

THE WORD AND WORK

(VOLUME XXXVIII, APRIL, 1944)

STIR ME

Stir me, O stir me! Lord, I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high:

Stir me, O stir me! Lord, till all my heart
Is stirred in strong compassion for these souls,
Till Thy compelling 'must' drives me to prayer;
Till Thy constraining love reaches to the poles,
Far north and south in burning, deep desire;
Till east and west are caught in love's strong fire.

Stir me, O Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful cross that I might live;
Stir me to give myself back to Thee
That Thou canst give Thyself again for me.

Stir me, O stir me! Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky.
Oh, church of Christ, awake! awake!
O, stir us, Lord, as heralds of that day,
The night is past, our King is on His way.
—Sims.

WORDS IN SEASON

R. H. B.

LEARNING FROM THE ENEMY

Several years ago a popular evangelist in our city announced as one of his subjects, "What I would do if I were the devil." That was a very suggestive and interesting theme indeed. I suppose if he had been the devil, and as shrewd as the devil, he would have done pretty much what the devil is doing now. And from that we can get some valuable information. In this present war every movement of the enemy is being closely watched and scrutinized. Every step of the opposing forces comes in for careful study. Why does the enemy make such and such a move, and what is his aim, and what does he hope to accomplish by it? These are the ques-

tions the leaders of the army ask themselves, and by this means they get an insight into the plans and purposes of the enemy. If he makes particularly strenuous effort to attain some special point, we want to know why he considers that object so desirable, and why he goes to all the expense and trouble to gain it.

Now in the Bible we have not only the revelation of God, but also a revelation of Satan. There some of the devil's secret counsels are laid bare, and we can learn of some of his special aims and objectives, and may get the main sketch of his grand strategy in his conflict against God and man. There we see also what special points he considers to be of paramount importance; and thus we are put on guard against his movements. Let us note a few of Satan's chief objectives.

SATAN'S ESTIMATE OF THE WORD OF GOD

First of all it is plain that the devil attaches great importance to the Word of God. In the explanation of the parable of the sower, the Lord Jesus says, "The seed is the word of God; and those by the wayside are those that have heard; then cometh the devil and taketh away the word from their heart, that they may not believe and be saved." (Luke 8:11, 12.) The wayside-hearer is the dull, indifferent, unconcerned man, who when the word is preached to him cares nothing for it, one way or another. But the devil is watchful, prompt, and on the job, to snatch the seed quickly out of that heart—lest, after all, the man might consider it and believe and be saved. Evidently Satan has a healthy respect for the power of God's word; and it would seem that he understands its peculiar effectiveness better than most Christians do. He will take no chances with it. In so far as his interests are concerned he regards it as a soldier would an exploded hand-grenade or time-bomb. What a great and important thing the Bible is in the devil's estimate! And is it not on that account that he has put many of his servants, high and low, to work, to discredit its truth and authority? So let us esteem that Word all the more and scatter it abroad—for that is one of the things of which the devil stands in fear.

SATAN'S EVALUATION OF MAN

Have you not wondered why Satan has such relentless hate toward the human race in general and every individual in particular? According to the scriptures, Satan, though fallen and much degraded and sure of final doom, is a being of high position and dignity, of consummate intelligence and great authority and power. The Bible never speaks lightly or scurrilously about the devil, but always in a reserved and solemn manner. His greatness and power is incomparably above man's and it would perhaps seem that a human being would be an insignificant thing in his sight and far beneath his notice. Why would he go to all the trouble to seek a man's ruin? What is it to him whether a man stands or falls?

Would he pursue a driven leaf or chase the dry stubble? Here clearly can be seen Satan's understanding of the worth of a man. We know from the Bible that in the eyes of God a human being counts for much. There is joy in heaven, in the presence of the angels of God over one sinner that repenteth. And in like manner Satan betrays his estimate of a man by the extreme efforts he makes to destroy him. Obviously Satan thinks that the overthrow of even one man is an object worthy of all his thought and planning. And if he has any preference he would rather destroy a woman; for from the days of the garden of Eden he has hated womankind, and counts it a special triumph when and wherever he can degrade womanhood. And you may be sure he has his reasons. For upon the purity and goodness of woman hangs the moral welfare of all our race.

SATAN'S HATRED OF THE JEW

In the pages of God's word, in the pages of secular history and in the events of our own days, we read of Satan's most concentrated venom and hatred of the Jew. From the time that God began to form the nation of Israel, that nation has been the object of his most especial malice. Satan is the original anti-Semite. In the land of Egypt he tried to destroy that nation while it was yet in the making. When they dwelt in Canaan he spared no effort to deceive and mislead and to corrupt them. And he raised up enemies against them on every side. Of all the nations that surrounded Israel (with the one short-lived exception of the friendship of Hiram, King of Tyre in the days of David and Solomon) none of them were friendly toward Israel. After their captivity, and when they were scattered over the world, they were almost everywhere hated, persecuted, mistreated. Haman, prime-minister of the kingdom of Persia, sought to compass their destruction; and a worse Haman, more dreadful and successful than his ancient predecessor, is today slaughtering countless, helpless multitudes of that unhappy people in wanton and ferocious cruelty. The history of Israel through the centuries has been the saddest of all the histories of the nations. No people have ever suffered so terribly—and survived. Like the bush which their Moses saw in the desert of Sinai, they have been ever burning, but never consumed. But it is written in God's word that though all other nations come to an end, Israel shall remain so long as the earth endures. They have failed greatly, and have fallen, and because they rejected their Messiah, they are now rejected, and their God has hid His face from them. But though some Christians may not know it, Satan knows that there is a glorious destiny fraught with blessing for all the world, reserved for them when they repent and return. From the first, Satan knew that Israel was destined to become God's center of operations on the earth, and His door and gateway to all the Gentile world—as the

Lord Jesus said in John 4:22, "Salvation is from the Jews." Therefore his might and power has been directed against them, and he has tried through all their history to destroy and extirpate them. In this object he has enlisted all his servants and henchmen, yea, and has even misled some well-meaning folk to foster his program of anti-Semitism. But He that keepeth Israel shall neither slumber nor sleep. As He has watched over them in the past so will He keep and protect them in the future, till the great indignation is past and they turn again and He will turn His hand against their enemies. Lord hasten the day!

SATAN'S ANTAGONISM TO THE CHURCH

Another outstanding object of Satan's attack today is the church, and individual Christians, till "with the warfare without and within" their strength and their hope would seem nearly gone. It is strange to witness the peculiar hate and antagonism, now open, now hidden, that rises in many places against the church, and the true, devoted Christian. The term "hypocrite" readily leaps to the lips of many at the sight or mention of a faithful child of God, and the contempt felt and manifested in some points toward such and toward the Lord's church is all but fathomless. The times of bloody persecution is past—in most parts of the world, and for the time present; thought we know not where and when it may flare up again. But "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Now back of all this we can discern Satan's dark and evil power. By his assaults against the Lord's church from without and from within the devil betrays his knowledge of the church's exceeding value, and the importance of each faithful individual member. And she need not fear—far greater is He that is in her than he that is in the world; and her victory is sure.

 "Though with a scornful wonder
 Men see her sore opprest,
 By schisms rent asunder,
 By heresies distrest,
 Yet saints their watch are keeping,
 Their cry goes up, 'How long?'
 And soon the night of weeping
 Shall be the morn of song."

SATAN'S INTENSE HATRED OF CHRIST

Finally, all the power of intensest devilish hatred and opposition that Satan can summon is focused upon the Lord Jesus Christ. Him the devil hates supremely. He pursued and harassed and oppressed Him through all His life and ministry, and finally wreaked the full force of his fierce hatred against our Lord upon the cross. Nor has he ever desisted from his desperate opposition. From the day that He rose from the dead, and from the first proclamation of the gospel of Christ, he has not ceased his efforts to destroy the claims

of Christ and to resist the truth of His gospel. He has labored in every way possible to misrepresent Him. A spawn of false teachers, from the apostles' day until now and yet—some of them Satan's devoted servants, some merely his dupes; some wild and ignorant, some learned and cultured—have risen to dispute Christ's high name and the glory of His Person. To some He is just another man; according to others not a man at all, only an emanation or some sort of ideal concept; or, again a "world-teacher" of the same class with Sakya Muni, or Confucius, or Mohammed. The Arian doctrine, the Socinian heresy, the anti-Christian denial of His flesh (1 John 2:22, 23); the deniers of His virgin-birth, of His resurrection; the "Unitarian" cults—all these and more, to this day (perhaps today more than ever) make their attacks upon Jesus Christ at Satan's instigation. He well knows that upon a true faith in Christ hangs all man's hope and salvation. (John 8:24.)

"What think ye of the Christ?" is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think right of Him."

Him the world hated, and still hates; and those who are true to Him will find no favor from the world.

This, and much else, can we learn from the enemy. What Satan hates most is seen to be of greatest importance to God's people.

IN TUNE WITH GOD

A writer and philosopher of the world said: "If you are on my wire, you will hear me." Yea, just so. And if you are on God's wire, you will hear Him. If you want to hear Him, get on His wire. "Why do ye not understand my speech?" said Jesus to the unbelieving Jews. Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do." To such a mind the word of God is greatly dark—a dim, dreamy, incomprehensible, foolish jumble. Even in the case of an earthly teacher, we must get into an attitude of sympathy and congeniality before we can understand him truly. How much more this is true in reference to God! It is as you plow up your fallow ground, and are willing to do God's will that you may know of the doctrine. The putting away of all filthiness and overflowing of wickedness must precede the receiving with meekness the engrafted word which is able to save your souls. If you are in love with sin, you are out of sympathy and touch with God. You are not "on His wire." But make up your mind to obey Him, and His word becomes increasingly plain. A man must (if the word may be used in this connection without irreverence) put himself *en rapport* with God. The mind of one who seeks after truth and godliness is like the "wireless" receiving instrument, attuned to catch the message of God.

NEWS AND NOTES

Flat Rock, Mich.: "I think Word and Work improves each year and I hope you keep it a magazine that I am not ashamed to give anyone."
—J. Ray Chamberlin.

Columbus 5, Ohio: "Our work at 898 East Main Street is progressing splendidly. This is the congregation that Bro. L. M. Jackson was laboring with prior to his being called to his Heavenly Home. We miss him!"—R. L. Hutchinson.

Johnson City, Tenn.: "I began my fifth year with the Locust St. church here the first Sunday of March. All services were unusually well attended on that day, and interest seems to be gaining continually, for which we give thanks unto our God. Frank M. Mullins will possibly be with us for about a week, beginning May 7, Lord willing.

"We had a good day here yesterday. There were 96 in Sunday school. Attendance has picked up considerably of late, and we are very thankful."—Robert B. Boyd.

Cynthiana, Ky.: "We had a most enjoyable meeting at the 17th St. Gospel Mission, Louisville, Ky. One young lady confessed her Lord and followed Him through baptism into death, being raised to walk in newness of life. Several nights we had street meetings in the neighborhood, calling men from darkness to light. Brother James Hardison who labors there is one of the most spiritual young men I know. God has blessed him with a singleness of heart, a passion for Christ Jesus Himself. We received fine support and encouragement from many of the brethren in Louisville.

"We hope to press on unto perfection in Christ. There is a great field to be won for Christ in this section. We covet the prayers of God's saints everywhere."—Jack Blaes.

Cincinnati, Ohio: "We were shocked at the news of Bro. Janes' death. I had had a letter from him a few weeks before that contained no hint of poor health nor of any let up in his work.

"I never knew anyone who seemed more clear-minded and definite—more evenly balanced and

practical than Don Carlos Janes.

"The religious world has lost a friend but perhaps his example of untiring devotion to the work of the Lord will spur the rest of us on to greater efforts."—Mrs. Paul Knecht.

Waver, Ia.: "We had a very interesting Bible school of 8 weeks, with 12 regular students, closing Feb. 25. I was with the Sunny Slope church near Promise City the 12th and with the little group at Green Bay yesterday. We are to continue in Bible study each night this week. They have kept up the Lord's day assembly since our last meeting last September."—Wm. J. Campbell.

East Jefferson Street Church of Christ

"In response to request for a statement of the activities of the East Jefferson Street Church of Christ, we are pleased and grateful to God to report progress through His blessings. For the first quarter of 1944 we report continued good attendance at services and liberal, voluntary contributions by the members.

"The communion service is received by an average of 125 to 130 each Lord's day. There have been five received into the fellowship by confession and baptism, besides eleven through restoration and members received from churches in other sections.

"Good interest prevails in all the services, including the Sunday School. The superintendent, Bro. Guy E. Taylor, through earnest appeals and cooperation of the members has been able to report increase in the total membership, in which we are striving for further increase. The Lord has blessed us further in the increase of funds for anticipated enlargement of the church edifice."—A. Claud Reader, Minister, N. B. Peake, Treasurer.

Dugger, Ind.: "We have had two baptisms since last report—two fine young men sixteen years of age. Interest and attendance seem better at present. Sickness and weather kept many away from church during the first few weeks of the year.

"March Word and Work was fine.

Bro. Beam's tribute to Bro. Janes is worth reading several times. It rings with the sentiment of the song we sing, 'Blest be the tie that binds.' Bro. Beam seems as strong in his conviction as was Bro. Janes in his, yet each one enjoyed the fellowship of the other one. Their practice of unity proved their thinking on unity was scriptural."

—Maurice Clymore.

Valley Station, Ky.: "Dear Friend: Are you a Christian? If you are may God bless you, but if you are not, why not be a Christian and be saved today? God loves you and He sent His Son, Jesus, to die on the cross for your sins. Jesus said, 'He that believeth and is baptized shall be saved.' Mark. 16:16."

—Chester Gilbert.

Keosauqua, Iowa: "In my present location I am not able to meet with a church of Christ every Lord's Day, but I meet part of the time with the church at Finley and Adello Streets in Ottumwa, Iowa. Brother Irwin Waters came a short time ago from Temple, Texas to do evangelistic and personal work in that city for several months.

"On March 18, I enjoyed a visit with Bro. William J. Campbell, who was enroute to Green Bay chapel, near Fort Madison, for meetings. This congregation, which had ceased to meet, was revived last fall through Bro. Campbell's efforts."—Frank S. Graham.

An Open Door

"Powell and Estel counties, east of Winchester, are vast mission fields that are ripe unto the harvest, but there seem to be no laborers to enter the harvest. There are several small churches which need much encouragement and many places where there are houses of worship, but no services being held because of the lack of a preacher. The people are hungry for the Gospel and are asking for some one to come, if only nights during the week. Any time one announces a meeting there will be a crowd and most of them unsaved.

"Bro. Albert Martin lives on this field and preaches Sundays. God has richly blessed his labors, but he has to farm to support his family of three. He is a faithful, consecrated man and is willing to devote all of his time to this work. 'Will we

loose him and let him go?' He could get some support on the field, but not enough."—Asa Baber.

Those interested in having a part in making it possible for Bro. Martin to spend full time in this needy field may contact Asa Baber, Rt. 1, Winchester, Ky. I know Bro. Martin to be a man of consecration and ability.—Pub.

New Orleans, La.: "I went to the Merchant Marine Cadet Base again and had an excellent service. It is a rather strenuous trip but the Lord said, 'He that laboreth receiveth wages' and truly there was a recompense of joy and blessing that makes it worth while. The boys are simply starving spiritually. What a contrast to over-fed church members to whom the sweet old story is just old! I have met several boys there who are members of the church of Christ. I take the Lord's Supper each time and I doubt that Christian boys ever get the Lord's supper except when we go.

"We had 52 in Sunday school at New Orleans church Sunday. Of this number nine were visitors. We have four ten-minute programs and one thirty-minute program on a 5000 watt station now. The Lord is wonderfully sustaining this work. Pray that He will give the increase in due time."—Frank M. Mullins.

Brother D. H. Friend is to begin a gospel meeting at Mackville, Ky. church the fifth Sunday of April and will continue for one week, according to plans.

Brother Jorgenson is now enjoying his annual western song rally tour in which he is visiting several churches all the way to the coast.

Camp Taylor, Ky.: "I am beginning full time work with the Camp Taylor church with a Gospel meeting which is starting with good interest. This effort is to continue until Sunday, April 16.

"Brother R. R. Brooks has moved to Winchester, Ky., and has taken up work at the Main Street church, however, he is now holding a short meeting at the Hanover church in Lexington to close April 9."—J. R. Clark.

New Office Building

The former Janes residence at 1046 Dudley Ave., has been con-

verted into an office building. The Janes Printing Co., Great Songs Press, Missionary Office, and The Word and Work are now all housed in this building. The telephone number of these offices is the same, HI 1141. Each office is to be listed separately in the next telephone directory, but under the same telephone number.

Brother R. H. Boll is in a meeting with the South Side Church in Abilene, Texas. Harold Beck is the minister of this congregation.

Clubbers for March

The following is our honor roll for March, consisting of the names of clubbers who sent in four or more names during the month. Many singles have also come in during this period. New names received since the first of the year have mounted to about 750. At this rate we should easily reach our goal of **two thousand more during forty-four**. Our sincere thanks is extended to those who have sent in names. Let us keep up the good work.

David Miller, Ind.	20
Howard Marsh, Ind.	17
W. H. Jernigan, Ky.	16
Mrs. Geo. Worley, Ky.	14
E. C. Ringer, Ind.	12
J. L. Allen, Ky.	12
Mrs. R. W. Schooling, Sr., Ky.	12
Mrs. H. E. Garber, Ore.	12
Mrs. M. E. Holloway, Ky.	11
H. N. Rutherford, Ky.	9

Maurice Clymore, Ind.	9
Mrs. Taylor Haven, Ind.	8
Orell Overman, Ky.	6
Frank G. Hart, Pa.	6
W. J. Johnson, La.	5
Ray Chamberlin, Mich.	5
Joe Brackett, Ohio	4
Mrs. T. B. Simpkins, Tenn.	4
Freda Zuercher, Ky.	4
W. S. Hoar, Ind.	4
E. L. Jorgenson, Ky.	4
Mrs. Cecil Butter, La.	4
J. R. Clark, Ky.	4
Miss Thelma Largent, Ark.	4
Mrs. Zoe Day, Ky.	4
Miss Irene Spaulding, Ky.	4
Miss Cuba Ball, Ohio	4
Mrs. Bess W. Rhodes, Calif.	4
F. R. Weatherby, Pa.	4

The Missionary Messenger, 1046 Dudley Avenue, has on hand the following special study Bibles, at reduced prices:

1 Thompson Chain-reference Bible, No. 213, list price \$7.65, for sale at \$5.00.

2 Thompson Chain-Reference Bibles, No. 211, list price \$9.65, for sale at \$7.00.

1 Dickson Master Bible, buckram binding (kindly ask for price if interested).

E. L. Jorgenson left March 19 for three or four weeks' preaching and singing itinerary. Twelve or fifteen meetings are scheduled—chiefly points omitted in the 1943 tour.

WORD AND WORK ADDRESS CHANGED

The Word and Work office has been moved to 1046 Dudley Avenue, Louisville 4, Kentucky. All Word and Work mail should now come to this address. This is the same address as the Janes Missionary Office. Our new telephone number is Highland 1141.

SONS AND HEIRS

The word "adoption" is a Greek word which really means "the placing of a son." In natural adoption, of course, a stranger is introduced into the family, and given the rights and the privileges of the family circle without relationship; but the believer has both the *relationship* and the *blessing* of sonship by adoption.

Regeneration introduces me into the relationship of the child to the Father. But the Lord Jesus gave Himself for us, not only that we might be the children of God, but that we might enter into our rights and privileges as full-grown sons, "heirs of God and joint heirs with Christ," and that we might "walk worthy of the vocation whereunto we have been called."

—Captain Reginald Wallis.

WAS JESUS A PREMILLENNIALIST?

R. H. B.

If it is meant whether our Lord Jesus ever preached anything which today would be classed as "pre-millennial" teaching—undoubtedly He did. But he was not therefore a "Pre-millennialist." To speak of Him as being any sort of "ist" or "ite" verges nigh onto blasphemy. He belonged to no sect or party; He sponsored no "isms" of any kind. He simply spoke forth the word of God—the word which the Father had given Him to speak; and that He spoke faithfully, neither quashing any part to please ecclesiastical leaders, nor falling in with the hush-hush policy of that day's expediency men. He taught the distinctive tenets of Pharisaism (Acts 23:8) and opposed the Sadducees on those points; yet He was not a Pharisee. He did not identify himself with Pharisaism, nor with any human creed or following, "orthodox" or "unorthodox." The church of the Lord, in so far as it is true to its name and calling, stands on the same ground. It is not to be classed as "Calvinistic," or "Arminian"; it is not "pre-millennialist" nor "anti-millennialist." It subscribes to no party-tenets as such, nor to any party-creed. It is whatever the word of God is, and says whatever the word of God says, with no attempt to alter or manipulate the same. It has no axe to grind. What God says, all that God says, whatever God says—that is her all-sufficient doctrine and belief. In that lies her God-given freedom and the hope of her growth in grace and knowledge. Such is the Lord whom we follow, and such the church to which we belong.

Some will of course challenge the statement that the Lord Jesus taught "pre-millennial" doctrine. Where and when did He do so? We must first see clearly what is meant by "pre-millennial" teaching. The word "pre-millennial" is the compound of the preposition "*pre*", which means "before"; and of the adjective "*millennial*," derived from the noun "*millennium*," which latter means simply "a thousand years." But, in scriptural sense, "the millennium" is that thousand years which is mentioned six times in Rev. 20:1-7. All aside, however, from Rev. 20 (where *the length* of that period is mentioned, as being 1000 years)—that same period is referred to many times both in the Old and New Testament scriptures. In both we read of a glorious age to come, when the old curse shall be lifted, when thorns and thistles shall cease, when this long mis-governed earth shall be freed from the domination of Satan and from the beast-kingdoms; when the kingdom and the dominion and the greatness of the kingdoms under the whole heavens shall be given to the people of the saints of the Most High; when under the world-wide and benign reign of the Messianic King the righteous shall flourish, and there shall be abundance of peace till the moon be no more, and nations

shall beat their spears into pruning-hooks and their swords into plowshares, and shall not learn war any more; when Jerusalem shall be exalted and glorified, and Israel, wholly renewed and restored shall dwell in the land which God gave to their fathers; to be removed from thence no more, and nevermore to be afflicted by the children of wickedness as in the former times, and to be a blessing to the ends of the earth. In the New Testament also we find this future age spoken of as "the palingenesia"—"the regeneration"; "the times of the restoration of all things, of which God spoke by the mouth of His holy prophets"; the time when the kingdom of the world shall have become the kingdom of the Lord and of His Christ; the time of "the revealing of the sons of God" when groaning creation shall be delivered from the bondage of corruption to share in the glorious liberty of the children of God; when Christ's saints shall sit with Him in His throne to reign over the nations of the earth, and with Him shall judge the world; and when Israel's restoration shall be as life from the dead to all peoples.

This is the era which we call the millennium. Now in regard to this era three different positions are taken. There is

1. The Anti-millennial (or A-millennial—pronounced as if written "Ali-millennial") position which denies that there will ever be such a time and age. Some of the advocates of this view simply sweep aside the whole testimony of the scriptures and all the prophecies referring to this millennium. Some "interpret," "figuratively," or "spiritually," and hold that the millennium is a symbolic, spiritual concept, or that it is going on now—that (according to some) it began with Martin Luther's reformation, or, (according to some) that it began with Alexander Campbell and the restoration movement. By exegetical methods of one sort and another they manage to expunge the doctrine of a millennial age from the pages of scripture; and thereby think to be doing God a service.

2. There is the Post-millennial view, which a generation or two back was most prevalent and popular, but has of late years lost much of its vogue. The Post-millennialist believes in the millennium, as indeed a future era of peace and righteousness and world-wide blessing; but holds that this happy era will be brought about progressively, by the gradual spread of the gospel and the conversion of the world, and by means and forces now operating. It is called "Post-millennial" (i. e., "After Millennium") because, according to this view, Christ will not come until *after* the world is so converted and a millennium (or some long period, at any rate) of peace and blessedness has run its course. That this view puts the coming of Christ into the far distant future—so far removed in fact, that by no possibility could anyone holding this view still expect, or wait for, or watch for, the coming of the Lord, is evident. Therefore the hope and expectation of those who

believe this is turned to the nearer event of *death*; which substitution, however, cannot be made to tally with the hope of the New Testament.

3. The teaching called "Pre-millennial" is to the effect that the Lord is coming—at what time we know not—and that we are bidden to wait and be ready for that glorious event; and that through His presence and the judgments He will execute at His coming, that new era will be brought about. Because they believe that Christ will come before there can be any such Millennium as the Bible speaks of they are called "Pre-millennialists," and this teaching is called "Pre-millennialism."

It is to be noted, however, that simple Christians do not identify themselves with any sort of "ism," as such, nor are they any kind of "ists" or "ites." They are simply Christians; and whatever God's word declares, that they willingly stand for and believe and teach. They are not Anti-millennarians, or A-millennialists, nor Post- nor Pre-millennialists in any sectarian sense. Whatever God's word says—not any theory about it, not any generalization of it, but whatever it declares at its own fair face-value, upon that the simple Christian takes his stand. There is much that is taught under the head of "Pre-millennialism" and by many who profess to be "Pre-millennialists"—there are many inferences and conclusions drawn by friends and foes of "Premillennialism" to which a simple Christian would not subscribe, and which he would even repudiate. He believes only what God says on the subject of Christ's coming and the Millennium; but he believes that and all of that. And to the extent that such teaching is pre-millennial—that far, and no further, he is "pre-millennial."

Now, in answer to the question as to when or where the Lord Jesus taught pre-millennial doctrine let us note a few instances.

1. The parables of the kingdom in Matt. 13.—There are seven of these parables, only two of which, the first two, (and partly the last one) are interpreted. In the first, the parable of the Sower, the seed (the word of God) is seen to have but partial success. Out of the four kinds of ground, only one brings forth the desired fruit. In the second one the enemy mingles his tares among the growing crop of the good seed. These conditions continue throughout until the end of the age. (Not "the end of the world," but, as every student of the original knows, the end of *the age*.) So long then as the age endures, the preaching of the gospel has but limited results. (The centuries since Christ spoke these words have sufficiently shown the predominance of the wayside, the rocky ground, the thorny ground, wherever the gospel has been preached.) The second parable shows a further complication: namely the mixed condition of the professing church—children of

the devil, intimately mingled with the sons of the kingdom. And so it must continue to be till the harvest, the end of the age. Clearly in this there is no prospect of world-conversion. And not till the harvest do the righteous shine forth like the sun in the kingdom of the Father. (Comp. Rom. 8:18-23; Col. 3:4.) This is "pre-millennial" teaching.

2. In His reply to the Sadducees, the Lord said, "The sons of this age [R. V. margin] marry and are given in marriage, but they that are accounted worthy to attain to that age and the resurrection from the dead neither marry nor are given in marriage; for neither can they die any more; for they are equal unto the angels; and are sons of God, being sons of the resurrection." (Luke 20:34-36.) Several facts stand out in this bit of doctrine:

1. That there is an age to come;
2. That some will be accounted worthy to attain to that age; some others will not.
3. That there is a select resurrection (a resurrection from [Gr. "ek," "out of"] the dead.
4. That some will attain to this resurrection; some will not.
5. That those who attain to that age and to that resurrection from the dead can never die again. (Comp., "shall not be hurt of the second death," Rev. 2:11; "blessed and holy is he that hath part in the first resurrection: over these the second death hath no power." Rev. 20:6.) In this respect "they are equal unto the angels," and they are sons of God, being sons of the resurrection"—manifestly not meaning merely the "general resurrection" (as it is called by some) which no one need to be worthy of or attain to, because no one can escape that. But there is a special resurrection which is attained only by those who are accounted worthy.
6. That those who are accounted worthy to be raised in this special resurrection are also the ones who are accounted worthy to attain to that age to come. Those who are not included in that number will evidently not "attain to that age"; therefore will have no place or part in it. (Again we may note the perfect agreement of this with the statement in Rev. 20:5, 6—"The rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.")

This is but a sample of Christ's "pre-millennial teaching." There is considerably more of it, which we shall set forth at a future time. Yet, for all that, Jesus was not a "Pre-millennialist," nor did He stand for "premillennialism," or

any other sort of "ism." He simply spoke the word of God, all of it, always, fully and faithfully. (John 3:33; 12:49.) So let all who are Christ's do today.

SIMPLICITY TOWARD CHRIST

"I espoused you to one husband, that I might present you as a pure virgin to Christ," says Paul to the Corinthians. (2 Cor. 11:2, 3.) "But," he says, "I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ." Paul's fears were not unwarranted. For since his day simplicity has ever been at a discount. People have no desire for it, do not believe in it, have moved away from it, some far indeed.

Simplicity in what? In everything. Simplicity in manner of living (which may not be nearly "the American way of life"); simplicity of dress, simplicity in conversation, simplicity in worship. Simplicity should be in; ostentation or even a semblance thereof should be out.

But how we enjoy a "beautiful service." Of a certain cult it is often said, "Their services are beautiful, and so impressive." And yet that cult denies the deity of Christ! But with many, what does that matter, particularly, if they have beautiful and impressive services?

Two opposite views of "worship" prevail: one is that it is an exercise, a performance, a program to be gotten off before spectators; the other, which is certainly the Scriptural conception, is that God's people come together to praise Him from their hearts, to let their souls well up unto Him in gratefulness for their redemption and for all that He is to the saved. The gathering is unto His name, and His presence in the midst according to promise is realized. All that is done is done heartily as unto Him -- who is not present to behold a "beautiful service" as men count "beautiful." He does not care for that, not even for the speaker's "fourthly" by which he would save his sermon. He is present of course to behold their order, but for the sake of hearing those heart throbs of real and true worship. Incidental to a gathering for worship may indeed be some exercising, not for the sake of an exercise, but for the sake of the edification of others for His sake, and all under the Spirit of God and for the glory of God.

It should be obvious to all who think, that all this turning of the house of God into a playhouse, this planning of "activities" for the sake of affording more actors the limelight, this modern use of claptrap in "worship," this whole nervous effort to make the "exercises" entertaining to the people, and that for the sake of a larger patronage, our Lord does not care for, and it comes in the wake of conception No. 1 mentioned

above—which is a misconception of Scriptural and spiritual worship.

Let there be a true realization of the presence of the Lord in the midst, and changing up of all this will follow. Should the Lord Jesus be visibly present in one of the pews during an assembly, the "program" idea would drop off instantly. Claptrap would disappear from view at once, actors would go off the stage, many a thirdly and fourthly of the sermon would be blue-penciled, and an endeavor to worship simply and purely would take the place of all else. Question: Is the Lord Jesus in the midst of your assembly? Really so?—Stanford Chambers, in *Truth Advance*.

DESPERATELY IN LOVE

We have toned down the first-century Christian fervor because it makes our insipid church life look pitiful in comparison. Scholars have endeavored to establish that the characteristics of those early saints were not meant to be sustained down through the centuries. But who can believe that God meant for His people to begin at a high pitch and then slip gradually off key through the ages as though He who began a good work were unable to continue it? Those early Christians were no favorites of God, enabled to live lives which never can be duplicated again. They simply paid the price, but we lazily excuse ourselves today by confining such power to the apostolic age, with threadbare conclusion that "the day of miracles has passed." The day of miracles has not passed; the day of faith, miraculous faith, largely has passed!

The truth is that the early Christians were desperately in love with Christ and utterly beside themselves in their devotion to Him. They did not transform the world—they transcended it. It was only in later years when the church ceased looking for the Lord to return and began trying to build heaven on earth, that Christians became "reasonable" and the world could live comfortably with them. Let it not be forgotten that a twice-born and Spirit-filled Christian is always a contradiction to this old world. He crosses it at every point. From the day he is born again, until he passes on to be with the Lord, he pulls against the current of the world, forever going the other way.

It took Pentecost to stir Jerusalem, and it takes the terrific dynamic of the Holy Spirit, through flaming witnesses, to make this sleeping world sit up and listen to the wonderful works of God. If we who claim to know and love the Lord display but casual interest in the Prince of Glory, need we wonder that a cynical world sees no reason to be wrought up about the saving of the soul?—Vance Havner, in *"The Evangelist."*

YOUTH FACES A CRISIS

Dennis Allen

*"Christ with His lamp of truth
Sitteth upon the hill
Of everlasting youth
And calls."*

The Christian is always faced with the challenge of keeping his heart and life pure and Christ-like in the midst of sinful surroundings. A prominent newspaper columnist has said, "It is difficult to get people to do good deeds in the midst of a naughty world." He might have added that it is just as difficult to get them to think good thoughts. To go contrary to the reasoning and attitudes of the crowd is seemingly beyond the ability of most people. In fact, mass thought and feeling are so powerful at times that even strong men, under the pressing current of feeling, have been overwhelmed and have given up principles that they had long defended.

We are facing such a crisis today. This is a time when we as young people should consider anew what are the true values and establish ourselves upon a solid foundation.

Those of us who have taken Christ as Lord and Master find we must face a world that does not respect Him, that uses His name constantly as a by-word, and that is living in direct conflict to the teaching that He gave to the world. A period of war always brings a breaking down of moral standards and principles of long standing. For many all restraint is cast aside. Those who come through this crisis undefiled will be stronger for the experience, but thousands have fallen and are falling, wrecking their lives and reputations for the pleasure of the moment.

The conduct of the war itself brings us face to face with a real crisis, for war cannot be fought upon the principles of Christianity. The decks must be cleared of love, mercy, compassion, and kindness. Cruelty, hate, and revenge are given full sway.

Every effort is put forth to make us feel that we are doing the will of God by going out and killing our fellow man. Even a large proportion of the religious leaders of the country have adopted this attitude, reversing positions they held only a few years ago. Though as Christians we must be in subjection to our government, and obey her laws, so long as we can with a clear conscience, yet how can we as Christians hate our enemies and rejoice in their sufferings, when Jesus said: "Love your enemies," "Resist not him that is evil," and "who-soever smiteth thee on thy right cheek turn to him the other also." Or in the words of Paul, "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord, But if thine enemy hunger, feed him; if he thirst, give

him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

Christ faced a world living entirely in opposition to the principles He had come to set forth, but He lived and declared them with no less authority and conviction. His words were Life; he was speaking from God! No wonder he spoke with authority.

In this course lies our victory. If we are content to be passive, afraid to speak out and live our Christianity when there may be opposition to it, we will likely succumb to the evil around us. Only through aggressively following the Christ can we succeed. "One supreme good act can put to flight a hundred forces of evil." Such was the way in which Jesus Christ achieved victory over the odds against Him.

Jesus is still the way, the truth, and the life. His teachings are as true in time of war as in peace. If we compromise His teachings now, we cannot respect ourselves, nor will the world respect our Christianity, when the war is over. Others have stood under greater trials than we face, without wavering. The closer we stand under the shadow of the cross the more strength we will find to overcome in the hour of temptation.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

THE WHOLE COUNSEL

J. R. Clark

Like the seamless garment of our Lord, the Gospel is one piece and not to be parted among us. Each of us can have all of it! He that denies the atonement is not a safe teacher on any gospel subject. So it is with any other portion. It all fits together. It is one piece.

Paul shrank not from declaring the whole counsel of God. He stood for what we call the first principles and the one church of the Lord. He emphasized salvation by the grace of God and from sin, judgment, and hell. He taught that unregenerate man needed to be born again; that we are created unto good works; that we receive power through the indwelling Holy Spirit to live the Christian life. To him, the second coming of Christ was and is vitally connected with every other phase of the Gospel and especially Christian living. To him, it was all one whole, the whole counsel of God. Even sin and hell serve as a background, causing the Gospel light to stand out.

He who "fiddles on one string" weakens the New Testament message. What a wonderful message we have! Let us not tear it apart. Let us be whole counsel Christians. This will give balance to our religious lives and do much to pro-

mote unity. It will open our hearts to new Bible truth, and cause us to be more tolerant with others who are searching for light from God's word. It is all important. Are you a whole counsel Christian?

BIBLE QUERIES ANSWERED

J. Edward Boyd

A South Carolina reader requests a discussion of the question, "What should come first in the church program?" "This question occurred to me," he adds, "upon realization that we as a church have spent large money to have the gospel preached to us, and very little to send it to others."

When criticised for associating with sinners Jesus replied: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." And on another occasion: "For the Son of man came to seek and to save that which was lost." After His resurrection He instructed His apostles to "go into all the world and preach the gospel to the whole creation." They were to "make disciples of all the nations"; and that this obligation was to be passed on to their converts became evident when He added, "teaching them to observe all things whatsoever I commanded you."

That the early church felt this responsibility is clear. For when the disciples were all (except the apostles) scattered abroad from Jerusalem, they went everywhere preaching the word. And we know that the church at Thessalonica quickly became a missionary church; for not long after its beginning Paul could write to them, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." Indeed during that first thirty years of the church's history the gospel was so widely disseminated that he could say that it "was preached in all creation under heaven." This does not mean that the whole world of that time had been converted. But it had been evangelized. The good seed had been sown, even if much had fallen upon unproductive soil. And that is the work of the church today, even as it was then: to sow the seed, the word of the Lord, everywhere.

In view of these facts it is indeed a serious defect in the work of the church of today that our correspondent has pointed out. To be sure there is the necessity of watering and cultivating as well as of planting. The apostle Paul himself, though first of all a missionary whose aim was to preach the gospel in regions where Christ was not already named, gave much attention to churches already established—instructing, exhorting, admonishing, warning, and encouraging, both by personal visits and by writing. But those congregations that spend large sums on needlessly expensive church buildings and on having talented speakers preach exclusively for them,

while they do little or nothing to carry the gospel to the lost, are certainly missing the mark. They are in danger of becoming stagnant pools where decay and death set in rather than running streams of life-giving water flowing on freely to others. It is my conviction that those churches which are actively interested in the unsaved are less likely to have jealousy, bickering, and strife within their own memberships. A common interest in those without is conducive to unity among those within. Not only the one who receives, but the one who gives, is richly blessed.

This business of carrying the gospel to lost men and women should therefore have a prominent place on the program of every church. A mission point may be established not far distant where the members will have opportunity to give personal service. Congregations have been started by faithful and persistent efforts of this kind. The preacher may be used frequently in mission meetings in destitute places or in helping weak congregations. I sometimes wonder if we have not made a mistake in forsaking altogether the old-time practice of having "social meetings," when a number of the members would make short talks instead of having the preacher occupy all the time! Such a plan would release the preachers for much needed mission work; and those who are specially gifted for that sort of work could be kept busy at it. Perhaps the congregation can support a missionary in the foreign field, where the need is so great. Surely it could at least co-operate with others in such an enterprise. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

THE TIME FOR REVENGE

The haughty favorite of an Oriental monarch threw a stone at a poor priest. The dervish did not dare to throw it back, for the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him." Not long afterward, walking in one of the streets, he saw a great crowd, and found to his astonishment that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous, and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked."—Arthur T. Pierson.

THOUGHTS WORTH WHILE

D. H. F.

LACKING HUMILITY

Years ago a young American girl visited the home of Beethoven. She sat down at the piano of the great artist and played his "Moon-light Sonata."

When she had finished she turned to the stern old guard-
man of the house and said to him, "I suppose many great peo-
ple come here?" "Yes," said the man; "Padereuski was here
last week." "And did he play on Beethoven's piano?" "No,"
said the old man, "he said he was not worthy."—*Southern
Churchman.*

GOD-INTIMACY

Since a few weeks ago, our community has mourned the
death of a cleric who was known for his charity. He had the
needy on his heart.

One day while slowly pacing the church court he was
overheard praying: "Help me, Lord, to get coal for Mrs. ———,
and some food for the ——— family, and, and that other case
—I forget now what it is; but you know ———, attend to that
also, Lord, please."

I think that is beautiful. It is God-intimacy. He walked
and talked with God as with an old friend. Surely our minds
and hearts can touch in such childlike faith, transcending
creeds and traditions. How near we come to each other when
we come near to God. And God is close to us, "nearer than
hands and feet." Christ is called Immanuel, God with us.—
War Cry.

A FOOL'S STATEMENT

An old farmer for the first time in his life saw a circus
marching in procession down the street of his town. Among
the other extraordinary animals, there came clumsily stagger-
ing along a big dromedary. The farmer gazed and gazed,
transfixed with astonishment, until the dromedary had long
passed on. Suddenly he came to himself, shook his head and
sagely remarked, "Shucks, there ain't no such animal." The
farmer was either above or below conviction. Even the sight
of that living form was not sufficient to convince him that it
was there. It is of such people the Lord says, "The fool hath
said in his heart, there is no God." The light is blazing all
around him in the stars of heaven and the landscapes of earth
and the beauty and order of creation, the blessings of the gos-
pel, the intuitions of his own soul, and the testimony of thou-
sands of ransomed voices, and yet, like the fossil farmer, he
turns around and says, "*There is no Christ, no hell; there is
nothing but 'Let us eat and drink, for tomorrow we die.'*"

—A. B. Simpson.

OUR LIMITED CAPACITY

It is said of Augustine, that great saint of God, that he was once walking upon the shore of the ocean, while he was greatly perplexed about the doctrine of the Trinity—the Father, the Son, and the Holy Spirit, equal in wisdom, power, and glory, yet three in one. As he meditated, he observed a little boy with a sea shell, running to the water, filling his shell and then pouring it into a hole which he had made in the sand. “What are you doing, my little man?” asked Augustine. “Oh,” replied the boy, “I am trying to put the ocean in this hole.” Augustine had learned his lesson, and as he passed on he said, “That is what I am trying to do; I see it now. Standing on the shore of time I am trying to get into this little mind things which are infinite.” Let us be content to let God know some things that we cannot know now.—*Moody Church News.*

WATCH HIM AND SEE!

A certain evangelist sometimes uses this illustration:

Two merchants went to a revival service to listen to the preacher, a man of some reputation. These men were competitors in business, and each one knew the heart-burnings that arose in their business life. After some nights, one of them went forward as a seeker after life in Christ. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward, he said within himself: “I will watch him. If he lives it one year I will believe there is really something to it, and will become a Christian myself.”

For one year he watched that man and saw a complete change in his business life, social life, everyday life. At the end of the year, the watcher sought and found God and the forgiveness of sins through Christ. He then went to the merchant whose life he had watched so closely, and said: “For one whole year I have watched you, and your life has convinced me there is something real in your Christian faith.”—*Presbyterian.*

WALKING WITH GOD

Enoch walked with God. That is what the Bible says. And it doesn't say much else about Enoch, but that is enough. He walked with God when the lights were dim. There was no Bible then. He walked with God by faith. God did not walk with Enoch, but Enoch walked with God. It is one thing for God to walk with us, and it is another thing for us to walk with God. If I walk with a man it means that I am going his way. I am not asking him to go my way. It is the privilege of man to find out the direction in which God is going and it is his privilege to walk with Him. Men say, “Keep up with the age.” That is not the business of a Christian. *The business of a Christian is to keep up with God in the midst of the age.*—Bob Jones.

THE TRUTH ABOUT BROTHER JANES HIS MONEY AND HIS WILL

Born in 1877 of hard-working, saving parents, Don Carlos Janes and an only brother inherited rather heavily from both father and mother about twenty-five years ago. Abundant papers and receipts signed by both brothers are now in my hands, to show that equal and satisfactory division of the inheritance was made long ago. By simple and economical living, by prudence and forethought, and most of all through liberal giving by faith, Carlos' means increased; and the estate has been appraised, roughly, at \$40,000. Being chiefly securities, appraised at present inflated values, it may shrink greatly after the war.

By natural birth, Brother Janes was, perhaps, a bargain driver, and "close"; by grace—for God did much for him—he became a great giver; not a tither, but more nearly (as the books show) a double tither. In him, the natural and the spiritual, the old man and the new, strangely persisted in financial matters. Higgling at one moment over a nickel in business, he turns round the next to drop one hundred dollars in his own home-church treasury with perfect satisfaction. In years, there has been hardly a list of contributors to any appeal among us that did not include the name, Don Carlos Janes. His financial methods were not like mine—perhaps he was more right than I; and I have often differed from him emphatically in judgment: but I will defend his honor, his honesty, his motives, and his justice to the last ditch.

THE WILL

Brother Janes' Will, after small gifts to blood relatives, leaves everything he owned to Christian work; gifts to missionaries, to "Missionary Messenger," to a gospel tent fund, for general Christian activities, and—by far the larger part—for Christian publication, as follows:

"I will that the residue of my estate, when the foregoing ends have been met, shall be used by my Executors for the publication and distribution, by sale or gift, or by both sales and gifts, of the material which I have gathered on the imminent, personal, premillennial coming of the Lord Jesus Christ to earth to reign gloriously where once He suffered great pain and dishonor when 'He was despised and rejected of men.'"

Brother Janes did not leave gifts for the promotion of "Premillennialism," in the present, common, connotation of that term. "Premillennialism" has been built up negatively among readers generally, as a scare-crow, a caricature, a horrible something to be avoided; but Brother Janes' own language in the Will shows that his purpose was to stress "the imminent, personal, premillennial coming of the Lord Jesus Christ to earth to reign gloriously"—and, as taught by "many of the most able, honorable and useful members of the Restoration Movement." "Premillennialism," as conceived of by many today, these men might disavow; but that Christ would

come before the Millennium, before earth's golden age, these honorable men believed and taught; Moses Lard believed it, Jacob Creath believed it, Robert Milligan believed it, J. A. Harding believed it, Dr. Brents believed it, Daniel Sommer believed it, and many others taught it; and no wonder from the sequence in Revelation 19 and 20!

The editors of our current religious journals have wisely refrained, so far, from attacking in advance the testimony which is to be published. After all, these testimonies are chiefly reprints! It may turn out that the names appended to these reprints will be too great and good and honorable to be smirched, and that any who might attempt it would find themselves confounded and ashamed! Brother Janes left *me* no money in his Will: only much hard work—and a great opportunity to glorify our Savior. God giving me wisdom, it is my purpose to publish the choicest part of the material which Brother Janes had gathered, laboring “earnestly and extensively in the Scriptures and in religious literature” to accumulate; and to publish it in such a clean and Christian spirit that none can justly take offense. I should like to do this service, not in the name of Brother Janes, but in the name of the Living One—the Man who went up the stony hill to pay my debts and back dues on the skull-shaped mount.

THE MISSIONARY TRUST FUNDS

Someone, perhaps hastily, used the hated word “hoard” concerning the missionary money which Brother Janes handled. Here, briefly, are the facts:

At Bro. Janes' death, there was a small working balance in the “Missionary Funds” checking account—about \$1700—hardly more than might come in a few days' mail. There was a constant turnover in the checking fund of in-coming and out-going missionary remittances. These, and all the other missionary funds, Brother Janes handled without deduction of a cent for postage or clerical expenses. He supported himself; and the office secretary was, and is, supported by free-will gifts of those who choose to give to her support.

All other trust funds were out in interest-bearing notes, savings banks, etc., to the advantage of the missionaries. Funds on hand for Wright, Cassell, and Sister Broaddus (interned missionaries) were at interest for them—they could not be forwarded; (these have now been offered to the care of their respective treasurers). Brother Janes was accumulating and holding funds for isolated-by-war missionaries, who can now borrow from the U. S. Government for their present needs. This, however, must be returned, and the cost of repatriation paid.

By far the larger part of the missionary trust fund was loaned, at 5 per cent—some to individuals, and some to weak churches for building purposes. Years ago, Brother Janes and

Brother McCaleb raised a large "Missionary Homes Fund" to build suitable homes for missionaries then on the field. The fund was thus used; and the missionaries paid back, by agreement, the amount advanced, in small monthly payments. In this way they secured for themselves their own homes. It was to be a circulating fund, to build missionary homes; but when the number of out-going missionaries was reduced, and the building of homes was discontinued, Bro. Janes promptly invested it at interest, as explained above, and not one account has been lost. It was this fund which enabled Brother Janes to immediately send relief when distress and emergency calls came; and to promptly advance travel expenses for the out-going or returning missionaries. Imagine the situation, when the emergency arose, if this fund had not been available: much suffering and inconvenience would have been experienced by the missionaries while the appeal was going out and funds were being raised. This fund, according to the Will, is now to be redistributed to the missionaries, thirty-five in number. To them, Brother Janes has ever been a friend, and he was so to the last.

E. L. Jorgenson.

BEN'S BUDGET

Ben J. Elston

What is that "way that seemeth right unto a man, but the end thereof are the ways of death"? (Prov. 16:25.) It may be divided, doubtless, into many groups. But when they only *seem* right, there is error somewhere in the reckoning. When professed Christians settle on a text that they employ to satisfy themselves as they violate the plain intent of some other text, or texts, danger lurks in the *seeming*.

Seeming of this nature is traceable at least as far back as Solomon, whence this text. One finds a "pious" neighbor (it is well to watch for a really safe definition for that word *pious*) who is honest in his business, careful of his speech, good in sickness, kindly in manner, and he accepts said neighbor as a divinely accepted, certain-of-heaven child of God—a Christian. He fails to weigh the awful fact that this *neighbor* will flatly, in word and deed, deny Jesus and His *words* (Mk. 8:38); will break one of the least (?) commandments, and teach men so (Matt. 5:19), and many trust the *hope*(?) of the *neighbor*—which has never been subjected to an after-death test.

I say, serious facts are ignored—needlessly so. We can leave God to finally decide the *neighbor's* case; but we should recognize the error, needless mistake, of patterning after, and fellowshiping such, and thus leading others to embrace a hope resting on no clear word of divine promise. Settle it by two questions: What will *men* say? What has *God* said, and what will *He* say? Better settle such matters in a way involving no *seeming*.

In Memoriam

JOE PARRISH

From Houston, Texas, a little funeral folder bore these words:

Joseph M. Parrish

Born April 15, 1866, — Died March 20, 1944

This was Brother Joe Parrish, one of God's noblemen, who for most of his life was a member of the church, and of later years an elder of the congregation of Christ at Tom Bean, Texas. About 43 years ago, when Brother D. H. Friend and I held that notable meeting at Tom Bean it was that I first met Brother Joe and his beloved wife, Sister Minnie; and from that day Brother Joe was my good friend and brother and helper. I thank God for having known him. His faith and love have been a strength to me in my pilgrimage. He was the last of the Parrish family, of whom, personally I knew Sister Ella and Sister Leila and Sister Eatherly and Brother Tommie—all Christians, and all of them dear, good friends. — Brother Joe was skilfully, lovingly, and tenderly cared for, and nursed, in his last illness, under the direction of Dr. J. B. Foster, his son-in-law, one of the foremost physicians and surgeons in Houston. Sister Minnie, and Lucille, the wife of Dr. Foster, and Meta Duff, the niece of Sister Minnie, from childhood a member of the family, mourn the loss of Brother Joe, the husband and father, and one of the best men that ever lived. And I also feel the sore bereavement of Brother Joe's home-going. But we hope to meet him again in the light of God's morning.

R. H. B.

SARAH M. JONES

Sister Jones, the oldest member of the Portland Ave. Church of Christ died at the age of 91—almost to the last full of energy and enterprise—always working, always doing. She was, and had been for very many years, devoted to the Lord and to the church. So long as she could possibly make it, she was at the Lord's day meetings. One little incident illustrates her spirit: when the congregation arose to give thanks at the Lord's supper, one sitting near Sister Jones (who was then already very feeble) suggested to her to remain seated. "But I want to stand," she replied; "this may be the last time I shall ever have the opportunity of standing to give thanks at the Lord's table." Without pain and suffering in the gradual weakening of her body and faculties her spirit passed away, and she "fell asleep in Jesus." Her son John, her son-in-law Dr. G. H. Yenowine and Mrs. Yenowine, members of the Portland Ave. church; also Mrs. Humphrey, a daughter, survive. Thus our loved and own, and the members of God's family pass on; but for them we do not sorrow as those who have no hope.

R. H. B.

MRS. S. P. ROBINSON

Sister Sam Robinson (Nee Stattie Massey) was born July 10, 1885, and departed this life January 31, 1944. She accepted Christ as her personal Savior at the age of 16 and was identified with the Cramer and Hanover Church, Lexington, Ky., for about 25 years. She was an invalid for nearly seven years, suffering from arthritis, but she bore it all patiently. And now her burden of suffering is over and she is at home with her Lord, released from this body and tabernacle of suffering. We that are in this tabernacle do groan, being burdened with suffering and pain but praise the Name of the Lord who will deliver us out of this bondage of corruption into the liberty of the glory of the children of God. "No burdens yonder, all sorrow past, No burdens yonder, Home at last." "Neither shall there be mourning, nor crying, nor pain any more; the first things are past away. And He that sitteth on the throne said, Behold, I make all things new."

H. N. Rutherford.