

# THE WORD AND WORK

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## GIVING

"I have no wealth of gold to give away,  
 But I can pledge to worthy causes these—  
 I'll give my strength, my days and hours of ease,  
 My finest thought and courage when I may,  
 And take some deed accomplished for my pay.  
 I cannot offer much in silver fees,  
 But I can serve when richer persons play,  
 And with my presence fill some vacancies.  
 There are some things beyond the gifts of gold,  
 A richer treasure's needed now and then;  
 Some joys life needs which are not bought and sold;  
 The high occasion often calls for men,  
 Some for release from service give their pelf,  
 But he gives most who freely gives himself."

—*Joyful Tidings.*

## WORDS IN SEASON

R. H. B.

### THE CHURCH UNIVERSAL

"Do you think anyone will be saved outside the church to which you belong?" To this question handed in at a public meeting, the writer answered "No—for the church to which I belong includes all that are saved." The Lord added to the church daily such as should be saved." (Acts 2:47, A. V.) He still does that. Whoever is saved, as they are saved, the Lord adds to the church, which is His Body. In giving them the Holy Spirit He unites them with the Body, the church; for the Spirit unifies and binds the separate believers in a living bond into one body with Him who is the Head, from whence all the body is "fitly framed and knit together." (Eph. 4:15, 16.) This is the church—the one, only church the Lord ever established, and to which all His people belong. It is not any human sect, party, faction, denomination, organization. Wherever these exist it is contrary to God's expressed will. The simple Christian belongs to no sect or party nor to anything that does not include all that are Christ's. He is a member of the New Testament church only—the church universal.

### WORDS FITLY SPOKEN

The late F. D. Srygley for many years the able first-page editor of the Gospel Advocate, stressed this point continually. He strove much to implant in the minds of brethren the ideal of the undenominational, non-sectarian church—for to slip into sectarianism is a thing so easy that it must be continually guarded against. In answer to one of his editorials a sectarian paper said: "You say you are not a Methodist, nor Epis-



copalian, nor Presbyterian, nor Baptist, nor Campbellite, nor do you belong to any party in religion calling themselves Christians, or Disciples. Where, in the name of sense, do you belong? Who are you, anyhow?" To which he replied:

"Well, I am Brother Srygley, a common sort of a Christian, or disciple of Christ, such as we read about in the New Testament, and I belong to the church of God, which includes all Christians, or disciples of Christ, but which is not a denomination in any sense. . . . I belong where Paul, Peter, John, James and all the rest of the Christians we read about in the New Testament belong, namely, to the church of God. It goes hard . . . to see a Christian keep out of sectarian pens and refuse to herd with denominational flocks? But if the thing can be done, my heart is fully set on doing it."

He boldly denied that the New Testament acknowledged or endorsed "a religious party which does not include all Christians"; and goes on to say:

"A man can be a Christian, and a congregation of Christians can be a church of Christ, and as such can do everything that the New Testament requires without belonging to this or any other denomination in religion. No Christian and no congregation of Christians can belong to this or any other religious denomination without violating the plain teaching of the New Testament."

In answer to the difficulty of doctrinal differences among Christians, he says this:

"Of course we ought to differ from other disciples to the full extent that they differ from the plain teaching of the New Testament; but by what authority can we or any other Christian belong to anything in religion but the body of Christ, which is the church, and of which every Christian is a member? To be sure, some draw back now 'unto perdition,' and go 'out from us because they are not of us,' and all that sort of thing; but how can they get loose from us before they get out of the body of Christ unless we are more particular than God? Of course 'they tear down what we build up'; but if we are working for God, they tear down what God builds up, too. As long as God can stand them we ought to 'grin and endure' them. No man can have a brotherhood in religion which does not include and consist of all of God's children without acknowledging some other fatherhood than God. Every religious brotherhood which does not include and consist of all of God's children is the offspring of a purely denominational fatherhood whether it traces its origin to John Wesley or Alexander Campbell."

#### AN ANTI-MILLENNARIAN SECT

It is good to look back now and behold again the New Testament ideal as discerned by clear-sighted brethren of even a generation ago. Have we not drifted? Because of some prophetic teaching, some have to be put out of the church! Though they be acknowledged to be brethren in Christ they can no longer belong to "us." So "we" are no longer of the church to which all God's children belong. It is no longer sufficient for membership in the party that a man believes and obeys the gospel and teaches men so; not even that he desires the fellowship of brethren and is as willing to bear with the difference in their teaching on those points as he wants them to bear with him—nay, "at all hazards," he must be put out. No one that does not sign up the prophetic creed of such sec-



taries can be acknowledged by them as belonging to their communion and fellowship. Yet they continue to tell the world that they are not a denomination!

So long as we must needs break fellowship over every difference we can not hope to give the world an example of the New Testament church and its unity, but only of more sectarianism and division, of which the world has long since seen enough.

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#### PETER'S DOXOLOGY

"And the God of all grace, who called you unto his eternal glory in Christ, after that you have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen." 1 Peter 5:10, 11.

Thus does Simon Peter conclude his teaching in his first epistle. The features of this great sentence stand out very clearly: Something shall be done for God's people; when it will be done; who will do it. At the close, the benediction.

It is a promise that looks to the future—to the day of the Lord's coming, to which the apostle has already made repeated reference in the foregoing chapters. It will not be till after that "little while" of their sojourning, the little while during which they are in heaviness through manifold trials, and their faith is being tested (1 Pet. 1:6, 7), and which is marked by suffering. (4:12, 19). But when that little while is over God will do three things for them: (1) He will perfect them. (2) He will establish them. (3) He will strengthen them. The words are wisely chosen by the Spirit to represent that "eternal glory in Christ" unto which God called us, and which will be realized then. Certainly God is all along through various means and agencies doing these things for us now—He is perfecting, He is establishing and strengthening us. From that blessed truth we would detract nothing. For the perfecting of the saints He has given apostles, prophets, evangelists, pastors and teachers (Eph. 4:11, 12); He sends help to His people that they may be "established" (Rom. 1:11); and He strengthens them for every task and need (2 Tim. 2:1; Phil. 4:13). But the theme here is a final and complete perfecting, establishing, and an enduing with power and strength undiminishable for ever.

#### PERFECT, ESTABLISH, STRENGTHEN

First of all He will perfect us. No matter how far we may have grown in spiritual stature, never in this life do we reach the perfection which God demands. There is always some deficiency, some lack of character. The truest Christian has never yet filled up the whole measure of Christ. But in that hour when God sanctifies them wholly and they are presented unreprouvable before Him, without spot or blemish, in exceeding joy, He makes them perfect in Christ and like Christ.

"When in His likeness we appear, we shall be satisfied."



He will also establish us. "O that my ways were established to observe thy statutes!" exclaimed the psalmist. For he felt, as we do, the proneness to waver, to decline from God's ways, to relax our watchfulness, and slip into some doubtful or wrong thing. We are not yet wholly and finally established. We are always liable to some failure—no man more so than he who thinks he is not. But in that day he settles our hearts forever, where indeed we want them to be, and through all eternity we shall stand for Him wholly and wholeheartedly, and steadfast beyond the peradventure of wavering.

Moreover He will strengthen us. Here we are weak: we stand only in His strength from moment to moment. But then we shall be made strong in Him and for Him, unto blessed service, for the ages to come.

#### JACHIN AND BOAZ

We cannot forbear calling attention here to what may seem only a curious co-incidence (but there is nothing fortuitous and accidental in God's word)—the two pillars of Solomon's temple: "He set up the right pillar and called the name thereof Jachin; and he set up the left pillar and called the name thereof Boaz." (1 Kings 7:21.) Now "Jachin" means "*He shall establish*"; and "Boaz," "*In him is strength*." (R. V. Mg.) This in turn links with the promise to Philadelphia, "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more." (Rev. 3:12.)

#### GRACE TO BE BROUGHT UNTO YOU

Finally let us notice who shall do all this: it is "*the God of all grace*." Now most of us know what *grace* is. It always has to do with a free, unmerited gift. It is that good-will and free mercy and love toward us, that operates, not according to our works but according to His loving purpose toward us in Christ Jesus. It is not on the ground of what we have done or deserved, but of His free goodness toward us that He will "perfect, establish, strengthen" us, "That in the ages to come he may show the exceeding riches of his grace in kindness toward us in Christ Jesus." (Eph. 2:7.) For He is *the God of all grace*. It is this then on which Peter bids us set our hope. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13.)

#### ACCORDING TO HIS PURPOSE

Back of all this lies God's eternal Purpose. "All things work together for good to them that love God," says Paul, "to them that are *called according to his purpose*." (Rom. 8:28.) This purpose Peter's doxology declares to be our joint sharing in God's eternal glory. (Comp. Rom. 8:17, 18, 29, 30; Heb. 2:10.) This "God of all grace" has set Himself to bring it to pass, and has called us out of darkness into His marvelous light that we may be partakers of His eternal glory in Christ Jesus. We bow our heads with Christ's blessed apostle as he pens the concluding word of praise and adoration: "*To him be the dominion for ever and ever. Amen.*"



## NEWS AND NOTES

(October, 1935)

We keep our promise of last month, to mail the October issue—late! Both Editor and publisher have been away in meetings. The November number will be placed in the mails one month from now, and will carry our Christmas announcements. Buy books and Bibles this year—from us!

From Johnson City, Tenn.: "We expect to enter our new church building first Sunday in October. Brethren working at night to finish—free labor.

"Word and Work splendid again. Please inform other friends as to my new address."—E. H. Hoover, 626 W. Maple St.

From Chicago: "I began work with the North Shore Church, Wilson Ave., Y. M. C. A., Wilson and Hermitage Avenues, Chicago, on August 25. If any readers can furnish me with the names and addresses of members of the church in Chicago, Evanston, Wilmette, Winnetka, Nile Center, or Highland Park, they may write me at 6039 Kimbark Ave., Chicago, Ill., and we will get in touch with them. Out of town visitors should take the Ravenswood Rapid Transit car line and get off at Ravenswood Station. My telephone is Plaza 6759."—Jonah W. D. Skiles.

From Searcy, Ark.: "I have recently concluded an eleven-day meeting at Republican, Ark. It is considered a difficult field in which to labor because of the denominational stronghold. Interest was good from the beginning and dozens of questions were asked and answered during the course of the meeting.

"There were 21 responses to the invitation, 15 for baptism. Among those baptized was an old man, 82 years of age. Several others were considered unusual victories for the Lord. I expect to return the first Saturday and Sunday of each month and plan on conducting their meeting again next year if the Lord be willing."—Robert B. Boyd.

"The East Side church of Detroit will be found at East Vernor Highway at Lemay, and can readily be

reached from all parts of the city. A warm welcome awaits all!"—A. B. Keenan.

From Pithian, Ill.: "We have a worthy brother here, but we are few in number and weak in finance. We would thank any brethren to help us so we can keep our preacher. He is a man well recommended, is quiet at home and meek in preaching."—Washington Jarrett.

From Long Beach, Calif.: "We feel here in California that the work has taken a very definite turn for the better. All congregations are having increased crowds and are growing and everyone is in fine spirits. We are very thankful to have Bro. Ernest Beam back with us and there seems to be more doors opening for us every day."—Harold Clark.

From Searcy, Ark.: "We are all well and busy here, in connection with Harding College.

"Brother Knepper from Fostoria, Ohio, recently held a good meeting at Judsonia, six miles from here."—J. D. Allen.

From Harriman, Tenn.: "The Lord continues to open doors for me, and with His help and guidance I hope to accomplish the following service for His glory this winter: Bible class at Rockwood on Tuesday afternoons; Bible class at Harriman on Friday night; Sunday morning class at Harriman, and Sunday afternoon class at the Mission. (This mission Sunday School, taught by the members of our Sunday morning class and myself, has grown in 10 months from 6 to 89); write the S. S. lesson for the local paper each week; present the radio S. S. lesson on the second Saturday of each month; a teacher's training class each week, and occasional Sunday afternoon teaching among the colored people."—Mrs. Tom Tarwater.

From Harrodsburg, Ky.: "Find enclosed \$1 for the Word and Work. It is a wonderful book and I don't want to miss it. Please remember us in your prayers."—Mrs. Garnett Gabhart.



From Belmont, Kan. (to Brother Janes): "I have no words to express my appreciation to the teachers and promoters of the Louisville Training School for what they have done for me. I appreciate much your labor and time spent with us in Comparative Religion and Missions. I received help from those classes that I am sure will bless me through life."—Olive Craig.

From Speed, Ind.: "On Sunday, Aug. 18, at New Pekin, Ind., at Gill's Grove, we had a fine song rally, about 450 present. Bro. Harvey Leach and Bro. Brewer, both of Bloomington, Ind., were in charge, and about 15 song leaders present. We all had a part in the meeting. We used 'Great Songs of The Church.' There is no better song book on earth than this!"—Elmer LaMaster.

From Davenport, Iowa: "The church here is small but seems to be active. They have a little building on the rear of a nicely located lot at 113 Dover Court. They are having preaching three nights a week at a mission in the outskirts of the city. Brother Otis Harmon is the usual speaker. Bro. W. V. Anderson of Sarasota, Fla., preached one Lord's day morning in August."—Frank S. Graham.

From Gallatin, Tenn.: "Brother S. H. Hall of Nashville, Tenn., closed a meeting here Saturday night, Oct. 5, which began Sunday night, Sept. 22. Brother E. L. Jorgenson of Louisville, Ky. led the singing. Brother Hall's preaching was of the highest order, spiritual in tone, earnest in manner, true to the word of God, and heart-searching in its results, magnifying Christ and the gospel of His grace. Fourteen persons were baptized, two restored and three placed membership. Brother Jorgenson's work as usual, was well done and all done to the glory of God and the edification of all."—H. L. Olmstead.

From Amite, La. (Belated report): "Open-air meeting closed last night. There were 21 responses to the invitations, 15 for baptism. A meeting house is needed in that section.

"Brother Andrus started at Big

Creek Saturday night and I take over there tonight. He reports good crowds for the two nights. From there I go to Snow Creek.

"Stringtown, Miss. writes: 70 present first Sunday in their new house. I think about fifteen were meeting for Sunday School on my first visit there with about a half dozen members.

"Nettlevilles were here one day this week reporting fine progress at Natchez, Miss.

"Bro. Sitman was better at last news. Johnson writes he is to have tent meeting at Alexandria."—A. K. Ramsey.

From Nashville: "We are thankful to be able to be back at school again after our summer's work is over. Spoke 39 times in interest of perishing souls of other lands at 27 congregations in 13 states. Closed the summer's work by holding a two-weeks protracted meeting at the old home congregation in Martinsburg, Ind. The meeting was one of delightful cooperation on the part of the congregation and adjoining congregations, with ever increasing interest, splendid attendance, and resulting visibly in five souls turning to Christ. Three of these were by primary obedience. We appreciated the presence and cooperation of Bro. Morehead. We hear that our work in Japan goes on well. We hope to return as soon as school is over, in the spring of 19-36."—Orville D. Bixler.

From Detroit: "Climaxing his splendid series of fine addresses by extraordinarily capable handling of 'the Message of Revelation,' A. R. Holton, minister of the Hamilton Avenue church, wound up here on Sept. 20, one of the best meetings ever sponsored by the Fairview Church of Christ. Harmon J. Black, evangelist of the Lockmoor church, was the efficient hymn leader. Splendid congregations were in attendance each night, and Brother Holton leaves the church with its vision broadened, its zeal inspired."—A. B. Keenan.

A. C. Reader was preacher in a good meeting, with 2 baptisms and 1 renewal, at Jefferson Street mission, Louisville, early in September.



Dr. Forcade, De Ridder, La., reports 4 baptized there, Bro. Berryman doing the preaching.

Brother Olmstead baptized 7 in a good September meeting at Lily Dale church, near Tell City, Ind.

"Five were baptized and 2 added by membership in the Cedar Springs meeting."—H. L. Olmstead.

Portland Avenue church has suffered the loss of one of its choicest spirits in the death, by accident, of Brother W. C. Cook.

Stanford Chambers has held meetings at Baird St., Louisville, and East View, near Louisville, since his return from the Louisiana field.

From Bryantsville, Ind.: "We are having a good meeting here. Brother Bernard Wright is powerful in preaching. Good crowds, 1 restored, 2 by fellowship, so far. Pray for us."—A. C. Reader.

Brother Boll's meeting with H. N. Rutherford and the church at Cramer and Hanover Sts., Lexington, Ky., was held under the large new Louisville tent, with ever-increasing interest to the last. Six were added to the number of disciples worshipping there, (by membership or baptism), and two were restored.

"I am at this writing blessed in the association of two great preachers, and the fine congregation of disciples at Gallatin, Tenn., where H. L. Olmstead labors. S. H. Hall of Nashville is bringing the message twice daily in crystal clearness and spiritual power. We expect a real revival. Pray for us."—E. L. Jorgenson. (Later report elsewhere.)

"We heard Brother Bernard Wright of China deliver a splendid message at Sellersburg on a recent Sunday."—Heber Markland.

Ten were baptized in the recent Klingman meeting at Parksville, Ky. Beginning with a full house and ending with overflow attendance, the attendance and interest was sustained throughout. Brother Klingman is now in a meeting with C. G. Vincent at Linton, Ind.

From Grancer, Ky.: "Brother R. P. McKinley, who is 81 years of

age, with 50 years service as a minister of the gospel, has held a series of meetings for us here at Fairview."—Ralph Embry.

From Abilene: "Father, J. H. Mead, passed to be with the Lord on Sept. 19. We mourn his loss but realize that as with Paul, so with him: he was in a strait betwixt two. And he knew whom he had believed, and was persuaded that He is able to keep that which he had committed unto Him."—W. L. Mead.

From Berkeley, Calif.: "We had the pleasure of meeting and hearing Brother Harry Fox recently. He and his wonderful family were on their way to Los Angeles."—Bert Helsten.

James M. Gray, for forty years associated with Moody Bible Institute, passed away on September 21.

From Detroit: "A metropolitan Detroit 'Get-Better-Acquainted' night is being sponsored by the Fairview Church of Christ, Tuesday, Oct. 29. As a special attraction, Bro. Claud F. Witty will deliver an illustrated lecture on his personal travels in the Holy Land. A reception and light refreshments will follow in the basement. All are cordially invited!"—A. B. Keenan.

#### News of the Louisville Sector

Brother Boll closed a good meeting with J. F. Stinnette at High View; 3 baptisms.

Elmer Ringer closed at Camp Taylor; 12 restored.

G. A. Klingman is in meeting with C. G. Vincent at Linton, Ind.

G. F. Gibbs is in meeting at Longfield Avenue.

A. B. Lipscomb closed at Napoleon Blvd.; 1 baptism and 2 by membership.

D. H. Friend baptized 5 in a good meeting at Bohon, Ky.

Homer McLain closed at Thorns; 1 baptism and some other visible results reported.

Bernard Wright was with A. C. Reader and the church at Bryantsville, Ind. in a great meeting; 25 responses, 16 of them by baptism.

Next month: an important article on "Instrumental Music" by Brother R. H. Boll.



## JUDGE NOT

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. . . . Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

There is a trait in human nature that can be explained only by the Devil, the father of lies. It is that ugly tendency to glory in the downfall of others; to grind others in the dust that we ourselves may seem higher by contrast. That there are right things and wrong things, no one can deny; nor can one escape the necessity of choosing between them. However, there is a disposition to look unfavorably on the character and actions of others, which leads invariably to the pronouncing of rash, unjust, and unlovely judgments upon them. It is that hypocrisy which Christ has condemned.

This world is full of broken hearts—hearts broken by thoughtlessness; and carelessness. Some one thoughtlessly expresses a half-truth. Some one hears it and carelessly passes it on. A sullied name, a broken heart. Not vicious; just thoughtless and careless. I don't believe there are many truly vicious folk in the world. Just thoughtless and careless. Wouldn't it be better to treat that story as if it were about ourselves; to be just as careful in sifting the evidence and repeating it, as if it were about ourselves, and our name at stake—and our heart to break? That is what Jesus meant by loving our neighbor as ourselves.

"For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment." (James 2:13.)

J. H. McCaleb, in *Chicago Christian*.

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## BEN'S BUDGET

The few disciples worshipping in DeRidder, La., recently had Bro. S. W. Berryman, Kirbyville, Texas, with them for two weeks. He is a good man and did good. Four married persons were baptized. The word was borne to hearts wholly outside former influence. Much house to house work was done. They are planning another public effort yet before winter.

As a boy, I read Thomas Campbell's "slogan": "Where the Bible speaks, we speak; where the Bible is silent, we are silent." It was then always interpreted to mean, "If the Bible enjoins a thing upon a person or congregation, it must be taught and practiced; if not, it must not be urged as a rule of faith or practice." Now, as a man, I am gravely told that the "slogan" means that if God has not specifically condemned a thing as sinful—been "silent" about it—it must not be opposed as a test of fellowship. To oppose the unauthorized is to make that opposition a test of fellowship! We are learning—what? De Ridder, La.

Ben J. Elston.



## THE MAN WITH THE PITCHER

R. H. B.

A servant had to make a special trip to the well for a pitcher of water. It was not the time of day at which the water-drawing was usually done. This was an *odd* occasion. Just why it was we are not told; but there was some special necessity. So the servant, perhaps with a complaint, or sullenly, took his water-pitcher, made his journey to the fountain, and returned. He was the only man on the street just at that time who was carrying a pitcher of water. As he drew near the house he may have noticed two men, by appearance Galileans, standing in the street as if waiting for something or someone, looking at him occasionally. The Galileans followed him into the house and there asked to see the master. When the master of the house came the two strangers said to him, "The Teacher saith, Where is my guest-chamber where I shall eat the passover with my disciples?" And, as if he had expected it, the master showed them a large upper room, furnished and ready. The two men then arranged for the feast, and at evening came Jesus and sat down to eat the passover, and His apostles with Him. All was very simple, yet strange.

The two men were Peter and John. (Luke 22:8.) It was from Bethany (probably) that the Lord had sent them to Jerusalem on their errand. And what was the errand? They were to go into Jerusalem. There a man bearing a pitcher should be coming in their direction, meeting them. They were to follow him, and wherever he should enter they were to speak—not to the man who carried the pitcher of water, but to the master of the house, and ask him about that guest-chamber. And so exactly it worked out with the precision of clock-work. All of which sets us wondering. How did the Lord know that just as those two disciples would be going up the street (He had not even told them on *what* street they should go) there would a man meet them carrying a pitcher of water? What could be more fortuitous and beyond calculation than such a circumstance? He must have known exactly at what moment His two disciples would arrive at a certain place in a certain street; that in a certain house a pitcher of water would be needed and just at what moment the servant would become aware of the need of his going after a pitcher of water, and exactly how long it would take for that servant to return with it, so that the two messengers would meet him in the way, and so that they could follow and see him enter into the house. Then, also, of course, He must have known that the master of that particular house would have a large upper room, furnished and made ready, and that, for whatever reason, he would respond to the disciples' request and turn the room over to their use, for eating the



passover. Certainly here are more X's, Y's, Z's, of unknown, incalculable quantities, and accidents, of time and circumstance than any algebra or calculus could combine into a problem for solution. This is Divine foresight, "providence", not only far beyond human ability to imitate but even past all human power to trace out. Yet there it stands, simple and straightforward—the kind of thing no one could or would have invented; just one of those marvellous, inexplicable, unexplained incidents, bearing the stamp and mark of truth, which abound in the word of God. And, as all such incidents, so this also teaches its wonderful lesson.

The obvious teaching of this fact is that of God's inscrutable knowledge and management of all the details of all the happenings in human life and in all the world. For it is evident that He who could foresee and manage this combination of things, would not merely have known this and nothing more—no, the mind that saw and foresaw the workings of these trivial movements and coincidents manifestly knows everything, and can make everything work together to accomplish its designs. How little credit we give to God, and how very short our conception of His wisdom and power! How we fear and fret and worry lest the Lord had forgotten or overlooked something, or had been taken by surprise or checkmated in His purposes. But He knows everything, and has not left out of consideration even the smallest circumstance, and He maketh all things work together for good to them that love God, to them that are called according to His purpose. (Rom. 8:28.)

Yet another undeniable fact stands out in this story—namely how important a part a common act in the drudgery of daily routine may play in the economy of God. This reaches down into the heart of things, to what we often and so bitterly feel is the apparent meaninglessness and futility of our work, the dreary, useless round of every day's task. We long to do something outstanding, something worth while, but we sink down discouraged and faint, and sigh, "Vanity and vexation of spirit: all is vanity." It is this and that trifling task, one after another, all the day long, and again the same over again on the morrow, in the dreary treadmill and endless course of duties. And what have we wrought in the end? We get nowhere; we accomplish nothing. What profit has a man of all his labor under the sun? The woman's work in the home, the man's in the shop or factory, seems only an endless repetition of fruitless endeavor empty of purpose and meaning.

But this incident opens our eyes. In God our simplest, poorest act of service is meaningful. If a man's carrying a pitcher of water can be a factor in God's mighty work of redemption—how can I think meanly of the smallest piece of



work committed to me or slight the least duty? Perhaps that menial little task which seems so unnecessary, which we would rather set aside for something higher—may be the one thing God expects me to do today, and the one thing needed to move His vast plan for time and eternity. So it was in this case. If the man had shirked his simple duty (if such a supposition could be made)—if he had not gone after his pitcher of water—well, picture out for yourself all the consequence of that. I do not say that God would not have foreseen such unfaithfulness and made some other arrangement. Nevertheless, the fact stands that upon that performance of that lowly task hinged the whole great work of God. You have perhaps toiled today obscurely and filled your small place in your corner, and wearily have laid yourself down to rest feeling that for all your labor you have nothing to show. But in the nightwatches God may show you a ladder that joins earth to heaven and, lo! its foot resting upon a foundation which your humble hand has laid!

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#### A MODEL CHURCH

1. A church is a model church if it has model members. It should be a growing church, many people believing in the Lord Jesus Christ and uniting with the church.

2. It should be a studying church. Members should know the Scriptures and the will of God.

3. It should be a distinctive church. There is something about Christians, even in their every-day life, which makes them distinct and different from other people. Therefore, the members of a model church should live so that people know they are Christians.

4. It should be a stewardship church. The people should be willing to give money freely to carry out the will of God. The church should not have to have rummage sales or send out people to beg for money for this purpose.

5. It should be a praying church. To carry on God's work successfully a church should be guided by God through prayer.

6. A model church should be a missionary church. The church should carry out God's commands by either sending out missionaries or help to support those sent out by others.—*Joyful Tidings.*

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#### WHY WAIT TILL TWILIGHT?

"Mary Pickford has not been the only actress to turn fervently to religion in the twilight of a career. Mrs. Fiske became a devout student of the Bible in her final days. In letters to her most intimate friends she inclosed a gilt-edge card bearing the Ninety-first Psalm, which she loved."—Arthur Brisbane.



## THE CHURCH AND THE CHURCHES

Stanford Chambers

The divine will is that the great "church of the first born" be represented in every community. The Great Commission is enough to show that. Wherever the Gospel is received and the Commission observed, there, locally, is His church. "There is one body"; "the general assembly and church of the first born" is one. Just so, the church locally is to be a true representation of that unity. "Not forsaking our own assembling together as the custom of some is." (Heb. 10:25.) Whose own? All the born-again ones. "Let there be no divisions among you." "That there be no schism in the body." So also our Savior prayed in the Seventeenth of John. Loyalty to His Word as well as that love, forbearance and long-suffering borne in His members by the "one Spirit," makes easily possible this local or community oneness, the only oneness the world can see, and upon which it "may believe that thou didst send me."

That is to say, the community of saints is to be that great "general assembly" in miniature, designed, most certainly, to embrace every member of Christ in the community. Who is responsible for separation therefrom tramples under foot the prayer of the Son of God! A responsibility too great for any man to answer for.

"Where two or three are gathered together in (unto) my name there am I in the midst of them." The Lord in the midst makes it His assembly. Right there, then, belongs every child of God in the community, forming one assembly therein, recognized and honored by His divine presence, a oneness that impresses the world and glorifies the name of the Lord. The divine requirement is not fulfilled in a given community until every follower of His can come and sit down at the one communion table. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Every such assembly is a church of Christ representing in love, in worshipfulness, in consecration, in purity, His church as a whole, the "one body" possessed of the "one Spirit," knowing only "one Lord, one faith, one baptism, one God and Father of all." What a privilege, thus, has the local church! Such a church is used of God to increase the number of "spirits of just men made perfect." Here, then, is a worthy goal for every congregation and for every believer.

If any church has a right to be anything but a church of Christ, where does that right come from? If any child of God has a right to belong to any church but a church of Christ as well as the church of Christ, where does he get that right? "Of one accord in one place," is the Bible idea. "Not forsaking our own assembling together" puts God's people together. "Let there be no divisions among you" keeps them together. "What God hath joined together, let not man put asunder." That responsibility were too fearful. All the Lord's people in the Lord's house on the Lord's Day at the Lord's table to show forth their Lord's death until their Lord's coming—that is a scene heaven does not scorn to look upon.

## OUTLINE STUDY OF THE NEW TESTAMENT CHURCH

1. Definition: "Ekklesia," called out; assembly. (Matt. 16:18); "House of God." (1 Tim. 3:15); "Temple of God." (1 Cor. 3:16); "Habitation of God in the Spirit." (Eph. 2:21).
2. Founder. (Matt. 16:18). Christ.
3. Foundation: (Matt. 16:18; 1 Cor. 3:11) Christ.
4. Head: (Col. 1:18; Eph. 1:22; 4:15); Christ.
5. Creed. Confession of Faith: (Matt. 16:16; Jno. 20:31) Christ.
6. Book of Discipline: (Heb. 8:8-13; 1:1-2; 2 Cor. 3:6) The Word of Christ.
7. Name: (Matt. 16:18; Rom. 16:16; 1 Pet. 4:16, the individual) Christ. ("That in all things he may have the preeminence.")



8. Origin: (Matt. 16:18; Luke 24:47; Acts 11:15; 2:1) Christ, Jerusalem, Pentecost.
9. Purpose: (1 Tim. 3:15; Eph. 4:16; 1 Cor. 16:1-2; Gal. 1:2) Save the lost and care for the saved.
10. Organization: (Col. 1:18; Eph. 4:11; 1 Tim. 3:1-15; Acts 6:2-6; Phil. 1:1) Christ the only head; Apostles and prophets still serve the church, since we have their word; Evangelists to carry the Gospel; Elders oversee the flock; Deacons look after the temporal needs.
11. Membership: (Acts 2:47; 2:41; 2:38; Acts 18:8; 1 Cor. 12:13) Baptized believers in Christ.
12. Order of Worship: (Acts 2:42; 20:7; 1 Cor. 16:1-2; Col. 3:16) Teaching, fellowship, breaking of bread, prayers. (Each a comprehensive term, inclusive of everything of its kind and exclusive of all else).
13. Propagation: (Matt. 28:19-20; 1 Cor. 4:15; Matt. 13:18-23) Upon the principle of seed-sowing. "The sower soweth the word."
14. Destiny of the church: (Eph. 5:27; 2:7; 1 Thess. 4:17; Rom. 8:18-25; 2 Tim. 2:12; Rev. 19:6-9; 20:6; 21:1-22:5). The bride-elect becomes the wife of the Lamb and forever in the glory with Him inherits jointly with Him not only "the unsearchable riches of Christ," but His throne, (Rev. 3:21) His authority, (Rev. 2:26. Compare Ps. 2:7-9) not only for "the thousand years," (Rev. 20:6) but "for ever and ever." (Rev. 22:5). His church is not a temporal thing, but eternal, "the fulness of him that filleth all things." Behold what manner of exaltation is ours who are privileged to be a part of the divine family, the church of the living God! Hallelujah!

#### A FURTHER BIBLE READING ON THE ONE BODY

1. It is the Lord's body. (Eph. 1:22-23.)\*
2. It is blood-bought. (Acts 20:28.)
3. Saints, called and sanctified, are members. (1 Cor. 12:27; 1:2.)
4. By one Spirit baptized into one body. (1 Cor. 12:13.)
5. Built upon a sure foundation. (Eph. 2:20.)
6. A habitation of God in the Spirit. (Eph. 2:22.)
7. The pillar and ground of the truth. (1 Tim. 3:15.)
8. Makes known now the manifold wisdom of God. (Eph. 3:10.)
9. In ages to come to show riches of his grace. (Eph. 2:7.)
10. To be united in marriage to the Lamb in a union never to be put asunder. (Eph. 5:27; Rev. 19:6-9; 1 Thes. 4:17.)
11. Destined to wear a crown, (Rev. 3:11) and reign forever. (Rev. 22:5.)
12. Envisioned as "the holy city Jerusalem." (Rev. 21:9-22:5.)

Paul counted himself the chief of sinners because he persecuted the church of God. Pity those who show contempt for His church today, and shame upon disciples who hold the church in small esteem. It is God's masterpiece.

"Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

\*Other passages on each of these items, can easily be found by the aid of a reference Bible and concordance.

This article is a portion of an excellent 6-page tract, "The Golden Candlesticks" and may be obtained from the author, 2605 Montgomery St., or from the Word and Work office; 2 for a 3-cent stamp. Quantity prices on application.



## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

*Chastening, Chastisement, Correction, and Instruction*

The Greek and Hebrew words usually translated by the above nouns together with their corresponding verbs come from one Hebrew root and one Greek root.

The Hebrew verbal root *yasar* according to Gesenius' *Hebrew Dictionary* (edition of 1843) means as follows: "1. to chastise or chasten, to correct, to punish with blows or strokes": 2. to chasten with words, i. e. a, to admonish, to exhort. . . . b, to set right, to instruct . . ." The noun *musar* (once *mosar*) from the verbal root means: "1. correction, chastisement, of children by parents, of a people by kings, of men from God . . . : 2. discipline, i. e. warning, admonition, reproof, such as parents give to children, God to men, etc., . . . example, by which others are warned, Ez. 5:15 . . . : 3. instruction, learning . . ."

The Greek verb *paideuo* means to bring up or rear a child, i. e. to train, educate, or discipline a child, and therefore from the Greek viewpoint included correction, chastisement, and punishment. The Greek noun *paideia* brings out the corresponding nominal ideas.

The point interesting here is the fact shown that God's chastening, chastisement, and correction are all in the way of instruction. Then the meaning of Heb. 12:6, "For whom the Lord loveth, he chasteneth (*paideuei*)" quoted from Pro. 3:12, becomes deeper and clearer. The Lord chastens to correct and to instruct.

The comparison of a few passages in the Old Testament, with the realization that the word implying chastening, correction, and instruction is the same in the Hebrew in each case, will help the reader to a clearer conception of the point discussed, Cf. Ps. 38:1; 118:18; 94:12; Deut. 8:5; Is. 26:16; 1 Kings 12:11; Jer. 31:18; Pro. 29:17; Jer. 30:11; Pro. 29:19; 23:13; Zeph. 3:2; Deut. 4:6; Job 40:2; Jer. 6:8; Is. 8:11; Prov. 1:7; 15:5; 9:9; Ez. 5:15. All of these contain the root *yasar*. In the New Testament compare the following passages: Rev. 3:19; 1 Cor. 11:32; Heb. 12:5; Luke 23:16; Heb. 12:9; 2 Tim. 3:16; 2:25; Rom. 2:20. All of these contain the root contained in *paideuo*.

According to the original, which translation is the better, King James or Revised, on 2 Tim. 3:16?—Africa.

It seems that the Revised Version "Every scripture inspired of God is also profitable . . ." is the correct translation. The passage is discussed in the *Word and Work* for October 1934, (page 221), this department.

\*Bro. Boll also discussed this passage in the *Word and Work* some time ago. He comes to the conclusion that the King James has the correct translation. It will be well for the reader to study his arguments, 6039 Kimbark Ave., Chicago, Ill.



## ONE THING NEEDFUL

ROBERT B. BOYD

When studying the scriptures, one thing is needful—open-mindedness. There is a great tendency among Christians to read the word of God with a sectarian attitude and from a sectarian viewpoint; to accept only such scriptures as seem to prove their present position and disregard and discredit others.

The proper manner in which to study God's holy word is to search for the truth and not to prove that some pet theory or idea that we already possess is correct. Man is not to go to the Bible to prove he is right but to find out what is right! And when we come to the point where we can have such an attitude of open-mindedness, the strife and disagreements that now exist and that have existed in times past will cease to a marked extent.

I once attended a service in one of our large cities where a certain brother was defending his position in regard to certain prophetic themes. In his defense he stated that such and such could not be because he could not conceive of Christ, his Lord, doing such a thing! He could not see and understand the *why* of such a thing. Such reasoning is surprisingly weak for a great man, but it is common among many.

Too many of us fail to recognize the fact that the promises of God are not made to those who *see*, but to those who *believe*. A comprehension of everything that God has done and will do is not prerequisite to being a child of God; but faith in him is an absolute requirement.

Nicodemus failed to see the "How" when Jesus told him that a rebirth was an essential requirement for entrance into God's kingdom. But that did not alter the Savior's statement. In the gospel of John, chapter 9, we have a splendid example of this principle. Jesus there healed a man born blind; but some of the neighbors persisted in their efforts to discover the answer to the question "How." But did their questioning alter the fact that though he was blind, yet now he could see?

How wonderful it would be if man was satisfied to know his part thoroughly and trust God to do the rest! The church would truly be one if we were all willing to accept what God has said.

The question with us should be, What has God said? Let us take that at face value and cease to raise the problems, "How can these things be?" and "Why would God do such things?"

Searcy, Ark.

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### "JEREMIAH"

These studies form a neat 24-page pamphlet, in large type, equally suitable for home or class use. 5c each; 50 for \$1.00.



## SCHOLARSHIP FUND FOR TRAINING SCHOOL

The Louisville Christian Training School is one of the most forward moving efforts in the advancement of New Testament Christianity that has been put forth in recent years. More than one hundred students attended the various classes last year. We are expecting a similar number this year. In fact the number would be even larger were it not for the financial condition of a number of young men who are desirous of attending the school. I am suggesting that a scholarship fund be started to loan funds to worthy students. The small sum of twenty-five dollars will keep a student in school for a term of eight weeks. This student will then repay the loan as he is able in later years, and then the money can be loaned again to another student. In this way your money that you contribute to this fund will be used over and over again.

This is not just another appeal. There are a number of individuals who can contribute \$25, \$50, or \$100, or an individual, a class, or a church could be responsible for the raising of such an amount. Your contribution, even if it is less than one dollar, will be very helpful in building up this fund. Please do not overlook this opportunity for service. Whatever you give will be multiplied in its usefulness in preaching the gospel.

The writer, a member of the faculty, is on leave of absence but he is vitally interested in the Louisville Christian Training School, and he wants to take this opportunity of helping the school in his absence by the promotion of this fund. Contributions may be mailed either to President Stanford Chambers, 2500 Portland Avenue, Louisville, Ky., or to Jonah W. D. Skiles, 6039 Kimbark Avenue, Chicago, Ill. Who will be the first to respond?

This appeal should come close to the hearts of the "boys" who have attended Brother Boll's English Bible Classes (the forerunner of the Louisville Christian Training School) and are now out in the useful Christian service of preaching, teaching, etc. The writer is one of those "boys," and he knows the inestimable value these classes were to him. All of this work was free, but now is the opportunity of passing this blessing on to some one else and thus of repaying in a small way. Each one of the "boys" should be responsible for raising at least \$25. Contributions will be acknowledged through the **Word and Work**. Immediate contributions, no matter how small, will enable some young man, who is waiting now, to start in when the session opens this fall. Pledges are acceptable and invited.

Jonah W. D. Skiles.

This is a laudable suggestion. Missionary interest may manifest itself as certainly in preparing the missionary as in supporting him on the field. The Louisville Christian Training School provides free tuition and (for men) free shelter. There are those who would avail themselves of this golden opportunity only they cannot even board themselves and go to school. It is for those of this class that Brother Skiles would like to see a fund made up. I suggest that Brother Skiles be made the custodian of this fund. I shall not be averse to receiving any contributions and forwarding to him.—Stanford Chambers.

## "BE NOT UNEQUALLY YOKED"

Ah, me, how many a young man is ruined by perilous alliances! For money, for business or for social position they are wedded to the ungodly. Some of you sell your daughters to the devil that they may make a respectable match, when you know that this unequal yoking is forbidden by gospel precept. I am ashamed of Christian people who lend their countenance to this breach of the Lord's commandment. In this world there is a blight on such unions, and in the world to come—well, over that you would wish to draw a veil.—C. H. Spurgeon.



## ON FOREIGN FIELDS

### MISSIONARY NOTES

D. C. J.



Nellie Morehead  
Box 173, Nashville, Tenn.

Sister Andrews and her faithful helper, Iki San, spent part of the summer in Tokyo. \* \* After a good summer campaign among the brethren including a fine evangelistic meeting at his home church, Martinsburg, Ind., Bro. O. D. Bixler is back in school at Nashville.

Probably no other woman among us knows so well the clothing needs (sizes, kinds, etc.) of the missionary women and children as Mrs. B. D. Morehead, who has long taken a practical interest in encouraging friends at home to clothe missionaries abroad. Many are the valuable boxes of useful materials she has shipped across the ocean. \* \*

"It seems most a shame we do not have more workers."—*W. L. Brown*. Verily it does. A group of about 50,000 have work in about 40 foreign fields while 500,000 of us under-support a handful in a dozen fields.

Sister Brown thinks they had the best annual meeting this year that has yet been enjoyed—"house full and all seemed interested." \* \* "Am busy preparing material for printing as circumstances permit."—*H. G. Cassell*. If some one will supply him \$5 or \$10 for printing, his heart will be happy. \* \* Harry Fox settled for work in Hollywood, California, where the field for Japanese work is very promising. \* \* Bro. Gruver, who has been among the bandits in northern China this summer may do "tent work in the south this winter." \* \* Missionary work, the basic activity of "the New Testament church," of which we read in *the New Testament*, is as scriptural as baptism and weekly communion and should be diligently practiced. \* \* "We want to take Japanese food if we can persuade the ship company to let us as it is \$25 per ticket cheaper."—*Sarah Fox*. The allowance is only about 10c a day. Shall we give that the second thought? Sister Mattley embarked for China Sept. 6; Harry Fox and family arrived in California on the 7th; the Merritts after over nine years in Africa arrived in N. Y. on the 10th; Virgil Smith and wife with Dallas Johnson and three children sailed for Brazil; and Herman Fox and family are expected home before this is in your hands.



## CANTON MISSION

We began last night a special series of evangelistic meetings in Canton to run through twelve days. When these are over, we will shortly begin another series of such meetings in another part of the city. Then I also want to go to Chun Tsuen to help Brother Davis in some special meetings before time for school to open again early in September. So there will not be much time for rest. But this world is not the place for Christians to talk about rest. There is reserved for us a rest hereafter. This is the time to work.

This is now the midst of the hot season in China. We have had some very hot days. There is also much grief to the north of us in the Yangtze and Yellow river valleys. Both rivers have broken their dikes, many thousands of people have been drowned and a much larger number have been rendered homeless. Poor old China has plenty of sorrows.

Our own duty is clear. It is ours to preach Christ to these many perishing souls. The gospel is China's one great need and her only hope. The weakness, poverty, and helplessness of the nation is the result of sin—carelessness, covetousness, selfishness, dishonesty, etc. It is only the power of the gospel of Jesus Christ that is able to create men anew. The gospel is able to develop unselfish character, and to make men love their neighbors as themselves. But far more important, it is only the gospel that is able to save these lost souls from eternal destruction from the presence of God.

We are doing our best to reach as many as possible. But for several more decades the work will be slow and hard. The combined effort of our Canton group of missionaries has resulted in the baptism of only 23 so far this year. However, as our foundation grows we shall look forward to gradually increased results.

Brother Whitfield's expected bride arrived on schedule, and the wedding took place on July 23. We like his wife very much, and consider her a very valuable addition to the Canton missionary personnel.

Please pray regularly with us for the conversion of many souls in China, and for the development of consecrated Chinese leadership. Pray also that our missionary group may be blessed with wisdom, health, love and devotion.

Box 53, Canton, China.

George Benson.

## GRUVER REPORT

I have previously announced in letters to friends that I had purposed to spend the summer of 1935 touring by ox-cart in the province of Chahar, the chief aim being to preach in as many villages and remote places as possible. We are now engaged in that very work having been two months in the field. Our method is to drive into a large center, pitch our tent, then visit the outlying places by bicycle. But this method has been adhered to only in part; because we found it easier and quicker to reach the people by following the fairs or markets (semi-religious meetings held in honor of the dragon). In this way we were enabled to preach in sight and hearing of tens-of-thousands.

We also carry Gospels and try to place some in every village, selling a Gospel sometimes for a few pennies and sometimes trading them for eggs. As many people cannot read, or are otherwise indifferent, comparatively few Gospels are sold; yet we seldom leave a place without a witness whether it be a Gospel, tract, or spoken word.

Some have heard of Jesus, some have not. Some oppose the Way, others believe. Whatever be their reaction toward our message we have the sense of duty done. We have witnessed! Praise God!

At this writing we are so situated that we make two trips a day to the fair, morning and afternoon, and preach to hundreds. We believe the seed will grow. So it is day after day the door is open to preach somewhere to crowds large or small.

During a terrific hail-storm recently north of here the dragon was



reported to have been seen flying in mid-air. Immediately a week's public meeting was held to appease his wrath. It was at this meeting that the dragon worshippers tried to annoy us as we stood preaching in front of their temple. Four times they came with a kind of giant fire-cracker and placed it behind our audience, as it seemed, to frighten them away. But Mr. Wang who was preaching quietly told the people not to fear this work of the devil. Then, as he afterwards told me, he prayed a silent prayer that their powder might not explode. And it did not, though they held a lighted fuse to it again and again.

During all our trips in what is perhaps the worst bandit infested district in all North China, going into their houses, sitting on their kang, drinking the water they gave us, not once have we been molested, God being with us always and everywhere. Praise His name!

Our health has been good, food sufficient and hearts happy. Mail is a luxury indulged in once or twice a month. Expect to spend the winter in the south so please send next mail to my old address, Ningtsinhsien, Hopei, N. China (via Kaoyi).

Chas E. Gruver.

#### MATTLEY REPORT

The Empress of Canada is not so good a boat as the Japan, but it will do. A missionary woman who was on the boat with me coming in last year is my cabin companion. We have a four-berth room but only two of us in it, for which we are glad.

I have had a fine visit in Seattle with the Hamiltons and others. We made the trip to Wenatchee to attend their big meeting. I enjoyed crossing the mountains in an automobile. We went one road and came back another—both were under repair, so we had to detour. The church had rented a hall in the city and served dinner to about 400 people. There were representatives from all over Washington state, Oregon, Idaho, California, Vancouver and Victoria. Brethren Weston, Bruce, Scott, Reedy, Morris and others spoke—five sermons a day besides other remarks. It surely was a feast of good things.

The women gave me enough fruit, canned and dry, to pack a barrel and a half. It will be enjoyed in China where those fruits cannot be had. Empress of China, Sept. 8.

Ethel Mattley.

#### GARRETT REPORT

During first half of this year we had 34 baptisms. Interest and attendance fair at present in spite of considerable sickness. One sister and baby died last week. Dollie has had two sessions of a Bible class for white women and hopes to keep it going, though it has been hindered by sickness and other ways. Neither of us are well but keep going. The Word and Work is fine—always. We look forward to its coming each month. May its influence be increased.

Dewitt Garrett.

#### B. D. MOREHEAD REPORT

During August, James Benson, a student in the senior class of David Lipscomb College, and I had the privilege of visiting around 300 homes, talking mission work, and leaving some literature concerning mission work. Almost without an exception, interest was manifested.

I have definitely decided that calling on brethren in person is the best and most effective way of developing an interest in mission work.

The railroads are spending much money putting out placards—"Be Safety Minded." Let the church get "Mission Minded," and then we can evangelize the whole world each generation.

I will appreciate knowing that you are praying for me that my opportunities may be used unto the glory of God.

During September, I spoke to the following churches: Martinsburg, South Liberty and Borden in southern Indiana; Oakland and New Hope



in Tennessee, and Rich Pond in Kentucky, in the interest of brethren Bixler, Harry Fox, Geo. Benson and the mission cause in general: I am very well pleased with the attitude the brethren took towards mission work. More is said in the Bible about world-wide evangelistic work than anything else the Church is commanded to do.

Approximately 150 homes were visited during the month—100 copies of Bro. McCaleb's book "Once Traveled Roads" (with the help of James Benson) were sold, and at least a thousand sheets of free literature given away.

B. D. Morehead.

#### BROADDUS REPORT

It is hot and wet here now, but the work goes on. Both Shum Shui Po and Wan Chai are having good meetings and we are rushed in the print shop. Brother Benson closed an eight-day meeting with the Shum Shui Po church last Sunday. We had good crowds and three were baptized.

Alice and baby expect to come home from the hospital tomorrow or the next day. Marjorie Edna was born July 19th, weighed 8¼ pounds. The rest are getting along at home, even if I am away most of the time. We have a good Chinese woman with them.

May the Lord richly bless you and others there in His service. Continue to pray for us.

E. L. Broaddus.

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#### LOUIS B. GONZALES

On Aug. 13, Brother Louis B. Gonzales, Sr. fell asleep in Christ. Our prayers were answered in a different way from what we had hoped, but assuredly they were answered. The Lord had something better in store for our brother; and the Blessed Hope is now a sweeter refuge for Sister Gonzales and her two sons, her daughter and her daughter-in-law, all of whom now express a greater interest in heavenly things. Sister Gonzales expressed her faith in the First Resurrection, by saying that her hope keeps her from over-much grieving. Blessed be the Lord Jesus who is our Hope, our Resurrection and our Life! He is the living surety of all our expectations from God. Another expression from Sister Gonzales was this: "I thank God that though my husband was brought up a Catholic, he died a Christian."—Jessie Z. Wood.

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#### GOD'S OWN

"They are not OUR OWN," you answer;

"They are neither kith or kin";

"They are GOD'S OWN; His love alone

Can save them from their sin;

They are CHRIST'S OWN; He left His throne

And DIED their souls to win."—Sel.

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"When a man is truly born again—when he has of a truth died with Christ to sin, and risen again with Him into newness of life, there is always that 'something in the look of him.' You cannot always define it, but it is there, a new light in his face, a new tone in his voice, a new charm in his manner, all testifying more loudly than the loudest profession to the power that worketh in him. God grant that it may be so with us all! May all who come into contact with us be led by our whole life and conduct to acknowledge the resurrection power of Jesus Christ, and to confess that He is Lord to the glory of God the Father."—Don Davidson.