

# THE WORD AND WORK

---

## WORDS IN SEASON

R. H. B.

### SALVATION BY WORKS

"Salvation by works" is ingrained in the flesh. The universal religious instinct of the natural man is to perform some work, to do some feat, to go through some exercise (the more painful or disagreeable the better) in order to commend himself to God and to procure His favor. The thought back of it all is, "See what I have done and am doing for thee? Now am not I worthy of thy recognition and salvation?" Sir Monier Williams, one of the foremost scholars in the sacred lore of the East, says that all those religions have one common keynote and one theme that runs through them all, namely *salvation by works*. Judaism in Christ's time and since had degenerated into that. The true faith when it becomes corrupt and degenerate turns into that. The "Modernism" of our day is nothing else. Every false and fleshly religion centers around that idea of self-salvation by works of merit. In his natural ignorance of God and of himself man can think of no other way. He does not know Him—neither as to His holiness, nor His love. He cannot give God credit for pure disinterested grace and goodness. He cannot conceive of a gift from God, except it be on a basis of some value received. For a free gift of grace he cannot trust Him—it is too good to believe. If God notices him, or does anything for him, it must surely be because of some special desert and merit. So that in the end, for whatever he has and is, he has himself to thank. Such a sentiment as

"Nothing in my hands I bring,  
Simply to thy cross I cling"

finds no place in his thinking. He *must* bring *something* in his hands to placate the offended Deity and to win the Divine favor. That all that is obnoxious to the Lord, and that it really constitutes a reflection on His character (for some things done along that line are nothing more or less than attempts to bribe the Judge of all)—he does not in his blindness perceive.

### THE NATURAL TENDENCY

The same error easily creeps into the Christian's life—which is one reason why he should stay in constant, wide-awake contact with the word of God. We slip from God's point of view, to *man's* way of thinking by a natural gravitation. God's outlook can be got only from the Bible; but the world's outlook is that which is common to all humanity. Chrysostomos had Paul's letter to the Romans read to him once every week. "If I don't do that I forget it," he said. It

is astonishing how quickly we forget what is foreign to our natural notions. We are shaken out of the rut of our wrong thinking by the word of the gospel; then insensibly we lose again what we have learned; presently it is gone, and we are back on the old ground. The law stays with us; the gospel like the sweet fragrance of a perfume, vanishes away. Works, merit, desert, judgment, these are elemental concepts, easily grasped, and familiarized by the constant remindings of experience. But all-engrossing love of God in Christ Jesus, the free gift of His grace, the new life in the Spirit, the filial relationship to God—these are exotic plants as it were, which do not grow naturally in our soil, but must be carefully planted and nurtured, and watered from above.

#### **WORKING FOR FORGIVENESS**

This is seen in many ways. For example, a Christian sins. Now to be humbled, to be penitent, like Peter to "weep bitterly"; to be afflicted and mourn and let our laughter be turned into mourning, and our joy to heaviness (Jas. 4:9, 10) is fitting and right. A man who would go on lightly when conscious of sin before God is beyond help. But take heed. Before you realize it you may be "doing penance," and imagining that in some way with your sackcloth and ashes you are procuring God's mercy, or even paying up in some measure for what you have done. But God's forgiveness is free and freely given out of the abundance of His loving heart. ("I have blotted out as a thick cloud thy transgressions—return unto me, for I have redeemed thee.") It can be obtained in no other way. It cannot be purchased at any price. Your difficulty is to get into a right attitude, so that God *can* bestow the mercy upon you (for who can estimate the pride and self-will in a sinner's heart?) The father of the Prodigal Son could not reveal his love and forgiveness to him, till the son came humble and penitent to receive it. But in no sense did the son attain to, or merit, his father's love and mercy by coming home. It was there for him all the time, but he could not receive it till he came as he came. We must never forget that it is the Lord who stands knocking at our door, not we at His. The opening of the door pertains to us; but no amount of door-opening would cancel our sin, except He stand there with forgiveness in His hands.

#### **"WORKS" IN PRAYER-LIFE**

Again some dear souls work hard and labor and strive in prayer—not always with the right conception. Is it really so much blessing for so much prayer? Then go to it! The more prayer and the longer, the greater will the blessing be. Then, too, the Gentiles who think they are heard for their much speaking, are not so far wrong. But one thing our Lord wanted to teach us is that prayer is not a meritorious performance. Praying all night is a great feat, which, some seem to think, God is bound to regard. If you add fasting to prayer, especially if it makes you feel right faint and miserable—

that surely ought to bring God to terms! For no doubt He delights in your hardship and suffering, and your painful efforts, and surely you will get results for all you have gone through!" But how are you better in your thinking than the Hindoo fakir who lies on a bed of spikes, and endeavors to attain to sanctity by reducing his body to a skeleton? Or the monk who wears a hairy shirt, and sleeps on a bare plank, and castigates himself unto blood, thinking thereby to get nearer to God? Oh fools and blind! It is *God* that beseeches *you* to be reconciled to Him. It is He who brought the great Sacrifice, and you do not have to propitiate Him. If that were your task you could never accomplish it. But yours is to believe, to receive, to enter in upon the boundless grace so freely provided for you. "If any man thirst, let him come unto me and drink." It is yours to come *with boldness* to the throne of grace to receive mercy and to find grace to help you in your time of need.

#### NOT AN OCCULT POWER

I will not speak of that psychological tribe who think that prayer is some occult force, a sort of telepathy, an auto-suggestion by which a man influences his own mind and the minds of others, and sets into operation mysterious powers and agencies. That is certainly putting it down to the level of "works." If that were the case you would be doing it yourself of course. It seems inconceivable that Christians would ever take up with such "philosophy and vain deceit"—though we have heard of such cases. "Christian Science," falsely so called, knows of no other sort of "prayer" than that.

Let the man of God flee such things. Prayer, as God's word teaches it to us, is the simplest thing in the world. It is the child of God making his requests known to his Father in heaven—a Father who knows what things we have need of before we ask Him, but who desires that we ask Him, and who would have us tell Him all our heart's desire. Prayer is not a way to wrest from the hand of God the things He is unwilling to grant, but to obtain from Him that which He is glad and ready to bestow. For what good thing would He withhold from His children? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? (Rom. 8:32.) He is truly more willing to give than we are to receive. Tears and fastings and strivings are good in their place, and not to be disparaged—would there were more who cared that much and were so deeply earnest. They open our hearts to God, but are never the means of making God willing or persuading Him to hear and to do. He may *seem* a while like the Unjust Judge (Luke 18) but He is not so; and He may *appear* unwilling, like the Friend at Midnight (Luke 11) but that is not the rule, nor is

\*Of course no reflection on true all-night prayer of burdened souls or in order to communion with God is intended. Would there were more of that. Our Lord continued in prayer—once all night, at another time till the fourth watch in the morning.

He really ever that way. Follow on to know the Lord—His going forth is as sure as the morning and He will come to us as the latter rain that watereth the earth (Hos. 6). And let us count that what we have asked we have received; and that, if we ask anything according to His will (which covers all imaginable good, even beyond what we ask or think) He heareth us; and if we know that He heareth us, we know that we *have* the things we have asked of Him. (Mark 11:24; 1 John 5:14, 15.)

### SEARCHING THE BOOK OF ACTS

Reading to find answers to questions is not only a more interesting method of searching the Book, but yields more definite light and instruction than simply general reading (though the latter also is not without its own advantages). We would suggest the reading, for example, of the Book of Acts with the following aims in mind:

(1) To trace the course of the book according to its key-text and ground-plan, Acts 1:8; the progress of the gospel, the forming of the church.

(2) To mark the gradual and increasing rejection of the nation of Israel, and the increasing acceptance of Gentiles.

(3) To note how the unsaved became Christians—especially in chapters two, eight, ten, eleven, sixteen, eighteen. In connection with this let the reader find answers to these four questions:

(a) What did Peter preach to that Jerusalem audience that made them cry out, "What shall we do?"—and what was his answer to them?

(b) What did Philip preach to the Eunuch that led him to ask to be baptized? (This must be inferred from the text from which Philip started, and from the "great commission" under which he worked, Mark 16:15, 16).

(c) What were the words which had to be brought to Cornelius by Peter before the former could be saved?

(d) What was "the word of the Lord" which Paul and Silas spoke to the Jailor and his household? (This can be determined, if we know what the gospel was which was always preached in every place. See 1 Cor. 15:1-4. Note also how the Jailor and his family responded to it.)

You will find much interest in pursuing these and other definite lines of inquiry through the Book of Acts.

---

"I think I am right in saying that there could be no more stupendous claim made by anybody in the world than to claim to be a Christian. Yet it is amazing and distressing to notice the vague ideas that some people have, as to what it is to be a Christian. For some, a very noncommittal connection with a church is regarded as sufficient warrant to call one-self a Christian. If we are going to be Christian we must have the right relationship to Jesus Christ, and that relationship can only be when we acknowledge all the claims that He made with regard to Himself."—Selected.

---

"But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."—1 Peter 4:16.

## NEWS AND NOTES

(September, 1936)

From San Francisco: "On June 28, two persons who had not been in contact with the church for some time, placed membership with us. Our meeting place is at the corner of Jules and DeMontfort Avenues, in the Ingleside district of this city."—Arthur Graham, 261 Sanchez St.

From Detroit: "The Fairview Church, Detroit, is sponsoring a missionary rally in the interest of the state work on Friday evening, October 8, 1936. More details will follow soon. All brethren within range of Detroit are cordially invited to attend."—A. B. Keenan.

From Brownsville, Tenn.: "I am writing you in behalf of the church at Avon Park, Florida, which, if not assisted by other congregations loyal to the Gospel and desirous of its progress, will be forced to give up their building.

"During the boom a faithful few erected a building in which to worship, and have paid it out with the exception of \$400 which they must ask someone to help them pay, as the membership at present is small and in poor financial condition, owing to Florida being a winter resort and very cosmopolitan.

"I believe there are forty congregations able to send ten dollars each. It certainly will be appreciated and I know you will be blessed. Send Frank Welch at Avon Park, Florida, ten dollars or more, if you are able."—Ray McCormick.

From Gainesville, Fla.: "We expect Brother Vaughner (colored) to begin a meeting for the colored brethren September 1. Some of the colored members have been disappointing us, but there still remains that faithful and solid remnant that is being tried by fire. Brother I. Gleaton's faith and works before their eyes is edifying and encouraging."—W. A. Halliburton.

From Toledo: "I began located work with the Lawrence Avenue Church of Christ, 2530 Lawrence Avenue, Sunday, August 2. I am especially urging any reader of the Word and Work who has acquaintances in or near Toledo (whether Christian or not) to furnish me their address and I will make an

effort to call on them immediately. My address is 2410 Detroit Ave., Toledo, Ohio.

"The church here is small but seems to be very zealous in the work of the Lord which gives us much hope for greater things for God. At least such are our prayers continually."—Robert B. Boyd.

W. W. Leamons of Junction, Texas, writes recommending Brother Jas. W. Adams of Vivian, La., for meeting work. He adds of Brother Adams, "He is young, able and worthy."

From Cynthiana, Ky.: "Salem certainly had 'showers of blessings' during Brother Rutherford's visit and revival. Eleven were baptized, 2 placed membership, and a large number took a new stand for their Savior. God surely answered our prayers! The closing, all-day meeting was attended by people from seven counties and three states. We thank God for Bro. Rutherford's stay with us, and for a brief visit from N. B. Wright during the final week."—N. Wilson Burks.

From Pine Apple, Ala.: (too late for last month) "Beginning on June 29, and continuing until July 10, I conducted a school of song with the County Line Church, Honoraville, Ala., Route 1. Attendance and interest were good. It was desired that the school be taught during a ten-day series of gospel meetings, in which Brother Maurice Clymore did the preaching. The program for each day of the school was six hours of song teaching and drilling, and two hours for preaching—one hour at 3 P. M. I and my best helper in song—Bro. A. D. Tindal, broke down with our voices the first week, but we made up the second week for our loss the first week. Bro. Clymore did excellent preaching. He attacked sin with unusual force, and on first principles his presentation of gospel truth was a little more, I think, like the old time pioneer way than I had heard in a good long while. Large, interested audiences heard him. Three were baptized and two, who claimed Scriptural baptism, united with the congregation from the Baptists."—Flavil Hall.

From Seattle, Wash.: "Many members have been away during the past few weeks, but we have also had many out-of-town visitors. I have baptized two converts during the past month. At the present time we are planning for, praying for and working for our first protracted meeting of the year, which will begin with three inspiring services on September 6, D. V. We plan to continue it as long as interest demands. I shall preach for the meeting, but we hope to have a large number of visitors for the opening day and on Labor Day, some of whom will participate. We shall canvass the community with tracts and announcements. Remember, the simple church is almost unknown in this Northwest. Our task is that of missionaries. We must take the gospel to people who are indifferent or even antagonistic. Pray with us for this work and send us more laborers for this needy field."—Herman O. Wilson, 410 W. 67 St.

From Oakdale, La.: (written about Aug. 1) "Four baptized here yesterday; Mayeux (the regular minister here), Dasher, Istre and Forcade have attended. Ramsey, Elston, Johnson expected."—Stanford Chambers.

Can any reader supply words and music to the old song, "We're on the way, a pilgrim band"?

An Indiana sister who used to send gifts for our publication work has revived her thought of us again with a \$5 gift. Such gifts, large and small, make this work possible, and they are more than ever needed this year of drought.

Chas. M. Neal preached a week to interested audiences at Shawnee church, Louisville, where Claude Neal is minister.

"The meeting at Sommerville, Ind., closed with the blessing of God upon it. Had an all day meeting the last day, Sunday, and large crowds present at all three services, the tent being filled to capacity each time. In the afternoon eight or more preachers were present, each making a short talk; a number of songs were sung and a great time of fellowship with each other and communion with God was enjoyed. Brother Julius Clark of the Dugger

church with a large number from the Dugger church was present several times throughout the meeting and proved a blessing to all. Also the church at Linton was well represented frequently, and the Jasonville church brought a large truck load almost every night. Many other churches were represented during the meeting including Berea, Ellis, Paxton, Shelbourne, Clay City, Bethsaida, Lyons, Coal City, Palmers Prairie, Old Union, and others within a radius of twenty-five or thirty miles—besides visitors from Vincennes, Terre Haute, Indianapolis, and other points more distant. It has been long since I have enjoyed a sweeter fellowship or witnessed greater peace and love abounding among God's people. Unto our God be the praise both now and forever!

"There were twenty-five to respond publicly throughout the meeting—seventeen were baptized and seven restored. A prayer list was made early in the meeting and the second night eight names were taken from the list, these having confessed their faith in Christ and been baptized. Let us continue steadfastly in prayer and the ministry of the word. What a blessed privilege to be fellow-workers with God. The church at Sommerville also worked together in doing personal work, and among those working so tirelessly in this manner was Brother Paul Neal, who although suffering affliction was not too tired or sick to make visits and talk to people about their souls. But what is Paul, and what are all the rest of us? It is God who giveth the increase. Let thanksgiving abound to His glory.

"Sunday, afternoon, Aug. 9, at a song rally at Sommerville a large crowd gathered—17 churches besides Sommerville, were represented. Bro. Hawley of Flint, Mich., was with us. (He was just closing a fine meeting at Coal City, fourteen had been saved at last report. He impressed me as a faithful, earnest servant of God.) It was a great season of fellowship, and it was hard for the folks to go home even after the service was brought to a close. Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Frank Mullins.

From Detroit: "Plans for the missionary rally to be held at the Fairview congregation, Friday evening, October 9, in the interest of the evangelistic program throughout Michigan, are now complete.

"They include papers from A. W. Hastings and Leslie G. Thomas, early associated with this work but now engaged elsewhere in the Lord's vineyard, and addresses by Harmon Black of the Lochmoor church, Dr. W. E. Hipp of Hamilton Avenue, and C. B. Clifton, present state evangelist.

"Bro. Black will speak on 'The History of the Churches of Christ in Michigan'; Dr. Hipp on 'The History of the Development of the Co-operative Movement Among the Churches in the Interest of the State Work'; and Bro. Clifton on, 'Present Needs and Status of the State Work.'

"Fred Walker of Hamilton Ave. has been engaged to lead the singing. Others taking part in the program include C. F. Witty, Marvin Hastings, LeRoy Hull, H. H. Adamson and A. B. Keenan.

"Light refreshments served by the ladies in the basement will furnish the occasion for a social period of getting better acquainted. All interested are cordially invited to attend."—A. B. Keenan.

Louisville: "The tent meeting at 25th and Portland, July 19 to Aug. 16, Brother Boll, preaching, was unusually well attended. The interest was fine throughout, many attending from neighboring communities. Among the visitors from a distance were the Cassell's, of the Philippines, Bro. Cassell speaking at one of the Sunday morning services; Dow Merritt's, recently returned from Africa; Sister French and daughter, of Detroit; Clyde Copeland's family, of Davenport, Iowa; the Wards, of Lexington; McEwens, of Winchester; Meads, of Abilene, Texas; Sherwoods, of Mitchell, Ind; the Kranzes and others from Sellersburg, Ind. There were twenty-three baptisms and many others responded for restoration or membership.

"Bro. R. A. Zahn, who labors with Rowan St. church, this city, led the song services throughout the entire meeting. A quartet of earnest young men added much to the singing.

"The large tent was located, as usual, on the church grounds back of the buildings, where many heard from their seats in parked cars."—M. E. Holloway.

From Detroit: "The Fairview Church of Christ, Detroit, Michigan, takes pleasure in announcing that the services of W. D. Bills of the Columbus Avenue Church of Christ, Waco, Texas, have been secured for a series of special meetings, March 21-28, 1937.—A. B. Keenan.

From Portland, Maine: "Brother A. W. Hastings of Cliffside Park, New Jersey held a meeting at the Congress Street Church of Christ, July 7 to 12. A number of the Cambridge, Mass. brethren came to join us. Good singing led by Bro. Marvin Hastings. We were all greatly refreshed spiritually.

"There is so much need of evangelistic work in New England and especially in this locality that your prayers are asked for the work here that the Lord of the harvest may send laborers that souls may be saved."—W. H. Gailey.

From Toronto: "In a letter from my mother at Beamsville which I received today, she tells me that the two groups or bodies there who have been at variance for so many years have come together into one congregation, and they are so thankful for it.

"Brother Witty of Detroit was there for the June meeting and I heard that he was doing all he could to bring them together. He held some meetings after the June meeting was over."—Leona A. Chittick.

From Wheeler, Texas: "I am mailing you a copy of the literature we are getting out for the older ones here. I am getting back to this mimeograph work again. It takes a lot of time, but it does me much good. The local paper is publishing these lessons also."—C. C. Merritt.

From Jasonville, Ind.: "Have long intended writing and expressing again to you (E. L. J.) our appreciation and gratitude unto you for your presence with us in Dallas during the meeting. God alone is able to measure the good accomplished. It came as a season of refreshing from the presence of the Lord to the church at Mt. Auburn. Brother Boll mani-

fested that he draws from the inexhaustible source of God's eternal power and grace for his message and manner of presenting them, as he spoke with unabated power, but rather with increased power and blessing in his messages.

"No less was the sweet blessing of fellowship of God's people from various places throughout the state, and from other states. After you left Bro. and Sister Ivy J. Istre from Jennings, La., came and spent several days, also others from there with them. Bro. Boll spoke four times each week over the radio and many expressions of appreciation were received. We thank God and take courage.

"I am now in the second week of a tent meeting with the church at Jasonville, Ind. We are having large crowds and splendid co-operation from the other churches round about: Dugger, Sommerville, Linton, Ellis, Bethsaida, Berea, Union, Clay City, and others.

"The singing has been unusually good throughout. And even for special songs, your book was used, and there is no question but that whether for special or congregational singing they excel in quality both as to spiritual value and harmony."  
—Frank Mullins.

From Toronto: "Four congregations in Toronto are uniting for a big meeting in the fall (Wychwood, Strathmore, Fern Avenue and Bathurst St.). I am enclosing a copy of the first letter to go out concerning it. This is something we have been hoping and working toward for a long time."  
—Fred R. Smart.

From Glenmora, La.: (too late for last month) "Brother Chambers has just concluded a two-week's stay in this section to the blessing of all who heard him. While here he held a meeting at Oakdale with several responses, preached twice at Forest Hill, and had four services at Glenmora. In our homes and in the pulpit he was a benediction. He goes next to Amite for a meeting at Oak Grove."  
—G. B. Dasher.

The Home-coming meetings at Waterford (Ky.) church on Aug. 23 were best ever, it seemed. A. C. Reader was chairman, E. L. J., song leader, Paul Duncan, Ollie Shields, Howard Marsh, Bryan Holloway and H. L. Olmstead, were the speakers.

From Sullivan, Ind.: "Brother James D. Bales and I are in a good meeting with the Berea congregation. Interest is on the increase and cooperation from neighboring congregations is splendid. Four baptisms to date."  
—Robert B. Boyd.

From Ashland City, Tenn.: "My husband died over a year ago, and I need all the spiritual assistance. Christ will give. He alone can cure a broken heart. I am taking Word and Work again."  
—Mrs. J. L. Moore.

Tracts available: "Whole Counsel of God on Baptism," (every scripture with the word), 3c; "What Baptism Involves," 3c; "Instrumental Music," 1c; "Pre-Millennialism," 1c; and now S. C's new tract on Christians and war, "The Two Kingdoms," 2c.

Frank M. Mullins closed a good meeting on Aug. 30 at Antioch, near Frankfort, Ky., where Tona Covey has preached regularly for many years. There were 7 baptisms, 2 restorations and 1 membership. Brother Mullins visited Louisville, and the Ormsby church enroute home to Dallas.

G. H. McLean was preacher in two August meetings at Mackville and Mt. Zion churches both in Washington county, Ky.

H. L. Olmstead, now at Ormsby Ave., Louisville, has just closed with 16 baptisms at Cedar Springs church. Four of the 16 were from Buechel church. He begins at Watcrford, Oct. 4.

Staford Chambers is home (for opening of Portland Christian School) from good meetings in Louisiana.

H. G. Cassell and his excellent family, missionaries from the Philippines, were in our district over one Sunday, speaking once each at Highlands, Portland Ave., and Sellersburg.

Parksville (Ky.) meeting closed Aug. 30, R. H. Boll Preacher, E. L. J. song leader. Fifteen confessed Christ as Savior and were baptized—besides some other visible results. Among visitors were groups from Ebenezer, Perryville, Mackville, Harrodsburg, Lexington, Cynthiana. Brother Boll begins at Portland, Me., Sept. 13.



## BEN'S BUDGET

Bro. J. D. Phillips is at De Ridder for 10 days, if God permit. His addresses are serious, timely and I trust church and community receive them at their real value. He leaves us to decide between duty and diobedience, not this ism or that. He has studied much to present himself approved unto God.

In the midst of blinding confusion the safe way is to prayerfully seek and possess all God's facts on any subject. Then let him define and illustrate. How dangerous to make statements on merely human authority, define in irreconcilable conflict with God's definitions and lead yet further into darkness by fraudulent illustration. For example: "One does violence to no law unless it be intentional violation." Carefully read God's idea in Lev. 4, 5—specially chapter 5:17-19. Again, read the "city of refuge" provision for the unintentional manslayer (Num. 35) God's law is violated and man and God are wronged whether we know it or not. I am not so anxious to have a (human) record of not sinning, as to exchange God's truth for falsehood, falsely define and illustrate. God has graciously provided for pardon for his children's errors. We will do well to confess them, repent and pray, and thus be spared the wrath of God.—Ben J. Elston.

---

### "EXCITEMENT"

FLAVIL HALL

In Heb. 10:24, 25, Christians are admonished to "provoke one another unto love and good works," and to assemble faithfully that they may the more effectually do this (as I view it) by exhortation.

For "provoke" the Living Oracles Version reads "excite." And, in view of the terrible calamity that was soon to come upon the Hebrew people, what could have been more natural and urgently needed for the Hebrew Christians, to whom the epistle was written, than the following reading in the Emphatic Diaglott under the Greek: "And should bear in mind each other for an excitement of love and of good works."

It seems that that visitation upon the Jews is made by Christ a type of His second coming (Matt. 24), and so, in view of the latter day, and the evident signs of its approach, how should it be with Christians now? Do they not need to be aroused to the point of excitement—and, with the urge to activity, feel the weight of responsibility resting upon them, and so make themselves secure, in love and good works, against that day?

Excitement in religion is all right if those in this state will remember the word of Jehovah and walk in its light, instead of being carried away by delusive winds of doctrine.

Pine Apple, Ala., R. 1.

---

New Literature orders, or changes in the old orders, should be made at once for the fourth quarter, now at hand.

## BRIEF THOUGHTS ON SIN

A. C. HARRINGTON

The last part of 1 John 3:4 reads: "Sin is the transgression of the law." The American Revision tells us that sin is lawlessness. So substantially have Weymouth, Moffatt, Darby and Rotherham. Fenton renders: "Sin is broken Law." Morgan says, "Sin is unlawfulness." Goodspeed translates: "Sin is disobedience to law." Perhaps the best translation is found in *The Twentieth Century New Testament*: "Sin is defiance of Law." This seems to cover the thought admirably. Sin is not only breaking the law, nor is it only breaking the law that constitutes man a sinner. That is but the fruit of something more hidden and far worse. The root of all sin is defiance to the revealed will of God—self-will acting in opposition to the Divine will. It seems to me that in this passage, verses 1 to 4, we have a contrast between those who with hope set on Christ and purifying themselves accordingly, and those who are doing as they please in self-will.

In James 4:17 we read these familiar words: "To him that knoweth to do good, and doeth it not, to him it is sin." Here we learn that knowledge alone is criminal if it does not result in action. It is even worse than ignorance, if that can be. One careful Bible student says on this verse, "God's will is that we should do a thing that is right or comely when we know it: if we know and do it not, we sin. It is our own will that hinders; and this is always sin."

"All have sinned, and come short of the glory of God," declares the Apostle Paul (Rom. 3:23). Whatever else may be said of this verse it is safe to say that sin and the coming short of God's glory are closely related. It implies, as James Denney points out, but that for sin men might be in the enjoyment of the glory of God. But that is not all. It seems to me that one of the forms sin is wont to take is constant carelessness for the glory of God. Man has not made that his aim. He has not made it his chief end—"to glorify God and enjoy Him forever."

When the Apostle says, "All have sinned," he uses the aorist tense. This has troubled the grammarians a little. Perhaps the Apostle puts it that way because it would be very difficult for any man to say, in looking back over his life, "I can tell you the day and hour when I committed my first sin."

Rom 14:23 contains a solemn thought: "Whatsoever is not of faith is sin." We walk with God by faith. If one acts without faith he is acting without God just that far. Once we get adrift no one can tell how far we may go. To act without faith has in it the seeds of perdition, as I think someone has remarked. This is doubly solemn when we recall that faith comes by hearing, and we cannot have faith for something not authorized in the Holy Scripture. God has but one path for His people, a path of faith. If we leave it the world may call it something else, but God calls it sin.

# CITIZENS OF TWO KINGDOMS\*

STANFORD CHAMBERS

"Our citizenship is in heaven," wrote the apostle Paul to the Philippians, but when he was being bound at Jerusalem for scourging (Acts 22:25-29) he asserted his Roman citizenship and said, "I am a Roman born." The Christian then has two citizenships, one earthly, the other heavenly. It follows, therefore, that he has duties toward each. And while those duties as a rule do not conflict, they sometimes do, and this paper is written from concern as to the Christian's position when such conflicts come. It is the result of earnest effort to learn just how the Scriptures apply in such case. It is hoped that others may be helped hereby, especially our youth, who may yet see some serious complications indeed.

## THE KINGDOM OF GOD FIRST

"Seek ye first his kingdom and his righteousness; and all these things shall be added unto you," said the Lord Jesus. (Matt. 6:33.) As God is supreme over all, the kingdom of God is first above all. Jesus said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's (Luke 20:25). Nor are we thereby to attempt to serve two masters, the thing impossible, but we put the kingdom of God first and take our orders from Him. Earthly governments derive their right to rule from Him, their permission to exist as well as to rule. "There is no power but of God." The things that are Cæsar's are just such things as have been ordained of God for him. All his rights and powers are delegated to him thus, and even the bounds of his habitation. The Christian's duty toward his earthly government is just such as is defined by Him whose kingdom is above all. If there should come a conflict, and Cæsar attempted to impose what God forbids or to forbid what God commands, then "we must obey God rather than man," even as Peter declared (Acts 5:29). Let this be the fixed decision in every Christian's mind, and when the conflict arises there will be neither wobbling nor wavering in his walk.

## OUR DUTIES TO THE CIVIL GOVERNMENT

**OBEDIENCE.** "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God; and they that withstand shall receive to themselves judgment" (Rom. 13:1, 2). Christians then are people of law and order; they are not insurrectionists; they are not evaders of the law. Their submission and compliance is to be counted on in any case where the law of their God is not contravened.

**TRIBUTE.** "For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; tribute to whom

---

\*This article is now available in pamphlet form, 4 pages, 2c each.

tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:6, 7). The avowed purpose of all civil governments is to protect people in their rights and to punish or restrain evil doers. God delegated this work to them. It has sometimes happened that God's good people have been taken for evil doers and have been punished, but it was because they were *thought* to be evil doers. When the authorities got their eyes open to the facts in the case, which has not always been immediately, then such punishments ceased. The writings of Pliny, Tacitus and others show that Christians were then being put to death, not because of immorality or crime or for not paying tribute, but because they refused to worship the Emperor. But notwithstanding the very bad treatment at the hands of Nero and other cruel rulers, God's instructions to His own stood fast, and so do they stand still.

**HONOR.** "Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme; or to governors as sent by him for vengeance on evil doers and for the praise of them that do well. For so is the will of God, that by well-doing ye should put to death the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13-17). This instruction seems plain enough without further comment. Some laws may be severe, some taxes obnoxious, some rulers Nero-like, nevertheless Christians know their God, accept His wisdom and will in the matter, and conduct themselves accordingly, assured that He will more than compensate all their losses in due time. "Not my will, but thine be done"—this desire in their hearts will tide Christians over such hard places in triumph. "All things work together for good to them that love God, even to them that are called according to his purpose."

**PRAYER.** "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity, (1 Tim. 2:1, 2). Whatever other service a child of God may render his country, there is none so much needed nor so beneficial as the prayers of those consecrated to God. And this is a service for which a country is entirely dependent upon its Christians. And if God's people would "stay put," and serve in the capacity their Lord has appointed them, they would not only render the highest and best service, but would avoid getting in His way, as oftentimes they do by attempting things He has not ordained for them. Christianity and partisan politics do not mix. The great day will surely reveal criminal neglect in this very matter of praying for rulers.

(Concluded next month.)

---

"Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie."

## TRUE WORSHIP

N. WILSON BURKS

Who is this God we worship? When we worship Him we walk upon holy ground. It may be in a temple or in the open field. It may be in the inner room. Wherever it is we are in the presence of Divinity. More than that, God is the Majestic center of all life from whom and in whom we live and move and have our being. No man between Adam and the New Testament had more personal dealings with God than Moses. Yet this close friend of God, the man of mighty faith, being mortal and touched by the scourge of sin, could not behold the face of Jehovah. He would have died had he not hidden himself in the cleft of the rock until God had passed by, and then he was privileged to see the back of the Creator. It must have been a part of the Heavenly Glory in Christ that brought three days' blindness to Saul on the Damascus road.

Look into the heart of God. You see Gethsemane and Calvary. You trace the red blood-line leading from the dawn of sin's regime. It is a distant cry from Eden's barred gate to God's answer on the Cross. That dark ghastly day was the time Christ accepted Satan's challenge. It took the very breaking of the heart of God's Son to change death into life. Behind all the outward revealed plans and actions of God we see the brooding lonesomeness of our Father's soul. Eden's companionship and fellowship had been severed for 4,000 years. All because we humans chose to believe Satan's lie rather than God's warning. This is the heart of the God we worship.

When the prophets of old speak we are told that God is a jealous God. This is still true. He is yet jealous of our entire hearts. We dare not say he will let a divided heart hold to Satan and to God. We cannot serve two masters. Rather be against the Lord than lukewarm, which is the popular religious attitude of this generation.

The pagan conceives of God in the sun, although it beats us in drought; in the river, although it rages in floods; in lightning, although it strikes in judgment. Nature is too cruel to demand adoration. The heathen's god is one of fear and not of love. Their worship is to the beat of the tomtom and the wind witchery of the medicine-man. They offer their own babies as acts of worship. Even immorality is recognized as an act of worship. Their only ambition is to escape an after-life, not enjoy it.

"But we worship God in Spirit." Oh, the difference! The true fruit of worship is the final proof of our God with us. Just what does communion with Him do to us? Is ours an outlook deeper and fuller than that of the ones who know not God? If we worship this Bible-God, we will be like Him in *spirit*. His love, care, goodness, firmness and faithfulness will be ours. Lose that Spirit, gifted from Pentecost, and ours is a miserable pretense.

We must worship God in truth. If our souls have found the Spirit of God, fear not that our praise will come of truth. A child takes for granted he must obey his father. So do the children of God. Knowledge of God has been man's ambition of the ages. Wise old Socrates longed for the one God he knew must exist. We will make mistakes and err in our praise, but our hearts will be set in the right direction. This is a growing, living religion that comes of truly worshipping God—whether in this mountain or any mountain. God is there!

---

## HONESTY

*"Deliver my soul, O Jehovah, from lying lips,  
And from a deceitful tongue."*

—Psalm 120:2.

Not long ago, I had the pleasure of re-living early days with an old friend. We had gone to school together and had shared the same bed when traveling around the country to win athletic crowns—or to lose them. We talked about our experiences since leaving school. He told me one of his.

He told me that for many years he had been borrowing money from a certain bank solely on his good name. This practice had begun when he was married. He approached the president of the bank and told him that he wanted a thousand dollars and that he had no security other than his good name, which he intended to keep good. He stated further that he considered himself adequate security. The banker made the loan and ever since has been doing business on this basis with this particular client.

Not long ago my friend suggested to the banker that he make many more loans on the same security. He pointed out that there was much cash available for loan and very little official paper to offer as security. He painted a thriving banking business built on personal integrity.

The banker shook his head with finality. He said there were not one hundred men in the city whom he would trust on that basis. He said that folks generally lost their desire to keep their word; that they no longer looked upon an obligation as morally binding. And he pointed to a long record of broken contracts and repudiations.

It appears that the banker has considerable justification for his stand. A man's word is not always good. But more alarming still, the word of every Christian always is not good. There is much borrowing that is never remembered. There are many promises that are never kept. There is much talk that is not true.

To be a Christian is to be honest.—J. H. McCaleb, in *Chicago Christian*.

---

"For the wages of sin is death; but the free gift of God is eternal life through Christ Jesus our Lord.—Rom. 6:23.

## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"Baptism"—(concluded)

One must not be misled by the definitions for *baptize* given in our standard English dictionaries. These dictionaries give the definitions that apply to *modern English usage* and quite rightly therefore include *to sprinkle* and *to christen* as definitions of *baptize*, since a number of *modern religious sects* use the word *baptize with these meanings*. It must be remembered, however, that these dictionaries *do not pretend to be giving Scriptural definitions* (such as we developed here last month) but are merely cataloging *modern usages* without any reference to the *theological correctness* of these usages.

We shall now turn our attention to the latest Greek lexicographical authorities. Liddell and Scott (in the latest edition as edited by Jones-McKenzie) define *baptidzo* as follows: *dip, plunge . . .* :—in passive, to be drowned . . . ; of ships, sink or disable them . . . ; *ebaptisan ten polin, flooded the city . . .* ; . . . *hebaptismenoi, soaked in wine . . .* ; *ophelmasi hebaptismenoi, over head and ears in debt . . .* 2. draw wine by dipping the cup in the bowl . . . . 3. baptize . . . ;—middle, dip oneself . . . ; get oneself baptized . . . ;—passive, perform ablutions." *Bapto*, the word from which *baptidzo* is derived, they define as follows: 1. trans. dip . . . 2. dye . . . . 3. draw water by dipping a vessel. 4. baptize . . . II. intrans., *naus ebapsen, the ship dipped, sank.*"<sup>2</sup>

Grimm-Thayer define *baptidzo*: 1. 1. properly to dip repeatedly, to immerse, submerge. 2. to cleanse by dipping or submerging, to wash, to make clean with water, to overwhelm (with calamities). II. to administer the rite of ablution, to baptize." Furthermore, they say: "In the New Testament it is used particularly of the rite of sacred ablution . . . an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom." *Bapto* they define as "a. to dip, dip in, immerse. b. to dip (into dye), to dye, color."<sup>3</sup>

Pruessen-Bauer define as follows: "1. to dip in water (*ins wasser tauschen*), middle, to wash oneself (*sich waschen*). 2. . . . in Christian usage of the ritual dipping (*eintauschen*) . . . to baptize (*taufen*)." *Bapto* they define as to immerse (*eintauchen*), to dip (*tauchen*), to dye (*faerben*).<sup>4</sup> Kittel defines *baptidzo* as to immerse (*eintauchen*) and in the passive as to sink (*versenken*), to be submerged (*untergehen*), to be overwhelmed (*ueberwaeltigt werden*), to perish (*verderben*), to bathe oneself or to wash (*sic baden oder waschen*). For *bapto* he gives only to immerse (*eintauchen*) and to dye (*faerben*).<sup>5</sup> Moulton-Milligan find the same usage as above in the papyri and other non literary sources of the period of the New Testament.<sup>6</sup>

Sophocles, whose lexicon covers the period from B. C.

146 to A. D. 1100, defines *baptidzo* as: 1. *to dip, to immerse, to sink.* 2. *middle, to perform ablutions, to bathe.* 3. *to plunge* (a knife). He says, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks." He defines *bapto* as: 1. *to dip.* 2. *to dye.* 3. *to baptize. to plunge* (a knife).<sup>7</sup> In conclusion we may confidently say that *no reputable Greek lexicon* has ever ventured even to intimate that either *baptidzo* or *bapto* could in any way have carried any idea of *sprinkling* or *pouring*.<sup>8</sup>

2. Liddell-Scott-Jones-McKenzie, *A Greek-English Lexicon*: Oxford, Clarendon (1925— ), s. vv. *baptidzo, bapto*.

3. Grimm-Thayer, *A Greek-English Lexicon of the New Testament*: New York, Harper (1892), s. vv. *baptidzo, bapto*.

4. Preuschen-Bauer, *Griechisch Duetsches Woerterbuch zu den Schriften des Neuen Testaments under der Uebrigen Urchristlichen Literatur* (*Greek-German Dictionary of the New Testament and of the Remaining Primitive Christian Literature*): Giessen, Toepelmann (1928), s. vv. *baptidzo, bapto*.

5. Kittel, *Theologisches Woerterbuch zum Neuen Testament* (*Theological Dictionary of the New Testament*): Stuttgart, Kohlhammer (1933) s. vv. *baptidzo, bapto*.

6 Moulton-Milligan, *The Vocabulary of the New Testament*: New York, Hodder and Stoughton (1930), s. vv. *baptidzo, bapto*.

7 Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*: Boston, Little, Brown (1870), s. vv. *baptidzo, bapto*.

8. For further reading I suggest the *Campbell-Rice Debate on Baptism, etc.*, (well worth reading because N. L. Rice, a Presbyterian, made probably the most capable defense of sprinkling and pouring that could be made, and because Alexander Campbell most thoroughly demolished this defense), and J. W. Shepherd, *Handbook on Baptism*. (Both of these books may be ordered from *Word and Work*.) For tracts I suggest *Facts about the Matter* by Don Carlos Janes (free from the author at 1046 Dudley Avenue, Louisville, Ky.) and *The Whole Counsel of God on Baptism, and Baptism—What It Involves*, both by Stanford Chambers (2c each in quantities from the author, or from the *Word and Work*).

### ANNIE SMART BOYES

The church at Bathurst St. has had another great loss in the passing of our much loved and esteemed Sister Annie (Smart) Boyes. She was devoted to the cause of Christ, especially in this part of the Lord's vineyard. We shall miss her much but our loss is her gain.

After a period of illness she died Sunday evening, July 26 and was laid to rest on July 28.

"When the weary ones we love  
Enter on their rest above,  
Seems this earth so poor and vast,  
All our life is overcast;  
Hush! be every murmur dumb:  
It is only till He come."

Alex M. Stewart, Toronto.

### LOUISVILLE CHRISTIAN TRAINING SCHOOL

The Third Year of the Louisville Christian Training School opens September 28. The school year is 32 weeks divided into four quarters of eight weeks each. Whether you would become a Gospel minister, class teacher, song leader, elder of God's flock, a missionary or personal worker for the Lord, or if you would improve in any of these lines, you will find these courses helpful. Tuition is free, other expenses very reasonable. Address the school, 2500 Portland Ave., Louisville, for information.



# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Our missionary work is small, very small—disgracefully small, for where it takes 5,000 members among the denominations to have a missionary abroad, it takes more than twice that among us. Moravians support one foreign missionary to each 75 members. Our backwardness means everlasting loss to those whom we could save!

Nobody should be satisfied to hobble along another 45 years in as lame a fashion as that which has characterized the past. It is wholly unnecessary. "The brethren will do more when they are taught more." We can have more missionaries and a better support for the enlarged number than we now have for a mere handful. The greatest factor that is now lacking is the simple matter of *teaching*. I think the members are more willing to be taught on missions than the preachers and elders are ready to instruct them. Meanwhile a great stream of unevangelized heathen pours over into a black eternity of endless misery without even hearing of Christ!

"A charter member of her 15-year-old congregation said they had never done any real mission work."—*B. D. Morehead*. \* \* "The hired carpenter made a high chair for Virginia and will make two doors."—*O. T. Rodman*. \* \* "The work of the Lord is making steady progress for which we praise Him."—*Ramona Smith*. \* \* "We are expecting the Bixlers very soon."—*Harry R. Fox*. \* \* "If the place is mission-owned, the government has a condition in the title that is not always satisfactory to the workers."—*Will N. Short*. \* \* "I am able to be up and around on my foot just a little and am thankful."—*Orville D. Bixler*. \* \* "We ask for prayers that the Lord will help us to be profitable servants."—*Roy Whitfield*. \* \* "Often we meet Dutch people who cannot speak English. Some of the children's friends are Dutch and they write to each other in Afrikaans."—*Delia Short*.

"Theodora had quite a bad toothache and so went and had it out. She has suffered quite a lot with her teeth lately."—*Emma Sherriff*. \* \* "I am in Hong Kong completing arrangements for sailing June 28."—*George S. Benson*. \* \* "Reeses have a good crop of tomatoes this year. They have sent us three boxes already."—*Augusta Scott*. \* \* "The boys were not doing well at school so are studying at home. We hope to get them into another school after the summer vacation."—*Alice Broaddus*. \* \* "Papa has a few interpreters, so he thinks he will go preaching this dry season."—*Jimmie Scott*. \* \* The Bensons have reached the U. S. \* \* "The preaching at the special evangelistic hall goes right on every night with good attendance of children, but not so many adults. However half a dozen are thinking of becoming Christians."—*Roy Whitfield*.

## FROM THE MISSIONS

### MACHEKE

We have had an extra busy time of late. Have had several meetings with the white people, and some with the native half-caste people. All of which is very encouraging. It seems to me we have very good interest in these meetings and I am sure the Word is getting into the hearts of different ones. We must look to God for the increase. We were in Salibury where we visited Brother and Sister Garrett, and other friends, and had a short time with our children who are in school. We enjoyed this trip very much. Pray for us in this work, that we may be used of God for His glory, and may God add richly to your labors for His cause.

W. N. Short.

### FOREST VALE

Half of another year has gone, and the time has come again for another circular letter.

I am pleased to say the Lord's work goes along as usual. The meetings are well attended, and we are glad for our white brethren to help us here in the village. Bro. Hinde has gone to England for three months, but Bro. Parks from Cape Town who is now living in Bulawayo comes out to the meetings and takes Bro. Hinde's place. One young man confessed Christ last Sunday. Theodora and I are trying to work up a Bible class among the women. There are quite a number of women living in the village near by, but it is hard to get at them in the village as they are so scattered, so we hold the classes over here.

We received a letter from the Government Educational Department, allowing us to open up a school here for the children this term. The children in the past have had to walk five miles to town to school. We will be able to open up with a Bible class each morning.

We have had good reports from our native brethren in Nyasaland. They are still preaching the gospel among their own people and building meeting houses.

There were six confessions in the Bulawayo church last Sunday. Two lady missionaries from New Zealand are spending their full time in the work there, working among the colored and native women. Brother Hadfield has been for a visit to Brethren Short and Garrett and reports on the good work Bro. Short is doing among the white and native people and Bro. Garrett among the colored people and the natives. They all have good meetings.

We are expecting a visit from Bro. and Sister Reese next month. All the other workers are well and kept very busy in those parts.

The country around is very dried up. This has been the coldest winter we have experienced in Rhodesia. Snow has fallen in Gwelo one hundred miles from here, and that is almost unknown in Rhodesia.

Molly has been kept very busy in the hospital and has not been home since last writing. In September she hopes to come home for good, and she will be married to Bro. Fred Claassen and live near us here and will be able to help in the work.

In closing I wish to thank all donors who have helped us in the work to supply our needs.

Box 907, Bulawayo, S. R., South Africa. Theodora and Emma Sherriff.

### NAMWIANGA

There is a Great King under whose authority we serve in carrying out His command to go unto the whole creation. His "I will be with you" is marvelously fulfilled, even though we do so little toward the great work before the church as a whole, and before us as individuals here in this field. But even with the little we do, it seems from the very fact the we launch out at all, the Lord shows at once that He is not slack concerning His "I will be with you."

We have had Kabanga Mission added to our shoulders for nearly a year now. We had no promise of additional support. Bro. Merritt's check still goes to Bro. Merritt. We unburdened him fully so he could

have a real refreshing without any worries that we could relieve them of. Perhaps most of the brethren at home are not even aware that we have shouldered all this extra burden. The preachers' "Year Book" still gives our address at Sinde Mission, when for four years we have been a hundred miles from there! Some find us however, and wherein others fail the Lord supplies. We have been able to sell cattle and pigs, and to raise corn, fruit, garden, etc. until we have kept both places going and bills paid. If the Lord doesn't provide I don't know who does!

Bro. Scott teaches Bible daily to a small mission school of about 40. I teach Bible daily to a group of Europeans most of whom are so young that one can not know how the lessons will take root. During this dry season we have our native mission school vacation and Bro. Scott's two native interpreters have come for village work with him during the holidays. I am trying to have natives and our children translate the New Testament by our camp meeting time. I hope to keep behind this project until we get it into print, for we have only Mark and Genesis in Chitonga to date.

I wish we had a Bro. Jorgenson over here to go about in song with these black singers. There are some good ones among them, and often in our schools we have very inspirational singing.

At Bulawayo, the native preacher who just came, has lost his three-year old child in a strange way. A number of children were in the forest near their village when bees began fighting them. All ran and the little fellow was left to the mercy of the bees. By the time his parents reached him he was nearly gone. Once in a while the bees get very cross.

Namwianga, Kalamo, N. R., South Africa.

Mrs. Geo. M. Scott.

## OUR TRIP TO AMERICA AND RETURN

O. D. BIXLER

In August 1934 it had been 7 years since we had been in America. We wanted to come back. We felt that our girls, 12 and 14 needed to come for schooling. We felt we needed a change, and that our time could be spent in self-improvement. I felt the need of a season of preparation for future work. Bro. B. D. Morehead invited us to Nashville where the above needs could be supplied. There were no funds for travel. By special arrangement I was able to get hold of \$200 of personal funds I had invested in our "tentmaking" project some 5 or 6 years before. Also by very unusual circumstances, I found passage for the family, including our board, for \$56 per each adult and \$5.60 for our 3-year old boy. Thus we paid our own ship fare. Upon arriving in San Pedro, we found \$300 check from Bro. Morehead and Bro. King of David Lipscomb congregation, Nashville. They had made arrangements for this amount for passage. We needed transportation inland, hence considered a car which can be run for about one adult railroad fare. We found an excellent used car which we bought with the \$300 and which has served us most economically for the two years we've been here. We expect to sell this on the coast and apply it on transportation to Japan or in replacing the car we sold before we left Japan.

Now as to the transportation for this return trip, there are two gifts on hand. One is for \$2.50 and another for \$50 from the new congregation at Madison, Tenn., where I preached monthly for one year. We have used about all the "legacy" money we had for this season of preparation in the U. S. (run-

ning into hundreds of dollars) and are unable to continue at our own expense it seems. We may be out of order in making this statement. We do not intend it for a solicitation for funds, but for an announcement of the situation, in case any one is interested in knowing.

The circumstances of our going to Japan this time are intensified; in the flesh, in that we are leaving our two girls on this side; in spiritual field, in that we are older, hence ought to be better prepared to work; the needs are greater, in that the workers are becoming very few; days of freedom in our Christian work may be numbered; at least, our own days are much fewer than when we first went 18 years ago; efforts on the part of the churches to get to the people across national boundaries the only means of salvation are not increasing as they should.

We are going to need the prayers of the saints that we may be as efficient as possible as Christian workers.

. . .

(Commendation from Martinsburg Church of Christ, Pekin, Indiana.)

Brother O. D. Bixler, whose work in Japan has been sponsored by this congregation for some 15 years, is planning to return to Japan this fall. He will continue his connection with this congregation. We are unable to assume full financial support of the work they are doing. We believe it in order to let other congregations know this that they may cooperate with us in this work if they are in a position to do so.

Several years ago we selected Brother Ben J. Elston to handle the receipts for Bro. Bixler. He has consented to continue this very valuable service. You may make your contributions direct to him, De Ridder, Louisiana, Rt. 2, Box 156, or to O. D. Bixler, Shioda Mura, Naka Gun, Ibaraki Ken, Japan or to O. S. Bush, Elder, Martinsburg Church of Christ, Pekin, Indiana. Any contributions will be promptly received and total amount of contributions will be given in that report.

Funds may be sent as follows: (most convenient form named in order) Cashier's check, personal check, postal money order, currency.

It is the desire of this congregation that this work may be done scripturally and honestly—"in the sight of all men."

John Lovell, Oliver S. Bush, Elders.

Gilbert E. Elrod, John Losson, Deacons.

---

### THE JOY OF THE LORD

The Creator's joy over His works. (Ps. 104:31.)

The bridegroom's joy over his bride. (Isa. 62:5.)

The shepherd's joy over his sheep. (Luke 15:5, 7.)

The seeker's joy over the piece of silver. (Luke 15:9.)

The father's joy over the prodigal. (Luke 15:24.)

The purchaser's joy over the treasure. (Matt. 13:44.)

The master's joy over His disciples. (John 15:11.)

—From *Call to Prayer*.

---

### SUNDAY SCHOOL SUPPLIES

This office supplies also any of the Helps published by the Gospel Advocate, Christian Standard Publishing Co., or Union Gospel Press—cards, wall charts, Junior and Intermediate Quarterlies, papers, etc., etc. The Word and Work Lesson Quarterly costs only 8c, and is suitable for adults and young people's classes.