

July 1935

THE WORD AND WORK

THE WORD AND WORK

R. H. B.

For nearly twenty years this clean and faithful monthly messenger has gone out from Louisville with good tidings of the grace of God and of the truth of His word; its protest against human dictation and oppression in things pertaining to God; its declaration of the Christian's essential freedom in Christ, and his inalienable right to speak and teach whatsoever is found in God's book; and its constant message of love and good will to men.

For near twenty years it has been marvellously sustained, through all the depression period also, when so many religious publications went down. Never with any capital or definite resource, depending always upon such help as God gave from time to time, it has come through and stands until yet, yea and will continue its faithful mission so long as God wills. And if He puts into the heart of any reader and any friend of the Word and Work to help it along, so that it may be enabled to keep going, to replenish its stock of tracts now run low, and to publish new ones; and to make necessary renewal of office supplies and equipment, we shall be very thankful.

This is not an appeal for help; but a reminder to friends who have a desire to be partners in the work of faith and labor of love of the Word and Work.

SEEING THE FATHER'S HAND

So long as we look at second causes, at men or things, as being the origin and source of our sorrows, we shall be filled alternately with burning indignation and hopeless grief. But when we come to understand that nothing can happen to us except as our Father permits, and that, though our trials may originate in some lower source, yet they become God's will for us as soon as they are permitted to reach us through the defense of His enviroing presence—then we smile our tears and kiss the dear Hand that uses another as its rod, and we are at rest. Judas may seem to mix the cup and put it to our lips; but it is nevertheless the cup which our Father giveth us to drink—and shall we not drink it? Much of the anguish passes away from life's trials as soon as we discern our Father's hand. Then affliction becomes chastening. There is a great difference between the two. Affliction may come from a malignant and unfriendly source: but chastening is the work of the Father, yearning over His children, desiring to eliminate from their characters all that is unlovely and unholy, and to secure in them entire conformity to His character and will.

—F. B. Meyer.

WORDS IN SEASON

R. H. B.

THE SNARE OF GOOD WORKS

There is really nothing more difficult (in fact, we may say, humanly more impossible) than a truly good work. We look on results accomplished and on the benefit conveyed: but God looks on all that is behind it. What is the motive? Is it pure? sincere? unselfish? We are confronted with a fact repeatedly set forth in the New Testament—namely that a man is not good because he does good works, but he does good works because he is good. (Matt. 12:33.) And who is *good*? After the good work is done comes the tendency to self-consciousness, self-complacency, self-righteousness; and with it self-exaltation and censoriousness of others. Better not to have done the "good works." We begin to think of ourselves as good and worthy. We become sensible of our desert, and feel that something is due us, from men, and even from God. Yea, we think we can allow ourselves some little laxness and indulgence in view of the credit we have built up with God. All that is fatal. The plain sinner, the prodigal, the criminal, the outcast, is nearer to the kingdom than such a "good" man.

Sometimes "good works" are done even in defiance of God. Men want to show how much better they are than church-members; or they want to demonstrate that they need no God, no Christ, no gospel. Again sometimes they are done to make up for open or secret sins in the life; sometimes to cover up a seamy record; sometimes for self-justification. All such things only bar approach to God.

The good works God accepts are works prompted by faith in Jesus Christ, and by the love of Him who first loved us. They are not a ground for boasting but of thanksgiving. They are not wrought of the "I", but of the grace of God that works in us, that in all things God may be glorified through Jesus Christ. "For by grace have ye been saved, through faith; and that not of yourselves: it is the gift of God; not of works, that no man should glory. For we are his workmanship created in Christ Jesus unto good works, which God before ordained that we should walk in them." (Eph. 2:8-10.) First, therefore, let God love you freely and freely forgive you, and make you His child, a new creature in Christ. Then go and work out that which He has wrought in you, in lowly love and gratitude.

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THE RIGHT OF PRIVATE JUDGMENT

In the Ford Building at the Chicago Fair the visitor saw among various mottoes inscribed around the dome one to this effect: "Individualism is the only thing that makes co-operation worth while." What did it mean? Simply that

the only real worth-while co-operation is the intelligent working together of men of strong independent character and judgment. This obvious fact is often overlooked, often forgotten. It seems so much easier to get a co-operative society of "yes-men," who, having no minds of their own, are always agreeable. In the church, too, a sort of unity is sometimes sought which consists in the weak and nerveless assent and submission to the ideas of those who are in lead and authority. A uniformity, prescribed by human creed, and consequent squelching of independent Bible-study and utterance is supposed to be Christian unity.

But to reduce the diversities of His people to a dead level by steam-roller methods was never the Lord's plan. His way was not to stifle free inquiry and honest thought, or arbitrarily to shut off question and discussion; for these things, if dealt with in wisdom and love, work out for the spiritual progress of God's church.

The great controversy that arose about the teaching of the Judaizers for example (Acts 15)—a very serious and perilous question—was not suppressed by authoritative dictum. There was a lively discussion at Antioch between Paul and Barnabas and the Judaizers. (Acts 15:2.) The matter was then referred to Jerusalem, not for authoritative settlement, but because Jerusalem was the center of Jewish Christianity; also, the Judaizing teachers hailed from there. If at Jerusalem those Judaistic doctrines were repudiated, they would thereby be discredited once for all and everywhere, as in fact it turned out. But the method in which that was done was very remarkable. First of all there was a gathering of the apostles and elders with the multitude, and free discussion pro and con, in which every man could speak his mind. (Verses 6, 7, 12.) After there had been enough of that, Peter rose up—not however to put on his apostolic authority and to settle the matter by oracle or infallible decree (as Peter's vaunted "successors" are wont to do), but by an appeal to facts and reason. This silenced the multitude; and while they were in that thoughtful mood, Paul and Barnabas further convinced their minds—again, not by authoritative utterances, but by the rehearsal of God's work among the Gentiles—evident proof of God's acceptance of them as Gentiles. Finally James sums up the whole question to the satisfaction of all. The method pursued, no less than the truth brought out, revealed the spirit of Christian liberty. Back of the whole proceedings was the Spirit's gracious guidance: "having come to one accord"; and so "it seemed good to the Holy Spirit and to us. . . ."

To use an illustration of our own day and circumstances: At a certain church in the West there was a good class of young men and a good teacher. But the teacher had a Johnson's Commentary, which came to be used as a standard to

settle every question by. For Johnson, of course, knew more about the Bible than any of them, as they all conceded; and so when a question or point of difference arose, Johnson was brought out, and thereby every mouth was stopped. But the boys didn't like that. They took a wholesome delight in thinking and discussing a thing through for themselves, and they did not want their judgment smothered by Johnson's all-overwhelming wisdom and authority. So one of them skilfully hid "Johnson's Notes" under a pile of papers, and at next class the teacher could not find it.—The boys were right. Christian growth comes by individual grappling with questions, problems and difficulties; and thus "by reason of use" are our "senses exercised to discern good and evil." But to stifle free research, and to intimidate individual study and expression, and to settle off-hand questions and controversy, paralyzes the church, and makes them as tools and puppets in the hands of leaders.

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THE SOUL OF THE PATTERN

It is related that the courtiers of Alexander walked about with wry necks, in obsequious imitation of their lord and master, who was wry-necked. Surely. They could not imitate Alexander's genius, his power, or any of his excellences, but they could tilt their heads like him. So is it always. There have been preachers for example, who mimicked Billy Sunday; but only his rudeness, slang, vulgarities, and sensational acrobatics. Some could do that much passing well; but back of his mannerisms Billy Sunday had something which accounted for his power, but which no mere ape could copy. The principle goes deeper. High example is most valuable, and to follow it is of great importance. But often the tendency is to copy externals and incidentals, and to reproduce mere superficial resemblance. It is certainly right and proper to imitate the pattern of the simplicity of the New Testament church in all its ways, worship, work. But the spirit, which alone gave the N. T. church its value and power—that inward reality, of which all outward forms and actions are but the expression, is the first essential. It is comparatively easy to copy the outward form—as the Pharisees of old demonstrated with reference to the law's commands, and as many cranks and sticklers today are proving with reference to New Testament examples of forms and customs—while wholly missing that one thing needful which gives to all forms value and meaning, and without which the outward likeness is but the lifeless image and a hollow shell. In stressing the essential we are far from disparaging the outward act. When the form is lost the spirit departs; when the container is destroyed the contents perish; when externals are changed and corrupted inward life is like to be destroyed. So that must be regarded. But it

is exceedingly easy to imitate outward forms and ways, incidentals and accidentals, and to overlook the inward reality. We must therefore stress and press the latter above all else. What advantage were it, though (for example) we eschew instrumental music in the worship, yet, for lack of the great inward essential, all our singing, preaching, and praying were but as sounding brass and clanging cymbals before God? What would it profit, though we met in some such upper room as Jesus and His twelve used, and reproduced all the features of the Lord's Supper with fidelity to the original form, yet the faith and love that alone give it value were missing? What difference would it make as to just how we did our missionary work if in reality we do not love either the Lord nor the souls of men? And what would be the good of our orthodoxy if the grace of God did not reign in our hearts? What were the worth of a dummy model of the N. T. church, though it had all the forms, appointments, and working parts of the original, but lacked the Spirit of life from above? Let us seek the chief things and the secondary shall also be added unto us; but if we make the outward alone our aim it shall profit us nothing.

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THE WAY TO WISDOM

"Be not wise in thine own conceit."

Solomon said, "I am like a little child, I know not how to go out or how to come in: I pray Thee therefore to give thy servant a wise and understanding heart . . ."

Isaac Newton: "I am like a child picking up pebbles by the seashore . . ." (He was a humble believer in God's word, and himself wrote a commentary on Daniel.)

"If any man seemeth to be wise among you, let him become a fool that he may be wise."

"The Lord knoweth the wisdom of the wise that it is vain."

"If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man loveth God, the same is known of Him."

"The fear of Jehovah is the beginning of wisdom; but the foolish despise wisdom and instruction."

"Be not wise in thine own eyes: fear Jehovah and depart from evil."

"For thus saith the High and Lofty One who inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is poor and of a contrite heart . . ."

"I thank thee Father, lord of heaven and earth, that thou didst hide these things from the wise and the prudent, and didst reveal them unto babes. Even so, Father, for so it was well-pleasing in thy sight . . ."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

NEWS AND NOTES

(July, 1935.)

Over a thousand disciples attended the Mass Song Service at Bloomington, Indiana, Sunday, June 9. Fifty-five churches were represented in the state-wide attendance. "Great Songs of The Church" was the book used. It is now in use in the greater number of the churches represented, by far, and in nearly a hundred of the Indiana congregations. "That is one great point in favor of the book", said somebody present, "it is now almost universal in the churches of our state."

Fisherville church, near Louisville, begins a meeting July 1, Wallace Cauble preaching. Paul Duncan is now laboring at Fisherville since Homer McLain's move to Horse Cave. Brother Cauble begins meeting at Waterford July 15.

Brother Boll began protracted meeting with Parkland church, Louisville, June 10.

From Graysville, Manitoba: "I am sending you my renewal for the Word and Work. I was sick nearly all winter and spring but am able to be around again. I am an old man in my 89th year, liable to go most any time."—John Lawrenson.

Jameson, Fausset and Brown one-volume Commentary on the entire Bible is now available in clear type printed from new plates. Durable Buckram binding, 1350 pages \$4.95 delivered.

G. P. Bowser announces that he will be in Louisville July 31 and August 1 to visit our colored churches, Burnett Ave. and Liberty St. Brother Bowser is always welcome.

From Toronto: "We had a great meeting at St. Catharines. It was the best 'June meeting' ever held in that district."—H. McKelvie.

Any church in Texas desiring a preacher who can help support himself at Chiropractic, and who desires to be free in the Lord to teach what he finds in the Bible, may get in touch with such a preacher through the Word and Work office. He is an earnest, faithful, hard-working servant of the Lord.

Elmer Ringer was used of God in a good meeting at Flat Rock church, near Louisville, in early June. There were 7 baptisms, and several for membership and renewal.

E. L. Jorgenson conducted Song Rally in Denver, on his way to Berkeley, Calif., Seattle Wash. and other western points for Song Revival work.

In buying Bibles, the advantages of the Revised Version should not be forgotten, the chiefest of which are these:

There are no obscure passages: It is in the English of today. Children and young people are apt to stumble and become discouraged with the old-fashioned English of 300 years ago.

The words used are the exact words to express the meaning.

It is arranged in paragraphs, the natural way to read.

It was translated by scholars who had available a multitude of manuscripts not at the disposal of the King James translators in the sixteenth century.

From Crandall, Tenn.: "I am in a meeting in Johnson Co., Tenn. Small church of 30 members in school house. Crowds good. Three added so far.

"The work in Johnson City moving on very well. We are well on the way with our church house. Our classes and crowds holding up very well, even though we have lost ten families by way of removal in last two or more years. We have gained others.

"Word and Work continues fine. Thanks for fine things presented in it.

"I begin at Abilene first Sunday in July. May the Lord help us who oppose sectarianism to do always the right thing! Pray for our efforts in these parts."—E. H. Hoover.

From Searcy, Ark.: "My father, J. Edward Boyd, spoke for the college congregation here at Harding on May 12 and at Judsonia, Ark., May 19.

"I am conducting cottage Bible classes each Wednesday night and

interest is splendid. I will begin a meeting at Heber Springs, Ark., the second Sunday in June."—Robert B. Boyd.

"On June 2 I completed five years of work with the Kentucky Avenue Church of Camp Taylor. I feel that the church there has made good progress during that time. Our Bible School has increased from 42 (the attendance on the first Sunday in October, 1930) to an average of perhaps 150 lately. At times our average has been even better with the first Sunday in May 1934 as our high water mark with 375 present. The Sunday morning attendance has steadily increased until the church is enjoying the best attendance in its history. In the last few weeks we have had five baptisms, three from the Baptists, and six for restoration or reconsecration. Eleven of these came forward on the last night I preached. Brother Homer Taylor who is preaching at the Remount Mission (operated by Kentucky Avenue) reports four additions (one by baptism) lately. The brethren at Camp Taylor are a fine group of people and have good leadership among both men and women.

"On our last Sunday the women gave a cafeteria dinner in the cafeteria of the Camp Taylor School in honor of Mrs. Skiles and myself. They served about one hundred people. In the afternoon there was a meeting with several short talks by D. H. Friend, G. A. Klingman, G. E. Worley, and the writer.

"It was my pleasure to deliver the eighth grade commencement address for the Portland Christian School on the night of June 7 with the subject of "Today's Five Challenges for Youth." I am looking forward to the day when we shall see three commencements each year for our Christian schools in Louisville—one for the grades, one for the high school, and one for the Louisville Christian Training School.

"I shall be teaching Latin at Western Kentucky State Teachers College until about the middle of August. From there I shall go to Chicago to complete my work on my

Ph. D. at the University of Chicago and to work with the North Shore Church."—Jonah W. D. Skiles.

From Corsicana, Texas: "Congratulations on your recent sales of 'Great Songs of The Church.' You have a wonderful book."—Leslie G. Thomas.

From Arlington, Texas: "Long live the Word and Work, and may God bless all those who are working so faithfully to keep it going."—Mrs. A. L. Walker.

From Chicago: "Due to a change in plans I am to assist Brother N. H. Flack in a meeting at Almond, Wisconsin, instead of Plainfield, Wisconsin.

"In this meeting I am set for the Gospel, but will not support any theory of any sort, whether new or old."—Dan J. Ottinger.

From Harrodsburg, Ky.: "We enjoyed Brother Janes' talk over the radio. Thanks for notifying us so we could go to our neighbor's and listen. Sorry Sister Janes is still suffering and that she cannot get out. Give her our regards and sympathy. We are still praying for you and the work.

"Remember us to Bro. and Sister Jorgenson—tell him we wish for him a safe and enjoyable journey westward."—Mrs. L. D. Duggins.

From Howe, Texas: "Sister French, in February Word and Work, expressed our sentiments concerning Brother Boll and his work, and we believe it also spoke for hundreds of others as well. May God continue to bless and use him long in His work."—L. C. Carter.

From Maysville, Ky.: "Am very pleased to note the reception the 'premier of song books' has had in its new connection.

"We are also glad for two souls added to the Lord here on last Lord's day. Please pray for our continued increase. The Lord has blessed us, I feel, in our attempts to serve Him in the simplicity which is in Christ.

"Kindest personal regards to both you and Brother Boll and good wishes for the continued growth of the Word and Work."—James D. Graves.

From Winchester, Ky.: "Brother Neal and I recently visited one of the schools here and gave out 325 copies of the Gospel of John. Bro. Neal gave a good illustrated lesson for the children. Last Friday we were invited to come and see some results of the seedsowing. Nearly all had their books, nearly all had been reading, several had read through the book once or more, many gave quotations, and John 3: 16 in unison. We believe our visit was for good."—J. Fred Farris.

"I am now at Berkley, Calif., in a most interesting Song Revival. Yesterday the church had 'all-day' meetings, with afternoon song rally attended by brethren and song leaders from all the churches in this district, including Santa Rosa and Graton. Ruth Gardner, of Santa Rosa, sails today (June 24) from San Francisco for China.

"The Song Rally at Denver on June 20 (Sherman St. and Logan St. churches participating) was a royal feast of fellowship and song. Denver has above the average singing and song leaders.

"About July 7 I begin a series of Song Revivals in the Northwest—Portland, Seattle, and other points."—E. L. Jorgenson.

The month's orders for quantities of our alphabetical hymnal came from every quarter.

Among the many are the following: Craig, Alaska; Albany, Prince Edward Island; Denver; Detroit (two churches); Ft. Worth, Texas ("Brooklyn Hts."); Hong Kong, China; Houston Tex. (First Church of Christ); Kansas City, Mo. (39th and Flora); Macheke, Africa; McCord, Sask.; Nashville, Tenn. (David Lipscomb College church); San Antonio, Texas ("Denver Hts."); St. Catharines, Ont.; Washington, D. C. (Fourteenth St.). (See last cover page for list.)

From Smackover, Ark.: "We are making preparations to have a meeting soon and will need more books, 'Great Songs of The Church.'"—Joe L. Rector.

From Dugger, Ind.: "Our May protracted meeting with Brother Boll as preacher proved a great blessing for Dugger and community.

We had capacity crowds from the very first. From four to five hundred were present several nights and seldom much under that number. On the last two Sunday nights we borrowed a larger building and our crowds went to nine hundred each of those nights.

"Congregations around attended as if it were their own meeting. They came again and again by bus loads. The spirit of the meeting tended to weld us together in closer bonds of unity. Christ's prayer for unity was again exalted in a beautiful way in our community. Many preachers attended during the course of the revival. Elmer Beck of Chicago led the singing one week.

"An even fifty responded to the invitations. Thirty-four of these confessed Christ and were buried with Him in baptism. Some of these and of the others were considered unusual victories for the Lord. Very earnest prayer went up to the Lord in our prayer services and doubtless in many homes. Twelve came forward the last Sunday night. We added another night and four more responded.

"Brother Boll was at his best and was used mightily of the Lord to tell the old Story. Dozens of questions came in on varied Bible subjects and were answered the same night. We studied the book of Daniel in the day meetings by request of the class and received much inspiration and help. We feel that we have never had a better meeting nor finer preaching. May the Lord abundantly bless brother Boll and bring him back to our community next summer for a tent meeting with the many churches around participating! Pray to that end."—J. R. Clark.

From Plainfield, Wis.: "Bro. Dan J. Ottinger is on the ground here making preparations for his Gospel work. Last night was his first effort and while the weather was inclement to the limit he had 15 out to hear him. The prospects look good."—N. H. Flack.

From Oklahoma City: "Bro. J. N. Armstrong is holding a fine meeting here."—Mrs. M. A. Kesler.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

What is the meaning of the word translated "generation" in Matt. 24:34, Mark 13:30, and Luke 21:32?—Kentucky.

The passage in Matthew reads as follows, "This generation shall not pass away, till all these things be accomplished" and Mark and Luke read the same with the exception that Luke omits the word "these" and Mark uses a different Greek conjunction for "until." These passages all come in what is known as the "Little Apocalypse" where Jesus was teaching regarding the future. These chapters have proved a crux to commentators and probably will until we all see "face to face." One of the reasons for this is the fact that Jesus was *answering three questions* here (cf. Matt. 24:3) and sometimes it is difficult to tell which of the three he was answering. The disciples who asked him about the destruction of Jerusalem, the end of the world, and his coming probably thought that all three took place at approximately the same time.

The word for "generation" in the three passages mentioned in the question is *genea*, which according to Liddell and Scott means (1) birth, age, (2) birth, race, descent, blood, (3) a race, a generation, "also the successive ages of gold, silver, etc., and hence *the times*," (4) offspring, descendants. Strong in his *Concordance* defines *genea* as a *generation*: "by implication an *age* (the period of the persons):—age, generation, nation, time." It seems to me that *generation* is not the correct translation here, but rather *race* (referring to the Jews), or *age, times* (referring to the period of time until the New Heaven and the New Earth are ushered in). The word *genea* is used 36 times in the New Testament, and one may check for himself to see that in several places (outside of the Passages under discussion) the translation I have suggested (*race, age, time*) fits very nicely.

Robertson in his *Word Pictures in the New Testament* (Vol. I, p. 193), in discussing Matt. 24:34, says, "The problem is whether Jesus is here referring to the destruction of Jerusalem or to the second coming and the end of the world. If to the destruction of Jerusalem, there was a literal fulfilment. In the Old Testament a generation was reckoned as forty years. This is the natural way to take verse 34 as of 33 (Bruce), 'all things' meaning the same in both verses." In a later volume (II, p. 261) he notes the difficulty as suggested above of telling what particular events Jesus was talking about.

In the last analysis then we must decide whether Jesus was discussing the destruction of Jerusalem or his return and the end of the world before we can decide whether *genea* means *generation* or *race, age, times*.

CHRIST INDWELLING

A. C. HARRINGTON

When the Apostle wanted the Ephesian Christians to experience something wonderful he prayed, "That Christ may dwell in your hearts." What is that? It is *the* Christ, one whom they knew well, that he was thinking of, He wants them to have in their hearts Christ in His thoughts, His interests, His purposes, His affections. These are to *keep house* there, there in the very centre of the man—the seat of the affections and will. This is to be experienced through faith. Faith is the medium which comes between a Christ *outside* the heart and a Christ *inside* the heart. It is easy to understand why Christ cannot dwell in the heart of an unbeliever. Such a person has no desire nor care for Him. When we believe Christ something new takes place. The believing man begins to think of and dwell on Christ in his mind, and a Person comes to occupy the thoughts of this believer. This is not merely as an idea, but a Person dwells in the heart, whose influence is more real than the influence of earthly friends which we all know so well. This we see is a very practical thing, this indwelling of Christ. It is Christ sanctified as Lord in the heart, Christ given His rightful place as Master wherever He is present. It is a heart full of Christ. Perhaps this is what Paul has in mind when he says to the poor Galatians, "My little children, of whom I travail in birth again until Christ be formed in you." He wanted them to get a glimpse of what and who Christ is, and where He is, that the glorious image thus formed in their hearts might go on and on deepening and developing while they were "transformed into the same image" to glorious character, by the power of the glory they beheld in Christ.

PREACHING THE WORD

PAUL T. DUMM

Since Webster defines preaching as teaching, it is not necessary always to occupy the pulpit to preach a sermon. In fact some of the most beautiful sermons ever preached were preached in silence, and some of the poorest contained a great number of words.

Paul writing to Timothy, told him to preach the word. In writing to the Corinthians, Paul said that he was determined to know nothing but Jesus Christ and Him crucified. When Paul preached Jesus Christ to the people at Corinth, he was certainly preaching the Word.

We find, on searching the Scriptures, that God is Goodness, Mercy and Love. Therefore, when preaching "the Word", our sermons should be full of these attributes, both toward God and our fellowman; but too many of us are prone to hold up to the eyes of the world some of our brother's faults, then pro-

ceeding to show "by the Scripture" that he is in the wrong and we are right, when more often we are as much in the wrong as he.

There are many things that the Word contains that we ought to preach, but Love is the foundation of them all. "For God so loved the world that He gave His only begotten Son." For those who have not yet obeyed the gospel, we should preach the principles underlying salvation but there are many others who have obeyed who are starving for a word of teaching, encouragement and advice and these should not be left without guidance.

MISTAKES OFTEN HEARD

R. H. B.

It is a mistake to say that the Jews rejected Jesus because He came humbly and lowly and not as a great Messiah and Deliverer from temporal bondage. The disciples shared with the Jews the expectation of a great king; yet *they* did not reject Jesus. The cause of the rejection therefore lies deeper. It is stated in John 5:40, 44; 7:17; and 12:42, 43.

It is a mistake to say that the disputed prophetic teachings cause division. Such were freely voiced and discussed in the days of the pioneers—the Millennial Harbinger being witness. Yet they caused no division. There is therefore nothing inherent in the nature of those teachings themselves to necessitate division. The cause lies elsewhere. But if a set of preachers and editors had arisen in those days, denouncing with hard words and false accusations the brethren with whom they differed, and calling on the brotherhood to draw lines against them, division would have been inevitable. And that altogether regardless of what the points in dispute might have been.

It is a mistake to say that the editor of the Word and Work has been a divider of the church. He has never divided a church in his life over anything; but has been instrumental repeatedly in uniting congregations where faction had before arisen. He has never drawn the line on any brother because of any difference over prophetic teaching, nor "marked" any one who so differed, nor excluded any such from his fellowship. And he does not wish to be excluded from their fellowship. But division can be had at any time over anything by pursuing a course of "marking" and defaming and line-drawing. We must not, however, blame that on the prophecies!

"O happy home where each one serves Thee truly,
 Whatever the appointed work may be,
 Till every common task seems great and holy,
 When it is done, O Lord, as unto Thee."

PUNCTUALITY

"And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh." (Hebrews 10:24, 25.)

Trains usually pull out on time. Seldom do they wait for anyone, and yet very few people miss them. I have had occasion to travel a good deal and the punctuality of the train-going public has been amazing. I've known of people to miss meals, look less at the looking glass, and even run a little, to keep from being late. I've done the same thing, and without shame. I've had a real desire not to be left.

But that's only a train. What about the meetings of the church? Is there no importance in that communion of fellowship? Does it make no difference whether that commitment is met?

Every member answers that question whether he wants to or not. If he comes in late continually, something else has been more important. What if the beds aren't made up for a few hours, or two or three chairs undusted, or the Sunday papers unread, or a few slices of toast uneaten, or a few hours unslept, or the lawn unmowed, or the shoes unshined, or the car unwashed, or a big dinner unprepared, or office work undone? What is the main objective, spiritual or material?

Exceptions? Certainly! Some folks are really sick enough to stay at home. They don't catch trains either, unless some one carries them on a stretcher.

Is your lateness something exceptional, or is it just a miserable habit?—J. H. McCaleb, in *Chicago Christian*.

REVERENCE

In a lonely mountain, while shepherding a flock of sheep Moses was reminded that he was on "Holy Ground". So many people think only of reverence and holiness when in a house of worship and during the hour of worship. As soon as the short service is over they talk foolishly and take God's name in vain. We should remember that every hour of every day, and every place is Holy Ground. This earth is God's footstool and you are at His feet—whether in the deep wood, or upon the mountain covered with flowers, or in the office—the place is holy ground.

Reverence is profound respect for God and his Word, and everyone should carry this thought in his heart at all times. Especially is it to be shown in the hour of worship around the table of the Lord. Every thought, every prayer uttered, every song rendered, and every word spoken should reveal in us that deep devotion of heart and soul.

Everyone who enters the place of worship should do so with a prayer that this hour may be one of pure devotion and

holy meditation. Everyone should, therefore, do his best to cooperate in making the place quiet and worshipful. Teach the children to be very quiet, walk lightly, arise from and return to the seat without noise, and spend the time in thoughtful meditation. Loud talking and laughing should never be heard by any one while passing from the house of worship.

The spirit of reverence should be taught and cultivated by every child of God. The church as well as the world needs teaching on this subject.—W. S. Long, in *Chicago Christian*.

PRACTICAL RELIGION

ROBERT B. BOYD

The greatest step that could be taken today in the development and growth of Christianity would be for Christians to put their religion to work. Our greatest need is not the pulpit preachers nor the Sunday morning hearers; but the need lies in the application of the Christian principles in our everyday lives. I think it safe to say that hundreds, yea, even thousands, die daily without Christ because we Christians are not practicing our religion. In James 1:27 we are told that "pure religion and undefiled before our God and Father is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

The name "Christian" means to the world just what we make it mean by the lives we live. There is no denying the fact that "actions speak louder than words," and until we are ready to practice the principles of Christianity it would be far better if we did not claim that lofty title. The fruit that one bears is indicative of the life that he lives and that principle is summed up in this scripture, "By their fruits ye shall know them."

The successful salesman must have a product that will prove its merits by demonstration. His sales talk might flow easily and smoothly and be very consistent and convincing, but if a demonstration failed to prove the accuracy of his assertions, he has not only wasted his breath but his time also.

So it is with Christians. If we want the world to know the blessedness of being a Christian, then we must *live* it in its fulness. In general, the world has a false conception concerning the religion of our Savior. To them it is only an unnecessary burden and yoke. Their observation of Christianity has failed to convince them that "His yoke is easy and his burden is light," and the followers of Christ are at fault. We are failing to live our religion!

When troubles arise we fret and fume and become anxious as if we had no faith in the great promises of God. We disregard the scriptural advice that admonishes us to "be not anxious." We complain and murmur constantly about the

hardships that we are called upon to endure instead of thanking God that we are counted worthy to suffer for His name's sake. We are too busy to help some poor neighbor out of his difficulties and are prone to pass by the wounded man along the wayside without offering a helping hand. We have failed to realize and understand the peace of mind that comes through close fellowship with our God through prayer. All said, we are failing to make use of the glorious privileges that are ours as his children.

Brethren, I offer these suggestions that we may work for Jesus that others seeing our good works may glorify God who is in heaven; that others may see that "we are in the light even as he is in the light"; and that to be a Christian is the greatest privilege in the whole wide world!

ABOUT "SPECULATING APOSTLES"

The following lines of brotherly criticism from one of our readers are worthy of a place in the Word and Work.

In a recent issue of "Word and Work", under the heading of "Speculating Apostles" you discuss the meaning of the expression "The Lord is at hand" and interpret it as meaning that our Lord's return is always "the next event to be looked for." If by this expression you mean that the Lord's coming is near at hand in point of time, then you put a strain on credulity that is well calculated to bring much satisfaction to higher critics and other infidels. I feel that I have a normal mind and that I am capable of grasping the meaning of words, but under the construction of my faculties it would be absolutely impossible to reconcile the idea of nearness of time with the lapse of 1900 years.

It seems to me, however, that there is another way to explain the imminence of our Lord's coming, which does not cast upon the apostles the odium of being "speculators" or of having been duped by inspiration. May we not very properly interpret the nearness of our Lord's coming to refer to the near approach of death which brings us into contact with Christ? Paul seems to have such conception when he said "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better." He associated departure (undoubtedly referring to physical death) with reunion with Christ. So may we, as faithful Christians, associate our death with coming into the presence of our Master. So when Peter said "The end of all things is at hand" he did not mean that the end of the world was at hand, but that the end of all things earthly to the individual man was near at hand. The brevity of life was referred to and not the brevity of the duration of this mundane sphere. The shortness and uncertainty of life has been demonstrated millions of times. Job well said that "man that is born of woman is of few days." So the imminence of our departure to be with Christ is ever present and should cheer us to be ready for the great reunion, and urge us to speed up our work here lest when Christ comes and takes us to himself we leave too much of our work undone. Properly stressed, such a conception of the imminence of Christ is just as stimulating and helpful as is the erroneous conception that the end of the world is at hand and has been at hand for nearly 20 centuries.

I don't want to believe that the Apostles were duped, or that they were speculating when they said "The Lord is at hand." I want to be able to reconcile their expressed feelings with the indisputable facts that confront us. I cannot reconcile nearness in point of time with the lapse of centuries, any more than I could reconcile the discovery of America with

the statement that the Roosevelt administration was imminent when Columbus made his famous discovery. I don't believe that God ever expected us to believe that a long time was the same as a short time. If He makes a statement that, to my finite mind, seems to imply such a contradiction, I am going to hunt for some reasonable explanation that will not make Him seem to prevaricate. Now you see just what my difficulty is. Maybe you can correct my viewpoint without doing violence to your theory.

THE ANSWER

In the paragraph referred to the real point was that the apostles and inspired writers of the N. T. spoke of Christ's coming as being "at hand", yet that no one would dare to call them "speculators," because they so wrote, and that therefore a Christian today should not be so branded for using the very same language.

It was not meant however that the apostles taught that the Lord would necessarily come right away. That was a thing the apostles did not profess to know and which God did not reveal to them. They knew only this: (1) that the Lord was certainly coming; (2) that no one knew the time when he would come; (3) that at His coming we must be found watching and looking for Him. This being the case, we must necessarily be expecting Him all the time. The apostles therefore spoke and lived as if standing on the very threshold of that great event. And so ought we to live and teach. (That, as we have often explained, is what we have always meant by "imminency", but since some cannot distinguish between imminency and immediacy, I have of late discontinued the term "imminent" with reference to the coming of Christ.) It follows then that the apostles, as well as all other Christians, must look upon the Lord's return constantly as something just before. If they had told the disciples that it might be a hundred or a thousand years before Christ would come, they would have been saying what they did not know to be true, and what would certainly have dampened their hope and expectation of the Lord's appearing, which is so necessary to the true Christian life and outlook. We should be making a mistake if we thought that because the Lord has tarried so long He will likely tarry longer, possibly for centuries. That is exactly what the Lord would not have us to think. We need the constant faith, hope, and the stimulus of His return, and we must live our lives as in the light of that day-break.

The Christian at death goes to be with Christ, is at rest with Him, abiding the coming of that Day. It is good that we should remember the limit of our life (John 9:4) but the expectation and preparation for death is different in spirit and attitude from the looking for Christ, and cannot take its place. It is surely significant that never in the N. T. are we admonished to look for death or to get ready to die. But often are we exhorted to look (intently and intensely—for so the Greek word means) for the Coming of Christ.

DEAD AND RISEN

R. H. B.

"One day," said George Muller, "I died; I died to George Muller, to all his plans, purposes, personal desires, to his honor and reputation and all his earthly hopes, that I might live unto God alone."—George Muller had really died before that. So have we all who have been baptized into His death; and from the day that we "were buried with him", and were "raised with him through faith in the working of God who raised him from the dead," we have been "alive unto God," "alive from the dead." That settled our status before God. We are not accounted of as men in the flesh any longer; nor as "living in the world" (Col. 2:20) on the common plane with all other men; but in God's eyes we hold the ground of men who have died and have been raised from the dead. We did not die in person, nor yet through some act of self-mortification. We died in the Person of our Representative, the Lord Jesus Christ, because He died *for us*. What another does for you, representatively and on your behalf, is always reckoned to *you*. This principle is recognized in human affairs as well as in God's matters. The Lord Jesus took our place representatively, and once for all, on the Cross. Henceforth this death counts for us—that is, for those who are "in Christ," identified with Him; and from the moment in which they were so identified with Him. Wherefore it is said, "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." (Rom. 6:3, 4.) Upon this is based the exhortation to Christian living. "Reckon ye also yourselves to be dead unto sin, but alive unto God *in Christ Jesus*." And, "If then ye were raised together with Christ, seek the things that are above." (Rom. 6:11; Col. 3:1.) Whether or not a man lives according to this fact of his death and resurrection in Christ, such is his status before God. But it is God's will that he should reckon upon that death as having taken place and live out the new life of resurrection. All the Christian's life is to be the outworking and realization of his identification with Christ's death and resurrection in baptism.

"Christ came and took my place; I must put myself in His place, and abide there. And there is but one place which is both His and mine—that place is the Cross. His in virtue of His free choice; mine by reason of the curse of sin. He came there to seek me; there alone I can find Him. When He found me there, it was the place of cursing; this He experienced, for "cursed is every one that hangeth on a tree." He made it a place of blessing."—Andrew Murray.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Mrs. W. N. Short

Miss Ruth Gardner is on the sea bound for Canton, China. N. B. Wright is expected back in his Indiana home soon. * * Through the years, much stress has been placed upon being "sound". A Christian is sound doctrinally when he teaches according to the Scriptures. * * If that is the case, one omitting baptism or world evangelization from his teaching would not be sound. Apparently the brethren in general do not care for the unsoundness of not proclaiming the missionary message, but insist sharply upon having it all there on the primary obedience, in coming to Christ.

Roy Whitfield, Canton, issues a beautifully executed form letter with news of the China work. * * Dow Merritt's deficit is \$113.18. * * Sister Mattley visited the Grand Canyon en route to California. * * Odessa White Davis is teaching in Chinese. * * Geo. Scott and co-laborer are out among the African villages. * * E. L. Broaddus reports his boys doing well in British school, Hong Kong. * * Two baptized in Sarah Andrews' work. * * Within three weeks, Bro. Benson reports, 21 were baptized in the Canton work. * * Bro. Garrett baptized one from the Presbyterians. Bro. W. L. Brown baptized two white people recently. * * The Thessalonians turned to do *two* things. What were they? They did something that gave them fame all round about. What was that?

When we know urgent needs we would be faithful neither to the Lord nor the church (saying nothing of the suffering missionaries), if we did not pass the word along. So here it is. The Distress Fund should be quickly completed. Dow Merritt and family, having long over-stayed their time in Africa must come home and approximately \$700 are needed by Tona Covey, Treasurer, 2216 Portland Avenue, Louisville, Ky., to replace the travel money which had to be borrowed for lack of time to hear from his announcement. The Harry R. Fox family, largest among the missionaries must leave Japan to avoid intense suffering. Herman Fox has suffered for years with a malady incurable in Japan and is advised to return to the U. S. for treatment. Sarah Andrews will have to return to the States for an operation.

AN OPEN CHALLENGE

Certainly it is normal to have a small Sunday night crowd at church these days. It is also a fact that the average church is worldly in attitude and formal in religious duties. Why be content to pattern after such congregations?

Our Louisville representatives in the Christian Training School tell us that the Portland Avenue church there has great Sunday-night and prayer-meeting crowds. Some answer that Portland is unusual. Why can't we be unusual too? Isn't Dugger a large congregation and don't we have fine accommodations and good talent? Why be content to be like the average when they are below par?

If 10 of our members, or even less, decide that Dugger church can really be unusual and thus exemplary, and will roll up their sleeves and go to work in dead earnest, in personal work, in prayer, actually putting the Lord first, we can and will be just such a church.—J. R. Clark, in Bulletin to the Dugger membership.

CONCERNING SARAH ANDREWS' WORK

Tokuo Mazawa, who has just finished a course at David Lipscomb College, goes soon to Japan to take up the work of Sister Sarah Andrews who has been ordered home by the doctor for an operation.

Bro. Mazawa is capable and prepared to take up this work, having had some experience in the work and having been responsible for the establishment of the church at Shemezao where he baptized 20, and where they have since built their own house. They now number 45.

Sister Andrews' work consists of 4 churches with nearly 400 in the Sunday Schools. Three of these churches own their own buildings. Bro. Mazawa aims to make the work self-sustaining as fast as possible.

The church at David Lipscomb College will undertake to send out Bro. Mazawa and to bring Sister Andrews home, but will divide this privilege and honor with any who want a part.

Sister Andrews has labored long and faithfully, handicapped with a frail body; but she has accomplished more than any other missionary the church has on the foreign field. Truly she is one of God's great women.
1115 Morrow Ave., Nashville, Tenn. R. S. King.

NINGTSINHSIEN

As a missionary I have very little to exhibit by way of advertisement. I have no big income to publish, but I have a sufficiency. May God forgive me for ever having murmured because funds were low! God knew my needs and met them when they arrived. I think he allowed me to be short in order that I might learn to depend directly on Him. I believe He will send me not only as much as I need but more.

Neither do I have any buildings in China, but I do have a tent 8 by 10. And I expect to live in it this summer. Furthermore I expect to travel all summer by ox-cart preaching among the villages, remote and scattered, and to soldiers and bandits (should I meet any). No foreigner will accompany me, only Chinese and Mongolians. We preach to all who will hear. I make no promises as to what we shall do in Chahar, except that by the grace of God we hope to preach the Word and leave results to God. I shall wear Chinese clothes and eat whatsoever comes to hand and carry only the barest necessities.

The work which has already been started here in Ningsinhsien is now in the hands of Chinese and they carry on alone. Many so-called Christians in this country are extortioners and robbers of churches, counting godliness a way of gain. But a better spirit led the heart of a certain one of our Chinese sisters to come to my house and extricate a wad of yellow paper from the fold of her garment and present me with ten silver dollars. When I protested she implored saying it was "Heart Money". And for her heart's sake I accepted it. It was the same sweet spirit which later prompted her to return, this time in company with a younger woman,

a mere school girl in fact, who also had a gift to make. It was their farewell visit for I was leaving next day. The poor girl was speechless but she sat with her hands over her eyes silently weeping. They placed four more silver dollars on the window sill; then after prayer they went away. She gave all she had. Her treasures are in heaven.

I believe in the indigenous idea and to that end do I labor. I know it is not the way to make a show nor to get a name for one's self, but it is the way Paul did it. I prefer to do it that way and leave results to God. May my heart ever be humble and my meditations sweet to Him!
Chang Pe Hsien, Chahar, N. China, %Thos. Hindle. Chas. E. Gruver.

CANTON MISSION

The Bible school work is continuing in full swing. The young men are taking more and more interest in learning to be teachers and preachers of the word. Just now they are much interested in beginning a free day-school of four or five hours a day, very close to our Bible school building for the poor children of the neighborhood who have no chance to go to school. Since the matshed building for this work will cost only about \$35 and can be used for evangelistic work at night, and the Bible students offer to teach the children in their spare time we feel that it is a good thing, and we are encouraging them to go ahead with the plans for this good work. Reports from Chun Chin indicate that the Davises and Bernards are having good opportunities there. We shall continue to send some assistance from Canton to help with the public preaching and Bible teaching. Here in Canton we are having some good English Bible classes on Sunday nights, and as some are now asking for special teaching on how to become Christians we are hopeful that more will be willing to take up the cross and follow Jesus.

P. O. Box 53, Canton, China.

Roy Whitfield.

Benson's Letter to J. W. D. Skiles.

This will recognize receipt of your letter of March 5 which arrived here last Saturday, and also of your cheques which came through Brother Janes. We appreciate very much your success in raising \$301.85 for the Bible School building. We are also glad to report that we were able to meet our pressing obligations here at the end of March. We have now retired all notes that were drawing high interest. Our property is worth fully U. S. \$12,000 at present exchange. We still have indebtedness of U. S. \$3,500. However, this can be paid off at our convenience. The building is proving a very great advantage to our work.

Our Bible School work is going fine this term. We have the most interesting classes that we have ever had. Our two most advanced students are out helping Brother Davis at Chun Chin this year. They are doing very excellent work. I was in Chun Chin last week and remained over for one night. It was a great pleasure to me to hear Mr. Lei teach a Bible class of more than 50 grown people. Miss Loung, also, conducted a children's meeting in which she had about 40 youngsters, learning to sing and listening to Bible stories. These two young people have been in our Bible School for two years, and it gives us much satisfaction to see them now able to carry on such excellent work themselves.

A group of our present Bible School students are starting a school for the poor children of this neighborhood. A matshed has been erected and classes will begin next Tuesday. About 12 of the Bible School students are cooperating to do the teaching. They will still carry on their own studies in the Bible School, and teach in this school for the poor during their leisure time.

In addition to our regular church services in Canton each Sunday, we are also conducting four outside Bible classes. A number of young people from these outside classes are expecting to be baptized very soon.

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

P. O. Box 53, Canton, China.

George S. Benson.

GRATITUDE

This is to express gratitude for the letter of "True Appreciation" in Feb. number of W. W. It is indeed well that some one should voice the true appreciation of thousands of thankful hearts to God for His humble servant, to teach and bring us closer to His throne.

Brother Boll's writings, "Words in Season," "The Church I Found," "Why not be Just a Christian?," "Bible Study Course" and "Revelation", all have influenced my life, until I fear to reflect what a spiritual infant I would have remained, had those books not led me to love, to delight in, and to feed on God's own Word. I let a friend have my "Grace and Truth" and as a result, the author baptized him soon afterward.

Brother Boll's help on Revelation inspires a desire to search your own heart and see which sin of the churches you are guilty of and a longing desire to have your name written in The Book of Life and to be with those who round the Throne give Praise, Honor and Glory to the Lamb that was slain. He unfolds the simple truths of the Revelation so gently that before one knows it he is full of its fragrance. His writings teach love to Him, and all else follows.

An usual trait in Brother Boll's life is that he himself is constantly hidden, you never see him. His writings are like the Irishman's wall: 3 feet high and 4 feet wide, so should destructive powers succeed in turning it over, it would be higher by the enemy's attack! May Brother Boll continue to unfold eternal beauties to us, that our lives may be filled with His love and our meat may be to do His will.

—————, Tennessee.

BOOKS WANTED

The Louisville Christian Training School would profit by donations of books to its library. Greek Lexicons, Church Histories, Bible Dictionaries, Treatises, Books of Sermons, Commentaries, Missionary Biography, Bible Atlases and books of such character would be appreciated. Some books already in the library are such as Milligan's Scheme of Redemption, Popular and Critical Bible Cyclopedia, Biography and Sermons, Brent's Gospel Plan of Salvation, Sweeney's Sermons, Brook's Sermons, The Bible, Gaussen; Eldership, Davis; Hazzard's complete Concordance, Vol. II of Josephus, Savior's Prayer for Unity, From Idols to God, Office of the Holy Spirit, Richardson; Gospel Lesson and Life History, Sewell; Parallel Gospels, The Great Crisis, Scott; Problem of Human Life, Hall; Autobiography, Allen: Christian Science in the Light of Reason; Natural Law in the Spiritual World, Principles of Interpretation, Lockhart; a number of Bible School and Teacher Training books. Address

Stanford Chambers, 2500 Portland Ave., Louisville, Ky.

"Just as we love God shall all His providential dealings, whether afflicting or comforting, bring a ceaseless joy to us; for, if we love God, we shall be perfectly pleased with all that He does. Just as we love Him shall duty be a pleasure, worship an exquisite enjoyment, and self-denial sweeter than any self-indulgence could be. Just as we love Him shall earth become like heaven; this waste, howling wilderness shall be lovelier to our vision than Eden was. It shall be a Holy of Holies, filled on all sides with the tokens of our Father's majestic presence."—John Dickie.

We can still supply a few more schools with Word and Work Quarterly for third quarter, 7c each. We know of no other quarterly among the many excellent ones obtainable, that has the extra set of questions to bring out the real meaning of every verse.

THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.