday night, May 7.

The usual Western Singing tour begins about middle of June, Lord willing. It must be shorter than usual this year, on account of other obligations, but will reach to the west coast.

A few 16-page booklets, by Bro. W. E. Dudley of Charleston, Ill., are on sale at our office: "Our Nations Present Need"—10c per copy. All funds received will be passed on to Brother Dudley, who needs this help.

Ere this paper is mailed the Indianapolis "National Unity Meeting" will be on—May 2, 3. Pray for

these efforts to draw God's people closer together.

The latest edition of "Great Songs of The Church," No. 1. carries the Unity theme song on the last fly leaf: "How Blest and How Joyous," by Kurfees and Hopkins.

We have left in stock 140 copies

of the Boles-Boll Discussion, "Unfulfilled Prophecy"—\$2 each.

Des Moines: "Bro. John Rhodes has been engaged for an evangelistic meeting beginning on the first Lord's day in June, at W. 59th and University, this city."—Frank S. Graham.

### DELLA MAY ELLMORE

Della May Ellmore was born to Alfred and Elizabeth (Bogan) Ellmore, Sept. 26, 1863, near Frankfort, Ind. In that state she was baptized (in early life), grew to womanhood, married and bore her five children. In 1907 the family moved to Harper, Kan., living there till 1920, when the last earthly move was made to (near) DeRidder, La. Here she left her wearied body with us, hereafter "to be at home with the Lord," on the anniversary of His crucifixion, Apr. 7, 1939. I think those nearest her would have enjoyed her flight, could the Master have willed to come then for us also. We think if one can "know the things of" another, she was ready for any call that might come.

The second child was detained here less than a year. The remaining four: Mrs. Ruby McReynolds, Irene Elston, Luke S. Elston, and Dr. Esther E. Forcade, were all near, and affectionately helped in her body's final disposal. Bro. S. W. Berryman spoke at the graveside.

Her father's family were all Christians. So were her children. The tone of all, evangelistic, resulting in thousands of baptisms. Her home, like her mother's was often graced with distinguished servants of home and foreign note. She enjoyed much the fact of hearing and helping entertain Benjamin Franklin.

There are 17 grandchildren. Many others knew much of her family and of her father's family and work. If such wish they may use the occasion for a helpful word.

She bestowed on me my highest honor, allowing me to be her **husband**. Truly, "How beautiful heaven must be"! Ben J. Elston.

### APPRECIATION OF THE ELLMORE-ELSTON FAMILY

Just a little over 100 years ago there was born a man child who grew up to be a boot-maker employing a few persons who really produced handmade footwear. This cobbler was humble enough to recognize himself as a one-talent Christian and honest enough to use the talent entrusted to him as well as he knew. Being poor, he borrowed money to go on an evangelistic trip and borrowed his wife's shawl to take the place of an overcoat. The results of that first meeting were so glorious that the person supplying the travel money wept for joy. The preacher was Alfred Ellmore who passed to glory Dec. 11, 1925, and whose preaching converted the writer at McConnelsville, Ohio, June 12, 1892.

At least two of Brother Ellmore's sons became evangelists, and multitudes were blessed by the preaching of William and Frank. Bro. Will also did some debating. Miss Della Ellmore, who married Bro. Ben J. Elston, sweet singer, capable preacher, and excellent personal worker, departed to be with the Lord April 7th in the seventy-sixth year of her pilgrimage, having been a faithful Christian, a devoted wife, and a mother whose four surviving children rise up to call her blessed. Her daughter, Dr. Esther Forcade, is the wife of Dr. J. Miller Forcade, who is also a preacher of the ancient gospel.

What a volume of good works the recording angel has coming from the consecration of that cobbler who closed his shoe shop and went about extensively in the U. S. and Canada preaching, baptizing many thousands, composing poetry, editing the Gospel Echo, writing books, and rearing a family which to the third generation preaches Christ and lives for Him. To dear Bro. Elston, the children and other kin, we point sympathetically to the hopes of the gospel which are designed to sustain us in such an hour as this, as well as in every other hour.

Don Carlos Janes.

## MARK THESE ALSO

Stanford Chambers

It may be overlooked by many that good people are to be marked, even the very best. It is so enjoined in Philippians 3:17, just as in Romans 16:17 the very opposite are to be marked. These of the one class are to be marked for *imitation* as they walk with Paul as he followed Christ. Those of the other class to be marked for *disapprobation*. In each passage are two classes of professors, and the two classes in the two passages are the same. The occasion of the two classes instead of unity? That is to say, the cause of the division? "Many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:18, 19.) These should and could have walked as Paul walked and so have been imitable Christians. By minding ("setting their affections upon," elsewhere) earthly things and making their god their belly, they thus divided themselves from those who walked as Paul walked. That is, they walked not with those who followed Christ. Or as stated in Romans 16:18, they "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." thus differentiating themselves from those whose "obedience is come abroad unto all men." (vs. 19.)

Viewed from another angle, the other class was responsible for the division, that is, they went on with Paul after Christ and left those behind who stayed with earthly things and served their own belly. "Come ye out from among them, and be ye separate" is the scripture injunction, however, and for such a divide the Lord takes the responsibility.

When the good are marked according to Philippians 3:17, the rest are automatically marked, and vice versa. But behold Paul's tears! "Even weeping" at the necessity of even telling about it, such a tragical thing the adverse marking. Mark that love! Mark it well. When the enjoined marking is done in tears, it will bring forth fruits to God's glory. Without such love, a little marking is a dangerous thing, while an epidemic of it rends the body of Christ in twain! Let us buy up the opportunity to mark as according to Philippians 3:17, and weep at the necessity for the other kind, that our obedience in the same may be indeed obedience, and that the enjoined marking itself be not serving the marker's own belly.

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An assistant in a certain museum was showing some visitors around. "This bone," he declared, "is three million and one years old."

"How do you arrive at such an astonishingly accurate estimate?" asked one of the visitors.

"In this way. Just twelve months ago a very learned professor reckoned the bone to be 3,000,000 years old. As that was a year ago, it must by this time be 3,000,001 years old."

How wonderful!

## HOPE

J. H. McCaleb

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Phil. 4:6, 7.

There is something within a man that is responsible for keeping him going. That driving force has been given many names and has been explained in numerous ways. It is difficult to clothe in words a vital power that is a part of man himself. That there is such a moving energy, however, no one doubts. To me one word suggests the entire thought—HOPE.

Hope necessarily is not restricted to believers in God alone. Our own country was founded on hope. While to some the new country meant an escape from religious tyranny, to others it spelled a refuge from oppressions of other kinds. To all, however, it meant release from unbearable burdens and an expectancy of better things. When a man's heart feels as lead, and when in his veins runs the ice of a despair that sees no way out, real life ceases. Back of every strong soul and outstanding accomplishment there has been a flaming spirit that would not die.

There is only one hope that will bear up under every circumstance and condition. There is only one strength that is made perfect in weakness. That hope is in God through Jesus Christ. When we are reliant, successful, aggressive, our need for help seems remote. But when the human props which we have fashioned so carefully fail us, there must be something else beside self to save us from despair. It is then that we can realize how futile have been those human expedients and how useless those strivings that have left out God. Man's span is made up of life and death. No human being has of himself beaten life, nor has he conquered death. Always there are disappointments and difficulties in life that cannot be forced aside. One can but accept them. And then, regardless of the gifts of life, all is obliterated and left behind when the grave reaches out to engulf us. There is no wonder that men often give up their search for the key to happiness. The answer is wrapped up in the wisdom of God Almighty. Unless one seeks God he is doomed to failure and uncertainty.

The Christian hope is a living hope. It appropriates the power and might of the One who made the world and fitted us into it. Life has no real power over us and death has been defeated. Eternity spells unending happiness. There is no God but Jehovah and no other book but the Bible. God has never failed nor has His truth been discredited.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."—Eph. 3:20, 21.

## "STRANGERS AND PILGRIMS"

Flavil Hall

I like the reading of the King James Version at 1 Pet. 2: 11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." One reason of this is that I have loved the old hymn, "Heaven Is My Home," from childhood (I can now hear my father sing it), and it conforms to that Version verbally here, rather than to the more modern rendering, "sojourners"—

I'm but a stranger here,  
Heaven is my home;  
Earth is a desert drear,  
Heaven is my home.  
Danger and sorrow stand,  
'Round me on every hand  
Heaven is my fatherland,  
Heaven is my home.

What tho' the tempest rage!  
Heaven is my home;  
Short is my pilgrimage,  
Heaven is my home.  
Time's cold and wintry blast  
Shall soon be over-past;  
I shall reach home at last,  
Heaven is my home.

Earth, as it now is, is comparatively a "desert drear," but some day, says Jesus the Christ, "The meek shall inherit the earth." How can this be except in a transformed, renovated earth, and until God sees fit to displace even this with the "new heaven and new earth" as the eternal abiding place for his children?

The things of this world so lure those whose affections are bound to them that they conduct themselves as though they think it is all of life to live here. It requires a firmly fixed and trusting faith and hope in Christ for Christians to keep themselves free from sensual entanglements and always to realize that being only sojourners here they are to keep themselves "unspotted from the world"; that being citizens of the heavenly kingdom, whose principles are pure and spotless, they are to be "a peculiar people," living worthily of such a holy and sublime citizenship.

With what tremendous force should the above Petrine words of admonition strike the hearts of God's children! Those who seek no higher citizenship than this world can afford will make "provision for the flesh to fulfill the lusts thereof." But those to whom earthly citizenship is alien, whose "citizenship is in heaven," and who "look for a Savior, the Lord Jesus Christ" (Phil. 3:20)—these overcome sensuality; they "cast off the works of darkness"; they "crucify the flesh with the affections and lusts"; they march to the orders

of Jesus, their King, and are victors over all the evil forces that "war against the soul." They win the crown of life.

What an illustrious example have we in Abraham of the realization that the faithful children of God are "strangers and pilgrims on the earth," seeking "a better country," "a country of their own,"—a fatherland (Heb. 8:13)! By faith he left the rich and fertile country of his nativity, to whose riches he had access, and became "a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the promise, for he looked for a city which hath foundations, whose builder and maker is God."

There are many in the church whose relations to earthly interests and institutions are such that they do not think of life here as a pilgrimage to their home. They do not acquaint themselves with the Christ, the prophets and apostles, and so they live for the sordid and perishable interests of earthly ambition. How unprepared are such lives for the realities of existence beyond earthly scenes! If Christians would relinquish their hold upon carnal things and live by the Bible and realize that this world is not their resting place, but that just beyond the shadows and darkness of their sojourn here is *their* home, where storm clouds never rise, where hearts in Christ shall be reunited forever, and where death and mourning shall be no more—if all Christians would live in such faith and hope there would always be a rift in the clouds for them, and the sunlight of heavenly vision would break forth upon them when visitations of calamity come. As pilgrims whose "citizenship is in heaven," let us live in the spirit of the last prayer in the Bible, "Even so come Lord Jesus."

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### WE ARE NOT OUR OWN

*He created us.* "God created man in His own image." What right had man and has man to mar it?

*He sought us* and found us when we were lost. Jesus was and is the seeking Shepherd. Do not hide from Him.

*He saved us.* "According to His great mercy." "Being rich in mercy." Lost man needed God's mercy and love.

*He purchased us.* "Ye were bought with a price"—"His own precious blood as of a lamb without spot."

*We gladly accepted* His invitation to come. We were willing to become His very own. We gave our all to Him; now do we want to deny Him the gift? The truth of the matter is, we want what He so freely gives us, without giving Him what rightly belongs to Him.

*He has a claim* upon our bodies, our souls, our time, our abilities, our powers, our possessions, our all. "Ye are not your own." We should do nothing that impairs our usefulness to Him. Over-eating, under-sleeping, pleasure seeking, and such like, do impair our usefulness. Things good within themselves quite often lower our spirituality. Full consecration of all that we have alone suffices.—Maurice Clymore.

# AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

## HOLY SPIRIT BAPTISM

It is important to know with what words to speak of baptism as the Bible connects that term with the Holy Spirit. There are only seven passages which speak of Holy Spirit baptism by that name.

"I indeed baptize you in water (en hudati) unto (eis) repentance; \*\*\* he shall baptize you in (en) the Holy Spirit and (in) fire."—Matt. 3:11.

"I baptized you in water (en hudati); but he shall baptize you in the Holy Spirit (Pneumati Hagio)."—Mark 1:8.

"I indeed baptize you with water (hudati); but he shall baptize you in (en) the Holy Spirit and (in) fire."—Luke 3:16.

"He that sent me to baptize in (en) water," he said (of Christ) \*\*\* "the same is he that baptizeth in (en) the Holy Spirit."—John 1:31, 33.

"John indeed baptized with water (hudati); but ye shall be baptized in the Holy Spirit (en Pneumati Hagio) not many days hence."—Acts 1:5.

"John indeed baptized with water (hudati); but ye shall be baptized in the Holy Spirit" (en Pneuma Hagio).—Acts 11:15, 16.

"For in (en) one Spirit were we all baptized into (eis) one body."—1 Cor. 12:13.

The first three are parallel expressions of John before he saw Jesus; the fourth is his identification of him; Acts 1:5 is the promise of the risen Christ and in Acts 11:15-16 Peter quotes that promise in identifying the Pentecost experience with that of the house of Cornelius. The seventh expression is from Paul with reference to all Christians.

Thus the matter is practically reduced to two distinct expressions by the Baptist, one by Jesus, and one each by Peter and Paul—at least so far as it is definitely spoken of by the name "baptism."

In the first six passages the Greek has the preposition "en" seven times and the case only seven times, which the King James renders "with" in each instance. The American Revision uses "in" eleven times and "with" three times, but inserts "with" in the margin as an alternative reading at each occurrence of "en". Both the preposition and the case are locative. Surely the combination of preposition and case is locative. "En" is the "same word as Latin *in*, German *in* \*\*\*, English *in*, (A. T. Robertson) so we may correctly say "baptism *in* the Holy Spirit" or join both great companies of revisers in saying baptism *with* the Holy Spirit, knowing that the preposition (Gr. *en*; Eng. *in*) is related to Spirit baptism and water baptism in exactly the same way.

In 1 Cor. 12:13, the prepositions are "en" and "eis" which King James renders "by" and "into"; the Revision says "in" and "into". Our question is the significance of this "in" rendered "by" or "in." It is either baptism "*in* the Holy Spirit" (like baptism *in* water, or *in* the lake) or it is baptism "*by* the Holy Spirit" (like baptism *by* John or *by* Paul); the form is locative, but the resultant idea is instrumentality as in Rev. 6:8, where "en" is thrice translated "with"—"with sword, and with famine and *with* death." See also Rev. 19:21 for another example of the same construction.

It is true that members of Christ's body were and are baptized by human hands. Galatians 3:27 declares we "were baptized into Christ" and 1 Cor. 12:13 indicates we were "all baptized into one body" "in (en) one Spirit." The where of Christian baptism is "*into* Christ", into his church or body; so we conclude 1 Cor. 12:13 means that by the instrumentality, direction, or authority of the Holy Spirit we have by human hands been "baptized into one body." The statement is of the same order as that of Acts 20:28: "the Holy Spirit hath made you bishops to feed the church of God." However, in Acts 14:23, we read of Paul and Silas appointing elders "in every church" and we read of Paul leaving Titus in Crete to "appoint elders in every city." Tit. 1:5. The human agency by which the church was supplied with bishops was that of men who preached the gospel and turned people from darkness to light, but the prime factor, the moving force back of them, was the Holy Spirit.

We conclude that Jesus baptized men "with (in) the Holy Spirit" that they might be "clothed with power from on high," (Luke 24:49) and (apparently) to convince Peter and his fellow-Jews that "to the Gentiles also hath God granted repentance unto life" (Acts 10:45, 47; 11:18), and that the Holy Spirit himself, by the agency of human servants of the Lord, baptizes those who believe the gospel and desire the salvation which is in Christ. (Matt. 8:219, 20; Mark 16:15, 16; Acts 2:38, and others). Every scriptural burial "with him through baptism into death" (Rom. 6:4) "wherein (we) were raised with him" (Col. 2:12) is properly construed as an act of the Holy Spirit just as certainly as that all scriptural elders (overseers) in the church of God have been made shepherds by the instrumentality of the Holy Spirit, and the agency of obedient men.

#### Notes

There is a likeness between baptism "with the Spirit" and baptism "with water."

Jesus baptized with (in) the Holy Spirit, Matt. 3:11; the Holy Spirit baptizes with (in) water, 1 Cor. 12:13; Matt. 28:19, 20; Acts 2:38; 22:16; Rom. 6:4; Gal. 3:27; Eph. 4:5; John 3:5; Titus 3:5.

Acts 2 and Acts 10 are specifically identified as instances of "baptism with the Holy Spirit." Acts 10:45-47; 11:15-17; Acts 1:5; 2:1-4.

The baptism in which the Holy Spirit is involved (1 Cor. 12:13) brings every saved person into the one body and is therefore essential to salvation.

As to 1 Cor. 12:13 referring to water baptism, see Alford, Bengel, Beza, Biederwolf, Calvin, Cumming, Delbette, Henry, Kling, Luther, Meyer, Ruckert, Scott, Vincent.

Profound scholarship and devout Bible study have not always led to the same conclusions. Do not decide weighty matters in haste.

#### Pentecost

Baptized in the Holy Spirit, Acts 1:5.

There came from heaven a sound, Acts 2:2.

There appeared unto them tongues parting asunder, Acts 2:3.

(One) sat upon each one of them, Acts 2:3.

They were all filled with the Holy Spirit, Acts 2:4.

They began to speak with other tongues, Acts 2:4.

Clothed with power from on high, Luke 24:49.

#### House of Cornelius

The Holy Spirit fell on all them, Acts 10:44.

On the Gentiles also was poured out the gift of the Holy Spirit, Acts 10:45.

They heard them speak with tongues, Acts 10:46.

They received the Holy Spirit, Acts 10:47.

They were baptized in the Holy Spirit, Acts 11:17.

God gave unto them the like gift \*\*\* as unto us, Acts 11:17.

Clothed with power from on high, Luke 24:49.

#### WHAT THE WORD OF GOD DOES

The word of God is living, because possessed with the life of God. (Heb. 4:12).

Being living, it is active and operative. It is full of vital energy and so powerful to work out God's designed and destined purposes.

It effects—

1. **Regeneration** (1 Peter 1:23; James 1:18; John 3:5).
2. **Cleansing** (John 15:3; Ephesians 5:26).
3. **Sanctification** (John 17:17).
4. **Growth** (1 Peter 2:2; Acts 20:32).
5. **Illumination** (Psalm 119:105).
6. **Protection** (Ephesians 6:17).
7. **Judgment** (John 12:48).

There is one great eternal unity between the Living Word, Christ, and the Written Word, the Bible (John 1:1, 14; 1 John 1:1; Rev. 19:13).  
—Selected.

## LIVINGSTONE, BY STANLEY

(From an Unpublished Memorial)

He preached no sermon, by word of mouth, while I was in company with him; but each day of my companionship with him witnessed a sermon acted. The Divine instructions, given of old on the Sacred Mount, were closely followed, day by day, whether he rested in the jungle-camp, or bided in the trader's town, or savage hamlet. Lowly of spirit, meek in speech, merciful of heart, pure in mind, and peaceful in act; suspected by the Arabs to be an informer, and therefore calumniated, often offended at evils committed by his own servants, but ever forgiving; often robbed and thwarted, yet bearing no ill-will; cursed by the marauders, yet physicing their infirmities; most despitefully used, yet praying daily for all manner and condition of men! Narrow, indeed, was the way of eternal life that he elected to follow, and few are those who choose it.

Though friends became indifferent to his fate, associates neglectful, and his servants mocked and betrayed him, though suitable substance was denied to him, and though the rain descended in torrents on him in his wanderings, and the tropic tempests beat him sore, and sickened him with their rigors, he toiled on, and labored ever in the Divine service he had chosen, unyielding and unresting, for the Christian man's faith was firm that "all would come right at last."

Had my soul been brass, and my heart of spelter, the powers of my head had surely compelled me to recognize, with due honor, the spirit of goodness which manifested itself in him. Had there been anything of the Pharisee or the hypocrite in him, or had I but traced a grain of meanness or guile in him, I had surely turned away a sceptic. But my every-day study of him, during health or sickness, deepened my reverence and increased my esteem. He was, in short, consistently noble, upright, pious, and manly, all the days of my companionship with him.

He professed to be a Liberal Presbyterian. Presbyterianism I have heard of, and have read much about it; but Liberal Presbyterianism—whence is it? What special country throughout the British Isles is its birthplace? Are there any more disciples of that particular creed, or was Livingstone the last? Read by the light of this good man's conduct and single-mindedness, its tenets would seem to be a compound of religious and practical precepts:

"Whatever thy right hand findeth to do, do it with thy might."

"By the sweat of thy brow thou shalt eat bread."

"For every idle word thou shalt be held accountable."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"Thou shalt not kill."

"Swear not at all."

"Be not slothful in business, but be fervent in spirit, and serve the Lord."

"Mind not high things, but condescend to men of low estate."

"Live peaceably with all men."

"We count those happy who endure."

"Remember them that are in bonds, and them that suffer adversity."

"Watch thou, in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry."

"Whatsoever ye do, do it heartily."

"Set your affections on things above, not on things of the earth."

"Be kind to one another, tender-hearted, and forgiving."

"Preach the gospel in the regions beyond you, and boast not in another man's line, of things made ready to your hand."

I never discovered that there was any printed code of religious laws or moral precepts issued by his church, wherein these were specially alluded to; but it grew evident during our acquaintance that he erred not against any of them. Greater might he could not have shown in this interminable exploration set him by Sir Roderick Murchison, because the work performed by him was beyond all proportion to his means and physical strength. What bread he ate was insufficient for his bodily nourishment, after the appalling fatigue of a march in a tropical land.

His conversation was serious, his demeanor grave and earnest. Morn and eve he worshipped, and, at the end of every march he thanked the Lord for His watchful Providence. On Sundays he conducted Divine Service, and praised the glory of the Creator, the True God, to his dark followers. His hand was clear of the stain of blood-guiltiness. Profanity was an abomination to him. He was not indolent either in his Master's service, or in the cause to which he was sacrificing himself. His life was an evidence that he served God with all his heart.

Nothing in the scale of humanity can be conceived lower than the tribes of Manyuema with whom he daily conversed as a friend. Regardless of such honors as his country generally pays to exceeding merit, he continued his journeyings, bearing messages of peace wherever he went; and when he rested, chief and peasant among the long-neglected tribes ministered to his limited wants. Contented with performing his duty according as he was enabled to, such happiness as can be derived from righteous doings, pure thoughts, and a clear conscience, was undoubtedly his. His earnest labors for the sake of those in bonds, and the unhappy people who were a prey to the Arab kidnapper and land pirate, few will forget. The number of his appeals, the constant recurrence to the dismal topic, and the long lines of his travels, may be accepted as proofs of his heartiness and industry.

He was the first to penetrate to those lands in the Cham-

bezi and the Lualaba Valleys; his was the first voice heard speaking in the hamlets of Eastern Sunda of the beauties of the Christian religion; and he was the first preacher who dared denounce the red-handed Arab for his wickedly aggressive acts. In regions beyond ken of the most learned geographers of Europe, he imitated the humility of the Founder of his religion, and spoke in fervent strains of the Heavenly message of peace and good-will.

Should I ever return to the scenes that we knew together, my mind would instantaneously revert to the good man whom I shall never see more. Be it a rock he sat upon, a tree upon which he rested, ground that he walked upon, or a house that he dwelt in, my first thought would naturally be that it was associated with him. But my belief is that they would flush my mind with the goodness and nobleness of his expression, appealing to me, though so silently, to remember, and consider, and strive.

I remember well when I gazed at Ujiji, five years later, from the same hill as where I had announced the coming of my caravan: I had not been thinking much of him until that moment, when, all at once, above the palm grove of Ujiji, and the long broad stretch of blue water of the lake beyond, loomed the form of Livingstone, in the well-remembered blue-grey coat of his marching costume, and the blue naval cap, gold banded, regarding me with eyes so trustful, and face so grave and sad.

It is the expression of him that so follows and clings to me, and indeed, is ever present when I think of him, though it is difficult to communicate to others the expression that I first studied and that most attracted me. There was an earnest gravity in it; life long ago shorn of much of its beauty—I may say of all its vulgar beauty and coarser pleasures, a mind long abstracted from petty discontents, by preference feeding on itself, almost glorifying in itself as all-sufficient to produce content; therefore a composure settled, calm, and trustful.

Even my presence was impotent to break him from his habit of abstraction. I might have taken a book to read, and was silent. If I looked up a few minutes later, I discovered him deeply involved in his own meditations, right forefinger bent, timing his thoughts, his eyes gazing far away into indefinite distance, brows puckered closely, face set, and resolute, now and then lips moving, silently framing words.

"What can he be thinking about?" I used to wonder, and once I ventured to break the silence with,—

"A penny for your thoughts, Doctor."

"They are not worth it, my young friend, and let me suggest that, if I had any, possibly I should wish to keep them!"

After which I invariably let him alone when in this mood. Sometimes these thoughts were humorous, and his face wearing a smile, he would impart the reason with some comic story or adventure.

I have met few so quickly responsive to gaiety and the lighter moods, none who was more sociable, genial, tolerant, and humorous. You must think of him as a contented soul, who had yielded himself with an entire and loving submission, and who labored to the best of his means and ability, awaking to the toil of the day, and resigning himself, without the least misgiving, to the rest of the night; believing that the effect of his self-renunciation would not be altogether barren.

If you can comprehend such a character, you will understand Livingstone's motive and principle.—From "*The Autobiography of Henry M. Stanley*," pages 281-284.

## OUR NEW SONG BOOKS

(Written by the song leader of Cornell church, Chicago, when the "New Number Two" was adopted there. Churches generally might profit by these notes, which we copy from *Chicago Christian*.)

We are sure that you like the new song books. We are sure, too, that you like that fresh, clean appearance. Each book is unmarred by handling and by rough treatment. It is inevitable that some wear and tear be experienced. We expect that. We want the books to be used. It will be appreciated very much, however, if each one will treat this property as his own—which in reality it is. Perhaps some of the following errors of the past will help to jog our memories and to make us careful.

To turn down the pages at the corners does not help the book, nor does it add to its appearance. The numbers are always on the board and can be referred to readily. Then, too, there is a book-mark provided especially for that purpose.

To place the book in the racks, spread open, cuts the life about half. Also, it destroys the appearance. Again, there is a book-mark provided for keeping the place.

Small children have no need to touch the books at all. They do not read either words or music; nor do they often sing what is in the book. If it is necessary to turn pages, there are some fitting books in the basement that have been put there to be torn.

Just one more thing. If you want a book to take home, we will be glad to get one for you at sixty-five cents per copy. That is what they cost us.

In a fashion, the condition of our song-books, and the way we treat them, is a reflection of ourselves. They point to good breeding, or to bad; to sound thinking, or to carelessness; to thoughtful consideration, or to selfishness. We can all help, and I am sure we will.

### PRONENESS TO SIN

Not until we enter upon our future inheritance, with its glorious redemption of the body, shall we be completely delivered from the presence of sin.

In this life, however mature we may become in knowledge, in grace, or in experience, there will always be the tendency, the liability to sin, and it will always be necessary for us to obey the Master's command to watch and pray lest we enter into temptation.—Selected.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

"We are getting bread wrappers. Please don't send any more till we write you."—*Alice Merrill*. \*\*\* "My work here is moving on all right although I have some hardships. \*\*\* I began a Bible school in Taihyun church building last month."—*Moonsuck Kang*, Korea. \*\*\* "We went down to our neighbor's this morning to help with the cattle. The neighbor boy is of the same age as Foy and he is alone with his mother on the farm. They are having trouble with ticks on the cattle."—*Will N. Short*.

"Just now the vacation of the school is on. I am glad to say that the interest among the young men is increasing in Bible study. \*\*\* Want to get out to Omiya and get some pictures of the work there this Saturday and Sunday."—*E. A. Rhodes*. \*\*\* An experienced missionary in India writes: "There is no enjoyment really in any of the religions I have studied except in true Christianity." \*\*\* "Rain, rain, rain! but that is good for us or the Lord wouldn't send it to us. We know that if we wander about that we are apt to get wet. We know that if we go out in the car we are apt to get stuck."—*John Dow Merrill*. \*\*\* "This time the asthma is of a different type from a year ago—I have no fever. The adjustments relieve me, so I am living in hopes that I will get so I can live in Hong Kong and be well. I stayed in Kwong Sai till I felt that my presence endangered them more than it helped them."—*Ethel Mattley*.

Sister Hettie Lee Ewing is carrying on faithfully under the sponsorship of the Highland Ave. church in Abilene, Texas. We wish all the missionaries were suitably sponsored and that many more were sent out. \*\*\* Augusta Scott explains "Why did the fly fly?" in the momentous words, "Because the spider spied her!" \*\*\* Plans are under way for Bro. and Sister A. B. Reese, their son Boyd, Sister Helen Pearl Scott, Bro. and Sister J. C. Shewmaker and their two children to sail for Africa this summer. Any who have articles to be sent to the missionaries in their care will do well to make prompt inquiry to A. B. Reese, Sta. A, Abilene, Texas, as to what his party may be able to carry with them as freight. It would be well to supply some compensation for their handling of these articles. Parcel post is almost prohibitive. \*\*\* "The progress of the work here is definitely on the upward trend; and the prospects for the future are very encouraging. The brethren in America are becoming mission-minded."—*Alvin Hobby*. \*\*\* Erroll Rhodes Jr. is a very versatile chap—coin collector, student, reader of Mark Twain, librarian, photographer, etc. \*\*\* "The two black boys Onesimus and John, go to school at the mission. They are enjoying it and both come home telling us

what they learned."—*Augusta Scott*. \*\*\* "I have had another hard spell of boils and carbuncles. They discourage me so trying to put in a crop. \*\*\* I wonder how long I am to suffer with this affliction. It has been five years now. The doctor has given me a new medicine that has just come out and I surely hope it does the work. I was in bed about two days and not able to do much work for several days."—*George R. Johnson*. \*\*\* Virgil F. Smith reports about twenty congregations in Brazil built up through our co-operation and inquires if we wish to supply funds yet needful to care for them or leave them to others. We shall be glad to hear from those who read this, and we raise the question whether some church will stir itself to send a man down to look after the work. \*\*\* "Four of the children are in school now."—*Dollie Garrett*.

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#### BIXLER'S PLANS AND PROBLEMS

For over 20 years we have been trying to serve the Lord in Japan, teaching and preaching the Gospel of Christ as best we could. We have done poor enough at the best, but by the grace of the Lord we have been able to encourage souls to appreciate the love of God in Christ Jesus. There never was a time when prospects seemed better than now to build on the foundation that we have laid in the Lord. There are many interesting developments in the work that point to widespread influence for undenominational Christianity. It seems too bad to have to think about conditions that might arise which would prevent our carrying on in the way that we have planned. Financially, we have built our work to where there is little or no American money necessary to carry on the work, except our own support. The industrial work is prospering as never before. We have favor with the people all over the country from the lowest to some of the highest. I mention just one contact that we have made through the industrial work. It is with a member of parliament who has been placed over all religions of Japan. He volunteered, before I knew who he was, to highly compliment our work and to promise any assistance that he could render at any time.

I am saying these things in order that you may know how we feel about the prospects for future work, even though the country is at war. We have been treated with the utmost courtesy. The Japanese have written on our hearts, as it were, with a finger of love for 20 years. Of course there have been hard things, but we love them and want to go back. They need Christ and Christian love now very much indeed. But we are face to face with difficulties that are hard to solve. First, Mrs. Bixler does not improve in health as rapidly as she should. While her life may not be in immediate danger, her condition requires even better attention than she is getting now. To go back without her is questionable; to take her along is the same; and to stay with her here is a difficult decision in the light of the above plans. Again, we have three children, two of them grown girls. We have found, by leaving them for three years, that there are many disadvantages and dangers to their proper growth and development. To take them back at this age would also seem an injustice to them.

Accordingly, brethren, we are facing decisions in which we do not see any way to satisfy all conditions. I want to sail for Japan next month, or the first of June. It is essential that we be there during the summer. There are no funds for passage, but we have paid our own transportation from private funds (now approximately exhausted) for so long, that while any remains we will loan it to travel.

If you count us worthy of your consideration, we should be glad to hear from you as to what you think will best please the Lord in this matter.  
Searcy, Ark.

O. D. Bixler.

## MACHEKE MISSION

Just at the moment I am alone. Wife is in Salisbury to see after Sybil. She got sick—really has had three different spells—and the doctor wanted to take her tonsils out. We went to see about it, but wife was not satisfied, so we called another doctor. I had to come home, so I am writing now to hear what is to be done. Wife and Margaret Ann are staying at this time with Brother and Sister Garrett.

Our meeting work continues, but we have had so much rain, that only a very few could come. Rivers are full, and roads are so that cars get stuck nearly everywhere they go. Many people are altogether isolated. May the Lord bless all His faithful ones.

Southern Rhodesia, South Africa.

W. N. Short.

## INTERESTING LETTER FROM HERMAN FOX

(Written in answer to three questions, and reprinted from **Chicago Christian.**)

1. "What is the most interesting part of your work over there?"

Although there are many interesting phases of our work here, we can without hesitation say that the most interesting part of our work here is, after we have had the unique privilege of proclaiming the unsearchable riches of Christ to this people, to see some of them 'turn unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.' This marvelous and unmistakable evidence of the wonderful power of the gospel of Christ is not only extremely interesting but most gratifying, and more than ample recompense for all labors expended.

2. "What do you consider the most difficult part of your work?"

If there are phases of our work which are interesting, there are also phases that are difficult. The religious beliefs of practically all the people here are steeped in age-old customs, traditions and superstitions. Consequently their religious beliefs are ingrained in them about like the grain in wood, forming about themselves as it were, a tough shell of considerable thickness and resistance which is just about impervious—except of course to the gospel. To penetrate this shell and gain access to the person within is a difficult task which requires much patience, discretion (divine wisdom), kindness, prayer, grace, love, sympathy, good will, a practical working knowledge of their language, customs, and habits as well as a knowledge of God's word, and above all, the unrivaled power of the gospel of Christ.

3. "Do you find the Japanese people interested and willing to work with you?"

Human nature being the same the world over, the preaching of the gospel here arouses, in many, mere curiosity; in a far smaller number, real interest; and in only a comparative few, that desire to serve their Master which drives them to voluntary testimony of the gospel of the grace of Christ to their fellow-countrymen. And although the Lord has raised up a goodly number of faithful native workers here in Japan, still, for reasons unknown to us, He has seen fit to call the majority of them home early and at a time when they apparently were needed the most. Therefore, at the present time there is a scarcity of native workers. This matter of producing native workers involves difficulties equaling those mentioned in answer to question No. 2.

Yours, for the salvation of the lost,

Herman and Sarah Fox.

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Is there anything clipping the wings of our souls, and keeping us from rising into the life God meant us to live? By God's grace, may that thing go. It is better for you to enter into life as God meant it to be, than that you should keep the things of the world, and miss that life which is life indeed.—Selected.