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R. H. Boll, Editor

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THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"WHERE IS YOUR FAITH?"

"Why are ye fearful?" the Lord Jesus asked His disciples who were with Him in the boat, who had a few moments before had awakened Him with frantic cries and entreaties. Well, *they* thought they had abundant cause to be "fearful." The danger must have been extreme if these experienced fishermen were so frightened. "A great tempest" arose in the sea, says Matthew, "insomuch that the boat was covered with the waves." "The waves beat into the boat, insomuch that the boat was now filling," says Mark. "And they were in jeopardy," adds Luke. Sudden squalls on the lake of Galilee were nothing unusual. But this storm must have been one of extraordinary severity. "We perish" cried the men on board. The tempest was raging; the boat was sinking. Their doom seemed certain. The Lord Jesus thus suddenly awakened out of the deep sleep of exhaustion (it had been a long, arduous day for Him) arose—not bewildered, not confused (as *we* might be if suddenly aroused out of sleep by danger)—and calmly spoke to the sea and the storm: "Peace, be still." And at His word the tempest fell, and the waves were laid. "Why are ye fearful?" He asked His disciples. Why should they not have been? we might ask. Well, for one thing, they had *Him* with them. How could they have thought that the winds and the waves could carry Him and those with Him to destruction? But men do not reason at such times. At any rate their fright was due to unbelief. "Where is your faith?" and, "Have ye not yet faith?" and "O ye of little faith," were His words of reproof to the trembling men.

But now another fear, a greater fear than before, but a wholly different kind of fear took possession of them. "They feared exceedingly." (Mark 4:41.) But this was a new kind of fear—the fear that kills all other fear. They felt themselves in the presence of Sovereign Power. God was there, real and palpable. This was the fear of faith, the fear of God. As Peter, after the miraculous draft of fishes, fell down before Jesus, and said, "Depart from me, for I am a sinful man, O Lord"—so these men now stood awe-stricken, convicted and confounded in the presence of Jesus. "Who then is this?" "What manner of Man is this, that even the winds and the waves obey Him?" And there and then they realized dimly that He was Master over all storms, and over any and every sort of circumstance that could ever arise, and that He could be followed and trusted under all circumstances whatever the

appearances. This truly is He of whom the psalmist sang: "He maketh the storm a calm, so that the waves thereof are still." (Ps. 107:29.)

There are always these two kinds of fear: the fear of unbelief, and the fear that delivers from every other fear. (Ps. 34:4, 9.)

* * *

BEING SOMETHING AND DOING SOMETHING

"I sometimes think that this is the peculiar sin of the present age—the attempt to make up for lack of character by outside service. It can never be done. It is zeal without knowledge." So says G. Campbell Morgan. That is indeed a wide-spread sin. "Just so I do this and that," thinks one,— "if I help the poor, or contribute to the church or to some benevolent enterprise, I'll be as good as anybody." There are many who would serve the living God with dead works, and who do not know nor realize that one must *be* something before he can *do* something. The tree must be good before the fruit can be good. The act is never better than the heart. The flesh can never bear the fruit of the Spirit. And love (which is the prerequisite of all good work, 1 Cor. 13:3) comes "out of a pure heart and a good conscience and faith unfeigned." Before we can do a worth-while thing for God, He must first do a work upon us. "For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them." (Eph. 2:10.) Also worldly Christians are in no condition to work for the Lord. "So long as you go to the world for your pleasures, and so long as you fall into the usual sins of respectable people, the more you attempt for Christ the more the devil is pleased. He revels in seeing defeated, worldly Christians desperately busy for Christ." Get right with God, taste anew His grace and forgiving love; then come and bring your offering and your service.

* * *

LOVE AND FORGIVENESS

"Her sins which are many are forgiven, for she loved much," said the Savior concerning the public sinner who had bathed His feet with her tears, wiped them with the tresses of her hair, and then anointed them with precious ointment. And this saying has been made an occasion of dispute and misunderstanding. Some (among whom, chiefly, of course, the Romanist interpreters who grasp at every seeming proof to make good works the basis of salvation) have taken this to mean that because of her service of love the woman obtained forgiveness. To this the narrative itself presents some objections. In the first place, the woman *must have had* previous knowledge of Christ; such knowledge, too, as had filled her heart with fervent love and gratitude toward the Lord Jesus. For she came bringing her box of ointment, already prepared, therefore, to perform the act of devotion. It is safe to say that, except for her knowledge that Jesus was in the Pharisee's house, the woman would not have cared or dared to

enter. But love so great made her reckless and determined. In the second place the very sentence Jesus spoke (in verse 47 of Luke 7) shows that her loving act was the evidence, not the cause, of her forgiveness. The word "because" may connote proof as well as cause. We say, "This is a peach-tree because it has peaches on it." Now the fact that it bears peaches is not the cause, but the evidence, of its being a peach-tree. Thus, in like manner, the fact that this woman loved much was the consequence, not the cause, of her forgiveness; for the Lord Himself adds, "to whom little is forgiven, the same loveth little." So it is the forgiveness that determines the love, not vice versa. Now, thirdly, no one ever loves God or Christ, *first*. It is always, only after we have realized and know and receive *His* love that love springs up in our hearts. We love because He first loved us (1 John 4:19). This is causation. Wherever a heart goes out in love to Christ be sure that love has been kindled by a previous recognition and reception of Christ's love; and that love was realized first and chiefly through His full and free forgiveness of all our sin. Thus it was, and must have been, in the case of this woman. The Lord's subsequent word to her—"Thy sins are forgiven," and "Thy faith hath saved thee" was for confirmation, not initial bestowal, of forgiveness, as the whole context and argument shows.

WHO LOVETH LITTLE

But what did the Lord Jesus mean when he remarked to the Pharisee (evidently meaning him) that "to whom little is forgiven, the same loveth little"? The Pharisee had showed scant welcome and regard to his great Guest. He evidently had but little love for Him. That, as the Lord said, must have been due to the fact that but little had been forgiven him. The real fact was that he had not been forgiven at all; but the Lord Jesus took him at his own valuation of himself. Perhaps, as other self-righteous Pharisees, he thought he did not need *much* forgiveness. But he, too, was a great sinner; as great a sinner in his way as the abandoned woman was in hers. But he could not have believed that. Now to the extent that a man is unable to see the greatness of his sin and ruin he is also unable to appreciate the greatness of God's forgiving love. Consequently he will never love much. For my love toward God and toward my brethren and toward my fellow-men, if it is indeed true love, must spring first of all from my recognition of God's love toward me. It is good for me to see my guilt and condemnation in the light of the Cross, where Christ in love bore all my sins in His own body, and took my curse that I might receive God's unbounded blessing.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Were the whole realm of nature mine,
That were a present far too small—
Love so amazing, so Divine,
Demands my heart, my life, my all."
* * *

PREACHING BAPTISM

Someone has thought that this journal did not stress *baptism* sufficiently. It is good and necessary to stress baptism in its place, especially since many are disregarding, changing, slighting this commandment of the Lord Jesus Christ. It should be urged upon the penitent sinner, even as Peter commanded it on the day of Pentecost (Acts 2:38) or as Ananias commanded Saul of Tarsus (Acts 22:16). It should be pressed upon Christians who have already received it, as the symbol of their death and burial and resurrection with Christ—the death to the old life of self and sin, and the newness of life in the risen Lord, just as Paul pressed its meaning upon the brethren at Rome. (Rom. 6:1-14.) But, pray tell me what is the good of just getting a man to be baptized? A preacher could preach sermons on baptism, proving that it is immersion, and that it is "unto remission of sins," and many doubtless would respond. But unless these had previously been converted on other grounds, what has been accomplished? Every missionary will tell you what caution must be exercised in dealing with natives on this point. For many would press in to be baptized, if by such a step they could better themselves spiritually or temporally, or both. Especially in India, or in Latin America, where already exists a superstitious regard for outward rituals and religious ceremony, it may be fatal to urge baptism upon the people. The same caution, in measure, applies here also. No convert knows much when he first comes in, and if his motive is sincere toward Christ, he can learn after his baptism. But has Christ been held up to him? Has "the word of the cross" been preached to him? Does he know anything at all about his sin and ruin, and the blood that was shed for the remission of his sins, and the grace of God that lovingly calls and receives him? Does he have any conception of what he means when he confesses that he believes with all his heart in Jesus Christ as Lord and as the Son of God? Is he coming to Christ, or just to baptism? In cases of people uninformed or misinformed, but surrendered to Christ and eager to know and do all His will, it may be needful to give particular instruction on baptism, to correct their misunderstanding and error. But no soul is likely to be turned to Christ merely by preaching baptism or "steps of salvation," and those who come in on such and such like preaching (especially if, as is often the case, they get but little else afterward) make poor Christians and dead churches. The heart of the gospel deals with man's sin and God's love, and the Lord Jesus and His blood and cross and resurrection, and the grace by which a man is freely forgiven and saved from hell, and made a child of God; and the gift of the Holy Spirit and the promise of eternal in-

heritance. When men are moved by such truths to come to christ it will not be difficult to show them how to come.

IS IT GOD'S WORD?

Because the Thessalonians had received the message Paul brought *as the word of God* Paul thanked God. (1 Thess. 2:13.) Certainly they must have had reasons for regarding it as God's word. The grounds on which they were convinced were no doubt good and valid. But whatever the grounds may have been, the fact was that they received the word of God as the word of God; and happy are they that so receive it! To such the word is final. It is clothed with an authority which no man may question. Unless it occupies such a place in our minds and hearts it cannot do its saving work in us.

But many in our day have lost the very idea of its *authority*. The Bible is a wonderful book to them (they say), very deep and meaningful. They laud it and praise it, and hold it up as a book supremely worth while. They point out the beauty of its language, its high morality, its lofty conception of God, its profound philosophy of life, and the like; all of which is true, but apart from the compelling fact of its Divine authority is worth little. The power and value of the Bible can never rest upon its intrinsic worth—the beauty of its teaching, the purity and loftiness of its ethics, the truth and wisdom displayed in its pages. Just so do some laud Jesus as the greatest man that ever lived, the noblest character, the perfect teacher, the highest example; yea, and, as is now the fashion in some Jewish high places, as Israel's greatest son and greatest prophet. But all that is worthless unto salvation unless another and final word can be said. The people said He was John the Baptist (returned from the dead) or Elijah, come back from heaven, or Jeremiah or one of the old prophets come back. High estimates were these; but the one only confession is that He is the Christ, the Son of the living God. If He is not that He cannot be anything to us. Thus, in like manner, if the Bible be not the word of God, we have no authority, no foundation, no light, no guidance, no hope—really nothing. We shall be like all the frustrated millions of the past who have groped for light and truth through the ages who never reached any goal.

SIX HUNDRED SIXTY-SIX

Some one calls attention that "according to an old cypher" in which A is equal to 101, B to 102 and so forth, Hitler's name figures out exactly 666. No doubt. And similar "old cyphers" (?) have been invented by zealous folk from ancient days to make out 666 to form the name of any obnoxious person. In early Christian times they figured out Nero's name, according to the numerical value of its letters in the Hebrew—only alas they had to add an N to make out the necessary 666. However, leaving off the N you still get 616, and that is what some of the old manuscripts had in place of 666.

Now that was surely damaging evidence against old Nero, and no one can deny that he richly deserved it. Another of the "early fathers," figured it out that *Lateinos* in Greek letters (the Latin one) amounted to 666; which was so general that it could not fall far short of the final truth. Only it was nobody's *name*, and the passage in Rev. 13:17, 18, declares that 666 is the number of a man, and of his name. The same objection applies to the Adventist contention that the Pope's official title, VICARIVS FILII DEI, in the numerical value of the Latin letters, totals 666. The Romanists retaliated and showed (I know not by what method) that Martin Luther's name spelled out 666. The anti-abolitionists during the Civil War, made the same number out of "Abraham Lincoln"; as also the Kaiser came in for the same mark during the past World War. It is quite natural that these computers of 666's should now be busy trying by hook and crook to piece out that number out of the names of Hitler, or Mussolini or Stalin. But such calculations are of no value to any soul, or to the cause of Prophecy. They serve rather to make prophecy seem foolish, which would be much to the devil's liking. Note that the Man of Sin (2 Thess. 2) will be "*revealed in his own season*" and until he is revealed no one will know who he is. The dictators of our time correspond strikingly to the picture of the "little horn" of Dan. 7, and the "king of dark countenance," the "little horn of Dan. 8; and the self-willed king of Dan. 11: 36ff, and the "Man of Sin" of 2 Thess. 2. But the only conclusion that can fairly be drawn from this, is that which John drew, who saw the premonition of the last hour in the fact that already there were "many antichrists." (1 John 2:18f.) Now we know that the mark of the Beast is the number of a man and the number of his name. When he steps upon the scene at last the people of God will know it and will recognize his number and his mark.

MALICE

One of the worst things about malice is that it hinders the power of God's word in human hearts. It is a toxin in the spiritual sphere. It stultifies moral perception. It is capable of seeing bad in the most innocent action, simply because it wishes to. All that its unfortunate object does is an offense—even the slightest act or word is studiously misunderstood by this venomous spirit. It was malice that saw in the Master's kind and holy deeds what they blasphemously dared to call the power of darkness; malice can thus lead to an unpardonable sin; malice nailed God's Beloved to cruel, unyielding wood. This frothy ferment of viper hearts takes evil motives in the other fellow for granted and deliberately refuses to see even obvious good. No wonder the Bible so solemnly warns against commonly supposed harmless spite. Jas. 1:21, A. S. V. mg., 1 Pet 2:1; 1 Cor 14:20.)

NEWS AND NOTES

- Chattanooga, Tenn.: "Word and Work articles fine—just the thing needed for the hour."—E. H. Hoover.

Detroit, Mich.: "The Plum St. congregation is well pleased with the new books. They have been instrumental in giving new life to our song service."—Wm. E. Hipp. (This good church purchased 300 copies of "Great Songs," No. 2.)

Abilene, Texas: "I have been here since the first Sunday in June. As you know, the church at South Side has been passing through a serious crisis; but under the unwavering leadership of Bro. Choate a number continued faithful in spite of discouragements. During the month of June there has been a marked increase in interest and attendance, for which we praise the Lord and take courage.

"Bro. G. B. Dasher has been going from Valdosta to Jacksonville and preaching for the Woodstock Park and Maxville Churches since my coming here, and I have good reports of his work with them. During the past year the membership at Maxville has increased from 2 to 20 or more, and a small meeting house has been built. Much credit is due to faithful brethren of Woodstock Park who assisted in Sunday afternoon services and helped in other ways, as also did my son Robert, who held meetings for them last July and this past May.

"Pray for us that we may stand firm for the whole counsel of God in the midst of many adversities!"—J. Edward Boyd.

Winchester, Ky.: "I have resigned my ministry with the Main Street church of Christ after 15 years of service in such relation. The resignation it to become effective December 31, 1940. I have no plans so far after that time. I would be glad if you will kindly make notice of same in next W. W."—Chas. M. Neal.

Sullivan, Ind.: "Please send 50 paste-in sheets of the Unity Song, 'How Blest and How Joyous.' I am going to donate about 40 copies to the Dugger chorus, which in times past has been under the direction of Martindale, Robt. Boyd, and now

under Bro. Waldo Hoar. I think this song is very fitting for all occasions, especially for the meetings to be held in this section of Indiana this summer. When the 'spirit of Unity' seems to be lacking, we do well to sing this song, until the 'spirit of Unity' has been revived as it should be."—H. V. McMahon.

Amite, La.: "I must tell you the joyful news. Sunday afternoon, July 7, Bro. Ramsey baptized 6 young folks. They were some of the same youngsters who sat on the front seat two years ago listening to you. Do you remember you often had them to sing? Two of the six baptized were mine—my oldest daughter and my only son. Both young and tender, yet they have long wanted to fulfil the command of their Lord. Monday night Bro. Ramsey opened a meeting at Shiloh. Two responded for baptism.

"The Lord has so greatly blessed us, in so many ways—especially sparing me to see the day when two of my three came into the church. The baby is only six, but in a few years I pray she too will come."—Norma L. Gray.

Dugger, Ind.: "I like the July Word and Work. We are bothered with 'Jehovah's Witnesses' around here and Bro. Boll's article is to the point. A brother wishes to put it in the Sullivan Daily Times, as an article appeared in defense of Jehovah's Witnesses in that paper recently. I like W. W. also because it was very seasonable for the times in which we are living. It should do much in bringing Christians closer to the Lord."—J. R. Clark.

Brother Boll spent a pleasant and profitable week between meetings at the Christian Action Meetings at Winona Lake, Ind.

Request has been received for the editor's June paragraphs, "Is It Essential?" in tract form; who will help on the cost of resetting the type and printing?

The publisher of the W. W. (with wife and others) left Louisville on July 15, to return by Aug. 17, Lord willing. Fifteen meetings or more are scheduled in almost that many churches, or an average of about one every other day, while driving

near ten thousand miles. Our office helpers will take good care of all business and forward all necessary communications as usual.

The Portland Ave. tent meeting was postponed one week to begin July 21.

A well-made church bulletin, half print and half mimeograph, comes to us from West End Church, Miami, Fla.: **The Christian Herald**, by Willis H. Allen, minister.

Get our new tract, "**The Millennium, and Throne of David**" for distribution: 5¢ each, 50 for \$1. Ask also for the editor's timely tract "**Concerning Carnal Warfare**," at the same price.

Louisville, Ky.: "Shawnee Church of Christ at Forty-first Street and Michigan Drive is planning a series of gospel meetings to begin Sept. 22. Brother D. H. Friend is to do the preaching."—Claude Neal, Minister.

Gatchel, Ind.: "We had a fine meeting here at Lily Dale, June 3-16. There were 10 baptisms and 2 restorations, with 2 more baptisms the following Sunday. I believe the attendance and interest was the best we have had during my stay here. Bro. Charles M. Neal did the preaching and delivered fine, pure gospel messages, which were indeed upbuilding to the church and heart softeners to the unsaved. Surely seemed like old times having Bro. Neal with us. He preached at our home church (Dugger) for 10 1/2 years and also baptized my wife and me."—E. C. Ringer.

Bronte, Tex.: "This month's prophetic teaching at Wichita Falls (4th and N. Broadway church) resulted in one immersion and several reconsecrations. My next was at Munday. One immersion and one restoration. Munday church is small, but a whole counsel church. I heard a heart-searching sermon by Bro. Boll at Trumbull, during his recent meeting there. I will hold meetings at White Point, Austin, and Shreveport as soon as I can get to them."—J. D. Phillips.

Frankfort, Ky.: "There was occasion of much rejoicing over the result of the revival just closed at Tell City, Ind. It was truly a revival in every sense. For several years the congregation had been divided into two weak groups. Recently they

united again. During the meeting a special effort was made to restore every member to the one body and this was accomplished; special fellowship meetings were held, tears were shed, the whole congregation was penitent, love abounded, everyone rejoiced, and the church is now 100% one and stronger than ever before. Twenty were baptized, some restored, and the whole church was revived. Faithful servants of the Lord, Brother E. C. Ringer and his good wife are largely responsible for this good work. They have been faithfully laboring in this field. God did a mighty work through us. Praise Him from whom all blessings flow.

"I am now engaged in a series of meetings at Antioch, near Frankfort, Ky. From here I am to be at Salem, near Cynthiana, beginning July 29th. I solicit the prayers of all Christians."—Howard T. Marsh.

Dallas, Texas: "In 1937 and 1939 efforts to return to China were blocked. It seems now that the way is opened so far as the obtaining of a passport and entrance into the country are concerned. N. Wilson Burks, Cynthiana, Ky., has agreed to act as my "treasure." Here is the proposed plan, subject to the will of God, namely: close my work at Mount Auburn in about two weeks, spend August with my parents in Pekin, Ind., and sail early in September in order to become acclimated for the winter in North China. Will all who read this please make these matters a subject of earnest prayer?"—N. B. Wright.

Foster, W. Va.: The New No. 2 is a wonderful book. We got our order of 42 books about two months ago for the church—they certainly are fine."—C. H. Dolin.

It is heartening to read of more and more classes and churches that have taken up the study of the book of Revelation, and papers and editors more and more bringing out books about that book. Our own book, "The Revelation," sold out a year ago, is again being put in type (revised), and will be available soon. The price is 50¢ each, 3 copies for \$1. Ask for still better rates in larger quantities for class use.

Remember the urgent need of gifts to the Short and Garrett travel funds.

Tell City, Ind.: "'Glorious' is the word needed to describe the meeting here, particularly the final day which brought 16 souls to Christ (14 baptisms, 2 restorations). Earlier in the meeting we baptized 6 and had 2 restorations. Bro. Howard T. Marsh preached fine messages which were to the glory of our Lord and His Christ, in convicting sinners and in building up and edifying the saints. It was good to have the fine fellowship with Bro. Marsh again. May God continue to use him in the same mighty way He did here."—E. C. Ringer.

Chattanooga, Tenn.: "June 9-23 I was in a meeting in Shady Valley, Tenn. We had Bro. Robert Boyd as song leader with us three days at the beginning of the meeting. The

meeting was well attended, and seven added to their number—three baptized. The church was encouraged and strengthened.

"I went from there to Johnson City, Tenn. where H. L. Olmstead was in a good meeting. I spent three days pleasantly there. Bro. Robert Boyd is doing a good work there and the church is pleased with him and his wife.

"The Down Town church in Chattanooga is doing well for a new work. Love and good fellowship prevail, also a desire for the whole counsel of God. We begin our open-air meeting on school lawn in North Chattanooga, Tenn., on Monday evening at sunset.

"The Lord bless the Word and Work."—E. H. Hoover.

BEN'S BUDGET

Ben J. Elston

As this is written, Bro. N. L. Clark, of Ft. Worth, is here at De Ridder doing some work for the kingdom of God. He is *not* altogether a Pre-millennialist, certainly not an anti-millennialist. I feel like it is proper to say he concedes, cheerfully and brotherly, every good point he recognizes, and *behaves!* I think we should all profit much by the great truths he is bringing within our not-too-full comprehension. And the hearing is greater than we have ever reached before. May God use him to unite us in humility and love on better and yet better knowledge of His will. There are few evangelists, let us hope, who do not have some really strong points. Why not let us be considerate enough to appropriate these, rather than lend ourselves to things that do not make for peace or edification. We were not told to do the impossible when we were told to *grow* in the grace and knowledge of our Master. And He must love and favor us more when we "study to show ourselves approved" to Him, and are "tenderly affectioned one to another." Disciples have been too slow to recognize the sinfulness and damage of hasty, reflecting words. I am all the proof I need that, even if one is further enlightened than I, such a one is not, therefore, any more devoted to "the love of the truth" than I am. This matter of heartless thrusts and insinuations, no difference if those engaged in it are zealous and even "honest," needs attention. One does not feel, because another with opposite views claim to be possessed of all the truth in a matter, that he is himself therefore dishonest and unthinking. Bro. Clark and I, after 32 years of acquaintance are both working to do what we both believe to be right—not fussing!

DARKSOME REPROACHES

Flavil Hall

Brethren of an octogenarian paper have borrowed an epithet from the darksome realm of war's desolations with which to reproach consecrated, Bible-loving, Bible-loyal, Christ-serving Christians, viz.: "Fifth columnists." Such stooping from the principles of heavenly citizenship to the stygian regions is unworthy of their Christian profession and the responsible positions they occupy. The cause of their reproaches is: The objects thereof believe that Revelation, chapters 19, 20 foretell the personal coming of Christ with His saints to destroy his mobilized enemies, to reign with His own for a thousand years and the captivity of Satan through that period. Their reproaches apply cruelly to Moses E. Lard, T. W. Brents, Howard Sutton, R. L. Gilintine, and many other faithful dead of the 19th century reformation, and with merciless force to the noted martyrs of the early centuries (of whose faith and fortitude all reliable church history and encyclopedic evidence testifies).

Those who drive such nails and thrust such spears charge their objects with "undermining fundamental faith in the word of God," and yet the same paper mentioned above published prominently, with silent approval an article which classed John's Apocalypse with other apocalypses outside the Bible, which represented one as falsifying if he taught that Revelation 20 foretells reality—falsifying the same as if one had stated that a person was going to make a journey, whereas the latter had only told that he dreamed about such a journey, and which represented the crowning book of the New Testament as imaginary, notwithstanding this outstanding pronouncement of convicting power: "These words are faithful and true." Let it be remembered, too, that there is not a modernist in the world who accepts Rev. 19:11-16 as foretelling realities, and there is not a premillennialist living who is a modernist. The most potent forces of anti-modernism accept the last Bible references as teaching that what they foretell is to come in reality.

"BIRDS OF A FEATHER"

A writer in a western paper tells how birds with a certain "strange feather" (including a sweet singer) moved from an extreme southern state about three states farther north so they and "bers of that feather could be together. A few "experienced birds" opposed them. Most others were afraid to do so, so roosted high, but when the opposition became popular they came down from the trees and wished to debate.

But those who fight the birds with the imaginary strange feather bear so many different kinds of conspicuous feathers that collectively they constitute a very "speckled bird" themselves, as was Israel in Jeremiah's day (Jer. 12:9); some of them say that the millennium began on pentecost of Acts 2,

and so have Satan in captivity from that time; others that it began with Martin Luther; others that it has nothing to do with earthly affairs, but only with the martyrs in heaven; some that the first resurrection consisted of a few (comparatively) who arose when Christ arose; others that it is only a moral resurrection; still others, that it takes place in becoming a Christian; others locating the binding of Satan during the personal ministry of Christ, when he dispossessed a few of preternatural demoniac control; another giving us another solution, etc., etc.

And though they bear all these conflicting feathers they can "flock together" because of the one common feather of the Diotrefes kind—"casting out," marking and rejecting those who read Revelation, chapters 19, 20 and adhere to what it says about the coming of Christ with His saints; about His vanquishing those mobilized against him, reigning with the redeemed a thousand years, and about the binding of Satan; Very well! We attribute to them conscientious motive in teaching those conflicting things, and we are hoping for them that their speculative specks will be made white by the *amazing grace* of divine compassion, in accordance with the raiment of the bride in Rev. 19. We will work with them, sleep with them, pray with them, and march on to glory with them, as Brother McMillan said it should be if they will let us!

PORTLAND CHRISTIAN SCHOOL

September 9, 1940. Portland Christian School, by the grace of the Lord, will open for its 17th session. We anticipate another happy year, filled with the blessings that come from daily prayer, Bible study and fellowship in the Lord. The purpose of this school is to provide opportunity for boys and girls alike through the grades and the four years of high school, to secure their education under distinctly Christian influence plus daily instruction in the Bible, and Christian living in service. The work is sponsored by the Portland Avenue Church whose facilities are used by the school. The support comes, in part, from the parents, and otherwise from those Christians who believe the school to be a profitable and worthy investment for the Lord. Besides, the high school alumni, now numbering one hundred, are showing an increasing interest in the progress of the school. It was the aim of the founders of the school, and is also of the faculty, that basically the school should function as a "work of faith and a labor of love." This is its "capital stock." The school has been blessed of the Lord, proportionately, as parents, pupils, teachers, church, and friends have wholeheartedly "subscribed" to this aim.

Each passing year sees a growing need for Christian schools. Godless propaganda flows out from atheistic professors in university and college and filters down into senior and junior high schools through teachers who have sat in their classes. Pagan, revolutionary, and anti-Christian ideas about religion, morals, and social standards abound. The world is making a strong bid for control of the ideals and activities of youth. That the church should assert itself to save youth from the sins and temptations of the modern world is clearly evident. Christian schools, teaching the word of God daily, under a more select environment, provide one of the most effective ways of nourishing youth in the Lord and saving their precious souls and bodies from the wages of sin and shame unto the service and glory of the Lord. Pray for the young people and the school.—Claude Neal, 110 North Longworth, Louisville, Ky.

TEMPTATION

E. L. J.

Temptation is that mysterious, spiritual, subtle, evil influence which entices and seduces men to do that which is wrong. It never comes directly from God. He may send us into the place of testing, and so we pray, "Bring us not into temptation"; but He does not apply the evil influence to our hearts. "God cannot be tempted with evil, and he himself tempteth no man."

Temptation is due to an inward evil tendency which the Bible calls "lust." "Each man is tempted when he is drawn away by his own lust, and enticed." (Jas. 1:14.) This tendency is universal, and is inherent in the flesh.

Temptation is aggravated and excited by circumstances and outward environment. For instance, the lack of root in the Word of God lessens and breaks down the power of resistance (Luke 8:13); and riches, or the desire to be rich, leads into "a temptation and a snare and many foolish and hurtful lusts."

But neither the inward tendency nor the outward circumstance can account for the real power and secret of temptation. Nothing but the power and presence in the world of the devil can account for it. It is significant that never until he is bound at our Lord's coming is anything like a universal reign of righteousness predicted; but that *just as soon* as he is bound, the word of God has free course and righteousness prevails; and furthermore, that just as soon as this evil being is released again, sin recommences on a big scale and continues until he is cast finally into the lake of fire. (Rev. 20.)

The great test temptations are recorded in almost the same Old and New Testament chapters (Gen. 3; Matt. 4), the one ending in defeat, and the other ending in victory. In both cases the tempter's methods are the same: first, an effort to raise a doubt; and after that, an effort to set forth the advantages of yielding. His wiles, of which we are not to be ignorant, are the same today.

But the one blessed word about temptation is that: That even as Christ yielded not, so *it is never necessary to yield*. Naturally the devil hates this doctrine, but it is true. One verse of scripture (1 Cor. 10:13) makes three statements that are like heavenly music to every Christian who is not content to be washed from his past sins, only to fall back again into the mire. The first is that he never has had a temptation which he could not have borne. The second is, that he never *will* have a temptation above that which he is able; and the third, that with every temptation, God will make a way of escape. If we will only *take* that way of escape; if only we do not stay to "try our strength," by which we always failed in the end; if only we make no compromise, for he who goes an inch with the devil goes a mile; if only we will practice to let temptation remind us of Jesus; if only we will pray; and, because tempta-

tion comes sometimes with a storm that takes men off their feet we must "watch and pray" much beforehand, that we "enter not into temptation."

LOVE LOST, LIGHT LOST

S. C.

Ephesus was on the verge of losing her candlestick, because she had left her first love. Yet Ephesus had far more to her credit than has many churches today. Take pencil and make a list: toil, patience, abhorrence of that which is evil, effective in disciplinary measures, steadfast, enduring suffering for His name, unwearied, intolerant of evil deeds which the Lord also hates. For all these Ephesus is commended by her Lord. They should certainly entitle a church to its candlestick. All these to her credit, and only one thing mentioned to her discredit! And what? "Thou didn't leave thy first love." But, should she lose her candlestick for so small a thing? "Except thou repent." Untiring toil, steadfast patience, effective discipline, and intolerance of evil are not sufficient to hold one's candlestick if *love is lacking*. "The greatest of these is love," and love is so much the greatest that the lack of it more than outbalances all the rest.

There is a remedy, however. "Remember whence thou art fallen, and repent and do the first works." Peter speaks of those who forget "the purging from their old sins." To the Hebrews we read, "Remember the former days." "Remember whence thou art fallen." To repent is to reverse and return to the point of departure; and doing the first works, "faith working by love," will hold them in that love. Did Ephesus apply the remedy? we wonder. For a time, it would seem, but not till now; her candlestick has long since been removed. Is the remedy too commonplace?

A candlestick is to hold up the candle for the sake of the light. It has no other purpose or use. But essential to spiritual light, that most needed light, is love. No love, no light; if no light, no need of the candlestick. As the leaves of the fig tree advertised fruit when there was no fruit, so an unremoved candlestick advertises light; and if there is no light, then falls the judgment of the same Lord who cursed the barren fig tree. Let the church or the individual have light to shine forth *love-light*, and the Lord will supply the candlestick. Otherwise the same is forfeited.

WHERE QUESTIONS CEASE

When I am on a journey through an unknown land, if I am sure of my guide, I do not ask continually about the way. I know that he will lead me right and bring me where I wish to be. So with this long journey of life. I know very little about the path, but I know my Guide. I can trust His word, and I can trust His silence. "If it were not so, I would have told you." Our Lord Jesus would not deceive; there can be no dark and terrible fact He is hiding from me. The path leads home. And if at times He reads perplexity in my eyes, He will say to me, "What I do thou knowest not now; but thou shalt know hereafter."—"Keswick Calendar."

OBSERVATIONS ON THE UNITY MOVEMENT

J. R. Clark

(From a private letter to E. L. J.)

I enjoyed the Lexington Unity Meeting and want to attend next year if it is not far away. I think you were a great help in the meeting. I think I never heard better singing, both of songs you directed and your chorus. I could draw a picture of this whole movement, as I see it. I would draw two camps over against one another. In the church of Christ camp I see a tendency to be in bondage to unwritten creeds; emphasis on secondary things which should be included but not made to stand out above the big things of our faith; an attempt to live the gospel on a fleshly plane. As a factor in Christian living the Spirit has almost no place. It is not the fruit of the Spirit, but the works of the flesh. This accounts for lack of unity among us, for "the fruit of the Spirit is love, joy, peace," etc. While insisting that we stand for the whole truth we virtually dare one another to investigate and walk out on the deeper spiritual things of God's word. Thus those who contend the loudest for non-sectarianism have contracted that very plea into the worst kind of sectarianism.

On the other hand, there is the Christian Church camp with their garments blowing in the breezes of liberty until it would seem they might lose their skirts. There is open-membership, modernism, innovations (including the organ, orchestra, and various organizations), and it would seem, in striking hands with denominations, that they hold themselves on a par with such. This spirit of liberty makes for indifference and worldliness. We, contending for simplicity of worship, have enough worldliness without further opening the gate. It is true we should not have a "holier than thou" attitude, but we should not let the fear of being so accused keep us from having convictions and denouncing sin in every form.

These two camps are the extreme pictures of the two wings, and due to these things we are suspicious of one another, and fail to trust one another, and to make any final effort toward unity. Why would the "Christian Church" wish to line up with Pharisaism, bondage to human creeds, fleshly religion? To surrender their organ and organizations and do so would to them mean that very thing. Then for the "Church of Christ" to swallow the "Christian Church" 'as is' would seem to be taking up with Modernism, and surrendering the simplicity we have in Christ. Thus we don't bury the hatchet.

But out from the camp of the "Church of Christ" I see a line projecting of those who see the folly of our mistakes in putting the emphasis in the wrong place, quenching the Spirit, sealing certain portions of the scriptures, Pharisaism, and bondage to creeds. These approach a center border line between the two camps. Also, projecting from the "Christian Church" camp, there is another line of individuals who are dis-

satisfied with the extremes of the "Christian Church" and long for simplicity. They draw near to that border line and face the finer element of the "Church of Christ" group. They all say, "Let's get together and talk things over in a good spirit and see if we can learn to love one another more and find a ground for unity." But the "Christian Church" is all the time looking over our shoulders at our camp of radicals, and some things they would otherwise give up they hold; and we look to their extreme camp and decide we had about as well let well enough alone. I fear we can't drag both camps together. It would be such unity as tying two cats together and hanging them over a clothesline. But possibly the better spirited on both sides could quit representing their respective *extreme* camps and get together as independent, New Testament Christians—by not stopping at Campbell, but going on back to Christ. I see no point in our ever surrendering the simple, free-from-innovations, New Testament ground, regardless of how legalistic some of our brethren may grow to be.

THE NEW COVENANT

W. J. Johnson

The New Covenant was made with the house of Israel and with the house of Judah (Heb. 8:8-13; Jer. 31:31-34), Paul's brethren in the flesh (Rom. 9:1-4.) Howbeit, only a remnant accepted it for the greater part of Israel were hardened because of unbelief in Christ. For this reason they were broken off and believing Gentiles were grafted in (Rom. 11). Consequently their loss has become our riches (vs. 11, 12) and we are no longer strangers to the commonwealth of Israel, but we are "fellowheirs, and fellowmembers of the body, and fellow partakers of the promises in Christ Jesus through the gospel" (Eph. 2:11-22; 3:1-10). Herein is the mystery of Christ, which, Paul says, "in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Holy Spirit." (Eph. 3: 4, 5.) That is, that we shall inherit with believing Israel. Consider here Matt. 8:11-13.

Alexandria, La.

BOOK REVIEW

Babylon is Falling, by Claud F. Witty. Cloth Binding. 158 pages. Price \$1.50. From the author, 5524 Oregon, Detroit, Mich.

This is an inquiry into the question: What part have God and Christ in the affairs of men, nations and religions? Contents—Literal Babylon, God and Babylon, Babylon and Her Doom, The Two Babylons, Spiritual Babylon, Peculiarities of the Monster, Campbell-Purcell Debate, Four Ways Babylon is to be Destroyed, etc. The author has extensively quoted scripture. The introduction is by H. H. Adamson and there is a good likeness of the author who has long been a very useful servant of God.—D. C. J. in **Missionary Messenger**.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

A radiogram announces the presence of Sister Broaddus and six children in Manila, Philippine Islands, with increased expenses and housing difficult to obtain. It seems that none of the others had been evacuated on account of war danger in Hong Kong. Special gifts for this emergency may be sent to Elgin Broaddus, Lancaster, Ky., or to Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky., and an effort will be made to keep the Broadduses informed by wireless so they can check immediately on his American account.

Sister Reese reports new village schools in Africa will be built of sun-dried brick instead of poles and mortar as before. ** "We are getting ready to go to Kabanga where I will spend about two weeks preaching in the villages and visiting our schools."—*Alvin Hobby*. ** "Every afternoon we have a meeting especially for the children and I wish you could see how they come out. The church house is usually packed."—*Sarah Fox*, Japan. ** From Orville Brittell we learn that the church in Livingstone has the Sunday service and two other services during the week. Native elders from Mukuni recently conducted a baptismal service with one candidate and in the afternoon the same day a man confessed the Lord. ** "The last Sunday in May we had thirteen baptisms—two from Wan Chai and eleven from Kowloon City."—*Ethel Mattley*, Hong Kong. Tents were set up as dressing rooms.

Sarah Andrews' news letter indicates that "work at the three stations here (Japan) is moving along very well considering that the minds of the people are diverted in this time of war." One baptized at Okitsu recently. ** From Cape Town, Bro. Thos. Hartle sends information that the Bible school which began with twelve members last year now has forty-five. ** Writing before his wife and children went to Manila for safety, Bro. E. L. Broaddus says there is much sickness in Hong Kong and that the boy Sister Bernard is keeping in the hospital with typhoid fever. ** We urge immediate gifts to the Garrett and Short travel funds that these families be not delayed from sailing homeward. Remit to Frank Mullins, Box 308, Jennings, La., and to the writer for the Shorts. We have reason to believe that Bro. N. B. Wright would return to his work in Northern China if some church or individual would raise money for the trip. ** "I am feeling some better, but still cannot concentrate as I should. . . . Cecil has Bilharzia and has to go to the hospital every other day for intravenous injections. . . . The doctor says that by all means his tonsils should be removed."—*Dewitt Garrett*, Africa. ** "I am sorry to write that I am still having trouble."—*Alice Merritt*. Please pray diligently for this good woman who has had another operation, and another course of electrical treatments.

BULAWAYO MISSION

It is again time for another circular. The months slip by so quickly, and as I write often, it is difficult to give you fresh news.

I am pleased to say we are all well, and the Lord's work here and in other parts going along nicely. Meetings are fairly well attended, but now that the cooler weather and dark nights are coming, the natives do not like leaving their fires. I keep visiting the homes of the children, as they get very careless.

Our wet season is over now. We have not had as much rain as we had last year, our river has not been up once this season. In Northern Rhodesia the rains have been very heavy. Two weeks ago the Zambezi River at the Victoria Falls rose to five inches of the record mark of 1934. At the boat-house above the falls, it was eleven feet above the usual, and at the Silent Pool the water was 75 feet. It is estimated that 700,000 tons of water a minute are going over the falls, and at dawn the spray rises to a height of 4,000 feet. In Barotseland, further up the river, the natives have had to move to higher ground.

Our missionaries up north have all had good crops this season. Vegetables and fruit here have been expensive, and most things have gone up in price, petrol [gasoline] being now equal to 64 cents per gallon.

We have had a young missionary from Nyasaland with us for a month. He has now left for the coast for a few weeks, after which we expect him again for a short while, on his return journey. Some missionaries I know, live hundreds of miles from civilization, and do not see white faces until they come down south. I hear the Shorts and Garretts are preparing for a furlough at the end of the year.

The missionary from Nyasaland told me a story, which may be of interest to some: One of the mission houses caught on fire, and it was impossible to put it out. Without hesitating, the natives dashed into the house to rescue the furniture. Within a few minutes the house was emptied, but only just in time, before the burning poles and bamboo crashed to the floor. After all the excitement, a small boy presented the missionary with a box of matches he had saved out of the fire. Another boy was seen guarding a dish of dirty water he had saved. When asked why he did not put the water on the fire, he said, "It was your water, Sir."

I must close now, thanking you all for your continued kindness to me and the work here.

Box 213, Bulawayo, Rhodesia, S. Africa.

Emma Sherriff.

BROADDUS LETTER

(Sent Brother Skiles)

Bro. Janes' list for February came some weeks ago but I have had to take it easy so am so far behind with my work it seems that I will never catch up with my writing. From the way things look in this morning's paper there will be no change for the better for some time to come and may get more and more critical.

The work here is encouraging, thirteen were baptized last Lord's Day and others are interested. Attendance is good on both sides of the harbor and we need a larger place to meet in on this side, but such places are hard to find and rents are very high.

The weather is very hot and damp which makes every one feel "dull" and good for nothing but we are getting plenty of rain and will not have a water shortage uike we did last year. Continue to pray for us and for the work.

P. O. Box 692, Hong Kong.

E. L. Broaddus.

MACHEKE MISSION

(Letter sent to Bro. Skiles)

I have been appointed to write this letter this month and I hope I will be able to make it interesting.

Brother Brown and family are still with us and we are enjoying their stay very much. On Sunday mornings, Sister Brown takes a Bible Class with the native women, and Foy, my brother, has one with the men, while I take the white children. Then we have the regular morning

meeting. Three white people and a large number of natives have given themselves to the Lord during the last two months.

Last Sunday was during a free week-end for school children and there were thirty-two of us at a neighbor's home for the day. We had two classes for children. Beth, my sister, taught those under nine and I taught those over nine and under sixteen, while Brother Brown had those over that age. Then we had two services besides that, one in the morning and one in the afternoon.

I passed the Cambridge School Certificate Examination last December with five credits out of the six subjects which I took. Our papers were sent to England to be graded and they were returned only a few weeks ago. The six subjects which I took were Mathematics, English (grammar and literature), Afrikaans (oral and written), Latin, Art, and Science (Physics with Chemistry). I won credits in all but science and I received special credits in English Literature Afrikaans Oral.

I am now helping mother with the teaching. She teaches Margaret Ann, my little sister, and Betty Brown, while I teach Allen and David Brown. We are using the Correspondence School from Salisbury.

Foy and I are looking forward very much to a few years in a Bible College soon, so that we will be more fitted for the Lord's work which we want to do. If possible we would like to be there in time to start in some school this year, for by that time Foy will have been out of school here for two years and I will have been out for one year. Also the sooner we start the sooner we shall be able to return to Africa. Our prayers for you always, pray for the work of the Lord here. Thanking you again.
Macheke, S. Rhodesia. Sybil B. Short.

GOING FORTH IN THE LORD'S NAME

(The following, copied from a Canadian leaflet, is well worth reading. It is from Grace Chittick, whom we knew as a child in Toronto.—E. L. J.)

"Have heard His command to go. Now, I am able to say, "Lord I go." "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." I am not ashamed of the gospel of Christ, for I have proved and experienced that it is the power of God unto salvation. This power is the dynamite that can blast the sin out of those who sit in darkness and in the shadow of death. What can one person do in India? Nothing! But what can the Lord do through one person wholly yielded to His will? Everything!

As we read of the War and its world-wide influence, we might be tempted to question the progress of Foreign Missions, but the Lord speaks to those who desire to do His will, "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."

When I look back into the past and see the Lord's doings—how He put me through school, supplying my every need; how He taught me His word and answered the questions on my heart; how He opened up the way for me to enter the Grace Hospital in order to look after those who are sick in body as well as soul,—I do not hesitate to go forth to India, because "He goes before me."

Pray that His will may be done moment by moment in my life as I prepare to go forth to India this September. There are mountains in the way but He is able to cast the mountains into the sea. Praise belongeth unto Him! Pray that I may readily gain the knowledge of the language that I may speak the word of truth to those who sit in darkness.—A. Grace Chittick.

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God . . . and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blest whose God is the Lord."—(From Lincoln's Fast Day Proclamation, March 30, 1863.)

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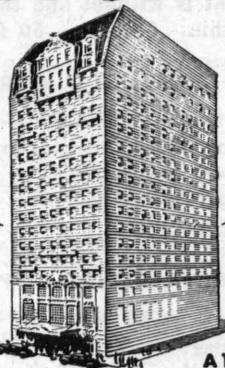
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