

June 1935

# THE WORD AND WORK

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## THE SWEET-BRIER ROSE

"If need be, ye have been put to grief in manifold trials." 1 Pet. 1:6.

The loveliest, daintiest flower that blows,  
Beside my cottage door it grows,  
A sweet-brier rose.

At dewy morn or twilight's close,  
The rarest perfume from it flows—  
This strange wild rose.

But when the rain drops on it beat,  
Ah then its odors grow more sweet,  
About my feet.

Oft times with loving tenderness,  
Its soft green leaves I gently press  
In sweet caress.

A still more wondrous fragrance flows  
The more my fingers firmly close,  
And crush the rose.

Dear Lord, oh let my life be so—  
The perfume when the tempests blow,  
The sweeter flow.

And should it be thy blessed will  
With crushing grief my soul to fill,  
Press harder still.

And while its dying fragrance flows  
I'll whisper low, "He loves and knows  
His crushed Brier Rose."

Gertrude Sieber.

## WORDS IN SEASON

R. H. B.

### THE TRUTH-SEEKER

The great French entomologist, Jean Henri Fabre, was in the realm of his science a perfect pattern of truth-seeker. His delightful treatises—on the Mason Bee, on the Life of the Caterpillar, on the Hunting Wasps, on Social Life in the Insect World—volumes obtainable at the libraries, are as fascinating as romances, yet as scientifically correct and accurate as the driest of research data. And as you read them (it is something of an education in itself) you behold the man and his methods. Here was a naturalist, one who lived to listen and to learn—who had no axe of his own to grind: who thought not

to please nor to displease; who had no pet theories to prove, no rival theories to disprove. He did not care but for the truth. He sought for facts, only facts, *all* the facts, so far as it was possible to obtain them; and he must have them verified and at first hand. He was willing to face them all, even if (as often they did) they overthrew all his carefully builded up conclusions (hear ye, preachers!); he sought after them diligently, and with incredible toil and patience—in the early dawn, in the broiling sun, in the chilly night, spending hours, days, weeks, in patient observation, intense investigation, and skilled experimentation; nothing too small to engage his notice, no road too long to attain his quest; sometimes pursuing a single fact through years. And what pains he took to check up, to make sure, to guard against mistake; testing a thing out over and over, with marvellous skill and resourcefulness; always open to further light, scrutinizing keenly, meditating, questioning, studying, classifying results. All that while he was struggling for a livelihood, often in severe hardship and poverty. He had no fine scientific equipment: almost all his apparatus was home-made, contrived by himself out of the simplest materials—a board, a box, a string, a thread, a shred of paper, a piece of cloth—yet what other scientist with however delicate instruments dug up such truth! With it all he was reverent and humble. He marvelled constantly at the inscrutable wisdom and the greatness of the Creator, whose thoughts and power he was privileged to trace in His wonderful creations of life. Here was a man who had eyes to see, and ears to hear, and a heart to understand; who thought no toil too great a price to pay for the slenderest ray of light. What he found and discovered he could give out in an easy style such as a child could understand. But what reader would suspect the infinite labor that lay back of those charming stories of insect-life, delightful as fairy tales, by Jean Henri Fabre?

It's a thing to make Christians ashamed. In comparison with such ardent desire and earnest toil, how feeble is our effort to learn the truth of God from His holy word; how superficial and careless our reading and study; how prejudiced and blinding our preconceptions. How impatient we are of a bit of difficulty; how averse to any toil. We seem to think that for us everything should lie plain on the surface; yea, we are prone to disparage deeper study and to boast of our own shallowness. And how many motives other than pure and simple desire for the truth are likely to sway us—considerations of creed, party, friends, prestige, policy and politics, fear and favor, personal vanity and ambition, and what not. How few are the eyes that are single, and, therefore, the souls that are full of light! And how little has the word of God ever got of that sincere and intensive study it deserves!

"God reveals Himself in His Word, as He does in His works," said Neander. "In both we see a self-revealing, self-concealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief; in both, in a word, *it is a law of revelation that the heart of man should be tested in receiving it*; and that in the spiritual life, as well as in the bodily, man must eat his bread in the sweat of his brow." (Italics mine.)

And a greater one said,

"My son, if thou wilt receive my words,  
 "And lay up my commandments with thee;  
 "So as to incline thine ear unto wisdom,  
 "And apply thy heart to understanding—  
 "Yea, if thou cry after discernment,  
 "And lift up thy voice for understanding;  
 "If thou seek her as silver,  
 "And search for her as for hid treasures;  
 "Then shalt thou understand the fear of Jehovah,  
 "And find the knowledge of God." (Prov. 2:1-5.)

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**"OF SIN BECAUSE THEY BELIEVE NOT ON ME"**

The sin of unbelief overshadows all other sin, is the root of all other sin. "This is the judgment that the light has come into the world." The presence of the light forces men to a supreme decision, one way or the other. "And men loved the darkness rather than the light." That is decision for darkness—the sin which includes all sins. The man who does that takes his stand against the light, and for all that is opposed to the light. He may be otherwise amiable, decent, cultured, respectable, even benevolent, but in the strife 'twixt light and darkness he is on the evil side. When the Spirit is come (said the Lord Jesus) "he will convict the world of sin . . . *because they believe not on me.*" That is enough. No other sin need be mentioned or discussed. The soul that can turn away from the testimony of Jesus Christ proclaims its choice of and affinity to the sum total, the principle of, evil. "If I had not come and spoken unto them, they had not had sin." The matter would have been undecided and uncertain, and the men could not have been definitely placed. "But now they have no excuse for their sin." It has come out into the open, manifest, settled beyond dispute. "If I had not done among them the works which none other did they would not have had sin." But now they have had opportunity to see and know, and have turned it down. It is clear that "they have hated both me and the father." (John 15:24.) And there is no middle ground. "He that is not with me is against me." (Matt. 12:30.) That settles that. There can be no mere on-lookers, by-standers, well-wishers. You have to choose. If you are not on the one side you are on the other. If you don't love the Lord you are of those that hate Him. There may be some *in process* of

coming or turning away, whose status can not yet be determined. Such transition time is brief however. Presently the final decision is made. Then—on which side are you? This is the work of the gospel to give men choice of Christ, yea to *compel* choice for or against.

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#### WHO IS THE TROUBLER OF ISRAEL?

Frequently it happens more especially in church-difficulties, that guilty parties blame the innocent with their sins. "Is it thou, thou troubler of Israel?" said Ahab to Elijah. But it was Ahab, not Elijah, that had troubled Israel. The apostle Paul was most evidently (as people generally thought) a first-class trouble-maker. He would come into perfectly peaceful communities and leave them in a riot and uproar. "These that have turned the world upside down are come hither also." Even his own nation in Jerusalem went into transports of fury on account of him, so that the Roman government had to interfere to prevent mob-violence. What a difficult person, what a fire-brand, was this Paul? But the Lord Jesus also—for time and again we read that "there was a division among the people because of Him"; and the religious and civil authorities could still justify themselves with the plea that for the common good, to avoid internal conflict and external complications, they thought wise to remove Him. (John 11:47-50.) For He brought not peace, but a sword; and because of Him people were divided in every household. It would have been easy for us, had we lived in His day, to decide against Him, and to have sided with the prudent rulers in their selfish, shallow verdict. That is why Jesus charged them to "judge not according to appearance, but judge righteous judgment." (John 7:24.) The same carefulness in judgment is needed yet.

#### A PARABLE

Let us seek an illustration. David Lipscomb was a man justly honored for his ability and faithfulness as a teacher of God's word. His teaching concerning the Christian's relation to Civil Government, however, created widespread attention and aroused no little controversy in the church, even to this day. Let us suppose the case now that a number of brethren who were in position of leadership and having some power of publicity, had determined, for one cause or another, to be rid of him. Let us suppose further that in order to accomplish their design they seized upon Brother Lipscomb's disputed teaching on Civil Government, to make that the issue; and that they served him notice that he must cease his teaching along those lines, on the ground that it caused trouble among the churches. At the same time, let us assume that this group of brethren would use their own influence publicly and privately to cast doubt on Brother Lipscomb's soundness and in-

tegrity, warning churches against him, and closing doors against him wherever they could—so as either to bring him to terms, or to eliminate him; seconding such movement with a campaign of vigorous criticism, condemnation, and denunciation through established religious journals.

Now anyone that knew Brother Lipscomb would know exactly what he would have done in such a case: he would probably have gone on in the even tenor of his way, teaching what he believed he ought to teach, not demanding subjection to his teaching of any one, but claiming his right as a free Christian to believe and teach what he found in God's word. Of course such a situation would bring about considerable disturbance in the church at large, wherever Brother Lipscomb's name was known, and in whatever place the hostile publicity would come. Some would recognize Brother Lipscomb's right as a free Christian to teach what he found the Bible to teach, and would side for him and with him, and even assent with him in the disputed teaching. Others would charge him with being a disturber and divider of the church; and with raising trouble over things not essential; and would characterize his teaching as "theory" and "speculative opinion," and would cast his name out as evil. The papers continually adding fuel to the fire, local disturbances between the friends and foes of Brother Lipscomb would no doubt result; until finally the adversaries would endeavor to bring the matter to a climax and issue by calling on leading brethren everywhere to declare themselves, *marking* those who showed any tendency to sympathize and side with Brother Lipscomb and casting them out of the fellowship of the church.

In such a case—how should we decide? What should we do? Who would be the troubler of Israel and the divider of the church? And which side would be guilty? If finally a division were effected, which side would be the sect and faction, and which would still be standing on the faithful ground and principles of the New Testament church?

Now these things, brethren, I have in a figure transferred to Brother Lipscomb, that in that case we may see the necessity of righteous, not superficial judgment (John 7:24) and that some may be warned from thinking that the loudest voices are necessarily in the right. "Thou shalt not follow a multitude to do evil," says the Law; and "Put not thy hand with the wicked to be an unrighteous witness."

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"My whole heart has not one single grain this moment, of thirst after approbation. I feel alone with God; He fills the void; I have not one wish, one will, one desire, but in Him; He hath set my feet in a large room. I have wondered and stood amazed that God should make a conquest of all within me by love."—Lady Huntington.

## NEWS AND NOTES

(June, 1935)

From Dallas: "The Fair Park Church of Christ, Second and Elihu, began work here the first Sunday in May, 1934, with a membership of sixty-one. From its beginning to the last of April, 1935, it received into its membership 122 other members, making a total of 183 members. Of this number 33 were baptized, and the remainder were received by restoration or transfer of membership. Of these folk 13 have moved from the city; about 6 others attend the services with no regularity; and 4 others have chosen to worship elsewhere. In the month of April just past, we had 14 additions to the membership; 4 by baptism, and 10 by transfer or restoration, coming in through our regular services. The outlook for the future of the Lord's work with us was never brighter. Our first mission-meeting for 1935 begins Monday night, May 13."—J. E. Blansett.

From Spring Green, Wis.: "Your alphabetical hymnal is better than ever and was enthusiastically received. Heartly thanks for your promptness in filling the order. May your peerless book meet with increasing popularity and become a blessing to many. I shall try to place it where I can."—L. J. Ruff.

From Kalispell, Mont.: "We left eastern Montana and now live in the western part, in the Flat Head valley, surrounded with the big Rocky Mountains, where the tall pine grows and the big game roams the woods. Here you can see the mountain trout playing in the clear water. We love to live here as there is plenty of fruit and wood, and the best water. But there was no church after the Bible pattern when we came. We now have a small group of twelve that meets every first day of the week. We live in a town of eight thousand and believe there is an open door for the gospel of Christ. We would appreciate help if any of the good brethren would care to come and work with us. It is a fine place with the

climate like that of Washington. We grow wheat, oats, barley, some corn, plenty of apples, cherries and all kinds of small fruit, tame and wild. Bro. J. C. Bailey has visited us once since we have been here and we expect Bro. Don Hockaday to hold us a meeting soon."—J. S. Lewis.

From Dugger, Ind.: "Meetings are fine and large audiences, great interest, 28 confessions to date. Clark is a fine man—unpretentious, true, humble, loyal, kind and an excellent worker; and sister Clark is fine."—R. H. Boll.

From Plainfield, Wis.: "I am doing all in my power to get this good work of the Lord started in these parts."—N. H. Flack.

"Brother Newton H. Flack expects Brother D. J. Ottinger of Chicago to join him in June in an undertaking to establish the New Testament cause there, and will gladly receive and acknowledge funds donated for the purpose of the meetings. A few copies of 'Great Songs of The Church' have been donated and more are needed."—Stanford Chambers.

From Tell City, Ind.: "The meeting starts off well at Lily Dale church. I am in the midst of fine people and my lines are cast in pleasant places."—H. N. Rutherford.

From Philadelphia: "I received the De Luxe hymnal. My wife is much pleased and prizes it. Others admire it."—LeRoy R. Levis.

J. Scott Greer of Horse Cave, Ky., preached at Parksville, Ky. third Sunday in April. He says, "I had a lovely visit with the brethren there."

H. L. Olmstead's schedule: Salem Church, near Cynthiana, Ky., in July; Ormsby Church, Louisville, early in August; Cedar Springs Church, near Louisville, late August; Lily Dale Church, Ind., early September; Gallatin, Tenn. (home church), S. H. Hall preaching, late September; Rock Bridge, October.

"I agree with a recent writer who said of the Word and Work 'It brings peace and calm and assurance; it manifests a wonderful faith in God, a spirit of love to all men, and a zealous effort to carry the gospel to the whole wide world.' Like him, when I say I look forward to its coming with joy, I speak truly; and like him I hope to make a contribution soon to help carry on the good work."—Mrs. J. E. Burton.

From Toronto: "Good old Bathurst St. Church remains pretty much the same. Sometimes I imagine she is going back a little bit, and again at other times we are made to feel that prospects are bright. We do enjoy being back home with 'Our Own Folk.'"—Fred R. Smart.

D. H. Friend has returned from good meetings at Greenville and Charleston, S. C.

From Dugger, Ind.: "We are having a wonderful meeting. 900 heard Bro. Boll Sunday night. 29 added thus far, 28 by baptism. Boll is staying on."—J. R. Clark.

From Ashland, Ky.: "We like our new home here very well. The town is pretty and we are surrounded by mountains. We should like to do some mission work here, but it is difficult unless we can find a few disciples of the simple New Testament faith to form a nucleus."—Mrs. S. L. Rose.

In sending the Declaration concerning war which appears on page 117 Bro. Richardson writes:

"For our formulation of this Declaration and Appeal, we used as a background what was published in Word and Work, issue of August, 1933. We have tried to make this meaningful and effective for the desired end.

"Bro. N. J. Bunt of Hamilton and the writer went to Ottawa during the last great war in behalf of Conscientious Objectors among our brethren. In due process, Bro. Bunt was subject to conscription. He reported, was provided with uniform, appealed for his rights as conscientious objector on religious grounds, was tested to the satisfaction of those in military authority, and was

presently granted non-combatant service in care of sick and wounded. For this service he was retained in the army for about a year after the armistice was signed. An account of his experiences in this connection by himself would make interesting and helpful reading. Much prayer, with Christian attitudes and Christian living, even under provocations hard to bear, is so important that we cannot afford to neglect it at all."—H. L. Richardson.

"I have just read the May issue of Word and Work. I am pleased—very much pleased—with the fine, scriptural, kindly, and of course sensible, stand taken by the magazine, and I believe with all my heart that God is pleased.

"I have heard that several religious journals (I never see them) are very bitter against some sections of scripture and those who believe them. Well, as Brother Boll says, 'We refuse to be partisans to either party of the dispute. . . . As for ourselves, we propose to believe and teach whatever we find God's word to say; . . . on that ground by the help of the Lord, we shall stand, to the satisfaction of all who love the Lord.'

"I would like to see **Words in Season** in the May issue—the whole six pages—put in tract form. The scriptural explanations are so plain and self-evident, the position announced so calm and determined, and the spirit so wholesome, that a larger circulation would be bound to do good."—Chas. M. Neal.

#### SONG REVIVAL ITINERARY

E. L. Jorgenson expects to attend the Mass Song Service at Bloomington, Ind. on June 9. "Great Songs of The Church" will be used. Leaving Louisville June 17 he will conduct Song Rally at Chickasha, Okla. Tuesday night June 18; at Denver, Colo. on Thursday night, June 20; at Berkeley, Calif. June 23 to 30; then to Ontario, Calif. for Mass Meeting July 4; then Long Beach (or Los Angeles) for great Mass Song Service of Southern California churches, June 7, followed by a week's Song Revival in Los Angeles. All this, with other stops on the return trip, "if the Lord wills."

**A SPLENDID YEAR**

The first year of the Louisville Christian Training School came to its close May 17. Every one in touch with the work, either as student or teacher, considers that we have had a most successful and profitable year. Over a hundred availed themselves of opportunities afforded, taking one or more of the courses offered for one or more terms. Eight students persevered and "passed" in First Year Greek. Professor Glenn thinks an encouraging proportion of those starting continued to the end. The largest enrollment was in English Bible. The next greatest number was in Vocal Music. English, perhaps, next. The class in Missions found ways of passing on to others some of the good things as they were being learned, and churches in reach had some of their prayer meetings enlivened by talks made by the boys of that class. Mission points and small congregations are profiting from both singing, teaching and preaching talent represented in the various classes.

The second year is scheduled to open September 30, 1935. Those interested and those who would like to interest others in these excellent opportunities should write for the new bulletin soon to be off the press. For information address Stanford Chambers, 2500 Portland Avenue, Louisville, Ky.

**"AUNT MEC"**

America Smith Woodward, widow of my mother's oldest brother, "Uncle John Luther," lived to within 11 days of her 86th birthday, and "early on the first day of the week," April 21st, left her earthly kin and friends to join those gone before. She had spent most of her widowhood with her son Hud of Dugger, Indiana, where the writer was called and tried to speak comfort to this son and the older one, Elmer, and to the many others who met in honor and respect to the deceased and the bereft. "Aunt Mec" will ever be remembered for her sunny temperament and her affection for her family. She had been a member of the Lord's body a great number of years. Of course we'll join her "over there."

Stanford Chambers.

**TRACT FUND NEEDED**

The Word and Work publishers earnestly hope that a Tract Fund may be established this summer. Our stock of several tracts that are in continual demand is now depleted: "The Church I Found and How I Found it", "Why Not Be Just a Christian?", "How to Understand and Apply the Bible", "Isaiah" and others. Besides, we are continually "throwing in" type of writings that have appeared in the W. W. that should be put into tracts. One brother writes, "I would like to see the May 'Words in Season' put in tract form—the whole six pages." Another writes: "At this particular time considerable interest is being manifested in the subject of the Millennium and I believe that a small tract on the subject would do good. The chapter on the Millennium in Bro. Boll's 'Kingdom of God' or 'The Revelation' would, I believe, fit nicely in a tract. Or possibly a combination of the two articles. Ordinarily, the average person will not take the time to read a comprehensive work, but now that recent debates have stimulated an interest in these subjects, many will read a short, concise discussion." Another writes, "Please send me literature on your Theory"! To this enquirer we had an impulse to send simply the New Testament—until we realized that probably he had one!

And so the need increases for free or inexpensive literature. Will our readers join us in prayer, and if possible in fellowship, to this end?

Order Bible School Helps from this office. We supply any of the Helps published by the Gospel Advocate, Standard Publishing Co., or Union Gospel Press; cards, wall charts, Junior and Intermediate Quarterlies, papers, etc. The Word and Work Lesson Quarterly costs only 7c, and is suitable for adults and young people's classes. Orders should be in by June 10 for third quarter.

**"ACTS 2:38"**

R. H. B.

The Sunday School Times, is a religious journal of high quality and standards; and by its uncompromising, unswerving stand against Modernism and for the truth of God's word and fine spiritual teaching has widely won a deserved place of honor and confidence. The greater is our regret when on some point of doctrine it fails and falls short of the truth. Some time ago there appeared in it an editorial on "How Can I be Saved?"—in answer to which question faith was stressed, and baptism altogether avoided. In a subsequent issue of the Times a Canadian reader wanted to know why it would not be proper to give an inquiring sinner today the same answer that Peter gave to the multitude on Pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) To which the Sunday School Times replied: "The gospel had not been fully revealed to Peter when he spoke those divinely inspired words. Nor had the gospel been fully revealed to any man at that time." The answer then went on to explain that "the full plan of salvation and the glorious gospel" was not given until Paul's ministry began, and that it is set forth only in Paul's epistles. The statement involves far-reaching and serious consequences. In fact it interpolates another dispensation between Pentecost and Paul. And for what? Simply in order to get rid of "baptism for the remission of sins"? The idea of the requirement of baptism jars and clashes with the Times' perception of what constitutes spiritual religion, and seems to them to be out of harmony with justification by faith and salvation by grace apart from works of law. The Times (representing in this matter a great multitude of earnest and devoted people) cannot bear the idea of "salvation by a rite" or "an ordinance." It looks to them like a form of the Galatian error. It simply cannot, must not, be allowed to stand thus. So, thinking thereby to do God and man a service, a radical theory is devised to throw Peter's inspired answer out of court as a testimony and precedent. Which is a highly dangerous, not to say fatal, procedure, comparable to Uzzah's blunder, when in concern for the welfare of God's ark, he put forth his hand to steady it. Yet these friends, whom on many counts we are bound to admire, do not dream of the seriousness of their attitude. They feel grieved and fearful for those who take God's word here as it stands, without discounting or artificial distinctions.

Now that the 3000 on Pentecost who heard, believed, and obeyed Peter's word (Acts 2:41) were saved, justified, born again, were added by the Lord to His church (Acts 2:47), and were made recipients of the Holy Spirit, they can not and do

not deny. In fact in this very editorial the Times declares that "the heart of the Gospel was in Peter's reply." The admission must then follow that though the 3000 believed that baptism, along with repentance, was "for the remission of sins" and were baptized in obedience to Peter's command, it did not prevent their being saved with a full, glorious, gospel salvation. Why should it now? What part of Peter's answer was afterward repealed? Or what was the change that was made subsequently? Is it (as the S. S. Times says) that "Paul and Silas made a simpler reply to a man in agony under conviction of sin, who had cried out, 'Sirs what must I do to be saved?' Their answer was, 'Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.' (Acts 16:31.)" But that jailor was up to that moment wholly ignorant of Jesus Christ and of the gospel, and could not have believed on Him of whom he had not heard. So Paul and Silas spake the word of the Lord to the jailor and to his house (v. 32); and the immediate sequel showed that the same "repent and be baptized" had been preached to them, for they washed the stripes on Paul's and Silas' back and were baptized; after which they "rejoiced," having "believed in God." (Acts 16:32-34.)

The gospel which was preached by Peter was the same as that preached by Paul, for there was never but one gospel, nor could be (Rom. 1:16; Gal. 1:8, 9). And the churches that sprang from that early preaching were churches "in Christ" just as those that sprang up under Paul's ministry as Paul himself declares (Gal. 1:22); and the faith which Paul preached was the same as that of which he had once "made havoc." (Gal. 1:23.)

If I could counsel the believers of the S. S. Times type, I would urge them to believe, preach, teach, obey from the heart, all that Peter as well as Paul spoke by the Spirit, trusting in nothing but the grace and merits of our Lord Jesus Christ, and leaving the interests of the gospel doctrine of salvation by grace to the wise and able safe-keeping of God.

"UNTO REMISSION OF SINS"

When it is asserted in the words of scripture, that baptism is "for," or "unto" remission of sins, at once issue is taken on various grounds by those who oppose such doctrine. Some, in the interest of their opposition, try to show that the Greek preposition, *eis*, translated "unto", often means "in", and even "because of." But such reasoning applied to the parallel phrase in Matt. 26:28 ("my blood . . . poured out for many *unto remission of sins*") would be most evidently subversive of the truth. Moreover there is no need at all here of striving about words, for this whole phrase "unto the remission of your sins" could be omitted from Acts 2:38 without changing the sense one iota. Peter's sermon had convicted the multitude of their awful guilt; and in agony they cried out and said to

Peter and the rest of the apostles, Brethren what shall we do? Most evidently what the multitude wanted to know was how they could be delivered from their great guilt and condemnation. If then Peter had simply said, "Repent and be baptized," and nothing further, it would still have meant "unto remission of your sins." But Peter expressed it fully.

But why all this fighting against baptism? The scripturally intelligent believer of such statements as those found in Acts 2:38; 22:16; Mark 16:16, never understands that baptism is a *procuring* cause of remission; or that the water possessed any magic or sacramental value; still less that baptism is a work superadded to faith, and which might be meritorious. The simple believer believes God and stops to ask no questions. He knows that only the blood of Christ, only the grace of God, only the merit of Christ saves him. But he steps out at the Lord's call, and all the more carefully does he fulfil the God-appointed way by which faith apprehends the promise.

The following by the late Prof. J. M. Stifler of Crozer Theological Seminary, Rochester, (Baptist) on Rom. 6, sets forth the matter very simply and truly:

"SHALL WE CONTINUE IN SIN?"

The question could not be asked if the Romans bethought themselves of what they assumed in their baptism. They were dead as the verse above declares, for they were baptized into His death. This verse then is the way of explication that the Romans died to sin, the hour of that death being the time when they entered the waters of baptism. The meaning of their baptism was death. . . .

But must it not be said now that Paul has abandoned his theme, salvation by faith, in substituting the word "baptism"? Why did he say, "All we who believed into Christ," a common phrase in the New Testament (10:14; Gal. 2:16), "believed into His death?" The difficulty arises from the modern wrong conception of the meaning of the word "baptism," that it is a mere rite, an act to be done at the best, because one believes in Christ. The New Testament writers never separate it from the faith which it embodies and expresses. It is the fixed sign for faith, just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence Paul can say that Christ was put on in baptism (Gal. 3:27), and Peter does not hesitate to declare that "baptism doth also save us" (1 Pet. 3:21). It is referred to as the "laver of regeneration" (Titus 3:5), and said to "wash away sins" (Acts 22:16). To refuse to be baptized is to reject God, and the opposite is to accept Him (Luke 7:29, 30). Every one of these passages—and there are more like them—would teach salvation by a rite, salvation by water, but the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same

thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in Him.

The word being so used, it is easy to see that Paul has not departed from the doctrine of justification by faith; and by employing it has gained definiteness of statement. . . — Stifler, *Commentary on Romans*, pp. 108-110.

### MEROZ

Certain members of the congregation should seriously consider the fifth chapter of Judges, verse twenty three, which reads, "Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord; to the help of the Lord against the mighty."

Every member of the church that knows a battle is raging between the followers of Christ and the followers of Satan, and has it in his power to come to the help of the Lord against the mighty, and sits idly at home or goes to some place in search of pleasure is a twin brother or sister to the cowardly, lazy people of Meroz.

We have too many members in the church who are at ease in Zion. They have been described as "must" Christians. They do just what their conscience tells them they must do. They feel that they must take the Lord's supper each Lord's day. After that they are through, so far as the public work of the church is concerned. The battle between Christ and Satan may rage on Sunday evening, on prayer-meeting night, and especially during the special meetings, when the army of Christ is making the attack, but it is no concern of theirs. They belong to the right church, have been properly baptized, and take the Lord's supper each week, and who shall say they will not be saved; even if hundreds of others must spend eternity in hell because they and others like them went not to the help of the Lord against the mighty! "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty."

The children of this age are so closely tied to their school work, and they are surrounded by so many temptations to go to places of pleasure, that almost every one of them is denied the privilege of attending revival meetings during the impressionable years of their youth. This is a great pity. Many of them will be lost because of it. Every child needs the fine preaching, the great singing and the healthful atmosphere of the protracted meeting.—Claud F. Witty in *West Side Central News*.

## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Sheol, Hades, and Hell.

The fact that the Authorized Version translated both *haidēs* and *gehenna* as *hell* has caused some confusion over the meaning of certain passages in the New Testament. Also the translation of *sheol* as *hell*, the *grave*, and the *pit* by the A. V. has brought some confusion in the Old Testament since other Hebrew words also are translated as *grave* and *pit*.

*Sheol* (Heb. *she'ol*) corresponds to the Greek *Hades* (*haidēs*) and means in general the *grave*, the *under world*, the *world after death*. The Septuagint usually translates by *haidēs*, but once (2 Sam. 22:6) by *thanatos*, *death*. The Revised Version translates consistently by *Sheol*. Both the righteous and the wicked go to *Sheol*, i. e. it includes both the place of bliss and the place of punishment. Cf. Gen. 37:35 (*grave* in A. V.), Ps. 30:3 (*grave* in A. V.); Ez. 32:27 (*hell* in A. V.); Is. 14:9 (*hell* in A. V.); Num. 16:30 (*pit* in A. V.). *She'ol* is derived from the root *sha'al*, to *search for*, to *inquire*; therefore it either contains the idea of a *hole* (i. e. a *digging in search*), or the idea of a *place* that is always *seeking* or *asking* for people (i. e. the *grave* always seems to be seeking for victims).

*Hades* (Gr. *haidēs*), as noted above, corresponds to *Sheol*, and means the *under world*, the *grave*, *death*. The A. V. translates *hell* consistently, and the R. V. *hades*.\* The Greek *haidēs* is derived from *a*, *not*, and *idein*, *to see*, i. e. it is the *unseen world*. *Hades* does not exist eternally, but will be destroyed eventually (Rev. 20:14). It seems to be the abode of the unrighteous dead awaiting the judgment (Lk. 16:23, Rev. 20:13). Among the Greeks and Romans *Hades* included both the Elysian Fields (Paradise), a Purgatory,† and Tartarus (the place of eternal punishment).

*Hell* (Gr. *geenna*) is the place of eternal punishment. It would seem from the passages containing *hades* or *hell* in the New Testament that *hades* is the abode of the wicked dead until the judgment, and *hell* their abode after the judgment. The Gr. *geenna* is of Hebrew origin from *gai'*, *gorge*, *valley* and *hinnom*, *Hinnom* (the name of a man); therefore *geenna* means literally the *Valley of Hinnom* (cf. Josh. 15:8). Vincent in his *Word Studies* describes it as "a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire gods by Ahaz, the idolatrous Jews sacrificed

\**Hell* is the translation of *haidēs* in the following passages in the A. V.: Matt. 11:26; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14. *Geenna* is found in Matt. 5:22, 29; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6.

†The doctrine of purgatory (i. e. of a place after death for *cleansing* from sin from Latin *purgo*, to *cleanse*) probably takes its origin from this pagan belief and from a passage in the *Apocrypha* (2 Maccabees 12).

their children to Molech."‡ It is recorded (2 Chron. 33:6) that Manasseh, king of Judah "made his children to pass through the fire in the valley of the son of Hinnom." Josiah "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Molech" (2 Kings 23:10). Now to quote Vincent again, "After this (Josiah's desecration) it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, its fire and descending smoke, it became the symbol of the future punishment of the wicked." It seems that when Jesus wanted an expression to picture the awfulness of hell, he took the name of the worst place that the Jews knew anything about. The awful conditions in the Valley of Hinnom would then give the Jews a faint picture of an eternity in hell. It must be remembered, however, that *geenna* in the New Testament always refers to the place of future punishment and not to the valley of Hinnom, the mere name being transferred for the sake of a vivid picture.

Another Greek word is translated *hell* in 2 Pet. 2:4: "For if God spared not angels when they sinned, but *cast* them *down* to hell, and committed them to pits of darkness. . . ." The underscored words are a translation of *tartaros*, an aorist participle from *tartaroo*, a verb that is found only in the New Testament. This verb, which is derived from *Tartarus* (among the Greeks and Romans the place in Hades of eternal punishment from which no one ever escaped or returned), means *to cast into eternal punishment*. The idea here emphasized is the eternity and terribleness of the punishment of these angels.

502 Ashland Ave., Louisville, Ky.

### Backsliding

What a sad thing is a backslider—one who has lost the realized presence of God out of his life, who no longer misses Him, no longer feels any need of Him! Lot pitching his tent toward Sodom, Israel hankering for the food of Egypt, Lot's wife, all summon up the saddest of pictures in the mind. How blessed is the man or woman who, when sin or disobedience comes into his or her life, is driven by the anguish of the blessing lost, to the realization that God is man's All, and one great Need, and so clings from that day more earnestly to Him! But is it not strange that in a life of humble, though faltering, obedience we seldom appreciate the blessedness of being a Christian, until a wounded conscience and lost happiness make us realize how much Christ means to us! The favor is lost before valued. But such is man, and God is wondrously kind.—A. C. Harrington, in *Faith and Deeds*.

‡ Vincent, *Word Studies in the New Testament*, I, 40.

## HOW OFTEN?

I have some good friends who like to play golf. They find in it an out-door recreation that relieves the routine of the regular day. Most of these folks can get away only once each week at the best. And how they plan, far ahead of time, to see that nothing gets in the way!

When a man wants to do something with all his heart, he usually finds the way. It seems that the ordinary obstacles can be brushed aside easily, and that only a major difficulty gets even a passing consideration.

About the Lord's Supper, Jesus has said that as often as we eat the bread and drink the cup, we do so in remembrance of Him and do proclaim His death till He come. The first disciples met together on the first day of the week and Christendom has observed that day ever since. How often shall we partake of the bread and of the cup? Just so often as we wish to remember Jesus. And how futile it would be to meet on the first day of the week and not remember Him!

God has given us sufficient guide posts if we want to see them. His worship, however, must be a willing service, an earnest desire of the heart. For those who want to remember the Lord, can there be the slightest doubt that every first day of the week is a glorious opportunity?—J. H. McCaleb in *Chicago Christian*.

**GOD'S MISSIONARY SOCIETY**

*Unto HIM be the glory in the CHURCH and in CHRIST JESUS unto all generations forever and ever. Amen.*

THY WORD IS TRUTH

Through the CHURCH the manifold wisdom of God.

The CHURCH is the PILLAR and GROUND of the TRUTH

JESUS CHRIST

LIBERTY

*He is the HEAD of the BODY the CHURCH*

*Other foundation can no man lay than that which is laid which is JESUS CHRIST.*

## COMPLETE THE DISTRESS FUND

"Distress Fund" does not sound well. It is not a pleasant expression nor does it describe a pleasant situation. Through numerous gifts much good has been accomplished, but it is still an unfinished task which we can't leave with a clear conscience. For instance, Bro. X. has seen the membership in his field doubled in twelve months, but there is a deficit in his travel expenses to the field of \$127.91 which is mentioned simply as an illustration of what yet demands our attention. We shall be very glad if receipts make it possible, to say next time "All the debts have been cleared." There is a whole sermon in the illustration to the left and we shall be glad if many use the diagram in their sermons. Let us act consistently with our teaching on the church. Send a gift to the Distress Fund, Care of Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky.

## JESUS AS A FRIEND

Blessed is the man who is honored with the friendship of Jesus. It is as refreshing as the clear, cool water from the flinty rock on a sultry summer day. It is as soul-cheering as the fragrant blossoms from the dew-dipped meadows in the early spring. Yea, it is like sacred memories, to the weary traveler, of the songs from the fireside of the "old folks at home." Blessed friendship! And such is the friendship of our Lord Jesus Christ. And are you asking how we may come into possession of this coveted friendship? Let me tell you quite briefly—by simply believing, loving and obeying the Savior of men. Jesus loves you and wants to be your friend and he wants you to be his friend. He puts it this way: "You are my friends if you do what I command you." The beloved disciple John goes a little further by saying, "And this is the love of God that ye keep his commandments." Jesus knew men—he knew what was in them—he knew all about them, he even knew them better than they knew themselves, and yet, he loved them anyway. I have often thought of the weakness and littleness of the apostles themselves, and marked how Jesus bore with it and loved them in spite of it all. Here is that discontented Philip who was not satisfied in seeing Jesus but wanted to see the Father. Here is Peter, weak and impulsive and coarse. Here is that lame, limping, doubting Thomas. Here are the fiery, hot-headed James and John that wanted to burn men up alive when they mistreated their Master. Yes, here is the whole frail, ignorant little squad with all their faults and failures—and—still *Jesus loved them*. O my soul, I wonder if Jesus will not be as gracious to me as he was to them. I am sure that I have the weakness of most all of them—will Jesus overlook it all if I love him and ask him and obey him? I believe he will.

"Jesus is all the world to me, I want no better friend;  
I trust him now, I'll trust him when life's fleeting days  
shall end.

Beautiful life with such a Friend, Beautiful life that has  
no end;

Eternal life, eternal joy: He's my Friend."

H. H. Adamson in *Vinewood Reminder*.

I have prepared an humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid; for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer Who died for us that we might live, and by Whose atonement I hope for a blessed immortality.—Andrew Jackson.

## PREPARED FOR WAR

The Declaration and Appeal which follows was presented to the congregation of the Church of Christ, at Erin, Ontario, on Sunday, March 31, 1935, and was unanimously ratified. We have thought your readers might be interested in knowing what we have done to prepare for war.—H. L. Richardson.

Know all men by these presents:-

That we, the membership of the Church of Christ (Disciples) worshipping at Erin, Ontario, Canada, hereby affirm that we firmly believe in Jehovah God and that allegiance to Him must come first. Therefore, if the laws enacted by men conflict with the laws of God and of Christ, we "must obey God rather than men."

Jesus taught us to "Love our enemies," "do good to them that hate you," and "All things whatsoever ye would that men should do unto you, even so do ye also unto them." He declared before Pilate: "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." We believe that when Christ sheathed the sword of Peter in the Garden of Gethsemane, He sheathed the sword of every Christian. Through the Apostle Paul, the Holy Spirit has given us this instruction: "Render to no man evil for evil. . . . Avenge not yourselves, beloved, . . . But if thine enemy hunger, feed him; if he thirst, give him to drink; for so doing thou shalt heap coals of fire upon his head;" and "the weapons of our warfare are not of the flesh, but mighty before God."

We hereby declare, and wish to go on record as steadfastly, conscientiously opposed to carnal warfare in all of its horror and destruction of human life; and that holding these convictions, it would be impossible for us, without direct disobedience to Jehovah our God and our Savior Jesus Christ, and without violation of our Christian conscience, to carry arms or to engage in any conflict where we would be compelled to take human life.

But we wish also to go on record that in case this Dominion of Canada be at any time engaged in war, we will gladly offer our services as non-combatants for relief of suffering and for preservation of life; and will loyally serve in any such manner that will help to mitigate the horrors and sufferings that inevitably accompany mortal combat.

Therefore, in the event of Canada becoming involved in another war, we respectfully request that our young men be granted the same immunity from combative service as that granted to the Society of Friends (Quakers) and similar groups of truly conscientious objectors during the last war.

We wish to assure our Government of our loyalty, and that we denounce all hypocrisy on the part of shirkers who would use this resolution as a cloak. We shall willingly certify members in good standing in this unit of the church.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

D. C. J.

A good number of Louisville brethren met O. S. Boyer and wife as they returned from Brazil on May 15. \* \* Bro. N. B. Wright had a valuable experience in Palestine and Egypt on his return from northern China. He is expected back at his home at Pekin, Indiana before long.

Water is not acting naturally when it does not run down hill and Christians are not acting as they were intended to act when they have no interest in missionary work. \* \* When Sister Ruth Gardner, of Santa Rosa, Calif., sails for China the 24th of June, one of the finest young women we have ever given to the foreign field shall have embarked. \* \* Since Bro. Rodman arrived on his field in the Philippines there has been a steady and notable growth with 55 names added in a year to the original 44. \* \* Sister O. D. Bixler has spent a short season in Louisville—still as willing and eager to help others as when she was a girl stenographer for the L. & N. railway before sailing to Japan 17 years ago.

Attention is called to the fact that not all the deficits, etc. we have been removing in the past year have been cleared and our friends are asked to make another "attack" on this line and wipe it out. \* \* Sister Mattley has been about the most stirring and practical missionary educator that has come home from the foreign field in a long while. She sees lots of people and contacts many groups. \* \* Answering questions about the Spiritualists and the Christian Scientists takes a good deal of Bro. Broaddus' time with his students. \* \* When Bishop Tucker, of Uganda, installed the self-supporting idea (the "indigenous church" plan) in Africa, there was an increase of meeting places in ten years from one originally to 700! Even though it is difficult to break the natives from the old way of being partially or wholly financed from the home field, why should anybody hesitate to install the scriptural plan with the double advantage of being *scriptural* and of making much more rapid growth? \* \* A whole family has remained uncomplainingly in the unhealthy climate of Northern Rhodesia six years longer than they would have been permitted to stay had they been civil servants of John Bull. Send a gift to the "Distress Fund" and help bring them home without delay. \* \* Bro. Sherriff tells of a native funeral at which a heavy army overcoat was thrown into the wet grave as the coffin was being lowered. \* \* Bro. Reese has put out 45 acres of sweet potatoes. "Only by helping themselves in every possible way are they able to continue on the mission field," says Bro. Sherriff.

## FOREST VALE MISSION

Old age is creeping o'er me, and I have found it much harder toiling since I wrote last. But by the grace of God we are still "looking to Jesus," continuing steadfast and unmoved, believing as we do, "that our labor is not vain in the Lord."

January 16 we baptized the wife of Bro. Sichone. January 24, Bro. Peter Hdhluhulu with his wife and two children came from Huyuyu to work with me, and for me, temporally and spiritually. Peter is a good all-round handy man, besides interpreter, teacher and preacher. Baptized some sixteen years ago.

We had Molly home for three weeks holiday in February. She sits for her final exams about the end of April. Sister Sherriff celebrated her sixtieth birthday February 26.

On March 15 a \$35 cow died. 16th, bees stung our big Dane dog to death, the best watch dog we have ever had. We all wept over him. Bees also nearly finished a calf, but it recovered.

March 16th, in the midst of our troubles Bro. and Sister Brown and family of six, and Sister Helen Pearl Scott arrived in car from Cape Town, via Boxburg, Johannesburg, and Beits Bridge enroute for Kalomo. Dogs and cows were forgotten, and our home became like a bee hive, but wife and Theodora had prepared for the visitors, and we soon had them housed, fed, and fixed up fairly comfortable, which they fully appreciated after traveling over one thousand five hundred miles, nine passengers plus luggage, blankets, etc., in car.

March 17 was a red letter day for Forest Vale Mission; fine meetings. Bro. Brown spoke at morning service and Bro and Sister F. L. Hadfield came out to the evening service and Bro. Hadfield gave a good address. After which all the Europeans met around our supper table. Sister Claassen is Bro. Hadfield's eldest daughter.

It was good to see the great improvement in the looks of the Brown family and Helen Pearl Scott. I believe Helen Pearl had put on sixteen pounds in weight. They will all reap the benefit of the trip to the coast in days to come. Monday 18, we took our guests to the Worlds View Matopos, and then back via Fort Usher to the Matopo Mission, a long day full of interest and enjoyment. March 21 we wished Bro. and Sister Brown and family, and Helen Pearl Scott, God-speed and a safe journey to Kalomo.

On March 20 Bro. A. B. Reese wrote from Sinde Mission: "My eye is not better yet, all suffering from climatic laziness. Meetings well attended but no baptisms. 45 enrolled in school. 10 girls from villages and a few boys. Have 33 on Mission besides 5 work boys. Got 45 acres of sweet potatoes in, doing well." Only by helping themselves in every possible way are they able to continue on the mission field.

Kabanga Mission: Bro. J. D. Merritt writes, "Had good rains, locusts troublesome, baptized twenty last year. Had an average of 35 in Bible school. No crops. All are well, but Bro. and Sister Merritt are feeling worn out a bit.

This leaves the Claassen and Sherriff families fairly well. I will close thanking you all for continued encouragement and support and prayers.

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

John Sherriff.

## CANTON MISSION

The work in Canton is moving on very satisfactorily this spring. In the new village work at Chun Chin Brother Davis is having splendid opportunities. He preaches to a full house every night. We also send some one from Canton to help occasionally. A number of people who are interested in the gospel are studying the Bible carefully with the expectation of becoming Christians soon. We hope that nothing will happen to turn them aside.

There is also good interest in our evangelistic work in Canton. We

now have a special group of five students studying Bible with the expectation of being baptized soon. We conduct five different Bible classes on Sundays in addition to the regular morning and night meetings in our own chapel. Those extra classes give us opportunity to teach many more people. It is from these special outside classes that we are now drawing these groups of students.

The Bible School work is continuing with lots of interest. Almost without exception the entire group of 38 students is studying the Bible diligently. This gives us much satisfaction.

Brother McCaleb, who has been more than forty years a missionary in Japan, has been visiting in Canton this week. He will return to Japan soon. We are enjoying his visit and his excellent speeches very much.

We are anxious for your daily prayers to the end that our labors here may be very fruitful in the Lord's service.

P. O. Box 53, Canton, China.

George S. Benson.

### PHILIPPINES

(Excerpt from O. T. Rodman letter to Brother Skiles.)

"The work is going on in spite of all temporary setbacks or handicaps. The first annual report of my leadership in Mindanao island shows a gain of over 100% as will soon appear in print. We can not tell whether the same numerical gains will be made this year, but we'll do our best. We will always keep in mind the quality rather than the quantity of work done or of results obtained. . . Bro. H. G. Cassell and his wife came here yesterday for a week or more, the first white woman my wife has seen since last August. We are all well and glad to be here for Christ.

Misamis, P. I.,

O. T. Rodman.

### MOREHEAD REPORT

In April it was my privilege to visit about 150 homes, talking mission work. Distributed 55 copies of "Once Traveled Roads" and 40 copies "On the Trail of the Missionaries"—both books by Bro. J. M. McCaleb. That information may be obtained concerning mission work is my reason for encouraging brethren to read such books. I assumed the printing of "Once Traveled Road" which came off the press in 1934. Receipts to date cover about one sixth of the cost.

Interest manifested in the spread of the gospel while visiting the brethren privately and publicly encouraged me. I find brethren are willing to do mission work and will do it with a little encouragement.

Will you not ask Sunday School teachers and preachers to teach and preach mission work. Whenever we give mission work more thought, and talk it more, we shall do more.

May we let God use us in the spreading of His Kingdom?

### VISION

B. D. Morehead

"Where there is no vision the people perish."—David.

"Lift up your eyes and look on the fields."—Jesus.

"The world is the field."—Jesus.

"Go ye therefore and teach all nations."—Jesus.

"The church is the pillar and ground of the truth."—Paul.

"Your faith is spoken of throughout the world."—Paul.

"From you sounded out the word of the Lord, not only in Macedonia and Achaia but in every place your faith Godward has gone forth so that we need not speak anything."—Paul.

Had Christians today the passion for souls which Jesus had and the vision the early Christians had, the church of Christ would be in every nation of the world. Nothing will bring one closer to the Lord than mission work. It has been my observation that missionaries become more spiritually minded the longer they stay on the field.