

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

THE SINGLE EYE AND THE HEARING EAR

Not every man has eyes to see and ears to hear; and there may be conditions which make it practically impossible for one to perceive the plainest truth of the Bible. The outlook, the intention, the interests, the inward heart-attitude—these determine one's ability to see. The single eye admits the light; but if the eye is evil, though the light be abundant, the man walks in darkness. Among the things that darken the spiritual vision the Lord Jesus mentions the love of gain, the service of mammon. (See the connection in Matt. 6:19-24.) Those to whom godliness is a way of gain will never be able to see anything in the scriptures except what may be for their profit. The same is true of those who seek for honor, prestige and eminence in the church and among their fellows. It was just this that prevented the Jewish leaders from believing in Christ. "How can ye believe," said the Lord Jesus to such, "who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5:44.) The evidence of His claim and mission was plentiful and conclusive; but to consider it and accept it would have meant disgrace and demotion, loss of prestige and standing, shame, dishonor, expulsion from the synagogue (John 9:22), which involved general ostracism and confiscation of homes and goods. Satan surely had raised a tremendous barrier to shut them out from the light of God! And even those who felt themselves secretly forced to believe on Him were afraid to confess Him (John 12:42, 43). These same considerations mightily influence men of today also in other ways.

There are other causes of blindness. One of these is the unwillingness to do God's will. "If any man willeth to do his will, he shall know of the teaching whether it is of God, or whether I speak from myself," said the Lord Jesus. (John 7:17.) That is to say, the perception of the truth does not depend so much upon mental ability and "trained intellect," but the surrendered heart. And where men prefer darkness—any sort of darkness, whether that of wilful ignorance, or of falsehood, or of evil doing—the light will never force itself on them. "This is the judgment that light has come into the world, and men have loved darkness rather than light, for their deeds were evil." (John 3:19.) In some degree this is true also of carnal Christians. There are some truths, and some features of the truth which they are simply unable to take in. Their fleshly preferences and prejudices dim their vision. Thus

Paul could not speak to the Corinthians as unto spiritual men, but as unto carnal, even as unto babes in Christ. He had fed them with milk, not with meat, for they had never yet been able to bear it; "neither yet now are ye able: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:1-3.) These things veil our eyes and hide much needed truth from us.

So, likewise, *lovelessness*. A man who is not motivated by love cannot understand God. "He that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." (1 John 2:9-11.) Blessed is he of the single eye and the hearing ear, who in a childlike and humble heart, receives the word of God, and whose will is surrendered to do it.

WHEN ISRAEL MURMURED

The children of Israel were great murmurers. Childish, and worse was their wrath and fretting against Jehovah. Their complainings and murmurings were incredible and unreasonable, vicious, malicious, rebellious, insulting, and irritating to the last degree. The smallest cause and provocation set them off on their habitual grumbling. The marvel of God's patience was that for forty years He suffered their manners in the wilderness. (Acts 13:18 mg.) Here is the list of the recorded instances of Israel's murmuring:

1. At Marah, where the waters were bitter. Exod. 15:24.
2. In the wilderness of Sin because of lack of food. Exod. 16:2f.
3. At Rephidim, because of thirst. Exod. 17:1f.
4. At Taberah, for no apparent cause. Numb. 11:1f.
5. At Kibroth-hattaavah, where they cried for flesh to eat. Numb. 11:4f.
6. At Kadesh-Barnea where they refused to enter the promised land. Numb. 14:2f.

On that occasion the Lord said that they had tempted Him "these ten times." (Numb. 14:22.) We may therefore find four additional provocations, besides those listed—probably referred to in Exod. 5:21; 14:11; 32:1; and Numb. 12:1.

After Kadesh, during their 40 years' wanderings, four more instances of Israel's murmurings are recorded:

1. At Korah's rebellion. Numb. 16:3, 11.
2. The people's murmuring in connection with this. Numb. 16:41. (See also their childish lament in 17:12, 13.)
3. Back at Kadesh again, about having no water. 20:2-5.
4. Because of the weariness of the way, and the scarcity of food and water. 21:4f.

That makes about fourteen recorded occasions; all told, when Israel murmured. We are not told that that was all. These were only some of the special, outstanding outbursts of their discontent and fretting. In all probably they also fussed and complained all along, and more or less, every day, in their common talk and conversation—pretty much as we are prone

to do. But these recorded instances are worthy of study, for they reveal much of the perverseness and weakness of the human heart—our hearts, too; for we also are partakers of the same “flesh” and “human nature” that was so manifest in them.

WHAT WAS BACK OF THEIR MURMURING

If then we examine the recorded instances of Israel's murmurings, in order to analyze the cause and the evil of it, we note first of all that in their murmurings they *sinned against light*. It was this that the Lord so specially resented. They had seen His mighty works in Egypt, at the Red Sea, and along the way. Jehovah had revealed Himself before their eyes, and had made bare His holy arm in their sight. But they refused to see it, and to believe in Him. They regarded not the operation of His hands. (Ps. 28:5.) They understood not His wonders in the land of Egypt; they soon forgot His works, and Him; they believed not His word (Ps. 106:7, 13, 21, 24). Again and again they talked as if the whole exodus from Egypt were simply Moses' and Aaron's own human scheme, and they blamed *them* for bringing them out of the fruitful land of Egypt in that barren wilderness, even imputing evil designs and motives to those two men—though they had the fullest evidence that God was back of it all. They simply left Him out—they refused to consider Him at all, or to acknowledge that He, even He, had liberated them from Egypt's bondage and had led them forth to give them the promised homeland.

DESPISING THE RICHES OF HIS GOODNESS

Along with this wilful blindness and ignoring of God's work, they *showed no appreciation* of anything He had done and was doing for them. To hear their tale, they were a very much abused and wronged people. They were deluded into leaving the beautiful land of Egypt, a land flowing with milk and honey (Numb. 16:13) only to be killed with hunger and thirst in that wilderness, they and their little ones. They remembered the flesh-pots of Egypt, when they ate bread to the full; the fish they ate in Egypt *for nought* (all free of charge—all that was required of them was to labor under the lash of their task-masters every day of the year, from daylight till dark!) and the cucumbers and melons and onions and leeks and garlic—and now alas their soul was dried away and they had nothing but that light-bread (the God-given manna) to look upon (Numb. 11:4-6). Finally they proposed seriously to make them a captain and return to that dear land of Egypt they had left behind. That is, they were ready to reverse and cast away and nullify all that God had done for them. It seemed that they cared nothing for God, His name and honor, His avowed plan and purpose, nor for His salvation or anything He had done. A few brief hours excepted, they never had anything to rejoice over, nothing to be thankful for, no cause for praise, only a sad lament over their miserable lot in life—very much like many of God's people today.*

"NEITHER MURMUR YE"

There was in all those murmurings of Israel an implication that God was blundering in His dealings with them, or else, that He did not mean well by them—perhaps was treacherously leading them into a trap in order to destroy them, and delighting Himself in their suffering and distress. Thus they denied His goodness, wisdom, and power. Probably, like ourselves they did not mean all they said under stress of their bitterness and impatience; and they concealed the monstrosity of their evil accusations against Jehovah by directing them against Moses and Aaron. Moses warned them over and over that Jehovah had heard their murmurings, and that they were murmuring not against him and Aaron (for what were they more than God's servants, executing His behests?). It was in vain. They continued and renewed their reproachful talk at every turn. Often when we complain against fate and circumstance, and our "unjust" afflictions, or even of minor things like the weather, or some financial loss, or some mishap or disappointment, are really murmuring against the Lord. That is a thing altogether inexcusable in a *Christian*. For professedly we are the people who have believed the love that God hath in us (1 John 4:16)—a love to the uttermost, that gave its all. We also believe that all things work together for good to them that love God, even to them that are called according to His purpose. (Rom. 8:28.) We do not doubt His perfect wisdom, nor His power, nor His goodness and care for us, nor His promises. On what grounds could we complain at anything that might befall—or, rather, how could anything befall any of God's people that would not work out for their ultimate blessing, and which God would not enable them to hear in the present? But like Israel, we forget. There is much latent unbelief, much tendency to blame God, or anything else, for our troubles, much unwillingness to bear a load or to stand up under trials. Hence the admonition: "Neither murmur ye, as some of them also murmured and perished by the destroyer." (1 Cor. 10:10.) God is very patient; but let us not therefore tempt Him and incur His displeasure. Also against that nasty habit of fretting and grumbling about anything and everything that does not suit us—it is wholly unworthy of a child of God. "Do all things without murmuring and questioning, that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2:14, 15.)

*Not that lamenting is in itself necessarily wrong. We know of the Lamentation of Jeremiah, and how the psalmist poured out his heart's sorrows unto Jehovah. But Israel's complaining was **against** God, not to Him.

NEWS AND NOTES

Munfordsville, Ky. (Too late for last month): "We closed a wonderful week's meeting at Salem Church near Lawrenceburg, Tenn., last Sunday night, with 15 baptisms.

"This is the church home of Bro. J. H. Stribling who organized the Christian Orphan Home situated near Lawrenceburg and which is supported by the income of 23,000 acres of farm land donated to the Christian Home by Bro. Stribling to assure a perpetual income."—Samuel H. Austin.

Des Moines, Iowa: "Some members of the congregation at 59th and University report having heard a sermon by Bro. Boll, while visiting in the vicinity of Unity Chapel, near the Iowa line in Northern Missouri on September 3."—Frank S. Graham.

Louisville, Ky.: "On Sept. 3, Bro. Olmstead closed a very successful revival with the Ormsby Avenue Church. Seven responses, five of which were baptisms, and two came from a denominational body. Bro. Olmstead seemed to preach with unusual power."—S. L. Yeager.

In a fine printed report, sent out by Brother Woodward of Potter Orphan Home, Bowling Green, Ky., we read that 36 of the children have been baptized into Christ in the last 18 months.

Pineville, Ky., (too late for last month): "At present I am in home of Brother and Sister Suell here in Pineville. We are working with the Lord's people in a meeting at Jensen, about 5 miles distant. Have had good crowds and fine interest, but thus far no visible results.

"We closed the meeting at Lily Dale, Ind., with Bro. Marsh on Sunday, August 20, interest running high. Brother Marsh certainly did preach some fine sermons, both for church and for sinners.

"There were 4 for reconsecration—one had been indifferent to the love of God for 30 years or more. There were 9 baptisms, 8 during the meeting and one just after. I feel the meeting was one of the very best, and believe fruit will be gathered from it for some time to come. We praise God for His answer to prayer and for all His blessings."—E. C. Ringer.

Everett, Wash.: (to E. L. J.): "Hear you had such good meetings on your way home from the West. The church surely did enjoy the meeting here.

"I was at worship last Lord's Day, the first in 16 Sundays. A long time for me to miss, and the first since I have been out here. I hope I will be able to attend when you come again.

"I was so glad to hear that the Roselma and Albion Churches, in Nebraska, had taken on new life. We hear that the young people take to Bro. Smith, and that he is liked by all. I hope much good will be done.

"May our heavenly Father bless and prosper you in your work in the prayer of Mrs. D. J. Poynter."

Ashland City, Tenn.: "Brother George Rhine is a young preacher, but a fine one. He has a place of business in Nashville, preaches also. We had 12 to come in church reclaimed. Four were baptized, and three came from other churches. A good meeting with good attendance and fine attention. Brother Rhine will preach here every second Sunday for a while."—Mrs. J. L. Moore.

Sullivan, Ind.: "Bro. Frank Mullins was in our midst for 6 weeks, spending 2 weeks each at Sullivan (East Jackson St.), Summerville, and Berea. Although none were added at Berea, we Bereans feel that Bro. Mullins and the Lord did us much good in spiritual blessings. With thankful hearts we praise and bless Him for that.

"We had a daily Bible class and the Revelation Letter was taught, with an average of 35 to 40 in attendance every day. People seemed to be hungry, and when they left, they were filled with plenty of spiritual food for thought. Interest was very great most of the time. I believe that I can speak for the Bereans, that down deep in their hearts and others, too, there was exceeding great rejoicing, and for all God's goodness, grace, and mercy. The meeting was held in a tent and that is a good means of arousing interest in any community.

"Dugger and Berea are having meetings to discuss the possibility

of having a Summer Bible School next year, with Bro. Mullins to do the teaching. We are praying for this school and ask you to pray for it with us."—H. V. McMahon.

Lexington, Ky., (belated report): "On Aug. 20 I closed a glorious meeting with the Lynnville, Tenn., church. It was grand to be privileged to work with those good brethren where I labored six years—1916 to 1922. Many of the choice saints who were actively engaged in the labors of the Lord with me then are fallen asleep. Quite a few remain, and there are some noble young Christian fathers and mothers in Lynnville who are filling the ranks, taking their places in the church, and in the home to train their children and let the light shine in the community and the world. There were 16 responses to the gospel invitation, 13 being baptisms."—H. N. Rutherford.

Pine Apple, Ala.: "I suppose Bro. Clymore has reported to you our recent meeting here at Awin, with excellent interest, in which he did the preaching, except Sundays. Eleven were baptized and three placed membership. On the opening day of the meeting I preached in the morning and Grady Williams in the afternoon. The next Lord's Day morning, when I preached, 2 of the above 11 made confession. A short while before the meeting began I baptized 4 in our regular Lord's Day service."—Flavil Hall.

Hollywood, Calif., Sept 3: "Recently I visited a number of congregations in California including Fresno, Berkeley, Forrestville, Richmond, and Dinuba in the interest of the Church of Christ Children's Home at Ontario. The Lord's work is progressing at all these places.

"On September 1 I closed a meeting at the newly established congregation at National City, near San Diego. The attendance and interest were excellent, with three baptisms, two restored, and the brethren greatly encouraged in their rapidly-growing work.

"Brother William Barr preached the three Lord's Days during my absence from Hollywood. There was good attendance at the services here today, with one restored to fellowship. We are having many visitors from various sections of the

country and extend a cordial invitation to all passing this way to meet with the Church of Christ in Hollywood, 5970 Santa Monica Blvd."—Samuel E. Witty.

Greenville, Ala.: "Beginning the first Sunday in October, I shall conduct a short meeting for the Providence congregation in Lowndes County. This will be the second attempt this year. We were rained out in August which was our part of the storm on the Gulf.

"All of my work in meetings this year has been within fifty miles of home. The first one was at Sandy Ridge. I was there five nights. Interest was good, but there were no visible results. The second meeting was with the Evergreen brethren. Interest was good and attendance increased from night to night. There were two responses. Brother G. C. Reynolds lives at Evergreen and preaches for them monthly. My third meeting was with the County Line congregation. Two responded during the meeting. During this meeting emphasis was placed upon Bible reading and study. As a result of this effort, I feel that others will turn before long. The fourth and last meeting to date was with the Awin church. Interest was such that everyone felt that we ought to continue the meeting longer than the announced time. It is well that we did, for eight came forward after that time, which made fourteen in all to respond. This meeting was more like an old-fashioned meeting than any I have held in a long time. Everyone seemed interested. People walked long distances and came every night. Bro. Flavil Hall, whose home is at Awin, has untiringly labored to teach the people to sing. As a result of his labors he has a congregation of people who can really sing. He has done as much or more for the congregation than any other one man. His labors at different times stretch over a period of twenty-six years.

"Bro. S. P. Pitman, of David Lipscomb College, held our meeting at Ft. Deposit this year. His messages were appreciated very much. The brethren were glad to have him in their midst again. He will be with us again next year. There were nine responses during this meeting."—Maurice Clymore.

Amite, La.: "Bro. W. J. Johnson is in this community visiting old friends and preaching at points where he labored several years ago. In one week's meeting at Oak Grove he reports fifteen responding to the invitation of the Lord. Six girls of fifteen years from one Sunday morning Bible class were the first to respond. On July 2, 1911, Bro. Johnson preached in Louisiana for the first time. He is now in an open-air meeting near the spot of his first meeting."—A. K. Ramsey.

Henning, Tenn.: "Bro. Friend was indeed a friend to strengthen us this summer."—Daisy Scott Oldham.

Sullivan, Ind. (belated): "Wish you could be with us in these afternoon Song Rallies. Nineteen different congregations were represented in the audience here at Berea last Sunday afternoon. The tent was well filled, a number of preachers made short talks, and several special songs were brought to us by groups from the congregations of this vicinity. Brother Murray Cauble was with us from Pekin, Ind., and many visitors from distances not so great. The spirit throughout the afternoon in both the speeches and songs was sweet and precious to all and all our hearts were refreshed. It was truly a season of refreshing from the presence of the Lord. We look forward to a similar blessing at the Dugger home-coming Sunday afternoon.

"The Lord truly worked a work in the midst of these days in the meeting at East Jackson Street in Sullivan. To Him be all the praise and glory and honor. Have never found a people more responsive to the teaching of the whole counsel of God. They rejoiced with us in the preaching of the gospel of the grace of God, the personal indwelling and preciousness of the Holy Spirit in God's children today, and truly did they receive and rejoice in the coming of the Lord Jesus the second time as "the blessed hope." These matters were dealt with fully, the Book of Revelation was taught in the afternoon services, and through it all **not one voice of dissension** was heard throughout the whole meeting nor since. Many are attending the meeting here at Berea. and a number have only missed

three or four nights in the six weeks. Let us give to God the praise, rejoicing that we are fellow-workers with God, for God opens unto us a door for His word in answer to prayer and then gives the grace to enter in, and goes before to prepare the way. With the Psalmist I can only say, 'Praise the Lord, O my soul, let all that is within me praise His holy name.' Eleven were baptized at Summerville with one coming for membership. The tent is well filled each night here at Berea. Pray for me."—Frank M. Mullins.

Switz City, Ind.: "I have inquiries about what can be done to obtain exemption from bearing arms in civil warfare. I believe I noticed something about it in the Word and Work a few years ago but I am not able to find it in my back numbers in my files. If you can advise me what steps to take I will pass it on to some brethren who are making inquiry about it.

"Work among the churches is going along nicely and the outlook is hopeful."—Horace Hinds.

Note: The Petition prepared by Brother A. B. Lipscomb appears on p. 147 of the 1933 Volume, Word and Work. See also page 221, this issue.—E. L. J.

"I am now in what promises to be a good meeting at Beatrice, W. Va. Grover White (Long Bottom, O.) and O. V. Smith (Burr, Ky.) have just closed a meeting at Cantwell, four miles from Beatrice, with nine baptisms and one wanderer returning. N. L. Clark, Ft. Worth, Texas, is doing some fine preaching at Commodore, Penna. I was with him over last Lord's day."—J. D. Phillips.

Brother Boll began a meeting at South Side church, Abilene, Texas, on Oct. 4; Oct. 15-20 he will make short visits to a number of Texas churches; home Oct. 22; Linton, Ind. Oct. 24 to Nov. 5.

On Tuesday, Nov. 7, the Louisville Winter Course of Bible classes will begin. All, "if the Lord will."

See page 209, September W. W., for fuller announcement of the Bible Course.

"Six responses, (3 baptisms) in the Friend-Johnson meeting, Antioch, Frankfort, Ky. Increasing interest to close."—Tona Covey.

Dallas: "Enjoyed hearing Frank Mullins recently. Drove the car up next to the tent to furnish an old negro a seat. Found her standing on the sidewalk listening to the singing. Wonder how we can enjoy heaven after going through life calmly indifferent to the souls of the negroes. This means me."—May Lynn.

H. L. Olmstead closed meeting at Fisherville, Ky., on Sept. 17; good interest, and 3 added by baptism.

From Fisherville, Brother Olmstead went to Parksville, Ky., with E. L. J.: 12 days, fine interest, five baptisms.

The article, "Grace and Obedience" by R. H. B. is now available as a separate tract: 5c each, 50 for \$1. It appears also in our new pamphlet, "Lessons on Romans," 50c each, \$5 the dozen.

Brother Boll has been almost solidly engaged in meetings all summer. The September meetings were at Hopkins, Mo. ("Unity" church), and Allensville, Ky. Fine and increasing interest at Hopkins, with 3 baptisms and 2 restored; good attendance and high interest at Allensville; some visible results.

Toronto: The work in Toronto is getting back to normal now, after the Summer Vacation Period. I have baptized one at Strathmore Blvd. since I wrote you last. Prayer meeting is being attended better now than at any time since I have been here, and the Sunday School is fine.

"On August 21 I performed the marriage ceremony for Bro. Charles Coleman and Sister Mina Paterson. Brother Coleman is the minister of the Bathurst St. Church. Sister Coleman is the daughter of Bro. and Sister Daniel Paterson, also of Bathurst St."—J. Scott Greer.

Louisville: "Everyone thoroughly enjoyed the fine messages that Brother Glenn brought us during our recent meeting at Cedar Springs church. As the meeting continued from night to night, the messages were better. To know Brother Glenn is to love him, and every one at Cedar Springs loves him. We pray that he may have many days yet to be used of the Lord. There were eight baptisms and two came for membership.

"If the Lord wills, I am to begin a meeting at Bryantsville, Indiana on Monday, October 2. I solicit the prayers of all."—Howard T. Marsh.

We can now supply the excellent tract, "Into What Then Were Ye Baptized?" by R. H. B., 5c each, 50 for \$1.

The W. W. does not undertake to review all, or even many, of the books sent for that purpose. Only a few outstanding books can be received.

Parkland church, Louisville, held a Sunday afternoon get-together, Sept. 10. J. L. Addams ministers there.

New Church Directory

Comes a neat paper-bound booklet of 224 pages—"New Directory of Churches of Christ in the United States," price \$1.00. It was compiled by Leslie G. Thomas, and published by F. L. Rowe, Cincinnati.

Louisville: "I have just closed two very successful meetings: one in Pendleton, Henry County, and the other at High View, Jefferson County. There were a number of responses, and an earnest, faithful group of Christians meet regularly in each of those places. I was assisted at High View by Brother W. B. Reader who is an excellent song leader."—Sterling L. Yeager.

Louisville, Ky.: "We received the 48 copies of 'Great Songs No. 2' yesterday. These, with those Miss Allie had, make enough copies for our daily chapel service. This would not have been possible for the school, without the generous gift of two dozen copies, for which we greatly thank the Great Songs Press. Over 120 pupils will now have access to 'Great Songs' almost daily, and besides this they will be used for song practice, Glee Club, and the Portland Young People's Meeting each Sunday evening. Shawnee Young People's Class donated the money for one dozen.

"We are always glad when our preaching brethren drop in to see us at 8:15 any school morning. Would be glad to have you drop in any period of the day for a season of song. We have a fine group of young people this year."—Claude Neal.

CONCERNING CARNAL WARFARE

"WHAT THE CHURCH OF CHRIST TEACHES"

R. H. BOLL

A number of reports have it that during the World-War, certain preachers testified to officials of exemption boards that the *church of Christ* teaches no such doctrine as that a Christian must not go to war. The question is therefore in order as to what the teaching of the church of Christ on this subject really is.

The church of Christ has no authority or doctrine of her own. The Roman church lays claim to the power of delivering authoritative and even infallible dictums, and infallible interpretations of scripture; and her hierarchy frames the official statement of the church's belief. But the church of the New Testament has no doctrines of her own. The authority is all vested in Jesus, her Head and Lord. The church teaches nothing of herself, makes no laws, and neither originates any truth, nor by her endorsement authorizes any doctrines. In this the true church of Christ differs from all the human-creed organizations. Her one appeal is to the word of God; her one creed the apostles' doctrine. What she is to believe and to promulgate is not hers to decide; it is already laid down for her in the unalterable gospel (Gal. 1:8, 9), in the authoritative teaching of the Lord's inspired ambassadors. She can only accept it. The members of the church may now and then differ as to the import of the apostles' teaching; some may pervert it, some may ignore it and disobey it; yea, even a majority might be thus guilty, without in the least affecting the Standard, or altering the true doctrine. The question then resolves itself into this: not "what does this or that preacher say about the position of the church of Christ" (for that settles nothing); but, "What has Christ and His apostles taught the church to do in regard to engaging in carnal warfare?" As we read on the railroad tickets that "the employees of this road have no authority to alter these regulations": so the members of the church, individually or collectively, have no right or power to alter "the faith that was once for all delivered to the saints." (Jude 3). Even the apostles themselves had no such power. (Gal. 1:8; 2 Cor. 1:24.)

What then is the church's teaching concerning carnal warfare? For lack of space we cannot quote, but must content ourselves with these citations, which the interested can and will look up: Matt. 5:38-48; 7:12; 10:16; 26:51, 52; Luke 6:32-36; 9:54, 55; John 18:36; Rom. 12:17-21; 1 Cor. 6:7; 1 Cor. 13; Gal. 6:10; 1 Thess. 5:15; Heb. 12:14; 1 Pet. 2:20-24; 3:9-12; 1 John 3:16; Rev. 13:10. Any member of the church of Christ who in the light of these words of God yet engages in carnal warfare and violence, and teaches men so, must do it upon his own responsibility: for we shall each of us give an account of ourselves before God; but let him not presume to speak for the church of Christ!

If then we are asked whether we "belong to an organization whose creed or principles forbid our participation in war," the answer of the Christian must be given in accord with the inspired

words above cited, which stand written in our one and only Creed. If we are asked when this organization to which we belong adopted this creed the answer must be, When Jesus through His apostles committed it to His church. The same divine Creed will safeguard the obedient Christian's attitude toward the government; for he is taught therein that it is not his province to pass judgment upon the course and policy of the powers that be, to criticise the government under which he lives, but to show due honor and respect, to pay taxes, to render service, to conform to the laws, and, under God, to obey the government in all things. That is where the church of Christ stands.

PEACE AGAINST PACIFISM

The Christian is a man of peace, for his Lord is the Prince of peace. He loves peace, prays for peace, follows after peace; and *on His part* ("as much as in you lieth") he lives peaceably with all men. But he is not what is called a Pacifist. If he understands his place and his calling he will not think of trying to dictate to the world and its governments what policy and course to pursue. That does not belong to his province. Moreover, he is apt to be clear-headed enough to perceive that for the people of the world, the "dwellers on the earth," as the Bible calls them, Pacifism is a vain dream, a mirage of the desert, absolutely impossible of attainment. "Whence come wars and whence come fightings among you?" asks James of the fleshly-minded; "come they not hence, even of your pleasures that war in your members?" The way of fleshly human nature evermore and inevitably issues in strife. It is only the fruit of the Spirit, which is "love, joy, peace," that brings assured peace with it; and this Spirit is the one thing "the world cannot receive." The kingdoms of the earth are composed of men in the flesh; and the aggregate is no better than the individual, but rather intensifies the individual's characteristics. Only those are "not in the flesh" in whom the Holy Spirit dwells; and only those who are of Christ Jesus have crucified the flesh. (Rom. 8:9; Gal. 5:24.) As for the men and the kingdoms of the world, when the lion no longer stalks after prey; when the eagle foregoes his flight; when the fish of the sea shall be converted from swimming; when grapes are gathered from thorns or figs from thistles, then also, and not until then, will the natural man live in peace. For he is of his own nature. "They way of peace have they not known." (Rom. 3:17.)

Moreover, under the circumstances it cannot be. The worldly kingdom that wants to have and hold a place in the sun, and enjoy the control of the earth, must fight to obtain and to defend the coveted advantage. The kingdoms of the earth—in blood are they born, in blood-shed they go down. The Lord Jesus Himself declared this as the inevitable rule for the kingdoms of the world: "If my kingdom were of this world," he said, "then would my servants fight ..." (John 18:36.) It could not be otherwise. In the prophetic symbology the world-kingdoms are represented as wild beasts (Dan.). If some idealistic nation should endeavor to maintain itself without armament or conflict, it would, like a lamb

among wolves, but make itself a prey for others. If Jesus Himself had a kingdom of this world, His servants would have to fight. But now is His kingdom not *from hence*.

AFTER ITS KIND

On what principle could we bind upon the kingdoms of the world the code of conduct outlined in the Sermon on the Mount and elsewhere in the New Testament, which is applicable, not to the fallen fleshly man, but to men who are regenerated, who are born of God, who have the Spirit, who are made partakers of the Divine nature? But the position of the Pacifist who is in the world and of the world, and wants the enjoyment of the world's blood-won privilege and power without war, is the most unreasonable. The governments are quite right in this—the Pacifist benefits in no wise the government's hand, but only weakens it.

"It is folly," says Booth-Clibborn, "to ask any creatures, human or non-human, to submit themselves to any other laws than those which naturally belong to their sphere, the 'world' in which they live. It would be folly to ask worldlings to adopt Christian peace principles while living in a state of sin, rebellion, and war against God False remedies only increase the disease by setting up fresh irritation, and multiplied fears. False peace invariably engenders real war. The temporary suppression or compression of sin only causes an increase of its explosive force. Sin can never be its own remedy. Corruption can never be its own cure. The drowning man cannot save himself by taking hold of his own hair. The drunken man cannot wheel himself home in a barrow." By which he means, not only that war belongs inevitably to the world and the flesh, but also that "peace on earth, good will to men" can never be born out of the carnal carnage of worldly conflicts.

SONS OF PEACE

Christians are not pacifists. Their refusal to participate in war rests upon one ground only: they belong to the kingdom of Christ. Their Lord personally owns them; to His orders alone are they subject. They are not of the world even as He is not of the world. They are not in the flesh but in the Spirit, for they have "put off the body of the flesh"; have been buried to the old life and standing; have been raised as new creatures in Christ, unto a life in the Spirit, for the Spirit dwells in them. They cannot, must not, engage in that which is contrary to God's Spirit, will, and teaching. On the other hand, they claim no abiding city here: "They look for one to come." On the earth they hold in principle, and often in actual fact, the position of "strangers and pilgrims." Of the governments of the earth they (as in Paul's example) ask only the protection, which in its own interest any government feels bound to give, for law and order's sake, even to strangers. To the government (whatever government he is under) the son of God renders obedience "for the Lord's sake" in every ordinance and requirement—always with this proviso, of course, that he cannot fall down before Nebuchadnezzar's image (Dan. 3) or worship Cæsar, or do *anything* at his government's demand that his Lord has forbidden

him, though he be cast into the fiery furnace (Dan. 3.). But he will render all righteous service, pay taxes, tolls, customs, tribute; show honor and respect to those who are in office; be quiet, law-abiding, faithful. But his citizenship is in heaven. From thence (not from any development here below) he looks for that better Day, and the coming of his Savior, and the Reign of Peace, when the kingdom of this world shall become the kingdom of the Lord and of His Christ (Rev. 11:15), and the knowledge of Jehovah shall cover the earth as waters cover the sea. This is the position and this is the spirit of the Christianity set forth in the New Testament.

THE CHAMPION SLACKER

"First of all," the apostle writes, "I exhort . . . that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high place. . . ." (1 Tim. 2:1, 2.) In order to do this effectively before God we must "pray . . . lifting up holy hands, without wrath and disputings." (1 Tim. 2:8.) Now *God* is He who holds the world in the hollow of His hand. *He* is the One who determines the fall and rise of the nations and marks out the boundaries of their habitations. (Acts 17:26.) He brings the plottings of the nations to naught, and makes the counsels of the peoples to be of none effect. If then He has Himself arranged that certain ones should have access to His throne for the special purpose of interceding with Him, that He might lend His ear to their plea, and be entreated of them—how exceeding great is this function and privilege—how important beyond all power of man to estimate! Shall we not enter into our high responsibility? We love our country. The liberty and protection it has afforded to its people has been a precious boon to us. Shall our nation come to harm and loss for the failure of those who have blood-bought access to God? Shall we not pray that she may, in God's mercy, be preserved safely through the storm; that her people may recognize God and be turned to repentance, that so God *may* preserve her? Ye are the salt of the earth. For this very cause we keep our hands unstained from blood, undefiled from evil, that we may lift them up *holy* unto God. He is the champion-slacker in any day of need who, being in the position of a Christian, fails through unbelief to exercise his privilege of intercession, or forfeits that right by unholy living.

(This article obtainable in tract form from the Word and Work, Publishers, Baxter Station, Louisville, Ky. Price 5 cents; 50 for \$1.)

I. B. GRUBBS ON PERSONAL REFLECTIONS

However earnestly or vigorously I may oppose what I believe to be erroneous or pernicious in its tendency, I will never condescend to a mere bandying of ugly epithets involving unbrotherly personal reflections. This among brethren is not only egregiously out of taste but excessively sinful. Let us guard our pens with the strictest care against the commission of this sin.—I. B. Grubbs, *Millennial Harbinger*, 1868, page 455.

BEN'S BUDGET

This is September 22. War is raging. The world excited, nervous.—Bro. Chambers has been using our new church-house for three nights to deliver his plain, but kind and forceful sermons, much to our delight and strengthening. God willing, he will continue to help us for “many days.”

Bro. Boll once asked me if matter concerning home life and training was not “my hobby”? If I am a hobbyist, I am quite sure that is my specialty. From very early life the home has impressed me as both a thing to be guarded and a means of successful attack on the world outside. Something can be lost by lack of proper home training that never can be recovered; much may be gained that can hardly be lost. Bible examples point to the fact that the undisciplined home indicates future wreck. Eli's sons were *told*, not trained. Even Samuel's sons failed to measure up to their otherwise faithful father. David, with all his knowledge and experience, could not attempt to bring up a son without “at any time displeasing him.” I think I have observed widely along this line for over half a century, and set it down as my deliberate conclusion and conviction, that the colossal prevailing weakness in parents is failure to give scriptural care to child training. I heard J. W. McGarvey preach about 50 years ago: “Unless a reformation takes place along this line, the church in the next generation will go down.” Read God's instructions, the examples he cites—and think, and care!—Ben J. Elston.

FOR BIBLE TEACHERS

(Written in connection with an earlier Quarter's Lessons, but timely with the Matthew assignments of the next two quarters.)

Those who are teaching as makeshift “stand-ins,” or merely supplying, with no thought of continuous service, may be content to read the text assignments, and spend the precious thirty minutes on this restricted area; that is slipshod service. Those who desire to make a life work of it, growing in efficiency and richness of soul, will welcome the task of reading up on the missionary journeys and in pondering the entire wonderful fifteenth chapter of 1 Corinthians.

One cannot gain most from reading, studying and teaching the Scriptures unless he gets “the swing of the thing”; unless he learns to see the entire field of revelation, and especially of New Testament revelation, as a whole, and to think of its parts as a related story, the firm ground of our faith in salvation from sin and in a life beyond the grave.—Editorial, in *Christian Standard*.

“Be thou not ashamed of Him who died for you, whose death God accepts as an atonement for your sins. Be not ashamed of the symbols He chose whereby, in that unique way we ‘shew forth’ his death. He is not ashamed to call us brethren, who receive Him as Savior and Lord. He identifies Himself with us. Be thou not ashamed of His people, even of His little ones, nor of His table. Like Moses, identify yourself with the people of God. When He has finished His work of grace upon them, no one in His universe will then be ashamed of them.”—S. C.

MORE OF THE SAINT JOSEPH RACKET

Stanford Chambers

Many people are heard to remark about the earnestness they observe in their Romanist neighbors, devotion to church, "beautiful services," and the activities and benevolences. How few realize that the whole is one big religious racket! Not that these neighbors are religious racketeers; far from it; neither are they aware of the racket, else they would not be its victims. The following circular letter, which we quote, affords evidence of such a racket, and there is vastly more to the same effect:

"My dear Mr. Fernandez:

"I have received most happy news which I pass on to you. It has been arranged that those who send in their intentions for our March Festival of Novena prayers and Masses in honor of St. Joseph will have these intentions also remembered in a Novena of Masses which will be read at the Shrine of the House of Loretto. According to tradition, this is the house in which St. Joseph lived with Jesus and Mary in Nazareth. . . . Do not by any means miss this chance of having yourself and your intentions remembered in these Masses and prayers which will be offered up at one of the world's most famous shrines. Great blessings and graces will be sure to come to you. . . . St. Joseph is particularly generous during this month of March and especially on his Feast Day which, this year, will be March 20th. . . .

"With my blessing, Yours in St. Joseph,
"Father _____."

On an inclosure is printed the following:

"St. Joseph, the protector of the Child of Bethlehem and the Keeper of Heaven's Treasury, obtain for me the following intentions. St Joseph never refused a well-meaning request that was made to him with humility and trust.

(Then follows blank space for writing "intentions" and "gift you prefer," and then);

"Dear Father _____: I enclose \$ as a contribution for a Vigil light to burn before St. Joseph's Shrine." etc.

We are happy to report in this connection that the "Mr. Fernandez" addressed had already too much light to fall victim again, and going on in his search for truth, he found Him who is Truth and was baptized in His name last May. Pray that through this brother others may come to the knowledge of the Truth.

CULLED FROM CAMPBELL

It is always more or less detrimental to the ascertainment of truth to allow our previous conclusions to assume the position of fixed and fundamental truths, to which nothing is to be at any time added either in correction or enlargement. On the contrary, we ought rather to act under the conviction that we may be wiser today than yesterday, and that whatsoever is true can suffer no hazard from a careful and candid consideration. In this manner I am accustomed to examine all questions, literary, moral or religious . . . It is the beginning of mental slavery and degradation, to deny a person the right to interpret the Scriptures except as others have done.—Alexander Campbell; quoted in *Apostolic Review*.

SURRENDER TO THE CREED?

R. H. B.

The congregations of a certain city have formally informed "the brotherhood" that no "faction of any kind" exists among the brethren of said city; and "especially" that "no theories pertaining to the thousand years' reign, mentioned in Rev. 20, are being taught by any minister or teacher of the church, nor have such theories been taught, nor do we intend to encourage any speculative teaching in the future that would tend to produce or promote strife or confusion in the church."

What this means is not difficult to see. All the disavowal of "theories" and "speculations" simply means "we will have only the brand of prophetic teaching which is endorsed by certain leaders and papers of the 'brotherhood,' and eschew all else as false and factious." Well, there are no anti-trust laws that apply to churches; and if a number of congregations under the leadership of certain preachers and papers want to band together to support certain accepted views of prophecy and suppress others by ostracism, they are free to do so. Only the pity is that they do not see that they thereby establish an authoritative human creed and standard of doctrine, and exclude brethren who are members of the Body of Christ, thus constituting themselves into a sect.

Like all the other creed-professing denominations they will of course emphatically deny theirs is a human creed, but will assert that their beliefs, of which they make a test of fellowship, are the pure truth of God itself, and that every one differing is preaching "theories," and "speculations." All the creedists have always done so. The procedure is simple: if your brother differs with you on any matter, call his teaching a "theory," and then proceed to condemn him as a teacher of "divisive" doctrine and theories. If you can get preachers and papers to back you up in this, the battle is won: your creed is established as the true, standard doctrine, and your brother is cast out. Only it is a shame that you should afterward still claim to be of the undenominational church of Christ of the New Testament, the church which includes all the saved, and holds no creed except the Bible!

It is probable that in most of the congregations of that city no full and direct teaching of the prophecies would be allowed. Revelation 20 will probably not be permitted to stand for what it says; and the millennium not mentioned except disparagingly and with many solemn cautions to the hearers. Do not those brethren understand that peace of a sort may perhaps be had by such avoidance of disputed truth; and also that trouble and division can be had at any time over any difference, great or small, among brethren, by proceeding exactly as the leaders of the anti-millenarian "Church of Christ" have proceeded in the matter of this controverted prophetic teaching.

It is not because they are anti-millenarian that they are a

sect. A true, undenominational, non-sectarian New Testament Christian could by some turn become committed to post-millenarian or anti-millenarian views. That of itself would not make him a sectarian. Christians often hold conflicting views and differ from one another sharply in regard to the teaching of God's word. If they hold those differences in love and fellowship, no great harm results—rather a certain compensating benefit. But if some, believing that they are most certainly right, decree among themselves that those who differ with their views should be regarded as dividers and speculators, and be marked and excluded from fellowship, then they have made a creed and authoritative standard which everyone wishing to belong to their number must accept, or else be excluded, even though in all the fundamentals of the faith and in life and conduct such be true Christians.

To be sure, such sectarians would violently resent the charge that they are sectarians, and would try to justify their sectarian course. They would insist that their views are the only true doctrine, and their anti-millenarian human creed is the very truth of God. They can prove it; they can defend it; etc. Those who teach anything different from that are false teachers and should by all rights be condemned and excluded. So have all the sectarians and creedmakers of all time contended. The essential fact, however, to which they thus try to blind the minds of the undiscerning, is that they have set up their own views as a creed and standard to which all must conform or else be ostracised. *That* is what makes them a sect; and that regardless of how nearly correct those views may be in themselves.

Again, it should be made clear that though they be an Anti-millenarian sect it does not follow that they are therefore not in the church. Those denominational parties in Corinth all belonged to the church. They formed factions within the church, however. The Lord adds to the church, His church, all who obey the gospel of Christ. If then they make or join a sect and party, they commit sin; but are still looked upon as members of the church. Those parties in Corinth adopted sectarian names. The names were but a symptom—the real trouble lay in their party-ism. But if a party has raised up a human standard of its own, and excludes all who will not bow to their creed, they have become a sect, and it would be far more honest of them to adopt some appropriate sectarian name, that all men may see and know that they no longer represent the undenominational church of the New Testament, so that the innocent may not be deceived.

Publisher's Note: Since "no theories pertaining to the thousand year's reign mentioned in Rev. 20" are being taught; and since those brethren are not going to "encourage any speculative teaching . . ." (and in this they are surely right), we may, of course, expect one of two things from that quarter. They will either, (1) Leave Revelation 20 entirely out of their reading and teaching — in spite of verses 1:3 and 22:16; or

(2) They will teach on Rev. 20 precisely what the Word and Work stands for: exactly **what the text grammatically says!**

We are often told that Revelation 20 is "highly figurative and symbolic." That is not true! There are but two "symbols" in the entire chapter. One of these ("dragon," v. 2) is at once interpreted as "the Devil and Satan"; on this we are agreed, and that is that; the other ("beast," v. 4), is not in question here: we all agree the beast is a man (Rev. 13:18); besides, the point is not essential to the thousand-year doctrine.

The Millenary teaching of Rev. 20 does not turn, therefore, upon symbols, no, not on one! Simple figures of speech there are, such as "chain," and "key," which even children understand: something suitable to bind, and to lock up, a spirit being, Satan; but symbols—none at all, on which the teaching hangs!

The **grammatical** sense of the text, in Rev. 20 as elsewhere,—that is "what it teaches," and that is what we teach. We are in hearty agreement, therefore, with all who refuse to theorize or speculate upon this text—provided they do not, at the same time, take the chapter "away from the words of the book of this prophecy." We do not want any one to lose his part in the tree of life and in the holy city! (Rev. 22:19).—
E. L. J.

GRACE AND GLORY

Flavil Hall

"The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

The words, "will give grace and glory" are so melodiously sweet and uplifting that no reputable English Translation of this text reads otherwise. Writers of hymns have featured it. The following triplet form by Blandly, with music by Norris, has been immortalized:

"He will give me grace and glory,
He will give me grace and glory,
He will give me grace and glory,
And go with me, with me all the way."

No one has tried to improve it with something like the following for the sake of rhyming words:

He will give me grace and glory,
While I live I'll tell the story:
He will give me grace and glory,
For by faith the Christian race I run.

Brother Larimore said the Bible and Webster's Unabridged Dictionary were the two most helpful, and most relied upon books at Mars Hill College, which he founded and managed through its seventeen years of inestimably useful service. To the latter therefore we go for definitions of the words, "Grace" and "glory."

Grace. "1. The exercise of love, kindness or good will. . . . 2. The divine favor toward man, as distinguished from His sovereignty or justice, and also benefits or blessings it imparts; the undeserved kindness or forgiveness of God; enjoyment of the divine favor."

I cannot be inclined to change from my old way of illustrating salvation by grace from alien sins and endeavoring to hold aloft the charms of the blessings of grace for the faithful in Christ. Suppose the governor of some state could, in mercy

and in harmony with justice, make the following proposition to the convicts of the state: "He that believeth and is baptized shall be pardoned." Surely, all who accepted the pardon upon such faith would reckon it as being by grace, and not by works of merit. The atonement of Christ made it possible for Him in mercy to make a proposition parallel to that—"He that believeth and is baptized shall be saved," and all who accept salvation in such faith must surely attribute their pardon to the unmerited grace of God through the blood and triumph of His Son: "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:24). "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"—triumphant resurrection, by which his blood was made availing to the believer (Rom. 5:10; see also 1 Pet. 3:21, where the salvation of the believer is attributed to His resurrection).

The word of God's grace is able to build up Christians and to secure for them the unfading inheritance, yea, to guard them from falling, if they continue to walk in its light, keeping themselves "in the love of God" (Acts 13:43; 20:32; Jude 21-24). The message of His grace instructs us to the intent, (1) That we deny ourselves of "all ungodliness and worldly lusts"; (2) That we should "live soberly, and righteously and Godly"; (3) That we may look "for the blessed hope," namely, the glorious appearing of the Christ, our Lord and Savior (Tit. 2:11-14). Continuing in His grace by heeding its tidings and precepts is not to obtain, by meritorious activity, the blessings in Christ, but is to hold fast the confession of our hope and to ascribe salvation wholly to God's grace.

Grace is all in all to me:
May such bliss my portion be
Till my Savior calls His own
To be with Him in His throne.—F. H.

Glory. "The presence of the divine being; the manifestations of the divine nature and favor to the blessed in heaven; celestial honor; heaven." Thus, Webster. "Heavenly citizenship" after "the blessed" might express the Bible thought a little clearer. Paul teaches that the Christian's citizenship, while yet in the flesh, is "in heaven" (Phil. 3:20). The "manifestations of the nature" shine brightly in consecrated Christians while "at home in the body"; they are multiplied in absence "from the body" and "at home with the Lord"; they shall be perfected in the resurrected, incorruptible body. Believers "at home in the body," living near to Christ, and "resting sweetly in heaven's control," love to sing,

"I am kept from all danger by night and by day,
And His glory is flooding my soul."

"Soon, when the shadows are lifted,
Splendor untold we shall see;

Soon we shall go where is waiting

Glory for you and for me."—Jennie W.

THE IMPERIOUS CHRIST

Any effort to edit out of the Bible the Christ who claims the right to rule, ends in futility, for it edits out the whole of Christ! He makes Himself the center of all. He demands surrender to Himself, not merely to some ideal. Jesus declares faith in Himself as Christ and Son of God the basic necessity for building His church. He commissions His disciples to go out to bring men to believe on Him as the essential to salvation. He tells the young ruler, heart-sick over the unsatisfying nature of the obedience to laws, to follow Him. He teaches that those not with Him are against Him, and those who do good work in His name are not against Him. In this last incident He makes it clear that it is not even presence in His immediate company that determines the matter; it is allegiance to Him personally. Jesus is imperious. He proclaims His own person as the touchstone of character. He dares to promise His disciples suffering and death, and to demand of them the ultimate sacrifice in His name.

It is idle to talk of any loyalty to Jesus except upon the basis of accepting this imperious Jesus. Through nineteen centuries there has never yet been a successful movement that accepted only the ethics of Jesus and acknowledged Him as but a man, less than the marvelous being He is declared to be in the Scriptures. Those people have always been ridiculously impotent who made this half-way acknowledgment, because all their erudition counted for naught against the failure to take Jesus for all He claimed to be.

Sincerity in that acceptance of Jesus as Christ and Lord means obedience to the limits of one's understanding of His will. What this gives us, therefore, is allegiance that ends in obedience, and therefore the only basis of Christian fellowship is sincere obedience to Jesus Christ. It is idle to pretend acceptance of Christ without an honest effort to obey Him. Faith without works is dead. And there cannot be any quibbling here. Sincere difference of opinion as to what Jesus said may be possible; but when it is acknowledged that He spoke, that must end the matter or there can be no claim of faith in Jesus.

By the same token Christian fellowship ends when that absolute surrender is absent. Disguise it as we may, true Christian fellowship goes out the window the moment indifference to the will of Christ flies in. What we are here arguing is not merely that it is wrong to attempt Christian fellowship with those who will not obey the Lord. We are asserting that it is impossible to have Christian fellowship. We may, indeed, have some sort of fellowship—social, educational, political, fraternal—but assuredly not Christian fellowship. It is well to have all the fellowship we can have, of course, with all sorts of men just to the extent that this does not hinder our testimony. But it is futile and fatal to Christian witness to call that Christian fellowship which is not securely founded

upon sincere recognition of the authority of Jesus Christ and sincere effort to obey Him.

To insist upon this point is not to spread ill-will. It is only to build the foundations of Christian unity deeply. Indeed, it is but to accept His foundation: "Other foundation can no man lay than is laid, which is Christ."—*Christian Standard*.

"THAT THEY MAY ALL BE ONE"

Marion E. Haines

The denominational condition of Christianity, as we know it, did not exist until the dark age period—when church and state were joined. This was the climax to the formation of the church of Rome, and the beginning of the large denominational bodies of Christianity.

Though grateful for the wonderful work of the reformers, it is sadly true that with many, the reformation stopped short of its goal, and those only have reached the fullness of the movement who did not stop until they arrived at the original church of Christ, which began in Jerusalem on the day of Pentecost, as recorded in Acts 2.

To be divided into parties or denominations is not according to the New Testament pattern, and guidance out of this human failure should be prayerfully sought by all who wish to do the will of God. According to Gal. 5:19-21, factions, divisions, and parties are among the works of the flesh, and they who practice such things shall not inherit the kingdom of God.

The church of Corinth was made up of Christians, and the apostle recognized them as brethren (1 Cor. 1:10). Yet they had begun to use party names, which brought about contention and division among them. They spoke as if to say, I am of the Paul party; I, of the Apollos party; I, of the Cephas party; and I, of the Christ party. But that they might be perfected together in the same mind and in the same judgment, the apostle asked the following questions:

"Is Christ divided?" "Was Paul crucified for you?" "Or were ye baptized into the name of Paul?"

Paul rebuked the church at Corinth for this departure from New Testament unity.

To those who have become part of the divided religious condition of our day, we beseech you, on behalf of Christ, to consider prayerfully these important truths. Why not be just a Christian, like Paul, Apollos, and Cephas? They were saved in apostolic days, and saved according to the New Testament pattern. And why not belong to the church to which they belonged? And why not be sound in all the doctrine of the church of Christ as it is contained in the Bible?

Thus it will be when we have New Testament authority for all our religious belief and practice. This is right and cannot be wrong, and will comply with the Savior's prayer as found in John 17:11: "Holy Father, keep them in Thy

name, which Thou hast given me, that they may be one, even as we are."

The Lord Jesus gave the way of acceptable obedience *into* that perfect oneness in Mark 16:15, 16: "And He said unto them, Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." When this is done, without unscriptural additions, the saved people will be simply Christians, and will belong to the church which belongs to the Lord, and will be saved through this blood-purchased institution, as when the gospel was preached in the beginning days.

Each soul is responsible for his part of this unity, that the people of God may not be divided into factions, divisions and parties, and that even as the Lord Jesus prayed: "they may all be one."

MARGARET WRIGHT

Sister Margaret Wagstaff Wright, wife of Dr. Joe Wright, a very prominent physician in the Lynnville section of Tennessee, also herself of a prominent family in Giles County, Tenn., departed from her earthly home, September 2 to be at home with her Lord in heaven.

She possessed a very attractive personality and was beloved by all who knew her. "Her children rise up and call her blessed." She was a good mother to Bettie and Joe, Jr., whom I baptized in 1933 and 1939. "Her husband also, and he praiseth her, saying: Many daughters have done worthily, But thou excellest them all."

Why such a person should be taken just as she was entering upon greater usefulness in the home and the church is beyond explanation. "Even so Father, for so it seemeth good in Thy sight." "The word, "He doeth all things well," must be a comfort in such an occurrence.

"Sometime, sometime we'll understand."

"But not today; then be content poor heart:
God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil we reach that land,
When tired feet with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say, 'God knew the best!'"

May the Father of mercies and God of all comfort, who comforteth us in all our afflictions, comfort the heart of her husband and children, and her aunt, Sister Etta Wagstaff, and Sister Margaret's two sisters, yea all whom she loved and those that loved her.

—H. N. Rutherford.

PAUL AND JOHN

According to the scriptures, Paul, the logician on Mars Hill, and John, the seer on Patmos, were in full fellowship with each other and of one accord in the service of the Lord. They preached the same things, the same views, for they followed after the Spirit. That is, they heard what the Spirit said to the churches. This is so obvious that a certain lady, when reading the things Paul had written about the second coming of Christ, especially in 2 Thessalonians, remarked, "That sounds like Revelation, doesn't it?"—W. J. Johnson.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

By this time, Bro. Broaddus should be back on the job in Hong Kong. ** Bro. O. T. Rodman will do work this winter in University of Oklahoma, at Norman, and preach round about as there is opportunity. His address, 312 South Flood Street. ** Sister Anna Bixler and the children are now at Nashville, Tenn., (Box 173) where the youngsters are in David Lipscomb College. ** Recently Bro. Alvin Hobby visited nine out-schools in Africa where the Bible is taught daily, and in his two-weeks' itinerary 54 were baptized and two confessed their sins.

Iris Cook Merritt, of Africa, is in school at Harding College, Searcy, Ark. We understand Robert and Ardath Brown are in school at Nashville and Boyd Reese and Helen Pearl Scott are in Abilene Christian College, Abilene, Texas. ** It is needful for Sister H. G. Cassell, of the Philippines Mission, to be taking liver extract constantly. There are two large boys in this family and any wishing to aid in the school expenses, the living costs or mission promotion of the Cassells would find their gifts welcome indeed. ** On the long journey from the U. S. to Sinde Mission, No. Rhodesia, South Africa, via Cape Town and port Elizabeth, Sisters Reese and Shewmaker have kept the writer well-informed of their progress.

A daughter which has been named Grace Avonell was born to Lowell B. and Odessa Davis at Wichita, Kansas, September 11. The parents are eager to get off for Hong Kong, but space on ships is difficult to obtain. ** Bro. Broaddus was at Honolulu, Sept. 7, and the Rhodes family, from Japan, arrived in Long Beach the 25th of August and are for the present abiding at 1016 Norman Court. ** From Southern Rhodesia, comes word from Sister Short that they enjoyed the Hadfields, Garretts and Merritts. ** Leslie Brown, working in Cape Town, says the principal religions are the Dutch Reformed and Church of England. The work is making progress. ** This winter the Harry R. Fox family (seven children) are united as Bro. Fox has taken work with the college congregation at Nashville after a very successful and encouraging period of usefulness at Fullerton, Calif. ** Sister Lillie Cypert whose health broke badly some months ago has had a severe time with her teeth. It required two and a half hours to remove one which had enough poison about it to do her system much damage. ** In that very newsy sheet, *African Breeze*, Sister Rowe tells of the curious greeting of the natives in which each person in turn clasps his own hands when two friends meet. May be there is some sanitary science in that. ** The Scotts had been in Africa 12 years on May 6th. About 75 converts per year have been made. ** "China" Smith, with the true missionary spirit, is back in China, having made it through French-Indo China.

FROM THE WORLD FIELD

FOREST VALE MISSION

The spiritual work here goes on much the same, with my two sons-in-law and a colored brother supervising the Sunday services, having the co-operation of the native brethren who live in the village on this property. We are glad to say these native brethren are standing firm and are a good testimony to their people.

Although they work in Bulawayo and have little spare time, they are glad to help with the Lord's work, and also have their own week-night services, twice a week. They like to hold services of their own occasionally. One, who holds the position of court interpreter in town, freely acts in that capacity for the Sunday services. Although the school children learn English, there are others who come who require the message in their own language, by means of an interpreter.

As regards attendance, this has been good on Sundays, and much interest is shown in the week-night services. The school, which closed for midwinter vacation, has reopened with increased numbers of children, whom James the teacher has industriously taken in hand. This native, by the way, speaks three languages: his own from Northern Rhodesia, English, and Sindabele, the local language. He opens the day school with an hour's Bible lesson in the morning and after having other lessons, closes the school at one, because of the sun's heat in the early afternoon. I have again started the weekly sewing class for the school girls.

Since writing the first part of this report, we have had had the pleasure of welcoming Brother and Sister Reese and Brother and Sister Shewmaker and family. After a few days, with business completed, both families started off again in their motor vans on their way north. We trust God may greatly use them in His service.

There are to be some fourteen baptisms shortly at one of the Bulawayo out-stations, and so the work progresses.

You will be pleased to know that Bro. Hadfield, who has just returned from a visit to Nyasaland, reports that the work there is going on extremely well.

The new well, which was put down 20 feet before the rains, has recently been emptied, so work was renewed. It is now down 27 feet, and I hope to get water at 40 or 50 feet. The ground is hard granite, and the work may take a couple of months.

In closing, I want to thank all for continued support, books and papers, and trust you will remember us all at the Throne of Grace, that we may not fail Him.

Bulawayo, S. Rhodesia, S. Africa.

Emma Sherriff.

MANILA MISSION

(From a letter to E. L. J., dated Sept. 1.)

The package of song books came this week and we are truly delighted with them, and I hasten to write you and express again our sincere thanks for the generosity of you and brother Skiles in making it possible for us to have them at this time.

The Filipino people love to sing and we have long needed some English books to use, and these will help to make many an hour more joyous and praise-filled.

For more than a year we have been holding Bible classes on Lord's day nights at the National Hospital for tubercular patients, but we have not had any song service in connection with the classes. A few weeks ago the teachers (all our attendants are school teachers) asked if we might not have some singing in connection with the classes. I was glad to be able to tell them that you good brethren had promised us the books and that they would soon be here. They were much pleased.

One of the teachers was baptized not long ago and we hope to baptize others in the not distant future. We are studying Acts.

Sister Cassell and I have sung ourselves hoarse since we took the books from the office last night.

May God temper His world-judgments with mercy if the war is to be general. I have felt for some time that God would use Hitler somewhat as He used ancient despots to chastise disobedient nations, and then overturned them because they gave not the glory unto Him. Let us watch and pray while we work. The night will come swiftly for millions if world war really comes. Should we be spared, let us restudy the gospel and discover wherein we have failed to relate it to every phase of life and show our willingness to correct our mistakes and bestir ourselves from our past negligence.

One of young brothers died last Sunday night at Batangas, 73 miles south of here. We assisted the widow with the funeral in almost constant rain.

Baptized one of the teachers at Quezon Institute recently. Have received permission for more of the teachers to attend classes. Our older son is 18 today. His mother is not very well.

Box 3256, Manila, P. I.

H. G. Cassell.



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