

THE WORD AND WORK

GIVING

"Giving is living," the angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving and giving again?"
My selfish and querulous answer ran.
"Oh, no, said the angel, piercing me through,
"Just give till the Master stops giving to you."
—Anonymous.

WORDS IN SEASON

R. H. B.

A LOST HOPE?

If the Return of our Lord is the church's "blessed hope" (Tit. 2:13) has the church lost that hope, or has it not? The statement made by someone some years ago that the church had in great measure lost its hope raised an indignant protest and denial. Every time we meet to celebrate the Lord's Supper, it was said, we look forward to the coming of Christ, for we do show forth His death till He come. The reply is not wholly satisfactory. If on the occasion of the Lord's Supper Christians look forward to Christ's return with expectation and true desire, then indeed the church may be said to be holding fast its hope. For hope is the compound of these two elements: expectation and desire. Merely to desire is not hope; or to expect a thing where we do not desire it is not hope. It is easy to test this. Are the Christians and congregations with whom you are acquainted expecting the Lord's return? Are they waiting, watching, looking for it? And if so, do they desire it? Do they long for His coming, do they pray as John in Patmos, "Even so, come Lord Jesus"? "Oh I believe in the coming of Christ," said a brother. "That is not enough," replied his friend,—"do you *love* it?" (2 Tim. 4:8).

And if it be so that the average Christian and the average church entertains no such hope, were it not better to face the fact and to seek the cause and remedy for this failure, rather than to anathematize the one who pointed it out?

THE HOPE OF THE NEW TESTAMENT CHURCH

In the New Testament church the Coming of Christ was the goal of all hope. "Even so, come Lord Jesus," said John on Patmos; and in this voiced the earnest desire of all the faithful Christians of his day. The church at Corinth was "waiting for the revelation of our Lord Jesus Christ" (1 Cor. 1:7); the church at Philippi waited for the Savior from heaven (Phil. 3:20); the Colossians hoped to appear with Him in

glory (Col. 3:4); the Thessalonians from the start turned to God from idols in order that they might serve Him and wait for His Son from heaven (1 Thess. 1:9, 10); Titus is charged to preach it earnestly (Tit. 2:13, 15); the Hebrews are taught that Christ will appear a second time, apart from sin, to them that wait for Him unto salvation. (Heb. 9:28.) James reminds them that the coming of the Lord is at hand, and exhorts them to be patient till then (Jas. 5:7, 8); Peter tells them to set their hope perfectly on it (1 Pet. 1:13); and John holds it out as the hope of glory (1 John 3:2, 3.) In all honesty—is there such an attitude and belief in the congregations of Christ today? Have we, or have we not, lost the New Testament hope—the expectation and the desire for the Lord's personal return from heaven? If we must acknowledge it, then let us see what can be done to retrieve it. For this is no small loss; and herein we must humbly return to God's will and way.

RETRIEVING THE HOPE

As to the remedy—it is not far to seek. The remedy for any defection lies always in the restoration of the New Testament teaching on the subject in question. In regard to the "blessed hope" we need again to revive two lines of truth:

1. Teaching calculated to stir up the minds of the brethren to look for and earnestly and expectantly to wait for the return of our Lord from heaven;

2. Teaching that would show the event of the Second Coming to be something to be desired and longed for, not something to be dreaded.

On the second item the whole matter really hangs. People are not normally so constituted as to let their minds dwell on things that fill them with gloom and fear. It would be morbid for example to live always in the thought and prospect of so dark and heavy a thing as death. God has not made us so. True, a man may have a hope *in* death, but he could rarely or never have a hope *of* death, unless his condition were so pitiful that death would be a boon. Even the invalid forgets that presently he will have to die, though he knows it quite well. Sometimes the certainty of some impending disaster will grip the mind for a while; but given the least respite the dark terrors are quickly forgotten. But when a good, joyful, blessed event is ahead for us—how the soul lives day and night in happy anticipation of it! The earnest expectation of the Coming of Christ also rests largely on what we believe it will mean to us.

STANDING IN GRACE

If the Lord's Return is to be a happy prospect to us it must be on the ground of two things: first, it depends on our standing in the grace of God; and second, on the promises connected with the event of the Coming.

A man who stands on his own goodness and merit can

never have a hope for Christ's return. He can only dread it. If I stand upon my own personal worth and the desert of my work, I am bound to have heavy misgivings. This is especially true in the case of those who never can or dare see anything good in themselves—in which class we are likely to find some of the very truest and best of God's children. The fact is that when we look at ourselves there is doubt and fear in the hearts of the best of us. We can have the hope only as we stand in God's grace. Now grace is that by which we were freely justified when we were yet "ungodly." When God deals with us in grace it is "not according to our works, but according to his own purpose" (2 Tim. 1:9). And the grace by which the Christian was originally justified is the grace in which he stands—constantly standing on the ground of mercy and forgiveness, constantly in the state of acceptance and peace with God through the blood of Christ. I speak not of the careless backslider or the wilful sinner, but of those who believe and who love the Lord.

SET YOUR HOPE PERFECTLY

Not only does the Christian stand in grace (Rom. 5:2) but he is bidden to set his hope perfectly on the grace that is to be brought unto him at the revelation of Jesus Christ. (1 Pet. 1:13.) There is grace to be brought unto us when the Lord returns. And grace is always a good thing, never an evil. "The God of all grace" will perfect all that is lacking, and will supply all that is needful. "We shall be like him, for we shall see him even as he is" (1 John 3:2); and He will present us without blemish in His presence with exceeding joy. (Jude 24.) These things were said of and to common Christians, men and women of lowliest origin, and of same weakness and passions with us. They are meant for God's children today also.

HOLY LIVING

But what of the Christian life? Is there no preparation, no requirement, no demand? Are there no talents to be administered, no service to be done, no lamps to be kept full, no sanctification to be followed after? Yes, all of that. But the hope is *first*. It must be there to begin with—a free gift from God, a hope sure and steadfast. And this hope itself is the spring of all subsequent life and service. After speaking of the Christian's wondrous prospects John adds, "And every one that hath this hope set on him [on Christ] purifieth himself even as he is pure." (1 John 3:3.) Our natural tendency is to put the hope last; John puts it first. If it had been said that "Every one that purifieth himself as He is pure shall have a hope"—the outlook would have been perfectly hopeless for us. That is the principle of the Law (Rom. 10:5) and no hope can come by that way. But He gives us the blessed assurance

first, the real hope; and because we have it, and on the strength of it, we do purify ourselves even as He is pure. That is quite a different matter. And if you have lost the hope, do not try to regain it by good works and good behavior, but go first of all back to God and to the throne of His grace, obtain His never-failing forgiveness, and receive from Him that hope anew that you may live anew. Most the failure of Christians is due to their hopelessness, and it would probably be amazing to know how many drag through their Christian life without real hope.

RETURNING TO THE OLD WAY

Let us teach again, as in the New Testament, the coming of Christ, as something to be looked for, and as the goal of the Christian's hope. Let us teach it as a glad and joyous event to them that hope for Him and wait for His lovingkindness. So shall even the tribulations deepen our joy, and our hearts shall rest in the unmeasured love of God. (Rom. 5: 3-10.) The Christian life lived under such conviction is far nobler and higher than that which is lived under "the spirit of bondage again unto fear."

NATURE—AND SCRIPTURE

(From Floyd Darrow's "Story of Chemistry.")

"The difficulty is that people sometimes make a valuable observation without attaching importance to it. It may be difficult to bring their new discovery into harmony with what they already know, and so they come to the conclusion that their observation must have been wrong, and that their senses must have deceived them; or else by some forced explanation, they seek to fit the newly observed facts into some of the mental pigeon-holes which are already available. . . . The remedy is to have recourse to fresh observation and to collect more facts."

The same general principles apply to the study of God's word.—Editor.

"What is primarily essential is the learning and observing attitude towards nature. Anyone indeed who cultivates the habit of careful and patient observation rediscovers many things for himself and may hope to add his contribution to the romance of science."

So ought every Christian's eye and heart be open to the teaching of God's word.—Editor.

"There are no natural forces or processes known to us that account for the existence of anything—the material universe, man, animals, vegetation, or any living thing."—No. The only true and reasonable explanation of it all is Genesis 1:1. "In the beginning God created the heavens and the earth."—Editor.

NEWS AND NOTES

The meeting at Waterford, Ky., held by R. H. Boll (E. L. J. singer) was full of power and blessing. Eleven "came forward," 7 of them for confession of Christ, 4 for membership or renewal. The house was filled from the first night to the last with eager listeners to the Gospel Story.

"I am enclosing one dollar to apply on renewal to Word and Work. I appreciate very much the good reading matter it furnishes. It is more nearly in accord with my understanding than any paper I have ever read. Wish more preachers were reading it."—V. B. Christopher, Kansas.

"Utica, Indiana, meeting with William Greenaway preaching, ended September 2. Thirteen responded to the gospel call, eleven of them for baptism. The gatherings were large, interest unusual, and the church revived. Bro. Jack Curry was song leader."—Marion E. Haines, Louisville.

"Revival at Ormsby Ave. church closed September 2, with interest good all the time. Bro. Friend is a fearless preacher and his messages had the old-time ring. Eleven were added—six by baptism and five by membership. A number came forward for prayer and rededication."—S. L. Yeager, Louisville.

From Dallas: "My class of youngsters at Macedonia, Murphree School, is studying Christ in the books of the gospel. Five of them were baptized during Bro. Blansett's meeting and one since.

"Bro. Lewis, the Jew, preached at Fair Park Church August 26, and is to preach again. Fair Park Church is carrying on, not making any debts, keeping up property payments, doing some personal work in the neighborhood. Some of us are working with the extremely poor in West Dallas, where our criminals have been coming from. The aim among other aims is to have all our men capable and willing to serve in any public capacity.

"Brother Blansett closed a good meeting at Heath on Aug. 19."—May Lynn.

Literature orders for fourth quarter have been mailed out. New schools can still be supplied. The Word and Work Lesson Quarterly, 32 pages of Boll's Notes and Comments on the uniform lessons, 7c each.

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

From Shreveport, La.: "The meeting at Parksville, Ky., closed August 23 with the best attendance we have had in the three years I have held meetings there. Three were baptized and two took membership. I am to return next year at the same time for another meeting, Lord willing.

"One baptism, three by letter, and one restoration since my return, and one baptism while I was gone. We covet the prayers of God's people in behalf of this work."—J. Scott Greer.

Note: The so-called "Christian Church" at Parksville, Ky., is a simple, old-fashioned church, without organs or societies, using only W. W. and Advocate literature! E. L. Jorgenson has preached there for ten years. Parksville is a great berry-growing district on the Louisville-Atlanta line of the L. & N., where once annually the whole community gathers—not to "bless" the berries, as the newspapers Romishly call it, but to give thanks to God for the crop, exactly as we give thanks for food, though often asked to "bless the table." The congregation is in many respects a remarkable one: thoroughly united, though old; uniformly good attendance, preaching or no preaching; good singing; liberal in giving; they have remodelled their house at a cost of eight or ten thousand dollars and have virtually paid it out during "the depression"; they have kept up regular gifts to foreign missions; and, Parksville is one church that has **not** reduced regular gifts for preaching!

From Doddridge, Ark.: "We are rejoicing over another good meeting conducted here by Bro. W. W. Leamons, of Junction, Texas, which resulted in three baptisms and two restorations. Several congregations in this country have invited Bro. Leamons to hold their meetings next year."—Rayford Robinson.

"Have had fine meetings at Madison, Ala., Roberson Fork congregation (near Lynnville, Tenn.), and Mooresville, Tenn.; about twenty baptisms in all, including those at Antioch School House near my old home. Am now in a good meeting at Sugar Creek church near Elliston, Ky."—H. N. Rutherford, Lexington, Ky.

The High View Church, near Louisville, where Brother Stinnette labors regularly, closed its meeting September 9, Homer McLean doing the preaching, Large crowds, fine interest, 7 baptisms, and 3 other responses. On September 16, another was added "by membership," and 2 restored. McLean has since been in a meeting at Thorns. We hear of some thirty responses, most of them for baptism.

From Columbia, Tenn.: "The Antioch meeting, near Frankfort, Ky., closed September 16, with one addition. As a whole, the services were well attended. The brethren manifested a keen interest in the meeting, and we have reason to believe that good was accomplished.

"For some time I have felt the need for such a school as the 'Louisville Christian Training School'. May God bless every effort put forth. And may The Word and Work continue its good mission."—John H. Adams.

From Dugger, Ind.: "Our fiftieth anniversary celebration which fell on the first Sunday in this month proved to be a real homecoming. Bro. E. E. Beck, of Chicago, delivered a very impressive and helpful message at the morning service. He made an appeal for each of us to consecrate our bodies to the service of the Lord.

"Bro. Charles Neal was the chief speaker in the afternoon. Brother Neal was at his best as he presented the timely message.

"Bro. W. R. Dugger, who has been a member of the church for the entire fifty years of its existence, followed Brother Neal. He reached back to the very beginning of the church and presented some history known first-hand only by himself.

"There were six responses in Neal's Berea meeting. A few were also added to the church in the Summerville meeting. Many from Dugger attended and thoroughly enjoyed these meetings."—J. R. Clark.

From Leavenworth, Kansas: "I attended a meeting at Topeka Sunday afternoon in which nineteen churches were represented. Bro. Kepple was the principal speaker, after which others made short talks.

"We are having to vacate the little chapel, the Free Methodists having arranged to start meeting there again. The Galligans have rented a large house at 1328 South Broadway. It has a living room or ball room, 15x30 feet, which the church will rent from them."—F. S. Graham.

From Houston: "I pray in my heart for the success of The Word and Work and for the blessings of the Lord to rest upon every one connected with it, that they live long and faithfully and have the joy of much fruit in the Lord."—W. H. Crain.

From Eldorado, Tex.: "Brethren passing this way are invited to meet with us Lord's Day, 10 A. M. Bro. W. W. Leamons of Junction, Texas, recently conducted short meeting here with eleven added from all sources. Bro. Kittrell Durst, of Junction, conducted the singing."—W. E. Eaton.

From Abilene, Texas: "We are happy in the Lord's work here. But we feel the need of lots of help from the Lord. Pray for us."—Earl C. Smith.

From Lexington, Ky.: "Closed my twelfth meeting with the Old Sugar Creek Church, near Warsaw, Ky., last Sunday night. Seventeen responses to the Gospel invitation, eleven baptisms. It is good to go back among this good people."—H. N. Rutherford.

From Glenmora, La.: "I am now at Turkey Creek, La., in a meeting. Interest is fine to date. I want to so preach that sinners may be brought to repentance.

"We have been at Glenmora for about three weeks and the interest seems to have increased considerably. The fellowship and cooperation of men like Bro. J. M. Mason and Bro. Sidney Mayeux is indeed helpful. I trust I may be used to the glory of God in this field. Pray for me to this end."—G. B. Dasher.

Beginning Oct. 7, Brother Boll is to preach a week at Fifth and M St. church, Louisville, where D. H. Friend labors.

A. C. Reader has held a good meeting at Bryantville, Ind., where he preaches regularly once a month. There were 6 baptisms and 2 other additions.

From Basil, Kansas: "It rained Sunday night! We are busy getting the wheat land ready for the sowing. I hear expressions of thankfulness for the rain, and that is right; but I was thinking of Paul's prayer for the Colossians that they should thank God that they had been made meet to be partakers of the inheritance of the saints in light.' We express our thankfulness more jubilantly for temporal than for spiritual things."—Frank W. Millard.

From Maysville, Ky.: "Work here is not entirely in vain, though no great increase has been shown. We have been studying Acts for some time and there is such an abundance of God's great truth that we have not quite finished the second chapter.

"Some brethren were down from Dayton, Ohio, several Lord's Days ago. We enjoyed true fellowship together. Bro. Todd of Dayton gave us a good lesson. We can really appreciate the fellowship of God's people when a few struggle together to maintain His cause, especially that of visiting brethren."—James D. Groves.

From Dallas: "The meeting at Huntington, Tenn., was held under an old time brush arbor located beside the old school house where I went to school barefooted forty-five years ago.

"The crowds were good from the first service. Many were in attendance at the meeting who were associates of my mother long ago. Some now in the sixties, some in the seventies, and some even past the eightieth mile-stone. Among the seven baptized one was an own cousin of my mother, a fine mother herself. Another was one of my old school mates who went to school with me at old 'Independence' school house. Another was the daughter-in-law of my mother's brother, who had been carried off with the Christian Scientists. In several ways this was the best meeting I have ever conducted. My son, Dr. Horace E. Wood, led the songs." E. V. Wood.

"Bro. R. A. Zahn began a series of meetings at Oak Grove church, near Louisville, on September 9."—M. B. Graham.—We have not had a final report.

From Toronto: "We in Bathurst Street are just moving along in our old way. But we are sending out men nearly every Lord's Day to help other congregations. Never had so many calls and never had so many willing to go.

"Our morning meeting is not growing less but more. Our evening meetings and prayer meetings not what they should be. We need your prayers as well as our own that God will stir us up to a greater knowledge of what, by the Spirit, Jesus wants and expects us to do in order that others may know that Jesus saves."—James Stewart.

"Was first two weeks of September in happy meetings with the East Jefferson St. mission, Louisville. Besides real cooperation on the part of those belonging there, Brethren J. L. Addams and William Micou gave invaluable assistance. These two young brethren will continue working at this mission. Brother S. L. Rose is gratefully remembered for his faithful labors there until his recent removal to Lexington. Five confessed Christ, many others confessed backsliding and failure and made a new start. Some came for membership. Plainly, the Lord is in the work."—Stanford Chambers.

Unusually late this month! Quarrelries for fourth quarter had to have right-of-way and hindered the monthly publication.

From Bowling Green, Ky.: "We were glad to have our nice new song books for Sunday's worship. The children were delighted with them. Many thanks for such a worthwhile gift."—Mrs. Reeves.

From Thessalon, Ont.: "We are well pleased with the song books."—Clifford Whitfield.

From Winchester, Ky.: "On September 9 I closed a 15-days' revival with the Cat Creek Church, 30 miles east of here. Had fine interest, overflowing crowds, and 34 added: 23 by baptism and 11 by restoration."—Asa D. Baber.

"Since my last report, we have visited North Shore Church where Brother L. C. Sears was working and the Roseland Church where Bro. E. E. Beck labors. At the North-Shore Church we had the opportunity of renewing many acquaintances which we had made last summer while I was preaching there. Brother Sears and this congregation are doing well, indeed, and growth seems to have taken place since we were last with them. I was impressed with the quiet spirituality of the worship at the Roseland Church. Bro. Beck asked me to tell them something about the Louisville Christian Training School, and after I had made a few statements, he remarked that they had been praying for just such an expansion of the school work in Louisville. Bro. Beck's enthusiasm was naturally very welcome to me since I had been so interested in getting the Christian education program at Louisville expanded.

"Bro. J. H. McBroom of Washington, D. C., filled the pulpits at the West Side and Cornell the morning and night respectively of the fourth Sunday in August. Bro. W. S. Long of Cornell Avenue completed a good meeting with the Glen Park Church in Gary, Ind., with several baptisms, and has since been at Winnipeg, Canada, for a meeting with the church there.

"The Young People's Class at Cornell Avenue under the most

capable and energetic direction of Brother Harding McCaleb have launched forth into a thorough study of missions. They have had a huge map of the world made showing the countries where missionaries of the churches of Christ are, and they have written to the various missionaries for detailed information regarding the individual fields. It would be well for other groups, both young and old, to follow this example to acquire a more thorough knowledge of and interest in missions."—Jonah W. D. Skiles.

From Gallatin, Tenn.: "During the latter part of August I was with the good brethren at Mackville, Ky., for 12 days. Thunderstorms just at the evening church hour hindered our attendance for about 5 or 6 nights. However on the whole attendance was good and one fine young married man obeyed the gospel.

"Beginning the fourth Lord's Day night in August I was with the Locust Grove church near Franklin, Ky., for 11 days. Nine persons were baptized and one restored. Began Sunday night, September 16, with the church at Rock Bridge in this county.

"Pray for our meeting here at Gallatin which begins with E. H. Hoover as evangelist the first Lord's Day in October."—H. L. Olmstead.

From Winchester, Ky.: "My not writing for the Word and Work has not been because I do not love the paper, but for lack of time. The past two years have been very busy—the preparation for the Debate, etc.

"The debate has opened many opportunities for me to speak before various groups on prophecy. The Community Bible Class is assured for next winter for 12 sessions on Israel and 12 on The Church. My class gave me a \$28 purse as an appreciation. The debate is doing good here. I have also taught a class in a home on the Holy Spirit, and a class at Clark County High School."—Charles M. Neal.

From Columbus, Ohio: "It is the best song book I have seen."—Evan E. Wright. (Concerning "Great Songs of the Church.")

LOUISVILLE CHRISTIAN TRAINING SCHOOL

The first term of the Louisville Christian Training School opens October 1, 1934. Quoting from a recent letter from a friend of Christian Education, "The Louisville Christian Training School . . . offers a very large number of people opportunity for self-betterment and church advancement of inestimable value. The courses given and the number of evening classes present work needed by every member of the church, and none should make the mistake of thinking it is something for preachers, Missionaries and Bible teachers only. No one except the one who already knows all he needs to know or wants to know should neglect such offerings."

If you have not seen the courses being given, send for Bulletin and look them over. Then select your course and send in your application. Even if you cannot take any of the work, be present for the opening Monday evening, October 1st. Students will be registered and receive instruction as to classification, and addresses will be given by friends of the school. Let every student be present. Time, 7:00-9:00. Later registration will be provided for those who cannot be present at the opening.

Tuition is free. A men's Dormitory affords free rooms until all are taken. Board at the Dormitory is on the club plan. Board and rooms in private homes can be secured. The school will be conducted in buildings of the Portland Avenue Church of Christ, located at Twenty-fifth St. and Portland Avenue.

SCHEDULE OF EVENING CLASSES

First Year Work

Hours	Monday	Tuesday	Friday
7:00-8:00	Greek I John T. Glenn	Public Speaking D. H. Friend	Bible R. H. Boll
8:00-9:00	Comparative Religion and Missions Don Carlos Janes	Bible Introduction Claude Neal	Sacred Music E. L. Jorgenson

For the Season 1934-'35, Brother Boll's Bible Classes will be thus:

Day Classes

Old Testament: Genesis to Deuteronomy, Isaiah.
New Testament: Matthew, Acts, Romans.

Friday Night Class

General Survey of entire Bible. This is a very interesting course.

Second Year Work

7:00-8:00	Greek II J. W. D. Skiles	Bible History Claude Neal	Bible R. H. Boll
8:00-9:00	Hebrew J. W. D. Skiles	Homiletics D. H. Friend	Bible Doctrine Don Carlos Janes
	Bible School Pedagogy Stanford Chambers		

Third Year Work

(To be arranged later)

English Classes, Misc Zuercher, Instructor, to be arranged according to convenience of those electing. Afternoon Bible Classes (3:00-4:30) daily, R. H. Boll. Portland Christian High School, conducted in same buildings will be open to those desiring foundation work.

For further information address Stanford Chambers, Louisville Christian Training School, 2500 Portland Avenue, Louisville, Ky.

THE ENEMY'S CUNNING CRAFTINESS

R. H. B.

Satan as a roaring lion is less to be dreaded than Sata^r the serpent. It is in the guise of an angel of light (2 Cor. 11: 15), it is by his wiles (Eph. 6:11), by the *deceitfulness* of sin, by his cunning craftiness in which he once beguiled Eve, it is by innocent-looking falsehoods that the devil does most of his mischief, both in the church and in the world. And his efforts are directed against faith more than against conduct, more against truth than against morality. Watch and pray! We have a cunning and unscrupulous adversary; and only One is greater and stronger than he, and able to keep us.

Watch out for those statements that come to us on the air and through pulpits, books, papers, often heard in passing talk, unthinkingly repeated by Christians; statements seemingly so self-evident as to require no proof, statements received unchallenged and unexamined, but which like the Trojan horse, hold hosts of mischief. Some of them are true in a sense, but false as commonly accepted. Some of them *seem* true and right but are utterly false and misleading. Here are some samples:

1. "The Bible contains the word of God."
2. This or that "is not true because it is in the Bible, but it is in the Bible because it is true."
3. "The Bible is a record of religious experiences."
4. "The prophets were men who lived closer to God than the rest." (Hence, it is inferred, they had a clearer spiritual vision than others, and heard the "voice of God" which duller ears could not perceive; and that this was the extent and nature of their "inspiration.")
5. "We ought to accept truth no matter where it comes from."
6. "What I think of God is not as important as what He thinks of me."
7. "I am more interested in the *destiny* of man than in his origin."
8. "We need not to believe a lot of things *about* God, and *about* Christ, but we must believe in God and in Christ."

These are just a few samples of statements that are commonly circulated in our days. What do they mean? For convenience in reference I have numbered them. Look at number 8 for instance. This may represent a great truth; or again it may be the cloak for a soul-destroying falsehood. Surely we do *not* want to stop at believing things merely about God and Christ. The Modernist will talk about "personal trust in Christ" so sweetly as to deceive the very elect. But presently he sets his "personal trust" in contrast with "the creed," holding the latter up to contempt. "Give us Christ" he cries; "never

mind creeds and dogmas." And he takes the word "creed" in its fundamental meaning of "something believed or to be believed." On the strength of this he discredits the teachings of the New Testament, as though they were superfluous—just things "about" Christ. So never mind about the New Testament, and about questions of inspiration and authority, and "doctrines"—the saving power does not lie in dogma and doctrine anyway, (he says) but in Christ. Then why dispute about the "virgin birth," or miracles, or atonement, or resurrection, or the question of His death—never mind all this: just give us *Christ*.—But what Christ? How can I know Him without learning the facts *about* Him? And how can I learn the facts unless I have a true and reliable source of information? That modernistic "Christ" who is without historic reality and independent of the Gospel-record and the New Testament revelation is not our Christ. He is another Christ, a false Messiah, the creation of fallen man's imagination, and as far from the Christ we believe in and worship as Apollo or Jupiter. That Christ is the devil's substitute for the real Christ who alone is able to save; who died for our sins, rose from the dead, and is now at God's right hand and is coming again.

Items 1-4 cleverly cover a denial of the Bible's unique inspiration and authority. If the Bible only "contains" the word of God we shall have to sift it and decide for ourselves between the chaff and the wheat—which means the acceptance of only such portions of the Bible as the Word of God as may appeal to our taste and reason. So likewise item 2 leaves us free to reject anything in the Bible that *we* may not regard as *true*—for, according to that statement, things are not true merely because they are in the Bible! Here is the whole principle of Modernism: the authority of the word is denied, and man himself becomes judge and ultimate arbiter of truth.

Item number 3 is frequently heard. Like some of the others it is true or not true—depending altogether on what is meant, for the devil is the original father and past-master of ambiguity. If the Bible is the inspired record of God's self-revelation and His dealings and words to men, and of their acceptance or rejection of Him, and the consequences that follow in either case—well. But if it is meant that the Bible is but the chronicle of erring man's groping after God, it is a soul-destroying lie. For that much can be said about any number of other ancient writings, which are as perfectly valueless as all else that man has ever concocted.

Item 4, on the face of it, seems to be a highly spiritual conception. It is true that disobedience darkens the spiritual vision, and that purity of heart quickens the conscience and the inner perception. But to say that this is what made the prophets prophets and enabled them to perceive the will of

God is to pull the Bible down to the human level—or, rather, to exalt all reputedly pure-minded, devoted, and pious men to the same level of authority as God's inspired messengers, the prophets. And, of course, there would be variations: some truer and purer than the others would be keener of insight; others less so. The unique *authority* of God's word is thus denied, and the worth and value of the prophetic scriptures judged by the uncertain and variable element of the respective "spirituality" of the prophets. Which is again the same story. It is the devil's special aim to destroy faith in the Divine authority and inspiration of the Bible. But the prophets, though generally (not always) true, pure men, were not the utterers of the visions of their own hearts (Ezek. 13: 3, 6; Jer. 23:16) but the carriers of God's message. They spake not out of their own mind, but as the Spirit gave them utterance. (2 Pet. 1:21.) "The word of Jehovah came" unto them. They spake as Jehovah commanded them, and were charged to "diminish not a word" (Jer. 26:2). Often they spoke what at the time they themselves did not comprehend. The prophets were not common men, distinguished from the rest only by greater piety: they were special servants of God, set apart and supernaturally endowed for the particular service of being God's spokesmen, and bearers of His specific message to men. (Jer. 1:5, 9.) If item number 4 above were true every good man would be authority and could write a Bible of his own.

It seems that "truth" (we are speaking of spiritual truth) should be accepted for its own sake, no matter where it comes from. But there are two fatal facts which are left out of view in item 5 above. The first is that we are not always able of ourselves to discern truth. Satan's chief method is to make men believe a plausible lie as truth and to urge them to stand up for it. Discernment between truth and falsehood comes through enlightenment (Ps. 119: 105), and only through teaching and *practice* are men enabled to distinguish the good from the evil (Heb. 6:14). The fundamental falsehood of the modern (as well as ancient) apostasy is exposed and replied to in Jer. 10:23—"O Jehovah I know that the way of man is not in himself: *it is not in man that walketh to direct his steps.*" The truth must be authenticated to us: we cannot unaidedly say what is truth. In the second place—we are none of us shrewd enough to detect the subtle fallacies and falsehoods which Satan mingles into known truth. Just as one would convey poison to rats in good food so he covers error. It is needful to know *whence* a teaching is. "But abide thou in the things which thou hast learned and hast been assured of, knowing *of whom* thou hast learned them." (2 Tim. 3:14.) Timothy had got his instruction from *the Scriptures* at his mother's knee, and latterly from Paul, the fully accredited apostle of

Christ. That was the safe source of truth—the pure well-spring free from evil germs and poisons. Every Christian must seek his information from the word of God. It is risky, often fatal, to accept *anything* as true from men who reject the Deity of Jesus Christ, His Virgin-birth, His Resurrection, the Divine authority and inspiration of God's word. In fact we must test out all we hear and learn, as well as all we have received, by the infallible Word of Truth.

Lastly, as to items 6 and 7, they both cover serious mistakes. Our only hope of being accepted of God is through coming to know Him. The knowledge of God is fundamental. "What we know about God" has a profound influence on our attitude toward Him. To know Him is to trust Him, to fear Him, to love Him, to obey Him. Indeed, "This is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3.)

Man's destiny, in like manner, depends largely on man's origin. If we were created in God's likeness and image, unto dominion and for fellowship with God, then we can understand the sinfulness of sin, God's love for our fallen race, the necessity of redemption, the sending of His Son (who "came to seek and to save that which is lost," His becoming man, His death on the cross, the meaning of the resurrection, and the meaning of the final destiny of the saved and the lost. All these things become more or less unintelligible on any other explanation of man's origin. It makes a great difference where we came from. One who rejects the Bible account of man's origin has committed himself to premises and principles which will lead him entirely away from the truth in all other matters. He also loses the powerful homeward pull that comes from the knowledge of our high beginning, and of God's unwearied love which calls us back to Himself.

Let us not be taken in by the world's plausible half-truths, and the specious falsehoods of Satan. Watch ye, and beware of false prophets; they are abundant and plentiful in these days of crisis!

"Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness."—Exod. 23:1.

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice."—Exod. 23:2.

"Keep thee far from a false matter, and the innocent and the righteous slay thou not: for I will not justify the wicked." Exod. 23:7.

"Judge not according to appearance but judge righteous judgment."—John 7:24.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

John 14:2.

The Greek reads: *en tei otkiai tou patros mou monai pollai eisin*. Both the Authorized Version and the American Revised Version translate, "In my Father's house are many mansions," and many times has a point been made about the "mansions" that have been prepared for us. I think that the proper translation here for *monai* is "abiding places"—not that the places which God has prepared will not be wonderful and exquisite in all respects, for other passages bear witness to the beauty and grandeur of Heaven, but it seems to me that here Jesus was emphasizing the fact that though he was parting then from His disciples, at some future time they would be where they could *abide* together forever beyond the vicissitudes and turmoils of an earthly existence of continual change. The root of the word *monai* is the same as that of Latin *maneo* (from which English *mansion* is derived), *to remain, abide*, and English *re-main*, and when the Authorized Version was made in 1611, the word *mansion* probably carried more of the root meaning of "remaining, abiding" than now.

Rev. 1:4, 5.

The Greek reads: *charis humin kai eirene apo ho on kai ho en kai ho erchomenos, kai apo ton hepta pneumatou he enopion tou thronou auton, kai apo Iesou Christou, ho martus ho pistos, ho protokos ton nekron kai ho archon ton basileon tes ges*—"Grace to you and peace from the One who is and was and who is to come, and from the seven spirits which look upon his throne, and from Jesus Christ, the faithful witness, the firstborn from the dead and the ruler of the kings of the earth."

In the expression *apo ho on kai ho en kai ho erchomenos*, "from the One who is and who was and who is to come," we have nominative cases *ho on* and *ho erchomenos* after *apo* where we should expect an ablative (i. e. the genitive form). Again in apposition with *Iesou Christou*, another ablative, we have a series of nominatives, *ho martus ho pistos*, "the faithful witness," *ho partotokos*, the firstborn," and *ho archon*, "the ruler." Of course John writes in the *koine* and we expect to find syntax at variance with that of classical Attic (or the Greek dialect for that matter), but it has been suggested that John here deliberately used these expressions in the nominative form as indeclinables to emphasize the unchangeableness of God (in the first expression) and of the Lord Jesus Christ (in the second).

Note: the writer of this page will be glad to answer questions that involve the original text of the Bible. He will also be glad to receive for publication original notes on the original text, and due credit will be given to the author of such notes.

"THE KING OF THE JEWS": AN EVERLASTING RETURN

(Ezekiel 37.)

Wilson Burks

I. Introduction: Several facts are made clear for us in Ezek. 37: (1) God is not through with wayward, rebellious Israel, (2) The Vision of Dry Bones shows the miracle of the great, lasting return, (3) This return will mean a re-uniting of the twelve tribes again, (4) This united nation will be under the rightful Sovereign, Christ Jesus, the Second King David, (5) These events are certain to be in the future, the Jews not yet having been blessed in such a return, (6) This chapter does not directly concern the Christian's Resurrection (as some suppose), but regards the final turning of lost Israel.

II. The Valley of Dry Bones: Wasted, Dead Israel Made Alive.**A. Facts about these dry bones:**

1. Dry and very dead—hopeless as bones, scattered, but still **Israel** (preserved).
2. The very existence and reviving of these Bones a miracle itself.
3. These bones must needs hear prophesying and "Hear the word of Jehovah . . ."
4. God's Hand **can and will** raise up the House of Israel.

B. Results of Prophesying to these Bones:

1. A noise, an earthquake: bones come together
2. Sinews, flesh and skin cover the bones once bleached—
The Nation taking form.
3. And **still** there is no breath in these bodies (no God-given eternal life).
4. So far in this picture, Israel is not saved, though together again.

C. The Breathing in of the Life of God.

1. Until this Life Israel's return is without conversion.
2. From the four winds—as she was scattered, so is she gathered.
3. Completed Revival: a great, living army; restored.
4. The Life from God is certain to be from Christ: "and you did He make alive . . ."

D. The Present and the Future House of Israel.

1. **Now:** "Our hope is lost," "we are clean cut off."
2. Israel dead **Now**; but God's promise here shows there is yet a hope:
 - a. Graves opened, living again as His people;
 - b. He (God) brings them again into the land of Israel.
 - c. They shall know, or recognize, God's hand and **HEAR** Him.
 - d. **Then** they will remember His spoken and performed promise.

E. Every Orthodox Jew must know God is behind their final destiny as a people—so we may say:

1. The preserving of the bones is a miracle of God;
2. The reviving of the House of Israel will be a miracle of God's love.
3. The view of the Second David is one through whom comes this **New Life**.

III. The High Light of God's Promises to the Jews: David's Successor, and the Messiah-King.**A. After the Reuniting of the 12 Tribes (the sticks made "one Stick," verses 15-20).**

1. The stage is prepared, the curtain rolls back.
2. "I gather the children of Israel from among the nations" (God speaking).
3. "I will make them **one** nation in the land, upon the mountains of Israel."

B. Thus gathered—comes then their Hope and Dream of the ages:

1. The dream of the wandering, persecuted Jew;
2. No longer divided, no longer defiled by idols;
3. Nor (defiled) with detestable things, nor any transgressions;
4. **Saved** (preserved) out of their dwelling places.
5. Whereas they sinned, they are cleansed;

6. God's people alone, "I will be their God."
- C. But **that** picture is incomplete—go back to v. 22.
 1. There must be more than patriotism and Judaism to make this change.
 2. The **KEY**: meaning of "one king shall be king to them all."
 3. This phase has become the stumbling block to the "deniers" of the Return of Israel—
 4. Because this **one** king must mean Jesus Christ, Son of David.
- D. "And my Servant David King over them."
 1. Right here is the central hope of the straying Jew.
 2. David is beyond doubt Christ—"and the Lord said unto my Lord."
 3. "They shall have one Shepherd"—"The Lord is my Shepherd."
 4. "They shall walk in mine ordinances, observe my statutes to do them."
 5. "They shall dwell in the land that I have given unto Jacob my servant," in the land of their fathers.
 6. "They and their children shall dwell there **forever.**"
- E. And David my Servant Shall be **Their Prince for ever.**
- F. Having Acknowledged Christ as True King:
 1. "I will make a covenant of peace with them"—everlasting.
 2. He will place and multiply them—His sanctuary in their midst.
 3. His Tabernacle also shall be with them again.
 4. Their God—His people—Eternal!
- G. This gives a view of the **True Glory of the Throne of David** in Israel!
 1. And nations shall know
 - a. that I am Jehovah that Sanctifieth Israel;
 - b. when my sanctuary shall be in the midst of them forever!

WHO WILL BE SAVED?

J. R. CLARK

This is a burning question! It involves eternity. Some see no need of making a public profession of faith. They say, "Stay at home; tend to your own business; treat everybody right and you'll have as good a chance as the church member."

Friend, if you refer to those church members who make an empty profession you are right for neither you nor they will be saved according to the Bible. But if you mean to say you have an equal chance with devout Christians you are wrong! And you are deceiving yourself by attempting to hide behind hypocrites. May the Lord have mercy on your poor soul and use this article to bring you to sober thinking!

As surely as the Bible is true only those responsible beings will be saved who accept Jesus Christ as their personal Savior in God's appointed way. Read the great commission (Matt. 28:19, 20; Mk. 16:15, 16; Luke 24:45-47) in connection with the conversion of the 3000 in Acts 2 and draw your own conclusion as to what the Lord has to say on who shall be saved and how. This is a challenge to you, non-professing friend! Why go into eternity unprepared to meet God?

"The trouble with most of us is the contentment with sin and its effects."

TORCH-BEARERS

The world is full of false lights. Torch-bearers everywhere bid us to follow them and walk "in the light of reason" with its crooked gleam, or in the flickering flame of man's wisdom which often comes from perverted minds and hearts.

If we have found Christ as the Great Light in a dark world, we are to be light-bearers with our torches lighted from the Divine Candlestick:—

We are commissioned to go forth heralding, not the latest philosophical discussion; nor are we to carry the torch of "current events," nor the most recent dispatch from the yellow press. If we are to fulfill our mission for which Christ died and for which we have been adopted into the family of God, we are to hold forth the Word of Truth.

If we are to witness for God in a world that hates Him and be torch-bearers for the light of the World, we shall by our words, our actions, and our influence, by pen and tongue, bear forth the glorious Gospel which is the Word of Life to men and women without God and without hope in the world.

The days are passing swiftly by and the night cometh when we shall no longer have the glorious privilege of being torch-bearers for the King of Kings.

Friends, this is our mission, yours and mine, to tell the story of a Savior's redeeming and saving love. Will the Christ of God find us faithful to our wondrous charge?—*Vine-wood Reminder.*

CHRIST IS COMING!

Are you watching, waiting and desiring the coming of the Lord? Are you ready for that transcendently sublime event? Are you meeting opposition and suffering persecution for the cause of Christ? Are you right certain that you are living as godly in Christ Jesus as you should live—as God demands of you? Do you really love the meetings of the church and the hallowed associations of the people of God more than all the pleasurable, world meetings that claim the attention of men and women in this frivolous age? Do you meet for worship every first day of the week, or just when you take a notion—when it strikes your fancy—when something else does not please you better? Are you sincere and earnest in the profession you make, or are you just drifting along? Do you love the Lord and the Lord's way of doing things? Do you love the church? Do you love and prize the people of God above all others? Should this be your last day on earth, could you truthfully say you are prepared to meet God? Do you frequently think of what a meeting that will be, and with what shame and humiliation those will be filled who must meet God unprepared?—*Editorial in Firm Foundation.*

ON FOREIGN FIELDS

MISSIONARY NOTES



Mrs. O. D. Bixler

D. C. J.

Strother M. Cook sailed for the African mission field in 1891.

"I now weigh ten pounds less than when I came to China and after the hot summer I expect I will weigh less still. I feel well and hope I wont have to look at a doctor for a long time."—Odessa White. * * "My heart is troubled over Huyuyu Mission after all that has been done there. How glad one of the sects will be to get it if 'churches of Christ' relinquish it. Fifty baptisms there already this year, a stone church, underground cistern, 6 roomed brick house, etc., etc."—John Sherriff.

John B. Lerouet was interested in missions in British Guiana in 1889. * * "The work is doing fine. Things are better in the village. Crowds are increasing; opportunitnes for private and personal work are better. Two baptized from the village yesterday; others are interested. Began evangelistic work in Canton Aug. 2 with large crowds and fair attention."—Lowell B. Davis. * * Miss Loduska Wirick went to Japan in 1891. * * "Bixlers are supposed to be on the water and will land in Los Angeles about September 13."—B. D. Morehead. * * Bro. Morehead is expected in Kentucky in October. * * The W. K. Azbill party, including Bro. and Sister McCaleb, and Sister Scott and Hostetter sailed for Japan March 26, 1892, and began the present work which now operates in about eight general fields.

Bro. R. L. Pruett and wife and Sister Calla Harrison went to Japan in 1895. * * "My mother and I hope to find a permanent location and get settled before winter time. My language study will be helped by more constant use now, I think, and I am anxious to work in a way that I cannot work here in Hong Kong."—Elizabeth Bernard. * * John Sherriff went to South Africa in 1896. * * Formerly gifts were insufficient but favorable exchange increased it somewhat. Now the gifts are more meager and the adverse rate of exchange cuts that down to a still smaller figure. Deficits have accumulated.

Missionary Messenger, edited by Bro. Janes, will carry a full birthday directory of the missionaries and their children in December, which issue alone sells at 10c a copy. Secure enough orders to supply your congregation.

FOREST VALE MISSION

Two months have passed since my last report. Our weather has been very changeable and there has been much sickness about, especially flu and chest troubles.

Our meetings are well attended, and good interest, but sorry I can't report any additions.

On July 20, our esteemed Bro. A. B. Watson "fell asleep in Jesus," in the Bulawayo Hospital. We all loved him, the church in Bulawayo will miss him most. Bro. Watson was seventy years old. He addressed the church here on May 27th last. He was buried on his seventieth birthday. My seventieth is on October 3rd.

I received a visit from the Native Commissioner regarding the native village here. He says they will be allowed to live here till 1936 or '37, when the Government expects to draft all natives in Bulawayo on to Government lands prepared for them.

I was with our native Bro. Jackson last Friday night. He held a "cottage meeting" in one of their huts. Nineteen men and women and some half dozen babies present. One little window (shut) and a door about four feet high (shut). It was close work, but I thought it was heavenly and real primitive practical Christianity. Jackson has been restored since our return, and he is surely trying to make up the time he has lost. He comes from Nyasaland.

July 14, we welcomed a young couple, Bro. and Sis. Todd, sent by the churches in New Zealand to labor on a mission some two hundred miles out of Bulawayo.

Now here is a true account of our Bulawayo Chronicle of July 12, 1934: "Mr. and Mrs. de Champel while they were camped near the Kafue River had a terrifying experience. A lioness walked into their tent during the night. Mr. de Champel awoke just in time to see the lioness carry away his baby daughter. He reached for his rifle, but the gun could not be found at once. He raised the alarm, and the natives in camp improvised a terrific din, but without avail. The lioness and the baby had disappeared into the bush. The unlucky father and a handful of natives armed with spears and sticks set out in pursuit. Ten minutes search revealed the beast lying contentedly in a small forest veli (open space) a few feet away from the crying baby. The lioness was shot down and the daughter was restored to the camp bed in the tent without the slightest scratch. It was a terrifying experience for any parent to have undergone." If this is not a miracle, what do you call it? If it had been my little girlie, it would be a miracle.

Namwianga Home. Sister Scott informs me she has a day-school for European children, average of twelve pupils. Their family has grown from three to ten in Africa, besides four boarders. Bro. Scott has suffered from an ulcerous throat and tongue for some months and unable to go out to the villages. Sister Scott also has a weekly Bible Class for ladies at Kalomo station, and Brethren Scott and Brown have a meeting for whites once a fortnight.

Namwianga Mission. Bro. Brown writes they were all fairly well, but all feel the need of a rest and change and desire to go to Cape Town. They certainly deserve it, and it will probably mean sickness, lost time, and doctor's bills if they don't get it. They have twelve native congregations, fourteen native teachers and preachers and between three and four hundred members.

Sinde Mission. Bro. Reese reports twelve live congregations, with a probable native membership of seven hundred with twenty native teachers and preachers. Five teach in the day-schools. I believe they were all well at time of writing.

Kabanga Mission. The only news I have from Kabanga Mission is that on June 20, 1934, a baby named Margaret Ruth with blue eyes and brown hair was born to Bro. and Sister Merritt.

Salisbury. Bro. Garrett writes: "The work seems to be going slowly and money scarce, but the Lord enables us to live and has blessed us with health. We are indeed grateful." He reports three churches or congregations. Salisbury, Umswezwe, and Malimba. Total native members one hundred and ten. Three native preachers and several who teach privately.

Huyuyu Mission. Bro. Short reports having held a week's special services, two meetings each day, good attendance and interest. On June 17, sixteen converts were baptized, which makes a total of fifty for half year of 1934. His last letter is dated June 28. I have heard nothing since. I am anxious to hear what the brethren purpose doing with regard to the future support of Huyuyu.

Nyasaland. Native teachers report a great meeting at Namiwawa June 10. 653 present, and took up a collection of nearly \$13 for the new building. Government has granted them a new building site. Eighteen had been baptized at Sikangola where a new meeting house had also been opened. God is evidently blessing their labors for Him.

I thank God this leaves us and Bro. and Sister Claassen and family well. My arms and chest have worried me of late, but I must learn to go slower as the days go by. Christian love and greetings to all.

Box 907, Bulawayo, S. Rhodesia, S. Africa.

John Sherriff.

CLARA KENNEDY REPORT

(From a private letter.)

I am still carrying on the kindergarten. My children cause some disturbances at home because they scorn to bow to the idols, saying it is a silly thing, and Jesus won't be pleased. They are gradually teaching their parents the truth. I can't report any baptisms because I am working exclusively among children now, and of course, little by little with the parents, but I am doing plenty of seed sowing.

From September I expect to take on another new work—Sunday school and Bible class in a new place, an hour's ride from Tokyo, where a brother lives who wants me to go out and help him get a work started in his neighborhood. He says he wants his children in Sunday school, and also he himself wants to worship. So we shall have the Lord's supper there too.

Tokyo, Japan.

Clara Kennedy.

THE WAITING HARVEST

A little boy whose parents were both heathen had been attending Sunday School. One day the boy was very ill and his parents showed much anxiety over his condition. The boy asked his mother, "Is God dead?" The reply was "No." "Then why don't you talk to God about me?" said the little boy.

It is estimated that one missionary and his helpers can reach 50,000 people. Among 800,000,000 heathen the churches of Christ have one missionary for 16,000,000. Why? Did not Jesus say go to every nation? Can we not do what he said do? Today there are more than 100 nations in which we do not have a worker.

Box 173, Nashville, Tenn.

B. D. Morehead.

THE WORK IN JAPAN

Brother Hermann Fox at Diago city has built a neat house with a basement below for industry at a cost of eight hundred yen. The various churches have twelve meeting houses, located as follows: Kamitomizaka, Tokyo; Zoshigaya, Tokyo; Takahagi, Chiba Province; Sawara city; Kichijoji town; Okitsu town; Shizuoka city; Omiya town; Urizura town; Nagasawa district; Diago town; Ota town. The observance of the Lord's supper and weekly meetings are held at all these places.—J. M. McCaleb, in Oriental Christian.