

THE WORD AND WORK

DIVINE ORDER

(Selected by R. H. B.)

'Tis first the true and then the beautiful,
Not first the beautiful and then the true;
First the wild moor, with rock, and reed, and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;
Tears for a day; for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then the resurrection-light.

'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning-star,
That bids the saints awake and dawn arise.

HORATIUS BONAR.

WORDS IN SEASON

R. H. B.

PETER'S MEMORIES

Peter's experience in the Lord's school penetrated into the very fibre of his being. The lessons he learned in his walk with Jesus determined his whole outlook, and colored—no transformed, all his thoughts. He thenceforth saw all things in the light of the knowledge of Christ. The ineffaceable memories of Christ filled his whole horizon. The story of Simon Peter related in the gospels is woven into his epistles, not designedly, but in such a way as to show that those experiences with Christ had become part of him. "Blessed be the God and Father of our Lord Jesus Christ," he writes, "who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." If ever a dead heart was begotten again unto a new life of hope, it was Peter's when his Lord rose from the dead! Do you recall the

utter hopelessness of the disciples when He, their Lord, hung dead upon the tree? Well, Peter's hopelessness was deeper than that of all the rest. To all *their* darkness was added in Peter's case the deeper gloom of the spiritual despair and inward condemnation of the man who had denied his Friend. Surely it was *mercy, great mercy*, that begat him again unto a living hope. It was nothing less than a miracle of resurrection to him, light out of darkness, life out of death; love and forgiveness meeting him in the very depth of Sheol, and lifting him up unto a new existence in Christ.

THAT PRECIOUS FAITH

Then, do you note his emphasis upon the faith—that “precious faith” as he calls it? We are “guarded by the power of God *through faith* unto salvation.” (1 Pet. 1:5.) The trials of life are but the proving of that faith, more precious than gold that perisheth though it be proved by fire; and the end of that faith is the salvation of the soul. (Vs. 7, 9.) Why this peculiar stress on the *faith*? We remember at once the great word spoken by the Lord to Peter: “Simon, Simon, behold Satan asked to have you that he may sift you as wheat; but I made supplication concerning thee *that thy faith fail not.*” (Luke 22:32.) That was why his faith did not fail and his soul did not make shipwreck in that awful tempest of those days. Blessed faith—yea, rather blessed intercession that maintained that faith!

BELIEVING IN HIM WE HAVE NOT SEEN

And what sort of faith was that? A faith in Him—“whom not having seen, ye love; on whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” Two unforgettable words of Jesus shine through this sentence, one spoken to another (Thomas) in Peter's hearing—“because thou hast seen me thou hast believed? Blessed are they that have not seen and yet believe.” (John 20:29); the other (O blessed memory!) spoken to *him*, that morning by the sea: “Simon, son of Jonah, lovest thou me?”—thrice repeated, thrice avowed by him, and thrice followed by a commission, the mark of Christ's love and trust: “Feed my lambs,” “Tend my sheep.” “Feed my sheep.” For surely if he loves Him, thus must he show it; and none can do this except they love Him.

SUFFERING AND GLORY

Again there recurs that saying about suffering and glory. The prophets already had prophesied about Christ's suffering and the glories that should follow. Once Peter understood not. When for the first time he glimpsed the cross he was shocked and horrified—for his dear Lord's sake, but also for his own; and he took the Lord aside and tried to dissuade Him from the way of the cross: “Lord this shall never be unto

thee." What followed left an impression deep and unforgettable. In fact it left a great scar. When did ever such a withering rebuke fall on the head of any of His disciples from the lips of the Lord? (Matt. 16:22, 23.) Then Jesus enunciated to Peter and to them *the law of the path*: "If any man would come after me, let him deny himself and take up his cross and follow me." The glory He also mentions, but a glory that is not first, but follows afterward, in its own time, "when the Son of man shall come in the glory of his Father with his angels;" a glory which Peter was permitted to behold for a moment on the mount of the Transfiguration (2 Pet. 1:16-18) and which Peter would fain have seized and held (Matt. 17:4). But now at last he has learned the way of the Lord more truly. For himself (he tells us) and for all Christ's faithful ones this is the time to share in Christ's sufferings; the glory lies ahead, in that "salvation" which is yet to be revealed when the Lord comes. Peter declares himself a "witness of the sufferings of Christ" and "a partaker of the glory that shall be revealed." (1 Pet. 5:1.) And the brethren he exhorts inasmuch as they are partakers of Christ's sufferings, to rejoice "that at the revelation of his glory also ye may rejoice with exceeding joy." (1 Pet. 4:13.)

SALVATION YET FUTURE

Three times in the first chapter of his first epistle Peter speaks of a salvation yet future. It is a salvation yet "to be revealed in the last time," and it is "the end of your faith," "the salvation of your souls." (1 Pet. 1:5, 9.) The connection with v. 13 shows that this salvation is co-incident with "the revelation of Jesus Christ"—as is declared elsewhere also (Heb. 9:28). The prophets knew of this salvation. They sought and searched diligently to learn "what time and what manner of time the Spirit which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." God did not disparage their search and inquiry, but graciously revealed to them that the prophecy was not for their time and dispensation, but for us "upon whom the ends of the ages are come" and to whom it was announced by Christ's inspired messengers. (Comp. Heb. 11:39, 40.) But so wonderful is this salvation and those glories, that the very angels of God desire to look into them. (1 Pet. 1:10-12.) "For" (as Paul corroborates) "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward." The whole creation, groaning and travailing in pain until now awaits, with earnest longing, that glorious day when the sons of God, now disguised in their body of humiliation, shall be revealed. In that day, the day of "our adoption, to wit the redemption of our body," the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

And to that day of glory our hope looks forward; for "if we hope for that which we see not, then do we with patience wait for it." (Rom. 8:18-25.) Thus far Paul. And a glance is sufficient to show that he speaks of those same "sufferings of Christ and the glories that shall follow them," even as does Peter.

THE HOPE OF GLORY

Once more let us hear Peter—the memory of Jesus' words to him revived and enlarged by the Holy Spirit—as he tells us how in view of this glory to which we are destined, we ought to walk. "Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." *Grace*—do you hear that? How wondrous did that grace appear to Simon Peter when the risen Lord lifted him up from the depths! and grace *to be brought unto us when Jesus comes!* Upon *that* he bids us set our hope, and to set it *perfectly*, without reservation or doubts. For "the God of all grace, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." (1 Pet. 5:10.) This is a real hope, a hope that is not killed by paralyzing ifs and buts, and the doubts and fears which make us hopeless. God will take care of the matter. He gives us eternal comfort and good hope through *grace*. (2 Thess. 2:16.) Any man who knows what is meant by "grace" will understand the perfect assurance of a hope that rests upon grace; a hope that will unflinchingly impel every one that has it, to a Christlike life. "Every one that hath this hope set on Him, purifieth himself even as He is pure." (1 John 3:3.) So, Peter goes on—"as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like as he that called you is holy, be ye yourselves also holy in all manner of living; for it is written, Ye shall be holy, for I am holy." And if we forget? Be watchful, be careful, he says. A holy fear should mark the Christian's life. For the One the Christian calls Father is the One who without respect of persons judgeth according to each man's work. Will He let any one "get by"? Never—His own last of all (Amos 3:2). Judgment begins with the house of God (1 Pet. 4:17.) But the judgment which is destruction to those who obey not the gospel, is for God's children the chastening of the Lord. ("But when *we* are judged we are chastened of the Lord that we may not be condemned with the world." 1 Cor. 11:32). And besides all this have we not been redeemed with a price far greater than all the world's corruptible treasure, from that old manner of life? We need not, and must not live in the way of the flesh any longer. (1 Pet. 1:13-19.)

PETER FULFILLS HIS COMMISSION

"When once thou hast turned again, establish thy breth-

ren," said the Lord Jesus to Simon on that fateful night. (Luke 22:32.) Peter fell and "turned again" by the Grace of God. He tasted the bitterness of hell and the sweetness of God's forgiving love in Christ Jesus. And now, though long since fallen asleep in Jesus, he still labors in his epistle to establish his brethren. Still he feeds Christ's lambs, still he tends the sheep—for he being dead yet speaketh. And when the Chief Shepherd shall appear Simon Peter and all the rest of us who have loved the Lord and have shared with Him in His sufferings shall together enter into His glory, and the inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Pet. 5:4; 1:4, 5.) The last word from this beloved apostle is "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and for ever, Amen." (2 Pet. 3:18.)

THE SUPERNATURAL GOSPEL

From first to last the gospel is based upon miracle—the irruption of God into the affairs of men. Take that out and you have no gospel left. You may still have a system of ethics ideas and ideals, culture and education, beautiful, interesting examples and teaching, but not a *gospel* and not any *salvation*. for the course of nature and the reign of law ends in death. Unless God steps in to act in sovereign power, above nature and above law (though not in *violation* of it), no hope is possible. The gospel is good tidings because it is supernatural. That God Himself spoke a direct word into the world; that God gave His only begotten Son; that a new beginning was made in Him as the second Adam; that He died on behalf of the guilty race by the will of God, bearing its sin and judgment; that He rose from the dead; that He ascended to the Father, and there represents His people in God's presence; that the Spirit was sent, and is at work in and through the church, in the world; that human beings can and must be born anew—which always means the impartation of God's life and nature; that Jesus is coming again—all, all is supernatural—cutting across the course of nature, and the chain of cause and effect, according to natural law. And therein alone lies our hope. To sinful man there cannot be the slightest hopeful prospect in the natural outworking of things. Neither is there any power inherent in man to reverse his destiny and to redeem his own life—or as commonly expressed, "to lift himself up by his own bootstraps." The change, the uplift, the new life and hope must come from without, from Above. No real gospel (good tidings) could come from any source except from Him who can act outside of nature and above all natural laws and forces, namely, God. "*But God*"—these are the only words which could offset the awful revelation of man's lost

state in Eph. 2:1-3—"but *God*, being rich in mercy, in his great love wherewith he loved us, even when we were dead through our trespasses made us alive together with Christ—by grace have ye been saved." (Eph. 2:4-6.) This is the supernatural gospel, sent forth from God, and hated by Satan because in it alone is hope and power to arrest our certain fatal descent to eternal ruin.

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THE CASE OF DR. THOMAS

The passion of religious controversy often seeks to fasten the odium of an ill-savored name or parallel upon brethren, in order to gain an unjust, unfair advantage. This should never be among brethren. Now as to Dr. Thomas of a century ago, his teaching, though professedly based on the Bible, and holding some Biblical doctrines, does not come under the head of Christianity. It was simply a human cult, evolved by peculiar methods of "interpretation." Its Christ is not our Christ but a mere creature, who had no existence previous to his birth on earth, and who when he died passed wholly out of existence, subsequently to be raised from the dead. According to Dr. Thomas man is but body and breath. He denied also the personality of the Holy Spirit, and the existence of a personal devil; also what we believe to be the Bible teaching concerning the cross and the Blood of Christ, eternal punishment, and other important truth. This man began by teaching the peculiar "re-baptism doctrine" still held by some of the brethren; and deliberately building up a hostile sect and faction in the church. After long forbearance, and all loving brotherly admonitions failing, he was finally disowned and disfellowshipped by Campbell and his associates.

Confirmation concerning the errors of Dr. Thomas will be found in an historical work by Frederick Hodge, "The Plea and The Pioneers in Virginia." Hodge entitled one chapter, "Defection of Dr. Thomas," pointing out that—

The defection began in 1835, on only one point of contention: the re-immersion of all the Baptists who would have fellowship with us. In the Sycamore church, Richmond, where he was in charge, Thomas pressed this teaching and immersed deacons, a preacher of note, and many others. Campbell declared the "uselessness of the act," but didn't wish to give publicity to "the defection." Later he reviewed him at length, concluding: There are but few brethren of whose reasonings and views I could speak so freely; whose errors or mistakes—(Oh! that I had a softer name!)—I could notice with more freedom and more hopes of success."

Campbell's kindly review did him no good, it seemed, and it was after this "Defection" that Thomas taught theories such as the following:

"1. The soul is the breath of life and dies with the body.

"2. In the resurrection, both soul and body will be raised and stand before the judgment seat of Christ; between death and the resurrection the soul sleeps, is not active or conscious.

"3. In the resurrection all arise and judgment is pronounced, the wicked will be totally annihilated, and the righteous remain for ever, with God. Thus the resurrection and eternal life are for the righteous' only."

NEWS AND NOTES

From Greenville, Ala.: "We are now in our new home. The people here seem glad to have a preacher in their midst. I am dividing my time between Greenville and Ft. Deposit congregations. Prospects are good for the Lord to use me to do something for Him. Pray for me that I may let Him use me. I need His grace and power.

"The congregation at Pulaski treated us very kindly when we left. Their appreciation of our work with them was expressed with tears and expressions of regret and gifts costly and numerous. Friends outside the church expressed their appreciation of us in a letter which was published in both county papers. We felt so unworthy of it all.

"I pray that if possible Word and Work may be a better paper than it has ever been. I anxiously await a copy."—Maurice Clymore.

From Johnson City, Tenn.: "The Word and Work contained many fine articles in 1933. May the Lord bless the paper during the year 1934. Pray for our efforts here. Thanks for the space in your paper given this work. We had 105 in classes last Sunday. Church attendance is very good."—E. H. Hoover.

From Long Beach, Calif.: "Our new building here is in excellent location and will accommodate 500 people easily. Plenty of class room and dining space. In the midst of fine meeting, 7 by statement and 9 by baptism to date. Presume one hundred or more 'outsiders' each night. Very good for this country.

"I return to Fresno soon. Very promising field there."—Ernest Beam.

From Dallas: "I have been preaching at Garland for about 7 years. The number to begin with was six; now the number is about thirty. They have bought and paid for two lots, well located and have built a nice house, and now it is almost paid for. They are all poor people but asked for no outside assistance in financing their church building. Bro. Frank Mullins is to hold their meeting this summer. I

think the hearts of the Garland disciples are quite well prepared to hear and receive the whole counsel of God, and Frank is a good preacher."—Eugene V. Wood.

From Albion, Nebr.: "Our Heavenly Father has been kind to me through all the trying ordeal [Bro. Poynter's illness and death]. He gave me health and strength, and has sustained me up to this time and will unto the end. The precious promise to the faithful cheers the weary.

"Our son-in-law obeyed the gospel last the night of the Old Year. A week ago last evening four young girls were baptized here."—Mrs. D. J. Poynter.

From Glenmora, La. "Recently I spent a few nights with brethren who meet in Bro. Lee Hubbard's home at Palmetto for worship. The help in song practice and in service was needful. They feel encouraged for greater things in the Lord.

"In the home of one of the members near Alexandria services were conducted on the 4th Saturday night. After an hour's discourse the whole congregation remained two hours asking questions and exchanging ideas relative to the subject discussed. All seemed anxious to learn the truth more than to establish their own doctrine. Pray that this attitude may continue that they be found among those mentioned in Matt. 13:17."—W. J. Johnson.

From Lexington, Ky.: "We had two baptisms on a recent Lord's day, 3 since first of year. I preached the funeral of Bro. A. S. Mitchell at Woodbine, Ky., Jan. 15. Bro. Mitchell died here and had done some preaching around Corbin, Ky., where his kinsmen live. His daughter and her husband made the good confession here recently."—H. N. Rutherford.

"We had a watch service at Mt. Auburn church, (Dallas) New Year's eve. Frank Mullins preached first, then father came in from his appointment, about 9:30, and preached for the closing hour."—Horace E. Wood.

Quantity purchasers of the alphabetical hymnal "Great Songs of The Church" since January:

Pratt, Kan.; Pulaski, Tenn.; Bridgeport, Conn.; Haskell, Texas; Abilene, Texas; Ozona, Texas; Elk City, Okla.; Point Pleasant, W. Va.; San Antonio, Texas (Government Hill); Indianapolis, Ind.; Farmersburg, Ind.; Seymour, Ind.; Graton, Calif.; Douglas, Kans.; Garland, Texas; Union City, Tenn.; Houston, Texas; Chattanooga, Tenn.; Cameron, W. Va.; Nashville, Tenn.

From Mackville, Ky.: "The depression has hit me hard but we cannot get along without the Word and Work as I have never missed a copy since Bro. Chambers started it at New Orleans. Wife and I feel it is food for our souls. May the Lord bless and prosper it I pray."—G. W. Young.

"Brother W. J. Johnson of Glenmora, La., desires to do home mission work in the regions adjacent and purposes so to do as his support enables him. Brethren in those parts can hardly take on this responsibility, and unless brethren elsewhere come to the aid of the work it cannot be carried on. Bro. Johnson trusts that the Lord will put it into the hearts of a sufficient number to enable him to realize his purpose. He can be addressed at Glenmora."—Stanford Chambers.

From Junction, Texas: "We have found several more families of Christians and our attendance is steadily increasing. Many brethren coming in from rural communities."—W. W. Leamons.

From Harrodsburg, Ky.: "I want to wish for your good paper the best year in its history, that it may carry the good news to more hearts and homes than ever before and that it may always be the same fine-spirited paper that it has been so far."—Mrs. J. E. Burton.

From Toronto, Ontario: "We appreciate the good lessons in the Word and Work and hope we may always be able to continue taking it. We wish we were able to send many more subscribers."—Mrs. Leona Chittick.

From Midland, Ind.: "With the passing of the old year I am conscious of many things for which I

should be thankful, having been used of the Lord in many meetings and six converts being the smallest number in any of those meetings. As for the new year, while in patience we wait the coming of the Lord, may we also in diligence be found working for Him.

"Every issue of the Word and Work is read with interest and pleasure. May God bless all that contribute to its further progress."—W. A. McBride.

From Cynthiana, Ky.: "The Salem church has had a fine year in many ways. Our average Bible School attendance raised from seventy-seven in 1932 to eighty-three in 1933, with also a marked increase in daily Bible readers. The weekly Prayer Meetings are aiding in the development of church leaders, for we now have twelve young men who have taken public part in the services, besides a number of the older men who are doing more of this kind of work than they have in the past. We are conducting a song drill in the homes of the community once a month. God certainly blessed us greatly with the messages Brother Olmstead brought in the revival last summer.

"Bohon church, near Harrodsburg is awakening to the possibilities existing there. A great interest in the spiritual development of the church is evidence. The brethren have started a Young People's meeting for every Sunday evening, and a Prayer Meeting Service every Friday night. We are also encouraged by the opportunities offered at Mt. Zion Church."—Wilson Burks.

E. H. Hoover reports good hearings at special series of Sunday night sermons, Johnson City, Tenn.

We need 1 copy, Feb, 1924, and one each of Feb., April, and May, 1923—old Word and Works.

We have still a few 1933 Bound Volumes on hand; also 1 of 1918. Price \$1.50 each. One copy each of following years could be made up for any who are short the series: 1921, '25, '26, '27, '28, '29, 30, '31, '32.

Single renewals are not usually acknowledged by this office, but the date-tab will show the time set up, next issue.

We are having some requests for quantities of the little closing chant, "Benediction," to paste in "Great Songs of The Church"—1c each.

J. R. Clark of Dugger, Ind., sends these commendations and asks, "Has anyone outside of Louisville sent in a larger club than ours? We have our fighting clothes on unless we are exceeded too much." Clark's club now stands at 44: who takes up the challenge?

Here are the commendations:

"One thing I like about the Word and Work is that you feel you can hand it to a neighbor or friend without fear of wounding their feelings."—Mrs. Claude Martindale, Ellis church, Dugger, Ind.

"I thought I would not subscribe this year due to shortage of money but when I read the December issue I changed my mind. You can put my name down."—Mrs. Blanche Bledsoe, Dugger, Ind.

"The December issue was worth the year's subscription price. Yes, I'll take it."—Mrs. Beulah Hutchinson, Sullivan, Ind.

"I love to reread old issues. I often read back numbers last year as we were not able to subscribe. We are having work now and I want my name back on the list."—Mrs. Henry McBride, Ellis church.

"I am very sorry we can't take it now. You know, we handed our copy to two or three outsiders each month. Maybe we'll see our way clear to subscribe yet."—Ben Reeves, Dugger, Ind.

From Lexington, Ky.; "Fine crowds last Sunday—one restored. Preaching at Ebenezer Tuesday nights every other week. Pray for that work."—H. N. Rutherford.

"Please send me the Quarterly. Best wishes for the New Year. The January Word and Work was a feast to me."—P. I. Pryor.

From Sullivan, Ind.; "You will remember me as an old music teacher, and preacher as well. I often think of the good visit I had with the brethren and friends at Louisville some years ago. The church here is getting along nicely."—E. Brewer.

From Linton, Ind.: "We expect to move to Sellersburg about the first of March. The church here

has asked Bro. Burks from Cynthia to come the 2nd Sunday in February to make a visit in hopes of arranging for him to take up the work here."—E. E. Kranz.

"May the Lord bless your work and 'enlarge your borders.'"—Mrs. R. F. Gill.

From Winchester, Ky.: "Our community Bible class outgrew the size of our room so we go to the Court House; 106 last week."—Chas. M. Neal.

Our best wishes for a prosperous 1934 for your household and for The Word and Work."—Mrs. C. A. Lewis.—Sister Lewis sends \$2 every month to help us "carry on."

From Gainesville, Fla.: "We ladies of the church are going to try to do more for the Lord this year. We want to get the church interested in having the gospel brought to the colored people here. We have never had any meeting for them and I feel it is an opportunity we should not neglect. We want to try to get Bro. Keeble while he is in the state."—Mrs. B. R. Colson.

Louisville News

Song Rallies have been held recently at Fifth and M Sts., and at Ormsby Ave. churches, Louisville.

The Saturday morning older Preachers' meeting, in Directors' room of Citizens' Union National Bank has been unusually full of blessing this year, with every chair taken. Brother Boll's Isaiah class in Highland Library is also a great weekly feast.

S. L. Rose of the Highland church is giving much time to East Jefferson Mission, with good results.

Bro. Jorgenson has been elected President of The Louisville Chorus. This is the city's finest singing organization, and its finest work is done without musical accompaniment of any kind—truly an argument for the sufficiency of the simple ways in church music!

Portland Ave. church gave, of record, something near \$9000 in 1933—considerably below its high of \$16,000, but an example of liberality and faith for our times and their circumstances. O the help and blessing of a faithful church!

“MARK THEM”

R. H. B.

“Mark them that cause divisions and occasions of stumbling among you contrary to the doctrine which ye learned, and turn away from them.” (Rom. 16:17.) This is an apostolic injunction, and as such must be obeyed. Any brother guilty of the sort of thing mentioned should either like Paul be willing to say, “I refuse not to die”; or else repent of his factious conduct. But it must be evident to a thinking man that without great care, this injunction of Paul’s may too easily be turned to ecclesiastical oppression and be made an excuse for every sort of sectarianism. If for example it should happen that certain leaders in the church should take a distaste to any particular conviction some brother may hold or teach (I speak not of matters that affect the fundamentals of faith and Christian life)—what would be easier than simply to “mark” such a one and on the pretext of Paul’s injunction to turn away from him. By that means such leaders could limit the faith and freedom of their brethren at will, and as effectually as by any written human creed. If such leaders happen to have any power of influence and means of publicity they can easily raise such an intolerant opposition to such a brother’s belief and teaching as would leave no alternative; and unless the said brother meekly submitted to their ecclesiastical dominion, and humbly subscribed himself to their demand, there would of course be trouble. Then that brother would be judged as one who causes division and therefore must be marked and turned away from. All the protestations of the victim in the case would be in vain. “Mark him, and turn away from him,” is the sentence; and there is no appeal, when self-appointed ecclesiastic lords pronounce judgment. Does the accused claim that the matters in controversy are not such as necessitate division? Then they are concluded to be *unnecessary* and therefore not matters of faith, mere opinions unnecessarily promulgated to the hurt and disturbance of the churches. Therefore “Mark him and turn away from him.” Or does he say that the things in dispute are not opinions, but Divine truth, taught in God’s word, and that he feels bound toward God to believe and teach them? Then, lo, it is a difference in a matter affecting the faith, and that brother should be disfellowshipped on that ground: “Mark him and turn away from him.” Does he try to hold these matters of controversy with reserve, so as to avoid friction as much as possible? Then he is coward and a sneak, and not to be trusted. He ought to come out with what he believes, yea, he ought to be forced to come out into the open with it all—in order to be “marked” for it. But if he declares openly and boldly what he finds in God’s word—then he is causing division by his “false” doctrine—false, because those leaders so pronounced—and must be “marked” and cast

out. As the Talmudic proverb says, "If the pitcher falls on the stone, woe to the pitcher! If the stone falls on the pitcher, woe to the pitcher! Whatever happens, woe to the pitcher!"

In view of such obvious and fatally easy possibilities it is evident that the Pauline injunction to mark, and turn away from a brother who causes divisions contrary to the doctrine, should be safeguarded by every precaution, lest it become a cudgel of religious partyism and a means of intimidation, a barrier to free investigation and progress in the knowledge of God's word; and thereby the Lord's church be reduced to a creed-limited, man dominated sect. First of all it should be carefully ascertained whether a given case would come at all under Paul's injunction to "mark them and turn away from them." Is it certain that the brother accused has really caused "division among you"? Even if a division had somewhere resulted—did the said brother *cause* it, or was it perhaps due to such high-handed methods of opposition and attempted suppression as would compel division? Further, we should inquire whether it is a "division contrary to the doctrine," that is to say over something subversive to God's word—or was it over matters on which brethren might differ, though both sides be equally faithful and devoted to God's word. And is the brother in question a factionist—one of those who, as Paul says, "serve not our Lord Christ, but their own belly, and by their smooth and fair speech beguile the hearts of the innocent?" (Rom. 16:18.) In such a decision, if anywhere, should we heed the Lord's admonition, "Judge not according to appearance but judge righteous judgment." (John 7:24.)

This much is clear—if this matter of "marking and turning away from" is handled irresponsibly and arbitrarily, at the whim or personal motive of leaders and editors; and so long as good brethren who see that sort of thing going on are afraid to protest, lest it cause trouble, and are willing rather to see innocent brethren sacrificed to the cause of a false peace and unity than to stand up for right and justice—*so long we may as well give up the high ideals of the New Testament church we have set before us, as a goal impossible of attainment. We shall evermore be and remain a mere sect among sects.*

A MINUTE

"I have only just a minute,
 Only sixty seconds in it,
 Forced upon me; can't refuse it;
 Didn't seek it, didn't choose it;
 But it's up to me to use it;
 I must suffer if I lose it,
 Give account if I abuse it.
 Just a tiny little minute—
 But eternity is in it."—*Australian Christian.*

THE EXCELLENCY OF BROTHERLY UNITY

W. J. JOHNSON

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirts of his garments; like the dew of Hermon, that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing, even life evermore."

The unpleasant relations which grow out of opinions are obvious. If opinions are allowed to become tests of fellowship divisions are inevitable. Their influence is baneful. Such conditions are deplorable. But nevertheless they have their advocates who seek to justify them by the scriptures. Feeling that the Lord in His profound wisdom formulated His teaching so that it would lend support to the divergent groups of worshippers, they endeavor to extract from His words ideas that accord with their theologies. In order to sustain their positions they must devise ways of disposing of the plain, simple statements which conflict with their own views. Hence they stigmatize them by names that tend to prejudice the minds of people against them, or class them as opinions, and theories, or as things essential, and nonessential.

But the word of the Lord forbids such an attitude. The whole Bible is for us. "Every scripture inspired of God is essential for making us complete and furnishing us completely unto every good work. (2 Tim. 3: 16, 17.) It is important to observe all things that Jesus taught. (Matt. 28:20; Heb. 2:1-4; Rev. 22:16.) For pig-pathing the way through the scriptures does not glorify God, even though it may promote unity. Observe the failure of the Pharisees. They built their own path through the scriptures and paved it with the traditions and doctrines of men. For this reason they knew not the way of life. (Matt. 7:13, 14; John 14:6.) And moreover being blinded to the truth they failed to receive the greatest blessing, for they knew not the day of their visitation.

On the other hand the disciples, though they were slow to believe all things spoken in the prophets, possessed the desire to follow the Lord. For this reason they were in the attitude to receive the lessons which He gave them in the parables of the kingdom, and were prepared to use the keys of the kingdom when the time arrived. In one accord and with boldness they proclaimed Jesus of Nazareth as both Lord and Christ.

The effects of their message were marvelous. Many were turned to God. Their observance of the things which Christ commanded signified their love for Him (John 14:15). Such an attitude inevitably binds together, and leads into the blessings of Psalm 133. Also it shows that unity in worshipping the Lord is more than an outward observance of a set of principles. It is the walk in the most excellent way. (1 Cor. 13.)

THE CONFESSION OF A PENTECOSTALIST

When the late Pastor Joseph Kemp, in a series of articles for our Magazine criticised the position occupied by the Pentecostals, some of these friends resented his strictures. But nothing we have permitted in our columns can compare with the sweeping statements recently published by one who for many years has been an outstanding leader of their cause. In the August issue of his official organ Pastor Edward Jeffreys writes:

"The fanaticism of the past has ruined many a promising field. I have been in the thick of it for over twenty years and I am not at all surprised that some of the most spiritual Bible teachers have had nothing to do with it. The people have been sadly in need of Bible exposition, but there are no great Bible expositors in the so-called 'Pentecostal Movement'.

"When a message is given on the Holy Spirit the text usually chosen is Acts 2:4: 'They all began to speak in tongues.' It is 'tongues' from one corner to another. Seldom have I heard a real good Bible reading on the Personality of The Holy Spirit, the Work of The Spirit, etc., etc. Indeed some people are as ignorant of these great truths as some of the people in the cold, dead orthodox church. The teaching that everybody must speak in tongues as the initial sign of having received their 'Baptism' (fulness) has had its day. We cry 'Finis' to the effete theory which has wrought such havoc to the work of God all over the country. *Look where you may, wherever you find a band of people after sensuous signs, you can depend upon it that they are more carnal than spiritual; proud, envious and superficial.* The same handful year in and year out—nothing aggressive in their effort—seldom any souls saved! They report wonderful meetings of exceptional power: Where the Power all goes is a perplexing question. The same little circle wrapped up in their so-called 'advanced teaching', enjoying their manifestations and the world going to *Hell* all around them. *Is this the true Pentecostal Spirit? Surely not!*

"It is strongly advocated by some people that if believers get 'baptized' (filled) speaking in tongues, there will be a marvellous change in their lives. I am compelled to ask a question: Is this true in every case? I must be honest to my convictions and to what I have seen during the last twenty years, that in hundreds of cases this is not so. I have met a large number of people who claim to speak in tongues, but there has been NO NEW POWER in their Christian life. Indeed, in a good many cases the spiritual life is altogether at a very low ebb, far away in pattern from the New Testament picture of a spirit-filled man. 'By their fruit ye shall know them.' I have even noticed with some of these Ultra-Pente-

costs a decrease in their spiritual power when they started to speak in tongues! They get filled with spiritual pride, become unmanageable and unteachable. When people adopt such an attitude God only knows where their manifestations come from. I am writing from what I have seen.

"For many years I have been thoroughly dissatisfied with this type of Pentecostal teaching and results. I know there are hundreds of people who have lost patience with the wild manifestations and the teachings of 'Tongues', but they have not had the courage of their convictions to come forward. I have been greatly surprised, however, in these last few days to find certain people hail this pronouncement with delight!"

We have met in this movement some of the most earnest Christians, and some of the most devoted missionaries. But the general attitude has been one of intolerance toward the teaching of anyone who does not profess to speak in tongues, due to their conviction that no one can have the fulness of the Spirit, or the "Baptism" unless it is thus manifest.

If they could be brought to a place where Scripture teaching could deliver them from the extremes and extravagances that are not of the Spirit, their fervor and devotion could then be made a great blessing to the church.—*The Evangelical Christian*.

THE CROSS

J. H. McCALEB

"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18.

Almost any one will admit that the moral principles of the Bible are excellent. Many teach these principles and nothing else. It is as one worshipping the universe and not its maker; the thing fashioned rather than the one who formed it.

Acceptance of the cross admits one's sinful state. It places all men on the same plane—all being sinful and needing a savior. Christ is our Savior who has overcome sin. In Christ we, too, can overcome sin and its consequences. But to get into Christ one must come humbly and without pride. He must realize his sins and repent and crave pardon, followed by baptism, and the rising to walk in newness of life.

To the man who hardens his heart, all that sounds crazy. The cross is a stumbling block. It is too simple. And so the thousands go on their way still carrying the burden that will never let them rest until it kills them.

Peter discerned the truth even though he was sometimes weak. He could say with conviction, "Thou art the Christ, the Son of the living God." That confession is the test of a faith that can save.

THE JUDGMENT OF MATTHEW 25

The following, a portion of a letter written by the Editor in answer to a query, is regarded as of general interest.—Publisher.

Dear Brother:

That judgment in Matthew 25 presents some difficulties, and that regardless of what position one may hold. When at any time anyone assails my explanation of it, I let him set forth his, and let *him* face the difficulties instead of piling them all on me. Nevertheless, I think those difficulties are due to a failure to understand the situation, and to some basic (but erroneous) assumptions with which we approach the passage. It may help us to note a few things.

(1) The Time. "When the Son of man shall come in His glory." When that occurs, Christ's saints, the church having been previously caught up to meet Him in the air (1 Thess. 4:16)—will come *with* Him. *He does not appear in glory without us.* (Col. 3:4; 2 Thess 1:10).

(2) These saints have the promise that *they shall judge the world*—that is, they will be associated with the Lord Jesus in His judgment of the world. (1 Cor. 6:2.) Paul mentioned that to the Corinthians as a fact which was (or ought to have been) well known to them.

(Manifestly if *they* are to be the judges of the world they cannot be judged along with the world, at the same time in the same judgment with the world.)

(3) The Persons to be Judged. "All the *nations*." Note here (a) that this is the term almost invariably translated "Gentiles." (See Thayer's Lexicon, definition of *ethnos*; *ta ethnee* 4: "in plain contradistinction to the Jews, Rom. 3:29; 9:24; Gal. 2:8, etc.") Note (b) that not a word is said or intimated as to any previous resurrection, or that these are resurrected nations. (Indeed how could nations of long ago and far distant lands be judged by such a test and standard as that of vs. 40, 45?) These are nations then living, and we may not assume anything else.

Now the solution, as I see it, is as follows;

Here is the order of events:

1. The saints (the church) are caught up to meet the Lord in the air.

2. On the earth the Great Tribulation. (The *church* escapes this, Luke 21:36; Rev. 3:10).

3. In the stress of the Great Tribulation Israel turns to Christ, and evangelizes all nations.

4. The Lord comes in glory with His saints and judges the nations on the basis of their attitude toward His brethren, the believing Israel, who under terrific persecution have brought them the gospel.

This would meet every point of difficulty, I think. The converted Israel is represented in Rev. 7 as the 144,000; the

"sheep" of the Gentiles in Rev. 7:9, 13, 14 as the innumerable multitude which come out of the Great Tribulation.

Consider this, and the Lord will give thee understanding in all things. (2 Tim. 2:7.)

Finally, I may add that many who never have grasped the background and situation of this passage in Matt. 25, and never will, have caught the great practical lesson of it—namely that whatever kindness and mercy is shown to any of Christ's own, it is as if done unto Him; and if it were but a cup of cold water, the reward shall not fail. That is the immediate and abiding value of this passage. But to see it in its setting is to be desired.

THE GOOD CONFESSION

In the days of the terrible persecution of the church of God by imperial pagan Rome, in bloody, tearful long ago, this confession was the test. There is in existence an original document in the old Roman tongue, written by the ruler of one of the provinces of the Roman Empire at the time of that terrible persecution, explaining his method of procedure with people tried for their lives upon the charge of being Christians.

This is the substance of what that Roman subordinate ruler wrote to his royal master: "When people are brought before me accused of the crime of being Christians, I ask them: 'Do you believe that Jesus Christ is the Son of God?' If they answer negatively, I release them; for it is a question of faith, and they alone know, of course, what they believe. If they answer affirmatively, I have them scourged, warn them of the danger of persisting in that pernicious course, and ask them the second time. If they answer negatively—renounce their faith—I discharge them. If they answer affirmatively, however, I have them scourged more severely and assure them that they have but one more chance for their lives—that if they answer affirmatively the third time there is no appeal. Then I ask them the same question the third time, and if they answer affirmatively I hurry them away to execution, to make room for the next."—From the writings of T. B. Larimore.

BOOK REVIEW

"MESSIAH: HIS NATURE AND PERSON." By David L. Cooper.

This volume of 224 pages is issued paper-bound in order to wide distribution among Jews. It is cheap in price (60c paper; \$1.25 cloth) but not in intrinsic worth and value. Here, in small compass is, for its purpose, the best exposition of Messianic prophecy obtainable. It traces through the Bible, and in the Hebrew texts, from Genesis to Malachi, the Messianic predictions; and that with especial regard to the needs of the Jew, meeting in a scholarly and conclusive way the Jewish objections to and misapprehensions of, the Messiahship of Jesus of Nazareth. It is just the thing to put in the hands of the more educated type of Jew, especially Rabbis.—There is also an abridged edition of the same work, containing 128 pages, paper cover only, 40c.—Order from Biblical Research Society, 4417 Bernice St., Los Angeles, Calif., or from The Word and Work. R. H. B.

ON FOREIGN FIELDS

MISSIONARY NOTES



O. D. Bixler

D. C. J.

* * "I want to sew and I want to write, so I sew a little and write a little."—Anna Bixler. * * "Three weeks home are a great deal better than nothing."—Molly Sherriff. * * "This old typewriter is a nuisance."—A. B. Reese. * * "Robert is better again."—Addie Brown. "Twelve baptized in 1933."—Hettie Lee Ewing. * * "Foy spent two days in Salisbury writing his examination."—Delia Short. * * "Indian summer is here now."—J. M. McCaleb. * * "Our press is going all day and a couple of nights."—E. L. Broadus. * * "I haven't felt extra well since I went to the mountains."—Sarah Fox.

"Cecil and Robert were sick last week and we had two rather anxious nights."—S. D. Garrett. * * "Our work has been much better lately."—Roy Whitfield. * * "Looked up a moment ago and saw Bro. Bixler driving past."—Bess Rhodes. * * "We are still hungry for news from home."—Elizabeth Bernard. * * "My receipts this month were only \$19.60. Still I am thanking God that I was privileged to come." Guess who. * * "Rains stopped so early that grass fires came making food for cattle very scarce."—Ottis Scott. * * "1933 slipped through my hands quicker than any other year I ever lived.—John Sherriff. * * "A notice from the bank that we had overdrawn about \$100."—Geo. Scott. * * "Have been wanting to get out on a trip, but can't afford the gasoline."—Alva Reese. * * "The meeting house in Kalomo is being built by the church."—W. L. Brown.

It was the duty of the apostles to spread the gospel over the earth and they had no successors. Therefore we have no obligation to foreign missions * * The gospel has been preached in all the world once and that is all the opportunity that should be given. * * Apostolic missionary work was accompanied by miracle-working power which we do not have; therefore Christians are not now expected to do this work. * * Yes all these excuses and numerous others of like nature were offered among the denominations when they were fighting Rome for their existence. Long ago they got away from such mistaken philosophy. Do some today who would like to be taken as examples of "apostolic" fidelity still use the same incorrect and anti-scriptural reasoning?

JAPAN IS CALLING

HARRY R. FOX

Yes, Japan with her teeming and needy millions, is calling for the gospel. The door is open; the field is ripe unto the harvest. So, the purpose of our coming to America Accomplished, we are eager to get back to our post "over there."

OUR LOCATION

Ota, a county-seat town of about 15,000 population, situated some ninety miles north of Tokyo, is in the center of a rich agricultural district supporting an additional 45,000. Most of these people have as yet had no adequate presentation of the gospel of Christ, and the county remains practically unoccupied except by our own band of workers. We also feel largely responsible for evangelizing an adjoining county just across the State line, where we used to live and labor.

OUR AIM

(1) "To preach the gospel where Christ has not been named" (Rom. 15:20).

(2) "To make disciples * * * baptizing them * * * and teaching them to observe all things that He has commanded" (Matt. 28:19).

(3) "To strengthen and establish the churches in the faith" (Acts 15:36, 41).

OUR PROGRAM

(1) Evangelism: The primary task of the missionary is of course that of direct preaching, or proclaiming the gospel by the word of mouth. Not merely in our local church-house at the stated meetings, but out on the streets and "in the high-ways and byways" or wherever we can find an ear to hear.

(2) Bible Training School: Hand in hand with the work of "making disciples" is the equally important duty of "teaching them" the Word of God, "committing it to faithful men who shall be able to teach others also." This was the apostolic practice, and only in so doing can the truly indigenous church be developed. In recognition of this fact, the King Bible School was established at Ota, several years ago. Already, a few young Timothys have received training here and are now preaching.

(3) Work among Children and Women: Besides the regular Bible classes for children on Lord's Day, a daily kindergarten is held during the week, in which some 40 or 50 tots are given elementary Christian teaching. Experience has proved that in Japan this is one of the very best ways of wedging our way into the homes with the gospel message. Likewise, special conditions existing in the Orient call for special efforts for the benefit of women-folk, in homes, factories, hospitals, etc.

(4) A department of our evangelistic endeavors worthy of special mention is that of Colportage work carried on in

connection with village visitation. Tracts and other gospel literature are widely distributed in house-to-house canvasses. This provides good practical experience for the Bible School students while they are studying with us.

David Lipscomb College, Nashville, Tenn.

AN OPPORTUNITY

David Lipscomb College congregation purposes to secure funds with which to return Bro. Harry Fox and family to Japan, where they have served well and are anxious to go.

Will you not lend your influence in getting your congregation to set aside its contribution, April 29—fifth Sunday—for the steamship fund?

We need altogether \$800. A deposit of about \$200 on Steamship tickets should be made soon. A check from you to R. S. King, Treasurer of Bro. Fox's home congregation, P. O. Nashville, Tennessee, at your first opportunity, to apply on deposit, will be appreciated by all concerned.

The students and faculty of David Lipscomb College, where Bro. Fox is a student, have already raised \$100.

Activities in 1933.

173 churches visited; 230 addresses; 631 homes visited; 19,696 miles traveled; 90 "Trail of the Missionaries" sold; 421 "Oriental Christian" subscriptions taken; 2,711 first class letters written; 9,443 second class letters written; 25,300 Mission Promotion leaflets distributed; 15 missionaries received money and clothing; 65 boxes of food and clothing sent by Mrs. Morehead to missionaries; \$6,701.10 received from all sources; \$558.42 monthly receipts averaged; \$55.04 increase per month over 1932 monthly receipts; 10% increase over 1932.

There seems to be an increased interest in mission work wherever I go. May God open our eyes that we may see the ripe harvest field, and send forth laborers into the field. My outstanding desire is to live long enough to see the Church of Christ supporting missionaries in every country of the world. Will appreciate your prayers and cooperation.

B. D. Morehead.

NINGTSINHSIEN MISSION

The year of 1933 saw twenty-four baptisms at our station. For the most part our little band may be characterized for its zeal and earnestness, despite the fact that we have met a few hypocrites. Three of our men have manifested willingness and ability as preachers; publicly declaring the Name both in the house of God and on the open streets. Honorable women are among our number such as any child of God may be proud to own as sisters. School children, sweet and lovely, own Jesus as their Savior. While most villages are said to be illiterate they are not dull. Once being enlightened with the Word they make amazing progress both in reading and understanding of the scriptures.

The children's class has done good but it is only conducted on Sundays. I hope it will be possible some day, if the Lord wills, to open a day-school for girls; for I find that women more readily accept the gospel than men. Christian women strong in the Faith and Word have boundless opportunities in this country. Herein lies an open field for God-fearing women in America to help their sisters across the sea.

During the year 1933 (December not included) I have received from America \$380.82 or about \$35 per month. Living, rent, teacher's wage, everything was paid from that amount, for I have no special fund. Yet the meal and the oil have not failed. I dismissed my teacher and helper. While I have no surplus yet I do what I can with the means I have. I am not courting sympathy for I know the "Earth is the Lord's and the fulness thereof," and He gives it to whomsoever He wills.

Ningtsinhsien, Hopei; N. China (Via Kaoyi).

Chas. E. Gruver

SHIODA MURA

By the unmerited favor of our Lord and Savior, we are able to report to you that all is well with us at this writing. The work of evangelizing these rural Japanese people has its many difficulties, but in spite of them we are having a wider hearing than ever. In this state alone about one hundred people have turned to Christ this year, through the combined efforts of the workers at Ota, Omiya, Diago and here. Several more have been led to Christ at other places, making a total for Japan of perhaps 150 baptisms in 1933.

This winter season is our busy time. A few days ago the young men working with me in the industry went with me up in the mountains to a festival of 10,000 people and preached and distributed tracts. One of the men in charge was an acquaintance and he gave us much assistance. In all, nine speeches were made. I was permitted to speak three times. Hundreds of gospel tracts were distributed. While there we met an inquirer who said that within a month he expected to bring four other men with him, all to become Christians.

Our financial report is not a very large one, but God has enabled us to live on it: Oct. \$35; Nov. \$42; Dec. \$37.72; total for 1933, \$519.83 in cash, with provisions from other sources amounting to \$60 or \$70. General average, cash \$43.32 per month. We thank you and our Father through Jesus Christ our Savior. Pray for us.
Ibaraki Ken, Naka Gun, Shioda Mura, Japan. The Bixlers.

A PROBLEM IN JAPAN

A question which seems to be as old as Daniel and the three Hebrew children has arisen again in this country. To be sure it is in a little different form and more difficult for our Japanese brethren. It is regarding the Japanese ("Ginga") shrines which are erected in honor of deceased rulers and patriots. There are two main classes of the shrines as I understand it. Of one class there is one in each township or village throughout Japan. These are sponsored by the government. It is to these shrines that departing soldiers go to invoke the blessings of the spirit. To these shrines the school children are led by the teachers at regular or special times. These contain an ark (at least most do) which the young men bring forth and carry on their shoulders, praying for rain in time of drought. Different ones of these spirits are supposed by the common people to possess different powers such as healing diseases or making girls skilful in sewing, etc. The shrines to the rulers are looked to for wisdom and power to guide the nation aright. The central idea is that the spirit of a great man becomes a god.

The government desires very much to preserve this faith. Due to pressure from Christianity perhaps, the government has ruled that such obeisance is not worship and that the shrine system is not a religion, expecting all to continue as usual.

The question is: **Can professing Christians do obeisance before these shrines?** It is not so difficult for us foreigners, but it is for the Japanese brethren. We want them to be respectful, for the Bible plainly expects as much of every Christian. Where shall they draw the line? We have recently had a tract confiscated by orders from national government. Brother Shigekuni of Ota wrote it. It was careful to teach respect and honor to whom honor is due. Bro. Rhodes' brethren at Omiya distributed the tracts at a festival. The remaining ones were seized, also 2,000 from our place. Two papers gave me a black write-up using words indicating communism. The question is a vital one and we must teach it.

Now we would like to hear from as many American brethren as possible for we want to be right and have as much support in it as possible. Please write us.

Ibaraki Ken, Naka Gun, Shioda Mura, Japan.

O. D. Bixler.