

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

LOSS

Many have learned in the last few years the bitter significance of the word Loss. Loss is worse than plain destitution, for in the one case one is accustomed to want and lack, and day by day makes the best of it; but loss adds the sharp pang of regret and a humiliation to the want. "Better to have loved and lost than never to have loved at all," does not apply here. There is a sense of privation, a feeling of injury suffered, a remembrance of better days, a pain akin to homesickness—for we did not realize how our hearts really cleaved to things and places which now are for us no more. There is removal (not to say estrangement) from friends, a changed relation to our acquaintances and to all the world. One feels shorn of dignity and importance. (Witness Job.) Those who once respected us take us lightly; and those who formerly would not have dared, undertake to lecture and tell us what we ought to have done or ought to do. The loss of what we have carries a sorrow like bereavement. Then, sometimes, there mingles with it an unreasonable resentment against persons (especially if they be brethren in the church) who are implicated in our misfortune, however innocently; and even a deep hatred and enmity toward those who have taken advantage of us—which further aggravates the heart's misery. It's a hard thing to have lost wealth, possessions, position, prestige, and the means of livelihood.

What kind of psychology is it that enables a Christian to take pleasure in such a thing?—"in injuries, in necessities, in persecutions, in distresses"? (2 Cor. 12:10.) What could enable him to count his earthly advantages loss, and to suffer the loss of all things joyfully, and to esteem it all but refuse? (Phil 3:7, 8.) It is the excellency of the knowledge of Christ, says Paul. And *he* had a right to talk. For he was one that willingly lost everything—friends, prestige, career, wealth, emolument, every worldly hope and chance. And he was perfectly glad. Not for all the world, nor for a thousand worlds like this, would he have exchanged the priceless vision of Jesus Christ, and his fellowship with that Lord, who for love's sake was once poor and despised, but now sits enthroned in glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward," he writes. And he had sufferings in full measure. Let those who have lost and all who are poor consider that the Lord is weaning hearts away from a false comfort and a false reliance, unto a better thing, incomparably more precious and good. That is, if we trust Him, and are not

moved away from the hope of the gospel. "And who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John 5:5)

THE BITTEREST LOSS

There is a loss that knows no compensation and holds no hope. From *this* may we be shielded. It is the loss entailed by sin. It is not merely what men suffer—it is the often unrealized, unmeasured, immeasurable loss they incur. What paradises close against them; what happiness and pure joy missed even on earth; what opportunities of service forfeited; what birthrights sold for a pitiful mess of pottage! An Associated Press item tells of a postoffice clerk who was convicted of stealing a dollar bill from a letter. He had served 29 years and ten months. Next July he would have been retired on \$1200 yearly pension. Instead, he goes to prison for a year, and of course, loses his pension for ever. Costly sin! That is but a small thing, a mere trifle. Men do not know what they lose when they sin against God. O the Esaus that must cry out "with an exceeding great and bitter cry"! O the Prodigals who have forever wasted their substance! Yet even for these, while it is called today, there is mercy and healing. A Father waits the Prodigal's return, and looks forth to see him coming from afar, and runs to meet him when he is yet a great way off. And who knoweth but the grace of God doth sometimes restore the years the locusts have eaten? Turn to Him, for He is of great mercy, and a broken and a contrite heart He will not despise.

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"ALL OF GOD'S CHILDREN GOT SHOES"

A preacher out west preached a sermon on "Iron Shoes." I wondered where he got his theme. Why, there, in Deuteronomy. It is the blessing of Asher, the Happy. The Revised Version puts the word "shoes" in the margin, but, truly, it belongs in the text. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deut. 33:35.) Iron shoes—for what? Oh, the saints of God have sometimes a rough road to travel, and they need those iron shoes. Tender feet cannot abide those sharp stones and wicked thorns in the path. Think of Joseph, think of Moses, of David, of Elijah, and Jeremiah, and Daniel, and all the prophets. Think of every man and woman who has lived and toiled for God—how could any of them have come through but for those iron shoes? "None of these things move me," said Paul. Paul, where did you get those shoes? Just where all God's children get them. And with it goes another precious promise: "As thy days, so shall thy strength be." Come the hard days, comes the more strength from God to meet the difficulties of the way. "Most gladly therefore will I rather glory in my weakness," says Paul, "that the power of Christ may rest

upon me . . . for when I am weak, then am I strong." (2 Cor. 12:9, 10.)

How has the Lord provided for the need and weakness of His servants!

* * *

WHEN WILL CHRIST COME?

The time of the Lord's return has not been revealed. No man knows that day or that hour. That much is clear and certain. All the date-setters are on a wrong track. Their calculations are vain. The Lord Jesus will never come by any man's schedule. The "year-day theory" on which those date computations are based (the assumption that "in prophecy a day stands for a year") is pure invention. It will be when men expect Him not, and in a day and an hour when even His own disciples think not, that the Lord cometh.

Nevertheless it is just as plainly shown that the time can be approximately known—and not only can be, but *should* be. In the evil end days Christ's people will need the additional stimulus of the knowledge of His nearing return. If it were not so, why does the Lord so insistently call their attention to the signs of His coming? "Now from the fig-tree learn her parable," says the Lord: "when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh, even at the doors." (Matt. 24:32, 33.) Or again, "But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh." And, "Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh." (Luke 21:28, 31.)

In fact it is not only possible for Christ's own to know the nearness of His coming, but it is their peculiar and distinctive privilege. To the world, that day comes with unexpected suddenness and "as a snare." If it comes like that to Christians it is a calamity, due to their carelessness and unwatchfulness (Luke 21:34-36). To the dead church at Sardis the Lord says, "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I shall come upon thee"—implying that if they had watched they would not have been thus taken by surprise. (Rev. 3:3.) For as a thief He will come upon *the world*, in "the day of the Lord," which is the day of wrath and vengeance. (1 Thess. 5:2.) "When *they* are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape. But *ye*, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." (1 Thess. 5:3-6.) But why should they watch? Is it only that they may know, whereas "the rest" will not know—although (as in Eccl. 2:14) the same event would happen to them both? That would be of no advan-

tage—nay rather, it were better not to know the inevitable. But to the Christian, watchful and sober and expectant, it means not mere foreknowledge, but to be aware means deliverance, escape, salvation. "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whet'er we wake or sleep, we should live together with him." (1 Thess. 5:9, 10.) The fact is that the Lord Jesus, who is the Executor of God's wrath in the Day of the Lord, will, previous to His coming in judgment, take up His own to Himself (1 Thess. 4:16, 17) that they may "escape all these things that shall come to pass," and "stand before the Son of man." (Luke 21:36.) Therefore they begin to look when the signs *begin* to come to pass, for their redemption is then nigh. (Luke 21:28.)

THE COMING OF THE LORD NOT FAR DISTANT

But there *is* a calculation that does not attempt to fix dates, yet certainly indicates the proximity of Christ's return. It is found in an inspired statement by Paul. The apostles had, of course, no more knowledge as to the day or the hour of the Lord's coming than other Christians. In that respect, like the rest of us, they could only watch and expect, and regard the event as something liable to occur at any time. So while they always spoke of the Lord's return as being just before (which is the proper attitude for all) they never said certainly that He *would* come within their lifetime, or at any fixed time. Yet Paul did make one statement by the authority of the Spirit who spoke through him. It is this: "*The night is far spent, the day is at hand.*" (Rom. 13:12.) The context shows that he is speaking of our future "Salvation," which always refers to the coming of Christ. (Heb. 9:28; 1 Pet. 1:5; 1 Thess. 5:9.) The "day" he speaks of is the day of Christ's return. Until then, as always, and now, and yet, it is *night*—a night but painfully illuminated by the light of Christ's "candlesticks." His churches, and His people who "shine as lights in the world, holding forth the word of life." The night first fell when sin entered into the world. It has been a night of sorrow and suffering for mankind and all creation—a night of darkness, moral and spiritual, in which sin reigned in death. But the day is coming: the Day-star shall arise, and "the Sun of righteousness with healing in his wings."

"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

Now we never say that "the night is *far spent*" before midnight, nor even *at* midnight. Such language is not appropriate until the greater part of the night is past. The night is more than half gone when we say that the night is "far spent." That puts it past the midnight hour. When Paul said that, the "night" had already run 4,000 years. The greater part of the night was then past. Nearly 2,000 years more of the night has

elapsed since. How near is the day? It is coming, it is coming "for them that wait for Him, unto salvation—"a morning without clouds, through clear shining after the rain!"

THE FOURTH WATCH OF THE NIGHT

Let us use cold figures. The night was divided into four watches: the first watch, from 6 P. M. to 9; the second, from 9 to 12; the third, from 12 to 3 A. M.; the fourth watch, from 3 to 6. The second watch was surely well past when Paul declared that "the night is far spent." The third watch must have been well on. Count now, and the length of those watches will be seen to have been something less than 2,000 years. At any count, even the most conservative, we are now away in the fourth watch. This is very general, and leaves a broad margin of uncertainty as to the precise time; which is as God would have it. But it fixes this much—that it could not possibly be (as some have thought) a million years yet, or, even ten thousand years yet. Taking one's stand on the declaration of Rom. 13:12, such delay is now impossible. The day was in sight when Paul spoke—nearly 2,000 years more have brought us close to the morning hour. If others before us have had good cause to watch, we yet more. Even in the first watches of the night He *might* have come, so far as any knew; but when the fourth watch of the night is on, expectation must grow intense, for He will come before it is over. "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." (Mark 13:35, 36.)

"SIGNS OF THE TIMES"

But how about the signs? The signs were given to encourage those in the last days, in which faith threatens to fail (Luke 18:8), and the love of the many waxes cold (Matt. 24:12) and the lamp of hope burns low. Then they are peculiarly needed. Yet those signs were of such a kind that watchful eyes saw them in some measure through all the centuries, from the first days down to our time, and were stirred thereby to earnest expectation of the Lord—which is one of the secrets of the unworldly and holy Christian life. They could not know but Jesus would come in their time, and there were always signs sufficient to justify the expectation. Moreover, in the very talk in which He told them of the signs, the Lord warned His disciples not to be utterly depending on them, but to watch "*at every season.*" (Luke 21:36.) However, as the day approaches the signs intensify, and become more and more unmistakable. Of the five significant signs the Lord gave—(1) world-war; (2) great earthquakes; (3) famines; (4) pestilences; (5) terrors and great signs from heaven (Luke 21:10, 11, 25, 26)—the first four have occurred within the last 20 years in a magnitude never before known in all the annals of

mankind. The fifth is immediately connected with the coming of Christ and the day of the Lord. The fact that the greatest ever known of each of these four signs which were to herald the Lord's return, have come to pass within the last 20 years, together with some other remarkable events and circumstances of our day, should cause every Christian to be alert and to live his life in the light of the Lord's impending return. It may be that these same signs may again recur, and in even greater severity—we can not say they will not or that they will. But in any case we are not told that we shall see them through, but "when these things *begin* to come to pass, look up, and lift up your heads; because your redemption draweth nigh." (Luke 21:28.) No one would deny that they have *begun* to come to pass. So let us "look up" and wait for that preliminary event, the hope described in 1 Thess. 4:16, 17, which is not dependent on the fulfillment of all these signs.

OVERSTRESSING?

Sometimes from hostile, sometimes from friendly sources, comes the caution not to overstress any feature of God's teaching. Such admonition is good in its place, although it should be reserved that occasions may arise, and special need and crisis may demand, the extreme stressing of one truth or another for the time. If it should turn out that the coming of Christ has indeed come very near, no one would *then* think that this teaching has been too much stressed. But the New Testament doctrine of Christ's return and the necessity of watching for it, is not just one feature of doctrine among several of the New Testament teaching. It is rather the outlook and prospect of the Christian life, the atmosphere and attitude in which it is all to be lived, and the ground upon which all its virtues and graces are to flourish. It would be difficult to overstress a thing of that sort. To the Thessalonian idolaters Paul preached a gospel that caused them to turn unto God from idols to serve the true and living God and to wait for His son from heaven. (1 Thess. 1:9, 10.) And in his charge to Titus, the young preacher, as to what he should boldly declare is this, that "denying ungodliness and worldly lusts we should live soberly, and godly in this present world; looking for that blessed hope and the appearing of our great God and Savior Jesus Christ." (Titus 2:11-14.)

THE PRACTICAL POINT

And lastly—let us ask ourselves: does my life conform to this teaching? Am I really waiting for Him? And if my Lord should come today—"faithful to Him will he find me watching?" Is there anything in our hearts and conduct that could not abide the test of His appearing? That, *that*, is the vital point finally. Am I standing in His grace? Do I walk in the light? Is the blood of Christ cleansing me from all sin? What would the effect on your life be if you *knew* He were coming today, tomorrow? Try yourself by that test.

NEWS AND NOTES

We need not tell you—the June Word and Work is very late! Reason: long absence in meetings of both Editor and Publisher, and rush of Literature printing for third quarter. July and August issues are scheduled to be mailed at mid-month.

From Jacksonville, Fla.: "We are having a fine meeting on Edge-wood Ave., this city. Fine attendance and wonderful spirit of cooperation of all the churches here. Three baptisms to date."—H. N. Rutherford.

From St. Joseph, Ill.: "We are leaving the work in the Gary region for the present, and our address will be as above."—Ollie E. Moss.

From Glenmora, La.: "One confession at Oakdale, La., June 5. Brother Ivy Istre preached June 2 and 3 at Forest Hill, La., to the uplift of those who heard him. Much to be done in these parts."—Sidney Mayeux.

"Closing nights and closing week of Portland Christian School up to the usual mark. The Baccalaureate sermon was delivered on the night of June 3 by Brother John T. Glenn. It was soul-stirring and there was sincere response on the part of our young people. Many of them came forward for renewal in the Lord. Besides the address of Brother Virgil Smith at Commencement, the Alumni were represented by Albert Von Allmen, Class of '28, and Leon Shields, Class of '29, both now principals of public schools. Gratitude to God is felt and expressed for a bequest of \$1000 by 'Aunt Sallie' Brown. Deficits are now wiped out and the school is free of debt."—Stanford Chambers.

From Charlton Station, Ont.: "We are moved up here into New Ontario, 387 miles north of Toronto. I hope to establish a church here. There are six of us to start with. There is a big field here to work and there is much need of gospel truth. Pray for us, that we may speak boldly as we ought to speak."—Chas. W. Petch.

From Lexington, Ky.: "Had a great time over at Salem Church,

Cynthiana, in the song revival with Brother Burks and that great and faithful church. Never experienced such inspiration in song."—H. N. Rutherford.

July 4 is the Annual Big Day at Potter Orphan Home, Bowling Green, Ky., as usual. All friends of the Home are invited.

A brother who is an expert shoe repair man desires to locate where he can support himself at his trade, and be of public service in the church. Details on file in this office.

Virgil Smith of Brazil, home on furlough, has closed a stirring revival at East View church, near Louisville. He is now at Buechel.

H. N. Rutherford begins at Fisherville, Ky., July 2.

A family in dire need, on account of sickness, desires to sell two or three shares Janes Printing Co. stock—\$10 each. Write this office.

J. R. Clark and Bruce Chowning assisted Chas. Neal and the good Winchester, Ky., church June 3-17. Vacation Bible School forenoons; Gospel meetings at night. Fourteen additions "all told," we are told.

Brother Boll preached a week at Celtic church, near Sherman, Texas, following the Abilene meeting. He is now in a fine meeting with Frank Mullins and the Mt. Auburn church in Dallas. Noon-day meetings are conducted in the Medical Arts Building with large attendance.

Brethren visiting New York City should carry the address of the faithful band meeting in Woods Memorial Chapel, 237 W. 69th St.

From Gainesville, Fla.: "Will any reader of The Word and Work who knows of one or more members of the church of Christ in Columbia, S. C. please send such names and addresses to the writer, at Gainesville, Fla.?"—B. R. Colson.

From Billings, Mont.: (Too late for May). "Baptized one near Big Horn recently. Meeting in progress here now. Dearborn church, Detroit, Michigan, is supporting Brother T. W. Phillips, Jr., in meeting here July 8 to 22. Lloyd Smith, Lewiston, Idaho, has agreed to

spend June, July and August in singing and helping with the work here. He comes highly recommended by J. E. Wainwright and Batsell Baxter. Church in Lewiston has agreed to take care of Brother Smith's family while he is here. Extra funds needed for his transportation and support and putting forward campaign of evangelism. Please urge your congregation to co-operate with us now. Please so mark funds you desire to go to Bro. Smith. Remember the work in your prayers."—W. Don Hockaday, 2406 Third Ave. N.

From Glenmora, La.: "Frank Mullins of Dallas, Texas, was with the church at Glenmora one week in May in a series of meetings. His aim in preaching is the whole counsel of God without addition or subtraction. Brother Mason preaches each Lord's day. My work is at other points.

"There is a great opportunity for doing a good work among the French people of this state. Bro. Mayeux is fitted for that work and desires to be used in preaching the gospel among his people. He lives at Glenmora, and is within easy reach of that field. Any fellowship with him will be appreciated."—W. J. Johnson.

From Flint, Mich.: "Two very fine families have been located in Lansing, who have agreed to meet regularly for worship. The meeting place will be at 609 N. Washington St. Time, 11 A. M. each Lord's Day. It is believed there are other members of the church in Lansing. If you know of any kindly send names and addresses to the writer at 403 W. Connell St.

"If any should be in or near Lansing on Lord's Day do not fail to look up these brethren and worship with them."—C. B. Clifton.

From Abilene, Texas: The Southside Church of Christ in Abilene, Texas, reports a fine Gospel meeting with Bro. R. H. Boll, preaching, and the local minister, O. E. Phillips, assisting. Bro. John Huffstedler, who is a very capable song director, had charge of the worship in song, this being Bro. Huffstedler's home church.

"There were four baptisms, and

one to make a new start, asking the prayers of the church on his behalf.

"We also had a very pleasant surprise one afternoon and evening by having Bro. E. L. Jorgenson, of The Word and Work, to direct a short song rally. He was on his way to Clovis, N. M.

"Bro. Boll taught us the Roman letter in the afternoon meetings and we all feel the help received and thank God more and more for His wonderful word of Grace, in saving us from sin. May there be more and more who feel the need of the help received through The Word and Work, and who will subscribe to this growing publication."—E. P. Mead.

From Dallas, Texas: "The work at Glenmora, La., is progressing and there seems to be a fine prospect for the future. Some difficulties which had hindered the work heretofore have been settled, and a fine spirit of love prevails. Under present arrangements I am to be there for a week's meeting each month or so. Pray for me. There have been some rather difficult problems to deal with. Thus far God's grace has accomplished much, and all seem to be much encouraged. But grace upon grace is needed for each step of the way. God can still work wonders with a yielded instrument; pray that I may be but His channel of blessing.

"Brother W. J. Johnson who has preached at Glenmora for several years is to move to Alexandra, La., as soon as school is out. He is doing a fine work at mission points and is worthy of the fellowship of the church. Any fellowship in the expense of moving would prove a great blessing.

"Brother Sidney Mayeux is also another faithful servant of God doing a great good work at various points in this same field. These men need our prayers and every encouragement. They are laboring in a vast mission field, unnoticed, and under great sacrifice. The Glenmora work is largely due to Bro. Chambers' work, and all who have known him still love him dearly. I believe there is no greater servant of God to be found than he.

"Baptized two during the meetings this week—one making the confession at Glenmora, the other at Oakdale, about fourteen miles away where I preached Sunday afternoon. The church seemed to be helped much. Taught Revelation in the afternoon services during the week and it was gladly received and greatly appreciated. When the church becomes better acquainted with this wonderful portion of God's word they will of course appreciate it more. Encouraging the simple reading of the book in the light of the Bible as a whole would eventually clear up the major portion of the confusion and strife now existing in regard to it. The people are willing to receive it when it is taught and dealt with fairly as with other portions of the Bible. I thank God I do not have to carry around a history or some man's book on signs and symbols or a commentary in order to study or teach it. I believe the Bible itself is the best teacher and interpreter of its message, and the difficulty in the hearts of so many is not that they cannot understand it but that they are unwilling to believe it. Once the people learn they should receive it, interpret it, believe it as any other portion of Scripture, it is astounding how quickly they grasp its teaching.

"Bro. J. M. Mason, an old soldier of the cross, 79 years of age, pretty nearly worn out physically, but strong spiritually, is carrying the burden of the Glenmora work. He preaches, unselfishly—without remuneration—and his family give generously to the work. I appreciate Brother Mason and his family most sincerely."—Frank Mullins.

From Davenport, Iowa: "Last March some of the people of the Davenport church were used of the Lord to start a mission at Aledo, Ill. We were successful in getting three families in and near there to start with. Two children from the Parker family have since put on the Lord in baptism. Brother L. H. Sorey and Frank W. Swanson have assisted in this work.

Aledo has two or three good highways going through it. We meet in the Legion Hall, upstairs over the City Hall.

"If you know of anyone who lives in or near enough to Aledo to attend church, write Amos Martin, Aledo, Ill."—Clyde Copeland.

Song Revival Itinerary.

"My 'South West' Song Revival trip ended up in Toronto and Detroit! I traveled almost 5000 miles, chiefly by train; engaged in 15 services with 8 different churches, with about 35 churches uniting or largely represented in the efforts. There were 10 meetings for building up the service of song and 5 preaching services. Song services were conducted at Oklahoma City (Tenth and Francis) and Chickasha, Oklahoma; at Abilene and Floydada, in Texas. At Abilene, Bro. Boll's meeting was on; at Floydada also a meeting was in progress and I "dropped in" by arrangement of my friend and brother-singer J. Frank Copeland. Clovis, N. M., where Clarence Morgan preaches, marked the end of the westward trail this time (next year, the Lord willing, the route leads on to the coast, not visited since 1932).

Some invitations were declined in order to reach Toronto, Canada, for the great "June Meeting," at Bathurst St., the annual mass gathering of Ontario disciples. Three meetings on Lord's Day, June 3, Brother C. G. McPhee addressing one of them. We continued over Wednesday night with these loved brethren: good attendance, good fellowship, one baptism. On Thursday night we closed in Toronto with Song Revival at Strathmore church. This was followed on Sunday afternoon with a wonderful united service of song at Vinewood in Detroit. The singers of the Detroit district turned out en masse, and 18 song leaders were on the floor at one time. As Brother Hastings of New York, who was present, said, "It sounded like the mighty tones of a great organ—God's own kind." There was no need of string or reed, of harp or pipe: there never can be—except where sacred music of God's own simple sort has been neglected and left to take care of itself.

"The Lord graciously gave health and strength for the strenuous journey of 20 days, and the hospitality in Christian homes everywhere was 100 per cent."—E. L. Jorgenson.

THE EMERGENCE OF A SECT

R. H. B.

The chief thing that brethren who draw lines and cast out of their fellowship other brethren because they believe Rev. 20 as it stands, and hold other disputed points of prophecy—the chief thing those brethren who draw those lines should consider is that in doing this they squarely depart from the principles of the church of Christ and of the Restoration movement, which they profess. Henceforth it should be openly known and understood by all men that in order to fellowship with that body one must subscribe to certain views of prophecy and repudiate certain other prophetic views. But that constitutes a human creed, a doctrinal standard like all the other creeds of Christendom, which must be subscribed to in order to hold fellowship and standing with that contingent of brethren. In other words in taking such attitude they are simply becoming a sect among sects. The number of doctrinal tenets and human articles of faith they propose, may be fewer and less comprehensive than those of most other sects, but they are as well-defined and as peremptory. It is exactly as any other human creed. In order to fellowship with this sectarian body you must accept the following views on prophecy:

1. That there is to be no Millennium, that is, no reign of Christ with his saints on the earth for a thousand years, following this dispensation and the return of Jesus Christ.

2. That there is to be no literal "first resurrection" of the righteous, separated from the resurrection of the rest of the dead by a thousand years.

3. That there is to be no conversion and restoration of Israel to their own land.

4. That there is to be no kingdom of Christ except the church, and that, at His Coming He will deliver up this His kingdom to the Father.

5. That prophecy is not to be taken at its face-value, and that unfulfilled prophecy cannot be understood.

6. That anyone accepting the language of Rev. 20 as it stands is unsound, a heretic, a divider of churches, a person to be marked and avoided; but one who denies the plain import of the language of that chapter and explains it figuratively, is *sound*, and to be regarded as a faithful brother among us. (And more of like sort.)

Now, no doubt, those brethren who have set up this creed are convinced that they can prove it to be in accord with the scriptures. So indeed do all the creed-makers think they have scripture authority for their tenets and articles of faith. (The Westminster Confession, for example, prints its Bible proof-texts at the bottom of each page.) The point does not lie there; but in the fact that these views are imposed as conditions of fellowship; and that all who believe and teach other-

wise, and all who hold with such, are considered as unsound and to be ostracised.

THE UNITY OF SIMPLE CHRISTIANS

Among a free people, who are simply Christians, responsible directly and individually to Christ alone, acknowledging no authority save the Bible, and studying the same independently, as unto the Lord—diversities of views are bound to arise. Such diversities are inevitable, and turn out for good; for, where brotherly love rules, they become the occasion of mutual helpfulness and enlightenment. So long as such Christians are agreed on the foundation truth on which we all must stand, and on what makes a man a Christian, and on a congregational practice which makes it possible for them to work and worship together, they can and must forbear lovingly in other differences, and maintain the unity of the Spirit in the bond of peace. The sin of division lies not with those who differ, on one side or another of any question of scripture interpretation, but with either side, whichever sets up its view as an authoritative standard of fellowship and doctrinal soundness. Any contingent that does this is no longer the simple church of Christ, but a sect constituted upon a creed of human articles of faith. But among simple Christians there is only one motto and appeal: "We are not right: the Bible is right."

"RECONCILING" TRUTH

"Our main business is not to reconcile any two lines of truth, no matter how absolutely opposed to one another and contradictory to one another they may seem to us to be. Our chief business is to find out exactly what the various passages in the Bible mean, in their natural, grammatical interpretation. Then if we can reconcile them, well and good. If not, believe them both and leave the reconciliation to increasing knowledge. It is a thoroughly vicious principle of Biblical interpretation that we must interpret every passage in the Bible so that we can easily reconcile it with every other passage. It is this foolish principle of interpretation that gives rise to the one-sided theology in which narrow-minded men revel. One man becomes a one-sided Calvinist; another a one-sided Arminian; and so on through the whole gamut of Christian doctrine. Our business is to find out the plainly intended sense of the passage in hand as determined by the usage of the words found in it, by the grammatical construction and by the context."—R. A. Torrey—*The Christ of the Bible*, p. 72.

We have several tracts suitable for summer meetings, ranging in price from 1c to 5c each. A sample set of seven tracts will be mailed for a silver quarter.

WHOM SHALL THE CHURCH SUPPORT?

STANFORD CHAMBERS

The topic of this paper is more vitally connected with those matters discussed in recent issues than might at first seem. The question of support determines to a considerable extent the measure of the New Testament set-up a given church adopts. This writer has a conviction that it determines far more largely than is conceded the conception a church holds as to what constitutes the New Testament set-up. But leave that.

Profit might come from an article under some such caption as "Getting on the Pay-roll of the Church." That might seem ugly, and the writing would not be a pleasant task, yet it must be admitted that some there are who consider "godliness a way of gain." They assume that the church owes them a living with the luxuries thrown in. They are place-seekers, job-holders. They are due a church "to have charge of," or meetings to hold. They preach "big sermons," hold "big meetings," and "pull down big money." (And this is not a protest against supporting well a faithful servant.) It is so much for so much. And they have found more than one way to "work the racket." Other preachers are competitors, rivals. No good word can be said for one another without a "but" or an "only." Such men are "hirelings." It is a satisfaction to feel that this class is vastly in the minority and that a far larger class is made up of such as "take nothing of the Gentiles," and reluctantly take from the church. They accept support in order to be able to continue the Master's work upon which their hearts are set and which they expect to continue as long as there is coat and crust. They have regret that they cannot continue and be chargeable to none.

But our question is, "Whom is the church to support?"

1. The preacher of the Gospel. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9:14.) The church is "the pillar and ground of the truth." The preacher does not have to do his service in its meeting-house in order for a church to be under obligation as to support. A church is to be supporting the gospel preaching. It may be near or far; ordinarily should be both. The church is evangelistic first and last.

2. Elders who labor in word and the teaching. See again 1 Tim. 5:17, 18. This New Testament teaching is not so well recognized. But is it not plain enough? Not every elder in Paul's day labored in word and the teaching. Not every one was in a position to do so. Nor now, though support would enable some. Obviously one could serve as elder and yet not so labor. Today a false economy is practiced by churches at this point. A Spirit-made elder so laboring would support himself in the accrument he would bring to the church.

3. Teachers. "There were in the church at Antioch . . . teachers." (Acts 13:1.) These teachers were enabled to continue, being supported. In a previous article we showed the immeasurable importance to a church of a teacher and teaching. "And God set some in the church . . . teachers." "But let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). As said before, if a church has elders who so labor in the word and the teaching, well and good. If not let the church secure the teacher and support him. Some churches economize at this vital point through sheer stinginess.

4. Enrolled widows. "Widows indeed." See 1 Tim. 5: 3-16. Note the qualifications of the enrolled. And would they not be likely to continue such service, being enabled thereto by reason of support? Not many churches today value the prayers of God's elect so highly as that, hence such support is not given. Phoebe, servant of the church at Cencreae, was to be assisted (Rom. 16:1). Could she have been an enrolled widow? A deaconness, anyway.

The poor and destitute were to be relieved in any case provided there were not those of kin to do it "that the church be not burdened." But this article is dealing with the matter of supported service. A better day will be enjoyed by God's church when the importance of preaching, teaching, and praying service is realized. And the greatest of these is—which?

VALUES

"For what shall a man be profited, if he shall gain the whole world, and forfeit his life? . . ." Matt. 16:26.

The Chicago Loop is like a bee-hive. Streams of human bees pour in and out all day long. Every one seems to be doing something with intensity and purpose. Upon first acquaintance with this whirl of activity, I thought the whole crowd was running to a fire. Even the gentle ladies and the folks of sober mien jostled me aside. All pushed forward to some objective.

Life is like that. People rush up and down its crowded streets. Each searches the goal he has set up. There is the same serious look on the faces and the same intensity of purpose; the same push and the same drive. Some search for gold and some for pleasure. Some would have great wisdom and some great place among the people. And, in all the searchings, some search for God.

We need to pause to take stock. Where are we going? After what are we rushing? Is it possible in the last day that with all our strivings we will find our hands empty; that we will be ashamed to appear before Jehovah, our God, who surely shall require of every man an accounting?—J. H. McCaleb, in *Chicago Christian*.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Acts 2:38.

The meaning of *eis aphasis ton hamartion humon* in Acts 2:38 has been the occasion of much discussion and dispute. Two translations, diametrically opposed to each other, have been given: *in (on the basis of) the remission of your sins* and *unto (for the purpose of or in order to) the remission of your sins*. I am not going to approach a solution of this problem on the basis of a discussion of the meaning of *eis*, for some contend that sometimes *eis* may have the meaning *in* or *on the basis of*. I should like for someone to tabulate the uses of *eis* in the New Testament to see if there are any passages where *eis* would not readily be translated *into* or at least have an idea of motion associated with it.

One of the passages usually quoted to prove that *eis* may mean *in (on the basis of)* is Luke 11:32, "For they repented at the preaching (*eis to kerugma*) of Jonah." It seems to me just as reasonable to translate "they repented into the state that Jonah preached" as to translate "they repented on the basis of Jonah's preaching," especially since the first keeps the fundamental meaning of the accusative case (*motion towards*.) It is well known that the accusative can be used to show *place where* as well as *place to which* in Modern Greek, but whether this change had begun in New Testament times in the *koine* is doubtful.

There are four places in the New Testament where the phrase *eis aphasis hamartion*, "unto the remission of sins" is used. An examination of these passages will show very clearly the meaning of *eis* in this expression. At the Last Supper Jesus took a cup of wine and said, "This is my blood of the covenant, which is poured out for many *eis aphasis hamartion (unto the remission of sins)*" (Matt. 26:28). That is, Jesus' blood is poured out *eis aphasis hamartion (for the purpose of the remission of sins)*. There is no question in the mind of anyone about this exegesis.

Mark, writing of John, says, "John came, who baptized in the wilderness and preached the baptism of repentance *eis aphasis hamartion (unto the remission of sins)* (Mark 1:4). Now it is perfectly clear that repentance is *for the purpose of the remission of sins*, or, if you wish, that John's baptism of repentance was *for the purpose of the remission of sins*. To be sure, the idea "*on the basis of remission of sins*" does not enter here. Luke 3:3 uses the same expression in the same setting.

In Acts 2:38 Peter, telling the people how to be saved, said, "Repent ye, and be baptized every one of you in the name of Jesus Christ *unto the remission of your sins (eis aphasis ton hamartion humon)*." Here we have the same expression with

the addition of the article *ton* (*the*) and the pronoun *humon* (*your*). How, then, in the light of the preceding passages can *eis aphasin hamartion* here in Acts 2:38 mean other than *for the purpose of the remission of sins?*

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A BRITISH SONG-SERVICE

Dr. R. H. Miller of the Independence Boulevard Christian Church, Kansas City, has just returned from a visit to Great Britain, where he visited congregations in Scotland and England. In a recent issue of the Christian Evangelist he gives his impression of these churches. This I now pass on to our readers.

"I am impressed by the spirit of reverence in our British churches. The humblest, barest chapel becomes a very house of God as the people enter quietly and bow in silent prayer and meditation. The part of laymen in the service of worship is most arresting to the American visitor. These British brethren exalt the priesthood of the pew.

"I have heard few more reverent and effectual prayers than those offered by men in these churches. In London and Leicester, in the colliery and mill districts, from professional, business, and laboring men I have heard prayers that would add to the worship of any assembly anywhere.

"Rarely have I heard Scripture read as it is read by appointed readers in British churches. Both old and young read God's Word with unction and understanding, which make old things new, and the hidden plain.

"And the singing! Someone has said that the most terrifying army is that of Scotch Presbyterians rising from their knees and advancing against the foe with Psalms upon their lips. I know now what that means. How these British Christians sing! Without magnificent pipe organs, without trained choirs, often without accompaniment or song leaders, these small congregations press out the very sides of their meeting houses with tuneful and mighty singing.

"What the assemblies lack in beautiful buildings and suggestive appointments they make up in the sheer joy of spiritual songs. No Jazz tunes to religious words or execrable poetry to sacred music. No syncopated religious vaudeville, no ecclesiastical cheer leaders, but harmonious, united lifting praise in the great hymns and Psalms of the church universal. Often the best singing is without instrumental accompaniment. After hearing a Scotch congregation sing I was almost persuaded to become "anti-organ." The music is not printed in the hymn books, only the words and musical symbols indicating the tune, and it is masculine singing. Male voices rise above the altos and sopranos in mighty crescendos of praise."

At one time all the British churches were opposed to the use of instrumental music in the worship of God, and even now only a minority of the bigger and wealthier churches have it. It was introduced first in the Sunday School, and from there with the growth of the pupils worked its way in the church services.

Dr. Miller confesses that the singing of a Scotch congregation almost persuaded him to become "anti-organ." I would to God, that not only almost, but that altogether he were fully persuaded to come to the pure and simple song service of the New Testament. . . .

One good thing the Dr. has done for us is to show us the most effective way to combat: to make the singing so fine and effective that no one will feel the need for an instrument.

Let us have more and better singing schools. Avoid the use of the more trashy songs and these are found in nearly all song books. Let everybody sing and feel what they sing and put their heart and soul into the singing.—John Straiton in *Firm Foundation*.

BOOK NOTES

(Books Reviewed may be ordered through *The Word and Work*.)

OUR BIBLE by William Holloway Main. 157 pp. Cloth. Price \$1.00. Judson Press, Philadelphia.

A book similar and yet different from Smyth's "How We Got Our Bible" telling the story in admirable way and very freely illustrated with pertinent cuts. If you would appreciate your Bible more, get this book and make good use of it. Suitable for classes too.

NEW FRONTIERS IN THE CENTRAL SOUDAN, by G. Gordon Beacham. Cloth binding. Price \$1.00. Evangelical Publishers, Toronto, Ont.

Mr. Beacham knows of what he is writing and is capable of writing instructively as well as interestingly. If you would like some one to pull the wrappings off from African paganism and let you right into the inside of it, secure this reasonably-priced volume and peruse it diligently. The two books cited above are very valuable and they do not cost much.

THE SINKING OF THE TITANIC is a most interesting story with statistics of that terrible tragedy of the sea with spiritual applications, by C. A. Griswold, 3956 30th Street, San Diego, Calif.

D. C. J.

LOVE AND SERVICE

No man ever sketched a picture on canvass that was not first sketched in his soul. The heart is the birth-place of every song, for the song comes from within and not from without. Poetry must be internal before it can be on the printed page or spoken by the tongue. Just so it is with love. We have talked much about the law of love but the highest law of love is the desire in one's own heart. Paul spoke a volume of truth when he said that tongues of men and angels are as sounding brass and clanging cymbals without love.—*Vine-wood Reminder*.

"THESE MY BRETHREN"

R. H. B.

It was because they "did it" (or "did it not") unto one of the least of those, His brethren, that the Lord Jesus judges them as worthy of the Kingdom, or the Eternal Fire respectively. It was not the matter of mere acts of "charity" that was in question, but their attitude toward *Him*, as shown in their attitude toward those who were identified with Him—His *brethren*.

For every man's destiny is decided by his attitude toward the Lord Jesus Christ. God's one, only question is, What stand did you take toward my Son? It is no longer a question of one's own merit and righteousness—that has been demonstrated hopeless long ago. It is not a question of good works, as though the worth of a man's good works would decide his case—but good works only in so far as they demonstrate this attitude of faith and love toward the Lord Jesus. The works of mercy on which the judgment of Matt. 25 is based are significant because they were done toward Christ's representatives in the world, His brethren. For whoso shall give such even so much as a cup of cold water in His name, because they are His disciples, he shall in no wise lose his reward.

Let us pass over any "dispensational" and prophetic questions that might be raised here. Let us look at the practical aspect of it. We have the same opportunity of expressing our sympathy with Christ and His brethren and His interests. If we have true faith toward Him, this faith will work by love in just such deeds of helpfulness toward those who are bearing the burden of His work.

The facts as told and published by that ever-faithful, persistent champion of the helpless missionary, Don Carlos Janes, is nothing short of amazing. The need of those brethren (*now especially* those in South Africa) is only matched by the cold and careless indifference of the churches, of whom only 10 or 12 per cent are earnestly back of the work of missions at all. Meanwhile those earnest and noble servants of Christ are suffering as none of His servants in this country have to suffer. It seems to me that if there ever was or could be again an opportunity to do exactly such works of mercy as the Lord enumerates in Matt. 25, it is in the case of these suffering missionaries. If we let them die and perish (not that they will perish—if we altogether fail them help will come to them from another source) it will be good proof that we belong on the *left* side of the King, our loud protestations of faith notwithstanding. If, on the other hand, we stand by them in their lot and labor for Christ, we are siding with the Lord in whose service they suffer. For, why are they where they are? And why are they in their present straits? It is purely on the Lord's account and for Christ's sake. Here then we must avow our faith in the Lord Jesus Christ.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Miss Ethel Mattley

You know the heart and treasure go together. * * N. B. Wright reports his far flung outpost measures 8x13. * * Bro. and Sister Broaddus, the Sisters Bernard, Sisters Mattley and White, the Hong Kong group, have been uncomplainingly going on very short support. Some hustlers here and there could make their meager income up to a reasonable supply of necessaries. * * Harry R. Fox was granted a degree by David Lipscomb College at the close of their recent session. They want to be on the way to Japan ere long. * * Money scripturally given to missions is treasure laid up in heaven. * * Let us be as sound on

missions as we are in weekly communion.

Pray for Bro. Dong in Korea—and for a family to go over and cooperate with him in that very fruitful field. * * Virgil and Ramona Smith have been much in demand among churches in the Louisville area. He is now in a meeting at East View church. * * The editor of this page expresses hearty appreciation of the fine letters from missionaries on many fields. The Lord bless each of you for all the time you devote to cheering us and helping us with useful information. * * “Do not overdo yourself to write us,” says one; “Don’t quit (the work) till I do,” says another who will never quit while strength permits a forward move. * * “We are thoroughly convinced that Jesus Christ is the one hope of the world.”—Geo. Benson. * * “Sorry to hear of the brethren being so hard up in Africa.”—E. L. Broaddus. We request further help on the general relief of missionaries. Send the gift to “Distress Fund.” * * “Locusts bad. Good crop otherwise.”—Dow Merritt.

“God is good. Hallelujah,” writes a missionary and the editor having tasted says, “Amen.” * * Bro. Rodman reports 5 baptisms. * * Climatic conditions in N. Rhodesia are such that the British government will not permit its help to remain there longer than 3 years without a 6-months holiday in England. The Merritts have been gone over eight years with no relief from the work or climate and must be brought home. Tona Covey, 2216 Portland Ave., Louisville, Ky., is the treasurer, or send to Word and Work, but send quickly, please. * * Several missionaries are ill. Remember them when you pray.

NAMWIANGA MISSION

Five years ago we arrived at Kalomo having completed a journey of 44 days which covered a distance of over ten thousand miles. Since our coming to Africa we have tried to keep busy in the Lord's work. Our work has been preaching, teaching, medical work, making village trips, and doing some necessary building; and it seems the time has been filled full.

We are happy to report that we have started meetings for the "white" people at Kalomo. Mr. Gauche (the Station Agent) has been very kind to us and has allowed us to use the little Station Waiting Room for these services. His wife has also consented for Mrs. Brown and Sister Scott to hold weekly Bible classes in her home for the benefit of the few white women in the district. Our meeting with the Europeans was well attended last Sunday night. We believe they are included in the great commission and we want to get the gospel before them.

Our Bible School is in session with 34 students enrolled. Owing to lack of funds we were forced to cut down our enrollment this term. Our meetings here are well attended and Bro. Galaffa is doing nicely with the work in the Kalomo Compound. One brother reports having baptized 134 people last year. Aside from being a regular contributor to the work, Bro. Galaffa recently sent us \$5 to assist in our needs. He and his wife are both fine Christian characters and they are very much interested in the Lord's work.

Our draft from Bro. Shepherd this month was 12-2-11 (which is about \$60.50). We are trying to be saving in every possible way and a greater part of the money that we have received has gone into the Lord's work. We have learned to go without some things which I am sure has been good for us.

We are glad that Robert's health is some better at this time. We had thought it would be necessary to send him back to America, but a rest at the coast might be just as well. We all feel the need of a change of climate and it would be good for all of us to spend a few months at the coast. The Government will not allow their employes to stay in the country over three years without taking a six month's holiday in England. The denominations send their workers to the coast every three years for a six month's rest and every seven years they return to the homeland. This they consider necessary for the good of the work.

Statistics show the average life span of a missionary is 73 per cent of the general life span, and the shortest life span is found among those who labor in Africa.

We desire that you pray for us always and we thank you for all that you have done for us in the past. May the Lord bless you all.

Kalomo, Northern Rhodesia, S. A.

W. L. Brown.

B. D. MOREHEAD REPORT

During May, I visited Freed-Hardeman, Harding and Abilene schools. Was well impressed with the earnestness and steadfastness of both students and teachers. I was made to feel welcome in all the schools. It was also my privilege to visit Boles Orphans Home, Tipton Orphans Home and Arkansas Christian Home. Surely all these institutions are doing good.

Along the way, I spoke to the following churches: Conway and Little Rock, Arkansas; Oak Cliff congregation in Dallas, and Altus, Oklahoma; also the Mission Study Class of Abilene Christian College.

David Lipscomb College Church gave the Harry Fox Family a farewell meeting Sunday, 3 P. M., May 20, in the Chapel of the College building. The following is a brief outline of the services:

Speeches were made by Brethren Baxter, Bell, Hall and Collins. The College Quartet rendered some beautiful numbers. In addition to Brother Harry's speech, Brother Virgil Smith, a brother-in-law of Brother Fox, and a missionary from Brazil, gave us a soul-stirring message.

It is quite gratifying to notice the growing interest the brethren are manifesting in preaching the gospel to the heathen. We can hardly find a congregation in Nashville which is not contributing regularly to the support of some missionary. Ten years ago very few were.

We have also an increase of interest in support of the Old Ladies Home and David Lipscomb College; hence, supporting the work abroad does not lessen activities at home. One little suburban congregation, made up of only 25 or 30 members, which is carrying on the work at home in a splendid way, is giving about \$100 annually to our work in Japan.

B. D. M.

FOREST VALE MISSION

(From a private letter.)

This is just a line to acknowledge receipt of your very kind and encouraging letter of April 9. I thank you very much for same, and the kind thoughts expressed in it.

I am glad you received my circular of Feb. 27 and found it instructive.

I thank you for publishing my reports as you have opportunity, and for sending me the "Word and Work."

When I look back over my more than 36 years in Rhodesia, it seems nothing short of a miracle that I am found writing this letter this morning. To God be all the praise and the glory. With thanks, love and greetings to all.

Bulawayo, S. Rhodesia, S. A.

John Sherriff.

ETHEL MATTLEY ON FURLOUGH

Having been on the field now more than seven years, which is longer than any of the other workers in South China have stayed, and not being well, I am returning to the States around the middle of 1934. I want to thank all of you for your help in gifts, prayers, letters, etc., through these past years and trust the Lord will lay it upon your hearts to continue to stand by me in the coming years that all the individuals in this district may be reached with the Message of Life. Don't think lightly of small gifts in these days, for the Lord more than doubles them by the time they reach us; and then enough small ones put together make a large one.

Just before I was to leave Heng Chow the latter part of February the Chinese Christians had a tea party in my honor and presented me with a woven picture of a lake in North China. Many were the expressions of sorrow that I was leaving them and for so long a time. My feelings were like those of the Apostle Paul when he was leaving his children in the Faith. The indications are that they will have to carry on in my absence without much help from the foreign force except in a financial way. We will have to continue doing this until we can make some converts with enough education to instruct the others. Ignorance is a greater hindrance to an indigenous church than poverty. Please remember them in your prayers and gifts.

In another week I sail for Manila by the President Grant. That will give me five weeks there in which to see the sights and visit workers and other friends. I have always longed for such an opportunity and doing it this way it will not cost much more than the trip home direct from Hongkong. Then May 28 I take the Empress of Japan from Manila straight through to the U.S.A. I am traveling third class and will reach Seattle June 20. After a visit with friends and those interested in our work out there I shall go to my brother's home in Deadwood, S. Dak. for a real rest. I can be addressed there and will be more than glad to visit any of you and tell you of China and the needs of the work. Last week-end I spent in Canton and had a glimpse of their work; and hope to have first hand information about the work in the Philippines.

Ethel Mattley.