

THE WORD AND WORK

THE SANDS OF TIME

The sands of time are sinking,
 The dawn of heaven breaks;
 The summer morn I've sighed for,
 The fair sweet morn awakes;
 Dark, dark hath been the midnight,
 But dayspring is at hand,
 And glory, glory dwelleth
 In Immanuel's land.

O Christ, He is the fountain,
 The deep sweet well of love;
 The streams on earth I've tasted,
 More deep I'll drink above;
 There to an ocean fullness
 His mercy doth expand,
 And glory, glory dwelleth
 In Immanuel's land.

With mercy and with judgment
 My web of time He wove,
 And aye the dews of sorrow
 Were brightened by His love;
 I'll bless the hand that guided,
 I'll bless the heart that planned,
 When throned where glory dwelleth
 In Immanuel's land.

—Anne R. Cousin.

WORDS IN SEASON

R. H. B.

THE HABIT OF DOING RIGHT

"O that my ways were established to observe thy statutes!" cries the psalmist. (Ps. 119:5.) Anything "established" is settled. The experimental period, the time of fluctuating uncertainty is past. All has become steady and regular. Right-doing has become habitual. "There is no more miserable human being," says William James, "than the one in whom nothing is habitual but indecision; and for whom every little act, such as the time of rising and going to bed every day, and the beginning of every bit of work are subjects of express volitional deliberation." In the spiritual life, no man can long endure that sort of strain. If every time the road divides before him he has to fight the battle all over again and decide

whether he will go right or wrong; if at the call of every duty and obligation he must again weigh and consider and decide whether he will do what he ought, or not—that state of affairs will not last long. A man must either rise above the zone of conflict or else sink below it. He must find some sort of equilibrium and stability. With the Christian, the question whether he will do God's will in any matter ought not be a debatable question at all. But many are half-hearted, uncertain of their way, divided in their allegiance, and they must needs consult with themselves and consider and fight the battle over and over again at every turn. That makes a miserable and unsatisfactory Christian life, and a burdensome service. "Unite my heart to fear thy name," David prayed. It is good to be whole-heartedly and habitually on the Lord's side—not only in places or at times, but always, everywhere, at home and abroad, in the darkness and in the light. Then will you find joy and peace. It is the Lord who takes us out of the horrible pit and from the miry clay and sets our feet upon the rock and establishes our goings. (Ps. 40:2.)

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LET US BE LIKE THE NATIONS

"We will be like the nations" said rebellious Israel. (Ezek. 20:32.) But Israel was not like other nations and could never be. They were different from all nations in origin, in calling, in destiny. They were a people chosen and separated unto Jehovah, a people that dwelleth alone that shall not be reckoned among the nations." (Numb. 23:11.) In this fact lay all their power and excellence. In this too lay all their trouble. "You only have I known of all the families of the earth," said the Lord, "therefore will I visit upon you all your iniquities." (Amos 3:2.)

But why did they want to be like the nations? The reason is not hard to seek. Their relation to God involved certain responsibilities. "I am Jehovah your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes. Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah." (Lev. 18:1-4.) And with that went the unfailling chastisement, of which they were forewarned in Lev. 26 and Deut. 28, which was the necessary appurtenance of that faithful love that would not let them go.

But Israel chafed under it all. The demands of Jehovah seemed too high and exacting. They looked with envy upon the heathen round about them—their seeming free and easy lives; their freedom from moral restraints, and especially also their wealth and power and success. It seemed ever so much easier and pleasant to live like them. The religion of Israel's God (said they) was neither practical nor practicable. Let us be honest and reasonable, and stop fighting against nature. Since we are men let us live like men. The law of Jehovah

and the worship He enjoins is too somber and serious and depressing. We want a larger life.

In this as in other things, Israel was our example, and this too was written for our admonition upon whom the ends of the ages are come. Jehovah's answer to them was that He would never let them be as the nations, but He would let them taste His alienation and find out for themselves how "pleasant" and "sweet" was the way of the nations; until some day, like the Prodigal, they come to themselves and say, "O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name." (Isa. 26:13.) And returning to Him who loved them from of old they will find that His yoke is easy and His burden is light.

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"O THOU THAT HEAREST PRAYER."

This is the distinctive title by which the psalmist speaks of God: "O thou that hearest prayer"—the Prayer-Hearer. (Ps. 65:2.) No other god hears prayer. When the priests of Baal cried to their god there was "no voice, nor answer, nor any that regarded." The impotence of the idol is evident from the fact that "one may cry unto it, yet can it not answer, nor save him out of trouble." (Isa. 46:8.) The deity of "Christian Science," of Pantheism, of Theosophy, and related cults is not a person, not an intelligent being; and what the devotees of such cults call prayer is not prayer, but a form of auto-suggestion, a self-hypnotism, incantation; and the psychological effects of which are not "answers" in any sense. Only Jehovah, the God of the Bible, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, He who is the true God, "the *living* God," He alone can hear and answer prayer. "For what great nation is there," says Moses to Israel, "that hath a god so nigh unto them as Jehovah our God is whensoever we call upon him?" (Deut. 4:7.) But the idol, of whatever sort it be — one may cry unto it, yet can it not answer nor save him out of his trouble." (Isa. 46:7.) But the Prayer-Hearer says, "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." (Ps. 50:15.)

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THE WORD OF PERPETUAL SUCCOR

There are scripture-passages which to us are as "a rock of habitation to which we may continually resort." For every fear and danger, in every stress and trial, in sorrows, in anxieties, these are our refuge and help. These passages differ with different persons, though some, like the twenty-third psalm, are universal, fitting every condition of every child of God. And there are some for particular times and needs also. Of the passages I love to turn to I might mention — in the Old Testament: the last line of v. 14 and the first line of v. 15 (R. V.) of Psalms 31 (which to me make an independent sentence); and verses 19, 20 of the same psalm; Isa. 41:8-14; 43:

1, 2; Micah 7:7-9, 18-20. In the New Testament Heb. 4:16 in its connection, and Rom. 5:5-10. If I don't know what else to do I fall back on the first beginnings of the Lord's promises in Matt. 5:3 and 6, and the assurance in Matt. 7:7-11; and even on John 6:37. These are not all by any means, but a few of the passages of special appeal. Other passages may have endeared themselves to you, as your never-failing wellspring of consolation and encouragement. All the word of God is good and needful, and we must read it all; but there will be a verse here or there pre-eminent, that seems like a direct word spoken to your heart; and to such passages we love to go back often for comfort and strength.

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WHEN PRIDE STEALS IN

Pride comes in privily, and unperceived. No sooner have we been delivered from iniquity or ignorance, no sooner have we won a victory or done some good deed, but our elation unwatched becomes self-complacency and that in turn quickly blossoms out into pride, with all the accompanying feeling of superiority, and the tendency to censoriousness and contempt of others. That *especially* in spiritual matters. We find some truth, or get some insight into God's word, and straightway we despise those who have not understood and seen what we have learned. What we don't say we are like to think; and what we would not allow ourselves to think we *feel*—namely that *we* are the people, and that those who do not know what we know and cannot see what we see, belong to a lower level. The bad thing about that is that it cuts us off from God. Despite our exalted emotions to the contrary He has left us, as He left Samson when his hair was cut off. For God resisteth the proud, and giveth grace to the humble. He does not utterly forsake us, but, if He loves us we are in for chastisement and bad experience. We shall do well to pray that He chasten us before it happens that we may be kept from slipping into that evil slough.

THE THORN IN THE FLESH

Not anyone, not even an apostle, not even Paul himself, was ever safe from the blight of self-exaltation. The fact that he *knew* better did not secure him from pride. Yea, come to think it over, what an extraordinary person was he! Was there another man in all the world whom God so picked out, to whom Christ in Person appeared and talked from heaven, to whom so specially was the grace given to preach to the Gentiles the unsearchable riches of Christ, and who labored so abundantly and successfully for his Lord? And who else was ever caught up into the third heaven, into the Paradise of God, and permitted to hear words unlawful to utter? And now hear his comment on the matter: "And by reason of the exceeding greatness of the revelations, *that I should not be exalted overmuch*, there was given me [how good the gift!] a thorn in the flesh, a messenger of Satan to buffet me, *that*

I should not be exalted overmuch." And that, too, was a thing from which he could not quickly get deliverance. Though accustomed to being heard when he prayed, he asked three times in vain that this thing might depart from him. And the only answer he got was a gracious reassurance from the Lord: "My grace is sufficient for thee, for my power is made perfect in weakness." (2 Cor. 12:7-9.) A Paul proud, vain, conceited? Forbid it Lord! But even he was liable to such a failure and God had to take steps to prevent it. How weak are even the best of us! How weak are we all! "There is in every man a Pharisee and a Pope," said one. And old John Newton said, "I am not nearly so much afraid of the pope of Rome as I am of pope Newton."

KNOWLEDGE PUFFETH UP

"We know that we all have knowledge" wrote Paul to the Corinthians, who were keenly aware of all they had learned, and their high privilege and liberty and emancipation in Christ. Very well, brethren, said Paul, I am glad you know so much and have been exalted into such happy freedom. But get this too: "Knowledge puffeth us, but love buildeth up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God the same is known by him." (1 Cor. 8:1-3.) If you have learned anything — if the truth you have acquired does not make you kinder, humbler, more considerate of others, more gentle toward the ignorant and erring, more willing to serve and wash feet, your knowledge is futile and vain. The Lord wouldn't give you a straw for it all. But if it has made you more lowly and loving and ready to hear and to suffer, that you might help those who have lagged far behind, and to sacrifice yourself that others may be saved, then you really have something. For we that are strong must hear the infirmities of the weak and not please ourselves. For even Christ pleased not Himself, but, as it is written, "The reproaches of them that reproached thee fell upon me." (Rom. 15:1, 2.)

"BY THE GRACE OF GOD I AM WHAT I AM"

Now let no one depreciate knowledge. It is essential and precious, and to despise it is to turn one's back on God's light. Learn earnestly, diligently; yea, with all thy getting get understanding. Buy the truth and sell it not. But hold it to its true purpose, which is not self-satisfaction, still less self-glorification, but the glory of God and the blessing of others. And the same is true of every virtue and grace that may be ours. It was not given to you for yourself, but for the good of your less fortunate brother or friend or neighbor. For after all, all we have is just a gift bestowed, a stewardship entrusted. For what hast thou that thou didst not receive? And if thou didst receive it, why dost thou boast as though thou hadst not received it?" When you read in the papers of men and women that sin and fall into earthly and eternal ruin — have you ever asked yourself what you might

have been under equal circumstances? Not that circumstance is everything; yet we owe our all to the restraining and directing influences which God provided for us "before our infant hearts conceived from whom those blessings flowed." As good old John Newton said again, when he saw a man being carried to the gallows in the hangman's cart, "Yonder goes John Newton but for the grace of God." If to any the saddest word is "It might have been—to the Christian it is the gladdest. And in that day when God will show us all the secrets we shall see some things that we had not understood before, and which will fill our hearts with humblest gratitude through all eternity.

THE PERIL OF THE IRRESPONSIBLE

America is utterly fickle. Its dominant life is shallow, gullible, selfish, indifferent, insincere, cynical, wisecracking, bombastic, jazz-minded and pleasure-mad.

With feverish haste we rush from one fad or *ism* to another. The whims of one week are lost in the follies of the next. The life-span of a popular song is less than two weeks.

Our nervous eagerness to find something "new" has produced instability in conscience and morals. What is revolting to moral conscience today is accepted with complacency tomorrow.

Out of such it is impossible to build civilization.

Just what is the cause of this? We are governed by public opinion, and public opinion, in large measure, is created by propaganda. The three great agencies of propaganda are the press, the radio and the motion picture. Designing men of this generation, wiser than the sons of light, map out what they want to put over, then harness these agencies for action. The unthinking populace gulps it, and calls it "good," no matter how diabolical.

Only 40 per cent of our population has the power to reason and initiate anything, and only 3 per cent of that 40 has outstanding ability in that respect. If that 40 per cent were suddenly wiped out, the remaining 60 per cent — without reason and initiative of their own — would immediately revert to barbarism.

Our imperative need, therefore, is of men and women who have the ability to make a proper evaluation of things, who can separate the wheat from the chaff and will act according to conscience no matter what the consequences.

If America escapes the abyss into which Rome, Greece, Assyria, Babylon and Egypt plunged, it will be because a few men of inflexible purpose hurl themselves against the onrushing tides of human selfishness, greed and hatred, and turn them back into the gulf from whence they came.—*Supreme Council Bulletin.*

NEWS AND NOTES

Nearly a thousand subscriptions to the Word and Work are now out: Renew! Renew!! Renew!!!

Portland, Ore.: "The good work here goes on apace, though slowly. Many have no work, but quite a few still insist upon having song practice, ever since the summer's song rally. They seem to feel that it is now a definite part of the work, and those taking interest in it have improved very perceptibly in their singing. We have had to move our meeting place. The new address is S. E. 11th Ave. and Clay Street. In many ways it is a better building and we believe a better location for local work."—Mr. and Mrs. Harry Garber.

Victoria, B. C. (General Delivery): "I am now where I first began my writing for the Word and Work when it was published in New Orleans, La. I am preaching the self-same gospel now I preached then. I am practicing it as then. Because of this Gibraltar immovableness, I am called stiff and stubborn. God's orders are first. Be sure you are right, then stand though the heavens blaze and earth sink. God has one way of doing things, and that way is the best way. (Philippians 3:16, 17; 4:9.)

"Wife and I have been in meetings and helped in summer Bible Schools in Manitoba and Saskatchewan all summer. Ten meetings there, one in Vancouver. Now introducing the twelfth in Victoria, B. C. I am going to fight it out on this line if it takes all winter. We send 'good tidings of great joy which shall be to all people.'"—Madison and Lavinia Wright.

Toronto, Canada: "The meeting at Winchester was one of the best I ever conducted. Only two baptized, one restored and one for membership; but the spirit of the meeting was wonderful, and we all seemed to work together so well. We like Bro. Neal so much."—J. Scott Greer.

Pendleton, Ky.: "The work here in Pendleton is growing. The interest is fairly good. The house was full last night. Please pray for this work."—Clyde Edens.

Cambridge, Mass.: "We have had our 'Great Songs, No. 2' for six

weeks now, and are delighted with them. It really is the most comprehensive hymn book among the churches."—Arthur Graham.

What Word and Work Lacked

Our final year-end deficit was approximately \$50. Last-minute gifts (to help clear by Dec. 31) came in to the amount of \$22, bringing the year's total to even \$500 in outright gifts. We are deeply grateful, and pleased that we came so near paying all bills due by the year-end.

Brother Boll delivered a great, scriptural discourse on "Signs of the Times" at Ormsby church, Louisville, on Jan. 3. The address should be heard in every church today.

Great Songs Press can again supply the No. 1 hymnal in DeLuxe binding—that is, the desk or leader's copy, round or shape notes. Price, \$2.50 each while this lot lasts. A beautiful, suitable gift where the No. 1 book is in use.

Cynthiana, Ky.: "Salem's average morning attendance for 1938 was 96, three above any previous year. God has been mighty good to us. The new Sunday School rooms, five in number, look fine and serve well."—N. Wilson Burks.

Week's Meeting at Highlands

"Daniel Sommer will deliver a series of evangelistic sermons at Highland church, Louisville, beginning Sunday, Jan. 15; omitting Monday and Tuesday nights, he will preach again on Wednesday, Thursday, and Friday nights, January 18, 19, 20. Come!

"Four added by membership at Highland church since New Year's."—E. L. J.

One reader of the W. W. has found money for Christian use by leaving off cigars. This man smoked for many years, "wasting money that should have been used for the honor and glory of God"—so he writes. He has sent us a number of clubs, paid for by "cigar money." Are there not others who might find money for missionaries that is now being wasted? Consider tobacco, soft drinks, and the beauty shop! See 1 Tim. 2:9.

Pineville, Ky.: "We are greatly encouraged by the growing interest shown in the Sunday School work at

Jenson, especially in the Young People's Class.

"Last Friday night we started a Bible Study Class at our home. This is to be a progressive study in the book of Acts, and it is hoped that interest in the work at Pineville may be built up through this class.

"Regular Lord's Day services are being held in the Odd Fellows Hall."
—C. E. Suell.

Irving, Texas: "I hope I shall never have to do without this wonderful little magazine—every bit of it is good. How I do enjoy reading it and sending it on to someone who cannot subscribe for it."
—Mrs. T. Ben Wood.

Des Moines, Iowa: "The church meeting at 2907 Deane Ave., in the extreme east part of Des Moines, has arranged to purchase a building at West 59th and University Ave., which is now the meeting place of a new west side congregation.

"A two weeks meeting at the new location ended tonight. Bro. Arthur Freeman, a young man who will be twenty years old next month, served as evangelist. Tonight he baptized his mother and brother, and his father came from the Christian Church. A young married man, who had made the confession at Dean Ave., was also baptized.

"Regular services on Lord's Day morning and night, and a midweek Bible Study on Thursday night have been announced at the new location. Services continue as usual at 2907 Dean Ave."
—Frank S. Graham.

Baxter, Ky.: "The Word and Work is a great help to us."
—Mrs. H. H. Wilson.

Charlton Station, Ontario: "You will be pleased to know that I am situated in the northern part of Ontario, over 350 miles north of Toronto. In the spring of this year Bro. Petch, who was preaching here, was killed in an accident, and in October the churches in Toronto, in cooperation with other churches, sent us up here to take up the work of our late brother and help the brethren located in this part. There are only 11 members here, but the prospects are good. We trust that we will be used by the Lord for the winning of many precious souls. I am sending reports to Sellersburg so it will be easy for you to get first-

hand information whenever you so desire."
—A. M. Simpson.

Kelawma, B. C.: "I would not be without Word and Work for anything. It is such a help on many subjects. Talk about food for the soul!"
—Sister A. Manton.

DeRidder, La.: "There are some good people, I think; but, for their own good and God's glory, they are too few!"
—Ben J. Elston.

Long Beach, Calif.: "I greatly appreciate Bro. Boll's teaching and the Word and Work."
—Clara B. Dickinson.

Dallas, Texas (to E. L. J.): "May God bless and reward you richly because of your unswerving fidelity and love for His Word!

"I mean to write a few things for the W. W. next year, Lord willing.

"The Mt. Auburn Church is at peace, and Bro. Wright doing some faithful work."
—E. V. Wood.

Pekin, Indiana: "I write once a year—better than not at all. Mr. Phillips has been very sick, but the Lord has blessed him, and he is able to be up most of the time. My dear children and the good brethren in the Lord, were very good to us."

"I don't see how I could do without the Word and Work. It is such a comfort to me. I look forward to its coming, and I read it and read it with increasing interest."
—Mrs. E. G. Phillips.

Orphans Baptized

From a circular letter sent out by Bro. F. H. Woodward, Supt. of Potter Orphan Home, we clip this good news: "Twenty-seven of our young people have obeyed the gospel since last November, and we are daily trying to teach them the right ways of the Lord."

Louisville churches were glad to send Potter Home their Thanksgiving offering of \$53.

Winnipeg, Canada: "We have recently finished a meeting with Bro. J. E. Bailey of Sask., as preacher. We had to turn some away—a new but delightful experience."
—Walter Eatough.

Valrico, Fla.: "Do not want to miss any copy of the W. W. The spirituality manifested is outstanding."
—H. C. Hinton.

Louisville, Ky.: "Bro. Clyde Edens and Bro. Raisor have started a new work at Pendleton, Ky. Their

meeting began Nov. 13, and closed Nov. 27 with very fine interest, and with nine coming forward—five for baptism and four for membership. The singing was led by the writer. Pray for this work.”—Chester Gilbert.

Winchester, Ky.: “Have just used the No. 2 hymnal in two week’s meeting with Bro. J. Scott Greer. Wish you could have been with us, Bro. Jorgenson. We had a great meeting.”—A. C. McEwan.

New Orleans, La.: “Wife and I enjoyed the Amite meetings, seeing Bro. Jorgenson, et. al. Amite brethren were uplifted, I am sure.

“A great day on Thanksgiving, so everyone says, and so say I. Eight Louisiana congregations represented, besides 7th and Camp. All of Ramsey’s bands represented save one. Istre and Mayeux present. A brother from Estherwood, LaFleur, three years old in grace, growing and promising. Istre counts on him. He spoke to us in ready English.”—Stanford Chambers.

“The Word and Work is wonderful. It is a blessing to have it. May God bless all of you.”—Mrs. W. J. Fitts.

Narcotics Tracts

Scientific information about narcotics, including Marihuana, Tobacco and Alcohol may be received upon receipt of 10c postage at the Inter-State Narcotic Association, Room 719, 53 W. Jackson Blvd., Chicago, Ill.

The publisher thanks all who sent cards or Holiday Good Wishes. More than 200 were received in his household, and all would be acknowledged personally—if we had time!

A number of churches have recently adopted the gospel song book, “Great Songs of The Church, Number Two, Part I”. Those interested in this collection should notice that the price in the limp binding, prepaid, is now 35c, not 40c as originally announced. The same book in cloth binding delivers at 45c each. The book contains 325 numbers, all of the “gospel songs” type—that is, songs with choruses, and invitation songs.

“The new church in East Oakland, Calif., meeting at 2714 Haven-court Blvd., continues to grow steadily. Several have been added

since last report. Twenty-seven is total of additions since we began last August. A splendid young people’s activity has been started and interest and numbers grow, with each meeting. We will appreciate names of members living in Oakland who are not now in attendance and whom we might influence for good. Come to the San Francisco Golden Gate Exposition and worship with the East Oakland Church! A hearty welcome awaits you.”—Ralph Wilburn.

Harrodsburg, Ky.: “Yesterday was a red-letter day for the church at Bohon. Bro. Reader brought us two splendid messages from the Book of Books, and singing, led by Bro. Massie, from ‘Great Songs of The Church, was of the best. Bro. Reader is to work with us through the coming year. This is his second year, and we have learned to love him for his work’s sake.

“The church is perfectly united, all working together for the cause of Christ in Mercer County. We are wishing for Word and Work a happy and prosperous new year, and may it do much in 1939 for the Master’s cause.”—G. W. Whitenack.

“J. Harding McCaleb, of Chicago, spoke at Highland church, Louisville, Dec. 18, and showed his own make of moving pictures (of the missions in Japan) to a full house at night. A good day it was!

“Highland church has had several additions recently. Daniel Sommer preached for us on Jan. 1, and will preach again Jan. 15. The Christmas night song service was a delightful meeting, and we expect to make it an annual event.”—E. L. J.

How many want the Bound Volume of W. W. for 1938? Price \$1.50 each. Please let us know now.

Union Song Rally at Fifth & M St. church, Louisville, Tuesday night, Jan. 17.

In the attractive and inimitable style of the Neal work-shop, Chas M. Neal sends out a circular announcing his Winchester Bible Studies:

“An Outline Study of the Book of Romans,” to be given at Main St. Church;

“An Outline Study on the first and Second Coming of Christ.” to be given to the Community Bible Class.

"I DON'T KNOW"

S. C.

A sister in Christ requests an article in Word and Work to correct the tendency on the part of all, preachers included, to pretend to know it all and to be able to answer all questions, rather than to admit, which is so many times the case, that we do not know. Quoting from her letter:

"As persons speaking one with another, we find it difficult to plainly admit that we do not know. How much more difficult does the minister most likely find it to so admit. For there is his audience with up-turned faces looking upon him as one superior and one who knows, about whom some almost see a halo, and so he (being somewhat aware of this admiration) is tempted to answer as one who knows, when, sometimes, he does not. Our own family physician is the very best there is (until, in bitter disappointment, we find otherwise); but our minister—he is an oracle of wisdom, a bringer of joy, a visitant in sickness, a consoler in sorrow, a comforter in time of death, and the feeling toward him is easily explained. But it should be remembered that he is but human and unequal to all the responsibilities we are prone to shift to his shoulders. And when he is that honest that he acknowledges it, and does frankly say, "I do not know," we should appreciate his doing so. Admire him for that. For surely there are many things in God's word deeper than any one has been able to go, even your minister, however much you may have idolized him."

This very sound reasoning was suggested to our sister by hearing her own minister admit in the pulpit that he did not know. The proneness of human nature to idolize men dates from earliest times. Paul seeks to correct the tendency among Christians in writing to the Corinthians, who were dividing up over favorite preachers, which was not the fault of those preachers, either. As Paul said, "We know nothing as we ought to know," and Apollos and Cephas would have said the same thing. Alas, there are preachers today who by their arrogance indicate that they think wisdom will pass from the earth when they pass. Heavy, indeed, is the weight of responsibility resting upon every teacher. How fearful it is when he pretends to know when he doesn't, and teaches as though he does!

I take the privilege in this connection to endeavor to correct an *abuse* of the saying, "I don't know." Our sister will not object, for I am sure she would never have it made a subterfuge. When Jesus asked the hypocritical leaders, "The baptism of John, was it of heaven or of men?" they got their heads together and their wits to work to consider the consequences of the one answer or the other. The truth is never safe in such hands. They counted the cost and decided they could not afford to answer the one way or the other, and so they said, "We don't know." They lied. From then till now, and from earlier, men have taken refuge in that same lie. It is their en-

deavor to escape responsibility, but it is cowardly. A preacher said, "I have not studied that question. I do not want to study it. If I should study it and find out what you say is Bible, I'd have to teach it or stifle conscience, and so I am better off not to go into it." Now, while it is a thing condemned for a man to pretend to know when he doesn't, it is, on the other hand, unjustifiable for a man to remain wilfully ignorant of what is in God's book, no difference what the subject, or however acceptable or unacceptable the Bible teaching on that subject. When a question arises on which I am not informed, let me be honest and say, "I do not know." But let me add, "I'll find out what the Bible has to say on the matter." If it is worthy of space in God's book, it is worthy of the time required for me to investigate it. We are responsible not only for what we know, but for what we can know of that Book.

UNSELFISH SINGING

J. H. McCaleb

Apparently, our actions are but expressions of ourselves. We would be surprised perhaps to know just what we are expressing in our singing. I have believed for a long time that singing is part of the worship. To teach and admonish one another with psalms and hymns and spiritual songs, and to sing unto God with grace in our hearts, does not allow carelessness in execution or carelessness in thought. The motivating impulse is God and the exaltation of God. We cannot afford to approach God Almighty in a spirit of lightness.

What does our singing show about ourselves? Some of us sing not at all and make no pretense of doing so. Some sing only half-heartedly, and with a yawn. Some are continually out of step and time, without consideration either for leadership or for others. Some would drown out the sound even of their own voices.

All of this may be done wholly unwittingly, and in the spirit of worship. The impression, however, is quite different. Those who sing not at all leave the impression that they do not care—that they have no interest. Those who sing half-heartedly leave the impression of deadening luke-warmness. Those who persist in being out of step and time impress one with their apparent desire to do things in their own private way. Those who would drown out the assembly leave the feeling that the individual is more important than the service.

Singing, to be acceptable to God, must be unselfish singing. Perhaps many of us are singing—or not singing—with that spirit. Perhaps, if we should probe our hearts, we would find motives that should be corrected. Be that as it may, negative impressions have the burden of proof with those who leave them.

When we probe our hearts, will we find that we are unselfish singers?

WHY AND WHEREFORE OF ISRAEL'S TROUBLE

R. H. B.

The real reason of Israel's long distress and terrible suffering is declared in the same faithful Book which tells of their origin and calling, foretold their present state, and prophesies their future. Their sufferings in Old Testament times were caused by their unfaithfulness to Jehovah their God, especially in the matter of idolatry. After their return their disobedience took a different turn, and reached its climax in their rejection of their Messiah. Nothing else could be pointed to as adequate cause of the new and all-surpassing calamities that have befallen them since. A nation, of course, includes a great number of individuals, good and bad, wicked and personally innocent. In *national* judgments all suffer together. There is such a thing as national guilt as well as individual. The Jew today instantly resents the imputation of the murder of Jesus. Only a few leaders, say they, committed that deed. True; but those leaders acted representatively for the nation, and the people fell in behind them. This is always the case in national transgression. However, that in this instance the people as a whole participated in the sin of their leaders appears plainly in the after-history of the book of Acts. The explanation of the age-long distress of the nation is recorded in the gospels, in their own utterance and choice. "We have no king but Cæsar," they said (John 19:15). So they have had "Cæsar" ever since. "Not this man, but Barabbas," they shouted, and Barabbas the robber has haunted their history ever since. "His blood be upon us and our children," they cried; and that blood-guilt has followed their race through all the centuries. True, they say that they now repudiate the action of their fathers. But there is only one way in which they can repudiate that deed. There is no middle course in the case of Jesus of Nazareth: if He was not what He claimed to be (on account of which claim He was put to death, John 19:7) then He deserved to die as He did; but if He was what He claimed to be, *He must be accepted* as Christ and Lord. Only by the latter course can any living Jew clear himself, and save himself from his untoward generation.

But in saying this we are far, far, from endorsing the wanton wickedness and cruelty of their oppressors. Still further would we be from intimating that any Christian should, or consistently could, share in the spirit of Anti-Semitism. God lets the vessels unto dishonor, or His instruments of wrath, execute the evil work. But His children are vessels unto honor. It is theirs to represent their Lord in all His mercy and love. Every Christian, though recognizing the situation and all the reasons thereof, has the Christlike heart of compassion; and moreover remembers that to that nation he owes a debt of supreme gratitude. (John 4:22.) For through them we have received the priceless treasure of

God's Word; and theirs were the covenants of the promise, theirs also the fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever. (Rom. 9:1-5.) We Gentiles who are Christ's do this day live off the root and fatness of their olive-tree.

"I have chosen thee in the furnace of affliction," said the Lord, long, long ago. (Isa. 48:10.) "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me earnestly." (Hos. 5:15.) "For, lo, I will command, and I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth." (Amos 9:9.) "And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God." (Zech. 13:9.) The day of the fulfilment of this is drawing nigh. And the Lord Jesus said, "From henceforth ye shall not see me till ye shall say, Blessed is he that cometh in the name of the Lord!" (Matt. 23:29.) What a great day that will be! "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:15.)

ISRAEL

She stands among the nations of the earth,
Unique, a figure of pathetic grace—
God's chosen daughter of the human race,
Destined to woe and grandeur from her birth.
She sees her children scattered, doomed to dearth;
And, in her dusky eyes, there shines the trace
Of tears that wet her pale, prophetic face,
Knowing her people's pristine power and worth.
Oh, stricken mother, unto whom we owe
The light and life that spring from one pure fount,
Whence all our laws and inspirations flow,
Not vainly have you shed your blood and tears,
Withstanding scorn and hatred all these years:
He guards you still Who spoke from Sinai's Mount.

—Ida Goldsmith Morris.

A beautiful poem, this, with which it seems needful to say that while Israel rejects her Messiah King, she will continue to suffer. "How often would I," said He, but "ye would not." God haste the day when Israel shall say, "Blessed is he that cometh in the name of the Lord." (Mk. 23:39.)—E. L. J.

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BEN'S BUDGET

As I write, the year is rapidly nearing its conclusion. God have mercy on me for the blunders I've made. And yet, I never wished to make them. If God adds another year to the age, and to me, I shall continue asking earnestly for His favor that I make no more. They grieve Him, often others, and it profits me genuinely to grieve over them myself. But it is not only unpleasant for us all; it is darkly sinful and, if resulting from lack of sincere consecration, alarmingly dangerous. I hope not to make one improper reflection, when I say that very few, I fear, are fully consecrated to God.

I wish W. W. well for whatever future lies ahead. I need help along the line it supplies, and am endeavoring to learn, not merely "swallow." There is need for care to be correct in reasoning—rightly dividing the Word; but hardly less need as to presentations. Real truth will perhaps do all needful rasping. When one was "caused to stumble" and Paul burned (2 Cor. 11:29), was it with grief, or indignation? Whichever, there is need to watch where it might lead us. I know it grieves me to see the innocent mislead. Sometimes I am indignant. Righteous anger and sin disallowed works good. Too often sin gets in its deadly work. "Put away anger."

It pleases me that "7th and Camp" church, New Orleans, enters the list of regular Bixler supporters. Pray for us.

It may be that Bro. Bixler will speak for himself, now that he is in this country again. I, however, specially solicit fervent prayer in his behalf, that he may understand how God may be in (what he regards as) his "chastisement." His position, or situation is puzzling. He would be led of the Lord, and so we would have him be. May we not all rest his matters (and ours) in the Lord, assured that, when Satan has gone the limit of his increasing hate, that loving Watcher with resurrection power will have us all where and what it is best to be? "Lord, increase our faith!"—And the Bixlers are just one family among the innumerable to be loved, prayed for, and otherwise helped.

—Ben J. Elston.

DeRidder, La.

SUBMIT—RESIST (Jas. 4:7)

To attempt to resist the devil before submitting to God will bring failure every time, but he who first submits himself to God has God on his side, and so it is man plus God, meeting and resisting the devil, and then Satan will surely be worsted. But to try to resist the devil in one's own strength, without such alliance with God, brings only defeat to ourselves. Alliance with God is what strengthens us in our defiance of the devil, and he who is one with God may quietly look even the great adversary in the face, and say: "I fear thee not. My Lord Jesus has met thee in the conflict of the Temptation and has broken thy power."—A. T. Pierson.

A NEW COMMENTARY ON REVELATION

Flavil Hall

A new commentary, faultless in mechanical execution, has recently appeared from publishers who purport to be of the plain, undenominational church of Christ. They are publishing Commentaries on all the New Testament books. This one, on the Apocalypse, in treating Revelation 20, verses 1-6, quotes four theories of the second resurrection, the first of which is: "That it refers to the bodily resurrection of all the wicked dead at the end of the thousand years, or, may be, at the end of the 'little time.'" The author then presents the following as a refutation of this view: "The decisive fact that proves it wrong is that Jesus himself places the bodily resurrection of both saint and sinner at the same time (John 5:28, 29). Until this passage is proved false, that point is settled." (Page 287.)

The weakness of this statement concerning the resurrection discredits the Commentary's whole argument. In this passage Jesus says, "The hour cometh" when the dead (physically), both righteous and wicked, shall be raised from their tombs. How strange that it was not noticed that the exegesis here offered would involve the inevitable conclusion, in the light of the context, that all the spiritually dead would have to hear the Gospel word *at the same time* to be saved! In verse 25, with the very same words of time-designation, Jesus says, "The hour cometh, and now is when the dead [spiritually] shall hear the voice of the Son of God, and they that hear shall live." If His words in verses 28, 29 must mean that all the physically dead will be raised at the same time, His words in verse 25 must mean that the hearing of the Gospel by all who would rise from spiritual death would have to be at the same time; and since that hearing took place on the Pentecost of Acts 2, none have heard and been saved since! Thus the publishers of the Commentary make salvation to themselves impossible. If it should be said to an audience, as often has been, "The hour cometh when all of you must die,"—would this mean that all had to die at the same time? If not, why dogmatically assert that the first view of the second resurrection is untrue?

The Commentary further informs(?) us that "souls" in the realm beyond cannot include bodies, and therefore "souls" in Rev. 20:4 cannot include bodies. But all agree that "souls" includes the bodies of those mentioned in Acts 2:47. Then why not "souls" sometimes mean the reunion of spirit and body in the resurrection state? 1 Pet. 1:7-9 speaks of the salvation of the "souls" of Christians at the "end of faith," the time of the "appearing of Jesus Christ." Who is prepared to say that "souls" does not include the bodies of the resurrected saints at His "appearing"?

But the argument for the resurrection of the bodies of the redeemed in Rev. 20:4-6 does not by any necessity rest upon

whether the "souls" of these martyrs (and other saints, designated, "and such") mean their whole being. The Commentary admits that "lived not again," in verse 5, concerning the unredeemed, means that their bodies were not resurrected at the time mentioned concerning the redeemed. Then when verses 4 and 5 say the redeemed *did* live at that time (the beginning of the thousand years) it slaughters logic to say it does not mean that their bodies were then resurrected. John did see the souls of martyrs previous to their resurrection (Chapter 6:9-11), but here, in chapter 20, he says martyrs and other redeemed ones live again (are resurrected), but that the unredeemed live not again (are not resurrected) until after the thousand years. The argument rests upon the rising (living again) of the redeemed to reign a thousand years with Christ, and the unredeemed *not* rising (not living again) during that period. Unabridged Concordances list at least 38 passages under the word *resurrection* and not one of these has ever been understood to mean other than a resurrection from the literal grave, except this one passage in Rev. 20; and even here this Commentary, and other strange exceptionists, do not apply their exception to the resurrection of the *unredeemed* in verse 5 (the verse which comes between verses 4 and 6, which verses tell of the resurrection of the redeemed at the beginning of the thousand years). Such distorted interpretation is perilous to scriptural light, yea fatal—so the publishers of the Commentary would say, if it were from "sectarians" about the "first principles" of the Gospel. Holiness preachers do as well in arguing, as they have done in debate with the writer, that baptism "into Jesus Christ" (Rom. 6:3) means baptism in the Holy Ghost, but that the burial in baptism in verse four means water baptism! Well might Chas. H. Spurgeon say the Holy Spirit does not jumble facts and metaphors (concerning the two resurrections) in such a manner.

As Alexander Campbell used to say, I will "wait till another moon" to give further attention, in the light of revelation, to the new Commentary on Revelation.

OUR ADVOCATE

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1).

There is no need that we who are Christ's should sin; we have no right to sin. No indulgence was ever granted to us that we should sin. But in case we do, "we have an advocate with the Father, Jesus Christ the righteous." But this does not excuse sin, any more than because a building has a fire escape you should set the building on fire for the sake of using the escape! ... But in case we do sin, we have an Advocate to see us through.—John MacBeath.

Now is the time to make up subscription clubs to this magazine, 75c each in lists of four or more, old or new.

TWENTIETH LESSON ON ROMANS

R. H. B.

Romans 13.

The teaching of Romans 13 rests upon the great exhortation of 12:1, 2, "I beseech you therefore brethren by the mercies of God to present your bodies a living sacrifice . . ." In chapter 13 he speaks first of all of the Christian's duty to the civil government. This is summed up in one word—"Obedience"—an obedience which is rendered "for the Lord's sake," as Peter tells us (1 Pet. 2:13, 14). The only exception to this rule would be in case the government should demand something contrary to the Lord's command. If Nebuchadnezzar orders the young Hebrews to fall down and worship his image, they cannot but refuse. If Cæsar commands the Christians to burn incense to the Roman gods, they must be willing to die (as thousands of them were) rather than comply. If the government should order the Christian to lie, steal, kill, commit adultery, or do any other thing contrary to the teaching of Christ, he must refuse it—yet not in a spirit of rebellion but, even then, "with meekness and fear," accepting whatever punishment may be laid on him in humble subjection, for the Lord's sake. "We must obey God rather than man." (Acts 5:29.) But as to everything required by the civil authority, that is not wrong in itself, whether payment of taxes or goods, or any act of service not wrong in itself (regardless of the final use to which the government may put our money or service; for when a man acts under authority he is responsible only for his own, immediate act, not for the end to which that authority may use it—an important distinction!) he must render unquestioning obedience. What he righteously can do, he must do. And that altogether regardless of the character of the government that is in power, whether it is good or bad, clean or corrupt, benign or tyrannical. The government of the Roman empire, when Paul wrote this, was one of the worst. But the teaching of Rom. 13:1 and 7 stood then and stands now, and will stand, so long as governmental power is given into the hands of men. The fact that all civil authority is of God, ("for there is no power but of God, the powers that be are ordained of God") speaks only of the Source of the power, not of the character of the men who exercise it. Therefore it behooves the Christian to be law-abiding, respectful, and reverent to those in office, regardless of the character of the persons who are in office.

Another important fact that stands out in these verses is that the government exists for the repression and punishment of evil within its realm; and to that end was *the sword* committed into its hand—not as a mere symbol or ornament, but in the execution of "vengeance," that is, of judgment and justice. The government therefore has not only the right, but the duty, to use the sword, and thus capital punishment

of certain crimes falls within its prerogatives and responsibilities. The Christian should not, however, obey the government merely for wrath's sake, tearing its power to punish, but for conscience' sake. Verse 7 is summary.

Now follow two short paragraphs. The first of these brings out the sufficiency of love as the rule of conduct toward our fellowmen. This, the debt of love we owe, should be the only sort of debt a Christian should owe. (If Christians had heeded that, how many cares, heartaches, sleepless nights, how much disgrace for themselves and reproach on the church of the Lord would have been avoided?) Can you see in what sense love is fulfilling of the law? Remember the Lord Jesus' word in Matt. 22:37-40. The precepts of the Law demanded of loveless men the sort of conduct love would pursue. But where love is enthroned the way of conduct is "written on the heart."

The final paragraph of Rom. 13 urges this love and loving conduct in view of the approaching of our Lord's return; the time of which no one knew, for which therefore we must be watching in earnest expectation always. Years had gone by since the Lord Jesus had ascended and left the promise of His return (Acts 1:11). No one knew when He would come, whether "at even" (the first watch of the night, from 6 to 9 P. M.), or "at midnight" (the second watch, from 9 to 12), or "at cockcrowing" (the third watch, from 12 to 3 A. M.), or "in the morning" (the fourth watch, from 3 to 6). See Mark 13:35-37. The Coming is not mentioned in word, but is obviously meant here. The "salvation" that is now "nearer than when we first believed" is none other than that which the Lord will bring to those who wait for Him, at His coming (Heb. 9:28.) *The night* which began when sin entered into the world, was already "far spent"—which could not mean anything else than that the greater part of it had passed, even when Paul wrote. Nearly 2000 years more have come and gone since then. Surely, the Day, near then, is much nearer now. What therefore? Let us put away the works of darkness and put on the armor of light—not indulging in revelings of drunkenness, in chambering and wantonness (sensualities), nor in strife and jealousy. These are works of darkness; but the fruit of the light is in all righteousness and goodness and truth. (Eph. 5:9.) For similar teaching see 1 Thess. 5:1-10. "But put ye on the Lord Jesus Christ." Though they had put Him on in baptism (Gal. 3:27) now their life-work as Christians is to put Him on in character and daily life. Nor are they ever to look back and show consideration to the flesh, or to make arrangements to fulfil the lusts thereof. This is the only consistent attitude for those who look for Christ's return.

Study Romans 14 and 15:1-13 for the next lesson.

Sunday School Times, Torry's "Gist of the Lesson," and any other good Bible School Help, may be ordered through this office.

AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

The Sealing of the Spirit

"He that establisheth us with you in Christ, and anointed us, is God: who also sealed us, and gave us the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22).

"In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession" (Eph. 1:13, 14).

"Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4:30).

The Greek word (sphragidzo) means "to seal, stamp with a seal, (as the tomb of Jesus), Matt. 27:66; *** to set a mark upon, distinguish by a mark, Rev. 7:3;" in the middle voice, "to set one's own mark upon, seal as one's own, to impress with a mark of acceptance, 2 Cor. 1:22; *** to deliver over safely to any one, Rom. 15:28." A "seal" (sphragis) is defined as "an inscription on, a seal, motto, 2 Tim. 2:19; a seal, the impression of a seal, Rev. 5:1; *** a distinctive mark, Rev. 9:4; *** a token of guarantee. Rom. 4:11."

"A seal is a token assuring the possession of property to one."—**Jamieson, Faussett & Brown.**

"The Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost. *** It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he bought, in order that he might know it, and be able to claim it if mixed with the goods of others."—**Adam Clarke.**

"The allusion of the seal as a pledge of purchase would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city and an extensive trade in timber was carried on there by the shipmasters of the neighboring ports. The method of purchase was this: The merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber; but it was chosen, bought and stamped, and in due time the merchant sent a trusty agent with the signet, who finding that timber which bore a corresponding impress, claimed and brought it away for the master's use."—**Edward Bickersteth.**

"Earnest, 1. **Law.** Something of value given by a buyer to a seller to bind the bargain. *** 2. Something given beforehand as a pledge; a token of what is to come."—**Webster.**

Explain to yourself, as to a child, the doctrine of the sealing of the Holy Spirit.

Does this treatment of the subject throw light on Rom. 8:9?

Personal Indwelling of the Spirit

"It is quite sufficient for Christians to know that 'the Spirit of God dwells in them,' 'that God has given the earnest of the Spirit in their hearts'; that they have been made 'partakers of the Holy Spirit.'

"If any choose to explain away these truths, by trying to show that the Holy Spirit, in reference to whom the **personal pronoun** is so often used; of whom it is said, 'the Spirit himself beareth witness together with our spirits,' and who appeared in a distinct and visible form at the baptism of Jesus, is, nevertheless, not a 'person,' but a mere 'emanation,' 'influence,' 'idea,' or 'result of ideas,' we may well leave them to their own vain imaginings, remembering that we have been baptized not only 'into the name of the Father, and of the Son,' but also into that of 'the Holy Spirit,' and that it is this self-same Spirit, which 'dwells,' or, as Bro. Campbell is fond of expressing it, becomes a 'guest' in the heart of every true, obedient believer, who becomes, by this indwelling Spirit, 'a habitation for God.'"—**Robert Richardson, in Millennial Harbinger, August, 1859, pages 423-428.**

A VISIT TO A FEDERAL PRISON

Claud F. Witty

Some time ago J. Edgar Hoover wrote an article for the American Magazine entitled, "Crime's Leading Lady." After giving a brief description of George (Machine Gun) Kelly and referring to his name, he continued, "But he did not invent it, (his name). It was the creation of his manager, press-agent, and leading lady, Katheryn Kelly, his wife, one of the most attractive women ever to travel the crooked paths of the underworld." Also he says she was "A talented girl, who, if she hadn't been a gangster's gun moll, might have become a Hollywood star."

Mrs. Kelly and her mother are serving life sentences for their part in the kidnaping of Mr. Urshel, a rich oil man, who paid \$200,000 for his freedom. About two years ago Brother W. S. Long and I went to the Federal prison at Milan, Michigan, and taught Mrs. Kelly and her mother the way of the Lord and baptized them into Christ. Recently Brothers Clyde and Homer Utley, O. K. Alexander, Charles R. Brewer and I, visited Mrs. Shannon and Mrs. Kelly. They are both the picture of health, and are as near resigned to their fate as two persons could be. They have good food, live in an apartment with ten other women on the second floor of the building, and have all the comforts of a home. They told us of their Christian life, and they gave every evidence of absolute sincerity. They read their Bibles, pray, and take great interest in a weekly Bible study and prayer service. They are trying to lead others to Christ and seem happy in living the Christian life.

At the time of their baptism, Katheryn Kelly told me of the dark hours of her trial and early prison life. She said she never expected to see one moment of happiness, either in this world or the next. All was midnight darkness. And now what a difference! I think I have never known a greater change in the life of any person. Then the darkness and blackness of hell; now the light and brightness of heaven. No wonder Paul said the gospel is the power (dynamite) of God.

I wonder if there are not other prisoners in various places, who could be reached?

A FRUITFUL MISSIONARY

Fred Conner, Palacios, Texas, a student of Western Bible and Literary College for nearly three years, has been doing mission work in various parts of the Central States for over 20 years. It was my pleasure to meet him after he closed two mission meetings in southwest Colorado recently. "Nineteen were baptized and three from the denominations" was his report of visible results. Besides this, the cause of the Lord was greatly strengthened at these two points, Cortez and Cahone, Colorado, where Omar Bixler is the resident self-supporting missionary.

The new awakening to missionary activity in the United States is encouraging to every child of God throughout the country. Truly the fields are white unto harvest and the laborers are few. Brother Conner, a man of outstanding ability and experience in such work, expects to devote his time to evangelizing in destitute places. For years he was self-supporting

in this work. For the last three or four years he has been devoting his time to mission work.

Now I want to tell you something that Bro. Conner might not permit me to say if I had asked him. Brother Conner is not able to do this evangelistic work at his own charges. He would never say a word about receiving support. I am taking this privilege to report this matter to the brotherhood because Bro. Conner is too valuable to the cause of Christ and too capable of leading souls to the Savior to suffer or to be hampered from using his special talents in all-the-time evangelistic work. His quiet and unassuming humility and sacrificing spirit has kept many people from finding out his true worth.

I conclude this report of the unusually fine meetings in Colorado, by a whole-hearted recommendation of Brother Fred Conner, both as to splendid Christian character, soundness of faith, and special ability for work in middle Western mission fields, and a request to the brethren, in behalf of the perishing, that you contact Brother Conner for full time work.

4129 Eaton, Kansas City, Kansas.

O. D. Bixler.

CLARK'S INTRODUCTION TO THE PSALMS

(ADAM CLARK)

That our blessed Lord used the book of Psalms as he did other books of Scripture, and quoted from it, we have already seen; this stamps it with the highest authority: and that he and his disciples used it as a book of *devotion*, we learn from their singing the *Hillel* at his last supper, which we know was composed of Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii.; see Matt. 26:30, and the notes there; and that they were used by the Christian Church from the earliest times in devotional exercises, especially in praising God, we have the most ample proof. At first what was called singing was no more than a recitativo or solemn mode of reading or repeating, which in the Jewish Church was accompanied by instruments of music, of the nature of which we know nothing. The Christian religion, which delights in simplicity, while it retained the Psalms as a book divinely inspired, and a book of devotion, omitted the instrumental music, which, however, in after times, with other corruptions, crept into the Church, and is continued in many places, with small benefit to the godly, and little edification to the multitude. What good there might have been derived from it has been lost in consequence of the improper persons who generally compose what is commonly called the choir of singers. Those whose peculiar office it is to direct and lead the singing in Divine worship, should have clean hands and pure hearts. To see this part of public worship performed by unthinking if not profligate youths of both sexes, fills the serious with pain, and the ungodly with contempt. He who sings not with the spirit, as well as the understanding, offers a sacrifice to God as acceptable as the dog's head and swine's blood would have been under the Mosaic law.

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ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

We wish you health, happiness and usefulness in 1939. Perhaps we will come nearer getting our quota of happiness by seeing to it that the kingdom of God and His righteousness comes first. * * And, brethren, in our zeal for foreign missions we should not forget that Jesus taught the observance of the Memorial Supper. * * Elizabeth Bernard has taken a baby to care for. * * What about that neglect of *the Lord's Supper* in our zeal for foreign missions? Why that is just the wrong way around. We observe the communion with great diligence—every Sunday in every church, but most of “us” neglect the missionary work.

And yet another correction is to be made. Not most of “us,” can it be, who read the Word and Work, neglect this widely taught subject? Perhaps this group rather more than the average gives attention to missions, but there is a very unbecoming neglect by many members of the Body. The proper teaching in the proper amount will greatly help this. * * We hear that the Bible school building in our mission at Canton, China, is yet intact. * * After five years, Foy Short is out of boarding school. * * Do you want to help a missionary get his dental work done? Just a suggestion for some gifts of a dollar or two, a five, or whatever heart and purse can provide cheerfully. * * “Mrs. Garcia said once that the church of Christ was the only one that really reformed the people. * * The work is calling us and others back to the Philippines.”—*Orville T. Rodman*.

We hear that two missionary families need to return for rest, repairs and other good ends in 1939. * * The writer believes that the plain, simple, sure-enough Bible doctrine is better than any other and that it should bring better results than anything else, but on looking around it is readily seen that many who hold differently in religion from what this group of believers does far surpasses us in loyalty to Jesus Christ's ringing words called the Great Commission. * * Emma Sheriff's workmen are having to go through rock to deepen her well in order to provide an adequate supply of water. We don't want her ever to have to lock the water tank again. * * Moravians have been known to sell themselves into slavery in order to reach certain people they wished to evangelize. * * the seasons greetings arriving at our desk even include good wishes for “a glorious fourth of July”! We are glad of all the missionary mail which comes to gladden and sadden our hearts. * * “Do take care of yourself” are the fine words of one of our young missionary friends. Thanks. * * For greater usefulness in China, Odessa Davis will take some hospital work. * * Remember in prayer the oppressed and burdened of Europe.

BIXLER REPORT

(A few lines culled from a personal letter. Let us keep O. D. and Anna Bixler in our prayers until the Great Physician raises her up again.—J.)

It has been a dark time for me. How much like a voyage at sea is our life. Our ocean trip was rough and foggy, until last day of voyage we ran out into bright sunshine and exceptionally smooth sea. The chief engineer said, "That's the way you'll find things." They were so nice to me on board. The boat was a fast express, fare \$90 and 12 passengers. Bro. Harry Fox was at pier and shouted, "Anna much improved."

I found her pitifully weak, but it seems immediate danger is past. She will have to have absolute rest for months. I couldn't have stood the anxiety much longer. At any rate I've been permitted to see her again and may be able to contribute something to her recovery.

We appreciate the prayers of the saints.

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