

THE WORD AND WORK

(Volume XLII, July, 1948)

FOLLOWING A MIRAGE

Tona Covey

A desert traveler with waning hope,
Trudging with faltering steps ahead,
Comes to a marker pointing right:
"Water ten miles this way," it read.

"Water ten miles — ten miles," he mused —
His burning eyes scanned the desert waste:
"Ten miles or twenty, I have no choice;
Water it is or with death I'm faced."

He is choosing the ten — but stops abrupt
And looks again o'er the burning sand:
"It cannot be true — yet there it is,
Not 'water ten miles,' but just at hand."

He's seeing there in the dazzling light
A lake with a beach, and grass and trees,
And waves that roll in toward the land
And break on the sand before the breeze.

"I'll go to the shade and rest," he thinks,
And he turns his steps toward the tempting shore;
Though many a weary mile he went,
The fantastic waters were still before.

His bleaching bones still mutely say
To all who travel this dreary land:
"Best choose real water though ten miles on,
Than any mirage that is 'just at hand.'"

WORDS IN SEASON

R. H. B.

COD'S SEVERITY TOWARD THE FRUITLESS

Toward *fruitlessness* the attitude of our God, though generally so loving and merciful and long-suffering toward the ignorant and erring, is terribly stern and severe. The fruitless branch is taken away. (John 15:2.) The fruitless tree is to be cut down. (Luke 13:7; Matt. 3:10.) The unfruitful vineyard is given over to wild beasts and the rain of heaven is denied to it. (Isa. 5:5, 6.) Fruitless Christianity is nigh unto a curse. (Heb. 6:7, 8.) The fruitless church will perish of internal strife and decline of faith and interest. The

fruitless Christian will not only receive no more help and blessing from God, but is doomed to lose the little light and faith and power he hath.

THE CURSING OF THE FIG TREE

In those last days before His sufferings the Lord Jesus came one morning on His way from Bethany to Jerusalem, and He hungered. A far off He saw a fig tree clothed with leaves, and He went to it, "if haply he might find anything thereon." He found nothing but leaves, and in the hearing of His disciples he said: "No man eat fruit from thee henceforward forever." As they passed by another morning, the disciples observed that the fig tree was withered away from the roots, and remarked to Jesus about it. Clearly the word of God can kill as well as make alive; it can curse and blight as well as bless and heal. Jesus hungers yet and comes to His fig trees — in a sense of which that literal hungering and seeking for literal fruit on the literal tree is typical — to His congregations, to individual Christians, looking for the returns of His investment and planting: Christlike deeds, fruit of the Spirit, work for the saving of others near and far. Sometimes He sees of the travail of His soul and is satisfied, and blesses more abundantly those who have been a blessing. And sometimes — let us face the truth solemnly — sometimes He is disappointed, and, no man knoweth how or when, withdraws His blessing and damns with fruitlessness forever. God forbid that it should be so with us. Let us use our light. Let us do *something* for God and man, in the name of Christ and with all our heart. Let us directly and indirectly seek and save that which is lost. For with what measure ye mete it shall be measured unto you, and more shall be given you.

IT WAS NOT YET THE SEASON OF FIGS

There is the perplexing statement in Mark's Gospel that Jesus found no figs on the tree because "it was not the season of figs." It would appear then, at first sight, that Jesus acted unreasonably in cursing the tree for its failure. But not to us. We know Him; and however strange His course may at any time seem, we could but wonder and set about to seek the wisdom and righteousness which always characterize His actions. The enemies of the Lord, to be sure, are quick and glad to seize upon such a superficial difficulty and on the strength of it to accuse Jesus of unreasonableness and vindictiveness of temper, though all the rest of His wonderful life bears witness to the contrary. They are in no position to see more than appearances (John 7:24), for the very hostility of their attitude disqualifies them for righteous judgment and spiritual insight. A little study of this case reveals with what great, good reason Jesus acted in the cursing of the fig tree. The fig tree has this peculiarity: that *its fruit appears before its leaves*. If, then, a tree is full of leaves, it is fair to expect fruit on it. If it had no fruit as yet, then neither should it have leaves as yet. If the tree had been bare, neither Jesus nor any one else would have gone to it seeking fruit, for, indeed, it was not yet the season for figs. It was about the end of March. Figs do not ripen till June. But if it was too early for figs, it was also

too early for leaves. This, however, was a remarkable tree: full of leaves so early in the season. What reason, then, that it should not have fruit also? The leaves are, as it were, profession; but when no fruit was found, the profession turned into empty and disgusting pretentiousness. And so with God's people. Their fruit should be first. Name and reputation should be the result of the good fruit. Their profession should be backed up by reality. For God is a hard judge of pretense.

THE JEWISH FIG TREE

The Jews, like the leafy fig tree, made great ado over their own enlightenment in the truth and their position as God's elect nation, and were full of claims and professions. "But if thou bearest the name of a Jew," writes Paul in exposing this very pretentiousness, "and restest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself are a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth" — and then proceeds to scathe them the more fiercely for their absolute failure, since, instead of their being a credit to God and God's truth, the name of God was actually blasphemed among the Gentiles on their account! And, far from repenting of their way, their very pretentiousness and conceit made it impossible to reach their consciences. So the rejection came, and Israel withered away into barrenness, cursed and rejected "until the fullness of the Gentiles be come in." (Rom. 11:25.)

THE RESPONSIBILITY OF GREAT PROFESSIONS

And, behold, you bear the name of Christ (as, indeed, you should); and you stand upon the simple gospel, (just as God would have it); and you profess to a pure doctrine and worship, and are confident that you hold the truth that is needed to enlighten the erring and to set the sectarians right; that you are members and representatives of the one and only true church which Jesus built. It is a high and great profession. Take heed — take the more heed exceedingly, that your profession is backed by fruit adequate and proportionate; for God will require it; lest haply, seeking fruit, He be disappointed, and your claims be found to be empty pretense, and haply it be found that the Truth is blasphemed among the sects and in the world because of you. Or, better, let us beware of big professions; but in no wise abating our earnest insistence on the truth, let us walk humbly with God and men, doing good in the name of our Lord; being ready always to point out the truth and to give a reason of the hope that is in us to him that asks us, yet with *meekness and fear*. Let us point men to God and to the Word rather than to ourselves. Let us see about the fruit; the leaves will take care of themselves. And as we prove in our lives before men the superior excellency of God's plans and ways, we need not proclaim the superiority of our religion so greatly with our lips; for "a city that is set upon a hill cannot be hid."

GOD'S WATCH OVER ISRAEL

How severely God punishes Israel for her idolatry and her wickedness is told and foretold by the prophets. (Amos 3:2.) By the hand of the Gentile nations He laid His terrible judgments upon Israel. But then He turned and took vengeance upon those nations for the evil they had done to Israel. Although Israel was altogether worthy of all that came upon her, and God, in His providence had put it into the hands of those nations to execute His judgments upon her, yet He held those nations responsible for what they had done to the people. For these nations were not acting in obedience to God, but from motives of their own — motives of hatred and malice toward Israel. Now God watches that closely. He does so to this day. God's ancient oracle concerning Israel, "Blessed is he that blesseth thee, and cursed is he that curseth thee," has never been rescinded; and "He that keepeth Israel shall neither slumber nor sleep." For the hatred of Israel (the modern "Antisemitism" also — whatever may be the immediate pretext or reason of it) is in its final analysis hatred of God. Israel is suffering terribly at the hands of the nations today. From God's side of it her affliction is just. But as to those who afflict her — God will call them to account for it. After all, the judgments that befall Israel are disciplinary and remedial; but the vengeance upon their oppressors is retributive and final. "Hath he smitten them as he smote those that smote them?" asks the prophet. The implied answer is, "No." (Isaiah 27:7.) The smiting of Israel is of a sort different from the smiting of their adversaries. It is their chastisement. It looks forward to a day when its purpose shall be attained, when the indignation shall be accomplished. He has chosen them in the furnace of affliction. (Isa. 48:10.) "In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah thy Redeemer." (Isa. 54:8.) "For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will chastise thee in measure, and will in no wise leave thee unpunished" (Jer. 30:11). But the day will come when a message shall be spoken to the heart of Jerusalem, and it will be said unto her that her warfare is accomplished, her iniquity is pardoned, that she hath received at Jehovah's hand double for all her sins (Isa. 40:1, 2).

THE APPLE OF HIS EYE

"He that toucheth you, toucheth the apple of his eye." (Zech. 2:7.) How sensitive God is regarding anything that is done or said against the people of Israel is seen in the judgments He pronounces upon the nations, and the reasons He gives for the same. Thus He sends, for example, a punitive message against "the children of Ammon" (Ezek. 25). And what had Ammon done? She had said "Aha" — a shout of glee — against God's sanctuary, when it was profaned, and against the land of Israel when it was made desolate; and against the house of Judah when they went into captivity. "Because thou hast clapped thy hands and stamped thy feet, and re-

joiced with all the despite of thy soul against the land of Israel, *therefore*, behold, I have stretched out my hand upon thee, and will deliver thee for a spoil to the nations . . ." (Ezek. 25:6, 7.) Moab and Seir, when Israel fell said (what many are saying now) "Behold the house of Judah is like unto all the nations" — and therefore the Lord will execute judgments upon Moab. Edom had wreaked her vengeance upon the house of Judah; Tyre also had spoken against Jerusalem and rejoiced in her fall, saying, "Aha, she is broken that was the gate of the peoples; she is turned unto me [meaning, "that is to my advantage"]; I shall be replenished now that she is laid waste." God had taken notice of all this, and because of this He uttered His judgment against these nations. Their attitude toward Judah and Jerusalem betokened their attitude toward Jehovah, the God of Israel.

ABOUT THE CHURCH

Nearer to God than the nation of Israel is the church of the Lord, the body of Christ, the Bride, the Lamb's wife. What is your attitude toward her? Those who hate her stand in enmity and opposition to the Lord who loved her and gave Himself for her. Those that love Him will work and toil for her blessing and up-building.

"For her my tears shall fall,
For her my prayers ascend.
To her my cares and toils be given
Till toils and cares shall end."

Portland School Closes 1947-48 Session

Stanford Chambers

Portland Christian School, Louisville, sponsored by the Portland Avenue Church, closed its twenty-fifth session on the night of June 6th. The address was by Edward Kranz, Minister of New Albany, Indiana church. It was the 21st Senior graduation. Four young men and one young lady received diplomas. All five are earnest Christians; two of the young men do very acceptable preaching. On the night of June 6th seventeen boys and girls graduated from the eighth grade, Albert Von Allmen of the class of '28, teacher in Louisville Public Schools, giving the address. The preceding Tuesday night (May 30) on the atmosphere was distinctly spiritual, and doubtless spiritual fruit will be in evidence years hence. Notwithstanding the effort on the part of the Alumni Building Fund Committee to gather sufficient funds to construct a new building for the school, which it is hoped will materialize before fall, the general funds were kept replenished and all running expenses were met. The teachers, insufficiently remunerated, did however receive a "bonus" at closing time. 162 pupils received, some more, some less, benefit from the school the past year.

NEWS AND NOTES

Louisville, Ky.: "The series of meetings at Fair Park, Dallas, was an enjoyable experience. The visible fruitfulness during this time, June 6 to June 17, was nine responses. Of these two were confessions, four memberships and three renewals. The brethren at Fair Park are happy and busy in the Lord's work. Brother H. E. Beck is doing a commendable work in this field.

"The South Louisville Church continues to show evidences of growth. In May nine confessed their Lord and were baptized, four came forward for renewals. Eleven of these made decision during the Union Youth Revival. During June two have placed membership with us.

"At present I am with the Cherry Street Church, New Albany, and hope to continue through July 4th. This congregation has a refreshing outlook, and the faithfulness, zeal and spiritual power of Brother E. E. Kranz, minister, and Bruce Chowning, song leader, is everywhere evidenced."—N. Wilson Burks.

Harrodsburg, Ky.: "The church at Bohon is in perfect harmony with all working together in love. Bro. Demus Friend visits us the first Lord's day in each month. Bro. Orell Overman is to begin a series of meetings on August 23 and continue through September 5. We are having an all day meeting and home coming on Sunday, September 5. Come, meet and worship with us. Also tell your friends. Let's make it a glorious day for the Lord."—G. B. Whitenack.

Jennings, La.: "We closed last night at Turkey Creek. Monday was an extra night, with a service from 7:40 to 11 o'clock, including a three-hour sermon. There were over twenty responses in all. The meeting here at Jennings is to start Wednesday, June 16."—Bernard Wright.

There were three baptisms and two restorations in Brother Boll's meeting at Wichita Falls, Texas. Brother Boll speaks highly of the brethren there. Brother Boll's latest meeting was at Linton, Indiana. Good crowds and excellent

sermons are reported for this meeting. Six responded to the invitation. Brethren attended from the various congregations around.

Portland Ave. Tent Meeting

The annual tent meeting of the Portland Ave. Church, Louisville, is scheduled to begin Sunday, July 11. Brother Boll is to bring the messages from night to night. The tent will be on the school grounds behind the church building. Good sermons, good singing, a question box characterize these meetings from year to year. Brethren from all over the city attend as well as neighbors from the immediate community.

Seffner, Fla., "I always look forward to getting the Word and Work. It never fails to have much wholesome food in it. Am inclosing my sub. which should have been sent in sooner."—H. C. Hinton.

Mackville, Ky.: "We had a day of many blessings in Johnson City Sunday, June 20. Brother Carl Kitzmiller brought the morning message, Bro. Paul Clark spoke at the Mountain View church in the afternoon, and your writer spoke Sunday night at Locust Street. A woman confessed her faith in Christ and Bro. Clark baptized her the following Wed. night. A young married man placed membership at Locust St. the following Sunday.

"At the close of the Sunday night service (June 20), we conducted a special service for Bro. Kitzmiller, sending him forth to his new work in Abilene, Texas, with the blessing of God and of the Locust St. church.

"Our prayers for someone to help in the work around Johnson City were answered in the coming of Bro. Paul Clark. He came to us on faith, and we are looking to God to stir our local brethren, or brethren elsewhere who are interested in home mission work, to supply his every need.

"I am preaching now in Mackville, Kv. We rejoice in the good fellowship here, and praise God that one confessed his faith in Christ last night. Have had the privilege of visiting Ebenezer twice, where Bro. Rutherford and David and Victor Broadus are engaged in a special effort.

"We are planning a tent revival in Johnson City July 11th to July 22, with Frank M. Mullins as evangelist. Brother Paul Clark and I hope to help out at other points some of the Sundays Bro. Mullins is with us, probably in Greenville, S. C. Lord willing, I'll be with Bro. Asa Baber and the Antioch church, near Frankfort, Ky., the latter part of July."—Robert B. Boyd.

The 17th and Portland mission, Louisville, has moved to 105 N. 17th Street, near Main. One of the faithful workers there is Brother Chester Gilbert. Harry Prather has been minister of this congregation for several months. He has baptized seven in recent weeks. Four of these came during Brother Arthur Phillips' revival.

Some Good Books

We have in stock Hazard's Concordance based on the American Standard Version. It is listed at \$9; our price, \$8. We also have The Commentary on the Whole Bible by Jamieson, Fausset and Brown. Price, \$5.95.

Cartoon Calendars at Half Price

These 1948 calendars contain twelve 10 by 12 cartoons by Pace, suitable for home or church bulletin board. The regular price is 35¢. You may have them two for 35¢ or one for 18¢, postpaid.

Jacksonville, Fla.: "Sunday before last Johnnie Adams preached two very fine sermons at Woodstock Park with the result of five baptisms and three restorations. The following Sunday he followed this up with one more baptism and another restoration. We have been praying for and planning a revival and before we even get into a meeting I believe the Lord has already blessed us with one. Two of these were Roman Catholics, each coming from a different home and having no connections. This brings to a total of three the number of Catholics that he has converted in about six weeks. We are very happy over all this."—Dan Richardson.

Later: "Services at Woodstock continue very good, in fact, wonderful. Two more were baptized yesterday and one placed membership. The two baptized were a Catholic mother and her eleven year old son. We have been working with her for more than twenty years to try to

win her. The Lord is certainly blessing us in the work here."—D. R.

New Albany Revival

Twenty souls responded to the invitation in the recent revival at Cherry and Griffin, New Albany, where E. E. Kranz ministers. N. Wilson Burks was the evangelist of this campaign for souls. A Vacation Bible School was conducted each morning. Bruce Chowning, song leader, presented several groups from various places in special singing during the time. The last few nights of the meeting took on old-fashioned revival proportions.

Louisville, Ky.: "The Ebenezer church, near Harrodsburg, Ky., has just closed a very successful Vacation Bible School, with preaching each night. Dear Brother Rutherford (who has done so much for that church) with Victor and David Broadus were the teachers and preachers. Twelve young people put on the Lord Christ in baptism."—E. L. Jorgenson.

A Gospel Tent Purchased

A number of interested preachers thought good to purchase a Gospel tent to be used by churches and preachers of the Louisville area in mission work. The necessary funds were advanced from money available for such purposes, which must be reimbursed.

The cost of the tent and poles was \$300; the size, 30 x 40 feet. Seats will entail an added expense of \$200. How many churches and individuals would like to invest some in this home mission project? Send contributions to N. Wilson Burks, 3206 Taylor Boulevard, Louisville, Ky.

In order to insure its use this summer, tentative plans have been made for three meetings: one at Camp Taylor, beginning July 18 with N. W. Burks preaching, one at Shively, Ky., and one at Hazlewood, a section of Louisville.

Sellersburg, Ind.: "The young people of the Sellersburg church recently conducted a two weeks Bible School and youth revival. The Bible school attendance averaged 180 for the ten days, and large crowds attended the evening evangelistic services. Several have been bap-

tized into the Lord and a large number of our young people came forward to rededicate their lives to the Lord.

"Brother Carl Kitzmiller, a promising young preacher, brought good, substantial lessons each evening. He presented the lessons in a very sincere and serious manner which drew us all closer to the Lord. Bro. Kitzmiller endeared himself with both old and young here. We all pray God's blessings upon him

in his new work. Several have been added to the church since the meeting closed."—Howard Marsh.

FOR YOUR CONSIDERATION

This time under "Faith of Our Fathers" we bring you, not reprints, but a new article from the pen of Brother Jorgenson. This article, which deals with "Divisions and Occasions of Stumbling," is very timely and much to the point and should be read carefully by all.
—Publisher

A "SUBURBAN CARRY-ALL" FOR SELLERSBURG HOME

Among the urgent needs at the Sellersburg Children's Home just now is a means of transportation for both children and commodities. Through Brother Morris Prather, a local auto dealer, who is personally interested in the work of the Home, an opportunity has been presented for securing a Chevrolet "Suburban Carry-all," all metal body, at dealer's price. It has the same seating capacity as a station wagon and can be converted into a truck. The Home is to draw on its otherwise needed funds for the down payment, with the proviso that interested brethren will pay \$1200 of the total cost within one year.

The Sellersburg brethren are setting the Home up in chicken business and personally taking care of other details for the children. We feel that the rest of us should assume the responsibility of buying this vehicle. If 100 brethren would promise to give \$1 per month for a year it would suffice. Some might be able to pay the \$12 at once. Others might prefer to make one gift of a dollar or more. Some might feel led to give more than \$1 per month. If we all work together we can easily meet this obligation. Send gifts and indicate further intentions to Sellersburg Children's Home, Howard T. Marsh, Treas., Sellersburg, Indiana, and designate for "Carry-all."—Willis H. Allen, Howard T. Marsh, J. R. Clark.

SALLIE E. POTTER

Many hearts were saddened when it was learned that during the morning of June 3rd last, Sister Sallie E. Potter slipped away to be with the Lord at her home in Rich Pond, Ky., in the 85th year of her life. Yet the sadness felt was not for her, but for those who suffered the loss of a faithful wife, devoted mother, affectionate sister, and true friend. Quietly and easily she passed away as she slept, in keeping with the simple but useful life she had lived. From girlhood she had been a faithful and consecrated Christian. She possessed a quiet and gentle disposition which reflected itself in her conduct before her family and friends, and a sterling character worthy of emulation by those who loved her. She was a modern example of the true womanhood of ancient times.

She was married December 21, 1881, to Hugh Potter, and was a true and faithful wife throughout the three score and six years God gave them together. Now in his 88th year, Brother Potter will be lonely without her, but it will not be long till he will be re-united with her where separations in death never come. In the meantime God's grace is sufficient.

Besides her husband, Sister Potter leaves nine sons and three daughters: Ernest, of Big Springs, Tex.; Read J., of Bowling Green, Ky.; Carl, Louisville, Ky.; Charles Hubert, Detroit, Mich.; Theo. Preston, Alverton, Ky.; Fred J. and Wm. Garland, Mt. Hope, W. Va.; Cecil C., Alabama; Ross Edwin, Clinton, Mo.; Mrs. Alice Dawn Ezell, Murfreesboro, Tenn.; Mrs. Lola Irene Wilson, and Mrs. Blanche Wilson, Bowling Green, Ky. One daughter, Mrs. Edith Allen, preceded her in death 27 years ago—

the only break in the family circle until now. There are also 25 grandchildren and 16 great grandchildren.

Funeral services were held in the meeting house at Rich Pond, where she had held her membership the greater part of her life. The esteem in which she was held was attested by the large crowd of sorrowing friends which packed the building, and the beautiful floral offerings. Her body was laid to rest in the family lot in Fairview Cemetery, Bowling Green, to await the resurrection.

May God sustain and keep each of her loved ones, and lead them all in the Christian life which she set before them, till that great day when He shall call for His own.

—Willis H. Allen.

SISTER ZAHN

In the loss of one beloved, at first there is exaltation — exaltation that the loved one has made the crossing from this world of sorrow, illness and tears. It is an accomplishment when one has reached the field of glory. Yet, when the loved one is laid away in the grave there comes to our very human hearts the horrid sense of loss — the empty feeling of the heart which no one living can assuage. Then our hearts say, "The Father and the Son are with me; no evil can befall. They will bear me up in the time of my affliction." Our hearts ache intolerably; as time goes on the physical ache begins to depart but the soul remembers always. We wistfully grieve for those whom we have lost — those for whom our love shines brightly. It does not matter how many earth-years roll by — love is not a matter of days and years; love IS — and there are always the FEW whom we remember with **ever-present** heart love. LOVE is the ever-glowing manifestation of the DIVINE, which dwells in the Christian heart. And we look forward to the time when we may dwell with those who are awaiting us — those who wear the garments of the Spirit, and walk in beauty: those who walk in the reflected glory of the Father and the Son. Sister Zahn was one of those who loved her Lord in complete intensity and in purity. Her daily life was a tribute to Christianity.

Louise Ritchie Wigginton.

APPRECIATION

To the unselfish and tender ministrations of good neighbors, friends and relatives in the illness and passing of my dearly beloved companion and coworker in the Lord's work I am immeasurably indebted and thankful to God and to them for their undying friendship. These deeds of love cheer and help me to bear my great loss.

Sister Zahn, as she was familiarly known among hundreds of children we have known and loved from Maine to Texas and from Michigan to Florida, always enjoyed teaching children the "Wonderful Words of Life." Over a period of fifty-five years, wherever we have been privileged to labor in the Lord's Vineyard, she endeared herself to the hearts of children, Christian; and friends, often filling her task when her frail body would scarcely enable her to carry on.

To express what her noble soul and self-sacrificing life meant to me mere words are inadequate. Except for her godly influence, prayers, and untiring devotion, I would never have had the privilege of preaching the Gospel. Her love for the cause of Christ made it possible for me to prepare, rather late in life, for this great work of the ministry, while she taught school, enduring hardships that I might obtain a fuller education. The hymn which she contributed to the church, "There is a Sea," is a true expression of her life of self-sacrifice.

We bless "the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." "Thanks be to God for His unspeakable gift."

--R. A. Zahn.

AND GOD IS OUT OF DATE

Stanford Chambers

Paul may as well have saved his ink and not have written, "Be not fashioned according to this world," according to the conduct of many church members, church members who have no intention of heaping upon themselves the unpopularity of nonconformists. They are out to show the world that they can do what the world does and even surpass the world in doing it. They belong to and even promote the world's clubs and orders, they curse and cheat and bet and drink and continue to be counted as good church members. Suffer for Christ's sake? no such purpose is in their hearts. Persecution for righteousness' sake? they cannot take it. If the world says hide behind a camouflage of rouge and lipstick, church women will be first to comply; they will run over each other to be first to display the latest fashion, whether it be to expose body and form, or trail the skirt in the dust. That word *modest* (There are noble exceptions.) which the apostle instructed Timothy to emphasize to women professing godliness is "out" — outmoded! What happens to a young Timothy today who takes seriously "these things teach and exhort with all authority"? Inquire of any worldly church.

Peter may as well have saved his ink when he wrote "whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or putting on apparel." That meek and quiet spirit is not of great price in the sight of the world, and many church members are much more conscious of the eyes of the world than of the sight of God — and much more concerned. If God does not like it thus He should learn to like it! Conformity is the word.

Adam and Eve, passing from their state of innocence, acknowledged the need of covering. God found them wearing the fig leaf and pronounced it inadequate. That is God's mind on the matter. He provided more adequate covering, and He is the God who "changeth not." It is no less His mind today. Count Him out of date who will, He "changeth not." The world's fashion cry is "Back to nature — back to the fig leaf (or less). "And my people love to have it so." But for church members no silly fad or fashion would "go over." But for church members no modern institution of evil would be supported so as to carry on. In the name of personal liberty they do carry on and prosper. In the name of art, and of sport, and even in the name of health, the fig leaf covering finds its justification; Hollywood saith it, Fifth Avenue saith it, every famous beach saith it, the entire underworld saith it. Who dares gainsay it?

The Maranatha Bible Camp finds it necessary to publish the ruling: "girls to refrain from wearing modern interpretation of men's clothing. No exceptions to this are allowed. (Deut. 22:5.)

"The use of tobacco, intoxicants or profanity are strictly prohibited. Violations are not tolerated." Should such instructions be necessary pertaining to church members in a Bible Camp?

THE LIVING WORD

Willis H. Allen

In the book of Hebrews, chapter 4:12, the writer declares in one sentence in strong and emphatic terms the power of the word of God: "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The Bible is the word. It is the word of God in the sense that the moment you open its pages you have before you that which originated with God, and was penned by the inspiration of the Holy Spirit. It did not come from man, nor of the will of man, but "men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21).

Paul tells us in 2 Timothy 3:16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." In this passage note four things for which the Bible is designed of God. First, it is profitable for doctrine, or teaching. Many go to the Bible to try to prove some preconceived notion, or some pet theory, but according to this scripture, all doctrine should be drawn from the Book itself. If my notion, idea, or theory conflict with that teaching, then let it go overboard. What God teaches, I must accept. Secondly, it is profitable for reproof; that is, it shows us where we are wrong, both as to doctrine and behavior. It is all-important to let the Bible sit in judgment on our thoughts and ways, and not take the attitude of the modernists who attempt to sit in judgment on its holy utterances. Thirdly, it is profitable for correction. God's word not only exposes the error of our ways, but it shows us the path of life, causing us to change our course of action from wrong to right, from error to truth, from unrighteousness to righteousness, from condemnation to salvation. Lastly, it is profitable for instruction in righteousness, marking out for us the good way in which we may find rest for our weary souls. And in this a man of God becomes "complete, furnished completely unto every good work." All that a man needs, therefore, to make him perfect, or complete in Christ Jesus is the inspired scriptures. No additional laws, rules, or traditions of men are needed.

Yes, God's Book is a living Book, full of power. And the ministry that magnifies the word of God will be a powerful ministry. God has not promised to bless the theories and philosophies of men, but He has promised to bless His own Word: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). Faithful teaching and preaching of the word of God will not be without result. You may not see the results just when you expect or desire them, but do not worry about that. Be sure the message of God is faithfully and truly proclaimed, then leave the results with God.

His word is out for it that it will not return without fruit.

The Holy Spirit works through the Word. We do not mean by this that the Spirit and the Word are identical, for we believe no such thing. The Holy Spirit is a distinct Personality, and is resident in every true child of God. But the Spirit does work *through* the Word in the salvation of a soul, and it is important to note this. The Holy Spirit convicts the sinner of his sin, especially the sin of rejecting Christ. We could never know that unbelief or the rejection of Christ was a sin if this truth were not revealed in the word of God. Therefore, the evangelist and the soul-winner must use the Word, the Bible, in dealing with the sinner so that the Holy Spirit will have an opportunity to show the lost one the exceeding sinfulness of unbelief.

After the sinner has been made to realize the awful sin of failure to believe in Christ, he must be led to believe in Him. "Believe on the Lord Jesus Christ, and thou shalt be saved," was Paul's instruction to the Philippian jailer. This is further revealed in Romans 10:9. But how shall faith be created in the sinner's heart? The answer logically follows: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). As the preacher proclaims Christ as He is revealed in the Word, the Holy Spirit creates faith in the heart of the sinner. Faith then comes through the Word.

Then how or when does salvation take place? When the sinner beholds the Lamb of God, accepts Him by faith, and expresses that faith in obedience to His command to be baptized, the Holy Spirit works the miracle of the new birth through the Word — born of water and the Spirit. Men are "begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth" (1 Pet. 1:23). Thus, every step of the way, God, in the person of the Holy Spirit, honors and uses the Word. Conviction, faith, salvation, yea, and sanctification, come through the Word. "Sanctify them through thy truth; thy word is truth" (John 17:17), said the Lord Jesus.

Because God's word is thus prominent in the work of salvation, how faithful we should be in using it. Every statement in every sermon should be supported by a "Thus saith the Lord."

It should further be noted that the Word of God is LIFE-SUSTAINING. The result of spiritual generation is, of course, a spiritual infant — a babe. We all know that it is of first importance that a babe should have appropriate nourishment in order that it may grow. And that nourishment for the child of God is in His Word. (See 1 Peter 2:1, 2.) The partaking of nourishment implies an appetite for food. And so the child of the Lord must desire to feed upon His word if he would grow and develop into a strong spiritual individual. It is by every word of God that man is to be fed. No part of the Bible can be neglected without loss and detriment; and it will be observed that there is in the Bible a variety of spiritual nutriment adapted to the various stages of one's spiritual growth. If there is milk for babes, there is also strong food for the more ma-

ture. Milk is to be fed first, but it is not expected that the simple diet should be continued indefinitely. Those who have to be fed on a milk diet, that is to say, the simplest elementary truths of the Gospel, are unskillful, or inexperienced in the word of righteousness. Infants cannot do anything for themselves, much less can they prepare food, or render service to others. Hence, the Apostle Paul, writing to the Hebrews, upbraids some of them because, at a time when they ought to have been teachers, they had need to be taught again the first principles, and were become such as had need of milk and not of solid food. (See Hebrews 5:12-14.)

May we ever be faithful in the proclamation of the word of God, and loyal to its teaching, in full appreciation of its sweetness and love and truth—the expression of the divine mind, filling us with peace and assurance and power to serve.

THE CANAANITISH WOMAN

J. R. Clark

Someone has beautifully remarked, "Jesus marvelled only at two things — *faith* and *unbelief*." In turn, we Christians are startled and rebuked to note that in the Gospels it is often the outcasts (Gentiles and Samaritans) rather than the orthodox Jews that come through with a surprisingly brilliant demonstration of faith. "I have not found so great faith, no, not in Israel," was the compliment the Lord paid to the Gentile centurion. This was as fine a decoration as any soldier could receive. In the good Samaritan He saw a genuine neighbor, worthy of emulation; of the ten lepers who were cleansed only the lone Samaritan returned to give God thanks; It was the Samaritan woman who left her pitcher and ran to her village with the *water of life*; the Greeks said, "We would see Jesus."

Another splendid example of unexpected faith is seen in the Canaanitish woman of Matthew 15 and Mark 7. We read in the Old Testament that Jacob wrestled all night with the angel of Jehovah, refusing to let Him go until He imparted a blessing. From then on Jacob the supplanter became Israel the saint. In the New Testament the Canaanitish woman reenacted that Old Testament scene, for she too desired a blessing and, so to speak, took hold of the Lord and refused to let Him go until she had prevailed.

This Gentile woman lived in the region of Tyre and Sidon, up at the northwest border of Palestine. She had a daughter who had a terrible malady — yea, she was possessed of a demon. The mother felt strangely under the power of the evil one, so much so, that she was at her wits' end and in desperate case. News sifted up to her country of the "Wonder Worker." She learned that He was the Son of David and the Lord. A faith gripped her heart that He alone could take care of her needs and drive Satan from her home and out of her loved one. Imagine her joy when she learned that the Healer was in her very neighborhood!

Straightway she sought a blessing with a faith that surmounted one difficulty after another until it could be properly said of her that she had striven with the Lord and prevailed. "And he entered into a house, and would have no man know it; and he could not be hid." (Mark 7:24.) The Lord had had a particularly difficult time dealing with the Pharisees and now He desired quiet and rest, but "he could not be hid" — so big a light was He! Especially would it be difficult for a Gentile to get audience with Him under such circumstances. Nevertheless, she, having heard of Him, came and fell down at His feet, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon."

Then came the next obstacle, "But he answered not a word." (Matt. 15:23a.) This could have driven a less ardent faith away in discouragement. Perhaps, in reality, He desired merely to whet her faith. Also the one who was sent to the lost sheep of the house of Israel would be expected to exercise a little reserve regarding the overtures of this Gentile.

Following upon this apparent coldness of the Lord came real cold water from the disciples, who came and besought Him to send her away. But none of these things moved her; she clung to the Lord for dear life. Then He said plainly, "I was not sent but to the lost sheep of the house of Israel." So that was it. The Lord is not interested in my case. I'm an outcast with no hope of a blessing. If such thoughts entered her mind she overcame them quickly for "she came and worshipped him, saying, Lord, help me." (Matt. 15:25.) She came without merit, without argument, with only a consciousness of her dire need. Such an attitude will break through to the Lord's store-house when all else fails!

Came next the most stunning blow of all. Indeed, it took great faith to withstand such an onslaught. Jesus said to her, "It is not meet to take the children's bread and cast it to the dogs." (V. 26.) With lightning speed she made a counter thrust: "Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table." This was a master-stroke which could only emanate from great faith. Some one has said that with this she conquered the Master on His own ground. (And we can be sure that the Lord wanted to be conquered as in the case of the Angel, who, after wrestling with Jacob and allowing him to prevail, touched the hollow of his thigh and Jacob the supplanter, thereafter Israel the saint, limped upon his thigh. In reality Jacob was no match for the Angel.) This heathen woman was satisfied to take the place of a dog if only she might have one crumb that fell from the Master's table. That would be enough to cover her need, to alleviate her distress, to heal her daughter, to drive Satan from her home! Yea, Lord, just give me the crumbs and I shall be satisfied!

Jesus could contain Himself no longer. He said, "O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour."

This Gentile woman felt her great need; she was confident that the Lord alone could meet that need; her faith was unmixed with

weakness and doubt; her prayer was the kind that takes hold of the Lord and says, "I will not let thee go, except thou bless me."

And now we are ready for each of us to place our faith alongside the faith of this outcast woman and measure it, resolving to profit thereby. A little knowledge, such as she had, coupled with a full and lively faith is better than a great store of knowledge without such faith.

IS THERE NO WORD FROM GOD

N. B. Wright

During the days of our concentration in a Japanese camp at Weihsien, N. China, very few letters appeared from the home land. It reminded us of former years. In those pre-war days American mail usually came in every week, letters by the handful, almost. "As cold water to a thirsty soul, so is good news from a far country." (Prov. 25:25.) And again, "Good tidings make the bones fat." (Prov. 15:30.) In these days of troublous times is there no word from our Heavenly Father?

Once a missionary among the American Indians was going to return home. The question arose with the Chief whether someone else should go to the Indians with the Word of God. The Chief sat in deep meditation, then replied: "You see that bird out there in the tree? We do not know where it came from; but it appears for a little while, then vanishes. We Indians are like that. We appear for a few days — we know not where we came from, we disappear, we know not where. Yes, send someone with Word from God." Can you answer these questions for yourself? Is there no word from God?

The Lord Jesus Christ is God's man — His answer. Of Him it is said, "Who abolished death, and brought life and immortality to light through the Gospel." (2 Tim. 1:10.) Some of you awoke this morning with thoughts of Him. Perhaps you asked yourself the question "What should I do today? What would please Him? Is there no word from God?"

Others of you awoke in trouble. You got into trouble by going your own way and doing what you pleased about it. Are you going deeper into sorrow by attempting to solve these problems without God? Or, are you turning to Him now and crowning Him as the King of your life? Is there no word from God? Listen, my friends, to the word of God through Isaiah the prophet, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45:22.)

For those who say, "I must go to church on Easter and Christmas, even if at no other time of the year" — is there no word of God? "Not forsaking the assembling of yourselves together, as the custom of some is." (Heb. 10:25.) Your attitude toward Jesus Christ is much your attitude toward the church. You cannot be lax in your worship and true to the Savior.

There are some who are unconcerned. Is there no word from God for them? "And the careless ease of fools shall destroy them." (Prov. 1:32.) Well may the spiritual application of Amos 6:1 be made: "Woe unto them that are at ease in Zion, and to them that are secure in the mountain of Samaria." And again: "Ye that put away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lamb out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph." (Amos 6:3-6.) For you unproductive church-members, pictured so well here, consider the little struggling band where you belong. The rich man, in Luke 12:19, said "Soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Some of you are plagued by the cross currents of many religious ideas in your mind. Just as over the air there are multitude of voices and languages, so the enemy has made the paths of evil to cross with those of good, the false with the true, in your mind. Is there no word from God for you? God speaks (1 John 2:21): "I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." And in 1 John 5:9-12: "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son hath not the life."

There are those who have great wealth, but are without God. Is there no word from God for such? If you don't have a mansion in the skies, you are without anything but some termite-eaten boards and wormy meal—it is all here and only temporary. "Because thou sayest, I am rich and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes that thou mayest see."

To those who are poor — is there no word from God? God will save no one just because one is poor, but you have an advantage, you know to trust in God — or else! "Hearken my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?" (Jas. 2:5.) And in Isaiah 55:1-3: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not, hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

You who get up with a terrible hangover! When you come home with too much alcohol, your children scurry under the bed like scared rabbits, the wife has a lump in her throat, not knowing what is going to happen — or does she? Is there no word from God to you? Listen! "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9, 10.) God can break any of these habits, if you want Him to do so; He can break the power of reigning sin, and set you free from the desire of it. Ask him to do so. Plead the power of the shed blood of Christ.

Many Americans are living in the passions of the flesh. They go from one flower of sensual pleasure to another, like a butterfly. Is there no word from God? "For if ye live after the flesh, ye must die." (Rom. 8:12.) "For they that are after the flesh, mind the things of the flesh." "For the mind of the flesh is death." "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." God wants you to live in the Spirit. "But the mind of the Spirit is life and peace." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." "For if ye live after the flesh, ye must die, but if by the Spirit ye put to death the deeds of the body, ye shall live."

To you, careless, selfish church-members; is there no word from God? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6:7, 8.) He is talking to church members, for how can an unsaved man "sow unto the Spirit." First, you must let God touch you with a live coal from off the altar.

There are many sin-sick souls today. Is there no word from God? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughters of my people re-

covered?" are the questions of Jeremiah the prophet. Yes, there was a physician, and balm plentiful in their God; but they would not take him. Our Lord is still saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 12:28-30.)

To those who sorrow, is there no word from God? Read 1 Thess. 4:13-18.

Many are interested in the way to be saved. They want to turn from evil to God; from a worldly life to a sanctified life. Is there no word from God for such? I am not asking, "from man" but "from God?" Men lead the multitudes astray. The Good Shepherd and His Apostles tell us God's will exactly. That question was answered on Pentecost. (Acts 2:38.) See Romans 6:4, "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.)

You see, we would all be poor without the word of God. We all may be richer for it. He that hath an ear, let him hear.

PREACHERS, CHURCH LEADERS TO MEET

Sponsored by the Shawnee church of Christ, Louisville, plans are being made for a great fellowship meeting of preachers and Bible teachers throughout the country to be held in Louisville, Ky., in the late autumn. (The exact date to be announced soon.) Tentative plans call for morning, afternoon, and evening sessions each day of the gathering. Important themes will be discussed by brethren from various sections of the country. Every preacher of the gospel who is interested in the progress of the cause of Christ is invited to attend. For many it should be a kind of "homecoming." Plans include free lodging for all visiting preachers. A more detailed announcement of the program and plans will be in the next issue of Word and Work.

For further information, address: N. Wilson Burks, 3206 Taylor Boulevard, or Willis H. Allen, 4118 Vermont Ave., Louisville, Ky., Committee on Arrangements.

BOOK REVIEW

Disciplined By Grace. J. F. Strombeck. Strombeck Agency, Moline, Ill. 152 pp. Cloth, \$50.

The price of this book is no index to the value of its contents. It is worth much more, but is published without profit by the author, a business man. The sub-title, "Studies in Christian Conduct," reveals something of its practical nature. The author presents a wealth of Scripture to show that the Christian life is to be lived on the basis of grace. In his own words, "Grace points to things that God has freely done and bids the believer to live worthy thereof." (p. 144.) He shows that to urge Christians to live the life set forth in the New Testament on the basis of human appeals is not enough. God's appeals for a holy life are the only ones sufficient to make it a reality in the life of the believer.

The book is written in language that the average Christian can understand, hence, it would be excellent for study groups, or for gifts to young Christians. Ten or more copies to one address are thirty-five cents each. Though the author evidently holds the doctrine of eternal security, this should not detract from the main thesis of his study which he shows by abundant evidence is the teaching of the Scriptures. One cannot but get a fresh insight into and appreciation of the grace of God after a careful reading of this book.

—Dennis Allen.

THOUGHTS WORTH WHILE

D. H. F.

GOD'S DELAYS

Why is God sometimes so slow to do what we long to have Him do? A writer urges us to "trust against appearances," and asks: "Why did the perfect Master sleep in the boat when winds and waves were raging? Why did He linger on the road when Jairus' daughter was dying? Why did He tarry where He was when His friend Lazarus was sick in the distant village of Bethany?" The answer is plain, in the light of what followed. Each of these seeming delays brought greater blessing than would have been possible if there had been no delay.

Because we often think we can understand the whole matter beforehand as well as God does, we let His delay mean our dismay. If we could but see and understand as God does, we should welcome His every delay as a fresh delight. We see only a very small part, and God sees the whole. God never really delays a fraction of a second in doing what His perfect wisdom and His perfect love knows are for our best blessing. All His actions in our behalf are perfectly timed, infallibly punctual. The only real delay is our tardiness in trusting Him. — *Elim Evangel*.

BURDEN BEARING

Some years ago a man was walking along a road, with a heavy pack on his shoulder. Since the burden was so cumbersome, his progress was slow. Presently a farmer with a team of horses and a wagon overtook him and offered him a ride. The traveler consented and climbed up into the seat with the farmer, but continued to keep his pack on his shoulder. As they continued on their journey the farmer asked him why he did not lay his pack down, to which he replied, "Oh, I wouldn't think of letting you carry *my burden* too!" Are we not as foolish as this man, when we do not realize that God is bearing our burdens, as well as bearing us?—*Tyerman*.

THE DEVIL'S BEST TOOL

It was announced that the devil was going out of business, and would offer all tools for sale to the highest bidder. On the night of the sale they were all attractively displayed — and a bad looking lot they were: hatred, jealousy, envy, malice, sensuality and deceit, and all the other implements of evil. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and priced higher than any of them. Some one asked the devil what it was. "That is 'discouragement.'" "Why do you price it so highly?" "Because," replied the devil, "it is more useful to me than any other tool. I can pry open and get into a man's conscience with that when I could never get near him with any others; and once inside I can use him with my discouragement in any way that suits me best. It is much worn because I use it with nearly everybody.—*Maritime Baptist*.

WHAT'S THE DIFFERENCE

Dr. Austin Crouch tells this interesting story on a certain congregation to which he was preaching one time. At the close of the message he asked the following questions:

"How many of you will agree to study God's Word on the subject of *Baptism*, and pledge yourselves to do exactly what you think the Bible teaches on the subject?" Practically every hand went up. "How many of you will agree to study God's Word on the subject of *Tithing*, and pledge yourselves to do exactly what you think the Bible teaches on the subject?" Not a single hand was raised.

"WHY HE COBBLED SHOES"

A characteristic story is told about Doctor Carey. The pioneer missionary to India before he left this country was a shoemaker, or rather, as he himself put it, a "cobbler."

He used to go about from village to village preaching, with his soul filled with the love of God. One day a friend came to him and said: "Mr. Carey, I want to speak to you very seriously."

"Well," said Mr. Carey, "What is it?"

The friend replied: "By your going about preaching, as you do, you are neglecting your business. If you only attended to your business more you would be all right, and would soon get on and prosper, but as it is, you are simply neglecting your business."

"Neglecting my business?" said Carey, looking at him steadily. "My business is to extend the Kingdom of God. I only cobble shoes to pay expenses."—Selected.

"THEOLOGY" OR "CHRIST"

• A Japanese worker visiting a seminary in Tennessee said to a promising student, "Brother, you have finished college; we need you in Japan. Why don't you go?"

The student explained that he had to take his seminary course and must study theology before he became a missionary.

The Japanese gave an answer which applies not only to Japan but to our own land: "Brother, Japan can do without theology, but sadly needs Jesus Christ . . ."—*The Pilot*.

LIVE TO SERVE

A self-centered life is unworthy and ignoble; but a self-forgetful life is noble, and Christlike. So many times when contemplating a course of action, the question we too often ask is: "What am I going to get out of this?" We should more frequently ask, "What opportunities for service will this bring me?" The Lord Jesus Christ lived a self-forgetful life. The Word tells us that He "came not to be ministered unto, but to minister, and to give His life a ransom for many." Service for others always ministers to personal happiness. We do not need to possess great wealth or great gifts to find a place to serve. The Lord will show us how and where to be helpful if we rely on Him for wisdom.—*Tyerman*.

“FAITH OF OUR FATHERS”

E. L. J.

DIVISIONS AND OCCASIONS OF STUMBLING* CAUSE, COURSE, AND CURE

At this mid-year of 1948, as we are about to turn for our materials from the earlier “church fathers” to our own honored “Restoration Pioneers,” we pause, so to speak, for a “station announcement.” It seemed good to state once again our aims and purposes in this series of “precious reprints,” now running in the fourth consecutive year. But then, as I was giving all diligence to state those aims and purposes, I was constrained to write a full installment, dealing with opinions, divisions, discipline; truth, forbearance, and the unity of the Spirit — all in connection with the text of Roman^s 16:17:

“Mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them.” (Common version, “avoid them.”)

This department of the *Word and Work* (last four pages regularly) is dedicated to the task of retrieving for posterity and for the present generation, from the limbo of lost and neglected religious literature, the great and worthwhile sayings of “the fathers” and the pioneers — especially on the lines of Unity and Prophecy.

The further purpose is to bring about a better fellowship by means of a better understanding. Hundreds of extra copies of this magazine (sometimes thousands) are sent out each month, independently financed by funds from this department — in order that many brethren may benefit by these great writings, and that disciples everywhere may reach that better unity by means of a wider, fairer outlook, historically and doctrinally, on the things that are of current interest and discussion among us. Such are the aims and purposes that are ever before our minds. And the evidence of such a trend — toward unity in the midst of our diversity — is now abundant and cumulative. For this, let God be thanked.

BUILDING BROKEN WALLS: THE OPPOSITION

It is not strange, of course, that our purposes should be criticised (we are not above the need of criticism offered in the Christian spirit), nor that our efforts to rebuild these broken holy walls should be opposed — by those who plainly do not want unity in our present diversity; those who first started and have kept alive the myth — that figment of the imagination — that our differences on Prophecy are too great for fellowship; those in fact who offer fellowship only on the doubtful ground of their own published and oft-repeated opinions and theories. That there are differences, we admit, but that they are too great for Christian love and toleration, we humbly deny. At least, they are not so *from us toward them*; we see no reason

* This article is obtainable in tract form in any quantity for free distribution. Order from the author, 1046 Dudley Ave., Louisville 4, Ky.

therefore why they should be so from them toward us. They differ no more from us than we differ from them; and our errors, whatever they are, could hardly be more odious and unscriptural in their eyes than theirs are in ours. Yet we plead for fellowship, reciprocal and sincere; and we try to do our best to practice it.

UNITY NEEDED NOW

Furthermore, we plead for unity *now*, that unity which is of the Spirit; yes, even now, before we have time to attain to perfect intellectual agreement, desirable as such agreement may be. We plead for that unity which proceeds by and from those peaceable qualities that Paul lays down as the means to it: meekness, lowliness, long-suffering, forbearance, and love, which is the bond of perfectness (Eph. 4:1-3; Col. 3:14). This is the unity of *the Spirit*, and the fruit of the Spirit; and it has often been realized in the midst of much diversity, both of doctrine and of judgment; whereas it has often been absent even where intellectual agreement prevailed. Moreover, this is the only unity that leaves men unenslaved and free — free to grow in grace and knowledge, and to go on with God. It stands in sharpest contradistinction to that uncertain, unstable, legalistic unity that is hammered out by the hardest, and that is maintained only by the threat of excommunication held over the heads of any who dare to differ from its leaders.

It has been said of our civil liberty that eternal vigilance is the price of it. But how much more is constant vigilance the price of religious liberty! Beware! Stand fast! Be not entangled in any yoke of bondage! There is no outside sectarianism so insidious, so enslaving, and so likely to be hidden from our own eyes, as that incipient sectarianism which rises up from within. By such influences men who think they are free disciples are no more free than slaves; and many who boast of being un denominational Christians are as creed-bound as the sects which they denounce.

WHEN TRUTH CAUSES TROUBLE

For, if the teachings of any earnest Bible student in our midst, set forth humbly by him *as truth*, and believed by him to be indeed the Word of God (whether it be what God said in so many words by inspired men, or what must necessarily follow, as he sees it, from the gathering of the scattered scripture-testimony, "here a little, there a little") — I say, if what some such man sets forth *as scripture truth* may be summarily set aside by another, *because he thinks it is opinion* and denounces it as such, then our creed is fixed, our bounds of knowledge are set, and Christian growth is ended! And again, if what good and studious men have taught as truth (and often *vital truth*) — if such teachings may be suppressed by the simple cry that it will "cause trouble," then our faith is man-controlled more surely than any OPA could ever control our war-time regimen. Such a system leaves us just as free in Christ as slaves, and the church of Christ no better than a poor, sectarian little Rome. For it would be easily possible always to prove that any teaching whatsoever "causes trouble," if there were those ready and willing to see to it

that it does! And how can we be sure after all that truth, vital needed truth, will never cause trouble? Our great Teacher, though He is the Prince of Peace, has said: "I came not to send peace but a sword" (Matt. 10:34); and another has told us, by the Spirit, that the wisdom that is from above is *first pure*, then peaceable (Jas. 3:17).

"MARKING" AND "AVOIDING"

If any word herein may seem to be accusative or direct, let it be remembered that that word applies only to whom it may justly apply. If there are misguided men today who have caused divisions and occasions of stumbling contrary to the doctrines which the churches addressed by Paul had learned — those doctrines of lowliness and meekness, longsuffering and forbearance, without which the unity of the Spirit is utterly impossible — then those men must indeed be marked and avoided, in solemn obedience to the Word of God (Rom. 16:17). But let us understand first what it is to "mark" a man, and how it may be done to the greatest good, and without contributing more to discord than to peace. This is a serious thing to all concerned.

Shamefully indeed have the unity doctrines of the Roman letter been trampled under foot, particularly chapter fourteen! There the teaching is that even the erring and the weak in faith are to be "received," borne with, and fellowshipped, rather than "judged" and "set at nought" (vs. 1, 4, 13, 19). That was the "doctrine" which the Roman brethren had learned, at least a part of it; and what "doctrine" could Paul have had in mind more naturally, *when writing on "divisions" and "stumbling"* (16:17) than his own unity teachings as unfolded in chapter 14 (although, through others, the teaching had preceded his own epistle to Rome)? It is clear therefore that Paul, in the much-quoted "marking" passage (Rom. 16:17) is condemning those who preach and practice the doctrine of dividing when the apostolic doctrine is against dividing; those who go up and down the land egging on the disciples (often the untaught masses) to divide and separate — where before they were at peace and saw no need to separate. The pioneer disciples would never have thought of separation over the issues that are now current. It is a new, artificial condition created by divisive men, and it must be overcome. Such men, says Paul, must be "marked" and turned away from.

GIVE GOD A CHANCE

But this "marking" and "avoiding" is more a passive than an active duty: leave these blind guides alone. There is always the danger that we ourselves "may suffer through the strain," and do some wrong, in setting others where they may belong. It is a temptation to try to cure with sudden surgery what only time and God can heal. In days long gone we ourselves had not learned too well that serious lesson. Time and experience have shown that God himself cuts off those who would cut off their brethren — though first He grants them time and opportunity to repent. Over and over again we have seen it come to pass — that those who (for envy or

other hidden cause) have sought to brand their brethren have soon been marked and laid upon the shelf themselves. Perhaps we have no need (though it can not be wrong) to mark and point out those factionists by name; it comes to the same in the end; for eventually the rank and file of the church's humble, honest membership will come to see "how it is," and *who* it is; and from that time on they will simply "avoid" the factionist (Titus 3:10). They take mental note of him; they do not call him; they do not go to hear his harangues, once his purpose is established; they do not forward his divisive work in any way. And yet they "count him not as an enemy but admonish him as a brother." (2 Tim. 3:15.) And always, they keep a crystal clear distinction between the erroneous prophetic teaching of the factionist on the one hand (I speak not of heresy in fundamental doctrines), and his factious, divisive, and unchristian spirit and attitude on the other hand. If they must "mark" and "avoid" some men, it is on the second ground and never on the first. It is not because those men hold or teach some secondary doctrinal error, but because they are guilty of the prime sin of causing needless division in the Body of Christ. From such we are *commanded* to "turn away"; we have no choice.

WHAT WE CAN SURELY DO

Meanwhile, we can wait, and pray, and inculcate as far as possible the true New Testament unity teaching. To be sure, much harm, much pain and sorrow, will occur — while God still waits to be gracious. But while He waits, to vindicate or convict, let us on our part "follow after peace with all men, and the holiness without which no man shall see the Lord" (Heb. 12:14); let us "follow after righteousness, faith, love, peace, *with them that call on the Lord out of a pure heart*" (2 Tim. 2:22); and if it be possible, let us be at peace with all men, "as much as in us lieth"; that is, as far as we on our part are concerned and responsible, let none surpass us in the peace-making business; for such are the sons of God (Matt. 5:9).
—E. L. J.

WILFORD HALL AND THE SECOND ADVENT

The author of the following poem was a noted and honored Restoration writer among the disciples of two or three generations ago; author of "Universalism Against Itself," "Problem of Human Life," and other works.

Our Saviour once more upon earth shall appear,
In person as literal as when he was here;
The clouds are his chariot, and glory his throne,
Whilst myriads of angels his majesty own.

The kingdom shall come, and the graves shall give way,
And the saints be redeem'd from their prison of clay;
For the trumpet shall sound and the dead shall come forth,
From the east, from the west, from the south, from the north.