

WORD AND WORK

JESUS, THOU JOY OF LOVING HEARTS.

Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men,
From all the bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, all in all,

On Thee we feed, Thou living bread,
And long to feast upon Thee still;
We drink of Thee, Thou fountain-head,
Whose streams each thirsting soul can fill.

O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

—*Bernard of Clairvaux.*

From "Great Songs of The Church."

ABOUT THE WORD AND WORK.

I heard J. N. Armstrong make the striking statement publicly, at Harper, Kansas, that "No paper that prints the truth was ever self-supporting." Brother Armstrong has had "ink on his fingers" for a long time. He ought to know something about it. By that rule, the Word and Work could qualify as a printer of the truth! No doubt the Living Message, of which brother Armstrong, is chief Editor, could.

The subscription price of the Word and Work has never represented the cost of laying the paper down at the subscriber's door. Always the difference has been made up of the gifts of those who have believed in its mission, and who have wished to give of their money on the same principle that the editors and publishers give of their time.

There have been times of special expenses and of special need. And (despite a net increase of at least 10% in number of readers since the first day of 1924), such a time is now. We ask therefore, since the work is His and the paper is His, that our brethren who believe in God and have access to Him through Jesus Christ our Lord, will pray to God with us—not only for the amount of the present need, but that the borders of the Word and Work may be greatly increased within the current year! That it may continue and increase in its clean, high-standard, teaching ministry, to the praise of His name! And who can say what new and surprising revelations of His grace may not result to usward, in this, His work!

"No religious paper that prints the truth was ever self-supporting." And no missionary of the cross went forth; no great, good work of righteousness ever done—unless somebody paid. Somebody prayed and paid and wept and toiled and sacrificed!

E. L. J.

WORDS IN SEASON.

R. H. B.

THE MAN OF SIN.

Five distinct stages, leading to the climax of evil, and consequent manifestation and triumph of the Lord, are seen in 2 Thess. 2:1-12.

1. First there is the present condition of affairs; "the mystery of lawlessness doth already work." Now a mystery, in the Bible sense of the term, is something veiled and secret. There is a power of lawlessness that is quietly working its way beneath the surface of things, laboring toward some future issue; working undiscerned and undiscernable, except as the light of God's word exposes its machinations. Thus it was in Paul's day, and it is still so. But this power of evil is under restraint: it cannot as yet break forth into its full development and manifestation.

2. The next step is the removal of that restraint, whatever it is. It is spoken of as though it were some thing, or some *person*.

3. There follows the great "falling away," the "apostasy." This can be nothing else than the departure of professed Christendom from the foundations of the faith, even to the "denying of the Master that bought them."

4. Then the "Man of sin" is revealed—the one in whom the spirit and power of lawlessness comes to a head, and the principle of sin springs into flower: the "Lawless one," the "Son of perdition"—he who opposeth and exalteth himself above *all* that is *called* God and every object of worship, so that he sitteth in the temple of God setting himself forth as God. This remarkable being is the Satanic counterpart of God's Christ. Like the Christ of God he has his "coming" (Greek, *parousia*) and his "revelation" (*apokalypsis*). Like Christ he comes with power and signs. But his coming is according to the working of Satan "with all power and signs and lying wonders"; and with a blinding power of deception: "all deceit of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."

5. The next event in order is the destruction of this wicked one by the Lord Jesus, at His glorious coming. "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming"—literally "the outshining (*epiphaneia*) of His presence." At this event, prophesied of old, and more fully described in Rev. 19:11-20, the Lord Jesus Christ takes possession of the realm of the earth, long misruled and oppressed by Satan and his agents. (Rev. 11:15).

THE GREAT DELUSION.

It must not be overlooked that the great delusion that will fall upon the nations will really be a *delusion*. Nothing is harder for a man to realize than the possibility of his being really deluded. Somehow we think that a deluded man knows he is being

deluded; as though, deep within, he were perhaps conscious of the hoax. But that would not be a delusion at all. No, it is a conviction which takes possession of a man's heart, under the influence of which he holds error sincerely as sacred truth. It is not unbelief, not skepticism that will sway the people, but a fervent faith: they shall "*believe* a lie" (literally "*the lie*"). Satan, the arch-deceiver, will be at his supreme effort. He will wear the garb of the angel of light. (2 Cor. 11:15). It is part of his game now to have people thinking that all his doings are ugly and repulsive, and that he is the author only of revolting brutalities and immoralities. When therefore he puts forth his final power to deceive and comes offering life and peace and power and prosperity, liberty, and health, and will simulate righteousness and advocate morality, the multitude will the more readily accept him. It could not be that that "man of sin" should be a sot, or a repulsive evil-doer. In him sin will assume its essential spiritual manifestation, which is self-will, self-exaltation, rebellion and opposition to God. But in that "Lawless one" there will be a character so commanding, such a power and lofty pretense; and his claims will be attested by such supernatural signs, as to deceive, if it were possible, the very elect.

THE NATURE OF THAT DELUSION.

We are even able to discern the general lines upon which that delusion will proceed. It will certainly in some way have to discredit the Bible as the word of God and final authority—either by outright denial of it, or by declaring a secret and mystical interpretation upon it which will make it worthless to the common student, as either for guidance or authority. Secondly, it is obliged to attack the person of our Lord Jesus Christ. We are told distinctly that to deny that *Jesus* (the Man Jesus) is the Christ is antichristian doctrine; as also the denial that He "cometh in the flesh." (1 John 2:22; 4:2,3; 2 John 7). It is, by the very statement of the case in 2 Thes. 2, compelled to oppose the essential, Deity of our Lord. As to *God*—the modern conception of God as an impersonal, unconscious force, which comes to its consciousness and highest manifestation in man, the highest form of creation. This, of course, also means the deification of man, a doctrine which is already common, and which evidently opens the way to the worship of the man of sin, as the supreme example of manhood, therefore the highest God. That such teaching necessarily does away with the Bible doctrine of man's fall, of sin, of judgment, of atonement, the Cross, salvation, needs only to be mentioned. Just as necessarily does it abolish the teaching of the personal return, the "second coming" of our Lord and Savior Jesus Christ.

THE SIGNIFICANCE.

The awful and significant fact concerning this is, that in precisely all this we have a description of the modern theology which is rapidly spreading its deadly deception in all the world. We have in this a pointed answer to the old question, much asked

in our day: "Watchman, what of the night?" and therewith a warning most solemn and to the faithful full of hope.: "Be ye also ready" and "Lift up your heads for the time of your redemption draweth nigh."

WHY GOD PERMITS IT.

There have always been deceptions and delusions; but "a working of error" so overwhelming and universal as that here described is elsewhere unknown in the economy of God's dealings toward men. This is no longer a mere test, this is a judgment upon humanity. There must be a definite reason why God removed "that which restraineth," and permits this terrible sway of the powers of darkness. The reason is stated in the immediate context. "*For this cause* God sendeth them a working of error that they should believe a lie." For what cause? "Because they received not the love of the truth that they might be saved." They had the truth—access to it at least—but they did not love it nor prize it. That attitude, so markedly seen in our day, never fails to bring judgment. Even mankind's rejection of the comparatively feeble light which they possessed originally, brought its sure recompense in abandonment to darkness. "Because that knowing God they glorified him not as God, neither gave thanks their senseless heart was darkened. Professing themselves to be wise they became fools. . . . Wherefore God gave up For this cause God gave them up And even as they refused to have God in their knowledge, God gave them up." (Rom. 1:21-28). When men "turn away their ears from the truth," they necessarily "turn aside unto fables." For there is no other alternative. And in proportion to the fullness of the light is the judgment of darkness that follows its rejection. For that they rejected God, they fall into the power of Satan. For that they refused the Christ, they come under the yoke of Anti-Christ. And this flood of "deceitfulness of unrighteousness for them that perish" is sent "that they all might be judged who *believed not the truth, but had pleasure in unrighteousness.*"

In strong contrast is the position and destiny of the faithful in Christ Jesus. "But we are bound to give thanks to God always for you brethren beloved of the Lord, for that God chose you from the beginning unto *salvation*, in sanctification of the Spirit, and *belief of the truth*: whereunto *he called you through our gospel*, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:13, 14). "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:9, 10).

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LAODICEAN RELIGION.

Most people would not be averse to "religion," provided it be a nice, decent, comfortable, convenient religion, that offers a pleasing prospect for the great Beyond, without interfering with the pursuits and pleasures of the Present; one that eases

the conscience without hindering the flesh; a religion in which outward performance can take the place of inward faith and heart-searching repentance; and which can diffuse a narcotic peace over the soul, while fitting in perfectly with the world's way.

Longfellow describes something like that in his "Michael Angelo."

"You would be free
From the vexatious thoughts that come and go
Through your imagination, and would have me
Point out some royal road and lady-like
Which you may walk in and not wound your feet.
You would attain to the Divine perfection
And yet not turn your back upon the world;
You would possess humility within,
But not reveal it in your outward actions;
You would have patience, but without the rude
Occasions that require its exercise;
You would despise the world, but in such fashion
The world should not despise you in return;
Would clothe the soul with all the Christian graces,
Yet not despoil the body of its gauds;
Would feed the soul with spiritual food
Yet not deprive the body of its feasts;
Would seem angelic in the sight of God,
Yet not too saint-like in the eyes of men;
In short would lead a holy Christian life
In such a way that even your nearest friend
Would not detect therein one circumstance
To show a change from what it was before—
Have I divined your secret?"

Such religion is no doubt to be had on the simple basis of demand and supply, for there is no small demand for it in the world. But—what do people want with a religion that cannot save?

"Speaking the truth in love" does not mean speaking it in such a vague way that no one will object to it.

All the available evidence goes to show that the reverse of evolution is true. For instance, we have all seen men making monkeys of themselves, but no one ever saw a monkey making a man of himself.

In a factional fight the more hatred the leader can stir up in his followers for the other side the more loyally they will stand by him.—R. L. Whiteside in *Firm Foundation*.

"O Lord I have a busy world around me; eye, ear, and thought will be needed for my work in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to Thee. Do Thou bless them and keep their work Thine. As through thy natural laws my heart beats and my blood flows, without any thought of mine for them, so my spiritual life may hold on its course at times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

—Dr. Arnold of Rugby.

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A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

"On March 2 we had the largest morning audience since coming to Toronto. Among the visitors at night there was a Chinaman who is the pupil of our brother Warren. On March 3 I spoke at a Jewish mission. 'Brethren, pray for us' ".—G. A. Klingman.

We note from the Living Message that R. C. Bell, of Harper, Kansas, has undertaken to forward funds for brother Stephen Eckstein, and the Dallas Jewish mission work. We are glad to pass the word along to our readers, in case any of them should wish to contribute.

With the help of the indefatigable Janes, brother Bowser and the brethren of the Burnett Ave. church have succeeded in starting another colored congregation in Louisville—Fourteenth and Jefferson.

Quantity purchasers of the new alphabetical hymn-book, since last report: Mathewson Ave. church, Wichita; Pocatello, Ida.; Woodbourne, N. Y.; Denison, Texas; Salem, Indiana; New Orleans; Los Angeles Bible Institute; Ferndale church, Detroit; Atlas, Ind.; Linton, Ind.

From Detroit: "Work here doing the finest kind. Also had a good trip to Florida."—Claude Witty.

From New Orleans: "The work here doing well. Three have taken membership since last report."—Willis H. Allen.

From Hillsboro, Texas: "Work here is moving along nicely. Have had four additions lately. We are to begin a meeting the fourth Sunday in March with J. E. Blansett, of Dallas preaching."—R. A. Zahn.

"There is an increase in Bible School, Young People's Meeting and general attendance at Horse Cave. Two baptisms last week."—H. L. Olmstead.

From Winchester, Ky.: "We have had three additions out in this mission field since New Years. In spite of opposition we are growing slowly. If any of the readers know of members in this section write me."—M. D. Baumer.

We are offering Waterman's Ideal Fountain Pen, No. 52, medium point, "self-filling", chased barrel, cannot spill—standard pen for years, free for seven new subscriptions at \$1 each. Obtainable in men's or women's size.

"The church at Eubank, Ky. has a new church house under construction. We are meeting in the high school auditorium at the present. Hope to have the building completed shortly. I have monthly appointments with them this year. Church doing good work; contributing regularly to missions; two were baptized since taking up the work there. Pray for us."—Edward E. Kranz.

From Minneapolis: "Among the workers in the church here new interest is being manifested. In spite of cold weather, the attendance is more regular, about 25 being present the last three Lord's days. The midweek Bible class for sisters has grown in numbers from three to ten. They are studying the Book of Matthew.

"We are anxious to learn about any brethren who may have moved to the city of Minneapolis and have not found our place of meeting at 89 South Tenth St., upstairs, Room 8. Address me at 1200 DuPont Avenue, N."—Ray Lawyer.

Don't let the title of Brother Janes' great article (page 110) frighten you! It is one of the best things we have ever printed. It must go into tract form to be circulated far and wide. Who sends \$20 or any part of that amount to put it into a tract at once?

Andrew Perry, of Watseka, Illinois, is now in evangelistic work. He reports visits to Sullivan, Indiana, Dongola, Illinois, and a meeting at Gatewood, Indiana, where there is a small congregation, and adds, "I am going to devote some two or three months to the work of trying to revive and strengthen the work in that section. Remember us in your prayers, and if in fellowship, send to me at Watseka, Illinois, and the amount will be faithfully applied."

From Sellersburg, Ind.: "Our work is moving on well. The work of building four new class rooms is well under way. The Bible classes for young people—one in Genesis and one in John—each week—are well attended."—J. Scott Greer.

Does the W. W. sometimes reach you too late for the first Lord's Day lesson in the month? You can get that lesson in time always by subscribing for the Quarterly, 20 cents for the entire year.

For the first quarter of 1924, sales of "Great Songs of The Church" have more than doubled the same period of its first two years, '22 and '23. Why this growing demand?

Horse Cave church begins a meeting March 30, H. L. Olmstead preaching.

From Bedford, Ia.: "We are expecting George R. Johnson here next month, to help us in the proclamation of the word in singing. We hope to evangelize the communities near by, by God's help. There is much K. K. K. and other world-scheme agitation, but we are praying that we may be His instruments in saving lost souls. I do not see how I could appreciate papers more than I do the Word and Work and The Living Message. They get better all the time."—O. S. Boyer.

I have a perfectly safe and harmless remedy that will stop all craving for tobacco in any form. Also good for the stomach, liver, kidneys, nerves and blood. It has cured hundreds of people of the tobacco habit when other remedies failed. Send for it and if it does not cure you I will return every cent of your money. Price \$1.00 a box; six boxes guaranteed to cure any case for \$5.00 postpaid. Loomis O. Hinton, Spencer, Ind.

(The Word and Work has consented to run Brother Hinton's advertisement after securing the names of a number of brethren as references—and because the tobacco habit is believed to produce more than physical effects.—Publisher.)

HOW THE SAVED MAY SERVE.

STANFORD CHAMBERS.

"Son, go work today in the vineyard." Thus speaks the Father to every child of His. Are you a *son*? Then the call is to you. No one but a child, a saved person, can render this service called for, but "this honor have all His saints." What is your response to the call? Are your actions saying, "I will" or "I will not"? If the latter, then like the son in the parable, repent and go.

Let us mark well that it is *work* that is called for. Not shirking, not idleness, not marking time, not entertaining or being entertained, not knocking or quarreling or pouting. The vineyard is needing work, and energetic, zealous, whole-hearted work, such as only a son can do, having a son's interest in the vineyard. What kind of work? What are you qualified to do? Are you a plowman? The vineyard needs plowmen. Are you a vine dresser? The vineyard needs vine dressers. Are you a mason? The vineyard needs masons. Are you a mechanic of any sort? The vineyard needs your work. Are you a salesman? The vineyard needs salesmen.

Note again that the work called for is to be done in the *vineyard*, not on the outside. The Lord sees a vast difference between the farmer who is farming for self and the one who is farming to God; between the one who teaches or preaches professionally and the one who does so for God. "Heartily as unto the Lord" is the instruction even to those who are under human masters. "And whatsoever you do in word or in deed, do all in the name of the Lord Jesus." "He died for all, that they that live should no longer live unto themselves, but unto him who for their sake died and rose again." Gratitude enjoins that we live for Him and unto Him and in Him. Our life is hid with Christ in God.

But gratitude enjoins more, and the Lord instructs to more. While any honorable occupation carried on in the name of the Lord amounts to a service unto Him, yet such service needs point and definiteness. It is to serve as background and foundation for a more direct service. "Come and I will make you fishers of men." "He that winneth souls is wise." Every saved person seeking personally to save others, that is it. Visiting the sick, feeding the hungry, clothing the naked and caring for the widow and the orphan, these are good works but they will not excuse us from personal soul-winning work. Even giving to support another in preaching the Gospel will not excuse one from personally telling others of Christ. This personal work in the interest of souls is a crying need of the hour. Now is the time, *Today*.

Only a few more Bound Volumes, mixed years, in stock. Let us know what you need to complete your list. \$1.50 each.

LESSONS IN THE PROVERBS.

R. H. B.

Prov. 3.

In this old world things all gravitate the wrong way. Nothing will run itself but what runs down-hill. Every worthwhile thing needs care and attention. Darkness falls of itself, but light must be maintained at a constant expenditure. Evil things come unbidden and stay with you; but the good must be sought after and then held fast. Therefore the Proverbs warn us so often not to forget, but keep and hold fast the good.

"My son, *forget not my law*
But let thy heart *keep my commandments.*"

And surely they are worth all your effort to remember, and to keep them in your heart, and before your eyes continually—

"For length of days, and years of life,
And peace will they add to thee."

It is still a general truth that by cherishing the word of God one will live longer, just as it is generally true that "bloodthirsty and deceitful men shall not live out half their days." And it is *invariably* true that "great peace have they that love thy law"; and also that "there is no peace to the wicked." And what shall it profit a man if he had all that the world could offer, but have no *peace* within? For the heaviest lot is light to the man that is at peace with himself and with his God; but all the treasures and pleasures of earth cannot make up for the lack of peace.

"Let not *kindness* and *truth* forsake thee." Kindness needs no definition. It is the sunshine of life; the best that man can offer to man in daily intercourse; and the absence of it makes life heavy and miserable. "Man's inhumanity to man" makes the countless millions mourn. Like mercy, kindness is twice blessed: it blesses him that sends it forth and him that receives it. But kindness without truth is a false and disgusting thing. For "Truth" is honesty; genuineness; straight-forwardness; integrity. That is the strong foundation and framework of character.—Now lay good hold upon kindness and truth, and then hold them fast; for all good things are slippery: they will slip away from you, and oh, how easily! Do not let them *forsake you*:

"Bind them about thy neck
Write them upon the tablet of thy heart—"

in short, make them so part of yourself that they will mingle into all your thoughts and words and actions.

"So shalt thou find favor and good understanding
In the sight of God and man."

Some folk think that it is a mark of grace to be disliked by everybody, and they get a lot of comfort out of thinking that they are martyrs. I read of a woman once who was quite sure that she "had religion"; for, she said, "I hate myself and ev-

erybody else." If that is religion it is the wrong sort. True religion makes people more loving and loveable. Of the Lord Jesus' boyhood days we read that He "advanced in wisdom and stature, and in favor with God and men." (Luke 2:52). Not until His ministry required him to do aggressive work by the Father's will, and to testify of the world that "its works are evil" (John 7:7) did hate and persecution fall to His lot; and then more on the part of bigoted and self-interested religious leaders, than from the rank and file of the people.

* * * *

One of the most precious bits of teaching in the whole Bible follows now:

*"Trust in Jehovah with all thy heart
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."*

One hesitates to make any comment here, lest he should mar the simple beauty of these words. What other counsel, containing in a nutshell so fully all that is needed for a good and happy life, could be put, alongside of this?

Memorize it. Every young man, and woman, every boy and girl needs this little passage constantly, just as you need a flashlight on a dark night. It is the thread by which you can find your way through the labyrinthine mazes of life. This is the compass by which you can safely steer through all waters. Three things you are directed to do, and upon that follows a gracious promise.

1. *Trust in Jehovah with all thy heart.* Put your confidence in Him—in His goodness and His good will and intent toward you; His perfect wisdom, His truth, His power to protect you through all dangers and difficulties. No one you have ever known, not excluding even mother, is so worthy of your wholehearted trust and confidence. No one else means so well for you as He. Nobody understands and knows you and all your need and heart's desire so perfectly. No one is so able to make good his counsel and promise. When you trust God you have Him for security and pledge. When you stake anything on His faithfulness you are building upon a rock.

2. *Lean not upon thy own understanding.* I am to use my understanding—that is what God gave it to me for—just as I am to use my hands and feet. The man who trusts in God does not abandon his reason, though he brings it into subjection to the higher intelligence of God. There will be times when God's way lies dead contrary to the way your own understanding would suggest. There will be times when appearances will flatly contradict God's assurances. When such a crisis comes, rely on God's word. It is better to walk in the dark with God than in a seeming light without Him. Let Him have the last word in any situation. Let His word settle the question. Let your walk be by faith, not by sight.

3. *In all thy ways acknowledge Him.* To acknowledge anyone is the opposite of ignoring him. It is to give him due recognition and consideration. To acknowledge God is to accord Him His place of sovereign right and authority in my life and over all my affairs. If I acknowledge Him I will not leave Him out of account, nor act independently of Him, nor lay my plans nor choose my way without first consulting His wishes. He who acknowledges God gives God's will the right-of-way in his life. The vast majority of men, though they may acknowledge that there is a God, act without any reference to Him, just as though He did not exist. It does not seem to occur to them that He might have some rights, or that He ought to be consulted. But thou my son, acknowledge Him; not in word only, but in the practical affairs of life—"in all thy ways."

AND HE SHALL DIRECT THY PATHS.

"We were approaching the harbor," wrote a war-correspondent, "and our steamer came to a dead stop. We were in the vicinity of the mine-field ahead. The pilot who came in answer to our signal took charge of the wheel. We began to proceed, very slowly. Through the mined area, thickly sown with immense floating bombs that would explode at a touch with fearfully destructive effect, lay a path, invisible to the eye, unknown to all except the pilot, by which our ship could safely reach the harbor. With utmost care we threaded an unseen lane, now turning sharply right or left, now apparently doubling back on our track. A little distance away a sunk vessel still showed spars and stern—which did not add any comfort to our feelings. But by the marvel of the pilot's skill two hours later we were safe in dock."

The picture has a fascination. The awful peril lurking all around, the invisible path, the pilot's steady hand and marvellous knowledge and skill, the happy relief and rest when the danger-zone was passed—all portrays more eloquently than a sermon the situation that confronts every human being, and the priceless value of the promise, "He will direct thy paths." Alas for the sunken vessels, the derelicts, the shattered torn craft that tell the mute and solemn story of the tragedy of life. How slight a mistake may ruin a human life for ever! Truly we need a pilot who knows more than we know. Only the superhuman wisdom can avoid the countless hidden reefs and shallows and bring us safe to harbor. So trust in Jehovah with all thy heart and lean not upon thine own understanding: in all thy ways acknowledge Him and He will direct thy paths.

"In a word, this was felt to be the supreme need: *to get God's man, in God's place, doing God's work, in God's way, for God's glory.* God alone is sufficient for God's own work."—*J. Hudson Taylor.*

WHY ARE THE JEWS YET WITH US?—IV.

J. W. MCGARVEY.

I have a letter from James Small, beginning with the following remarks: "I have been wonderfully interested in your articles on, 'Why Are The Jews Yet With Us?' I must acknowledge that they entirely upset my views about the return of the Jews to their own land. I am compelled to re-read the whole literature of the Bible on the subject. I had somewhat entertained the idea that if a ship were chartered to sail to Palestine, and a free passage promised every Jew in the land, not a dozen of them would embark; and moreover, that all the passages which relate to their return have been fulfilled in the return from Babylon. You flash some light on the subject from a new angle when you say that Israel is not to be restored again to her own land as an unbelieving people, etc. This is new to me, and makes the subject more and more interesting. But what I want to call your attention to is the interpretation of the new covenant of which Jeremiah speaks (Jer. 31:31-37). It has been understood to be a special covenant to Israel, and will be made with them after they return to their own land."

The new covenant promised through Jeremiah is spoken of in the eighth chapter of Hebrews as being already in force when that Epistle was written. It was a covenant with Israel and Judah made effective on the first Pentecost after the resurrection of Christ. It is not said either in Jeremiah or in Hebrews that the Gentiles would receive the benefits of this covenant, but we learn from other Scriptures that they were received into the same covenant relation with God, beginning in the house of Cornelius. It is a covenant, then, with Israel and Judah, and at the same time a covenant with the Gentile world. It is true that only a part of either Israel or Judah or of the Gentiles have thus far embraced the blessings of that covenant, but the closing words of it indicate, I think, that all Israel and all Judah will accept them, for it is said:

"And they shall not teach every man his fellow-citizen,
 And every man his brother, saying, Know the Lord:
 For all shall know me,
 From the least to the greatest of them.
 For I will be merciful to their iniquities,
 And their sins will I remember no more."

(Heb. 8:11, 12).

Now it is possible that these universal expressions include only those who are in the covenant, but I think that the more natural interpretation is that they include all Israel, and imply that at the consummation of the covenant, all Israel shall know the Lord, and that he will be merciful to their iniquities and remember their sins no more.

I think it is true, as Brother Small suggests, that if Palestine were today opened to the Jews of America, very few of them would choose to go thither, for here they are a comparatively rich and prosperous people, with all the rights and privileges accorded to other citizens, and on the first opening of Palestine to them there will be no pecuniary inducements to draw them thither. When Palestine was opened to the Jews of the whole world by Cyrus, only about fifty thousand of them seized the opportunity of returning in the caravan of Zerubbabel, and only about fourteen hundred afterwards under the leadership of Ezra. This was doubtless because Palestine was then a desolate region, as it is now, offering very few inducements for a return to it except the love of country and the love of God. Consequently, the vast majority of the Jews who had long been settled in heathen lands, who had been greatly favored by the Babylonian and Persian emperors, were content to remain where they were. But this is not the case with the great majority of Jews under the tyrannical governments of Europe at the present time. Their souls leap at the thought of freedom in their native land; and when once the resources of that country, which are marvelous in the extreme, should begin to be developed, pecuniary interests of the most alluring kind would draw Jews from every section of the world. That country lacks nothing now of being equal in natural resources to our own boastful California, with the single exception of fuel. But petroleum has now become the fuel of treeless lands, and I see by an article from a recent explorer of the eastern shore of the Dead Sea, that, as he passed along, the water on that side was covered with oil. This is proof that deposits of petroleum exist there, and as sure as they exist they will yet be developed, and probably be developed in such quantities as to supply all the fuel that may be needed for domestic and mechanical purposes. The hand of the Lord is not shortened that he should fail of the fulfillment of his purposes in any particular. (Christian Standard, 1903, p. 796).

"And have they not had griefs enough, this people shrunk with chains?
Must there be more Assyrias? Must there be other Spains?"

"They are the tribes of sorrow, and for ages have been fed
On brackish desert-wells of hate and exiles bitter bread. . . ."

"After tears by ruined altars; after toils in alien lands
After wailings by strange waters, after lifting of vain hands,
After cords and stripes and burdens, after ages scorched with fire,
Shall they not find the way of peace, a land of heart's desire?"

Why have five churches in Detroit purchased "Great Songs of the Church? Why three in Toronto, six in Louisville? And why almost all the Bible schools; Abilene, Dasher, Harper, Morrilton, Nashville? There's a reason! Send for examination copy today.

"The Book of Revelation"—expository studies in the last book of the Bible by the editor of the Word and Work. Eighty pages, clear type, heavy paper in a handsome cover of blue. 50 cents each, three for \$1.

REAL NEW TESTAMENT MISSIONARY WORK

DON CARLOS JANES.

This title excludes guesswork and calls for a presentation of the sober facts of New Testament history. These readily fall under a half dozen heads which should be considered with that seriousness, diligence and desire required by the very nature of the subject, its high place in the mind of God and in the apostolic church, and our present-day neglect of it.

THE FIELD.

The great Teacher said: "The field is the world." A simple declaration, the force of which should not be overlooked. The world to which Christ came was old, populous and cursed with sin. The domain of civilized man was a strip about fifteen hundred miles wide, extending from China, Japan and India, westward to the Atlantic ocean, embracing about four and a half million square miles. The area of the Roman Empire was about two million square miles, which were occupied by about one hundred million people, living in between four and five thousand cities, besides other places. These sons of Adam were very much of "a mixed multitude," with differences of color and culture, race and religion, mental and moral traits, environment and occupation. In the absence of a system of public schools, the masses everywhere were illiterate, though it should be understood that that age was graced by mighty men in more lines than one, as the laws, arts, etc., attest. All peoples were religious, though religion was for the most part not personal but national, and formal rather than from the heart. "The slightest mistake in a word or gesture rendered the entire proceedings ineffective" (Newman), and the same rite was repeated as high as fifty times because of slight defects. The deification and worship of the emperors degraded the people. The army was cruel; slavery and beggary were common, and literature was often of a low order. McGlothlin says: "There was boundless sexual immorality of most revolting character, divorce, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling and drunkenness were common." The gladiatorial shows, races and theaters were idolatrous and debasing. Corruption "festered in all ranks" of the Romans; there were licentious creeds and a multitude of effete superstitions. The presence of Pharisees, Sadducees, Essenees, Samaritans, Epicureans and Stoics indicate the existence of religious sects and philosophical parties.

It was a world of three principal nationalities—the cultured, trading, colonizing Greeks; the warring, conquering, organizing Romans; and the monotheistic Hebrews, each at the crucifixion being able to read Pilate's superscription in their own tongue. "The City of God was built at the confluence of three civilizations" (Conybeare and Howson). The Hebrews furnished the

first fields for evangelization, a people already indoctrinated with the idea of one true and living God. From them came the first missionaries and the first converts. The Greeks had developed a language which constituted "the most perfect instrument for the embodiment and conveyance of thought that had ever been known and is still unsurpassed," a fit repository of all the oracles of God, both old and new, which was widely known, enabling Greek-speaking Christians to teach without learning a new language. The Roman Empire (since 31 B. C.) bound the east and west together; brought all races under law; suppressed robbery; built good roads; and kept both land and sea open for travel, helping the very religion it opposed, and "was regarded by early Christians as providential preparation for the coming of Christ." "When the fulness of the time came, God sent forth his Son." Jesus found, and the early Christians worked in, a world of intense dissatisfaction and need. "Souls that had not become insensible were tormented with remorse." Vice prevailed and there was deep gloom. A specimen epitaph reads: "Farewell, farewell, O most sweet, forever and eternally farewell."

THE WORK.

Real New Testament missionary work consists of the obedience which was rendered in apostolic times to the words of Jesus: "Go ye into all the world and preach the gospel to the whole creation," and it flourished with great vigor in that vastly needy world which has just been described. "The whole wide world for Jesus" is a laudable ambition and it sings well, but it is not the thing to be expected under this head. Those great ambassadors of God, Peter and Paul, knew that God does not wish "that any should perish" and that he "would have all men to be saved," but neither of them understood that all would be saved, for James, of Jerusalem, remarked that "Symeon hath rehearsed how God first visited the Gentiles to take *out of them* a people for his name," and with Paul it was "that I may by all means save some" and not by some means save all. If we attempt to convert all as we go we will never go far nor shall we reproduce the church of the first century. Theirs was the work of evangelizing all and saving as many as possible, and at that it was work surely enough. The territory was vast, travel was slow and printing was unknown. The Jews were wedded to their system and the Gentiles were joined to their idols and "the pleasures of sin" appealed to humanity then much as they do now. To cover the field—"the world"—with the new and unpopular doctrine that a private and poor citizen of a subjugated race who had been executed as a criminal was again alive, and that men should be made over in order to conform to his teachings, with the speed and success with which that generation executed the will of Heaven, reaching all classes from the runaway slave and the poor, to kings, governors, and "they of Cæsar's household," uprooting old faiths, overturning the gods, regenerating the hearts and changing the course of

human history and the eternal destiny of uncounted multitudes of men and women, making the gospel universally known in thirty years—this was to accomplish a work so grand, so glorious, so triumphant that to the end of the last day of this dispensation it is likely to stand forth as an example of sincere obedience at once a demonstration of God's wisdom and power and a splendid recommendation of the faith, zeal and courage of those true heroes and heroines.

THE WORKERS.

Those early triumphs were not brought about by "preachers" alone. Truly there were preachers in those days, men who could hold the attention of multitudes, some of whom—if they were here now—would draw hearers from the "River to the ends of the earth," but even great preachers could no more do the work then than they can now. It was not the work of any one class. Real New Testament missionary work did not contradict itself by calling men and women into the service of the King and then tying their hands and prohibiting them from serving. Though no effort was made by them to give a complete list of the workers, a very respectable register could be compiled in which we would read the names of Zebedee's "sons of thunder," James and John; Barnabas, the "son of exhortation;" the eloquent Apollos; the stalwart Simon Peter; Andrew and Philip who each brought a brother to Jesus; and there would be Stachys, Apelles, Timothy, Titus, Silas, Clement and many more "whose names are in the book of life." Nor would it be a golden galaxy of men only for we would find there Priscilla who taught the Alexandrian orator; Tryphena and Tryphosa who labored "in the Lord;" the beloved sister, Persis, "who labored much in the Lord;" Mary "who bestowed much labor on" the saints at Rome; with Euodia and Syntyche "who labored . . . in the gospel" with Paul; and still others. In fact, all were to be teachers (Heb. 5:12). Churches were born of missionary activity, and manifested the characteristic by sending the message on. The faith of Rome was "proclaimed throughout the whole world;" from the Thessalonians the word of the Lord was "sounded forth" in Macedonia, in Greece, and elsewhere; and the church at Philippi early took up missionary work and persisted in it. The remarkable accomplishments of those days were not brought about by a few.

"Not only apostles and evangelists and teachers, but merchants, and miners, and sailors, and soldiers, and craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in private and public life, to extend the gospel message. . . . Garrisons along the borders of the Empire. . . . became outposts of Christian civilization. . . . centres from which Christianity spread outside the civilized world, and these isolated spots . . . became oases of the faith. Women as well as men were active agents. . . . Then as in no period since every individual Christian was a missionary, and it was to this individual-

istic evangelism that the marvelous extension of that time was due" (McLean).

THE AGENCY.

"The church of the living God," designed by the Supreme Architect, composed of redeemed sinners, purchased by the blood of the only begotten Son, set up by the specially prepared missionaries, and animated by the Holy Spirit, a peculiar institution taking form first in Jerusalem, Syria, about the sixth of June A. D. 30—was the agency by which this admirable work was done. It was no social club, though sociability and mutual concern were strong features. While it was charitable and benevolent, it was not merely a charitable institution. It had higher business, which is saying much. Beloved, it was no commonplace affair, but a glorious, precious, efficacious institution born of Heaven and charged with the serious, solemn, laborious and vastly important responsibility of conveying to "all men everywhere" the good news of redemption through the blood of Christ, salvation by the unmerited favor of the Lord God Almighty.

That the church was a body of people "called out" and that its prime purpose was to minister to man's spiritual needs are two facts that should not be forgotten. If we needed to describe the primitive church in one word, perhaps we could find no other word more suitable than "missionary." It was truly and sincerely and thoroughly and persistently and intensely missionary as the good history of those days testifies. Paul says: It is "the pillar and ground of the truth," and McLean well declares: "The church is a missionary society," and "Every convert who unites with this church for work and worship should understand that he is joining a missionary society." He should understand also that herein is embodied the wisdom of God; that nothing else can take the place of the church and that God has hedged us in to this divine institution on every hand and that we cannot work through humanly devised missionary societies without becoming to some extent apostate and at variance with the practices of the first Christians. "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man" (A Campbell). Since the whole earth is her field there is no "field" for another and her early history shows, if it shows anything at all, that there is no need for another. They accomplished more then without societies than is accomplished now with them. No effort is made here to state which is the greater sin, the organizing of modern missionary enterprises by some, or the great neglect of scriptural mission work by others, but let it be known and remembered that the church is constituted essentially a missionary institution. It is made that way. Mission work inheres in the true church as heat inheres in fire and as cold is always found in ice. With missionary work absent, no church can pose as a model or claim to be fully and completely apostolic.

THE METHODS.

Like a mountain of snow, the primitive church stands forth before our gaze worthy of the high praise we attempt in our weakness to bestow upon this piece of the great Creator's handiwork, and there is perhaps nothing more interesting and more practical in a study of it than the methods pursued in accomplishing its marvelous results; and these may easily be considered under *the what* and *the when, the where and the how* with some additional thoughts about *the support* of the work.

If it be inquired how they communicated intelligence, the Scriptures inform us that they testified, exhorted, taught, preached, proclaimed, spoke, reasoned, expounded, showed, persuaded, discoursed, admonished, ministered, made known, besought, sounded forth, furthered, and wrote the message.

The What. But what was the message? What did they preach and proclaim, teach and testify? It was the word, the word of God, of the Lord, of faith, of the cross, of this salvation, of the truth of the gospel, the words of our Lord Jesus Christ. Again it was the gospel, the gospel of God, of peace, of Christ, of your salvation, of the grace of God, of the glory of the blessed God. Otherwise it is styled: Christ, the Christ, Christ crucified; Jesus, Jesus as Christ, that Jesus was the Christ, Jesus Christ and him crucified, the Lord Jesus, Christ Jesus as Lord and ourselves as your servants. It was the faith, the faith of the gospel; the way of God, the Son of God, Jesus Christ, the unsearchable riches of Christ. In longer expressions we have: the things pertaining to the kingdom of God;" "righteousness, self-control, and the judgment to come;" "the kingdom of God and . . . the things concerning the Lord Jesus Christ." Truly there are sermons in these headings. The effect of their work can in part be accounted for by the way they delivered themselves as expressed in "straightway," "daily," "fully," "boldly," "night and day with tears," "in season, out of season," "with many other words," "ceased not," "neither at any time were we found using words of flattery, . . . nor a cloak of covetousness, . . . nor seeking glory from men, neither from you nor from others . . . But we were gentle in the midst of you, . . . being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls." At Corinth, the great apostle labored "in weakness, and in fear, and in much trembling," and at Paphos, in exceedingly strong language he withstood the sorcerer and convinced the proconsul who was "astonished at the teaching of the Lord."

(To be continued)

"Circumstances do not change one; they simply develop what is in one."

"Prosperity is a great teacher; adversity is a greater. Prosperity pampers the mind; privation trains and strengthens it."

THE GOSPEL FOR AN AGE OF DOUBT.

KENNETH SPAULDING.

(First Prize article, contest No. 1, 1923.)

Every age in every nation has its own characteristic religious ailment. Adam and Eve were disobedient; the men of Noah's time were wicked; Sodom and Gomorrah were exceedingly vile; chosen Israel was unbelieving and stiff-necked; the Scribes and Pharisees of Christ's day were both ignorant and prejudiced. In modern times, the dark ages settled down with a pall of superstition and narrow nescience. The Renaissance gave rebirth to New Testament precepts and conceptions. The impact of that stimulus has made itself felt until this day, but slowly the incubus of the tendency of this age is lessening its energy and demoralizing its influence, until now it is clearly evident that we have passed the boundary of another epoch; this epoch is characterized by doubt; doubt of God, His entity, His character, and His power.

Less than a year ago I sat by the side of a friend who had spent four laughing, happy years in school with me, and who was the child of friends within the religious circle of my parents. As he sat talking with me our conversation turned toward the subject of religion and science; suddenly, like a bolt out of the clear sky came his remark, "I am an agnostic." He then related how the influence of certain literature he had been reading, had moved him, first to doubt, and later, to avow his neutral attitude toward God.

Each day it becomes increasingly difficult to move men to obey the Gospel; each day the suffocating, vitiating fog settles down to shut out from the world the life and the light of the Christian hope.

The literature of today exhales the putrid breath of doubt. No genius in its limits could have been more brilliant than was Emerson's. He spoke in words as "hard as cannon balls," and commended his theory of independent thought and action. He plainly tells us that he can see no authority higher than his own impulses, no, not even God. Such a spirit would make wondrous knaves of us all.

With Carlyle the spirit of doubt is distinctly heard in the reverberations of his philosophical thunderings; and yet, even he murmured before his death for the simple, sweet faith so often expressed at his mother's knee. Press the investigation to the field of science, and M. Berthelot, in a preface to "Origines de L' Alchimie," testifies that "the world is today without mysteries." Does he mean to say to us that not in the laws of all the the world's matter nor in the life and character of the individual is there that which cannot be explained or understood apart from a divine principle? DuBois Reynolds speaking with bold effrontery says, "the history of natural sciences is the veritable history of mankind." Thumb then, the pages

of De Maupassant, and observe as he tells the stories, "A Piece of String," "The Coward," and "The Necklace," that a suggestion of man as an automaton, a creature of circumstance and of fate, emanates from all he says. Consider that literature is the expression of an age; with that in mind attempt to interpret these heralds.

I remember how great was my shock when first I studied science in high school, to find that nothing in creation was attributed to God. A thousand glowing hypotheses might be constructed, but God was forever left out of the count. In my own school no rank theories were taught; in that respect it differed from many of the institutions of today, for in some even the texts are permeated by that noxious spirit. Its failure lay not in the direction of a positive fault, but a negative omission. The child that does not remember its creator in the days of its youth will probably not acquire new impressions easily when older. A defective foundation always supports an uncertain tower.

But this python of doubt finds no precincts too sacred for his intrusion. His sinuous form glides into the Church as well as the school, into the heart of the saints as well as the sinner. Higher criticism has taken hold upon many of the churches until their very name is a mockery and their mission an absurdity. Christ's Church was created, not to the end of moralizing the world—that is but incidental—but to bring salvation to man. When religion goes no farther than morals, it loses its very structure.

The present epoch of doubt brings the world face to face with the most critical period in the history of religion. Doubt always fosters the abandonment of ideals. Men demand something tangible to lay their hands upon. Shake their confidence and the structure topples.

Of all men's convictions, religion is paramount in its ability to effect an abiding influence upon their hearts, lives and institutions. Of all religions the Christian's takes first rank in its influence. The greatest men have been the most humble followers of Christ, and no man has attained to all the possibilities of the Christ life; had any man, it would now be time to seek a higher form of religion than Christianity. To those who proffer new and strange faiths, we only ask that they furnish a recommendation, a better life than Christ's.

To attempt to prescribe a gospel for this age, is to essay a precarious task. The truth is, there has never been an age when men did not need the "whole counsel of God." It is not presuming upon our wisdom, however, to point out the relation of a few of the phases of the "Good News" to the particular malady of our times.

Men need to understand first, that they are in need of salvation. Christ could not press his redemption upon Israel; he must await the moment when they should earnestly importune

his grace. On Pentecost, Peter preached until Christ's persecutors cried out for very agony of soul, "Men and brethren what must we do?" Paul was called only when he asked what that was which he must do. Men today have an unfounded opinion that they are in no immediate peril; the grandeur of learning and the splendor of rank and position has too far removed their eyes from their own spiritual needs. To such Christ's says, "For what doth it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Even education itself, that which represents the highest of human attainment, becomes empty, nay, it becomes positively dangerous, when it is the possession of a man whose life is not controlled by the spirit of Christ. In truth this is not an ignorant world to be educated, but a lost world to be saved.

Fear of punishment alone, though a valid motive, will never hold men to the foot of the cross; moreover, God has no desire for the groveling, abject service of the whimpering, spiritual coward; his redemption rests upon another basis: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." It must be a consciousness of God's great love and a realization of a man's own unworthiness that reconciles him to God.

Finally, the last need of this age is an element very closely related to the other two requisites I have mentioned. It is the need of a Christian hope. In spite of what may be said concerning noble lives lived without promise or expectation of reward, such an attitude is in itself a considerable reward, but in addition to that the human heart invariably looks forward to an after-death compensation. Before Socrates drank the fatal hemlock cup, he declared his belief that neither in this world nor that which is to come, can ill befall the really good man.

Those persons who make the greatest sacrifices with the most contented spirit are the ones who look past suffering to glory, for as Peter says, "Hereunto were ye called."

"To serve the present age,
My calling to fulfil;
O may it all my powers engage,
To do my Master's will."

In a few words that which the world needs to realize is its lost condition, how utterly hopeless its case is, then, recognizing Jesus as a real savior, the very antithesis of the popular conception; it must lay its sins upon Him and find strength and grace.

"Only he who lives a life of his own can help the lives of other men."—*Phillips Brooks*.

You can pay more, but you can't get more. "Great Songs of the Church," 60c in quantities.

E. G. SEWELL.

The word is gone forth that our brother E. G. Sewell has passed away. It was not unexpected; for the servant of God had some years ago already fulfilled his long and faithful task, and his rest in the Lord had in a sense already begun before he fell asleep. Quiet and simple, and full of the peace of God were his last years. But his life had been one of hard work, for more than sixty years he had battled valiantly for the truth.

Brother Sewell was reared among the hardships of pioneer-life, which fact had much to do with his strong constitution and power of endurance, as also with his simplicity and plainness, his brave, honest, manly character. His position as one of the greatest men in the church, a faithful, earnest preacher and teacher of the simple Word, and one of the great men in the movement for the restoration of New Testament Christianity, he won by honest toil and struggle. He climbed from the bottom to the top, step by step, not minding the burden and the weariness; nor yet with any ambition to make himself great and noted, but by faithfully fulfilling his trust day by day—in which conflict nobody under God stood by him so much as his noble wife, who yet survives him. For it has been well said that there is no great good man, but there is a good woman back of him. Sister Sewell is a mother in Israel of the old type; sweetened in the long school of labor and self-denial; always gentle, simple, quiet, unassuming, but of surpassing strength of character and full of goodness. She was God's good gift to Brother Sewell along his pilgrimage way; and without her he could not have done his great work.

When I first had begun to preach, in the vacations of the old "Nashville Bible School," and through the unforgotten love and friendship of Brother E. G. Sewell's son, the noble and true-hearted E. E. Sewell who still lives in Nashville, I enjoyed the hospitality of old Brother Sewell's home, for a number of weeks. On one of those days Brother Sewell recounted to me the story of his early difficulties and labors; one sentence of which has cleaved to my memory. Speaking of his purpose and struggle to get an education in the face of family-obligations and small means, he said that it was his confidence that when a man sets himself to a thing that is right and good, for the glory of God, *help would come to him from an Unseen Source*. And in that confidence he was not disappointed. Through his days of preparation and his long life of labor in the Lord afterward, that "unseen Help" never forsook him. He was a preacher both by tongue and pen—associated for half a century with David Lipscomb, joint-editor with him of the Gospel Advocate, Nashville, Tenn. Brother Sewell's name and character is of untarnished honor; and his record as a great and good servant of the Lord is a testimony to his Master and Savior.

R. H. B.

Love looks to the ultimate good, rather than the present pleasure, of the one loved.

BOOK REVIEW.

THE PASSING OF THE WORD. Biola Book Room, Los Angeles, Calif. \$1.50.

"The Passing of the Word" is a story of girls' college life. The principal character, Marion Mansfield, in the beginning of her sophomore year is startled by a consciousness of a great lack in her hitherto self-satisfied life. How she discovers just what that lack is, and how bravely she struggles to fill the void, forms the backbone of a helpful story in which all the characteristic events of college life are happily woven.

In its spirit it is a wholesome story, in that it does not fail to recognize God, the Lord Jesus Christ, and the Bible, as practically all modern fiction does. F. Z.

THORP SPRING PREPARES FOR BUSY SUMMER.

The little village of Thorp Spring is busy preparing for the busiest summer in many years. The College will maintain two terms of the summer session. The first term will begin June 10 and close July 12; the second term will begin July 12 and close August 14. Students of the summer school will have an opportunity to avail themselves of the advantages of the summer Encampment which will run from August 3 to 10.

Another feature of our work of interest to everybody will be the Bible reading during the week of the Encampment. This reading course in the Bible will be open to all without charge. In addition to the Bible reading course there will be classes organized for every department of church work where as many as three will make request for such classes.

The Farmers Short Course will be held in July. Students will be admitted to these lectures without charge. At this meeting students will have the advantage of hearing the leading professors of the Texas Agricultural and Mechanical College. Over twelve hundred farmers availed themselves of this opportunity last summer.

The above heavy program requires that we be busy; but we have great consolation in seeing much proof from our labors. The most responsive individuals in the world are our boys and girls. It is a great joy to deal with the men and women who will be the leaders of tomorrow.

A. R. HOLTON, President.

ANNUAL REPORT OF BATHURST ST. CHURCH.

At the annual meeting of the Bathurst Street church the following reports were made: One hundred and fifty members in good standing; 16 of whom are "shut-ins"; 8 are absent from the city; 25 are indifferent. Total enrollment, 183. During the year there were 19 additions—nine by baptism, ten by letter.

Contributions for the year: Current expenses; \$3979.59, Home and Foreign Missions, \$507.47; Care of poor, \$376.49. Total, \$4863.55.

The church property is insured for \$15,000 and there is an indebtedness of \$2,050 on the same.

The congregation uses the duplex envelope, but there is no record kept of the amount each one contributes; this is left with each one's conscience to "give as he purposes in his heart." On one Lord's day morning in January there was a special effort made to raise \$500.; a letter was mailed to each member to this effect; when the time came for the offering the usual announcement was made that "the offering will now be received" and \$545.00 was the amount contributed. There are no societies nor organizations; no suppers, nor entertainments "given for the benefit of the church."

The preaching of the simple gospel and the plea for the restoration of the New Testament church receives enthusiastic endorsement.

March 3.

Geo. A. Klingman.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The heathen die, one every second, 3,600 in an hour, and how many is that each year?

Who that appreciates his own salvation can read that and be satisfied with the amount of foreign work we are doing? I desire to have a card at once from *every reader* of this who wishes the work to be enlarged. ** Since hearing Bro. John Sherriff, of Africa, some have an interest in enlarging that work. ** A very good man doing a flourishing independent work in China writes of the ill health of himself and wife: "We have had it pretty hard since we came back to the field, living in a Chinese house, etc. We are both completely run down. . . . It would be an awful cross to us to have to leave everything, but we have faithful (native) workers." You can see this experienced man's idea of living in a native house. ** In a private letter, not intended for publication, one of our precious sisters in Japan said: "No one knows how thankful we would be to have even the humblest of foreign (American style) houses. Japanese kitchens are so inconvenient and of course as cold as ice." **

In 1913, when Methodists and Presbyterians in the U. S. gave an average of 58c per capita per annum to foreign missions, and Adventists gave \$6.95 each, "loyal Christians" gave about 2 1-5c each for the year. In 1923 it had increased to an average of about one whole nickel a head. We can double that this year and who has the face to say it would in any way hurt us to do it? ** Bro. E. N. Glenn has knowledge of a man spending \$14.00 a month *for tobacco*. Come along, redeemed folks, with your free-will offerings and we shall soon wipe out the indebtedness of the Mission Homes Building Fund. ** One of those native helpers in South Africa has his support pledged for a year in consequence of the little note on this page last month? Who will give or provide for the other at ten dollars a month? This is one way to *enlarge* the work. ** Bro. Langpaap, of Honolulu, reports gift from his brother amounting to \$400. ** It requires 110 days of labor to raise an acre of lowland rice in the far east; two days of labor with a team a day and a half does it here and makes it possible to ship rice to the east in competition with their cheap labor. ** Who undertakes to raise \$100 to buy a mule for Bro. Short in Africa? ** Bro. I. B. Bradley does a good work in connection with Sisters Andrews' finance, but his wife has been very seriously ill. ** Bro. Bixler narrowly escaped having his family in a buggy wreck when the single-tree broke on a hill. ** There are many ways to help enlarge the mission work. If you want to do what you can, drop a card to the writer and secure a sheet of about 60 suggestions.