

MAR 1935

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

HOW MUCH TRUTH WE NEED?

The length and breadth of the teaching the apostles gave to their new converts is astonishing. To us who are chiefly interested in the "irreducible minimum" of things "essential to salvation," the wealth of the apostolic instruction is well nigh incredible. Take for example the Thessalonians. It is hard to believe that the three or four weeks mentioned in Acts 17 was all the time Paul had with them. But the record shows no more. During that short time—what did he not teach them! Run over the Thessalonian epistles with that question in mind. They had learned about the one true God, Jesus Christ, His Son, our Lord; that He died for us, was raised from the dead, ascended to heaven, is coming again to deliver His own from the wrath to come, and that they must wait expectantly for Him; also about that day of wrath, out of which they were to be delivered, the Day of the Lord, and the "man of sin, the son of perdition" who must first be manifest ("Remember ye not that when I was with you I told you these things?" 1 Thess. 2:5); that Christians are appointed to suffer affliction; how they ought to walk and please God; (which includes all Christian life, work, and worship); that God gives them His Holy Spirit; and many other things. These are but the points that crop out in the course of his letters, and are indicative of a much wider and deeper substratum of Christian doctrine which they had received.

Or when he writes to the Corinthians (whom he had fed only on "milk" 1 Cor. 3:1, 2)—"know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) And, "Know ye not that your bodies are members of Christ?" And, again, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 15, 19.) And, again, "Know ye not that the saints shall judge the world? . . . Know ye not that ye shall judge angels?"—as though these were things which they should of course have known. But to us that looks like advanced doctrine and deep teaching indeed. In fact we are so inferior in spiritual intelligence that some of those epistles, such as Romans, 2 Corinthians, Galatians, Ephesians, which those early Christians seem to have readily grasped (even though they may not have *fathomed* them) are clean beyond us. We get not much more out of them than "a point" here and there. Still we are always talking and telling one another how little we really need to know, and how small a minimum of a truth we can get saved on, and the like and are resentful of any advances upon our little round of doctrine; the while

souls starve to death and the fruit that is borne in many places testifies loudly to a general ignorance and spiritual decline and incapacity. How long shall this be? Shall we never go on to spiritual manhood? Shall the "let well enough alone" policy, and the fear of "trouble" forever tie us down to the few little elements and arguments that make up the stock of most our preaching and writing? Shall we, like other sects, build a fence around what little we know and say "This is enough," and make an exclusive creed of our little corner of truth? It is the common way of sectaries to represent their special line of doctrine as co-extensive with the whole truth of the gospel, and to accuse those who go a step further as going beyond God's word and sound doctrine. But such an attitude is unworthy of those who have aspired to be simply Christians. "Wherefore, leaving the doctrine of the first principles of Christ, let us press on to perfection, not laying again a foundation . . . and this will we do if God permit." (Heb. 6:1-3.)

"PROTESTANTISM"

A Roman propagandist carried an article in a recent issue with the headline: "Protestantism—a House Divided Against Itself." This sort of slogan is calculated to impress the ignorant and unthinking multitude. Those who are a little better informed, especially those who know the word of God, will see at once the fallacy in that statement. In the first place, "Protestantism" is not a house. That wide term "Protestantism" covers everything in professing Christendom that broke away from Rome from Martin Luther's day, and who refuse allegiance to the Roman hierarchy. But "Protestantism" does not even profess to be a "house", or anything like a consistent, coherent system. It is not a belief—it is an agglomeration of many sects and creeds which have nothing in common except their opposition to Rome. If Protestantism had claimed to be an entity, a single faith and religion, Rome might have ground to talk. But such is not the case. But if Protestantism is "a house divided against itself," so is "Catholicism." For centuries past the two great divisions of the "historic church," bitter in mutual hostility and antagonism, the Greek Catholic and Roman Catholic, the "Eastern" and "Western" Churches, have reciprocally condemned and excommunicated each other. And to be sure, each of these is the only right, and the other wholly wrong and false. This is certainly a case of a house divided against itself!

New Testament Christianity stands apart from all this. The church of the Lord is not one of the "churches" or "Christendom," and claims no place for itself among the Babel of sects. The Christian is neither a "Catholic" nor a "Protestant." He does not hold brief for the sects of Protestant Christendom any more than he would sponsor the Greek or Roman denomi-

nations. He is simply a Christian. He belongs to the Lord Jesus Christ and stands for the Bible, the Word of God—all of that and nothing more. The church of which he is a member is that to which the Lord added him when he believed (Acts 2:47)—the body of Christ, of which He alone is Head, which claims no earthly power, prestige, or headquarters, and in which no lordship or authority is recognized other than Christ's alone. This church of the Lord may or may not have a corporate existence on the earth, in a visible congregation of saints, at any given time—though probably there never was a time since Pentecost when it did not so exist. Nevertheless this is the one and only church the Lord built and recognizes.

THREE GOOD THINGS

There are three principles which every Christian does well to commit himself to: (1) to be strict with himself; (2) to be tolerant toward his brother; and (3) to believe in the loving tolerance of God toward us all.

In regard to ourselves, we may not play fast and loose with what we know and believe to be the truth. I must be scrupulous to do what I know to be right and God's will. I can make no allowances for my own self. For "he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14:23.) My trust in God's goodness and grace must never be allowed to make me careless—it should and will have the opposite effect if it is a genuine love and trust. No one ever loved God so much, nor stood so fully in the sunshine of the Father's grace as the Lord Jesus; but no one obeyed so carefully, and so implicitly, all the Father's will.

BROTHERLY TOLERANCE

With reference to my brother the case is different. Toward him I must be tolerant. He may be ignorant of some things though no less true to God than I. He may be mistaken on some points—or I may be (for we must always consider that possibility). What is as clear to me as the noonday sun he may not see at all. I can, and really ought, gently, lovingly, call his attention to that in which I believe him to be in the wrong. But I must give him time to see it and think it over. And if he never sees it I must still love him. For love suffereth long and is kind and beareth all things and endureth all things. Moreover I must remember that he is after all not responsible to me but to God: "to his own Lord he standeth or falleth; yea, he shall be holden up, for God hath power to make him stand. . . . But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God." (Rom. 14:4, 10.) There are few things more intolerable than the perpetual nagging of those who try to impose all their

ideas, ideals, and scruples upon their brethren. Here again we have the Lord Jesus to copy after. He saw many things, daily and constantly, in those blundering disciples that were not good, and that were not best. How rarely He called them to task! How lovingly, kindly, gently, he bore with them and helped them along, and watched for the growth, and hoped for their perfection, and condemned them not! He was indeed their great Footwisher. And so must we wash one another's feet. The Pharisees were past masters in the act of picking, nagging, criticising—such was their religion and in their presence hearts shriveled up and died. But in the warm sunlight of Jesus' presence souls unfolded and blossomed unto life more abundant.

THE SUPREME TOLERANCE OF GOD

Then both for myself and for my brother, I need the conviction of God's great tolerance and of His forgiving, healing love. If I don't believe in that I can never be happy. For with all my doing, no matter how careful my walk, I am haunted with the consciousness of failure; and it's a safe guess that on many things I am dead in the wrong. If God is not widely merciful to us all what hope, what assurance could I have? But my trust in that great, all-forgiving, perfecting love of God makes me feel as hopeful for my brother, who may be still deeper in the woods, that God will see him through also, as I can be for myself; and I can deal with him then in helpful, hopeful love. —Do you say, such an attitude would tend to looseness? Try it: you will find otherwise. Only it will turn your service of God and your Christian life into joy, and free you from "the spirit of bondage again unto fear," unto "the Spirit of adoption by which we cry, Abba Father."

THE LOVE OF GOD

I will not ask whether you love God—but, rather, tell me, did you ever realize and understand in your heart that God loved you? If you haven't, then I *know* you do not love God, for you cannot. If you have, you do love Him. And to the extent that you have known His love to you, so is your love to Him—and to the brethren. For God's love must ever come first. No man ever first loved God, any more than any man ever first gave to Him. (Rom. 11:35.) We love because he first loved us." (1 John 4:19.) The first necessity then is that we should know that great, free, unselfish love of God toward us; and not only "to us" in general, but to *me*. Then will love spring out of my heart also. "We have known," writes the apostle, "and we have believed the love which God hath in us." (1 John 4:16.) That is fundamental. That is the beginning of the new life in Christ. And that comes first, and spontaneously. The thought that we can make God love us by our own deeds, goodness, or desert—that we can win, merit, or compel His love—is the essence of legalism and of all false

religion. The gospel begins with God's manifestation of His own love toward us, when we were yet enemies (Rom. 5:8), and dead in trespasses and sins (Eph. 2:4). His love takes the initiative. "Herein is love, not that we loved God, but that he loved us and gave his Son to be the propitiation for our sins." (1 John 4:10.) It is not strange that the next verse says, "Beloved if God so loved us, we also ought to love one another." That follows readily, only, from realization of God's love to us.

BAPTISM

Baptism is a stake, a landmark. It was there that faith became manifest. It was there that we confessed and became identified with, the death, the burial, the resurrection of our Lord. (Rom. 6:4; Col. 2:12.) It was there that we were united to Christ. (Gal. 3:26, 27.) It is *not* a step that unites us with the local congregation: it was practiced where there was no congregation. (Acts 8:37.) It is not one of "the two ordinances the Lord placed within the church," as some say. It was not "placed within the church." Everything placed *within* the church was to be done often, constantly. There is nothing in the church that is to be done only once. Prayer, worship, the Lord's Supper—everything in fact which the Lord bound upon the church is to be done over and over, many times. But baptism is complied with only *once*. It is manifestly an entrance-step. In it we cross a line; by it we enter a door. It is initiatory in its character. It transfers us out of one state into another. Those who have allowed theological pre-possessions to influence them to slight and esteem lightly this God-appointed "obedience-of-faith" step are in very serious error.

PETER'S KEYS

The keys which the Lord gave to Peter were the keys of "the kingdom of heaven." That term is not strictly equivalent to the term "Kingdom of God," which latter embraces more; but where the two terms overlap (as here) they mean the same.

Keys are to open doors, and the door stands for the *entrance*. At the entrance stands this word of Christ to Nicodemus: "Except one be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.) The keys of the New Birth are the keys of the kingdom; for through the New Birth men enter it. It was by giving through Peter (and through Peter first) the message which brings about the New Birth, that the Lord Jesus committed to Peter the keys. He used them for the Jews on Pentecost, and for Gentiles at Cornelius' house. In both cases those who heard were born anew—born of water and the Spirit. (Acts 2:38, 41, 42; Acts 10:43-48.) To this open door (which, when all is said, is *Christ*) opened once for all through the ministry of Peter, we must still point those who would enter in.

NEWS AND NOTES

(MARCH, 1935)

Numerous letters of inquiry have been received at the W. W. office from friends asking for an expression of our attitude toward certain recent Debates. We can only say that since we have had nothing to do with planning any Debates, and the editor's counsel as to the advisability of debating was not sought in any case, we cannot claim credit for any good resulting, nor take the blame for any evil consequences.

Our own judgment is that only a rare combination of circumstances can justify the debating of **differences over which we do not believe in breaking fellowship.** For debating almost invariably tends to tenseness of feeling, and broken fellowships over the issues discussed.

The Scriptural hazards, both to the debater and to those who applaud or condemn, are far too great to venture upon this method of teaching without clear necessity of circumstances. For, "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." Such is to be the Christian teacher's attitude and spirit of approach to saint and sinner. This spirit has no doubt been observed in some debates of history, and it could be so today. But how rarely it is!

The peril of the truths of prophecy becoming matters of more or less abstract controversial interest is upon us—a peril pointed out last month in the paragraph "Evils of Controversy" (Words in Season, p. 21.)

From Maysville, Ky.: "One young man was added to the Lord here on December 30, for which we are very grateful. We are still meeting at the above address. Any knowledge of any members here, or near, would be appreciated. Please announce this in Word and Work."—Jar. D. Groves.

From Tulsa: "The prayers of many righteous men are daily going up to the Father for Brother Boll and his fellow-workers. Surely this availeth much."—Leroy A. Yowell.

An able article from the pen of H. L. Olmstead is on hand for next month: "The Latter Days"—When are they?"

"The 8-day Song Revival at Gallatin was very much enjoyed, by the leader at least, and I think by all. The Gallatin church is one of the best, and it ought to be so, under the strong, steady teaching of Bro. H. L. Olmstead.

"Miss Mattley of China was a welcome, useful visitor during the same period, speaking to various groups and classes. Everywhere in the States, Miss Mattley has impressed herself as one of the most interesting and practical workers from the foreign field."—E. L. J.

Brother Boll speaks on WAVE, Louisville, 9:15 to 9:30 a. m. the first Thursday each month.

Jesse Z. Wood has located in New Orleans, to labor with the church at Seventh and Camp Street. Brother Boyd who labored in New Orleans for several years, is now at Mackville, Ky.

Daniel Sommer of Indianapolis preached at four churches in Louisville, last week of February: Atwood, Ormsby, Highlands, and Portland Ave. The address at Portland was to a union gathering, twenty churches represented, the subject being "Health and Happiness," full of helpful teaching for body and soul. It was an address that would no doubt be useful in tract form.

A Palmer Chiropractor desires to locate in a town where prospects for practice are good and where there is a church of Christ. He is strong in the faith and a worker in the church. Prefer southwestern Texas or New Mexico. Write Word and Work and we will put you in correspondence with this brother who will furnish references.

From Detroit: "I have just read in the last Word and Work the fine letter written to you by dear Sister French. I know her but do not see her often. I can say Amen and Amen to all she has written. I believe her letter will help and encourage many Christians."—Ella Arnot.

D. H. Friend preached at Horse Cave, Ky. March 10. This is his old home church where he labored with much success for years.

From Everson, Wash.: "Just received the Word and Work for February and have read it nearly all and some of it twice. I consider the little paper priceless. I would not take worlds for the spiritual uplift I get from reading it and especially Bro. Boll's writings. I want to say Amen over and over to the 'True Appreciation' written to Bro. Boll by Mary Shepherd French.

"I am well pleased in most ways with the little church here. We give one contribution each month to foreign missions. And besides this gave to Bro. Oldham, when he passed through here, \$50 for the Bible School building in Canton, China, and promised another fifty for this same purpose by the first of next year. We also expect to have a meeting here, preaching by Bro. Wainwright, sometime in June of this year.

"On Jan. 28 my father passed from this life. He lived to be a little over 83 years of age. He worked hard all his life and I think he was a good man in many ways. He became a Christian when he was 21 years of age and lived true to his profession. We miss him."—Gordon Himes.

From Buechel, Ky.: "We have recently enjoyed a week-end meeting at Buechel. Brother Boll preaches splendid, soul-stirring sermons from the Word of God. Thanks be to God that such a man is planted in our land.

"The fine tribute to Brother Boll from Mrs. French in February W. W. I am glad to endorse in full. To my mind, as a true, humble servant of God and teacher of His word. Robert Boll has no peer. He is the Martin Luther of today. Please print my humble tribute in your paper."—W. B. Reader.

"On the third Sunday in February I preached at Utica, Indiana, in behalf of the Canton Bible School Building Fund. Utica is a small group of earnest people who have now enjoyed the preaching of Bro. Marion E. Haynes for several years.

This church has the unique distinction of possessing as a background for the pulpit an original Harvey Joiner painting, "Ruth the Gleaner." Joiner, who spent his boyhood near Utica, painted this picture as a special gift for the adornment of the church building. Bro. Haines is a most faithful and consecrated preacher of great ability who is still available for half-time preaching. Some church would do well to avail itself of his services.

"On the fourth Sunday I attended the Twelfth Street Church in Bowling Green, where Bro. Ben F. Taylor labors. Here at the close of the morning service I was privileged to bring the Canton Bible School Fund before the congregation. While in Bowling Green, I visited the Potter Orphan Home. Here Bro. and Sister Reeves are keeping the home in excellent condition for the fifty-odd children there. Miss Mabel Brown, formerly of Louisville teaches there.

"On the first Sunday in March I spoke at Fisherville, Ky., in behalf of the Canton Bible School. Here I was agreeably surprised to find a house filled with people—a great increase over the attendance of some eight years ago when I filled a few appointments there. Bro. Homer McLain, who is leaving the work there, has evidently done an excellent piece of work.

"The second Sunday of February saw a good afternoon meeting at the Highland Park Church with Bro. T. O. Lafollette in charge. Talks were made by Marion E. Haynes, Sterling Yeager, Don Carlos Janes, and the writer.

"The church at Camp Taylor is doing well, with good interest. We are sorry to lose the Goemmer family who are moving to Danville, Ky. If anyone knows any Christians in or around Danville who would be interested in conducting services, he should write to Arthur Goemmer, Danville, Ky.

"It may interest the missionary-minded to know that the Canton Bible School Building Fund has been aided by three one hundred dollar contributions from Louisville and vicinity—one from some fifteen churches as a group, and two from individuals."—Jonah W. D. Skiles.

"AND ALL THE CHURCHES SHALL KNOW"

STANFORD CHAMBERS

Of course there is no such thing as "getting by" with the Lord, not even for a church. He "searcheth the reins and the hearts." We have observed how that He was the first of all to detect the departing of Ephesus from her first love. He knows at once, exposes, and demands repentance.

Pergamum. A church in a bad environment. Dwells where Satan's throne is. She knows what persecution is; martyrdom is not unknown. Holds "fast my name and hast not denied my faith," nevertheless. But why does He present Himself before such a church as "He that hath the sharp two-edged sword?" I have a few things against thee." Not trivial things. Balaamism and Nicolaitanism, both already bearing their legitimate fruitage of fornication, idolatry, stumbling-blocks, matters of seriousness with Him who died to save. "I will come and make war" unless—. Graciously Pergamum is given the privilege of repenting, and surely such searching warnings together with strong encouragement as is found in the promise to the overcomers should insure the genuine and sincere repentance required without delay. Woe if Pergamum fails in this!

Thyatira. "Thou sufferest the woman Jezebel." Notwithstanding works, and love therewith; love, faith, ministry, patience, and works on the increase, but—Thyatira's toleration! That is intolerable to Him. A woman within, not only a fornicator herself, but one who seduces others, servants of His, to commit fornication and to practice idolatry! Why wonder that He presents Himself to Thyatira as "the son of God, who hath eyes like a flame of fire"? and as "he that searcheth the reins and hearts"? But—"I gave her time to repent." That is our Lord's way. But "she willeth not to repent." That is Jezebel's way. "Behold, I will cast . . . I will kill." Both the seducer and the seduced come under His condemnation. "Blessed is he that judgeth not himself in that which he approveth." The church likewise. "And all the churches shall know that I am he that searcheth the reins and the hearts."

Sardis. In much favor with the world. A reputation with men, but not with God. "Thou hast a name that thou livest, but "dead while she liveth." Her corruption is rank, her undefiled garments are few! A church! where fornication has had her perfect work! A deplorable situation, yet little realized and less heeded. "If the light that is in "a church" be darkness, how great is that darkness!" Where is Sardis' candlestick? To Sardis, "I will come as a thief, and thou shalt not know what hour I will come upon thee." Yet even Sardis may repent if she will! And to the overcomer there—what a promise! Let any saints today having to live under Sardis

conditions lay claim to the same precious promises, for that is their right. Living in separation "from all defilement of flesh and spirit," they shall walk with Him in white over there, "for they are worthy."

Discipline. The failure of these three churches is in discipline. Ephesus not so. She has put evil men to the test, exposed them, stamped unmistakable disapproval upon them, and receives her Lord's unqualified endorsement for her act. Nor is it at all necessary to conclude that the waning of her love finds its origin in this disciplinary action. Her lack of love is not identified with her hating, which the Lord endorses. Her return to her first love will not be by the way of ceasing to hate that "which I also hate." It might be well for all churches to note such a fact. Had Pergamum dealt with the Nicolaitans as Ephesus had done, or if Thyatira had obeyed her Lord's command in her treatment of Jezebel, each had avoided the shame of rebuke and expose and escaped the judgment of God for allowing souls to be led astray. Proper disciplinary measures on the part of Sardis would have saved her the name and the shame of her accumulated filth and rottenness. The undefiled garment would have been the rule rather than the exception in her wardrobe. Happy the church today "that hath an ear" to hear.

THE FACE OF GOD

"His servants shall serve him and they shall see his face." Rev. 22:4. This is at once the highest honor and the perfect happiness. The promised blessedness is the joy of beholding God's countenance. "Man shall not see my face and live," said Jehovah to Moses. Human flesh could not sustain it, even as flesh and blood cannot inherit the kingdom of God" and corruption cannot inherit incorruption. The face of God is the essence of light and love and truth. Even here when He hideth His face we are troubled. The highpriestly benediction was this:

"Jehovah bless thee and keep thee,
 Jehovah make his face to shine upon thee,
 and be gracious unto thee,
 Jehovah lift up his countenance upon thee,
 and give thee peace."

Even under the veil of the Old Covenant, the nearness to God was the rapture of His servants and prophets, this privilege of beholding "the beauty of Jehovah" (Ps. 27:4); and so it is our greatest privilege to behold as in a mirror the glory of the Lord, and to view the light of the knowledge of God in the face of Jesus Christ. But in His presence is fullness of joy, in His right hand are pleasures for evermore. Who can conceive it? When He shall be manifested we shall be like Him, for we shall see Him as He is.—R. H. B.

"THAT JESUS IS THE CHRIST"

R. H. B.

"Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." (1 John 2:22, 23.)

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist of which ye have heard that it cometh; and now it is in the world already." (1 John 4:2, 3.)

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." (1 John 4:15.)

"Whosoever believeth that Jesus is the Christ is begotten of God." (1 John 5:1.)

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John 5:5.)

In these passages, taken from the First Epistle of John, a peculiar stress is laid on right belief concerning the Person of our Lord and Savior Jesus Christ. They are given us as a safeguard against the subtlety of Satan. For Christianity is in its essence *Christ-ianity*; and anything that affects our faith concerning *Him* touches the vital center of "the faith."

First of all note that John insists that *Jesus* is the Christ. We may easily miss the point in this. "Jesus" is His human name.. When used in the New Testament it points always to the fact of His Man-hood. There arose in the earliest time a set of sects, "Gnostics" they were called, who with many strange and differing views had this in common that they did not believe the Man Jesus to be the Christ. With them the "Christ" was a spiritual something—a power or principle which manifested itself in certain outstanding personalities in the course of history. This divine something (according to them) came upon Jesus at His baptism and forsook Him at the cross. The Babe born in Bethlehem, the Child that grew up in Nazareth, the Man who walked in Judaea and Galilee, and who died on Calvary, was not, according to them, the essential Christ. This teaching is still held in one form or another by certain modern sects—as for example, "Christian Science" (falsely so called), the "Unity" and various "New Thought" and "Psychology" Schools, and the various Theosophical cults. It was against those that John uttered his solemn warning word. There are some today who minimize the matter of mere "doctrine." *They* are for the life, the good works, the practical religion, they tell us. But doctrine underlies all else; and no life or works, however apparently "good" can stand before God where the truth of Christ and the gospel are rejected. Now the denial that *Jesus* is the Christ cuts into the vitals of the faith. It is not merely an error within the scope of Christian doctrine, but it is anti-Christian, clean outside the pale of Christianity and utterly opposed to it.

The faith that "Jesus is the Christ" is indissolubly linked

with the faith that He is *the Son of God*, as the above quoted passages from 1 John show. If you deny the one the other goes with it. For the term "Son of God" is not used in a loose and general sense, but in that strict and high sense of the word which the Jews understood (John 5:18) and for which He was put to death (John 19:7).

The Antichristian denial that Jesus is the Christ, the Son of God involves three separate soul-destroying consequences.

1. It denies Him that unique and exclusive place of authority and glory which belongs to Him, and to Him alone. If the man Jesus was not the Christ but was only taken possession of by the Christ-spirit or principle, the same may have happened before, and may happen again, in the case of other great and noble men. This these false teachers acknowledge and themselves declare.

2. In that case also the death of Christ could have been nothing more than ordinary martyrdom. The Cross and the Blood, in that case, could not have had any atoning efficacy. This those "Gnostics", ancient and modern alike, willingly acknowledge. Thus the very heart of the gospel (1 Cor. 1:18) is destroyed.

3. This denial destroys the light of the love of God. For the love of God is manifest in this that He gave His Son, His Only Begotten, as a propitiation for our sins, and that we might live through Him. But on this truth, and on our perception of the love of God, depends all our love to Him and toward the brethren and toward all men. (1 John 4:16, 19.) The man who believes that *Jesus* is the *Christ*, the Son of God, cannot but know how greatly and marvelously God has loved him. Out of that springs all the true Christian life. But whoever denies this must look upon Jesus as a mere creature, however high, and God as only a clever economist and schemer who knows how to manage wisely and how to play off one of His creatures to help the others, rather than the loving Father, who gave His all, His very heart and Self, that He might redeem us from perdition. To such a mind the love of God must evermore be shrouded and unknown, and in such a heart it cannot dwell, nor can He dwell. (John 17:26.)

But in the great confession, that Jesus is the Christ, the Son of the living God, all the Christian faith lies wrapped.

"There were two boys in the Taylor family. The older said he must make a name for his family, so he turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty. Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done I found these words, 'The brother of Hudson Taylor'."—*Moody Institute Monthly*.

BUILDING WITHOUT GOD

J. EDWARD BOYD

It is a deeply significant story that is told in Genesis 11: 1-9—a story of human pride and of man's attempt at self-exaltation. "Come," they said to one another, "Let *us* make brick . . . and let *us* make *us* a name . . ." How prominent in their thought was that personal pronoun—"us"! And so they gathered their building materials and went diligently to work. But there was one whom they had not consulted nor considered in their plans. Indeed, why should they? Were they not intelligent enough and strong enough to carry it through?

But they were to learn that God cannot be forgotten or ignored with impunity. For if they were indifferent toward Him, He was not unconcerned about them. To be successful in their attempt to build without God would be to them a misfortune. So He saw to it that their very best efforts came to naught and that the enterprise undertaken in the pride of their hearts met with utter failure. Where there had been unity there came confusion, and the people learned how futile it is to build without God.

And the lesson is needed today. For is it not true that modern man is following in the footsteps of these ancient people? With scarcely a thought of his dependence on or of his responsibility to God he is busily engaged in his various pursuits, seeking all the while to build for HIMSELF a city and a tower, and to make for HIMSELF a name. And already it seems that we can see the futility of it all in the confusion that exists on every hand; it is judgment upon a world that is trying to build without God. The day must come when "the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted."

Even in our religious endeavors there is the same danger. For as it was in the days of Paul, so is it now: there are still many in the church who "seek their own, not the things of Christ." We are prone to forget God and to push on in our Christian work in dependence upon our own wisdom and strength, desiring to make for ourselves a name rather than to glorify Him. Such a course cannot please God.

It is a tragedy of our time that so many are following this same plan in the building of their individual and family lives. Even Christians often engage in business enterprises or other undertakings with little or no thought of the glory of God. They are seeking to build for *themselves*. There may for a time be the semblance of success; but in the end there can be nothing but failure. In many homes there are many superior advantages, but religion is neglected and the Bible is the forgotten book. Confusion and disaster lie ahead for those who are trying to build without God.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Love

"What is the Greek word which is translated 'love' in 1 Cor. 13? Please give also its Greek meaning."—Ky.

The Greek word translated *love* in 1 Cor. 13 is *agape* which does not occur in Classical Greek, but is first found in the *Septuagint* (the Greek translation of the Old Testament) where (according to Vincent's *Word Studies in the New Testament*) it generally refers to love of the sexes. The A. V. translates this word in 1 Cor. 13 as *charity* following the Latin Vulgate, *caritas*, but this is not consistently done elsewhere. (Cf. Lk. 11:42; 2 Cor. 2:4; 2 Tim. 2:10, etc., where *agape* is translated *love*. The R. V., however, consistently translates *love*.) The verbs *agapao* and *agapadzo*, *to love*, however are found in Classical Greek. In Greek we have three verbs meaning *to love*—*agapao*, *phileo*, and *erao*. The last of these, which usually refers to sexual passion, is never used in the New Testament.

"*Agapao* indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. *Phileo* represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence *agapao* is represented by the Latin *diligo*, the fundamental idea of which is *selection*, the deliberate choice of one out of a number, on sufficient grounds; as an object of regard. Thus *phileo* emphasizes the affectional element of love, and *agapao* the intellectual element."* "*Agapao* . . . strictly differs from *philein*, as implying *regard* and *satisfaction*, rather than *affection*."† Strong in his *Concordance* gives *agapao*, *to love* in a social or moral sense, but *phileo*, *to be fond of*, denoting personal attachment, as a matter of sentiment or feeling. Weymouth in his *New Testament in Modern Speech* rather cleverly translates *agapao* as *love* and *phileo* as *hold dear*.

Agapao is related to *agamai*, *to hold in high estimation*, and *agan*, *very, much, very much*. The New Testament writers took the least common of the words for *love* and gave it a highly specialized meaning to express a higher conception in love than man had ever known. The *love* idea in *agapao* includes *choice, duty, reverence, regard, esteem, social obligation, desire for helping*, all growing out of a clear, intelligent, perception of the object loved together with its situation and needs. *Affection* enters, too, but it is not the blind instinctive affection that comes from an impulse of the heart—it is the affection built on true understanding and worth, not on mere personal likes or dislikes. It is perfectly possible to *love*

*Vincent, *Word Studies in the New Testament* (New York, 1901), vol. II, 135f.

†Liddell and Scott, *Greek-English Lexicon*, art. *agapao*.

(*agapao*) without *liking* (*phileo*), e. g., I may love a drunkard and have a passionate desire to help him, while I am really shrinking from his filthy condition. If the reader will work through the passages cited below,‡ he will get a clearer conception of the meaning of *agapao*.

‡The following representative passages use *agapao* (or a related word): Matt. 5:43, "Thou shalt love thy neighbor"; Matt. 5:44, "Love your enemies"; Matt. 22:37, "Thou shalt love the Lord thy God"; Luke 6:32, "Sinners also love those that love them"; John 5:42, "The love of God in you"; John 10:77, "Therefore doth my Father love me"; John 14:23, "My Father will love him"; John 15:10, "Ye shall abide in my love"; John 15:12, "That ye love one another"; Rom. 8:35, "The love of Christ"; Rom. 12:9, "Let love be without dissimulation"; 1 Cor. 8:3, "If any man love God"; 2 Cor. 13:11, "The God of love"; Gal. 5:22, "The fruit of the Spirit is love"; Eph. 5:25, "Husbands, love your wives." (Husbands already have affection for their wives, but they need to be admonished to cherish and honor them and to regard them highly.); 1 Thess. 4:9, "Taught of God to love one another" (affection—*phileo*—is mostly earth-born, but God teaches us in greatest part the higher love in *agapao*); Heb. 6:10, "Labor of love"; 1 Pet. 2:17, "Love the brotherhood"; 1 John 2:15, "Love not the world"; 1 John 4:7, "Love is of God"; 1 John 5:2, "When we love God"; Rev. 2:4, "Thou hast left thy first love"; Mk. 10:21, "Jesus, beholding him, loved him"; John 3:16, "For God so loved the world"; John 11:5, "Now Jesus loved Martha"; John 13:1, "He loved them unto the end"; John 13:23, "One of his disciples, whom Jesus loved"; Rom. 9:13, "Jacob have I loved"; Eph. 5:25, "Even as Christ also loved the church"; 2 Tim. 2:16, "Our Father, who hath loved us"; 2 Tim. 4:10, "Having loved the present world"; 1 John 4:19, "Because he first loved us"; Rev. 12:11, "They loved not their lives unto death"; Philemon 9, "For love's sake"; Rom. 13:8, "He that loveth his neighbor hath fulfilled the law"; 2 Cor. 9:7, "God loveth a cheerful giver"; Heb. 12:6, "Whom the Lord loveth, he chasteneth"; 1 John 3:10, "He that loveth not abideth in death"; 1 John 4:7, "Every one that loveth is born of God" (not affection, but the higher love); 1 Cor. 13:13, "Now abideth faith, hope, love"; 1 Peter 5:14, "A kiss of love." (There is no sensual element in this kiss.)

The following passages are practically all that contain *phileo* (or a related word): Matt. 6:5, "For they love to pray standing in the synagogues"; Matt. 23:6; Lk. 20:46; John 15:19, "The world would love its own"; John 21:15, 16, 17, "Thou knowest that I love thee"; (Peter was emphasizing his affection for the Lord. Jesus used *agapao* in his first two questions, but *phileo* in the next one); Rom. 12:10, "Brotherly love"; 1 Cor. 16:22, "If any man loveth not the Lord, let him be anathema." Paul is talking about Christians who are already to have acquired the higher love—*agapao*—which now produces affection—*phileo*—for the Lord Jesus. There is evidently hypocrisy in the Christian whose love has not developed affection. Such are accursed. 1 Tim. 4:9; 1 Tim 6:10, "The love of money"; Tit. 2:4, "To love their husbands . . . to love their children." (Here the wife and mother's affection is emphasized.) Tit. 3:4, "The love of God"; Tit. 3:15, "Greet them that love us in the faith" (i. e., those Christians who have affection for us); Heb. 13:1; 1 Pet. 1:22, "Unfeigned love of the brethren"; 1 Pet. 3:8, "Love as brethren"; Rev. 3:19, "As many as I love, I rebuke"; John 11:36, "Behold, how he loved him" (spoken of Jesus' affection for Lazarus); John 16:27, "Because ye have loved me" (emphasizing the affection of Jesus' disciples); John 20:2, "The other disciple, whom Jesus loved"; 2 Tim. 3:2, "Lovers of their own selves"; 2 Tim. 3:4, "Lovers of pleasures"; John 11:3; John 21:17; Matt. 10:37, "Whosoever loveth father or mother more than me"; John 5:20; "The Father loveth the Son"; John 12:25, "He that loveth his life shall lose it"; John 16:27, "The Father himself loveth you"; 3 John 9; Rev. 22:15, "Whosoever loveth and maketh a lie."

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



C. G. Vincent

It is a pleasing thing to see increased missionary giving. * * It is also fine to see new volunteers and an interest in getting them to the vast fields out yonder where the needs are the greatest and the helpers are the fewest. * * After an enjoyable and busy visit in Toronto, Virgil and Ramona Smith have spent a season in Tulsa with pleasant stops in Detroit and Chicago. * * "I am thanking you from my heart and will enclose receipt for \$148.20."
—*John Sherriff.*

The editor acknowledges with thanks the numerous commendatory words of substantial missionary givers and influential churches.

* * Typing is one of the new and useful accomplishments of Odessa White Davis. * * The travel fund for Malcolm and Annie Laurie Simpson has been growing. Gifts also continue to come for the Distress Fund—and they are needed. * * "The suicide wave continues unabated. Last month, according to police records, the number ran as high as 50 a day."—*Harry R. Fox.* * * The editor of this page recognizes the missionary obligation and is trying to meet his individual responsibility before God. The files show the effort is highly esteemed by missionaries and donors. * * Support for that brother of unusual worth to missions, B. D. Morehead, is growing. * * seeing a need which one is able to meet creates an obligation. Each individual is responsible to God for the discharge of his obligation. "To him that knoweth to do good and doeth it not," as the Scriptures say. * * Bro. C. G. Vincent, formerly of Louisville, was a missionary to Japan from 1911 to 1916.

John B. Lerouet sailed for British Guiana, May, 1889; Strother M. Cook for western Africa in 1891; Bro. and Sister J. M. McCaleb, W. K. Azbill, Sister Scott and Hostetter went to Japan in 1892. * * A number of returned missionaries are looking to going back to the mission field. * * Pray for the missionaries—not alone for support, but for wisdom and guidance; for the native church that they may promptly take over their own end of the work and not depend upon American pocket books; and for the brethren that they may be "doers."

ANOTHER MISSIONARY FOR CHINA

Miss Ida Ruth Gardner, only daughter of O. W. Gardner and Gladys (Walden) Gardner.

Miss Ruth goes from us well equipped spiritually, intellectually and morally for the great work she has undertaken for her Master. From childhood she has had ambition to be a missionary, inspired no doubt by the sacrificial lives of her parents before her.

Her father has spent twenty-seven years in our various Bible schools training the young for the work of our Lord. He has taught in the Nashville Bible School, Western Bible and Literary College, Pacific Christian Academy, Santa Rosa Christian Academy, and is still interested in and working with the young.

Her mother who passed away on December 10, 1926, fully cooperated with Brother Gardner in all his work, sharing in his sufferings and deprivations as well as in the joys that accompany Bible school work. She was a living monument of unselfish service to all who knew her.

Miss Ruth, though only 26 years old, has intellectual attainments surpassed by few. She has attended five Bible schools and two state colleges: Western Bible and Literary College, Harper College, Pacific Christian Academy, Graduate of Santa Rosa Christian Academy, Harding College, graduate of Sacramento Junior College, graduate San Francisco State Teacher's College, taught in Santa Rosa Christian Academy. The last four years taught in California state schools drawing a salary of \$1300 per year most of which she spent in sending her two brothers through college and in various other good works.

She goes to strengthen the work of the Canton Missionaries, and as bride to Roy Whitfield. Only the Lord knows the good she may accomplish. She will be the Instructor of English in the Canton Bible School. She expects to sail in June of this year.

The congregation at Santa Rosa, with her many friends take this opportunity to commend Miss Ruth to the brotherhood. She is worthy of your prayers and financial support. R. G. Wilburn, 913 Spencer Ave., Santa Rosa, Calif., is her treasurer, and all gifts will be acknowledged.

Elders: W. H. Green, E. L. Kindig, W. H. Schieffer, J. A. Brittell.

CANTON MISSION

Dear Brother Jorgenson,

Since we publish the Oriental Christian we have been making it virtually our sole medium for reports. I suppose I do not report more than once in six months to any other paper. We appreciate very much the warm interest in missionary work always characteristic of The Word and Work. However, do not depend on us for regular reports. We shall likely continue to send only occasional reports to the home papers.

The Bible School closed last Friday for winter vacation. We will open classes again on February 19. In the meantime we will celebrate our second New Year season. According to the lunar calendar, which most of the Chinese people observe, The New Year will be ushered in on our (Western) February 4.

This constitutes the one great vacation period in China for the whole year. Stores will be closed and nearly all business will stop for several days. It requires about a week or ten days for business to again become normal after the New Year begins.

We had more than twenty students in the daily Bible classes throughout last term, and expect a slight increase next term. We cannot expect a big increase at the middle of the year. Next fall there will likely be more new students.

We opened a special Bible class at the chapel last Sunday night, particularly for a group of men who are interested in studying the Bible, with a view to becoming Christians. Indications are that we will soon have another baptizing.

Brother Oldham is expected to arrive in Hong Kong next Saturday.

and should reach Canton that night, or the following day. We shall be very glad when they arrive.

The winter is really upon us here now. Cold wintry winds are whistling around the corners, and sending chills over man and beast. While it does not get very cold here, comparatively speaking, yet we feel the cold very much, because the houses are seldom arranged for any sort of heating.

We are anxious for you to pray with us for a fruitful year in the Bible School work, and for a more effective year in evangelistic work. Thirty-three were baptized in Canton during 1934, but we want to see the number more than doubled for 1935. Please join us in praying for large numbers to be saved through the power of the gospel.

Canton, China, Box 53.

George Benson.

ODESSA DAVIS REPORT

Roy Davis and I were married on Dec. 17, and came out to Pong Woo that day. Pong Woo is about fifteen miles North of Canton, and has about ten thousand people. The people here are not at all friendly toward the gospel. We have not been able to have street meetings here for some time, because of the opposition. Some of the people are also bitter against Americans in particular. We have street meetings in some of the neighboring villages.

We live in a Chinese house on the third floor. The first floor is used for a chapel, and the second for a Chinese helper.

Bro. Davis preaches in Chinese. We have been without a helper for some time now, but Mr. Lei, who has studied in the Bible School for two years, is coming out to teach Bro. Davis the language and to help with the preaching. He was a fine student, and we expect some good work. They plan to do some work in other villages when he comes. A young woman, a student from the school, will be out to help me with the language and work among the women and children. We feel that the Bible School will be a wonderful help in preparing Chinese leadership.

Box 53, Canton, China.

Odessa Davis.

BIXLER REPORT

For the first time in several years we are privileged to spend a season of physical, mental and spiritual refreshing here in the U. S. A. Through the kindness of Brother Morehead, Brother King and David Lipcomb College here we are thus privileged. I trust we are profiting by our work. My work in D. L. C. and Peabody is an effort to better prepare for the work in Japan. We wish to thank every one who has had any fellowship with us, either financially or by prayers (which is by all means most important), or by words of encouragement. We are greatly indebted to many of you, and we are not forgetful of these things.

Good news comes from the brethren in Japan, that the work goes forward. A great many difficulties confront the work as it forges ahead with greater success in the Ibaraki area than ever before. The years of seed-sowing by the brethren in that section are beginning to show results. There was never a time when it was as important to go ahead as right now. We regret indeed that ill health hinders Harry and Herman Fox, and also Brother Rhodes. at the present time, but it is all important that they are there to encourage the Japanese brethren in early building of the church.

After school closes in May we expect to start westward through Tennessee, Arkansas, Louisiana, Texas, Oklahoma, Kansas, Missouri and Indiana. If there are any churches that would like for us to visit them on this route during June or July we shall be glad to hear from them.

Nashville, Tenn., Box 173.

O. D. Bixler.

Order Bibles, song books, class Helps—Quarterlies, papers, cards, maps—and books for personal study from The Word and Work. Every order helps in our publication work.

FOREST VALE MISSION

Although we are nearly five miles from Bulawayo, our visitor's book registers from January 1 to December 30, 1934 three hundred and nineteen adult visitors plus children (European).

Our rainy season has made a good start and tanks are running over, and the whole country is changed to a beautiful green. Judging from our newspaper reports we are entering a year of prosperity and better times. The "Boom" in Johannesburg has taken up all our unemployed mechanics, and tradesmen are coming from the coast to Rhodesia. Last Monday we welcomed a young brother Wittridge, a carpenter and member of the Mowbray Church, Cape Town, going to a job in Salisbury. The 2nd inst. we met at Bulawayo station our young Sister, Miss Wright from Scotland, going to Nyasaland to relieve Sister Mary Bannister.

The church at Loop Street, Cape Town, has suffered a great loss in the death of Bro. McCrudden. Sister Jessie Underhill of Cape Town also took ill and died in six days.

Sister Brown writes from Cape Town saying they feel the cold more at the coast. Children are in school, Bro. Brown is studying in the medical school at the University. Helen Pearl Scott is busy in her correspondence course. They are attending the Loop Street Church, Cape Town, and enjoying the services. She is sure they will all greatly benefit by the change spiritually and physically.

Sinde Mission. Sister Reese writes, "The weather is very hot. Locusts are plentiful, rains have started, many native girls are now attending school." Bro. Reese had been in Hospital five or six days, and had another eye operation. He had been out village preaching and three were baptized. He had fixed up the wheels of a cart, made a new bed, and was starting to repair a car. (Who wouldn't be a missionary?)

Huyuyu Mission. Bro. Short writes, "Continuous rains, longing to see the sun again." Foy had come home sick, but was well again, was doing well in school, had come 8th in a class of 39 boys. He had also won the Rhodes Trustee Prize. Sister Short was very much better.

Salisbury. Brother Dewitt Garrett writes December 23, 1934: "The work moves on fairly well, gradually reaching out to other places. Goliath (native teacher) made some trips out to a mine in the Mazoe District and obtained permission to preach. Bro. Ndanda is preaching at two mines besides the one he works at. I teach as many Bible classes as the weather and opportunity permits ranging in attendance from two to sixty. The Lord has blessed us with health and strength for which we are truly thankful. Money is always scarce, yet we have been able to keep our current bills paid up, and have paid off some debts. Our garden and fruit have been a wonderful help. Junior has done well for his first year in school."

Forest Vale Mission. Our meetings here are fairly well attended and interesting, but we have practically the same congregation all the time, very few strangers. The people may all be compelled to leave the farm at the end of 1935, and move to Government lands provided for them some miles farther away from Bulawayo.

From letters received, my lion stories in recent letters have proved interesting to readers. Here is another one for my juvenile friends, taken from our Bulawayo Chronicle:

"Native's Sacrifice for His Master"

"Mr. Arnold Johnstone was hunting between Maun and Makalamebedes, accompanied by several natives, among whom were two Demaras. The party came on a lion suddenly. It was about thirty yards away. Mr. Johnstone fired and broke one of the lion's front legs. The lion was behind a bush. One of the Demaras walked toward the bush meaning to shoot at point blank range. As he was about to shoot, someone fired at random and hit him in the ankle. At the same moment the lion charged Mr. Johnstone, and was about to leap on him, when a second Demara

threw himself in the way. Mr. Johnstone shot the lion and dragged it off the Demara who scrambled to his feet saying, 'Are you alright? is everyone alright?' He then collapsed. He was badly mauled about the face, his jaw was broken, and one eye and his throat injured. His condition is critical and there is little hope for his recovery. Mr. Johnstone was unhurt."

I am thankful to say this leaves Brother and Sister Claassen and family and the Sherriff family all well.

We appreciate your prayers and practical remembrance of us. Our total revenue for October, November and December, 1934 was \$172.31. (Brother Sherriff sent a full financial report, omitted for lack of space.—Pub.)

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

John Sherriff.

MACHEKE MISSION

We have now moved off the Reserve. We could not meet the requirements of the Government to hold the mission lease, so it was cancelled. But the Government gave us a farm about 25 miles from the mission, which we can purchase. It contains about 3,000 acres, at \$1.00 per acre, payments to be spread over 20 years with no interest. We are moving our buildings and material to this place. Thus we will be buying our place instead of leasing always.

The church building, however, is not to be moved. It remains where it is to be used of the congregation there. A large congregation meets every week, and native leaders are able to go ahead with the meetings. We are to keep this as a preaching center and I will go in to help them as often as possible. In the meantime I will help teach at other places. New opportunities are opened up with our move, and we hope to use them. We will also work with the white people of the farms about. 25 were present for our first meeting of white people.

A very fine meeting was held at the mission during Christmas holidays. Two and three native teachers speaking at each service. 591 people were present at the service on Christmas day.

Please note our address is changed.

Macheke, S. R., South Africa.

W. N. Short.

SALISBURY MISSION

August 7, 1930 we arrived at this place and for four years we have tried to serve the Lord in this dark continent. We are glad we came and thankful that the Lord can use such poor vessels as we are in His glorious service. In spite of some trials and privations we have had much happiness and the days have passed all too quickly for the work that we have desired to do.

Looking back over the four years I find that 18 months were spent at Huyuyu Mission and with our missionaries in Northern Rhodesia, where we did such teaching as opportunity afforded. The other two and one-half years we have spent in close connection with the Salisbury work. When we first began to work in Salisbury there were about 35 members who were meeting to worship "as it is written." As an outgrowth of this work two other congregations have been established, and the present membership of the three congregations numbers above 120. During this time nearly 200 have been baptized. The loss is accounted for by removals and sin. Far too many return to their old manner of life. Will you not pray earnestly for these babes in Christ that they may remain true and faithful? We rejoice that some have continued steadfast in the faith and we believe they are growing in grace and knowledge of the truth.

"I labored * * * " says the Apostle Paul, "yet not I, but the grace of God which was with me." (1 Cor. 15:10). And so it is with us. Our own efforts have been too little and weak to boast of but the grace of God has wrought. Unto Him be all the glory. We have tried to train

the native brethren to carry on their own work and several have made commendable progress in teaching ability.

The Lord has been good to us during the past year—Praise His Name! The work has made a slow but substantial growth. One new congregation was started and we have good prospects for another one soon. There have been reverses and losses which we keenly feel but we press on knowing that our labor is not in vain in the Lord. Have had about sixty baptisms during 1934 (though I baptized none with my own hands). Dottie has a mid-week Bible class for the women and I have services almost every night—weather permitting.

We entered the new year in better financial condition than last, though we are still in debt a little. It is marvelous the way our needs have been supplied. We appreciate the keen sacrifices of the faithful ones who have had fellowship with us in the work and who are upholding us in their prayers. May the Lord abundantly bless and strengthen each one according to his need, both for this life and for that which is to come.

Our health is splendid. Pray with us and for us that we may be enabled to reach the white people with the gospel in its purity and simplicity.

A widespread outbreak of Foot and Mouth Disease has seriously affected this end of Rhodesia. Quarantine regulations have made firewood exceedingly scarce and the price has gone up to nearly three times what it was formerly.

We remember you and Brother Boll daily in our prayers, and also the other brethren in Louisville. (1 Thess. 5:23.) Remember us in your prayers.

Box 807, Salisbury, S. R., South Africa.

Dewitt Garrett.

THE WHITE HARVEST

Because of a need, Titus "of his own accord" (2 Cor. 8:17), having been exhorted by Paul, went to Corinth with one appointed by the churches, verses 19, and 23 to encourage the church to be liberal in the support of the brethren in Jerusalem. Paul wrote concerning the liberality of the Macedonian churches and urged the church at Corinth to "abound in this grace also."

There is a great need today. Several countries exist to which the church is not attempting to give any "Bread of Life." God wants every creature to hear the Gospel, His power to save, and depends upon the church to teach him.

Personally, I feel that the Lord will condemn me if I do not do my bit in stimulating my brethren to a greater activity. Churches will do more mission work when it is laid on their hearts more.

Box 173, Nashville, Tenn.

B. D. Morehead.

The Parable of the Talents compared with the Parable of the Pounds.

(Luke 19:11-27.) They are similar but distinct. Both bear on the responsibility of the disciples in the light of the Second Coming. But the one was given on the way to Jerusalem for a special purpose (Luke 19:11); the latter on the Mount of Olives (Matt. 24:3). In the one the servants receive each the same—each man a pound; in the other one receives five talents, another two, another one talent, according to each one's ability. In the one the praise and reward are according to the amount gained by each; in the other the praise and reward is the same, though the amount gained was not the same, in actual figures. In the parable of the Talents only the servants are in view; but in that of the Pounds the enemies who oppose the kingdom, and their fate, is brought out.

"It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.