

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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IN THIS ISSUE

Words in Season—R. H. B.

Where is God? - - - - -	181
"Why Hidest Thou Thyself?" - - - - -	181
Reassurance - - - - -	182
God's Silence not Accidental - - - - -	182
God Has not Ceased His Work - - - - -	183
When God Makes Bare His Arm - - - - -	184
How God Arranged for Israel - - - - -	185
Other Masters - - - - -	186

News and Notes - - - - -

Doing the Impossible—J. H. McCaleb - - - - -	189
A Man of Unclean Lips—Stanford Chambers - - - - -	190
Classifying Time Properly—Robert B. Boyd - - - - -	191
"Every Scripture Inspired of God"—Tona Covey - - - - -	193
Thoughts Worth While - - - - -	194
Daniel—The Dream of the Great Tree—R. H. B. - - - - -	195
Reminiscent Reflections and Bereavement—Flavil Hall - - - - -	199
Ben's Budget—Ben J. Elston - - - - -	200
Young People's Corner - - - - -	201
The Highland Tent Meeting—E. L. J. - - - - -	202
Forest Vale Mission—Emma Sherriff - - - - -	204
Sister Janes - - - - -	204

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THE WORD AND WORK

(VOLUME XXXV, SEPTEMBER, 1941)

WORDS IN SEASON

R. H. B.

WHERE IS GOD?

Most of us, when we read of the glorious olden days when God talked with men and wrought openly before their eyes—the days of Abraham, Isaac, Jacob, Moses, Joshua, the judges, the prophets—days when God came forth from his hidden place and made bare his holy arm in the sight of men; the days of our Lord Jesus and the apostles also—wish that we might have been privileged to be present then. It is well enough to hear of God by the hearing of the ear, and we may be fully content with God's order to walk in the dark, by faith; but who could suppress the longing to see and know? In those days, seemingly more than in these, God was a refuge and strength, a very present help in trouble. They called, and he answered; they cried; he stood up for their help and rescued them from flame and sword and brought them forth unharmed from the lion's dens. But in these days fire consumes and swords cut and wild beasts devour. We call, and hear no response and see none. Heaven is silent. As when the prophets of Baal cried out to their god, and "there was neither voice, nor any to answer, nor any that regarded"—so it seems now to the children of the true God. Deep calleth unto deep at the noise of his waterfalls: all his waves and his billows of sorrow and trouble pass over them; the while the adversary scoffs and tauntingly asks, "Where is thy God?" The workers of iniquity prosper; worldlings enjoy life and succeed. And His people drink their bitter cup and are tempted to doubt and ask: "How doth God know? And is there knowledge in the Most High?" (Ps. 73:10, 11.) "As with a sword in my bones, mine adversaries reproach me, while they continually say unto me, Where is thy God?" (Ps. 42:10.)

"WHY HIDEST THOU THYSELF?"

Very keenly and no less than we did the people of old feel the absence and silence of God. Even in "the days of miracles" it often seemed to them that God had retired from the scenes of conflict. And when later the interventions of God became rarer and less marked, their hearts cried out as do ours. We do so love to see: we want above all to grasp God's hand tangibly. We would be willing even to suffer all for him, if we could but feel the reassuring pressure of his hand and hear his voice saying: "Fear not, I am with thee." But this silence, this absence, and all the misgivings that come with it—how can we bear it? "Why standest thou afar off, O Jehovah?"

Why hidest thou thyself in times of trouble? In the pride of the wicked the poor is hotly pursued"— they boast and renounce Jehovah and say, "There is no God." "He saith in his heart, God hath forgotten; he hideth his face; he will never see it. Arise, O Jehovah; O God, lift up thy hand: forget not the poor!" (Ps. 10:1-12.) What a chord of response this strikes in our hearts; how our souls assent to the cry of complaint! The sufferer of the twenty-second Psalm says: "O my God, I cry in the daytime, but thou answerest not; and in the night season, but find no rest. . . . Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not put to shame." But now? "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the days of old. . . . But now?" (Ps. 44:1, 9.) In Isaiah's plea on behalf of sorrowing Israel (one of the most wonderful passages in the Bible), his heart cries out of the depths unto the living God: "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might quake at thy presence; to make thy name known to thine adversaries! When thou didst terrible things which we looked not for, thou camest down; the mountains quaked at thy presence." (Isa. 64:1-3.) Ah, those good days bygone! Many are the passages from Psalms and prophets that celebrate the former great doings of our God and mourn the present separation and desolation, due to His seeming withdrawal and indifference—the heart-trying *silence of God*. Have we not felt it ourselves? And has not our trust wavered because of it?

REASSURANCE

In all this God has not left us without consolation. Upon three solid considerations the child of God is reassured. It is not that God explains to us the how's and why's of it; he rarely does that, for we cannot grasp a tithe of His reasons. But the grounds of our consolation are these:

1. The silence and (seeming) absence of God is not due to accident or failure on His part: it is a part of the regular program, foreseen, foreplanned, and foretold.

2. God is neither absent nor indifferent, nor deaf to our prayers, nor has He ceased operating.

3. In due time He will again bare His arm and work openly in the sight of all nations.

These three points deserve more particular consideration. Let us take them up in order.

GOD'S SILENCE NOT ACCIDENTAL

God foreshadowed in His word that the days would come when it would seem that God had either lost His power or had become wholly indifferent to circumstances here below: when the wicked would prosper and saints would suffer; when scoffers would ridicule the faith of God's people, and when by many of the good "common-sense" sort of unbelievers the

"trust theory" would be regarded as fanaticism and folly, and even the efficacy of prayer would be discredited. Now this is a great relief. If that sort of situation had come unexpectedly, it would be much more likely to shake a man's faith. But God announced it before, and warned His people at that time not to give up their faith and not to faint in prayer. The quotations given above from Psalms and elsewhere were in themselves prophetic of such a state of affairs; and in their context there is always hope and encouragement. The prophets said that God hideth Himself (Isa. 45:15) and that there would be those who (no doubt with great appearance of good reason) would say that Jehovah would neither do good nor evil—in fact, do nothing one way or another—whom God will punish for their infidelity in due time. (Zeph. 1:12.) In the New Testament no less. "The days will come," said the Lord Jesus to His disciples, "When ye shall desire to see one of the days of the Son of man, and ye shall not see it." (Luke 17:22.) And the lesson on prayer, "that they ought always to pray and not to faint," though the prayer may seem vain, with the parable of the callous judge and the unfortunate widow, and the ominous closing question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8)—all this is direct forewarning and forearming for the present days. And in the last days comes the scoffer who ridicules the faith in Christ's coming again and points to God's noninterference in the smooth course of bygone times as proof that God will do nothing in the future. (2 Pet. 3:1-4.) Be of good cheer. It is not that any cog has slipped in God's machinery or that Jehovah's arm has shrunk so that he cannot save: the seeming indifference of God was told us beforehand, that when the trying days would come we should in nothing be put off from our faith and childlike trust by any appearances.

GOD HAS NOT CEASED HIS WORK

It would be a great mistake to suppose that God's activity and intervention is confined to those great and spectacular demonstrations that are called "miracles." The fact is that God has frequently shown that He knows how to manage natural forces and influence the hearts of men and use them as vessels of honor or dishonor, and avail Himself of good and evil powers so as to bring about all His design without resorting to what men would call "miracle." Even in the instances when God interfered miraculously, it is often plain (as, for example, in the case of Daniel) that He could have worked out the same ends in the usual quiet way, and that only in particular instance let it come to the point of miracle because He wished to *demonstrate* His presence and power. Just as effectively, if not as suddenly and spectacularly, does God guide His people, deliver them, answer their prayers, watch over the smallest details of their career, and make all things work together for good to them that love Him, as if He

worked a miracle at every turn. Look at the book of Esther. God is not so much as mentioned in it; and yet His hand is seen working through every detail and to a direct result—a result the more marvelous because no miracle is employed to obtain it. Look at the story of Joseph: aside from the one touch of the supernatural (Joseph's ability to interpret dreams) everything moves in natural grooves; yet every turn and crisis exhibits God's wise and steady hand. Or, in the New Testament, see how God promised Paul to see him safe in Rome, and how friend and foe, good and evil, combined to bring him there, yet without miracle. To be sure, it is trying to walk by faith and to trust without seeing. And, too, Mordecai and Joseph and Paul do not see the plan of God while they are in the thick of the troubled events. God's way must, as Martin Luther said, be read backward like a Hebrew book. When it is all accomplished, we can look back and see how God managed it all; but while He is working, we are often on the verge of thinking that God has forsaken us. But without Him not a sparrow falls; and as for His people, their very hairs are numbered. Over and under and around them on every side is that infinite and loving and wise hand constantly working, caring, protecting, leading, providing. And even if they must go through rivers and flames, He says: "Fear not, . . . thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy one of Israel, thy Savior." (Isa. 43:1-3.) Suffer you may, but perish never. You may be cast down, but never forsaken. "Behold, I have created the smith that . . . bringeth forth a weapon; . . . and I have created a waster to destroy. No weapon that is formed against thee shall prosper." (Isa. 54:16, 17.) And these things He does without ceasing, though He hides His hand and we must walk by faith.

WHEN GOD AGAIN MAKES BARE HIS ARM

The day is fast approaching when God's people shall *see*. The flesh wants to see first and then believe; but the order for God's people is: Believe, and thou shalt see. (John 11:40.) God will not hide Himself forever. At sowing time the sower goes forth and shows himself. Then come the days when the field lies seemingly left alone and given over to the course of nature. By and by comes the harvest, and the owner of the field again takes a hand. It is "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed spring up and grow, he knoweth not how. *The earth beareth fruit of herself*; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mark 4:26-29.) At the beginning of Israel's existence God

stepped into view with great works and terrible. The land of Egypt groaned under His stroke, the sea divided, the manna fell, Mount Sinai smoked. Even to the days of Joshua, and then more rarely in the days of the judges and prophets. Then came an interval of some four centuries and God did not manifest His presence in mighty works. But there came the Jewish harvest in the days of Christ and after, and God was made known again. So likewise when the church was planted God's hand worked in open view. But the centuries have passed and God seemed to have let the earth bring forth "fruit of herself"—not that He was far off or absent at any time (Matt. 28:20), but He has not openly interfered in the course of events. Now cometh the harvest. The "day of miracles" may break again tomorrow, when God shall again make bare His holy arm in the sight of all the peoples—a harvest terrible and vast, and a vintage at which all faces shall pale. (Rev. 14:17:20.) For the grain is become dry and the grapes are overripe. In that day will the Lord of hosts repay to their faces all those who scoffed and said by word or deed, "There is no God." And in that day God's people shall openly walk with Him, and there shall be no more a veil between, nor shall they see in a glass, darkly; but they shall see face to face and know as they are known. And they shall shine forth as the sun in the kingdom of the Father. May God count us worthy.

HOW GOD ARRANGED FOR ISRAEL

God was good to Israel. With loving care He planned all their circumstances for the maximum of their well-being and happiness. Above all He made them dependent on Himself for every good thing: security, prosperity, health, success, always. And this is still the key to true happiness, however people may think otherwise. Their land was of God's own selection—not very extensive, much of it mountainous, but exceedingly fertile ("a land that flowed with milk and honey"), embracing every sort of climate. It was not, like Egypt, artificially irrigated, but "a land of hills and valleys," which "drinketh water of the rain of heaven; a land which Jehovah thy God careth for; for the eyes of Jehovah are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11:10-12.) Yet He also took good care to keep Israel separate from too much intercourse with the nations far and near. The land afforded little facility for highways, and its coast-line had no harbors worth mentioning; that His people might not be corrupted by much commerce. Their Law also, while it was calculated to keep them physically healthy and morally clean, and always conscious of their God, was an effective barrier, to keep them apart from other peoples. Economically their law would in great measure prevent extreme poverty, on the one hand, and the accumulation of excessive fortunes on the other. There was a minimum chance of getting rich on "unearned increment," or by speculation. The land-laws forbade

the selling of any country property "in perpetuity"; the sabbatical laws and the laws of the year of jubilee (Lev. 25) tended to equalize things. The tithes and offerings they were to bring would help further to check the spirit of covetousness. Their social life also was planned. They were not to be chained down to hard, grinding labor and unremitting toil. The annual feasts, the sabbatical years afforded long vacations, with opportunity for spiritual improvement and for happy social intercourse, and for the intermingling of the tribes in their journeys to, and their worship in, Jerusalem. There were seasons of popular rejoicing, especially that of the annual feast of Tabernacles. And their beautiful temple was the center of all their national, social, and religious life.

OTHER MASTERS

Surely Israel lost much by their disobedience toward Jehovah. He had meant well by them. "I am Jehovah thy God who brought thee up out of the land of Egypt: open thy mouth wide, and I will fill it. But my people hearkened not to my voice, and Israel would none of me. So I let them go after the stubbornness of their heart, that they might walk after their own counsels." (Ps. 81:10-12.) Foreseeing their rebellion against Jehovah, Moses said to them, "Because thou servedst not Jehovah thy God with joyfulness and with gladness of heart, by reason of the abundance of all things; therefore thou shalt serve thine enemies . . . in hunger and in thirst and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee." (Deut. 28:47, 48.) He would let them get a taste of the service of other masters. (2 Chron. 12:18) until some day they shall say, "O Jehovah, our God, other lords besides thee had dominion over us." (Isa. 26:13.) Those who hated them have long ruled over them. Did they not deliberately choose that other king when they said to Pilate, "We have no king but Cæsar"? (John 19: 15.)

And this is also true in the case of every man. There is a Master and there are other masters. No man can serve two; every man will serve one or another. "Come unto me," says the good Master, "and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Sin is a hard master, and the devil is a bad lord. Let us accept while we may the servitude of Jesus Christ our Lord who loved us and gave Himself for us.

"I have never had a case of spiritual failure to deal with, or spiritual tragedy to investigate, that did not begin in a neglect of Bible study and prayer. I have never known a case of radiant spiritual development that was not rooted in a *daily habit* of the study of God's Word and daily recourse to prayer."

—Sel.

NEWS AND NOTES

Morrison, Tenn.: "I have just finished a 10-day meeting at Lynnville, Tenn., which was blessed by the Lord unto the salvation of souls. Ten were baptized and one restored. Good interest and attendance. I am now beginning at Shady Grove in Coffee County."—Harry Fox.

Los Angeles, Calif.: "The work among the Japanese is taking on new interest. We had four baptisms recently. We are truly thankful to God for this opportunity of working with these people while we are in this country. It is slow and difficult—in some ways even more so than in Japan. Please pray for us."—Bess W. Rhodes.

The Sellersburg, Ind., revival, with Ralph Wilburn of Chicago preaching, is to continue from August 25 to September 7. Hear this man of God.

The Word and Work S. S. Quarterly is concise but thorough. More than any quarterly that I have seen it rivets the mind on the Scripture text and keeps it there. It is truly a help and not a substitute. It is prepared by R. H. Boll. Sample copies free upon request.

Pleasant Ridge Park, Ky.: "A one week meeting closed at the Baird Street Missions, Louisville, Friday night, August 1. There was good attendance and fine interest. Four came for restoration, a baptized believer of a denomination placed membership, and a young girl confessed her faith in Christ and was baptized. God's word was preached with power by these fine young brethren from the Portland Ave. church: W. C. Cook, George Johnson, James Hardison, Robert Heid, Herbert Ball and Orell Overman. The singing was led by the writer."—Chester Gilbert.

High View, Ky.: "The work here continues even though a great amount of sickness has hindered our work. Our brethren, though few in number, are faithful and love the Lord. I could only wish for more like them with which to work.

"If the Lord so wills, we plan to start a gospel tent meeting here at High View on Sept. 21. Brother Waldo Hoar of Linton, Ind., will be with us for the meeting. We

pray for a great revival and that many souls be won for the Lord. Please remember this effort when you pray."—Orell Overman.

Pine Apple, Ala.: "From the sixth to the sixteenth of July I did service with the church at Evergreen, preaching on Lord's days and teaching vocal music on other days. In both, there were good results. A fine young man, who is an excellent singer, was added to the membership from the Baptists.

"The place of worship at Evergreen was named "House of Faith" when it was finished under the ministration of Bro. Fred Little, now of Pikeville, Tennessee. It was thus named because of the few in number whose activities in the accomplishment were of faith, there being almost no funds with which to start. The congregation has grown in activity and numbers with the assistance of Brother Grady L. Williams, who moved there two years ago. Brother J. C. Reynolds has been faithful to the church as minister."—Flavil Hall.

Lexington, Ky.: "I am at Mackville, Ky., in a meeting. The brethren here at Mackville have spent about \$1,200 in improvements. They now have four new Sunday school rooms and have redecorated the main auditorium. The building is surely nice and the new addition adds greatly to the efficiency of the Bible teaching here. There are seven or eight classes and about 130 in the Bible school."—H. N. Ruth-erford.

Winchester, Ky.: "I closed a revival on August 14 for the Sugar Grove church near Stepstone, Ky., with 31 responses, 27 of these came for baptism. Many attended from Winchester and from other nearby churches. The entire church was revived. I have promised to preach for them twice each month. A foundation has been laid and the future is promising. To God be all the praise. There are many churches in this section of Kentucky with no preachers and many communities with no church. Pray for this field."—Asa Baber.

Dugger, Ind.: "Old man Summer Slump has worked mighty hard to

keep attendance down this summer, but we are fighting back and now feel that we have him retreating. The defense program has also made it hard on the congregations around Dugger. Bro. J. C. Roady has just finished a meeting at Ellis. Bro. Stanford Chambers is at present assisting the brethren at Berea. The Summerville meeting is to start in September. By the time this is published I will be in a meeting at Fisherville, Ky. Bro. Waldo Hoar of Linton plans to be away for a meeting at High View, Kentucky, beginning September 21."—Maurice Clymore.

Winchester, Ky.: "The Winchester church has enjoyed hearing several visiting preachers at her mid-week services since I took up the work there. Now we look forward to a visit from Robert B. Boyd the latter part of September, who is to preach two or three nights. Our first major effort will be made in a Gospel meeting beginning October 6 with the Lord's own H. N. Rutherford preaching and singing. We plan to work and pray for a great revival. We request that all who will, strive with us in prayer for this effort."—J. R. Clark.

Cynthiana, Ky.: "The past two weeks we enjoyed a great spiritual feast at Salem church near Cynthiana. The Lord blessed us by bringing Bro. Mullins to be with us. Bro. Mullins takes Paul's advice to Timothy, 'Preach the word; be urgent in season, out of season.' He is indeed mighty in the scriptures. Nine put on the Lord in baptism and one came for membership.

"At this writing Bro. Mullins is in a meeting with the Antioch church, near Frankfort. I am at present in a tent meeting with the Melrose church in Lexington. Having fine interest but, as yet, no visible results."—E. C. Ringer.

Evergreen, Ala.: "Our meeting begins Sunday, August 17. Brother Theo. Kirkland from Montgomery is the preacher for this series and we desire the prayers of you brethren that His gospel be preached and His name glorified."—G. L. Williams.

DeRidder, La.: "Dr. Forcade baptized a young wife here last week whereof we are all glad."—Ben J. Elston.

Jacksonville, Fla.: "The work of the Lord here at Woodstock Park is growing both in interest and attendance. Having been with the brethren here about three months, we have found them interested and co-operative in the work of the Lord. We rejoice that, even though we are living in trying and depressing times and confronted with opposition on all sides, the work of God continues to progress. We have had four to respond to the invitation of late. Two of these expressed the desire to reconsecrate themselves to the Lord, one for baptism, and the other placed membership.

"I am sending seven one-year subscriptions for the Word and Work, and hope to send more soon."—H. E. Beck.

As the Word and Work goes to press Bro. Jorgenson is in song meetings on the West Coast. In a personal note he says: "Greatest meetings of this kind of my experience. More calls than I can fill; big crowds everywhere."

September Offer

The Daniel articles appearing in Word and Work are proving a blessing to many. The first lesson appeared in May. Back numbers may be had for 5¢ each as long as they last. We will present back numbers from May to August, free, to every new subscriber, received during September, at the regular rate of one dollar per year. First come, first served.

Sullivan, Ind.: "Tent meeting with Berea congregation going enjoyably (especially so to me, back on my native hills among life-time friends) with good fellowship and co-operation with congregations adjacent, and their preachers. An all day meeting is being announced for August 24."—Stanford Chambers.

Family Readings

There are still many good parents who assemble the family for a quiet reading of the Scriptures and prayer. Why not add to that thirty minutes, or an hour, occasionally, for a family reading of the Word and Work and other good literature? It will be of untold value to your whole family. Scarcely a day passes in the home of Wm. J. Campbell of Davis City, Iowa, without such audible reading of good literature.

DOING THE IMPOSSIBLE

J. H. McCaleb

"Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God."—Mark 10:27.

In the *world* there are those who accomplish much and those who accomplish little or nothing. Many times the abilities are about the same, but the spirit is lacking. In the business world these two classes are readily discernible. A meeting is called to discuss a difficult project. The objective is stated and suggestions solicited for its accomplishment. One man immediately begins to talk. The words tumble forth in an eloquent flood. Every sentence is a reason why the thing cannot be done. And every reason is quite plausible.

Another man sits quietly for a time. He listens and thinks; then he speaks. He admits the difficulties readily but does not admit for a minute that the job cannot be done. Instead, all of his energies are bent toward figuring a way to do the seemingly impossible. To recognize the difficulties in the way of any project does not require brilliant intellect nor superior courage. The woods are full of people who are willing to admit failure before they start. The man who won't admit failure always finds a way to accomplish at least part of his objective. Always he is pressing forward. He is willing to attempt the impossible.

Our Christian walk through life is like that. It is one of accomplishment through faith in Jesus Christ. One who walks by faith cannot for one moment admit the impossibility of a holy life. He may recognize the weakness of the flesh, but he must attempt the humanly impossible in the infinite strength of the Lord. It is no longer he that lives but Christ that lives in him.

The whole duty of man to his fellow seems to be to love one's neighbor as himself. From the standpoint of pure reason, that appears impossible. Some one uses us shamefully and we must pray for him earnestly and without venom. Another curses the very hair of our heads, and we must return blessing, from the heart. Such actions are altogether unnatural and foreign to our flesh. Our first impulse would be to drop the whole matter as a horrible impossibility. The world would agree with us. Many would encourage us to join their ranks. Those who have no courage to press forward crave companionship in their misery.

With God all things are possible. In our secular life we can try and obtain some success; but there is no promise of full attainment. When we trust in God and appropriate His strength through faith in Jesus Christ, no failure is possible. Our faith leads us on to the impossible, and God does it for us.

What is the measure of our faith?

A good time to be religious is when you don't feel like it.

"A MAN OF UNCLEAN LIPS"

Stanford Chambers

Language is a matter of imitation. By forms of speech we not only have expression for our thoughts, but by them we also have our thoughts moulded. "Evil companions corrupt good morals" on this principle. It is only by being on close guard that one can avoid taking on wrong forms of speech. Isaiah dwelt in the midst of a people of unclean lips and likely his righteous soul was vexed from day to day with ugly things he heard. But not until he had the vision of God did he cry out, "I am a man of unclean lips." He had taken on more than he was conscious of. How different things appear in the light of God's face! For this reason every one needs to be brought face to face with Him and brought to see himself as he is.

"I am undone!" Thus cried Isaiah when he saw himself, for thus he felt and thus he was. So is every one until God's mercy comes into play. And for every one brought to the conviction of heart, "I am undone," there is mercy in the form of cleansing. There is the live coal from the altar of our Sacrifice, even Christ, to touch our lips and make them clean. Then we are ready to respond, "Here am I, send me." "Then shall I teach transgressors thy way, and sinners shall be converted unto thee."

Unconvicted. But the many of unclean lips today are not convicted. They do not feel "undone." They feel smart. I mean that professors, over whom the name of the Godhead has been pronounced, get glory from those of the world whom they wish to show that they can talk as big and nasty as others. Really, they, having hearts waxed gross, deny that they are unclean words. They speak out all the ugly words in the catalog of the speech of the underworld and then lick their cheeks in innocency, and boast that they have discovered that they can live the Christian life without being so conscientious as they once were led to think.

A vision of God is their one great need. One second face to face with Him would change this attitude of unbelief and bring to the realization of the "undone" condition, where they would fall at His feet as one dead. Face to face with Him, indeed, we shall be, none excepted; blessed are they who get the vision here and now, and the cleansing before it is too late. "For by thy words shalt thou be justified, and by thy words thou shalt be condemned." One's words proceed from his heart. An unclean stream flows from an unclean spring. "Then will I turn to the people a pure language," saith the Lord.

"The Christian life is not denial, but direction. He who sets the Lord always before him is not kept from things, he is led to things."—Bruce S. Wright.

"CLASSIFYING TIME PROPERLY"

Robert B. Boyd

"For everything there is a season, and a time for every purpose under heaven," so declares the writer of Ecclesiastes. We mortals are prone to get our timing apparatus out of order and consequently find ourselves busily and deeply concerned about a right thing at the wrong time. Surely everyone experiences this difficulty—and it is a difficulty that results from our failure to learn to classify things properly as to importance. Those things that should be of primary concern to us are too often secondary (or even at the bottom of the list), and those things that should be secondary (and sometimes should be entirely blacklisted by Christians) are made to be our chief concern. Some folk can get feverishly worked up over some relatively trivial thing, but are not touched or moved in any sense of the word "for the affliction of Joseph." By that is meant that some everyday occurrence will cause much activity, much anxiety, and no small stir among the ranks of some disciples; but how difficult do we find it to stir up these same disciples to deep concern over the millions who have never heard the gospel of Christ! Some cannot be moved by the lost condition of those in their own household.

The story of Mary and Martha on the occasion when Jesus was their guest as recorded in Luke 10:38-42 illustrates our point. So far as I know, both women were splendid characters, and each, in one way or another, loved the Lord, and made effort to show that love. Martha was very much concerned about the physical welfare of her guest and busied herself in preparing to satisfy the Savior's physical appetite. Mary, instead of being "cumbered about much serving," was sitting at the feet of Jesus, gloriously feeding on His precious words. To Martha, whose mind was on material things, it was apparent that Mary was being definitely neglectful and she let it be known that such was her impression. Gently, but definitely, the Lord rebuked Martha for having placed too much emphasis on a secondary thing, and exonerated Mary's choice by saying to Martha, "Thou art troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

When a good sister today tells me that she missed the first day of the week worship service to prepare dinner, I cannot but think of this fine story. It is not a matter of wanting to discredit those hands that labor so patiently and diligently to prepare foods to delight our appetites, but rather a matter of wanting to teach the Lord's will on giving everything its proper emphasis and classification. There is a time to eat, and a time to prepare to eat, but hardly can that time be while God's people have assembled themselves together to feed on the words of Christ. Those who have met around the Lord's table at the appointed hour certainly have chosen the "one thing

needful" and "the good part, which shall not be taken away." I'm inclined to desire to be on Mary's side in this matter, for she was on the Lord's side. Let us remember, too, that this story of Mary and Martha is an illustration of an abiding principle that should be applied by all of us in every consideration.

In keeping with this lesson is Christ's statement, "My meat is to do the will of him that sent me, and to accomplish his work" (John 4:34). Substantial meals are built around meats, and in this lesson Christ made a rare but proper choice of meat. He simply meant to say that His life was built around this central theme—that of doing the will of God and accomplishing His work. Most of us have a long distance to go before attaining unto that conception of life, but it is certainly the *Christian* conception.

Reading the story, we are impressed with the thought that again the comparison is that of the material with the spiritual. According to the time of day and physical appetites, it is time to eat. Christ rested Himself at Jacob's well while His disciples went into the city to buy food. While He thus rested Himself, a great opportunity to save a soul presented itself to the Lord. While our Lord was talking with the woman, the disciples returned from the city. Oh!, how thrilled the Lord was with the contact! Even though the woman returned to the city, the Lord did not seem interested in eating His lunch, for His disciples entreated Him, saying, "Rabbi, eat." But he replied, "I have meat to eat that ye know not." Still thinking in material channels, the disciples reasoned among themselves as to whether or not someone had brought Him food. It was then that He asserted that there was something more important in life than material food—that there was that which was meat indeed, namely, the doing of God's will and the accomplishment of His work!

It is delightful to notice how completely absorbed Christ could become when engaged in His Father's business! There would be plenty of time to eat His lunch, but too often an opportunity to save a soul never returns. Too often it is true that such opportunities knock only once, and how serious to know that we have completely ignored the opportunity and are therefore responsible for souls being lost. And all because we had not learned the Master's scale of value; we had not learned to properly time and classify things. Full, complete surrender to God, and His Son Jesus Christ, and confidence in the indwelling Holy Spirit will solve the difficulty, in the right way, for us today.

How dull the soul that makes no response for its favors. Ingratitude dries up the springs of appreciation. God's bounty cannot be given in full measure except where there is a grateful receptiveness.—Alfred Franklin Smith.

“EVERY SCRIPTURE INSPIRED OF GOD”

Tona Covey

“Every scripture is inspired of God,” is the marginal reading (A. S. R. V.) on 2 Tim. 3:16. Peter tells us what is meant by “inspired” when he says, “but men spake from God, being moved by the Holy Spirit.” (2 Pet. 1:21.) This is an important truth to know of the scriptures. That being true the following statements are true:

1. That the different writers of the scriptures (the Bible) were not the authors of the portions of scripture that bear their names but they were merely scribes recording the words which God, who was the real author, moved them to write. Therefore each particular part as well as the whole of the Bible can be called the “Word of God.”

2. “Inspired of God” is the only term that can account for the harmony of the Bible. The many writers had various trainings, environments, and circumstances of life with many centuries intervening between the time of the first writer and that of the last. Often the men wrote on themes of which they knew little or nothing and sometimes did not comprehend the meaning of what they said, and yet what each said agrees with what each of the other writers said and fits in to make a harmonious whole. Neither human ingenuity nor mere accident could account for this harmony.

3. Since God is the author, no two passages of scripture can contradict each other. If men were the authors of the different portions there would be contradictions and disagreements a plenty, but God does not contradict Himself.

4. When one has learned all God has said concerning His mysteries—sin, salvation, life, death, resurrection, eternity—he has all the information that can be had on those mysteries and he can rely implicitly on this information.

Therefore any doctrine or teaching that does not agree with every statement in God’s book bearing on that subject is not the true teaching. Not so long ago a man of ability said concerning a certain verse of scripture that so long as it stood he would not believe the plain statement of another scripture. And he proceeded to do the natural thing—explain the plain statement of the scripture he chose not to believe. Men are often forced to such straits in order to maintain a doctrine or sustain a position. But if “every scripture is inspired of God” this brother is wrong in his teaching. Until one has considered all God has said on a subject he cannot be sure he knows that subject, and when he has considered all that is said on the subject and cannot see the full agreement of the scriptures involved it is evident his understanding is faulty. Denying the truth of the seemingly conflicting parts is not the proper remedy, but just to admit the truthfulness of it all and to prayerfully seek for the harmony will be much better.

THOUGHTS WORTH WHILE

A SETTLED QUESTION

A noted preacher once stated that in his childhood home the question of going to church on Sunday was not a debatable one. This thought reaches further. A good deal of failure in Christian living comes of our leaving it an open question whether we will do God's will or not. Then when the times comes to obey, we consider and debate and halt between two opinions until the day is lost. "O that my ways were established to observe thy statutes!" wrote the psalmist. Yes, if we would but settle the question in our hearts, once for all, beyond further discussion, that, whatever may come or go, we will first of all do God's will!

R. H. B.

THE PLACE TO BEGIN

"The modern church spends more time trying to discipline the world than its own membership. Instead of trying to discipline their members for attending the pagan sensualities of the movie, the preachers work themselves in a sweat trying to discipline Hollywood. 'What have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth.' If the churches would clean up the sinners inside their own gates, it might be easier to save sinners on the outside."—Passed on by H. N. Rutherford.

FEEDING OF THE 5000

The following lessons are to be learned from this miracle of Jesus:

1. Compassion. His compassion for the multitude led Him to eventually lay down His life for them.
2. Order. "And they sat down in ranks, by hundreds, and by fifties." Nothing can be accomplished in the midst of confusion.
3. Giving. Give the Lord what you have and He will bless it and make it serve many people.
4. Economy. "Gather up the broken pieces which remain over, that nothing be lost," said Jesus. The Lord is never stingy, neither is He wasteful.

Maurice Clymore.

FOUR TYPICAL BIBLE MEN

1. A Mad Man—Naaman. 2 Kings 5. "He went away in a rage." It is madness and folly to scorn God's remedy.
2. A Sad Man—Rich Ruler. Mark 10. "He went away sorrowful." The world's saddest man is the one with his back to the Lord.
3. A Bad Man—The Man of Sin. 2 Thess. 2. He is to be "taken out of the way" at Christ's coming. Sin reaches a climax in this man of sin.
4. A Glad Man—The Eunuch. Acts 8. "He went on his way rejoicing." The Christian is the world's happiest man.

J. R. C.

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it, 'tis God's gift,
Be strong!"

—J. Homer Slutz.

THE DREAM OF THE GREAT TREE

(Fifth Lesson on Daniel—Dan. 4)

R. H. B.

It was in harmony with the Divine Wisdom that these messages were sent to the Gentile rulers at the beginning and outset of the "times of the Gentiles." Of the head of the first Gentile world-power, Nebuchadnezzar, God made an example and used him for an object-lesson, for the instruction and warning of all other rulers who should come after him. In chapter 2 of Daniel, through the interpretation of the forgotten dream, God set forth to Nebuchadnezzar the course and end of Gentile world-power, and the kingdom of God which should follow their destruction; incidentally assuring him, that he, Nebuchadnezzar, was not ruling by any right and power of his own, but by the will of the God of heaven; that this God, the God of Israel, had *given* him that power and dominion; and that after him it would be given to others, and that at the last the God of heaven would take it back into His own hands and restore it to His own people. (Dan. 7:18, 22, 27.) The lesson of chapter three was a warning against religious tyranny on part of any of those Gentile rulers, whether Nebuchadnezzar or those who were to come after him; a warning also against oppression and persecution of the Jews. The present lesson, Dan. 4, was to warn the Gentile rulers against that pride and self-exaltation to which they are so prone.

It is a startling fact that this chapter consists entirely of Nebuchadnezzar's own words. A whole chapter of the Bible was contributed by a heathen king! But it was a chastened, humbled king, reporting the lesson which the Most High God had taught him. And it was, of course, Daniel that inserted it into the record, thus placing his own inspired endorsement upon the correctness and truth of it in all its details. The whole story falls naturally into three parts:

- I. The king's warning dream, and Daniel's interpretation.
- II. The fulfilment of the dream.
- III. The king's restoration and His acknowledgment of God.

I.

Nebuchadnezzar had at this time reached the goal of his ambitions. He had completed his conquests and triumphs by taking the powerful city of Tyre, which cost him eleven years of arduous warfare, and brought him no returns; but God gave him Egypt by way of compensation. The world was now at his feet. At this point he was turning his heart toward magnificence, and the display of his glory. He built Babylon, his capital city, sparing no expense to make it the most wonderful city of all time. But at this point was his self-

complacency disturbed by a dream—not a mere dream, as dreams go, but one that he felt to be significant, a communication from on high. Again, as on a former occasion (Dan. 2) he called in his dream-interpreters; and though at this time Nebuchadnezzar told them his dream they were unable to find or even to fabricate anything like a reasonable “interpretation” of it. For no outsiders may unwarrantedly intrude into the secrets of God. So he fell back upon Daniel.

If the reader will, let him now open his Bible at Dan. 4 and read the account of Nebuchadnezzar’s dream as he related it to Daniel. (Dan. 4:10-18.) Points to be specially noted are (1) the majestic tree; (2) the sentence of the “watcher” and the “holy one”; (3) the special proviso concerning the stump that was to be left; (4) the purpose of the predicted discipline (v. 17).

Daniel was reluctant to give the interpretation; but upon the king’s urging told him the meaning of the dream. “My lord,” he said, “the dream be to them that hate thee, and the interpretation thereof to thine adversaries”—that is to say, “I would it applied to your enemies rather than to you”; or it may be taken to mean, “the dream and the interpretation are favorable not to the king but to the king’s adversaries.” In the interpretation (1) the magnificent tree represented king Nebuchadnezzar in his power and glory; (2) the hewing down of the tree his debasement and dethronement; and (3) the stump’s lowly position, as preserved with a band of iron and brass, in the midst of the dewy grass and with the beasts of the field, signified that “thou [the king] shall be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” But the preservation of the stump was for assurance that the kingdom should be kept for him, and that after those “seven times” of discipline be restored to him. Daniel concluded his interpretation with an earnest personal word of exhortation to repentance: “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity” (v. 27).

II.

“All this came upon the king Nebuchadnezzar.” For God fulfils His word to the letter. A year had passed, when one day, as he was walking upon the royal palace of Babylon, the king’s heart exulted in pride over his achievement; and he said, “Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power, and for the glory of my majesty?” (Comp. Isa. 10:13, 14f.) This was the signal for the execution of the sentence. A voice fell

from heaven, saying, "O king Nebuchadnezzar to thee it is spoken: The kingdom is departed from thee.... The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like bird's claws." (Vs. 31-33.) So fragile a thing is human glory: in a moment it can be shattered and dashed into the dust of humiliation and disgrace. And why should the spirit of mortal be proud?

Aside from its precious moral and spiritual lessons, this narration of the dream of the Great Tree affords an important example of interpretation of symbolic ("apocalyptic") prophecy. The student cannot but be impressed with the perfect correspondence and congruity of the fulfilment with the terms of the prophecy. There are some who seem to think that once a prophecy is seen to be "symbolic," they are at liberty to make anything out of it they please. They suppose they can put any sort of meaning upon the imagery of the prophecy, to "make it fit" some pre-conceived notion; as for example when the Douay Bible (Roman Catholic Version) gives this "comment" on Rev. 20:1-6:

"For a thousand years," that is for the whole time of the New Testament; especially from the time of the destruction of Babylon, or pagan Rome, till the new efforts of Gog and Magog against the church towards the end of the world. During which time the souls of saints and martyrs live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the glory life; as the second resurrection will be that of the body, etc."

—or when Charles T. Russell says the "star" that opened the pit of the abyss (Rev. 9:1, 2) is "John Wesley"; and the smoke that rises from the open pit is "Methodism" ("Methodism is no ordinary smudge") and the locusts that come forth out of the smoke are "hell-fire preachers" who torment men; or when the Seventh Day Adventists declare that the Beast of Rev. 13 is the Roman Church, and that "Sunday-keeping" is the mark of the Beast; or when some folk nearer home avow and declare that baptism is the "first resurrection" of Rev. 20:5. All such and such like arbitrary "interpretations" do but confuse the minds of men and do dishonor to God's word. How simple, sane, and congruent, by contrast, are God's own interpretations of His symbolic prophecies. The great tree, Daniel told the king, represented Nebuchadnezzar in his kingdom and glory; the hewing down of it naturally set forth the destruction of his glory; the stump, of course, represents the king again—what was left of him and to him in his degraded state amid the grass and among the beasts of the field; yet the preservation of the stump, guarded with a strong band of iron and brass, symbolized the fact that his kingdom (and his return to his former glory) was secured to him in the purpose of God. (See the similar thought in Job. 14:7f and Isa. 6:13.) "Seven times" must pass over him. A "time, times, and half a time"

(the half of seven times) is a period twice mentioned in Daniel (7:25; 12:7), and once in Revelation (12:14), where it is seen to be equivalent to "a thousand three hundred and threescore days"—that is three and a half years (the year as reckoned 360 days; compare Rev. 12:6 with 12:14; see also 11:3 and 13:5.) The seven times then are seven years.

Also, in dealing with the prophecies, one of the commonest assumptions (and one that is favorite as a basis of false argument and teaching) is that if a passage of scripture is in some part of it couched in symbolic language then *all of it* must be taken symbolically; or if it has literal features in it then all of it must be taken literally. This sounds plausible to the average man, but it is entirely false. On the contrary the figurative and the literal are often found mingled. (See for example, Ps. 80:8-16.) In this prophecy also is the symbolic imagery interspersed with the literal features—as, note for instance, the grass, the dew of heaven, the seven times, these are literal; and the changing of the king's heart from a man's heart "and let a beast's heart be given unto him," is hardly less so. And the announced purpose of all this affliction (v. 17) could not have been put in plainer words. And thus all the prophecy was cogently and accurately fulfilled. This dream of Nebuchadnezzar's and the fulfilment of it is in itself a demonstration of the faithfulness with which God fulfils His prophetic word.

IV.

There was an honest and noble spirit in old Nebuchadnezzar. The final test of a man is always in the attitude which he takes toward God's truth. Nebuchadnezzar was a bit slow to learn, and somewhat prone to forget; but he never fought against light when he saw it, but surrendered grandly to the truth as it was brought home to his heart. Back of all his pride and bluster he was really as humble as a child. And God never fails to regard that. How wonderful was the old king's praise of the Most High God and how glad and willing his recognition of God's authority and supreme dominion! One could wish that some professed Christians were capable of uttering such words as those which Nebuchadnezzar spoke when his "understanding returned" to him! Many a man needs thus to "come to himself" and to rise to a truer and loftier knowledge of the God of the Bible, as revealed to us through His Son, our Lord Jesus Christ. (1 John 5:20.)

NOTES AND PERSONAL THOUGHTS

"A watcher and a holy one." In v. 17 it is "the watchers and the holy ones." Were they God's angels—servants who kept guard over the king's ways? But back of that—it is God Himself who watches. "Jehovah looked from heaven; he beholdeth all the sons of men; from the place of his habitation he looketh forth upon all the inhabitants of the earth—he that fashioneth the hearts of them all, that considereth all their works." (Ps. 33:13-15.) "Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men." (Ps. 11:4.) And con-

sider Psalm 139—especially its last two verses. That Watcher and Holy One observes my ways also. "Thou God seest me."

The "Year-day Theory" of interpretation assumes that "in prophecy a day stands for a year." This is a widely accepted notion, but is both baseless and untenable. It was upon this unfounded assumption that William Miller calculated the coming of Christ in 1844; and in fact all the date-setters base their computations upon this fictitious axiom. Here they have figured out that "seven times" (i. e., seven years, at 360 days each) is 2520 days; and each day in prophecy counts a year—so we have 2520 years as the length of the "times of the Gentiles." Selah! Besides, how strange that the "seven times" of Nebuchadnezzar's abasement should symbolize the period of Gentile sovereignty!

"Those that walk in pride he is able to abase." And He never fails to do it. For "God resisteth the proud, but giveth grace to the humble." Would you obtain God's help and blessings? Take a lowly place before Him. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.)

REMINISCENT REFLECTIONS AND BEREAVEMENT

Flavil Hall

On her way from church on the second Lord's day in June my wife's only sister, Mrs. Lucy (Williams) Petty, bearing the basket that had contained the memorial emblems, was stricken with paralysis and lingered only till Wednesday thereafter, passing at 7 P. M. She was the widow of Cornelius Petty, a faithful gospel preacher, who passed several years ago. She lived in our home, and I had long known her as a faithful, affectionate daughter; a never failing sister in filial love; a dutiful, trustful teacher in public school; a true second (step) mother; a conscientious forelady in W. P. A. sewing circles; and, above all, as a consecrated Christian. The church services were very precious to her, and the last words I heard her speak previous to her stroke were: "We had a fine service today, even though the attendance was not large," or words to this effect.

Lucy's maternal grandparents were John and Lucy Linam. They were charter members of the Awin church, near Pine Apple, Ala., for which I have done service at intervals for 28 years. When Brother Linam passed in 1897, W. A. Whittle, an eminent Baptist minister and author, paid to him an unsurpassed tribute of goodness and piety, in *Alabama Baptist*, notwithstanding Brother Linam was an uncompromising disciple. He wrote about the children of the community seeking to be near that man of prayer when in danger; about the results of his prayer and trust, enabling him to "resist temptation," to overcome the world and to "live as upright as the palm trees"; about his getting more out of family prayer than "anybody else I ever knew save one family in England" (getting much out of it because he put much in it, mingling therewith scripture reading, song and heart); about the children of the community loving to be in that home in the evening to join in the songs, scripture reading, with comment by Brother Linam, and to hear the earnest praying, led by the same "pa-

triarch." Said preacher and author says concerning the prayer, following the song and reading. The prayer seemed as natural, as earnest and as tender as if Uncle John were talking to God face to face. He seemed to take every heart and open it to the Lord, to take every burden and roll it upon the Lord. There was too much tact and heart in it for one to become weary of it, and such was kept up nightly for 60 years or more." The colored people are represented as coming near to hear the singing, when "it verily seemed the very walls and ceiling would vibrate with the outbursts of song."

In that tribute is the following: "The children were chips off the old block. They were men and women of principle of character, of Christ. They have long ago erected family altars, and are bringing up their children as they were brought up." Thus is reflected the true proverb, "The time to begin the training of a child is a hundred years before it is born."

Lucy leaves two brothers and one sister to mourn for her and to cling to "that blessed hope," when the redeemed shall meet the Lord in the air and we shall be reunited with those "angel-faces," "which we have loved long since and lost a-while."

BEN'S BUDGET

Ben J. Elston

Those who do not make honest and diligent effort to learn all they can of and from the life of Christ, evidently are failing where they need not. I have thought I was quite a diligent student, getting all I could at first hand and conscientiously employing the help of those more gifted. Late in life now, it seems well to confess, even with "confusion of face," that I am sadly below the mark of having "done that which it was my duty to do." It is the duty of all to do the utmost best. Then—even if we can say that much, and be truthful, "we are unprofitable servants." God created us to behave ourselves and do our best. That is to the happiness and interest of both Creator and created. I constantly feel a pitiful helplessness at being utterly unable to stir even professing Christians to a sense of their privileges, their opportunities, their dangers, their losses—even now. "How shall we escape, if we neglect?" When we "trust" so much to "the love of God," let us be very sure we are rightly understanding that beautiful word "trust." "Come unto Me" is necessary, if we would have His "rest."

Note: When in my "Budget" for August I said, "possible," it ought to read, "God's contemplated unity cannot be impossible, except at our peril." Likely my failure to *write* what I *thought*. I am sorry. My point is that God *can* be understood and obeyed. Woe to us, if we fail.

Two marks of a Christian—giving and forgiving.

YOUNG PEOPLE'S CORNER

A BOX FULL OF LIGHT

"What do you carry so carefully in that box, little man?"

"Sunshine," replied the bright-eyed boy.

"Let me see it." He opened the box, and—yes, there was the sunshine in it, for the sun shone straight down into the box. And he quickly slapped the lid on and went his way with his "box of sunshine." I fear, little fellow, you will be disappointed when you open the box in the comfortable dusk of your mother's room. But let us grown-ups learn a lesson—you can not shut up light in a box; you can not selfishly keep it; you can get no private possession of any part of it. You can have no light apart from the Sun from which it springs; and that Sun is Christ.

R. H. B.

BIBLE OPPORTUNITY FOR BOYS AND GIRLS

Opportunity to know the Bible as the Word of God is given daily to boys and girls who attend Portland Christian School. Here is the way some of the recent graduates have expressed their feelings with regard to the benefits:

"To me P. C. S. seems like a guiding light in a dark world. The boys and girls who go here are receiving a blessing from God too great to be measured. They are being set out on the road of life by teachers who are serving the Lord and who teach that "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding. . . . My most sincere hope is that P. C. S. will go on and on for many, many more years giving the same opportunities to others that I have had."

A second says:

"Our appreciation of the school for what it has given us is beyond bounds. We only hope that in our lives we can somehow repay those who make the school possible."

A third says:

"Our learning might pass from us, but the spiritual uplift, and memories of P. C. S. will linger forever."

Parents interested may communicate with Claude Neal, Principal, 110 N. Longworth, Louisville, Ky.; Phone Shaw. 7019-W.

FROM SANTA ROSA, CALIFORNIA

"The Young People's Corner is very interesting. I like it because it has something for us to do.

"We have a new minister, Brother Everett Alexander. Sunday before last was his first Sunday night with us. There were 23 in our young people's class. We had a get-acquainted meeting. Last Sunday night we had 29. We hope to have a larger class this Sunday night.

"On Sunday afternoons, at four, the young people gather at some member's home and have a singing class. Chester Kindig is directing the singing. He is a fine director. On the first Sunday of the month the church of Christ has charge of singing at the old or the new hospital.

"I think the Word and Work is one of the best papers printed. It shows the spirit of Christ in its teaching."

—Elaine Brittell.

THE HIGHLAND TENT MEETING

AND THE SCRIPTURAL PRINCIPLES INVOLVED

With the ending of July, we concluded a very fine tent meeting at Highland church, Louisville, with Brother S. S. Lappin preaching. Supposing that some of our friends (those we have not had the privilege of attendance at the annual "Unity Meetings") may wonder about our selection of this particular evangelist, I give herewith a brief resume of our thoughts and intents in connection with this meeting.

On a certain day, at the Lexington "Unity Meeting" in 1940, Ralph Wilburn and S. S. Lappin were consecutive speakers. At the close of their master-piece addresses, I was moved to remark, that, instead of a unity meeting, we ought to be engaged in a great united "gospel meeting," conducted on the simple "common ground"—that is, without the things that hinder cooperation; and that to such an effort I would gladly contribute my humble labors in the singing. This remark was approved, I think, by almost every preacher present. Indeed my proposal was precisely and exactly what certain conservative leaders of the older generation had favored, as a step toward unity; and it was of one piece with what I knew some of them had practiced, without any evil results or criticism whatsoever.

Perhaps a few paragraphs from a recent letter would be in order, in support of the preceding statement. I quote:

I wonder if you have seen the extract from M. C. Kurfees in the May "Bible Banner"? It is certainly apropos, and I quote it in part. Whether or not the Briney group backed down on the proposal (as the sequel seems to indicate) has nothing to do with Brother Kurfees' statement, that he would work with Christian Church men, on COMMON GROUND, "at any time and any place." Here is the extract:

"Brother Briney made a speech suggesting a common ground, and used Brother Pendleton and myself to illustrate his point. He said in substance that Brother Pendleton might be preaching with a church on one street using an organ, and I might be preaching with another on another street, not using an organ. But here in another part of the city, a work is needed, and it is proposed to start up the work at that point. Brother Pendleton goes there to work and Brother Kurfees goes there to work, both with the understanding that the organ and societies are not to be used in that work at that place. 'Now I maintain,' said he, 'that there is common ground, and that both can work in harmony on that ground.'

"No sooner did he take his seat than I [M. C. K.] was on the floor with a prompt acceptance of the common ground suggested, heartily endorsed the suggestion, and agreed to cooperate at any time and any place on that ground."

And here is another important quotation from Brother Kurfees (*Gospel Advocate*, Aug. 13, 1914), on the same line:

"We conclude, therefore, that while even 'exact agreement' in all things is desirable as far as it can possibly be had, yet the point at which to draw the line between having and not having union and cooperation is not whether the proposed cooperants are agreed in

everything, but whether any of them are or are not by the said union and cooperation involved in any wrong act or in any act which they believe to be wrong. If any of them are so involved, they cannot consistently enter such union and cooperation; but if they are not so involved, they can."

That "union and cooperation" which Brother Kursees offered (first extract), and which he encouraged (second extract) he also practiced, in using Brother Cappa almost annually, for years, during protracted meetings. Brother Cappa was a "professional" Christian Church singer. At Campbell St. and at Haldeman Ave. here, Cappa led singing repeatedly (without instrumental music, of course), although between times he continued his work among the organ-using churches.

In May of this year, Highland church laid plans for a summer tent meeting, and an autumn house meeting. Wilburn of Chicago was invited for the former, and Mullins of Louisiana for the latter. Wilburn was over-promised for the season, and we then invited Lappin. This particular evangelist had the spiritual qualifications, and also the voice, delivery, and general ability to stand up in a tent. (Such men are rare.) He had made a number of public statements that served to allay any lingering fear of the effects of such a meeting in a conservative church. Of him, Brother Showalter wrote in *Firm Foundation*: "He is one of the sanest and most clear-thinking men in the Christian church." We have found him so. He is truly a unity-minded man—one of the many who now regret and lament any congregational division over the so-called "aids"; and he would not for any consideration encourage any change of the worship methods in Highland church. There may be those, ten miles, a hundred, a thousand miles away, who could find fault; not those who have heard and seen the meeting. And we ourselves, of course, are not in the least interested in the music methods of the modern churches. We could not use them if we would (restrictive deed); and we would not use them if we could. Moreover, our singing is such, and has been such throughout the meeting, that no one could even dream of a wish for any of the so-called "mechanical aids."

Finally, reverting to the earlier part of this article, it will be seen that Highland church is not the first unchangeably conservative group in Louisville to launch out on this simple, scriptural principle of cooperation on "common ground"—as a step toward practical Christian unity, and as a means of obtaining capable helpers for evangelism.

How greatly Christian unity might be forwarded, and how much Christian talent brought within our reach, if the simple principles of the quoted paragraphs above were clearly grasped and brought into practical use!—E. L. J.

"The way of life may not always be smooth, but with God as my companion it will always be safe."—George Stoves.

FOREST VALE MISSION

I am pleased to say all the workers are well and the work doing nicely. The meetings are quite well attended for this time of the year. (It is now winter here, and has been very cold.) Last month a woman confessed Christ. Bro. Tabbu reports good meetings in Nyasaland, and many converts. My class of girls is getting along nicely each week. The day school was visited by one of the inspectors last month and a good account of the work was given.

There has been so much sickness about. A number of cases of typhoid fever. Sterling Merritt has recovered from typhoid and has gone home for a change before returning to school. Theodora's husband has had ten days in bed with a poisoned foot, and a high temperature. Molly's husband has returned from Nairobi, Kenya on sick leave. He has been sent to the coast for a holiday. He does not know what he will be doing when he returns.

Prices are high on most things. Potatoes are over \$10 per sack; petrol 54 cents per gallon; oils are high too. Vegetables are scarce, as there are hundreds of extra airmen to supply. Oranges, lemons, bananas and pawpaws are cheap. The berries will soon be in now.

I am hoping to visit our missionaries up north next month. It has been ten years since I was up there. Sister Scott's adopted daughter, Augusta, and Bro. Orville Brittell are expecting to be married about that time. Theodora and her husband will care for my work while I am away.

Emma Sherriff.

SISTER JANES

On the evening of August 7 Sister Janes, wife of our Brother Don Carlos Janes, after long and painful illness peacefully fell asleep in Jesus. For 37 years she had been the faithful companion and friend and helper of her husband in his abundant labors. In her life and service to God there was an unvarying faithfulness. If "by their fruits ye shall know them," she was shown to be a true child of God, a daughter of the Lord God Almighty. Her pure faith and simple piety and her love toward the Lord Jesus Christ was manifest before all who knew her. In her long affliction she endured great sufferings, patiently, even cheerfully, always thankful and praising God. Rather unusual and deeply impressive was the fact that at the funeral-service her husband rose up and bore testimony to her goodness and faithfulness, her zeal toward God and her earnest service through the years. No more literal application could the words in Proverbs find than with reference to Sister Janes:

"A woman that feareth Jehovah, she shall be praised.

Give her the fruit of her hands;

And let her works praise her in the gates."

Sister Janes suffered greatly during the last 14 years of her life. But that is all past now and for ever forgotten. And the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward in that crowning day.

R. H. B.

IMMORTALITY OF THE SOUL

"For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."—Victor Hugo.



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