

Jan. 1935.

# THE WORD AND WORK

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"Love has a hem to its garment, that touches the very dust,  
It can reach the stains in the streets and lanes, and because it  
can, it must.

It dares not rest on the mountains, it is bound to come to the  
vale,

For it cannot find its fullness of mind, 'till it falls on the lives  
that fail."

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## WORDS IN SEASON

R. H. B.

### THE NAME "CHRISTIAN"

It is a high and lofty name; not only because it means *Christ-ian*, one belonging to, identified with, Christ, but because it is the universal, all-inclusive, non-sectarian appellation of all that are Christ's.

A people, then, who would wear this name alone, without further distinction, must be simply *Christians*, without sectarian peculiarity or party distinction. They must hold strictly to that which is essentially Christian, and be widely tolerant as to all peculiarities in other matters. If they are not so tolerant, but would compel uniformity in non-essentials they must necessarily form a party insisting upon the preferred peculiarities as its distinctive feature. But if such a party should continue to wear the universal name Christian only, it would be guilty of misrepresentation and fraud.

### REVILERS, RAILERS, AND BLASPHEMERS

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolators . . . nor thieves, nor covetous, nor drunkards, *nor revilers*, nor extortioners shall inherit the kingdom of God." (1 Cor. 6:9, 10.) The "revilers" are listed in God's blackest blacklist. He is one of the sort that is to be withdrawn from. (1 Cor. 5:11ff.) And what is reviling? It is to use vile epithets to a fellow-man, to assail one with scurrilous, insolent, abusive speech, to call by evil names, to vilify any one—a practice fearfully common in the workshop, on the street, sometimes in the home, sometimes, alas, by Christians even, indulged in, not rarely, even by preachers, especially when in the heat of some controversy. The Pharisees reviled the blind man whom Jesus had restored (John 9:28), and the rabble at the highpriest's reviled the Lord Jesus. (Luke 23:65.) The word "railing" is close kin, but that stands for a Greek word that more strictly signifies *to blaspheme*. (Mark 15:29; Acts 13:45; 18:6.) To blaspheme is to revile that which by dignity or high position and authority, demands reverence, as, for example, kings, governors, rulers; more especially that which

is holy or Divine, whether a thing or person. (See, for example, Luke 12:10; James 2:7.) The irreverent, lawless, defiant spirit in every age, but more especially in the last days (2 Tim. 3:1, 2) finds its expression in the blasphemy of (railing against) dominion and dignities—which thing the highest of the angels dared not to do when contending with Satan himself (Jude 8-10).

But Christians are enjoined to render to no man evil for evil, or reviling for reviling, but contrariwise blessing; after the manner of Him who, when He was reviled, reviled not again; when He suffered, threatened not. (1 Pet. 2:23; 3:9.) Have we fallen short of that Pattern?

#### UNABLE TO UNDERSTAND

How strange that the perfectly plain words of Jesus concerning His impending sufferings were not understood by the disciples! "They understood not," we are told, "and were afraid to ask him." (Mark 9:32.) The secret reason was that what the Lord told them was so squarely opposed to all their hopes and their conceptions of how things should be. They had believed that Jesus was the Christ, the great King of prophecy: how then could the pitiful priests and rulers in Jerusalem do *Him* any hurt! It was unthinkable, impossible. Clearly the Lord was speaking in figures and parables. So they could not understand Him on that point, no matter how plain His speech. So is it with us. When we are prepossessed with any idea (or *desire*) it becomes next to impossible for us to see or hear or understand anything incompatible with it.

#### CHRISTENDOM'S FALSE AMBITION

One of the most difficult things for us is to grasp God's aim and purpose regarding the church. Not that the matter is at all obscure: it is plain and obvious. The church is an election—individuals called out of the world to be Christ's, joined to Him in the Spirit, to make the Body of Christ. "As he is, so are we in the world," says John. "They are not of the world, even as I am not of the world," said the Lord. "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:19.) The same lot in life, the same place and fate that fell to Him, must be His church's also. If He went forth without the gate to suffer, so must His church, bearing His reproach. For, like Him, we have no abiding city here. (Heb. 13:12-14.) Representing her Lord in an hostile world, the church must expect no more than He got: contempt, rejection, persecution, suffering. The truer she is to Him the more decidedly will she share His experience. If she thus suffers with Him she shall also be glorified together with Him. (Rom. 8:17.) But we have a strong preference for comfort and prosperity. Our desires control

our understanding. We want honor, prestige, approbation, earthly standing, remuneration, wealth, and power. These ideas subtly influence us to compromise little by little with worldly ideas. We readily forget that so long as the age endures, to follow Jesus involves self-denial and cross-bearing, and that to save our life is to lose it, and to lose it for His sake and the gospel's is to find it. The church doesn't want to fall into the earth and die—she wants to become a great factor in the world, recognized and to be reckoned with; a worldly magnitude, not to be despised. She comes to seek worldly prestige and power, and even attempts to gain her converts by that way. She comes to think of godliness as the way of gain. She proceeds to build her an abiding city here. And the plain teaching of God's word, if it runs contrary to these ambitions, is ignored, forgotten, and not understood.

#### THE EARTHLY OUTLOOK

Says an English writer (*italics mine*):

"To the Christian who reads the onward march of world events in the light of the 'Prophetic Word' the present crisis has a solemn message. *The inclination to settle down and make things comfortable for ourselves here has directed very much of Christian effort into a wrong channel.* The importance of things seen and temporal has overshadowed the unseen and eternal. 'The Blessed Hope' of the personal return of our Lord Jesus Christ has had but little transforming power, because of the satisfaction found in the enjoyment of the good things of this life."

Just so. Even in Paul's day there were those who were—not at all professed enemies of Christ, but "enemies of *the cross of Christ . . .* who mind earthly things." (Phil. 3:18-21.)

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#### WHY HE OPPOSES "PRE-MILLENNIALISM"

The Reverend Doctor William Masselink, Th. M., Th. D., is the author of a volume entitled "Why 1000 Years?—or, Will the Second Coming of Christ be premillennial?" He thinks the teaching of the premillennial Coming of Christ and the Thousand Years' Reign is very bad doctrine. Here are some of his reasons as given in the chapter-headings of his book:

That it involves the repudiation of Infant Baptism;

That this premillennial teaching leads to "*undenominationalism*" with consequent undervaluing of the church;

That it breeds opposition to the Church-Creed.

Is that what makes "premillennial" doctrine objectionable in the Doctor's eyes? According to him it leads to repudiation of man-made ordinances, man-made ecclesiasticism, man-made creeds. Not so bad! That is rather high commendation for the much maligned doctrine of the premillennial coming of Christ. Thank you Dr. Masselink for this valuable testimony.

## NEWS AND NOTES

JANUARY, 1935

From Cynthiana, Ky.: "Good crowds morning and evening yesterday at Bohon. The Salem Sunday School averaged above 91 attendance for year. The Lord willing, we continue laboring with these two congregations for the coming twelve months."—Wilson Burks.

On our shelves are a few copies of the following books at special clearance prices: "Studies in Stewardship" Traylor, 50c; Piersons' "Life of George Mueller," \$1; "Unfulfilled Prophecy" (Boles-Boll Discussion), \$1.

From Philadelphia: "Have had a good year in the Jewish work, for which we are grateful to the Lord. The Lord's richest blessings be upon you and the Word and Work family during 1935 and till He come."—Wallace H. Cauble.

"Commentary on the New Testament Epistles," by David Lipscomb; edited by J. W. Shepherd, Vol. I, Romans, 285 pages, price \$2. Published by Gospel Advocate Co., obtainable through The Word and Work.

"Greetings! May this year of 1935 bring much joy to you and may your good work continue to prosper!"—Robert B. Boyd.

Word and Work Lesson Quarterly is free, to all who ask, with subscription to this magazine. Always therefore the Monthly is 8 pages larger than it is!

From Bronte, Texas: "I am now in a meeting at Unionville, Indiana, with one confession to date. My next will be at Spencer, Ind. The brethren at Cleburne, Texas (S. Walnut St.) and at Spring Hill, W. Va., are well pleased with 'Great Songs.'"—J. D. Phillips

"I enjoyed the Publisher's Page in the December number, and know that God's grace is sufficient. May you be blessed and have a good and prosperous New Year."—Mrs. J. W. Fuller.

"I am enjoying your good song book."—A. C. McEwan.

"Long may you live to publish Word and Work."—Mrs. H. M.

From Des Moines, Iowa: "Since arriving in Des Moines on Dec. 11, I have visited the church at 2907 Dean Ave. several times, and its mission at Fort Des Moines once. Previously I had heard both commendation and criticism of this church. My impression is that there is much more to commend than to criticize. They are making a commendable effort to teach and train the children and young people. They stress the idea of mutual edification, and of mission work in the home field, and are strong in teaching against worldliness. Bro. Warren, one of their evangelists, begins a mission meeting at a school house a short distance east of the city tomorrow night. The matter of having a protracted Bible Study during the winter is now under consideration."—F. S. Graham.

"I do enjoy Word and Work. It is the best ever."—Mrs. T. Ben Wood, Texas.

Subscription price of The Word and Work (\$1) includes free subscription to our Lesson Quarterly, where request is made for it.

We can supply Bibles with the Talon Zipper (King James only) in several different type sizes, and at prices from \$5 to \$10. If interested, inquire.

"We enjoy reading Word and Work and can't afford to be without it."—Mrs. M. P. Stalcup, Texas.

"I trust that this new year will be a very bright and happy one for the Word and Work and that its service 'unto the Lord' may increase in every way this year of 1935. Of course there is always the 'Blessed Hope' that the New Year will witness His coming for His own."—Mrs. L. C. Long.

"The Christianity of some people thrives only on controversial religion, but Word and Work is clean and inspiring. May 1935 prove your best year!"—G. R. Bethurum.

"I am so thankful to be able to read such a good paper. It lifts me up and I do not want to miss a single copy. I enjoy it more and more."—Nora L. Phillips.

From Portland, Ore.: "I am undecided as to whether I shall keep on traveling or whether I will by the guidance and help of our Lord establish an outfit to sell and distribute Christian Literature among Jews and Gentiles on the coast. If I do this I will be able to use more of your books.

"I wish you God's richest blessings."—Orrie D. Yoder.

"I like the sound scriptural teaching of the Word and Work. My heart warms up with your own plain, straight-forward, sincere, to-please-God expositions."—Oliver J. Lawrence.

From Dallas: "Our work is still growing at Fair Park. Had 144 last Sunday at Bible School. Pray for us that we may all be true to the word and rich in faith and grow stronger in brotherly love."—Mrs. Ruth Meggs.

"Every good wish for Word and Work."—Mr. and Mrs. C. A. Lewis.

"Many prayers and good wishes for the year."—Florence Hottel.

"We like the paper fine and wish it success in the future."—D. E. Benjamin.

Bound Volume of the 1934 W. W., \$1.50 each. This year the Lord's Day Lessons, as they have appeared in our Quarterly for 1934, will be bound in with the twelve issues of the monthly magazine.

A small congregation in Ohio, eager to have one or two dozen "Great Songs of The Church," asks if any one would contribute the needed amount. We will ourselves give half their cost.

"We started the new year well at Camp Taylor with probably the largest Sunday morning crowd that we have ever had. We made an effort to have every member present, and although we fell far short of that goal, the results were quite gratifying. Our Sunday School had 206 present—one of the six or eight times we have gone above two hundred. We are stressing attendance and daily Bible reading in the Sunday School at present, and each Sunday we announce the classes that have the best percentage in each of these points.

"Since last report two have been baptized. Our mission in the 'Remount' district of Highland Park is doing well with some twenty-odd present each Sunday morning. Bro. Homer Taylor does the preaching and Bro. Dent Owens leads the singing. These two men conduct the entire work with the aid of a lady Bible teacher they have gotten from the 'Remount' community. Much could be done in establishing new churches if other men capable of preaching and leading singing would go forth by twos."—Jonah W. D. Skiles.

From Harriman, Tenn.: "We have a fine class in Romans."—Mrs. Tom Tarwater.

E. L. Jorgenson has returned from a two week's trip, reaching as far as San Antonio. The trip was a combination of Song Rallies, and conferences (or "conversations," by appointment) in the interest of the principles of unity, as advocated by the early leaders of the "Restoration movement."

We can supply a map of Assyria and adjacent lands—illustrating the Captivities of the Jews, size 36x58 inches. Lithographed in four colors on Muslin of superior grade. Classes need these maps, with the international Lessons. By mail, post-paid, \$1.25.

#### "SONGS FOR CHILDREN"

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in the children's class room, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the large book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

#### "THE CHURCH I FOUND"

A most helpful pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

## "HE GIVETH HIS BELOVED SLEEP"

R. H. B.

There is some question about the exact translation here. Some (as Martin Luther, or Isaac Leeser, no doubt influenced by the context) render it that (while others vainly strive and struggle) the Lord gives to His own in their sleep. Rotherham, on the other hand, with customary exactness, says, "So would he give his beloved one sleep." Which accords with our English versions, both King James and Revised, and also with Bagster's Interlinear, which is very literal and accurate. And so, no doubt, it is meant: "He giveth His beloved sleep." (Ps. 127:2.) Elsewhere also similar things are said of "His beloved." "The beloved of Jehovah shall dwell in safety by him; He covereth him all the day long, and he dwelleth between His shoulders." (Deut. 33:12.) Which is nothing else than what he says in v. 27 of the same chapter: "The eternal God is thy dwelling-place, and underneath are the everlasting arms." And again, in Ps. 91—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

But here is a word that goes to the heart—*sleep*. It is not the sleep of the sluggard that is meant, but that sweet rest of a tired child, when all forgetful of the world about it, his little body all relaxed, lies in peaceful slumber. Such a thing has God for his beloved. "I would give all I have" a noted and wealthy man said, "for one night's sound, natural sleep." No one knows what a boon that is but those who have had to miss it. Among God's sweetest gifts to His own is this sleep—and yet not mere sleep (for that He gives to most or all men) but He gives to His beloved sleep under those peculiar circumstances *when others do not sleep*. God's beloved can sleep amid dangers and terrors that threaten to destroy them. Thus David, when in grief and shame and fear, he fled from Absalom, when the whole people had risen up against him, and his condition was so hopeless that many said, "There is no help for him in God." But David committed himself to the Lord; and, as he said, "I laid me down *and slept*. I awaked for Jehovah sustained me." And, "In peace will I both lay me down and sleep; for thou Jehovah alone makest me to dwell in safety." (Ps. 3:1-5; 4:8.) Thus slept our Lord Jesus; when the tempest beat fiercely upon the little boat in the sea, and every soul was distressed, and he lay in the stern on a cushion asleep. Thus slept Peter, chained between two soldiers in Herod's jail, on the eve of execution.

Then God gives His beloved sleep from undue toils and struggles. For He puts out in their hearts the baleful fires of greed and worldly ambition and feverish self-seeking that destroys the sleep of the many. The beloved of Jehovah rests content in Him. He frets not himself because of evil-doers.

Pride and envy and jealousy do not consume his soul. He knows that he needs but to please and trust his Father in heaven, and that all things must work together for his good. How can human tricks and oppressions rob him of any good thing? Perhaps many of us trouble ourselves too much about many things; when but one thing is needful.

Then there is the sleep of "the peace that passeth all understanding"—when anxiety and care is brought to God, and all our requests have been made known to Him, with thanksgiving. (Phil. 4:6, 7.) We may have that priceless gift from God. In a guest-room I saw this motto (and surely it was a gracious thing to hang this in the room of a guest!)

"Sleep sweet within this quiet room  
 My guest, whoe'er thou art,  
 And let no mournful yesterdays  
 Disturb thy peaceful heart.  
 Nor let to-morrow scare thy rest  
 With dreams of coming ill:  
 Thy Maker is thy changeless Friend,  
 His love surrounds thee still.  
 Forget thyself and all thou art  
 Put out each feverish light;  
 The stars are watching overhead:  
 Sleep sweet—Good night! Good night!"

And surely a child of God may claim such consolation!

There is a sleep, full as sweet, and sweeter still than all earth's rest, which God gives to His beloved who depart before the Lord comes—those of whom Christ's apostle says tenderly that they have "*fallen asleep in Jesus.*" "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Those who in holy confidence can "sing that death has lost its venomed sting"—how sweetly do they rest with Christ, and how happy their morning—"a morning without clouds through clear shining after the rain," when in His likeness they appear and shall be satisfied!

May He grant His peace to all who read these lines.

#### THE CHRISTIAN NOT A "PACIFIST"

There are some agitators, religious and otherwise, who think it their duty to disarm the government and to abolish war. This is not the Christian's province. Indeed it cannot be done. The sword is committed to the human government, and under the conditions prevailing in a world which is ruled by the fleshly power, and over which Satan is yet prince, the sword is a necessity—both to curb lawlessness and rebellion within, and to resist attack from without. The word of God shows us that wars will continue to the end. Let them be prevented as long and wherever possible; but at last they become inevitable. It is a suspicious fact that it is atheistic, blasphemous, bloody Russia that hypocritically sponsors much of the pacifist propaganda in this country; and that those who press the cause of pacifism are usually "modernists" and plain infidels. The Christian has nothing in common with them or their movements.—R. H. B.

## IN THE MIDST OF THE CHURCHES

STANFORD CHAMBERS

Who can read the first chapter of Revelation and not be impressed with the picture of "one like to the Son of man" "in the midst of the seven golden candlesticks"? It is our Lord keeping His promise, "in the midst" of His own, gathered unto His name—His churches. They are His purchased possession, redeemed, blood-bought, blood-washed. How precious they are to Him! And their stars "he holdeth in his right hand"!

No marvel, then, His great concern for His churches. "What thou seest write in a book and send it to the seven churches." "He that hath an ear, let him hear what the Spirit saith to the churches." "And all the churches shall know that I am he that searcheth the reins and hearts." "I, Jesus, have sent mine angel to testify unto you these things for the churches." When we remember that it is "the church of the Lord which he purchased with his own blood," we interpret the whole as demonstrative of His "love divine, all love excelling."

But mark His words: "I know . . . I know . . . I know thy works." And "I will give . . . I will give . . . I will give unto each one of you according to your works." "As many as I love I reprove and chasten." Again, "I come . . . I come . . . I come quickly." Not unmindful of His love, true and constant, we see Him now in the aspect of a Judge and exercising Himself so with regard to His own. It reminds us of Peter's words, "the time is come for judgment to begin at the house of God." This judgment has been going on these many centuries. It will be finished ere long and then, "where shall the ungodly and the sinner appear?"

Let the reader, who will, now reread the vision John saw of "one like unto a son of man" as given in the first chapter and fall down before that same One. Then in chapters two and three make a survey of the seven churches and endeavor to see each just as the Priest-Judge sees each. Something thereon next time.

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### LOUISVILLE CHRISTIAN TRAINING SCHOOL

The Louisville Christian School is now closing out its second term and the third term is to open Jan. 28. It will be an excellent time for others to enroll with the more than one hundred who have already availed themselves of one or more of the opportunities the various courses of this school affords. A number of new courses will start with the opening of the third term: Sociology, Missions, and new Bible courses. The classes in Greek, English and Biblical Introduction will continue on to the end of the year. In Bible Pedagogy the work will be more directly on the Bible school itself, which will make it an excellent time for other teachers and those who



would prepare to teach to enter. This is to suggest to preachers and leaders in congregations to make announcement of this fact and thus enable a still greater number to avail themselves of these advantages. Tuition is free. Nine instructors are giving their time to this helpful service for the Master's sake, and all should be concerned in making their labors count for all possible good. For further information communicate with Stanford Chambers, 2500 Portland Ave., Louisville, Ky.

## F. D. SRYGLEY ON UNITY AND FREEDOM

(F. D. Srygley was for years first-page editor of "The Gospel Advocate." The following paragraph appears on page 315 of the book "Laramore and His Boys," Second Edition.)

"Our faith is not in a dogma, or doctrine; but in a divine person. Christ becomes the model of our lives and the hope of our souls. Faith in him and conformity of our lives to the example He left us in His own faultless character, will save us from sin, perfect us in Christian virtues and secure for us all spiritual blessings in heavenly places in Him, here and hereafter. The whole sum and substance of Christianity may thus be reduced to faith in Christ and obedience to His commandments. Beyond this, men should not be restricted in opinions or circumscribed in investigations. When we believe in Christ and obey His commandments, we are Christians. Having done this, if we differ, we should differ as Christians—as brethren in the Lord—and not make our differences denominational barriers which interdict Christian love, destroy brotherly fellowship, prevent successful co-operation, and promote party strife and ugly contentions."

## TRUTHFULNESS

"Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another."—Eph. 4:25.

Among my friends in the very young younger generation, there are some who make bold statements that can't possibly be true. When confronted with evidence that disproves their claims, they are only fooling, or else their fingers were crossed.

It's a poor habit, because it grows. What seems harmless in a child is only ugly in one who has grown. Folks are not so lenient any more and brand as unreliable those who have never gotten their fingers uncrossed.

You know people like that. They promise to do things with great earnestness and fervor—and promptly forget all about it. Folks like that are unreliable. They may mean well, so the common expression goes, but their influence is harmful. They tear down instead of build up; they bring bad repute upon their associates; they discourage the sincere worker.

Do you keep your word?—J. H. McCaleb in *Chicago Christian*.

## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

*The Origin of the Name Christian\**

"Thou shalt be called by a new name which the mouth of the Lord shall name." (Isa. 62:2.) "The disciples were called (*chrematisai*) Christians first at Antioch." (Acts 11:26.) "The disciples were divinely called first in Antioch, Christians." (Young.) "The Greek word *chrematidzo* means to declare by an oracle." (Young.) Barnes says *chrematidzo* means to be instructed by a divine communication, to be divinely admonished, and adds, "It cannot be denied that the most usual significance in the New Testament is that of a divine monition or communication."

The word *chrematidzo* is used very few times in the New Testament. The first time is in Matt. 2:12. After the wise men had offered their gifts to the newly born King of the Jews, "being warned of God (*chrematisthentes*) in a dream that they should not return to Herod, they departed into their own country another way." In the same chapter, verse 22, on his return into the land of Israel, Joseph hears that Archelaus reigned in Judea instead of Herod, and "being warned of God (*chrematistheis*) in a dream, he turned aside into . . . Nazareth." The next passage is Lk. 2:26, "It was revealed (*kechrematismenon*) unto him by the Holy Spirit that he should not see death until he had seen the Lord's Christ." In Acts 10:22 we have another instance of the use of the word. Cornelius, a just man, "was warned from God (*echrematisthe*) by a holy angel to send for thee (Peter) into his house and to hear words of thee."

The next instance of the Greek word's use is in Rom. 7:3. Barnes considers this an instance where it is not a divine communication, but on reading the previous two verses we find the apostle is referring to the law, surely the law of Moses, and as this was given by God's authority direct to Moses, we may fairly consider that when the apostle writes to say the law binds a woman to her husband so long as he lives and that if she be married to another while her husband is alive, "she shall be called (*chrematisei*) an adulteress," none other at that time apart from God's law would have so described her. However, there is no need to be insistent. There are other passages to sustain the suggestion that "Christian" is a God-given name for the disciples of Jesus Christ.†

\*Notes contributed by W. M. Kempster, editor of the "Bible Advocate", Bedford, England, as a result of the October (1934) notes by the writer of this page on the name Christian. (I have reproduced Brother Kempster's notes practically as he sent them with the exception that I have inserted the exact forms of the Greek words.)—J. W. D. S.

†I think that this paragraph is a strong part of the argument, since the use of *chrematidzo* in Rom. 7:3 exactly parallels the use in Acts 11:26.—J. W. D. S.

The Greek word is used in Rom. 11:4. Elijah had lamented that he was left alone and his life sought after. "But what saith the answer of God (*chrematismos*), I have reserved seven thousand men who have not bowed the knee to Baal?" The word occurs three times in Hebrews. In chapter 8, verse 5, "Moses is admonished of God (*kechrematistai*) when he is about to make the tabernacle; for, See, saith he, thou make all things according to the pattern showed thee in the mount." Chapter 11, verse 7, reads "By faith Noah being warned of God (*chrematistheis*) of things not seen as yet, moved with fear, prepared an ark to the saving of his house." The last reference is in chapter 12:25, "See that ye refuse not him that speaketh, for if they escaped not who refused him that spake (*chrematidzonta*) on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

I am satisfied that the name is that given by divine authority. I believe every use of the Greek *chrematidzo* confirms this view.†

†The reader may find my views on the meaning of *chrematidzo* in Acts 11:26 in the Word and Work for October, 1934. I readily admit the excellency and point of Brother Kempster's argument, and possibly Luke did use *chrematidzo* in Acts 11:26 to show God's approval of the name—in fact, I am inclined to favor such an interpretation on the basis of the above notes. On the other hand, however, we must remember (as I have suggested in my previous article) that *chrematidzo* is used with the meaning to **take and bear a title or name** in Polybius, Diodorus, Strabo, and Plutarch. Greek writers of the period between 200 B. C. and 150 A. D. (and our New Testament was written probably between 35 and 100 A. D.); therefore, I should be loath to read as much Divine intervention into Acts 11:26 as into the other passages. In favor of Brother Kempster's argument is the fact that Liddel and Scott's *Greek-English Lexicon* lists no examples of *chrematidzo's* meaning to **warn** in Classical or Alexandrine Greek, a fact which makes it appear that the New Testament writers adapted this word to their needs by going back to its etymological meaning from *chrao*, to **give the needful answer, give a response, declare, pronounce, proclaim** (used of the gods and their oracles). Be all this as it may this page is open for careful and scholarly discussion (and such is welcome), and the reader is free to draw his own conclusions.—J. W. D. S.

#### EVANGELISM NEEDED IN WISCONSIN

Why no news items from Wisconsin? No evangelizing there reported to us. With Brother W. H. Flack now living at Plainfield some work in those parts is possible. He thinks Almond where he hopes soon to put forth an effort the most prospective point. But Brother Flack will need some cooperation, enough to rent a meeting place for awhile. Likely the Lord will put it into some hearts to take that much interest in that field. I have known Brother Flack for a number of years. His is an increasing zeal in the Lord's cause. He was instrumental in planting a New Testament church at Winter Haven, Fla. during his residence there and now that he is North he is desirous of planting another in his present field. Any fellowship may be sent to W. H. Flack, Plainfield, Wis.

## A NEEDED LESSON

Paul says that no one should "think of himself more highly than he ought to think." Well, that's just what Paul meant but I like the way I heard an old German brother put it one time. He said a man should not feel "high stycd up." The Book of God tells us that pride goes before destruction, and a haughty spirit before a fall. I have had enough tumbles myself to know that is true. We ought to know a little of just how little we are, and that this little voice of mine is but one of a million voices crying up to God for the same blessings that I am crying for. Our very helplessness ought to throw us back decisively upon God. Weakness and helplessness of even the strongest men should make us know that if we are ever saved it must be the result of some power higher than any power of earth. Life is short and very uncertain; it is full of disappointment and no little trouble. Without God it is most unsatisfying and hardly worth living. At the close of Paul's life he said that he had "fought a good fight, and kept the faith." That kind of life will brighten a man's hope and deepen his joy; and such a man will love the coming of the Lord. One of the last prayers of Jesus before his crucifixion was in the midnight darkness of Gethsemane—"Not my will, Father." There is nothing in any of us that is good enough to boast about, but with the faith of Paul and the prayer of Jesus we can say, "Father, we have planned and toiled and prayed, and then things have often gone wrong, and did not turn out as we expected. But, Father, we will just keep on planning and working and sacrificing and praying and doing our very best; but while we are doing this we will pray that Thou wilt turn our little plans over if they are wrong, and bring every thing to nought that does not glorify Thy Name, and teach us to know just what it means to bring our will into complete subjection to Thy will. Amen."—H. H. Adamson, in *Vinewood Reminder*.

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### PREJUDICE

The following paragraph was assigned to the public speaking class of the Louisville Christian Training School, to be memorized, and spoken from the floor.—Marion E. Haines.

Prejudice! What wrongs, what injuries, what mischiefs, what lamentable consequences, have resulted at all times from nothing but this perversity of the intellect?

Of all the obstacles to the advancement of truth, and human progress; in every department, in science, in art, in government, and in religion; in all ages and climes; not one on the list is more formidable to overcome and subdue than this horrible distortion of the moral, as well as intellectual faculties.

It is a whole host of evils in itself. The Fatherhood of God, and the Brotherhood of man, have no place to dwell in the heart of him who is governed by this tyrant.

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*Renew! Make it a club of "four or more" at 75c each. We can still send January to new names.*

## CAMPBELL'S REPRINT OF NESBIT ARGUMENTS

We have received a pamphlet, "Brief History of Premillennialism," containing much impressive evidence from history that the early church was outspokenly premillennial for three centuries at least. Witnesses quoted include Clement, Polycarp, Papias, Justin Martyr, Irenaeus, Tertullian, Cyprian, Lactantius; Wyclif, Knox, Wesley, Dean Alford; Mosheim, Gibbon, and others.

The arguments reprinted here, 12 in number (but 6 omitted) are from a Londoner, Nesbit, 1831, and reprinted by Campbell in *Millennial Harbinger*, 1832 (p. 438). The pamphlet referred to attributes the arguments to Campbell, by oversight—an easy oversight as the compiler was quoting from the crowded *Harbinger Abridged* (pp. 64-70). To us, it seems the more remarkable that Campbell should publish them with his own introductory note that they were "**worthy of candid consideration**," since they did not wholly represent his own views at the time, though in his maturer years, 1850-60, he approached them. It will be remembered that a year ago we carried Campbell reprints—and carried them right up to 1860—in which the great reformer showed ever increasing interest and ever expanding knowledge of the Bible teaching concerning the day when "the meek shall inherit the earth." This is our chief purpose in reproducing the arguments here: they are the certain evidence that the premillennial teaching was given space freely in Campbell's paper, was recommended for "candid consideration," and "caused" no trouble or division in those days! Is there any good reason in the sight of God why brethren, having always had such difference, should now break fellowship over them?—Publisher.

"All the promises do travail and are burdened with a glorious day of grace. The nations of this world are all to become the kingdom of our king . . . they are all to submit to His Government, and to feel the benign and blissful influence of His sceptre. This is the expectation of almost all the saints now living, as it was the expectation and the prayer of all those who have fallen asleep. . . ."

Argument No. 1. ". . . There is a period in the dispensation of the fulness of times, when heaven itself, or the glorious manifestation of Jehovah, shall come down to this earth by the personal presence in it of the Lord Messiah. . . ."

Argument No. 5. "All the prophecies which relate to the suffering and humiliation of the Savior, were fulfilled literally. Why then should not those prophecies which relate to His exaltation and reign upon earth, be in like manner literally accomplished? If we are at liberty to spiritualize all those prophetic declarations which foretell Christ's reign in Glory, how can we blame the Jew for adopting a similar mode of interpreting other predictions not more clear and less numerous? . . ." "The legitimate conclusion from the literal fulfillment of prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment. That as in Calvary Christ really made His soul an offering for sin, so will he really reign in Mount Zion, and before His ancients gloriously."

Argument No. 6. "To those who oppose the literal interpretation of the passages in scripture which refer to the ap-

proaching advent of our Lord, it must appear singular that there is not in the gospels or epistles the slightest reference to such a period of peace and purity as the Old Testament prophecies everywhere represent as still to be *enjoyed on earth*. Yet, in the New Testament, so interwoven are the intimations of the coming of our Lord, and resurrection of the saints, with all reference to the millennium, that if these events are placed *after* that happy time, *then* undeniably there is the most distant allusion to it."

Argument No. 7. "On the supposition that Christ was not to return until after the Millennium, it would appear surprising that He should not have included that long term of holiness and happiness among the signs which shall precede His Coming. (Matt. 24.) After the world has for thousands of years been torn by dissensions, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign! But the words 'immediately after the tribulation of those days' (Matt. 24: 29, 30), prove that the coming of the Savior shall precede the commencement of the Millennium, and therefore, its existence could not have been given as a sign of His approach."

Argument No. 8. "When the disciples asked (Acts 1:6), 'Lord, wilt thou at this time restore again the Kingdom to Israel?' (and this question was put after their understanding had been opened, that they might understand the scriptures, Luke 24:45), our Lord did not reprove them for cherishing expectations inconsistent with His design, as He did on the occasion when this was really the case; but on the contrary gave them every reason to believe that their hopes were well founded. This also proves that at the period of His ascension, the apostles did expect that He should personally restore the kingdom to Israel. . . ."

Argument No. 12. "The first event which distinguishes the Advent of our Lord, (Matt. 25:31), is, that He shall then sit on the throne of His glory. If it is not till the advent that He shall thus sit on the throne of His glory, it necessarily follows, that he is not now sitting on that throne. Accordingly, He Himself assures us, (Rev. 3:21), that the throne where He now sits, is that of His Father (in heaven); and His words necessarily imply, that His session on His own throne is yet a future event. If we further inquire what is the identical throne on which Messiah, the Son of Man, shall sit, we find an answer in the well-known prophecy of Isaiah 9:7: "He shall sit upon the throne of David, and upon his kingdom, to order it, and establish it." Conformatory also are the words of Gabriel to His virgin mother (Lk. 1:32): "The Lord God shall give unto him the throne of His father David, and He shall reign over the house of Jacob forever." Unless, then, we identify the Throne of David with that of the Eternal Father, which would be blas-

phemy, we must acknowledge that the session of Messiah on His own throne is a distinctive event, and belonging to another period.

"The judgment in Matt. 25:31, commences therefore when the Son of man sits upon the the throne of His father David. Now, is any light thrown upon the chronology of this stupendous event by other passages of scripture? In Matt. 19:28, will be found the following remarkable words, spoken by our Lord to His Apostles: 'Verily, I say unto you, that ye which have followed me, in the regeneration, *when the Son of Man shall sit on the throne of His glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'" In the parallel text of Luke 22:28-30, there is to be found the additional circumstance that it is in the kingdom of our Lord that this promise is to be fulfilled: 'Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.' Now, the precise time when this kingdom of the Son of Man shall be established, is manifest from Dan. 7:13, 14, wherein the prophet sees Messiah brought near to the Ancient of Days, and there was given unto Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him. And that this event coincides with the beginning of the Millennium is generally acknowledged as a main and leading principle of prophetic chronology, even by the opponents of literal interpretation. We read of no other kingdom given to the Son of Man than the one mentioned in this passage of Daniel, and the corresponding texts of the Apocalypse; and at the close of the dispensation of the kingdom, we learn that He delivers it up to the Father, that God may be all in all. (1 Cor. 15:24)."

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Praying in the name of the Lord Jesus Christ is approaching God in the worthiness we have in His Son. We are therefore heard because of what Christ is to God, and every answer to such prayer is a direct testimony to the satisfaction God has in the Man who is even now making intercession for us before the throne of His Father.—A. C. H. in *Faith and Deeds*.

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#### HENRY FORD'S CONFESSION

"Yes," says Mr. Henry Ford, the motor car manufacturer, of Detroit, "if there is a garden, there is always a Gardener. I believe in God, and in Jesus Christ. I was brought up in the church. I belong to a church. I attend a church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."—*The Witness*.

## LIVING BY FAITH

Knowing what the Bible teaches is not necessarily walking by faith. The Pharisee could search the scriptures and yet refuse to come to the One of whom the scriptures spoke. But God did not give His word to make us less dependent on Himself. Rather His purpose is to make us *more dependent* so that He Himself can minister the realities of the word to us. It is dangerous to hear and not do—it is not less perilous to hear and not let Christ *do something for us*.

Living by faith is allowing God to build into our being the glories He has given us as the result of the atoning work of the Lord Jesus at Calvary: it is yielding to that loving hand that would mould us like our Master by means of the very circumstances that often seem against us. Faith makes Christ everything—not only *something*. It takes His word for our minds, His love for our hearts, His work for our hands and His paths for our feet.

Difficulties are no hindrance to faith, for it is in such that faith is called into play. Faith flourishes most where there is everything to hinder it. Like the oak it grows strong in the storm. It can never be strong where it must be "helped" by natural reason or sight.—A. C. Harrington, in *Faith and Deeds*.

There is a purpose running through our lives. We may not always see it; but it is never absent. The purpose threads all incidents of life: its temptations, its common round and daily task, its crushing sorrows, its anxiety and care. Sometimes we go through fire and water, but He always brings us out at last into a wealthy place. The only thing that stays Him is the unbelief that does not believe, or the disobedience that buries the talent of opportunity.—F. B. Meyer.

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"Earth unhinged, as from her basis,  
Owns her great Restorer nigh;  
Plunged in complicate distresses,  
Poor distracted sinners lie.  
Men, their instant doom deploring,  
Faint beneath their fearful load;  
Ocean working, rising roaring,  
Claps his hands to meet his God."

—Charles Wesley.

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"He knew the plan of salvation, but a theory never built a house or even a wheelbarrow. *To know* what Christ did for sinners, what He said to them, what they may receive from Him, is of value, but there must be a definite act of repentance and acceptance of Christ. Then you will find the Christ a Savior in reality.—Selected



# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.



Are we all entering the new year with the distinct understanding that missionary work is basic, fundamental, essential to real New Testament Christianity? \* \* Do we know that every congregation should be missionary-minded just as all know congregations are weekly-communion-minded? \* \* And do we all see clearly, that it is every Christian's responsibility to lead other Christians to do their duty in missions, just as it is every Christian's obligation to lead other Christians into the practice of weekly communion if any be failing?

We have reason to believe there are many thousands of congregations of professedly un-denominational Christians in the U. S. and there is reason to believe that at no time in the last 45 years have there been more than 10% or 12% of these churches active in preaching the gospel on foreign fields, where the needs are the greatest and the helpers are the fewest. \* \* It scarcely need be said that this is not an honorable situation. Suppose only 12% of the churches of Christ were immersing their converts; only 12 out of each 100 were observing the Supper each Lord's day. Would there not then be need of a great lot of earnest effort to set in order the things that were wanting? \* \* The point in all the foregoing is that you, *you* the Christian reader of these lines, are under obligation to help as you may to make all the churches as sound on missions as they are on baptism and communion. Think hard on that, please.

"Can local churches of Christ without any man-made machinery, such as missionary societies, evangelize the world? The answer is, they surely can. The next question is, how? The plan is very simple. Let some local church sponsor the work, and other local churches co-operate with that church."—Jas. E. Laird, in "Christian Worker," 1934.

"Here then are five ways in which the work is being done:

1. One church supporting one or more missionaries;
2. A group of churches sending their gifts to one church to be forwarded;
3. Several churches sending to their missionary direct;
4. Some brother acting as a middle man between the churches and the missionary;
5. Some brother acting for a number of churches for more than one missionary."—J. M. McCaleb, "Oriental Christian", 1931.

Bro. Benson is engaged six nights in the week besides his duties of the day. \* \* From Harry Fox we learn there are 91,310 Shinto shrines and 44,964 Buddhist temples in Japan.

## NORTH CHINA MISSION

## A Brief Report and Some Plans.

The greater part of the missionaries who come to China either go directly to their respective stations and study the language or they spend a few months in a language school, after which they continue their study as they gradually enter the work. With those of us who came to North China such a plan could not be followed. There being no established work by the church, our time spent in language study was of necessity longer. Just when we were ready to go into the Province of Jehol, the Japanese began their aggression in that direction. Our plans were changed accordingly.

For over three years Ningtsin County, in the Province of Hopei, has been our field of labor. The exception has been Suiyuan, one of the outer North-Western Provinces, where I have gone a few times to escape the summer's heat and to "prospect" for a new field. No suitable location was found (although I understand there are open fields beyond the Great Wall.)

In the late winter of 1934 the evangelist and I moved to this village. Tung Chen is 7½ miles south-west of Ningtsin city.

A great deal of village evangelism has been carried on in conducting street services and meetings in a few homes. The gospel is for all and this plan affords the opportunity for thousands to hear. Visible results are not apparent. A better way will be suggested later in this report.

In F. B. Meyer's book, "Paul," I came across this statement: "The unresponsiveness of the heathen." A better and truer expression could not be found—at least, so it seems to this writer. However, there have been about 40 baptisms in Ningtsin City. Not all have remained true to their confession.

In October there were 10 baptisms in Tung Chen.

North China, if Ningtsin is indicative of the remaining portions, presents a very difficult problem in the way of self-supporting churches. The attitude of the Christians is largely that of sitting back and allowing the mission to bear all the financial responsibility. Preachers preach when they are paid. The Christians expect the missionary to provide the chapel and supply all other needs, as the preaching, coal and oil.

Plan suggested: To my humble mind it would be a good plan to inaugurate a system of tent campaigns. A tent meeting could be conducted in a village for a few weeks, and then move on. The group of believers should be told: "We have preached to you, you have believed and now if you will prepare a meeting place we will return as we can and help you."

I almost feel like undertaking a new location for evangelistic work in China, for two reasons:

1. In Ningtsin County there are wrecks of "London Mission" churches. One has that disadvantage to overcome.

2. We are surrounded, more or less, by Pentecostal missions. This being an inland county, in reference to railroad, one's neighbors are of no little importance.

Tung Chen, N. China.

N. B. Wright.

## MOREHEAD REPORT

(From a circular letter)

During the past four years I have visited several hundred churches. Most of them did not have any planned regular mission work. About one hundred of the ones visited not doing mission work fellowship some missionary regularly now. About twenty thousand dollars has gone to home and foreign fields as a result of these visits. The visits were not made in my own interest, but in behalf of perishing millions and my brethren who have gone to teach them. Brethren interested in the work I am doing supply in part my personal support. I sell some books to make up the deficit.—B. D. M.

Box 173, Nashville, Tenn.

## JAPANESE MISSION OF LOS ANGELES

H. Ishiguro

We are glad to tell about my Japanese mission to all who have been interested in our missionary work here.

We had two Bible class converts whose names are Bro. Misuo Fujikawa, and Sister Mary Konagamitsu the other day, and Bro. Fujikawa has been teaching the youngest Bible class with my son, Masaaki.

Bro. Tokuo Mazawa has been studying Bible at David Lipscomb College to work as an evangelist with Sister Sarah Andrews at Shizuoka, Japan, in future. We raised two preachers, Bro. Tokuo Mazawa, and Bro. Ryohachi Shigekuni who has been working with Bro. Harry Fox at King Bible School in Japan.

We do appreciate very much the great help of the Central Church here for our Japanese mission for a long time till January 1932. But we have not received any help from the Central Church since January 1932, and I have received about twenty dollars from the Japanese church for our church has been in bad financial condition. My wife and I have been teaching Japanese School and earn about thirty-five dollars a month now. Although we have hard conditions, I want to build up a great independent church of Christ through every hardship. As Paul said in 1 Cor. 9:16, 17: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." I hope you will pray for and help this Japanese church of Christ for the sake of the Lord Jesus.

I have been asking Sister H. Lee Ewing to help our Japanese missionary work. If she could do so, it will be appreciated very much. If there are American brothers and sisters who want to go to Japan as missionaries, I should like to help them for that purpose.

Japanese Mission, 1444 W. 37th Street, Los Angeles, Calif.

## W. L. BROWN REPORT

We are now sharing Bro. Hollis' home in Cape Town. After living in the tropics for nearly six years we felt the need of a change for a few months. On September 19 our family and Helen Pearl Scott left Namwianga Mission in our old Ford and started on our long journey of 2041 miles to Cape Town. Our first stop was at Sinda where Bro. and Sister Reese and Boyd are working. We enjoyed a short visit with them leaving on the morning of the 21 for Forest Vale Mission near Bulawayo. This is the place where Bro. Sherriff has labored for many years. We spent Lord's day with them and it was a real treat to be there for the breaking of bread and the Lord's day meetings. We enjoyed the spiritual feast as well as the splendid hospitality in Bro. Sherriff's home. We also enjoyed being with Bro. and Sister Claassen.

We left Forest Vale on Tuesday morning and arrived in Cape Town on October 3. We spent one Lord's day on the road and had the breaking of bread under a tree near Kimberley where the great diamond mines are.

We are enjoying the association of brethren here. The meetings are an inspiration to us and we hope to be used to accomplish much good while here. The children and Helen Pearl are in school and I have been doing medical work in the University which will be an asset to our usefulness in Northern Rhodesia. We find we are about as busy here as we were on the mission. There is plenty for a Christian to do wherever he goes.

Letters from co-workers and native brethren in Rhodesia report the work going on nicely and several have recently been baptized. The locusts are taking the country and the outlook does not seem very bright for the coming year and people are becoming very discouraged.

The Lord willing we hope to return to Namwianga Mission in March.  
66 Regent Rd., Sea Point, Cape Town, S. A. W. L. Brown.

## CANTON MISSION

Dear Brother Skiles:—We have now received thirty-six hundred dollars promises on the new building. This leaves only fourteen hundred to be secured to complete the fifty names that we started out to obtain. We feel sure that these remaining fourteen hundred dollars in gifts can soon be obtained.

We are also very glad to report that the new building is now quite completed. We have already moved into it. Our moving day was my happiest day on Chinese soil, I think. We feel confident that the building will mean so much to our work here. We now have excellent class rooms with abundance of light. We have good dormitory rooms, permanent office room, permanent store rooms for our Christian publications and a good auditorium. We are also situated in a very healthy part of the city, in fact we are just out on the edge of the city where we have excellent open air and plenty of play ground.

Sister Bernard and Miss White have been in Canton visiting us for the past few days. Miss White and Brother Davis are now planning to be married on December 17. They have set forward their wedding day, which was originally planned for December 25. We believe that they are well suited for one another and expect that they will have a happy married life.

This leaves us all well here, as usual. We have very little sickness in our present Canton group.

At the present time we are conducting a special night Bible class for a group of High School and University students who wish to study the Bible. Only one in the group is a Christian. The others are interested in the study of the Bible. We hope that they may come to understand the truth and may be able to enter into the kingdom of Jesus Christ. I teach this special class three nights a week. Was already engaged for three nights a week. So this gives me work six nights each week in addition to the duties of every day. However, we take pleasure in being busy.

Pray with us daily for a large harvest of souls here.

Box 53, Canton, China.

George Benson.

## HUYUYU

We are having much rain now, and enjoy seeing the sun again.

Our meetings continue with interest although our crowds are not so large. We hope to do much good in the meeting at Christmas holidays. Many from other congregations are expected.

Could Brother Skiles give us a lesson in the original concerning the "body" of Heb. 10:5, "a body didst thou prepare for me".

Also according to original, which translation does Brother Skiles think better, King James or Revised, on 2 Tim. 3:16?

P. B. 140E, Salisbury, S. Africa.

W. N. Short.

Somehow we do not have heart to tell our readers of the results of missionary indifference on foreign fields. You can give regular support to missionaries and special help to the Distress Fund for the removal of accumulated debts among our workers from the love of the Lord without harrowing stories of shameful neglect and its consequences. Please.

*Hundreds of subscriptions to The Word and Work expired with December. We are sending this issue to all, confidently expecting their renewals. Let some reader in every place ask others to renew with them at the 75¢ club rate. And why not add some new names to the club this time?*