

THE WORD AND WORK

THE VISION AND THE TASK

I slept and dreamed that life was beauty,
I waked and found that life was duty.
Was thy dream then a shadowy lie?
Toil on sad heart courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee.

Dreams grow holy put in action,
Work grows fair through starry dreaming;
But where each flows on unmingling,
Both are fruitless and in vain.

—A. A. Proctor.

WORDS IN SEASON

R. H. B.

SPIRITUAL PRIDE

“The Pharisee in the parable”, says Gresham Machen, “was quite sure that God was for him. ‘God I thank thee that I am not as other men are . . . or even as this publican.’ The Pharisee was quite sure that he was right, but as a matter of fact he was most terribly wrong. May we not be equally mistaken? No doubt we think we can avoid the Pharisee’s error. We will not be sinfully contemptuous toward the publican. But what is our attitude toward the Pharisee? Alas, we despise him in a truly Pharisaical manner. We go up into the temple to pray; we stand and pray thus with ourselves: ‘God I thank thee that I am not as other men are, proud of my own righteousness, uncharitable toward publicans, or even as this—Pharisee’”

The greatest sin—the besetting sin—of religious people is *pride*; the pride that looks with scorn or pitying contempt upon the sinful, or upon other religionists who are in error or who stand lower in the scale of faith and knowledge. Now God resists the proud—no matter of what sort their pride is. If my superior knowledge of the truth makes me feel superior, it has brought me no nearer to God but rather has distanced me from Him. If my better understanding of even so good a thing as the grace and love of God, enables me to look down on those who have not my light, it has done me no good. If I can amuse myself and others with the recital of the blunders and spiritual deficiency of others, all the excellency of my knowledge has profited me nothing. Knowledge puffeth up, love buildeth up. And love is humble and lowly; it vaunteth not itself. Of all hateful things, none is more insufferable to

God than human pride and self-exaltation—*especially* in things spiritual.

DID CHRIST DIE FOR ALL?

It is somewhat surprising that even yet in some quarters the Calvinistic doctrine of "limited atonement"—a doctrine so untenable, so squarely contradictory to the statements of God's word, so perfectly refuted and exploded—should still be promulgated. "It is a thought peculiarly abhorrent to my mind," said Spurgeon, "that any soul for whom Christ died, or any individual purchased by His blood, should ever be lost." So, seeing no alternative, except universal salvation on the one hand, or the doctrine of a limited atonement on the other, he (reluctantly, no doubt) accepted the latter, to wit, That Christ did not die for all men but only for a limited number. But Spurgeon's quandary was a needless one. He simply failed to distinguish between the perfect provision made for all, and man's imperfect response to the same. The door is open, whether any enter or not; the call goes out regardless of how many or few will hear and come; the river flows along whether any drink of it or not. (Ezek. 2:5; 3:11, 27). All things are ready and the feast is prepared for all, though all will not come. It was probably not by choice that anyone ever adopted the doctrine that Christ did not die for all: it is just one of those positions into which men are driven by consequence of mistaken premises. But the testimony of God's word is unmistakable here. Jesus tasted death for every man. (Heb. 2:9.) He bore the sin of the world. (John 1:29.) As if anticipating the denials of erroneous theology, John declared that "He is the propitiation for our sins, and not for ours only, but also for the whole world." (1 John 2:2.) For "God was in Christ reconciling the world unto himself," and He sent forth His ambassadors with "the word of reconciliation, into all the world, to all nations and every creature (Matt. 28:19; Mark 16:15, 16; Luke 24:46)—"O be ye reconciled to God." (2 Cor. 5:19-21.) To be sure God foreknew and foretold that all would not believe the gospel. But that does not affect the perfect validity of His offer and appeal to men, nor does it detract from the universality of the work of Christ. "God so loved *the world*"; and God sent His Son into the world *that the world might be saved through Him*. (John 3:16, 17.) Although comparatively few come to Christ, the Blood wherewith He ransomed all (1 Tim. 2:6) makes Him undisputed Lord over all both of the dead and the living (Rom. 14:9); gives Him the prerogative also of judgment over all (John 5:22), and assures the resurrection of all, whether just or unjust (Acts 24:15). This by virtue of the fact that Jesus Christ is the new Representative Head of the human race. "For as in Adam all die, even so in Christ shall all be made alive." Not all obtain the free gift of salvation; but all must

bow their knees before Him, and He has the absolute power, right and freedom to deal with and dispose of every man as He sees good. And that will He do in accord with His Divine wisdom and justice, in grace and truth.

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"I HAVE TOLD YOU BEFOREHAND"

It is reassuring, when one looks about at the distressed condition of the world, and the confusions of Christendom, and the pitiful spiritual conditions in the church, to find that it was all foreknown to God and so foretold in His word. "Thank the Lord, we are on the way home!" said a traveler as his vehicle was floundering through a stretch of miserable road, which he was told he would come to. Thus did the Lord inform us beforehand of the difficult road, that we might not be dismayed and upset, but rather even encouraged. "Behold I have told you beforehand." (Matt. 24:25.) Are you amazed at the persecution, opposition, hate you meet with in the course of the Lord's service? Do not think a strange thing has happened to you: He told you beforehand that you may not be caused to stumble (John 16:1-4.) Are you surprised at the limited success of the gospel? A study of the parable of the Sower will help you to understand. The Lord did not prophesy a universal triumph for the gospel—and that is not the gospel's failure either. Are you troubled about the torn-up state of professing Christendom? After you read Acts 20:29, 30 you would be surprised if it were otherwise. Are you disheartened over the weakness and failure of church members? From of old the Lord has predicted the mixed condition of His church. See the parable of the Wheat and Tares, of the Fish-net, of the Wedding-feast (where was a man, representative of many, without a wedding-garment), of the Ten Virgins. And if conditions seem to be getting worse rather than better, read 2 Tim. 3:1-5 and be comforted.

But in like manner has the Lord foretold His unceasing care and attendance: "lo, I am with you always, even unto the consummation of the age." He assured us that, come or go what will or may, "the Lord knoweth them that are his"; and whatever others may do, our one concern is to depart from iniquity and to be well-pleasing unto Him. (2 Tim. 2:19; 2 Cor. 5:9.) He has assured us beforehand that our labor is not vain in the Lord (1 Cor. 15:58)—no, not the least thing done in His Name, and that despite all seeming defeat we are more than conquerors.

"Thy saints in all this glorious war

Shall conquer, though they die;

They see the triumph from afar

With faith's discerning eye."

And this prophetic assurance is for us also: "In my Father's house are many mansions (*if it were not so I would have told you*)"—"I go to prepare a place for you"—"I will come again

to receive you unto myself." Even so, come Lord Jesus!

ALTERNATIVES

However many ways may seem to be open to a man, he is shut up to a choice between two—always two. He must take the one or the other and he cannot have both; yet he has to take one. And the refusal of the one is equivalent to the choice of the other, and vice versa, whether you mean it or not. No man can be neutral, neither is there any third course he can take. There is the Broad Way and there is the Narrow. (Matt. 7:13, 14.) If you are not on the one it is because you are on the other; and there is no No Man's Land between them. There are the two masters—you cannot serve both; but you cannot escape serving one or the other. There is the way of the flesh and the way of the Spirit and these are contrary the one to the other; you are bound to follow one. Your attempt at mingling them is bound to fail. "They that are after the flesh mind the things of the flesh, and they that are after the Spirit, the things of the Spirit." That is the short and simple statement of the case. Many think they have worked out a way to combine Christ and the world; and by which they can follow Him and Self both, at the same time, and serve God while serving Mammon. But they haven't; and the Day will declare it. "He that is not with me is against me, he that gathereth not with me, scattereth abroad." (Matt. 12:30.) It is of God's grace, and only at the price of the sacrifice of His Son, that we even have any choice at all. For we were hopelessly and helplessly in the power of sin. He came to set us free, that from the heart we might choose Him.

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TAKE THE SHIELD OF FAITH

Among the items of the Christian's armor in Eph. 6 is the shield of faith. It is a most efficient part of the Christian soldier's harness, for with it he is able to quench *all* the fiery darts of the wicked one—those missiles of the devil which fly from nowhere and everywhere, tipped with blazing falsehood to set the hearts of men aflame with hellish fires. We shall need that shield of faith. When trials come—suffering, distress, loss, failure, disappointment, bereavement—then fly the fiery darts of the Evil one. Thick and fast they come—suggestions from within and without—that God is not good, that He is not to be depended on, that His promises mean nothing, that He does not care; or that God has forgotten, that He cannot help or protect, that there is no use to hold on to Him any longer—as Job's wife came around saying, "Why don't you curse God and die?" At such a time we must use the shield of faith. *Believe in God.* Believe despite all appearances, believe Him in the face of all seeming impossibilities, in spite of all delays and reversals. And *affirm* your faith. Say like Job, "Though he slay me yet will I trust him."

By this is not meant that you should practise auto-hyp-

nosis and auto-suggestion on yourself, such as is advocated by the modern cults of falsehood (as "Christian Science," New Thought, the Unity cult, and other similar schemes of self-deception) by which a man befools himself into thinking that all is well, hoping that his thinking so will make it so. That is not what the Bible calls faith. Bible-faith is the acceptance of God's word as God's word. It is the belief of the truth. It is the acceptance of God's testimony—not a sort of credulity but an intelligent conviction, based upon the declarations of God's word. Believe that He is here—that He sees and knows and that His ears are open to your cry; that He works, perhaps never more so than when He seems to be oblivious of you (Isa. 64:5); that the angel of the Lord encampeth round about; that all things work together for good to them that love Him. And be assured in your soul that "*He is faithful that promised.*" If you believe you shall see. (John 11:40.) None that wait for Him shall be put to shame. This is the shield that quenches all Satan's fiery darts. See that you have that piece of armor and hold on to it.

"I AM THE TRUTH"

Thales, Socrates, Buddah, Confucius, Zoroaster nor any other world-famed teacher ever said "I am the truth." Jesus dared to say it, and all who believe the Bible believe it. No other man has ever said it, nor can any other man ever say it, and tell the truth. Pilate raised a question as old as the human family when he asked, "What is truth?" Jesus answered that question in a two-fold way: First, he said, "I am the truth", and second, "Thy word is truth."

The church of Christ is built upon truth and the kingdom of Christ is within the realm of truth. The Father of Jesus is a God of truth—He cannot lie for he is the living, limitless, eternal fountain of truth. The children of God are the children of truth because they are children of God who is truth, and the followers of Christ who also is truth. Jesus Christ was the very embodiment of truth. He had all truth—he knew all truth—and he is the only one who ever lived that knew and had all truth. One of the most startling, and one of the most comprehensive statements ever pronounced is "*I am the truth.*"

John records that Jesus spoke of a new commandment, and I think we may speak of a *new truth*. More than once we find an expression like this; "He spoke with authority and not as the scribes." The scribes and all the teachers in the days of Jesus and before his days were shut up to inspired records, so far as their teaching was concerned. But Jesus was bound by no records, no customs and no laws. . . . He startled the world by turning the truth loose on its own merits. No man before or since ever did a thing like that.—H. H. Adamson, in *Vinewood Reminder*.

NEWS AND NOTES

We are holding for November issue of this magazine a very important article, "Campbell's Fears for the Church of Christ," by the editor. We wish for this timely article, and for other matters reserved for next month, the widest possible dissemination. If it becomes financially possible, the November magazine (which also will be our Holiday number) will be sent to an extra list of two thousand preachers. Will you not join us in prayer and fellowship to this end?

From Philadelphia: "I have been in a number of prophetic and evangelistic meetings this summer in various sections of the East. The Lord has been with us in a most marvelous way and we recognize that all the glory is His.

"Brother Cooper was with me in Philadelphia in a series of meetings lasting four days, and the work of evangelizing Israel was set before the people of the city in a way as the Lord alone could do. How we praise Him for this!

"I am at Reading, just beginning a revival in an undenominational church here. An interest in your prayers will always be deeply appreciated."—Wallace Cauble.

"Our recent trip north was very enjoyable to both Mrs. Janes and myself. In nineteen days visited twelve churches in three states. Preached three times in old home church where I was converted forty-one and a half years ago and visited four other congregations in the county. Thayer St., Akron, has very large Sunday attendance. Cornell Ave., Chicago, is out of debt and with good prospects for further advancement. Opening of Louisville Christian Training School was unexpectedly good. There is a nice attendance in my mission class and Bro. Boll's Friday night Bible class had 127 at the first meeting."—Don Carlos Janes.

From Greenville, Ala.: "Since my last report, I have assisted brethren in meetings at Wald, Ala., Pulaski, Tenn., (Wales congrega-

tion), and Fort Deposit, Ala. (Providence congregation). Thirty-one responded to the invitations extended in these meetings. It was a pleasant experience to meet and shake hands with kind brethren and friends in and around Pulaski, Tenn. My next meeting is with the congregation, here in Greenville. This meeting will conclude my revival work for this year. God has truly blessed me in every way while engaged in revival work. I need the prayers of all."—Maurice Clymore.

From Glenmora, La.: "Preached fifth Lord's day for the French at Jennings. The house was full in spite of rain. They have reroofed, repapered and repainted and otherwise repaired. Ivy Istre is doing a good work there. G. B. Dasher recently held a week's meeting at Oakdale. I preached six miles south in the home of a Frenchman whose wife is a Christian. My wife is losing the sight of one eye. Pray for her."—Sidney Mayeux.

"The Louisville Christian Training School opened Oct. 1 with interest beyond expectations. Enrollments then and later is around the 100 mark. Probably 25 more, who have not registered, are 'sitting in' and taking in the Friday night Bible class. A second term opens November 23. Some unable to attend now will doubtless enter at that time. For further information write Louisville Christian Training School, 2500 Portland Ave., Louisville, Ky."—Stanford Chambers.

From Cynthiana, Ky.: "Glad to forward you sixteen subscriptions for The Word and Work. For some time Bro. Burks has urged renewals but it seems hard to make much progress at this time, so I just made a personal canvass. We all enjoy reading Word and Work."—Mrs. Thompson Prather.

From Lexington, Ky.: "Had splendid meeting at Ebenezer church near Harrodsburg. Nine baptisms. We continue to hear fine reports from the Louisville Training School. Hope it keeps on growing."—H. N. Rutherford.

From Wichita Falls, Tex.: "May I say that in the few years that I have been devoting my time to church singing and to preaching the gospel no book has earned as high a place in my heart as has your 'Great Songs of The Church.' I consider it 'the book' for church use."—Burton Coffman.

We received the Wichita Falls order for 400 copies.

From Dallas: "The Fair Park church is getting along nicely thus far. During September, we added more than thirty members to the local congregation. Twelve of the number were baptized, the remainder were restored, or transferred membership."—J. E. Blansett.

"The Lily Dale meeting, Tell City, Ind., was well attended throughout. Fine interest, 2 baptisms, and a much-needed revival in singing."—E. L. J.

From Gallatin, Tenn.: "Was with the church at Rock Bridge in this county eleven days. Fine attendance and interest. Day meetings unusually good. Twenty persons were baptized and 5 reclaimed. Most of those baptized were of mature years.

"Fine crowds here the last two Lord's Days. Bible school teachers, elders, deacons, young people's group, ladies Bible class, and all workers making special effort toward the success of the meeting beginning Oct. 7 with E. H. Hoover leading."—H. L. Olmstead.

Highland church, Louisville, will begin special meetings, H. L. Olmstead preaching, on Oct. 29. Brother Klingman has returned from meetings in Boston, Portland, Me., and other points in the East.

From Ada, Okla.: "In four meetings this summer, closing with Spencerville, Okla. 42 have been baptized and 13 confessed errors.

"This was a mission meeting and a congregation was left meeting. A man was engaged to assist in some county work. Six were baptized and six were restored in this effort.

"About October 21 I shall take work with the Central church of Christ in Chicago. There are ten churches in Chicago and no Chris-

tian has any excuse for not worshipping God when there. The Central church meets on the 6th floor in the Capitol Building, N. E. corner of State and Randolph Sts.

"About January 1 of the new year I shall begin graduate study in the University of Chicago."—Dan J. Ottinger.

From Harriman, Tenn.: "I am greatly rejoiced that a door has been opened for Bible class in Rockwood, and I have been requested to teach a class of women there each Thursday at 2 o'clock. Be sure to remember me in your prayers—I feel my terrible inability. The Friday night classes here in Romans are going fine, also the regular Sunday morning class (34 Sunday) and two lines of missionary work and two prayer services here at our house each week. It's a glorious opportunity."—Mrs. Tom Tarwater.

Brother Boll preached a week at Fifth and M St. church, Louisville, and also a week to the young people of Portland Ave church.

Highland Park church, Louisville, where Richard Truex labors, enjoyed a special Sunday afternoon gathering on Oct. 7.

The good report has reached us that Harding College, now permanently located in its great plant at Searcy, Ark. has had the largest enrollment in its history; in fact the largest of any school with which President Armstrong has ever been associated in his thirty years or more of teaching.

The tract, "What it means to be a Christian Only" (by E. L. J.) is again available. Price 25c per dozen, stamps or coin.

"Our visit to Portland Avenue last winter brought a great blessing into our lives and the memory continues to linger with us."—Mrs. E. P. Mead, Abilene, Texas.

The *Etude*, famous old musical magazine of Philadelphia, will not accept cigarette or liquor advertisements. Why not? The magazine has often pointed out editorially the injury of cigarettes to the singer's throat.

THE CONFLICT OF PAUL AND JAMES

R. H. B.

"Was not Abraham our father justified by works . . .? Ye see that by works a man is justified and not only by faith." So says James. (Jas. 2:20, 24.) But Paul said, "If Abraham was justified by works he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God and it was reckoned to him for righteousness. Now to him that worketh the reward is not reckoned as of grace, but as of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned to him for righteousness." (Rom. 4:2-5.) It appears on the surface to be a square contradiction. If it were a contradiction we would be forced to the conclusion that either James or Paul did not speak by the Spirit of God. If compelled to choose, we would have to reject James, as not being an apostle, and who spoke to his Jewish-Christian brethren, and give precedence to Paul, Christ's apostle to us, Gentiles. But for be it from us even to think of such a dismembering of the New Testament scriptures. We are not compelled to such a decision. As other apparent conflicts in the Divine record, this difficulty will resolve itself by faithful examination. Only a sectarian would take Romans and explain away James; or, James and explain away Romans.

We wish to submit to our readers that Paul and James use the same terms with different meanings. In each case the context shows what the meaning is. James (in the verse quoted above) uses the words "*works*", "*faith*", and "*justified*." Neither of these three terms mean in James what they mean in Paul. When in Rom. 4:4 Paul speaks of "*works*" it is meritorious works, by which a man earns his salvation, which in that case would be due him as a *debt*, and not as of grace; works, therefore, in which a man might glory. James, on the other hand, speaks of works that spring out of faith, and by which faith is completed; and which are to the glory of God. When James speaks of faith that is "*only*" and "*alone*", he clearly means a purely mental assent, which has no effect on life and conduct. That is that *dead* faith, still-born, which makes no step, nor results in Godward action. "*Can that faith save him?*" Paul as well as James, would answer emphatically, *No*. But with Paul, faith is a thing that possesses the heart, which results in confession (Rom. 10:9, 10); is expressed in baptism (Rom. 6:4); which obeys from the heart (Rom. 6:17) and works by love (Gal. 5:6). With such faith James would have found no fault; and he would at once agree that by such faith, and by such faith only, is a man saved. What James condemns is not real *faith*, but an idle, worthless, opinion that certain things are this way or that. Let no man

bank his hope on such a conceit.

And James does not use the word "justify" in the same sense as Paul. With Paul the word stands for the initial salvation—that full acceptance by God, which includes the forgiveness of sin and the reckoning of "righteousness" to the sinner. God justifies, not the worthy, but "the ungodly." He does it "freely" (literally, *gift-wise*) by the Blood, through the redemption that is in Christ Jesus. (Rom. 3:24.) It was when Abraham, in full recognition of his own helplessness and hopelessness, rested his soul on the promise of God, that his faith first was reckoned to him for righteousness. (Gen. 15:6; Rom. 4:17-24.) But James takes up that demonstration of Abraham's faith, which occurred many years after Abraham had been justified by faith and had had "righteousness reckoned" to him. Paul and James are evidently not speaking of the same thing when they say "justified." The one is speaking of the initial acceptance of the sinner by faith; the other of the proof of that faith and that state of justification in the after-life. Someone has well summed up all the New Testament teaching on justification thus: We are justified: (1) *causally*, by grace (Tit. 3:7); (2) *effectively*, by the blood (Rom. 5:9), (3) *Instrumentally*, by faith (Rom. 5:9), and (4) *evidentially*, by works (Jas. 2:24), and in these things James and Paul are one.

Manifestly the doctrine of free justification by faith was current and well known among the people to whom James wrote, and some had perverted it, by living careless, disobedient, fruitless lives, while for a pretext claiming that they "believed," and therefore were saved. Paul would have said about these just what James said; and James would have assented with all his heart to what Paul says—that "by grace have ye been saved through faith; and that not of yourselves, it is the gift of God: not of works, that no man should glory." (Eph. 2:8, 9). It is not necessary to trim down either to fit the other. Both speak the word of God to us. Let both stand squarely for what they say and mean without change or diminution.

It is very difficult for a man or a boy who knows the scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life.—Woodrow Wilson.

"There are always new truths and new aspects of old truths to be discerned, and unless we see them afresh for ourselves with an inexpressible rapture of heart, our message will lose its characteristic power. . . . If wonder and rapture are lost quickening power also will soon follow."—Selected.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"Church"

The word church as found in our New Testament is the translation of the Greek *ekklesia*. This word in the Greek before New Testament times was applied to *an assembly of citizens summoned by the crier, a legislative assembly*. (Cf. Herodotus 3, 142; Thucydides 8, 69).* It is derived from *ek*, *out of*, and the root *kal*, *to call*. In other words the church (*ekklesia*) is the *called-out group*, i. e. *those God has called out of the world*. Our English word church comes from Old English *cirice* (or *cyrice*) which in turn was the Germanic pronunciation of the Greek *kuriaka*, [*house*] *of the Lord*, i. e. an adjective applied to church buildings and not a New Testament expression, but a later development. The German barbarians acquired this word in their invasions of the Roman Empire.† It is very important to notice that the New Testament use of the word church (*ekklesia*) nowhere applies to the building, but always to the "living stones fitly framed together," and that the Modern English church has two meanings—the people and the building.

"Christian"

The latter part of Acts 11:26 reads, "and that the disciples were first called (*chrematisai*) Christians (*Christianous*) at Antioch." The word *Christianos* (of which *Christianous* is the accusative plural) is an adjective plural (here used substantively) derived from *Christos* (*Christ*) by the use of the suffix *-ianos*, which is affixed to the stems of nouns and means *pertaining to, partaking of the nature of, or belonging to*. It is the same suffix as the Latin *-ianus* and *-anus* which we have borrowed to make many English adjectives such as *Pickwickian*, *Louisvillian*, *Chicagoan*, *Lutheran*, etc. The meaning of *Christian* then is evident—one who pertains to, or partakes of the nature of, or belongs to Christ. As to how the name arose various theories have been advanced: some have said it was given in derision, and Adam Clarke said that the word for *called* (*chrematisai*) meant *divinely called*. Neither of these theories seems to be correct, but there seems to me to be two outstanding possibilities for the origination of the word *Christianos*. (1) It may have sprung up very naturally when people wanted a name for the followers of Christ. Some may have used it in derision, but from the general history of language it must have been used seriously, too. (2) The word for *called* (*chrematisai*) means, in later Greek writers from Polybius downwards, *to take and bear a title or name*, e. g.

*Liddell and Scott, *A Greek-English Lexicon*, s. vv. *ekklesia*.

†Jespersen, *Growth and Structure of the English Language* (New York, 1931), p. 40.

Polybius 5, 57, 2, *chrematidzei basileus*, he takes the title of king; Plutarch, *Antonius* 54, *nea Isis echrematise*, she had herself called a new Isis.‡ On the basis of this meaning it seems likely that the Christians first called themselves *Christianoi*, and perhaps the better translation would be "and that the disciples first took the name Christians in Antioch." If Adam Clarke meant that they took the name under the guidance of the Holy Spirit, then I should be more inclined to agree with him. Certainly no more fitting and proper name could have arisen, been taken, or given.

‡Liddell and Scott, op. cit. s. vv. *chrematidzo*. Other quotations are also given here.

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.

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INDIVIDUAL KNOWLEDGE

"But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."—1 Pet. 3:15.

Today, almost anyone is willing to talk on almost any subject. One has but to announce an idea and the discussion commences. World conditions and the political situation are favorite topics, and it is amazing to find so many people who profess profound knowledge of these matters. Infrequently, one finds a student who has analyzed a subject carefully and who has defined at least the fundamentals of the problem. To such a man one listens with respect and is led to ponder for himself.

The field of religion is filled with the same furrows. Seldom is there found an individual who does not know all about the subject; and seldom is that individual slow to express himself. Strangely enough, the same condition applies to some who accept generally the Bible as the Word of God. The very acceptance seems to free the conscience of studying the contents and meditating upon the meaning. The general acceptance of the Word is commendable and necessary, but conviction can result only from drinking in its contents. Until one has studied for himself he should be slow to speak and careful of his expressions. Careless talk by careless Christians has caused harm beyond measure. To speak where the Bible speaks is the duty of every Christian. Is your speech the conviction of knowledge, or is it just a passing thought?—J. H. McCaleb, in *Chicago Christian*.

Watch for our November issue—the Holiday number, with book-shelves for Christmas purchases.

FOLLY

Some years ago, a well-to-do man had in his home a Christian servant girl, who, by her industry and integrity won the esteem of the entire family. By and by she married a shiftless, drunken carpenter, and was soon supporting him by her own labors. Her former employer, wishing to do her some permanent good, decided to have built for her a house on land which he owned. To encourage her husband, the work was given to him to do, without revealing the purpose in view.

The benefactor went away from home and was away some months, and the carpenter spun out his work through autumn, winter and spring, cheating his employer in every way he possibly could. In both materials and workmanship, the house was a botch job from foundation up. When his employer returned in early summer, the builder informed him that the house was finished, and boastfully added: 'There isn't a better house in that district than that house of yours.'

'Very well,' said his benefactor, 'then you go home and tell your wife to move into it immediately. Here is the deed to her of the property. So you see you will have a nice house as long as you live.'

The man was dazed by the discovery that instead of cheating his employer, he had been cheating himself. As, with the lapse of time, the defects of the house became more and more apparent, he was repeatedly heard to say, 'Oh, that I had known it was my own house that I was building!'

The tragedy of it! To put unsound materials and poor work into our character-house is to cheat ourselves.—Selected.

NECESSITY OF GROWTH

R. H. B.

Though a babe be a sweet and lovable little thing, the joy and delight of its parents, their joy would be turned to distress if the little one did not grow and develop. There are many babes in Christ who by reason of the time should be mature Christians: some because they were too quickly satisfied, and did not press on to perfection. (Heb. 6:1; read the whole passage Heb. 5:11-6:3.) They care to learn nothing more than the elementary truth by which they became Christians and the A B C's of the Christian life—the minimum of doctrine which they consider "essential" to salvation. They not only ignore the rest of God's word, but boast of their neglect, and fancy themselves to be "sound" in the faith, because they will have only the barest necessities. This is the commonest evil in the church of Christ, and accounts for much of the deadness and carnality among professed Christians.

Some Christians excuse their wrong lives by the thought that they will by and by grow out of their sins into Christlikeness. This is a great mistake. We do not grow out of sinfulness into righteousness. Our sins and wrong-doings are the things that **stop** growth. They must be put away in order that we **may** grow. "**Putting away** therefore all wickedness, and all guile, and hypocrisies, and all evil speakings, as newborn babes long for the spiritual milk, **that ye may grow** thereby unto salvation." (1 Pet. 2:1, 2.) So James also: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word." (1:21.)

THE OMNIPOTENCE OF THE BIBLE

The omnipotence of the Bible against all man's attacks is one of the many proofs of its divine Origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated. Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and demanded the renunciation of sin, of the world, and of self, and so man hated the Bible. Man's hatred of the Bible has been of a most persistent, determined, relentless, and bitter character. It has led to eighteen centuries of repeated attempt to undermine faith in the Bible, and to consign the Bible itself to oblivion. These attempts have utterly failed. Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried it with the depth and subtlety of his philosophy, and he failed. Lucien tried it with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued edicts that every Bible should be burned, but that failed. Then he issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for eighteen centuries the assault upon the Bible has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force, and human brutality could bring to bear against a book has been brought to bear against this Book, and yet the Bible stands absolutely unshaken to-day. At times almost all the wise and great of earth have been pitted against the Bible, and only an obscure few for it. Yet it has stood. At times men have fancied the Bible had gone down, but when the smoke has cleared away from the field of battle there it stood, not one stone shaken, the fierceness of the assault only serving to illustrate again the impregnability of the citadel.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one candid answer. Because it is God's Book. If the Bible had been man's book it would have been forgotten centuries ago.—R. A. Torrey.

"It is a mistake to judge the power of a sermon by its immediate effects. Often fragments of truth heard without attention float up from the depths of memory and assume their true authority, shaping themselves into a definite message."

"Epochs of faith," says Goethe, are epochs of fruitfulness, but epochs of unbelief are barren of all permanent good."

NOTES ON DANIEL II.

E. L. J.

Description of the image, vs. 31-35.

Interpretation of the image, vs. 36-45.

The process itemized:

1. The stone cut out without hands.
2. It smites the image upon its feet of iron and clay.

Results:

1. The feet broken in pieces "*then*",
2. The entire image broken in pieces "together", becoming like chaff.
3. The wind carries the pieces away so that no place is found for them.
4. In its place the stone itself becomes a great mountain covering the whole earth.

THE TWO VIEWS STATED

(Pentecost, and the personal coming of Christ).

The points agreed upon, namely, the four kingdoms represented: Babylon, Medo-Persia, Greece, and Rome.

1. The Pentecost view: Rome was then in power; but this is the only circumstance that fits the Pentecost event. Notice the items required: Was Rome smitten and broken in pieces that day? Did the entire image (verse 35), that is, the whole world's political system, break in pieces "together", "*then*", so that they became like chaff from the summer threshing floors? Did the wind carry those fragments away so that no place was found for them "*then*"? Did not Rome continue to increase in power after Pentecost? Did the stone (assuming in this argument that it means the church) become a great mountain filling the earth? Has it yet filled the earth? Will it ever fill the earth before our Lord's personal coming? (The end-time picture of the church and the end-time picture of the world forbid it. Matt. 24:37-41; 2 Tim. 3:1-5, etc.)

So then the facts are against it.

Also, the *nature of the church's work* is against it. If the church were the stone, then he would say that it "gradually" "permeates," "absorbs," "crowds out," "influences"; but Daniel 2:34, 35 is a *catastrophic* event.

2. The personal coming of Christ: This meets every requirement of the prophecy and no other event in history does. Compare the items again with what the Bible elsewhere teaches shall occur at His coming.

The one apparent difficulty is: "Rome has passed away." But has it? Gibbons, the infidel historian, traces the Roman Empire right down to our modern times. It is said that the English kings are still crowned "Kings of the Roman Empire"!

True, Rome is in *abeyance*, but Rome reappears. Its present abeyance is fully explained in Revelation thus: the legs

and feet of the image in Daniel 2 (Rome) represents the same world power as the fourth beast of Daniel 7 (Rome). This is commonly conceded. But this fourth beast of Daniel 7 is the same as that of Revelation 13. This is evident for the following reasons:

1. The general description identifies the two beasts. For instance, they combine the same elements, they rule the same length of time (time, times and half a time, 40 and 2 months). They both come to their end in the coming of Christ (Daniel 7:21, 22, also vs. 9, 10, 11 and Rev. 19:19-21.)

In both cases their rule is followed by the saints world-wide rule (Daniel 7:14, 21, 22, 27; Rev. chapters 19, 20).

But besides general marks of identification they must be the same for this reason: The beast of Rev. 13 is a *world-power* (Rev. 13:3, 7, 8, 16). But the beast of Daniel 7 (which corresponds with Rome in Daniel 2) is, according to Daniel, *the last world-power*. It immediately precedes the coming of the Son of man and the rule of the saints (not "up in heaven" but "under the whole heaven," Daniel 7:26, 27). The beast of Rev. 13 cannot therefore be another world-power but must be the same and the last, that is, Rome.

But how does this explain the difficulty that Rome apparently has passed away, or that Rome comes back? In this way: The beast of Rev. 13 (which we have seen is the same world-power as Daniel's fourth, Rome), receives the death-stroke which is later on healed. (See Rev. 13:3, 12, 14). In Rev. 17:8 the same beast appears. There it is said that he "was, is not, and shall come." See also verse 11. This all fits in with the circumstances precisely. Rome received a death stroke which shall in some sense be healed; Rome "was, is not, and shall come." With her ruler, the beast, Jesus deals personally when He comes (Rev. 19:19; Daniel 7:9-14. Cp. 2 Thess. 2:8).

"Once there is excited a stirring, a sense of want, it prompts and prepares a revelation of Christ as a Savior."

BOOK REVIEW

AROUND THE LORD'S TABLE, Gospel Advocate Co., Nashville, Tenn.

This 64-page pamphlet, first collated and edited by A. B. Lipscomb in 1917, has now been revised by John T. Hinds, who also has added some important historical material on the Sacred Feast.

The booklet contains the 23 original contributions, now edited to omit duplication of thought, a new chapter on "Table Talks," "Song Hints," and the historical matter mentioned above.

The list of suitable songs offered by E. Gaston Collins is in excellent taste and should be a great help to those who have in hand the choice of the hymns. And there is nothing quite so effective at the Lord's table as the proper hymn.

The booklet is well worth the price (25c), and may be ordered through this office.—E. L. J.

THE "BEST SELLER"

The Bible is still the best seller.

As news came of a single order of a New York publishing company to a London department store, for 100,000 Bibles, confirmation of the Book's leadership in sales came from a local source, the Methodist Publishing House.

The \$2,000,000 business as reported by the book committee of the publishing house recently, was chiefly due to Bible sales. That business, in a period of depression, enabled a dividend of \$100,000 to be declared for the retired pastors' fund.

ORDER 100,000 COPIES

William Collins Sons & Company, of New York, sold 10,000 copies of a certain edition of the Bible to Selfridge, of London. The books were sold in six weeks.

There followed the order for 100,000 copies, announced today. It is believed this order is the largest one of its kind ever made.

"There is only one book in the world," the store informed the New York firm, "of which any business firm would dare order a hundred thousand copies."—*Selected.*

WASHINGTON ON RELIGION AND MORALITY

George Washington is noted for his practical common sense. It was that common sense, allied with a divine patience and an unflinching faith in himself, his country, and his God, that made this land possible for you and me. Hear his solemn words on this subject in his immortal farewell address: "Of all the dispositions and habits which lead to political prosperity," he says, "religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity." "Let it simply be asked," he continues, "where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?" "And let us with caution," he says, "indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—Quoted by Dr. Casper S. Yost, Editor of the St. Louis Globe-Democrat, in commencement address University of Missouri, June 6, 1934.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Missionary work is a fundamental of the Christianity revealed in the New Testament, the only religion we are concerned about spreading. * * William J. Bishop, one of the pioneer missionaries was born April 4, 1872, attended Nashville Bible school, Oct. 14, 1899, and at Monrovia, Calif., "Our workers are of all expenses, stagers' salary, and with next year they have one half of all the Smith. * * The Bixwith the Moreheads most of them are taking work in David Lipscomb College.



sailed for Japan, died of tuberculosis April 14, 1913. * * now taking one third tion rents, preach- the beginning of promised to take expenses."—W. G. ler family is settled at Nashville, and

"The work is going along about as usual, except fewer baptisms this year."—E. A. Rhodes. Missionary work being a prime necessity to apostolic Christianity, every church and every Christian should be interested in a practical way. * * Two baptisms at Bro. Rhodes' place recently. * * We liked Sister Rodman and Sister Cassell had a fine visit with her."—H. G. Cassell. * * Bro. Boyer reports five more baptisms and another outbreak of Catholic persecutions. * * Since every church and every Christian should be missionary-minded and far the greater part have no concern in the vast multitudes of heathendom, where the needs are the greatest and the helpers are the fewest, it is urgently important that those who do see the missionary obligation meet their responsibility in teaching and enlisting others. * * Sister Morehead was recently a most welcome guest in the writer's home while Bro. Morehead made a trip to Chicago.

If every practically-interested Christian would diligently lead others to giving, soon the whole company of missionaries would be well supported. Is it right to neglect this? * * Bro. Fujimori reports "very hopeful work" at Omiya where 300 were gathered recently. * * About \$1,400 yet needed in the Missionary distress Fund to clear up travel expenses, and square things up fairly well. Bear in mind, there have been too few donors; the amount given has been too small; depression has reduced the number of contributors; and unfavorable exchange has further reduced the meager remittances. Really, many missionaries are in a serious plight. You can help out by praying, giving, and getting others to give. The emblem shown above is from the work of Bro. Bishop, deceased missionary to Japan.

PHILIPPINE NEWS

(Reprinted from Philippine Bulletin)

We are planning to live in Misamis, province of Occidental Misamis, because that is a good town, with best facilities from which to travel and work in the provinces of Lanao and Occ. Misamis. Having made tentative plans on what we have in sight, we trust God to enable us to finish them for the best, in due time. A wooden house up to American standards will cost only a few hundred dollars and will increase our lifetime of effective service for Christ. Verlie says she doesn't see how I stood it, living as I did before she came. It is true that it would have shortened my life, but I was willing to pay that price in order to win more souls here than I could in America. So I feel that God has blessed me far more than I knew or asked when we began this "venture of faith" a year ago. It pays to give all and trust Him for results.

The last word from Tubid, where I immersed the first three members in May, is that eight more are asking for baptism. All but two of them are heads of families. I told them to have some native brother to do the baptizing, if they wished to go ahead before my arrival. We need your prayers for the gospel work and for our personal problems. Let's work together for God on both sides of the Pacific, for I know He will bless those who call on Him in sincerity of purpose.

Orville T. Rodman.

The church of Christ at Graton, California, from which Brother Orville T. Rodman went forth to preach and teach God's word in the Philippine Islands, wishes the brotherhood in the United States to know that he went out with our endorsement and that Graton Church is contributing regularly to that work. We feel that it is not enough for Bro. Rodman's support. We are now asking for other congregations to assist in this much needed effort. Brethren, can we not truly hope that you will give liberally to this work, that there may be no lack in this much needed missionary endeavor.

Send your contributions to Bro. A. C. Lentz, Graton, California, who will forward them without the loss of one penny.

JEWISH MISSION WORK

In the face of enormous obstacles and tremendous difficulties, my heart is filled with overflowing gratitude to God for his wonderful grace. We look forward to interesting days ahead, because we have a faithful and blessed God.

For thirteen years I labored in Jewish Evangelization in Dallas, Texas. We are now located in Kansas City, Mo., 2246 E. 70, Terrace. To the best of my knowledge there is no Hebrew Mission work carried on by a Jewish Christian missionary. They are scarcely touched by the gospel. That is a challenge to the conscience of the church in her translucent state. "To the Jew first" is Paul's admonition.

Kansas City has a large Jewish population. There is a great field here. There exists a solemn responsibility upon the church. The Jewish work is not an experiment. It is a living reality. My heart yearns for them, as I carry on this needy but difficult type of work among my kindred in Kansas City, and surrounding district. Alone we are incapable. We realize that without His benign will and sovereign power this undertaking would be impossible. We need the earnest prayers of obedient hearts, as we are sowing the seed.

Our hearts are made very sad by the unfaithfulness of some Hebrew Christians who do not meet the least requirement of Him who said, "The pure in heart shall see God." How shocking in their terrible cleverness. They are permitted to enjoy enormous latitude. They have brought reflection upon the church, and caused irreparable damage to Jewish evangelization work, and upon those who pioneered, suffered and sacrificed, and are making a genuine effort to preach the gospel to them. May the Lord help us in our tribulation. "Come Lord Jesus."

S. D. Eckstein.

ELDERS AND JAMES V.

N. B. WRIGHT

I recently made a fresh investigation in the scriptures concerning James 5. In doing so I "looked up" every passage in the New Testament that refers to "elders" or "bishops" of the church. There was not one passage, so far as I was able to find, that taught or gave the slightest hint that the eldership performed any miracles at all. I found no trace of the like even in the Jerusalem church. Peter and John, it is to be noted, were more than elders; they were Apostles. And we know that the workings of the Apostles are not to be counted as representative of the eldership. Should I be mistaken in my observation, I stand open to conviction.

Inasmuch, therefore, as workings of miracles was not the function or privilege of the eldership in the apostolic church, this writer would like to know the scripturalness of the interpretation that disqualifies the present application of the inspired language of James 5 on the ground that the miracles of the apostolic days have passed away, when, in fact, there is no indication that the exercise of prayer and anointing with oil by elders were manifestations of the "miracles" of the first church?

The language reads: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

Did *faith* pass away with the apostles? or did forgiveness *in* sins?

We do well to exercise ourselves in prayerful, humble and diligent search of truth rather than hasty conclusions.

UNFATHOMABLE LOVE

When Nansen was looking for the North Pole he found himself in very deep water. He tried to take the soundings, but his line would not reach bottom. He took his diary and wrote the date, the length of the line, and added "Deeper than that." The next day, he lengthened the line and dropped it again, and again it failed to touch, and again he wrote down the date and the length of his line, and added, "Deeper than that." After a few days he gathered all the line that could be found and dropped it down, but it would not reach the bottom, and once more he took his book and wrote the date, the length of his longest line, and added the note, "Deeper than that."

Through all the depth of sin and loss,
Drops the plummet of the Cross;
Never yet abyss was found
Deeper than the Cross could sound.—*War Cry*.

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