

THE WORD AND WORK

"ARE ALL THE CHILDREN IN?"

(Sent by H. C. Hinton)

I think ofttimes as the night draws nigh
 Of an old house on the hill,
 Of a yard all white and blossom-starred,
 Where the children played at will.
 And when the night at last came down,
 Hushing the merry din,
 Mother would look around and ask,
 "Are all the children in?"

'Tis many and many a year since then,
 And the old house on the hill
 No longer echoes to childish feet
 And the yard is still, so still.
 But I see it all, as the shadows creep,
 And though many the years have been
 Since then, I can hear my mother ask,
 "Are all the children in?"

I wonder if when the shadows fall
 On the last short, earthly day,
 When we say good-by to the world outside,
 All tired with childish play;
 When we step out into that Other Land
 Where Mother so long has been,
 Will we hear her ask, just as of old,
 "Are all the children in?"

WORDS IN SEASON

R. H. B.

A GOOD MAN'S JUDGMENT

The disconcerting news had reached Jerusalem that the gospel was being preached to Gentiles promiscuously down at Antioch (Acts 11) and that numbers of them were coming in—in fact that a practically Gentile-Christian church had sprung up in Antioch. The report must have caused something like consternation among the Jewish brethren at Jerusalem. True, they knew of Cornelius, but that was a solitary instance, and the case of an exceptionally fine Gentile. But at Antioch, down on the Orontes, a heathen city famed even in corrupt heathendom for its wickedness—that there the gospel was being preached and droves of the unspeakable Gentiles were coming in—that outraged every sense of right and propriety. True, as Peter said, God is no respecter of persons but in every na-

tion he that feareth Him and worketh righteousness is acceptable to Him. But this was not that sort—it was the scum of the world that was coming in. So the anxious church at Jerusalem sent a true and trusted man, Barnabas, to investigate. Barnabas came and saw *the grace of God*—lives lifted out of the depths, renewed, transformed, the light of eternal life shining from sin-scarred faces. He heard their songs, he witnessed their joy in the worship, he beheld their works of faith and labors of love. In short, "he saw the grace of God." And he *was glad*. Not perplexed, not irritated, not critical, but *glad*. And so far from throwing cold water on the enthusiasm, he did what he could to make the good permanent: "he exhorted them that with purpose of heart they should cleave unto the Lord."

Now follows a little remark, explanatory of Barnabas' attitude. Here it is: "*for he was a good man, and full of the Holy Spirit and of faith.*" Notice the "*for.*" That is to say Barnabas' judgment of the situation was what it was *because* he was a good man, full of the Holy Spirit and of faith. Had he been a selfish man and self-seeking, a blind partisan, a self-righteous man, or a man-pleaser, or a coward, or a money-lover, or a man controlled by the flesh in *any* way, his judgment of the Gentile work would have been adverse. He would have opposed, and perhaps destroyed the great work at Antioch, and carried an evil report to Jerusalem, causing irreparable breach between the Jewish and Gentile brethren forever. But Barnabas was a *good* man. That explains his delight in the salvation of the Gentiles and his glad helpfulness. His goodness, faith, spirituality enabled him to recognize the truth of the matter. He saw the grace of God. He understood God's mind and way. How good that it was so.

So with us. Our judgments, attributes, estimates, our ability to discern good and evil, are conditioned by the state of our hearts. The light of the body is the eye. "My judgment is righteous," said the Lord Jesus, "because I seek not mine own will, but the will of him that sent me." (John 5:30.)

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"HE FOLLOWETH NOT WITH US"

Like John, so are we prone to forbid and oppose those who "cast out demons" in Christ's name, if they "follow not with us." But the Lord Jesus says, "Forbid them not." He gives two reasons for this injunction.

1. The casting out of demons (which, in principle applies to the deliverance of men from any moral and spiritual bondage of the devil) is a good work—a Divine work, in fact, which could never be accomplished by the power of Satan. No man can by the power of the devil deliver men from the power and bondage of sin, turn them to repentance and righteousness, to an acknowledgement of Jesus Christ as Lord and Savior. Satan cannot do such a work. One cannot cast out

Satan by Satan—for else, how could his kingdom stand? (Matt. 12:24, 26.) The man who does that kind of work may be considerably in error on many and important matters; but to the extent that he accomplishes such results he is wielding the power of God, not the power of Satan. The sons of Sceva tried to do such a thing in the interest of evil and found out.

2. The fact that one does an effective work in Jesus' name makes him a helper on Jesus' side. "For he that is not against you is for you." In a hostile world, that is always something to be appreciated. That man is *for* us, not against us says the Lord. His work favors the Lord's great cause and design. It would be impossible also for such a man quickly to speak evil of Christ. (Mark 9:39, 40.)

But neither does it follow that the stranger who does a mighty work for Jesus is necessarily right and saved. He may not be at all. (See Matt. 7:21-23.) So here are three precious points of wisdom as to our attitude toward those who do a great work in Jesus' name:

1. Never stop a man from doing such a work.
2. Do not conclude that because "he followeth not with us," he is necessarily not one of Christ's.
3. Do not conclude that because he is able to do a great work in Christ's name he is therefore right in all he may do or say, and that you should join yourself to him and follow him. Go by the word of God—not by *men* and *appearances*.

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THE TRUE KNOWLEDGE OF GOD

"He that loveth not, knoweth not God, for God is love," says John. (John 4:8.) That John means something more here than a merely *intellectual* knowledge of God is obvious. This is a knowledge that produces love. If the love is not there, there is no real knowledge of God. A man may know intellectually that God is; that He is One; that He is infinite in knowledge, wisdom and power; that He is holy and utterly opposed to sin; that He is good, merciful, and gracious; he may conceivably have information (and mentally assent to it) that "God so loved the world," and that He gave His only begotten Son; that Jesus is this Son of God, and that His whole life and character is a revelation of God; that He died for our sins and rose again—in fact everything that is told us concerning Him—yet may not have *love*. But if he has not love, it is proof that he knows not God. "He that loveth not, knoweth not God." Many a religious zealot, well informed, may fight for great gospel truth, yet come under the head of the Savior's statement in John 16:3—"they have not known the Father nor me."

The true knowledge of God therefore does not consist in intellectual conception of Him (though *that* is always necessary and fundamental). It is something more than ability to state the facts concerning God and to name His attributes.

The true knowledge of God is an *understanding* sort of knowledge—a real apprehension, in the heart, of His Being and Nature (which is Love)—a realization therefore of His great love toward us and toward *me*. And that always produces love. “We *know* and have *believed* the love which God hath in us . . . We love because He first loved us.” (1 John 4:16, 19.)

And this is that knowledge of God which is life eternal. (John 17:3.) For,

“He’s an heir of heaven who finds
His bosom glow with love.”

“I have made known unto them thy Name,” said the Lord Jesus in His prayer to the Father, “and will make it known.” What is the purpose of this great revelation and what the result where it enters the heart? This—“that the love wherewith thou lovedst me may be in them, and I in them.” (John 17:26.) For “the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.”

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“MILLENNIUM THEORIES”

We wonder why brethren controverting the teaching concerning the Millennium so often speak of it as a “theory”? (As one esteemed brother recently in an article headed “Millennium Theories.”) It must be because a “theory” is easier to refute and condemn than a passage of scripture. Someone has said, “When you don’t like the truth, deny that it is the truth.” There is something prejudicial and odious in the very term “theory”—not indeed if the term were taken in its strictest sense, and by the first definition (for every connected argument and evidence is *theory*) but in the common use of the word especially in religious matters. “He is a theorist” and, “He holds a theory” is usually enough to condemn a man in the eyes of truthful readers before a grain of evidence has been introduced. For purpose of prepossessing hearers this word is convenient and effective. But if the object is honorable controversy and faithful, impartial examination of truth (which latter is what some brethren need most of all)—it is obviously unfair procedure. Now as for us, brethren, we care not a farthing for any “theory” whether our own or anyone else’s, nor even that so admirably summed up in the last sentence of the article above referred to. We stand wholly and simply on God’s word. So let us take up the passages in God’s word, both Old and New Testament, that bear on this glorious reign, generally called the Millennium, and give them honest study according to what they say, not to prove or disprove anything, neither whittling them nor padding them, nor doing anything else to “make them fit” any foregone idea of how these things ought to be—and we shall be apt to arrive at the truth. And that is better than all “theories.” Shall we do that?

NEWS AND NOTES

From Trenton, Tenn.: "The meeting at Dorris Chapel began August 13 and there have been two confessions to date. Large crowds are attending the night services. This is my fourth successive meeting here.

"From July 9 to 16 I conducted a meeting at Windle, Tenn., with two baptisms and two restorations. I was at Pleasant Grove, four miles from Celina, Tenn., from July 30 to Aug. 8, with 4 baptisms and 5 restorations. If the Lord wills I will begin at Parksville, Ky. on Sept. 3."—J. Scott Greer.

A preacher twenty-two years old, who has done acceptable located work and filled monthly appointments for past four and one-half years, desires to locate where he can be of service to his Lord by preaching for one or more congregations, city or rural. He has only himself and wife to support and is willing to live as his brethren live. If interested, inquire through The Word & Work.

From Graton, Calif.: "Enclosing check for 150 copies 'Great Songs of The Church'. Please send as soon as possible as we expect to have protracted meetings in September, held by Bro. Wainwright of Seattle."—R. R. Hayes.

From Amite, La.: "Recently we spent an interesting and profitable week at Jennings, La., with Bro. Ivy Istre. I spoke six times to a house full of patient, listening people, eager for the bread of life. Bro. Istre is doing a splendid work. He is humble, kind, and full of the Spirit, loved and honored by all. His wife is a devoted Christian. This French congregation of consecrated, earnest worshippers, are nearly 100 per cent daily Bible readers. It helps a preacher to visit them. One was baptized after I left as Bro. Istre continued the meeting speaking in French several nights."—A. K. Ramser

From Genoa, Ark.: "We have Bro. W. W. Leamons of Trinity, Texas, engaged in a second annual meeting here. The meeting is 3 days old, with 4 confessions. We have large audiences with good interest and order."—R. E. Johnson.

From Cynthiana, Ky.: "Last third Sunday I was at Mt. Zion, and at Willisburg in the afternoon, where one was baptized.

"Our Salem meeting was a wonderful time of uplifting. Brother Olmstead preached powerfully. Seven believed and were baptized, and eight took their stand with us by membership. Bro. Paul Sevedge led the songs in an inspiring way. We had visitors from nine counties and five states. We are looking forward to Bro. Olmstead's return next year, the Lord willing."—Wilson Burks.

From Winchester, Ky.: "I am going to Virden now once a month. Bro. Burkhart, a resident, is carrying on each Sunday.

"Mission work at L. & E. Junction is being carried on by Asa Baber, Howard Marsh, Bro. Neal, Pleas Baber, and myself. There is no local help, except one young lady teacher. We had a week's meeting at this place recently with Bro. Neal. Will have a week's meeting at Virden in September, Bro. Asa Baber preaching. Pray with us concerning these things."—Fred Farris.

From Jennings, La.: "We certainly like the song books. The ribbon is a great help and saves the books from abuse."—Ivy J. Istre.

From Houston, Tex.: "Bro. W. W. Leamons, of Trinity, Texas, baptized seven and two were restored during a 12-day meeting here at the Westfield congregation. It was his second meeting here and we hope to have him again."—V. R. Tautenhahn, Jr.

"I spoke for the Central Church of Christ in Gary, Ind., the fifth Sunday in July. In that 'upper room' I found a little band in which both old and young feel and share responsibility for the Lord's work. Love one for another abounds. This congregation is capable in song, and appreciative of Bro. Jorgenson and his work."—Claud Neal.

From Dallas: "I received the copy of 'Great Songs of The Church' and think it is the best I have ever seen anywhere. I want 24 copies for the High School Credit Class of Oak Cliff church. This is my ninth year in this work."—C. E. Neve.

From Clovis, N. M.: "I have used and examined many song books, but for an all-purpose book I do not think 'Great Songs of The Church' has an equal."—C. C. Morgan.

"We are having good meetings in Mississippi, with 23 added in the past two weeks."—G. P. Bowser (colored).

From Pueblo, Colo.: "I have been here in this hard field since Aug. 13. Meeting closes Sunday. Small congregation, brethren discouraged financially and spiritually, but in spite of it all I am hopeful of better conditions in time. They are undertaking to locate a young man from Durant, Okla., to work with them. A city of near 100,000 people furnishes a fine field for a congregation and a working preacher. There have been two baptisms during this meeting."—B. F. Rhodes.

From Abilene, Tex.: "Bro. H. L. Olmstead just closed a two weeks' meeting with South Side Church in Abilene. Finest attendance we ever had. Ten people answered the invitation. Much and lasting good accomplished. We think Bro. Olmstead is one of the best of preachers.

"Bro. O. E. Phillips, our local minister, is in a fine meeting at Mt. Enterprise."—E. P. Mead.

From Dugger, Ind.: "Brother Ernest Taylor and I just closed out a two weeks' meeting at the Berea church. We tried having two classes of young people and children for 30 minutes before the church service. Our attendance went over fifty several nights and we feel that we did some good. We studied the Gospel of Luke in the young people's class and used Bible stories for the younger children. I think we had the best average attendance that Berea has had for several years in the revival meetings. Seven responded to the invitation: three for baptism, two from the denominations, and two restored. Berea is a fine little church."—J. R. Clark.

From Indian Springs, Ind.: "We are having a meeting at Trinity Springs church now, Brother Ollie Moss preaching. Have had a good meeting. We all like Brother and Sister Moss. We close Wednesday night."—W. E. Dillman.

From Alhambra, Calif.: "Brother Seth Rheachup, the active evangelist at Fullerton, Calif., arranged for a series of discussions between Ernest Beam and Elder Rich, of the Seventh-Day Advent church. These discussions have been drawing huge crowds, and we believe good is being accomplished as many formerly confused have expressed gratitude for having been scripturally enlightened.

"Bro. Houston, Porter Norris, Jimmy Saunders, and Ernest Beam expect to leave Sept. 4 for Visalia, where they will enter a discussion on instrumental music in the worship, with representatives from three congregations of the Christian people.

"The congregation where Bro. Beam labors is doing a good work, feeding the poor and carrying the gospel to many. About 50 baptisms the last 10 months."—Wm. T. Owen.

May we have orders for Lesson Helps at once, please, for fourth quarter? Single copy of the W. W. Lesson Quarterly is free to all W. W. subscribers who ask for it.

We understand that Chas. M. Neal, Winchester, Ky., can still supply the Neal-Wallace Debate at the pre-publication price of \$1 each. He expects to make deliveries before September closes.

From Oxonia, Ind.: "I recently preached at the following places: Haw Creek, near Ladoga, Ind.; Liberty, near Galatia, Ill.; Harrisburg, Ill.; Rosiclare, Ill.; Champaign, Ill. Pray for us."—Ollie E. Moss.

Quantity sales of the alphabetical hymnal, "Great Songs of The Church", since last report: Long Beach, Calif.; Jasonville, Ind.; Clinton, Ind.; Palmyra, Ind.; Selkirk, Ontario; Springfield Mo.; Albuquerque, N. M.; Bernie, Mo.; Elk City, Okla.; Smyrna, Tenn.; Winslow, Ind.; Graton, Calif.; Lubbock, Texas; Nashville Tenn. (David Lipscomb College church); Trenton, Fla.; Ice Lake, Manitoulin Is., Ontario; Parkersburg, W. Va.; Clovis, N. M.; Waterford, Ky.; Louisville, Ky. (High View); South Tunnell, Tenn.; Basil, Kansas (Trenton); Florence, Ala.; Dallas (Oak Cliff Class); Tell City, Ind. ("Lily Dale").

News of the Louisville District

Harry Fox had a great meeting at Oak Grove where A. C. Reader ministers. There were 34 baptisms.

Brother Janes is in a mission meeting at Melbourne School, on the Taylorsville Road.

Wallace Cauble closed a fine meeting at Cedar Springs on Aug. 27, Jack Curry singer. There were 19 baptisms and 3 added "by membership." W. A. Sevedge labors regularly with these brethren.

G. A. Klingman preached a week at East View, where Wm. Greenaway ministers. There were six baptisms, and some renewals. Brother Klingman is in a meeting at Long Branch church, near Greencastle, Ind.

S. L. Rose, of the Highland church, has been one of Louisville's most active and useful "lay" workers, and has preached occasionally for years. But the recent tent meeting with East Jefferson mission was his first protracted effort. We rejoice in its success: 5 were baptized, and 5 added otherwise; uniformly large attendance throughout.

Waterford church held its annual "Home-coming" meeting on Aug. 27. The program was in the hands of former ministers: D. L. Cooper, Wallace Cauble, A. C. Reader, W. A. York, and E. L. Jorgenson (Song Director). Overflow attendance, dinner on the ground, and a great fellowship.

Brother Boll had a fine meeting with "Lily Dale" church, near Tell City, Ind. There were 15 baptisms and 2 renewals.

Homer McLean is now in a meeting with High View church, where J. F. Stinnette preaches regularly. Brother McLean's recent meeting at Flat Rock brought 33 responses, 14 of them being for baptism.

E. L. Jorgenson is home from Basil, Kansas, where he taught Bible (Romans) and Singing, in "Vacation Bible School" at Trenton church. One night was spent at Leavenworth, where Roy Bixler and others were in an effort to plant a simple church; and one Lord's day at the old home church at Albion, Nebr., where F. S. Spaulding is now leading teacher.

At Trenton church the school included almost the entire congregation. A radio program was prepared, and given from Ponca City, Okla., and a beautiful and impressive program of Songs, Drills, and memorized Scripture was given at Trenton on closing night.

WORDS OF ENCOURAGEMENT

"Best wishes for Word and Work—a clean paper that stands for all the Word of God, and presents it without fear or favor."—E. H. Hoover.

"We enjoy the good lessons in the Word and Work."—Anna Louise Ewell.

"Appreciate Sunday School Quarterly for the rest of the year 1933 as I have always depended on your lesson helps and will be glad to have them in advance."—Mrs. O. M. McPherson.

"Mrs. Owen and I look forward each month for Word and Work. Truly it is a feast—a storehouse of knowledge."—Wm. T. Owen.

"The Word and Work has 'oft refreshed me' and I would not want to go on without it. Bro. Boll, like the 'wise man that built his house on the rock' has dug deep. I know

he has found the Kingdom of God and His righteousness and I hope the Word and Work lives on to disseminate it."—P. I. Pryor.

"I would like to have Bro. Boll's Quarterly. I notice it is free to all who wish to receive it. I always enjoy reading the lessons."—Mrs. W. D. Campbell.

"I hope that some day more of the churches of my acquaintance will use that masterpiece of Hymnology, 'Great Songs of The church.'"—Wilson Burks.

"We surely do enjoy the Word and Work. I don't see how we could get along without it. It is spiritual food for the soul."—Mrs. Wm. Paisley.

"Our prayers are for the Word and Work, and we love to sing using 'Great Songs of the Church.'"—E. P. Mead.

WANTED: HEART CULTURISTS

STANFORD CHAMBERS

Christianity is a religion of the heart: that or not at all. Spurious is that religious profession if the heart is not engaged for, with, and in our Lord Jesus Christ. Heart religion does not leave head or hand unengaged, but head religion does indeed leave the heart unengaged, Godward, and of that we need to beware and be on our guard against it.

Much preaching is merely or predominantly intellectual. But the truth of the Gospel is comprehended only by the heart. Its facts, of course, are intellectually received, but not so the truth which those facts mean. Hence, many there are who are "ever learning and never able to come to the knowledge of the truth."

We are quite well acquainted with the product of this type of preaching. "Without are fightings, within are fears." Selfishness, sensitiveness, jealousies, envyings, bickerings, disputings, wranglings, railings, low-rating of one another, contentions, divisions, factions, and such like: by these fruits the tree is to be judged. Disappointment is the lot if any should look to such a tree for spiritual power, worshipful devotion, self-abasement or self-sacrifice, princely givers for Jesus' sake, missionaries for souls' sake. "We do not believe in preaching unless we can hear it." "Sweet-spiritedness" is likely the common term among them in derision of the real article of brotherly love anywhere manifested. They are not "lovers of God."

The quality of their preaching is at fault. There is a misplaced emphasis. Keen logic, eloquent speech, controversy, sophistry, powerful confutation, ancient or modern legalism: that thing which "in the sight of God is of great price" is not the product of instruction so featured. The teaching of God's message is grace-featured, spirit-balanced, Christ-centered. It is not lacking in soul. Inspiration shows the true emphasis.

"Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

This article is written to call attention to the need of heart culturists. Take your concordance and note the space in the Bible devoted to the heart, the stress laid thereon: heart-belief, heart-obedience, heart-purity, heart-worship, heart-service, heart-giving and forgiving, heart-tenderness and affection, heart-praying, heart-trusting, and so on. Then do you pray the Lord of these precious heart-gardens to send laborers thereinto who will prayerfully, carefully cultivate the tender plants of our Heavenly Father's planting. From among the fathers, mothers, teachers, and preachers who thus pray will God raise up many to meet the sore need of heart culture.

THE PRAYER FOR UNITY

R. H. B.

In the 17th chapter of the gospel of John, "the Most Holy Place of the Scriptures," where Christ on the eve of the cross prays to His Father—though the words were not addressed to human ears, there is wonderful teaching for us. The Lord Jesus reviews His work, and its results, past and future. He speaks to the Father concerning Himself (vs. 1-5); concerning His disciples (vs. 6-19); concerning all who through their words should believe on Him in days and years to come (vs. 20-26). Regarding His disciples and all the future believers, the burden of His prayer is their *unity*: "that they may be one." It has often been called the "Unanswered Prayer of Christ." But that term is not just correct and fair. It appears that there is a general misunderstanding of the Oneness the Lord spoke of, and the means by which alone it can be attained.

1. In the first place, no general union and amalgamation of the sects of Christendom was meant. From the earliest times contingents split off and formed themselves into sects. This was not always to be deplored. Sometimes the apostles felt a gratification that it was so: it freed the congregation of Christ from an alien and troublesome alloy. (1 John 2:19.) Far more dangerous than those who "went out from us" were those that "crept in privily" (Jude 4). In fact, from certain contingents the Christians were commanded to separate (e. g. 2 Tim. 3:5). Such divisions were inevitable from the beginning. (1 Cor. 11:19.) So long as Satan sows tares among the Lord's growing wheat, they will continue to be inevitable. No greater calamity could occur, and nothing further from the mind of God, than a general federation of the sects and cults of Christendom; and nothing would more quickly smother out the little light that still shines forth from Christ's candlesticks here and there. It was not that sort of "unity" the Lord Jesus prayed for! Yet in the indiscriminating eyes of the world the existence of the sects of Christendom will always seem like a failure of the Lord's purpose and prayer. What He prayed for, however, and desired, was the oneness of those who are truly Christ's.

2. In the next place—this oneness for which the Lord Jesus prayed goes deep; much deeper than merely outward agreement and coherence, which latter sometimes exists where there is no true unity. It is a oneness like that of the Father with the Son. ("I and the Father are one." John 10:30.) That was the oneness not only of heart and mind, but of Nature and Being—a mutual indwelling ("Believest thou not that I am in the Father and the Father in me?" John 14:10). Now it was precisely that sort of unity the Lord Jesus prayed for: "that they may be one even as we are one"; and, "even as

thou Father art in me and I in thee, that they also may be [one] in us." (John 17:11, 21.) This is not a matter merely of outward gatherings, of church-registers and doctrinal agreements (however good and desirable these be)—it goes far deeper. It is a oneness like that of vine and branches, of the members of the body through the Head; a oneness not merely of one with another, but of all with Christ, and of all, one with another *in Christ*, in one common life and vital bond of spirit. They are one with Christ, because He dwells in them; one with God, because God dwells in Christ; one, therefore, in Christ and God. "I in them, thou in me, that they may be perfected into one." (John 17:23.)

THE WAY OF THIS ONENESS

The means by which this joining together of Christ's members is effected the Lord mentions in His last prayer. They are to be thus unified:

1. By God's keeping of them "in His Name." (v. 11.)
2. By Christ's prayer for them. (vs. 20, 21.)
3. By Christ's bestowal upon them of the glory which the Father gave Him. (v. 22.)
4. By the indwelling (above-mentioned) of Christ. (v. 23.)

There are several things here which deserve special notice.

1. The Lord Jesus during His ministry had kept them in unity. He was their bond of oneness while He was with them. But now He was going to the Father. They would see Him no more, He, their stay and dependence, the Teacher, the Counsellor, whose presence was all their comfort and inspiration is about to leave them. So He prays that God may provide for their keeping in unity. "While I was with them I kept them in thy name." "And I am no more in the world, and these are in the world, and I come to thee. Holy Father keep them in thy name . . . that they may be one even as we are." This is really the petition for that "other Comforter" whom the Father would send. "I will pray the Father and he will send you another Comforter who shall abide with you for ever, even the Spirit of truth . . ." (John 14:15f.) Thus would the Father keep them in His name that they might be one. The oneness of His disciples which the Lord Jesus prayed for is the unity of the Spirit who permeates every member of the Body and makes them virtually one—one with another and with the head. (1 Cor. 12:13.)

2. Furthermore He says "The glory which thou hast given me I have given unto them that they may be one." This is the *moral* glory of the Lord Jesus Christ. The Word was made flesh and dwelt among us, says John (1:14), "and we beheld his *glory*, glory as of the only begotten of the Father, full of *grace and truth*." "And we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as by the Lord, the Spirit." (2 Cor. 3:18.) The life resulting from this holds all

the necessary elements of unity—love and lowliness and kindness and patience, all the fruit of the Spirit. Look over the list of the works of the flesh in Gal. 5:19-21, and you will see that those are the things that make unity impossible. Now look over the items of the fruit of the Spirit (Gal. 5:22, 23)—these are the threads that bind hearts and souls together. This is the glory of Christ's character, worked in us through the Spirit.

But where the Spirit is, there is also the Father and the Son. "If a man love me he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." (John 14:23.) He that hath the Spirit hath the Son; and he that hath the Son hath the Father also. This is the force of the Lord Jesus' word in John 17:23—"I in them, thou in me, that they may be perfected into one." For "through him we both [Jews and Gentiles] have our access in one Spirit unto the Father." (Eph. 2:18.)

THAT THE WORLD MAY BELIEVE

Now let us see what the results are to be accomplished through this Divine unity of Christ's people. The Lord mentions the purpose twice:

1. "That the world may believe that thou didst send me." (v. 21.)
2. "That the world may know that thou didst send me, and lovedst them [Christ's disciples] even as thou lovedst me." (v. 23.)

We sometimes read something into this, which is not there. We have supposed that if the world *saw* Christ's people all united it would be constrained to believe on Him. But that is not what is said or meant. The world, except in rare cases, is unable to see or discern the unity of Christ's people; for the simple reason that the world knows them not. (1 John 3:1.) As before shown, existence of the sects and the confusion in professing christendom, will always cause the world to think that Christ's people are divided. For the world will never be able to discern between the real and the false: it lumps them all together, and looks upon the whole as a conglomeration of equally good or bad parties and sects. So it is not that the world will ever *see* the oneness of God's people, and thereby be led to believe in Jesus Christ. But where there is a people united in Christ the world will feel the impact of the power of such a people, who are one in God and God in them. (See the type of that in Psalm 114.) Poor and despised, persecuted and comparatively few in number God's little flock will always be throughout the age. But they are to be full of *power*. A powerless Christian, a powerless church, is out of touch with God. But when right with God their power will be felt, and many will be brought to faith through a people in whom and through whom God works in mighty power.

However it is not to be concluded that *all* the world will

believe. The statement of the purpose does not guarantee the result. John the Baptist was sent "that all might believe". (John 1:8.) But they did not all believe—in fact but very few. They could have, but did not. God sent His Son into the world to save the world (John 3:17); but the world has not been saved, and will not be. "Ye will not come unto me that ye may have life," said the Lord Jesus sadly (John 5:40); and to Jerusalem He said, "How often would I . . . but ye would not!" (Matt. 23:37.) The element of man's free will and choice enters into the matter, and indeed must do so. "I, if I be lifted up from the earth, will draw all men unto me," said the Savior. Yet the uplifted Christ has not drawn them all, because they would not be drawn. So when it is said that the oneness of Christ's people is to the end that "the world may believe," it must be assumed that the world *will* believe. But this much is sure—that through this united, dynamic people, men everywhere shall have opportunity to believe on Jesus Christ, the Lord, whether they will hear or whether they will forbear. Once at least, as the record shows, this state of things existed. "The multitude of the disciples"—the church in Jerusalem, which then numbered into the thousands and still grew—"were of one heart and soul." (Acts 4:32.) The result was *power* on all hands. "With great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all." Like a healthy physical organism, they were able to overcome inward troubles (Acts 6:1-7) and to surmount outward difficulties (Acts 8:4). And through them the savor of the knowledge of Christ was made manifest in every place.

THE ADMONITION TO UNITY

In conclusion of this study let us take a brief look at the teaching given to the churches by the apostles on the preservation and growth of this unity. As before seen, every division and separation was not deplored, but sometimes was even advisable and advantageous. But when *God's church* in Corinth began to split up into factions and parties, the apostle did solemnly remonstrate—"that there be no divisions among you, but that ye be perfected together in the same mind and the same judgment . . . Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?" (1 Cor. 1:10-13.) This "perfecting together" is a progressive thing, which can not take place in an atmosphere of strife and division. Hence also to the Ephesians (where the Jewish and Gentile contingents threatened to clash) he writes to "keep the unity of the Spirit in the bond of peace," and reminds them of the seven great unities in which they stood together in Christ (Eph. 4:1-6) and of the helps and means appointed of God "for the perfecting of the saints . . . till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the

fullness of Christ." (Eph. 4:11-13.) Everywhere he pleads by all that is dear and holy, to maintain with all watchfulness and earnest care and love, the outward unity of those who in spirit are joined together in Christ. (Phil. 1:27; 2:1-11.) And this we must do on our part that the prayer of our Lord Jesus may be fulfilled.

"Now the God of patience and of comfort grant you to be of the same mind one with another, according to Christ Jesus; that with one accord, ye may with one mouth glorify the God and Father of our Lord Jesus Christ." (Rom. 15:5, 6.)

FACTS ABOUT BEER

"There is no single disease in the world of which alcohol is the cure. Since alcohol cures no disease, it is not a medicine. It has no place in medical practice. It creates only an illusion of vigor that does not exist. All this has been proved by innumerable tests. A typist of known speed and accuracy has taken alcohol in graded quantities. His speed and accuracy decrease in proportion to the alcohol he takes. Two men may play tennis or chess equally well. Give one of them a single glass of beer and he will be easily defeated by the one who abstains. Start ten men of comparable vigor up a mountain side, five of whom have taken drinks as stimulation. These five will fail in the climb. So mild a drink as a pint of beer will lessen their physical and mental prowess by from ten to fifteen per cent. Innumerable tests have proved alcohol does not stimulate them or make them capable of greater accomplishment. Instead, it depresses, lessens their power.

"It has been shown that one spoonful of liquor lessens the ability to form quick judgment and to act on that judgment. That lessening of mental and physical ability can be and has been measured. Split seconds in this strenuous age may mean life or death. Giving a driver alcohol endangers life. Yet the drinker believes himself stimulated. To him his faculties seem much alive. As a matter of fact, they have been clouded, and it is the haze of them that mellow all about him. The power of reasoning, of quick judgment, of effective action has been inhibited, but he knows it not."—Dr. Howard A. Kelly, Emeritus Professor of Johns Hopkins University, Baltimore.

"Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world."—Evangeline Booth, Commander Salvation Army.

"LIGHTS IN THE WORLD"

Though Christ is the Light of the world, He shares this glory with us. For being in Him we become partakers of His divine nature. And in this new state of life—translated from darkness to light, we become the sons of light—we can, by taking thought for things that pertain to righteousness, let the light of Him Who is in us shine more effectually unto others that they may be constrained to glorify God.

W. J. Johnson.

F. L. YOUNG

One of the truest and noblest of God's servants was taken from us when, a few weeks ago, Brother F. L. Young fell asleep. Always clean, honorable, upright; always faithful, brave, and untiring in the service of the Lord, was he; and in all the strife and conflict of life he never lost his love toward God and man, and toward his brethren in Christ. The "milk of human kindness" never soured in him. He bore and battled, and carried his burden manfully and with joy to the end. And withal, he stood true to his Lord in word and life to the last. All who knew him loved him; and his character commanded the respect of every man. We are the richer for having known this man of God.

R. H. B.

WOODWARD

Mrs. Ida McKissick Woodward, wife of Brother Elmer E. Woodward of Dugger, Ind., left her earthly home for a better one Aug. 6, 1933, past 58 years of age and after many years of sickness and much suffering. In fact both wife and husband have known an unusual amount of suffering, enduring however as "seeing Him who is invisible," sustained by His upholding power and by the assurance "that the sufferings of this present time are not worthy to be compared with the glories to be revealed."

"Ida" grew up in the church of her Lord, and departed with no other thought but that she shall "dwell in the house of the Lord forever." May the much-afflicted husband prove the all-sufficiency of God's grace for the rest of his journey, until he hears the call to come home. "A little while, and then the summer day, When I go home!"

Stanford Chambers.

COMMENDING J. MADISON WRIGHT

To Whom It May Concern:

These credentials show that the church of Christ, worshipping at Seventh Avenue East, in Columbus, Ohio, in regular session, set apart, appointed, ordained, John Madison Wright and his wife, Lavinia Wright, as missionaries, and that it commends them for work in India to the love and fellowship of all everywhere.

Done by order of the church, this twenty seventh day of August, in the year of our Lord nineteen hundred and thirty-three. Signed by the active elders, and by deacons: Harley A. Williamson, Eugene C. Wohnhas, Al. Henning, Carl F. Painter, A. E. Eddy. Carl F. Painter, 180 Brinker Ave., Columbus, Ohio, is treasurer of the church.

In India men work among men, and women among women. Sister Wright goes to do woman's work (Titus 2:3-5; 2 Tim. 1:5; 3:15). The Lord willing, Sept. 30, 1933, is the date for sailing from Quebec, Canada. Home address, J. Madison Wright, 2816 Osceola Ave., Columbus, Ohio.

Missionary work is the fundamental work of the church. * * Short support compels Bro. Sherriff to move to the farm near Bulawayo, So. Rhodesia. We fear for his health in that latitude. * * "Brother Reese wants me to stay here."—*S. D. Garrett*. * * We have heard of a woman 102 years old giving to foreign missions—that's where the need is the greatest and the helpers are the fewest.

Little Iris Cook Merritt went on a village trip with her father, but the walking was too much for her. * * "I have had two patients staying here for about two weeks."—*Margaret Reese*. Both suffered from average American spends \$19 for the \$127 for the auto; and \$15 for church 34 baptisms and 4 other responses conducted by Harry Fox, of Japan. * * "If there were it would be a lot better."—*Dow Merritt*.
erman Fox is getting ready to can for winter. Their peaches are the best I ever tasted."—*Anna Bixler*. * * A worthy missionary who has long been back from the field is still in debt for the trip home. Somebody want to send a gift to help him get clear? * * Bro. Bixler writes encouragingly of the fine work done by Japanese Christians in his field. The greater part of world evangelization must be done by the converts on the various fields—redeemed souls who work for the love of the Lord and not from the artificial stimulation of shekels from our home base. * * The Garretts have been doubly unfortunate—short support compelling the closing of their home, and the loss of some wraps while travelling. "A word to the wise," etc. * * The Hong Kong group now includes the six Broadduses, two Bernards; Sister Mattley and Sister Odessa White. * * Bro. N. B. Wright has made a trip to Mongolia and is not very well. * * "Twenty-eight baptisms at Omiya, 17 at Ota. Workers much encouraged."—*E. A. Rhodes*. * * "Going to hold a meeting about 50 miles away where work once started and died down."—*George Johnson*. * * "I have been out for five days (at sea) and all feel better."—*Odessa White*.

or more ago to a fall, and last year it frequently, the water level in wells has gone down. I received a three months' notice from the Forest Vale people, supplied an adequate amount of water. I on repairs and deepening the well at the wife and I thought I had better go and see blessed my efforts, I deepened two wells, a ent needs.

Now you will be surprised to know that the 30th of September to quit, as we have return to Forest Vale ourselves. Our sup extent that we can't see how we can make ditions. We have economized to the bes others. We are out of debt in Cape Town till we get in debt and unable to move. W able to do ourselves at Forest Vale, and a posed to send us, we shall be able to pull We are determined to try.

We have had a very happy and enjoya ren in and about Cape Town. They all exp them, while the brethren and friends in Bul are coming back again. I am very pleased t two brethren have been baptized and receive Town while I was away in Bulawayo.

I met Bro. and Sister Garrett and family away station en route for Northern Rhodesia, where they ing several months on our missions there. All our co-workers on the sion fields need a vacation at the coast when funds will permit.

Bro. Short reports that the "Church House" at Huyuyu Mission is nearing completion, and will soon be ready for the grass thatch roof.

I received a letter from Bro. W. L. Brown in Bulawayo dated May 27, ordering me to visit the missions in Northern Rhodesia. All were well and Sister Brown and baby getting along nicely. It is their dry season now, but the weather had been so cold the water had frozen in the water barrel. On May 14 he had preached to some of the whites in Livingstone.

Bro. and Sister Scott and Helen Pearl are doing a good work in the Orphan Home and are now caring for nine children.

Bro. J. D. Merritt, Kabanga Mission, writing May 11, reports all well. Nine swarms of locusts had passed over the mission in three weeks. The Government had prohibited anyone from buying grain from the natives. The children were doing well with their correspondence school, but it costs about sixteen dollars per term, which is a serious item owing to the falling off in support.

I met Bro. J. W. Claassen in Bulawayo. He is now trying to support himself and family by book-keeping, etc., and is helping the Bulawayo brethren with the mission work.

In conclusion, I wish to thank each and all of our Brethren who have so faithfully supported us, and enabled us to spend two very happy, restful and profitable years with our Cape Town Brethren. Wherever our lot may be cast, we shall endeavor to serve the Lord to the best of our strength and ability.

The prayers, and any support the Brethren feel disposed to send us, will be thankfully received.

Box 50, Bulawayo, Rhodesia, Africa.

John Sherriff.

HUYUYU MISSION

"Our native teacher baptized 9 more a few days ago, making 19 for this year. And two more at Salisbury Sunday before last. Our crowds keep up in size and in increasing interest. Village work is very interesting and profitable."

P. B. 140E, Salisbury, S. Africa.

W. N. Short.

KABANGA MISSION

During the last two weeks of June I made two trips of a week each among the villages. These were in the nature of good-will trips for it is impossible to teach the people much in only one or two talks to a village. Perhaps 500 in all heard the gospel and some of these heard it for their first time. We visited 15 villages.

Though the people of this country are very hospitable, it is impossible for us to accept their hospitality, for a white man cannot live in their dirt nor can he eat with much relish the food they prepare. They eat many things that are taboo to the Christian. Therefore on these trips we have to carry our tent, blankets, and food.

When we reach a village we usually pass through it and wait on the outskirts until one of the men comes out and tells us where we can camp and where to find water. The headman usually comes out with a gift, and after we greet each other I give him two handfuls of salt. Then the sick people come with their troubles and the old women and lepers come begging blankets. Then I request of the headman that he have a good supply of wood ready to supply the fire and we will come and preach and sing. After the preaching service we talk with the men individually explaining the scriptures and try to give them a better understanding of the things of the Lord.

Kalomo, N. Rhodesia, South Africa.

J. D. Merritt.

NAMWIANGA

Just one year ago Bro. Scotts and our family came to what is now known as "Namwianga." At that time the grass was so high it was impossible to see out. After 140,000 bricks were made we burnt them and started some necessary buildings.

The first few weeks we killed many snakes. They are not all killed off yet. Mrs. Brown picked up one with some of the children's clothes and "Jimmy" Scott stepped on one recently in their house. A short time after we came a lion made us a visit. We interfered with him just as he was about to make for our krall. One night recently, while Bro. Scotts were asleep, two lions came and killed a cow.

W. L. Brown.

B. D. MOREHEAD REPORT

Twenty-three churches visited since last month's report, as follows: Springfield and Hartsville, Tennessee. Highlands, Portland Avenue, Shawnee and Ormsby, Louisville. Worthington, Oak Grove, Cedar Springs, Buechel, Ebenezer, Antioch, Lexington, Salem, Winchester, Kentucky. Huntington, Parkersburg, St. Marys, Sistersville, Paden City, Moundsville, West Virginia. Woodsfield, Ohio.

I appreciate the fellowship, good will and Christ-like spirit shown by brethren in above-named places.

I spoke in interest of the following eight missionaries: McCaleb, Sherriff, Rhodes, Broadus, Roy Whitfield, Harry and Herman Fox.

Traveled 1125 miles; distributed 1900 mission promotion leaflets; one hundred and twenty-eight Oriental Christian subscriptions taken; twelve "On the Trail of the Missionaries" placed; 275 first class letters and cards mailed; 1500 second class letters mailed.

The above activities made possible by cooperation of my brethren. Thank God for you and your fellowship!

Two counties where we have missionaries in Japan report sixty-one baptisms since January, 1933.

Received for personal needs and car expense, \$142.90.

PHILIPPINES**PHILIPPINE MISSION NOTES**

Until February 1932 Brother Hidalgo had never heard of the church. He was raised a Roman Catholic; was educated in the public schools and sent to Mindanao (the island inhabited by Moros who are followers of Mohomet) as a school teacher about twenty years ago.

Resigning from his position as school teacher he worked with the largest lumber company in the Philippines until they ceased operations some time ago. While trying to find something to occupy him he came in touch with Brother Pones, a blacksmith, who was preaching in the town. He heard the gospel and obeyed it. From then on it has been his chief desire to learn the Way of the Lord more fully.

With my own hands I baptized his wife a little over a year ago and it sends a thrill through my heart to know of her love for the truth which recently caused her to return home where she could be with the brethren, though it cost them dearly in other ways for her to have such a blessed privilege. There are some discouraging experiences here, but I wonder, sometimes, if I have found such faith in America as I find here in some of these simple trusting brethren.

More than forty have been baptized in Kolambugan during the last year and a half. Bro. Hidalgo reports that the attendance at their Lord's day services is nearly 100% of those still living there. The church has become widely known in that part of Mindanao and they receive many calls for information; more calls than they are able to answer.

All of these brethren are babes in Christ. They have been calling me to come over and help them to a better understanding of the Scriptures, and they need the help. Kolambugan is three or four days journey from Manila owing to weather conditions and boat connections. The cost of a trip there and back is not much, but we have not received anything to be spent in this way, now, for several months.

Only two congregations in America are having regular fellowship with us in the matter of our personal living expenses and their support is barely sufficient to meet the needs of life from day to day. We would gladly spend of our own to pay transportation to such places if we could. But we have no house to sell as Brother Hidalgo did. We still have a small amount of money contributed for such purposes from which we print leaflets and make short trips, like to Mindoro, but soon that will all be gone. No part of any contribution you feel able to make in this connection will go to our personal use but to the assistance of the brethren in the Lord.

H. G. Cassell.

COMMENDING ORVILLE RODMAN

We wish to commend to the fellowship of the disciples of Christ, Brother Orville T. Rodman, who is now ready to go to the Philippines Islands to assist Brother H. G. Cassell in mission work for the church. (Brother Cassell was sent out by the South West congregation of Los Angeles.)

Brother Rodman has had several years' service in the U. S. Government schools in the Philippines, which has been of great benefit in preparing him for this work.

Dell Davis
G. A. Marshall
Elders, Graton, Calif.

FROM BROTHER RODMAN

"I am happily started on my way to help the Cassells evangelize the Philippines. Help was needed so much that I came without more than \$10 or \$15 in regular monthly support, besides a few indefinite offerings. I am going ahead to make my time count for the Lord in this field for which I am best fitted. Pray for me and help in any other way that you can. "Woe is me if I preach not the gospel." Write to A. C. Lentz, Sebastopol, Calif., R. F. D., or to me at Calapan, Mindoro, P. I.

JAPAN

MIYAMOTO-CHO

The work at Miyamoto-Cho, and at Oiwa where Sister Andrews is, is going along smoothly. I am not in a position to say how many baptisms they have had at Oiwa, but they have a new preacher now, and I am sure they have much to be thankful for and to hope for in the coming months.

We had seven baptisms in May of this year which up to the present is the sum-total for this year. The work at our place is all being done in my house and I hardly have a place to lay my head sometimes. Have just given up my bedroom, and moved in to the servant room. Our Sunday School numbers more than one hundred each Lord's Day, and the membership of the church is sixteen. Considering there was no Christian teaching in this section of the city until we began here a little more than one year ago, we feel that the Lord has surely blessed our efforts.

The congregation pays for incidental expenses, gifts to sick and poor, and pays the expenses of an evangelist occasionally. As these sixteen members represent only ten homes all of whom are poor, I think they do very well toward bearing expenses. The one hundred children sit on the floor in a space 12 x 18 feet, and are crowded. We have not rooms for class division, except that we divide them about half and half, and in this way about 45 little tots sit in a space of 9 x 12 feet. We have members capable of teaching the children and willing, but have not the rooms. This crowded condition is hard on the members and especially on the one who has to live right in the house with it, having no place to retreat for rest, since there are from five to seven meetings a week, and we must furnish chairs, tables, etc. for the adults, and it keeps me and my servant woman moving all the time.

I am earnestly asking the Lord to furnish us with money enough for building a cheap and convenient place for the work. It would take about \$400 to do it, which amount I would gladly borrow and pay back out of my monthly receipts, if I could manage it. Please pray for us and our efforts.
53 Miyamoto-Cho., Shizuoka-Shi, Japan. Hettie Lee Ewing.

OTA, JAPAN

The work of the Lord among us is being blessed of Him. There have been seventeen baptisms at Ota to date. Twenty-eight at Omiya and vicinity this year. There are many inquirers and we expect confessions all along.

At present we all are in our usual health, enjoying the fresh air of the mountains and the many good vegetables that we can get here. We are hearing some good talks and lectures here also.

Omiya, Ibaraki Ken, Japan.

E. A. Rhodes.

HOUSE TO HOUSE WORK IN JAPAN

B. D. MOREHEAD

Recently Bro. Jorgenson heard me relate a program carried out by students of King Bible School under the direction of Harry Fox, and asked me to give him the same for publication.

Several thousand homes are within a few hours' walk of the King Bible School. A very few of these heathen homes had ever been visited by a Christian. Upon a suggestion, several students, young men preparing to be active workers in the church (heathen a few years ago) were glad to avail themselves of an opportunity to enter these homes with the greatest message man can deliver. Bro. Fox supplied the boys with

18,000 pieces of gospel literature and New Testaments. Early each morning after a season of prayer the boys were out on bicycles by twos distributing the literature and inviting the people to the church meetings. In nineteen days 6,000 homes were invited to Christ and 18,000 pieces of gospel literature were placed. The small army of the Lord had to cease activities temporarily due to their supply of ammunition giving out. At least four or five thousand homes nearby remained to be visited. Let God's people in this Christian land supply the needed material. We can do it. God expects it and He does not expect the impossible.

When the heathen hear the gospel and realize the joy it gives they say, "Why did you not tell us sooner?" Will we Christians have the heathen tell us at the judgment, "We never heard the story"?

CHINA

NINGTSINHSIEN

It was just too hot to be comfortable in the meeting Sunday afternoon and those who were not asleep were drowsy. I turned to Rev. 7:16 and read, "Neither shall the sun strike them nor any heat." A faint breeze passed gently through the room, faces brightened, and the heat was forgotten.

A withering heat-wave has swept this section causing a few deaths. So dense and depressing is the atmosphere that I spend most of the time indoors thinking of some way to conserve energy.

We villagers have no ice cream, lemonade, nor do we drink cold water but sparingly. Instead we drink gallons of hot water and tea. This is a Chinese custom handed down through generations of experience, the idea being to increase perspiration without exercise.

Most missionaries have gone to the mountains or sea-side for the summer leaving me the only foreigner within several miles radius. But I have purposed in my heart not to leave the station; as I feel God blesses us most when at the post of duty. And so He has for I am living through these hot days in a happy state of mind and healthful state of body. Besides, the gateman has turned cook and a good one, the Chinese are friendly, my garden has plenty of green vegetables; in fact I am having a vacation of my own right at home.

Hopei, N. China, (via Kayoi).

Chas. E. Gruver.

HOLD ON FAINT HEART

Is the Devil trying to get you to compromise with evil? If so, hold on to your Savior. He is perfect in love and in power. He understands you and will save you if you will hold on.

Is Satan trying to defile the issue of your life. Hold on.

Is the world about to engulf you and claim you for its own, only to be lost and lose all? Hold on.

Are you a lukewarm Christian? Fire up; then hold on.

The Lord says: "Keep hot, hold on. I'm coming, for you."

Do you find this Savior worth telling about to your neighbor, and to those of regions beyond?

Ningtsin, Via Kaoyi, Hopei, N. China.

N. B. Wright.

"There came a man, sent from God, whose name was John. The same came for a witness, that he might bear witness of the light, that all might believe through him."—"A man, sent from God"! What blessing he brings!