

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

THE ROMAN EMPIRE REAPPEARS

"Mussolini solemnly proclaimed the rebirth of the Roman Empire of the Caesars," says the Courier Journal (May 10). "After fifteen centuries" it quotes the Duce, "the empire has returned to the fateful hills of Rome." To the countless multitude that thronged the public place he addressed the question, "Will you be worthy of it?" The answer was a thunderous shout. "This shout," continued Il Duce, "is your solemn oath before God and man that you will support it by life or death." The title of Emperor was formally bestowed upon King Victor Emmanuel. Says the Literary Digest, "'Hail Emperor!' broke from the frenzied masses. For hours this cry, recalling the 'Ave Caesar' of centuries ago, re-echoed on the hill."

So the Roman Empire has stirred from its long sleep and again emerges upon the world's stage, just as God's word said it would and must. The last of the four world-powers of Daniel's vision (Dan. 2 and 7) the Beast "that was, is not, and shall come" (Rev. 17:8) has reappeared to play its final act in the drama of the world's rebellion. It has not come back as a world-power as yet, nor in all its old-time territorial reach. Nevertheless the dream of Mussolini of the restored empire of the Caesars has thus far taken shape. Mussolini may not be able to carry it any further. Again, he may. It may receive a back-set; or, again, it may go steadily forward to re-assume its former greatness and power. We shall see. But that it will be here again, and that the Lord Jesus will deal with it personally at His Coming (Rev. 19:11-21; 2 Thess. 2) God has shown in His word. The Day is drawing nigh! We do well to watch and pray. (Luke 21:34-36.)

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"THE CHURCH SHOULD—"

In these days we read much in the papers and hear much from the platform and over the radio, about what "the church" should do. And what according to all those monitors and critics should "the church" do? Well—it would be easier to name what is left after they get through. "The Church" should feed the hungry, clothe the naked, wait on the sick, adjust labor troubles, alleviate the lot of the poor, right the wrongs of our social system, clean up politics and government, go in for relief-work, crime-prevention, municipal righteousness, prison-reform, stop all wars, furnish proper amusement for the young, do boy-scout and girl-scout work, sponsor the Townsend plan, supervise public morals, civilize the world, reform everything. These criers certainly must

have a high opinion of "the church," if she is supposed to do all that. The people who talk such things do not know either what the church is, nor what her work. Foolish indeed are Christians who are disturbed by attempts of ignorant and self-opinionated idealists and agitators to bind such tasks and duties upon the church.

In the first place what the church does or doesn't do is strictly her own business, purely between herself and her Lord. To her own Lord she standeth or falleth. Furthermore she does not take orders from anyone but her Lord. And she has her own line of good works laid down for her in His word (Eph. 2:10), which does not include world-reform, or change of the present social order, or the adjustment of the world's government or politics, nor the prevention of its various social evils. Many of these things come in some degree as natural consequence and by-products of the gospel's influence. But they do not constitute the aim of the church. Her work is to proclaim Christ at home and abroad. Her works of charity and mercy are incidental to this great work. The world can neither be saved nor cleaned up. But through the testimony of the gospel in the lives and through the lips of Christ's people some are called out of the world to be His own and to be saved from the world's doom.

However those who tell us what "the Church" ought to do, do not mean the church of the Lord. They mean the modern Babel of Christendom which includes many individuals and organizations who have no longer any faith in the hereafter, and whose only excuse for existence lies in a "social-program" of this world.

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"PRACTICALLY THE SAME"

A confused scribe declared some time ago that "Premillennialism, Russellism, Rutherfordism, Adventism, Bollism, Restitutionism and Christadelphianism are practically the same." It is an odd classification! As if a student of zoology, for example, should say that "eels, cats, alligators, opossums, elephants, and vertebrates, are practically the same species of animals." That sort of thing of course would not pass in any school, but under the standards of some religious journalism it appears to pass *summa cum laude*. Let us look at the items separately.

"*Premillennialism*" is not an "ism" co-ordinate with other "isms" mentioned in the list, and can not therefore be classified with them. It is a general term embracing every sort of belief, doctrine, theory, which regardless of anything else, holds that no millennium can intervene before Christ comes. That one feature is found here and there combined with doctrines of various sorts and kinds.

Russellism is a religious theory evolved and propagated by Charles T. Russell; made up of various long-exploded heresies, with added ingredients—Arianism and Socinianism which

put Christ on the creature-level; some elements of Gnosticism; also the common "Soul-sleeping" and annihilation system, usually (but incorrectly) denominated "Conditional Immortality Doctrine"; also a form of Restitutionism or "Second Chance" doctrine; and with this, a special denial of Christ's bodily resurrection, present manhood, and personal, bodily, visible return from heaven. Russell taught that Christ came back in 1874 and has been here, invisible, ever since.

Rutherfordism named after Russell's disciple, "Judge" Rutherford, is fundamentally Russellism, only carried a bit further in logical and fanatical development.

Adventism holds to the "Conditional Immortality" theory, exactly as Russellism; also, like the latter, denies the present existence of the kingdom in any sense; differs from Russellism in prophetic interpretation, especially denying Russell's "Second Chance" doctrine; also generally takes the orthodox position concerning the Person of Christ. Seventh Day Adventism makes the Sabbath obligatory. Their whole prophetic outlook is warped and bent to uphold this their central tenet. Like some "Church of Christ" teachers, Adventists deny the restoration of Israel, and the Millennial reign on the earth of Christ and His saints.

Restitutionism is a general term embracing the various cults and doctrines which hold to the doctrine of a chance of salvation after death, and a restoration, wholly or in part, of all who are lost—some even including Satan and his angels in their benevolent scheme. Russell's and Rutherford's system comes under that head. So does Universalism, Unitarianism, some forms of Modernist teaching, and other cults.

Christiadelphianism, originated in the days of Campbell by a factionist, Dr. John Thomas; who beginning with a virulent "rebaptism" doctrine, went on to deny human existence apart from the body, took over the "Conditional Immortality" theory in its extremest form; denied the pre-existence of Christ, also His Deity; the personality of the Holy Spirit; the personality of Satan; the vicarious atonement, and the existence of the kingdom in this present era.

Now as to "Brother Boll," he sponsors no theory, no authoritative doctrinal conception. He stands simply for God's word, all of it, and nothing else. He feels free to teach and declare all he finds in the Bible; always holding himself open to further light from God's word; and granting to all other Christians the same freedom in Christ which he claims for himself. His teaching has nothing in common with any of the errors and heresies above mentioned, standing opposed to all the distinctive doctrines of all the cults referred to.

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54 MILLION CONVERTS?

That would be a dazzling prospect; and it is dazzling many just now. In India 54 millions, comprising the castes of the "Untouchables," have broken away from the thraldom

and the curse of debasement, degradation and loathsome defilement which Hindooism has for ages fastened on their tribes. As a human movement we can only rejoice in it, as we must do when we see captives casting off their chains, and coming forth out of their dungeons to claim the common rights of humanity.

But these 54 millions are now in the market for *a new religion!* Having broken loose from Hindooism, what shall take the place of it? Islam is making a mighty bid for these millions. Christendom—both Catholic and Protestant—is in feverish tension over the mere possibility of making *such* a haul. It is a situation unprecedented in all the history of religion or of mankind, said Lowell Thomas; and what the effect would be if 54 million Indian natives would turn Christian in a body could hardly be calculated. The leaders have formed a committee to make the decision, which will be forthcoming in the very near future. What will the decision be?

The thought of 54 millions turning Christians at one time, may thrill our hearts. We may think that would be a signal triumph of Christ if it should come to pass. But looking at it in the sober light of God's word—such a thing is neither possible nor desirable. "The missionary methods hitherto employed (says Lowell Thomas again) are utterly inadequate for such a situation as this." The methods he speaks of are in the main those appointed of God—the preaching to every creature, thus reaching individuals, and taking in such as will receive the message. Many, however, will not receive it. Granted the true gospel were preached, to some—to most—it would be foolishness, though to some it is the power of God (1 Cor. 1:18); to some it would be a savor of life unto life, to others of death unto death (2 Cor. 2:15, 16). So it has always been and so it will continue to the end of the age. The church cannot be built by mass-movements. It is an election: God taking out from among the Gentiles a people for His Name. Nations and tribes do not come into this fold in a body, by joint resolution and committee-decisions; but individuals come in by conversion, and reception of the gospel of Christ. Mohammedanism can sweep in nations and masses. But the case of the church is radically different.

Is there any chance of these 54 million adopting Christianity? There may be. The appeal of Mohammedanism to such a motley throng would be of course vastly stronger. The cross, the faith, the obedience, the self-surrender, the spirituality of the gospel, never appeals to a crowd. Only a much modified "Christianity" would they adopt. The acceptance of Christianity by the vast concourse of "Untouchables" could be only nominal. Perhaps they will take up with neither Islam nor "Christianity." They may give ear to the intriguing arguments of Communist agitators (who of course are on the job) who say, "Why another religion? Why *any sort of religion?* Why not accept Bolshevistic atheism, and, come let

us eat and drink for tomorrow we die?" We shall see.

"REJOICETH NOT IN INIQUITY"

This also comes from old Adam—the disposition to be pleased over the follies and strifes and downfalls of foes. But love is never happy over evil done, nor when evil befalls, no matter how much it may have been deserved. True, the retribution represents the outworking of God's ways—a foretoken of His final triumph in judgment upon the wicked and of the vindication of His people. But though judgment is bound to come in its season, we are now living in a day of grace, and are ourselves beneficiaries of grace. We ourselves owe our life to the fact that God has not dealt with us after our sins nor rewarded us according to our iniquities; and the longsuffering of God is our salvation. It does not behoove us to rejoice in retribution. Let us pray for enemies, if perhaps God may grant them repentance unto life, and extend His mercies unto them also, even as He did unto us.

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THAT THEY OUGHT ALWAYS TO PRAY

What peculiar need is there for prayer that the Lord Jesus so insisted on His disciples' praying? What great necessity is back of His constant earnest urging us to pray, pray? We have but little understood the law of prayer—the deep and compelling reason for it in Christian work, life, and warfare. There must be something unspeakably efficacious in the simple believing prayer of a child of God. Just what is it? Why should it be necessary for us to pray? Why and how should my prayer influence God in His actions and in His ruling of the universe? The Lord Jesus gave us little answer to those questions. But He declared over and over that prayer is effective, that God does hear, that our prayers are factors with Him, determining His course. The significant "I say unto you . . . I say unto you," with which He presses His admonition to us to pray is itself reason enough why we should pray. And He urges that we ought always to pray and not to faint (Luke 18:1). Always—that means when we are discouraged as well as when we are encouraged; when we are victorious, also when defeat stares us in the face; when we are strong, also when weary; when it seems that God can and will answer, also when an answer seems impossible. "With all prayer and supplication, praying at all seasons" said the apostle—echoing the Lord's injunction in Luke 21:36. Some day we shall see the vast meaning and purpose of prayer—and we shall be sorry when we see that we lost by neglect and unbelief in the matter of praying.

"All true knowledge comes from personal labor; all true conviction from personal study; and it is as impossible to transfer a vital belief as it is to enter into the secrets of another's soul."—Westcott.

NEWS AND NOTES

JUNE, 1936

Order Literature now—for third Quarter of the current year.

"I am at Big Creek, near Amite, La., in a meeting. Good crowds. One young girl, whom Bro. Ramsey had previously won to the Lord, baptized. Bro. Ramsey is a great servant of God and doing a work unnoticed, but serving God on and on, looking to Him to not forget the work of faith and labor of love. The Lord willing, I go from here to Glenmora May 10, and then on to Jennings, with Bro. Istre for a while and then back home. Pray for me that God may be glorified and souls saved and the church edified."—Frank M. Mullins.

From San Francisco: "During April the congregation here has been blessed with five additions. Two persons placed membership and three were baptized. As the influence of the Word is being extended, the brethren are thankful for the grace of God and are striving to abound more and more in faith and zeal for Him. The pure gospel is scarce in this city and there is great opportunity for service in the name of Christ. The church meets at the corner of Jules and De Montford Aves., in the Ingle-side district.

"Owing to the difficulty of making contacts in a large city, will those knowing of persons living in San Francisco, who ought to be attending worship, or those who might be interested, please communicate with Arthur Graham, 261 Sanchez St., or W. H. Trice, 67 Waller St., and efforts will be made to stimulate interest in spiritual matters."—Arthur Graham.

From Cynthiaana, Ky.: "The Salem church is recuperating from the winter slump caused by the snows last January. Our revival meeting starts the last of July, with Brother Rutherford to preach for us."—Wilson Burks.

From Oakland, Calif.: "We take your Word and Work and like it fine. Let us all esteem the other better than ourselves."—Mrs. R. B. Williams.

From E. St. Louis, Ill.: "Just enclosing a sample of the advertis-

ing the South Side Church is doing for the meeting which begins with Brother Craddock Sunday. We trust much good may be done, souls saved and the Lord glorified."—Lula L. Denny.

From San Antonio: "Our Meeting starts this Sunday, May 10, and I hope the books arrive by that time. We have been doing some extra song practice, and having classes in sight singing, with Bro. Omar Bixler leading, which has greatly improved our singing and our capacity for worship in song.

"You don't realize how all have been made to appreciate 'Great Songs of The Church.' We now sing almost all the songs including a number of chants, with proper rendition. Wish you could be here to help us as I always appreciate and enjoy your presence."—Fred R. Foster.

From Dallas: "Brother Scott from Arlington preached first Sunday in May at Fair Park, our second anniversary. Good sermon; dinner on the ground. We began a tent meeting away out on Second Avenue, last night, Brother Blansett preaching to a tent full. One lady made the confession—a middle-aged woman who has been considering for months, and is now turning her back on several things, I think; smoking for one.

"We have the definite promise of a good lot for the Jesse P. Sewell meeting May 31.—we are getting much needed rains."—May Lynn.

From Gainesville, Fla.: "We expect Bro. Vaughner to hold another meeting among the colored people here beginning June 1. The colored membership consists of approximately thirty men and women."—W. A. Halliburton.

From Johnson City, Tenn.: "I have had most delightful sojourn here with the Hoovers. Closed the meeting tonight: 3 were baptized, 10 others took membership or restored. Attendance and interest fine, with happy fellowship. The Hoovers have done a wonderful work here, and have laid foundations wisely and well."—D. H. Friend.

From Detroit: "Last evening marked the close of our spring meeting. Bro. Ben F. Harding of Columbia, Tenn., was the evangelist. Forty-two new members were added to the West Side Central church during the meeting, and eighteen others just before the meeting began. We believe there will be many more who will answer the invitation in the very near future.

"Bro. Harding gave one hundred per cent satisfaction and the congregation worked hard to assist him in winning souls to Christ and strengthening the church, and God gave the victory."—Claud F. Witty.

"Word and Work is true to its name, and I do not see how I could get along without it. I look forward to each month's magazine with eagerness."—Mrs. A. L. Walker.

From Gainesville, Fla.: "Please send me one of your special leather-back song books, designed for leaders. The topical and alphabetical index arrangement is a great advantage."—W. A. Halliburton.

From Nowata, Okla.: "I certainly appreciate the Word and Work."—R. E. Cooper.

From Nashville: "This letter is an attempt to express appreciation to Brother Jorgenson for his work in giving the world such a collection of songs as 'Great Songs of The Church'"—Louise G. Thompson.

Two old men, one from South and one from North, both nonagenarians, have short contributions in this issue.

It was by oversight that Brother Skiles' regular feature, "Studies in the Original Text," was omitted last month. The copy had been temporarily "lost".

"I do think the W. W. is a wonderful magazine, and I pray for the work to go on."—John T. Darland.

"We enjoy the Word and Work very much."—Geo. W. Smith.

From Jacksonville, Fla.: "The Word and Work is a fine Christian magazine. I enjoy every word in it and hope I shall never be without it."—Maudie Hamilton.

From Qu' Appelle, Sask.: "We would dislike to do without the paper as we receive much spiritual edification from it."—C. B. Hotchkiss.

From Houston, Tex.: "I surely enjoy reading the Word and Work. It brings spiritual uplift."—Mrs. Lon D. Sanford.

B. D. Morehead has issued the third number of **World Vision**. It is an attractive missionary magazine, 24 pages 6 x 9, good paper and good mechanical appearance generally with several pictures. We hope that it may warm many a heart toward that work which is so near to the heart of God.

A good friend of the W. W., and of the work of God in general, sent a gift of \$50 recently to our publication fund, and a like amount to missions. Such fellowship is deeply appreciated, because without gifts, large and small, our work could not go on. Editor and publisher contribute their time without pay, and have for twenty years. During those years, others have had occasional financial fellowship, taking up the constant difference between income and outlay; and so the Lord has enabled us. We have no doubt He will continue to stir up such needed helpers.

Bro. J. Madison Wright sends notice of meetings conducted by him in May at Shelter Houses in the parks of his home city, Columbus, Ohio, and in his own home.

"Ben's Budget" did not reach us in time this month, and it will be missed. For many years Ben Elston's short notes under that caption graced the columns of the **Leader**. Flavil Hall's column became well known in the same journal, where it was a regular feature for many years. We are glad to have an article from him this month.

"THE CHURCH I FOUND"

R. H. Boll's experiences in coming out of Catholicism, into the free and unsectarian religious position. A help to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1.

"OUR WORLD TOUR"

208 pages; 21 illustrations; clear type, and good presswork; bound in a rich, deep green Keratol which looks like leather and wears better; titles stamped in genuine gold; fancy lithographed linings; auto-graphed by the author, Don Carlos Janes. Price, \$2.00.

JAMES' ADDRESS TO THE JERUSALEM CONFERENCE

R. H. B.

What did James mean by his talk in Acts 15? The general impression seems to be that James was seeking to prove to the satisfaction of Jewish Christians that Gentiles can be saved and come into the church. But if that was James' point, it did not have anything at all to do with the question at issue. No one at that conference would have disputed that Gentiles could be saved and received into the church. That had been settled long before (see Acts 10, 11) and that point was understood and accepted by all. The discussion in Acts 15 turned on an entirely different question, namely whether the Gentiles who had come in (and who had been initially saved) should now be required to be circumcised and to keep the law of Moses, in order to *final* salvation. But James' speech and quotation from Amos 9 (Acts 15:13ff) does not seem to touch that question at all. A simple glance at the chapter, reveals that there was no question raised as to whether or not Gentiles could seek the Lord and come into the fold. No one was denying that. Not only had that been settled long before by the conversion of Cornelius and his household, but an ever increasing number of the Gentiles had been coming in ever since. (See Acts 11:19f and chapters 13, 14.) There was no doubt left as to the Gentiles' right to that; nor was there any longer any objection to it. If James had made a speech to prove that Gentiles could now come into the church it would have been entirely beside the point, and as inappropriate as if in some assembly discussing the meaning of some point in the constitution of the United States, someone would rise up and make a speech to prove that the United States is now no longer under England's jurisdiction—a point well-known and long since taken for granted by everyone.

In a gathering convened to decide the question whether Gentile Christians should be circumcised and commanded to keep the law of Moses—why would James make a speech to show that Gentiles could become Christians? What sense, what connection, what bearing on the point at issue, would such a speech have had?

The answer is simply that James did no such thing. Unless we assume that good James was entirely off the subject, and also off his mind, we cannot suppose that he meant anything like that. James was not lacking in good sense—only some of his interpreters have lost their thread. But what then was the point and purpose of James' speech?

The situation that brought on that conference in Jerusalem was a serious one in the eyes of Jewish believers. What seems to us as a small thing, and a matter of course, was to them like the breaking up of the foundations of the universe. The hope of Israel, set forth in manifold prophecies in the Old Testament, still lived—yea, burned more brightly than ever,

in the hearts of those Jewish brethren in Jerusalem. They still looked for the promised national restoration and glory under the Messiah's reign. (Comp. Acts 3:19-21.) The coming in of Gentiles was a shock and a puzzle to them. However, that could be borne with, and even rejoiced in, if only those Gentile believers in Christ would now be circumcised, and thus be incorporated in the Jewish nation. But this was opposed by Paul and Barnabas in Antioch, and utterly denounced by Peter in the meeting at Jerusalem. But if the Gentiles can be brought in as fellow-heirs without being identified with Israel—what becomes of Israel's distinctive place and promise? *It was with this point that James was concerned.* It was his part and purpose to comfort the Jewish brethren on that score. Israel's hope, he showed, stands secure. Just now God is taking out from among the Gentiles a people for His own name. That work done He will return and repair and re-establish David's tabernacle now fallen into such sad decay; and then the great influx of Gentile nations foretold in connection with Israel's restoration and glory, will take place. Thus he set forth the harmony of the prophetic word with the otherwise inexplicable happenings which were taking place in those times.

A NONAGENARIAN WRITES

"Brother Boll: We never had the benefit of an education. If this meets approval will you give space for it in the Word and Work? We are 91 years old and eyes are dim."—Wm. McGinnis.

Only one of the many promises God made the Jews while they were in Babylon was fulfilled. They returned to their land; but no other promise was fulfilled; they lived in the land six hundred years under Gentile rule, until A. D. 70, when God sent an army that burned the city and temple, killed a multitude of them, and drove others into all the nations of earth. For eighteen hundred years they have been trodden down by the Gentiles and will be, until the time of the Gentiles is fulfilled. Then they will be gathered from the four winds of earth and returned to their land, and the kingdom, city and temple restored, with all the promises God had made them; and He will cleanse them from all their sins and be their God and they will be his people. As God has not executed this promise and as He cannot lie the blessings for the Jews are in the Future.

Temple, Texas.

FROM ANOTHER NONAGENARIAN

"I enclose one dollar in paper money for renewal. I can't go to the post office to get a Post Office Order. I am old and have not been out of the house for over two months. I sometimes take spells and fall over and don't know anything. I have no pain but lie as if I were dead. I had one of them night before last. My daughter sat for two hours with me and she thought I had gone. I suppose I will take one of those spells and never come out. I am in my 90th year."

Graysville, Manitoba.

John Lawrenson.

THE HEAVENLY CITIZENSHIP

FLAVIL HALL

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3:20, 21.)

1. "*Politeuma*" Defined. "Citizenship" in this passage is from *politeuma*, and in Thayer is in part defined: "1. The administration of civil affairs or of a commonwealth, . . . citizenship." It is from this word, or its synonymn, *politeia* that we get our word "politics," as we learn from some of the dictionaries. In human government it represents a lame reliance for the needs of mankind. But in the divine government it represents to the faithful an unfailing refuge under the wings of divine mercy in the storms and perils incident to the Christian pilgrimage. It represents the riches of God's grace and the certainty of the fruition of the hope that is anchored within the vail. In earthly politics men often deceive and disappoint in their promises, made when seeking and entering office; but Jesus who is head and ruler in the divine polity will never deceive and disappoint those who hold fast the confession of their hope in Him. (Read Heb. 10:23.) But, as disappointing and fluctuating as earthly political affairs, it is herein that it pleases many church members to spend their money and energies. As sure and eternal as our heavenly citizenship is, they have but little time, money or sacrifices for its interests. Christians for three centuries after citizenship under Christ was established did not affiliate in earthly politics. And it is "striving after the wind" for them to do so now.

2. *How Enter the Heavenly Citizenship?* By being born of the water and of the Spirit (John 3:5)—believing on Christ upon the divine testimony (1 John 5:1; John 20:21, 22), and thus being divinely begotten (in hearing the Spirit's teaching) and being baptized in repentance (Mark 16:16; Acts 2:38), thus being born or brought forth from the water. Somebody was born of a pious mother and a noble father—begotten of the latter and brought forth by the former. So do we come into the kingdom of Christ by being born of the water and of the Spirit—begotten of the latter and brought forth into Christ (Rom. 6:3; Gal. 3:26, 27) in being baptized.

3. *Strangers and Pilgrims.* Those who share the heavenly citizenship are represented as "strangers and pilgrims on the earth"; as making it "manifest that they are seeking after a country of their own;" as desiring "a better country, that is a heavenly" (Heb. 11:13-16). When Christians have this view of life, and show themselves always to be walking with the King, they are in fellowship with Christ and with one another. All those with whom this heavenly citizenship is FIRST, constitute a fraternity that is as enduring as its Author.

4. "*We wait for a Savior.*"—"Even so come Lord Jesus."

WHO IS WRONG?

Most of are guilty of shallow thinking. We criticize readily, but most of our criticism is shallow criticism. We recognize easily the things that appear out-of-line. Just as quickly we assign the blame. Always it is the fault of another.

In politics we vilify each other and lay upon a few individuals all the iniquities of the human race. Without doubt every leader has some weak spot in his life, or in his character. Some leaders truly are sinful men. But to assign to those weaknesses all the troubles of life is merely the easy way out. It does not make sense. James says that each man is drawn away by his own lust, and enticed. Is God slack in his promises? Will a nation that serves the true God earnestly, be lacking in favor?

In business it is the same story. A few only are made responsible for all the troubles. And there have been many troubles, and many corrupt men. But the cause must go deeper than that. How many of the thousands of us who do not hold high places are strictly honest in our dealings? How many of us would scorn to take advantage of another even though no one would know?

In the church, a few again are singled out. And in the church, we find weaknesses also. All of us are not perfect. Unfortunately our frailties embarrass the Cause. Unfortunately, too, others use those weaknesses as excuses for their own negligence or short-comings. When someone or something goes wrong, it is easy to ascribe that defection to some well-known leader. Upon him falls the blame for the short-comings of all. His very life and reputation are torn apart. Is his failure the real reason for the weakness of the church? Have not the thousands of members something to do with the imperfection of the whole?

Sin is at the bottom of all our troubles. Why not recognize *our own* responsibility in the matter, and clean up?—J. H. McCaleb, in *Chicago Christian*.

A TENDER WORD

Dr. Sanday says that "come" is the tenderest word in the Bible. Possibly he is correct. Come is a kind of water-shed. It separates all the good and all the bad in the world. Jesus says, "Come, and I will give you rest." If I do come I must leave all the bad, all the vice, all the crime, all the sinful, and all death behind. And then I come into all the good, all the clean, all the pure, all the lovely and all life. It closes the door to torment and opens the floor to heaven. Yes, I get peace and joy and love and blessing and salvation and the fellowship (now and forever) of all the saints of God—if I come. I am so grateful to Dr. Sanday for that thought. There is not only a sermon in it but there is a *life* in it. I think of no word in the Bible more tender; do you? But friend, what will you do? Will you come?—H. H. Adamson, in *Vinewood Reminder*.

“I SHUNNED NOT—”

ROBERT B. BOYD

Recent statements indicating that there are those in the brotherhood who would curtail or eliminate the teaching and preaching of certain portions of God's word because of disturbances that have arisen surely indicate the need for intensive study concerning this matter. Is it possible to find teachings in the Bible either pro or con; either directly or otherwise that would in any wise justify or condemn such a position, or are we left to consult our own intelligence concerning such matters? Would it not be better to teach Christians the *true* basis of Christian fellowship and thus *eliminate the cause* for these disturbances, rather than to cease teaching any part of God's word? The answer to these questions are obvious and surely the scriptures are clear concerning them. If such is the case, then we have but one recourse; that is to accept their guidance whether or not it complies with our own personal desires and fancies about the subject.

The Apostle Paul in Acts 20:27 has this to say in regard to his personal policy; “I shrank not from declaring the *whole* counsel of God.” Reading this passage in the light of its context we are persuaded that such a procedure freed him from the blood of all who heard him (v. 26). The logical conclusion, then, would be that had he failed (at least to make an earnest effort) to declare the whole counsel of God, he would have been, to say the very least, doubtful as to his guiltlessness of the blood of men. And we are not at all sure that his preaching did not cause some religious controversy and disturbances.

We are taught also by definite command as given to Timothy to “preach the word”; and who among us is so wise in his own conceits as to designate which part we can leave out and still be pleasing unto God? Even granting that portions could be safely set aside, who among us is capable of discerning accurately as to which is essential and which is not? Of course, it is needless to say that we have opinions, and feel that certain teachings are of more importance than others, but are not those opinions based upon human intelligence? Can we give scriptural proof to substantiate our idea concerning the matter? Is it possible to place your finger on the statement “this is essential” and “this is non-essential”?

One thing is needful in connection with this problem—to *know*, in some measure at least, the characteristics of Jehovah. That knowledge can best be attained by studying the Old Testament, especially that part pertaining to God's dealings with the children of Israel. We can see therein his manner of dealing with men and learn His attitude in regard to mankind. So we shall come to understand by His very actions, nature, and character that every word that proceedeth out of His mouth is of vast importance.

It is evident according to the scriptures that we should set our goal high and make every honest effort possible to attain thereto. We see that lesson in the admonition, "Let us press on unto perfection."

Thus our goal as preachers should be nothing short of declaring "the whole counsel of God." Paul's statement regarding his success may represent an outstanding achievement even among gospel preachers at that time. In all probability such an attitude and such an accomplishment even then was not easy and perhaps was unusual. But be that as it may, we surely cannot excuse ourselves from setting this as our goal. Admittedly, it is extremely doubtful that the writer or any gospel preacher will ever declare the whole counsel of God on every subject, long though his life may be. But neither have I ever seen the man that lived up to Christ's desire that he "seek first His kingdom and His righteousness." But surely there is not a gospel preacher that would eliminate this teaching because of failure on man's part. Again, "The Lord's servant must not strive, but be gentle towards all" is truly scriptural admonition. Nevertheless, as long as we are subject to the weaknesses of the human flesh, we will never be able to attain to this ideal Christian characteristic fully. But I am sure that I should try to the best of my ability to obey this admonition to the very letter.

If then we fail to proclaim some part of God's truth, by all means let it be because of the limitations of human ability to grasp some truths; let it be because God's great word contains so much that it is impossible to get to it all in this short life, and not because of deliberate action on man's part. Our good Master knows that the best and strongest of us all will leave enough undone and untaught without making any special effort in that direction.

Let this be our prayer: "Lord, we know not what portion of thy Holy Word may touch some poor sinner's heart and cause him to be saved; so give us sincere hearts and help us that we may not shrink from declaring the whole counsel of God, though we may be persecuted for so doing.—Amen."
Searcy, Ark.

"Himself took our infirmities and bare our diseases."
(Matt. 8:17.)

Our griefs and sorrows do not need atonement. It is our sins that Jesus bore in His own body on the tree (1 Pet. 2:24). He took our infirmities and bare our sicknesses when He shared them with us and relieved us of them by sympathy and healing grace. This ministry of sympathy still continues even when it is His will that the infirmity shall remain (as in the case of Paul, 2 Cor. 12:7-9, and Timothy, 1 Tim. 5:23). Let those then who suffer according to the will of God rejoice in this good word of Matthew 8:1-17.—Selected.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"The Lord's Day"

(Continued from April Word and Work.)

That the expression *kuriake hemera* means the first day of the week is clear from its use in early Christian literature of the first four centuries, and so far as I have been able to determine this expression never meant anything else (it is to be noticed in the following examples that the word for "day," *hemera*, has been dropped, just as in Latin *Dominicus dies* "the Lord's day" became simply *Dominicus* and remains to-day in Spanish as simply *domingo* "Sunday"): Ignatius' *Epistle to the Magnesians* (A. D. 110-117) 9, 1: "no longer keeping the Sabbath, but living according to the Lord's Day (*kata kuriaken*) on which also our Life was raised"; the *Teaching of the Twelve Apostles (Didache)* (A. D. 120-160) 14, 1: "and gathering yourselves together according to the Lord's Day (*kata kuriaken*), break bread"; the *Gospel of Peter* (Second century) 35: "and during the night when the Lord's Day (*he kuriake*) began to dawn" (apparently a reference to Mt. 28:1 since writer is discussing the resurrection); 50: "and at the dawn of the Lord's Day (*tes kuriakes*) Mary Magdalene . . . came to the tomb."* In addition Sophocles finds this expression for the first day of the week in Irenaeus (d. 183), Clement of Alexander (d. 217), Tertullian (d. 218), the *Origines* (253), the First Council of Nicea (325) and Gregory of Nazianus (d. 390).†

The Greek speaking part of the Roman world had already called the first day of the month *hemera Sebaste* (= *Augustus' day*) in honor of the Emperor Augustus. In like manner the early Christians named the day of their Lord's resurrection after Him *hemera kuriake* (= *the Lord's day*). They were very careful in the use of the word *kurios* "Lord" and its derivatives and would not use them of any earthly rulers, but restricted them to Christ and God, even at the cost of their lives.§ It seems to me that it was only natural that the early Christians should give the name "the Lord's day" to the day of the week which Jesus had so pre-eminently marked by his resurrection. Personally I have never felt the necessity of re-

*I am indebted for these examples to Harnack in *Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur (Texts and Investigations in the History of Early Christian Literature)*: Leipzig, Hinrichs, IX (1893), II, 11f., 29f., 67, and for the dates to *The New Schaff-Herzog Encyclopedia of Religious Knowledge*: New York, Funk and Wagnalls (1908-1912), V, 445; III, 423; VIII, 485 (respectively).

†Sophocles, *A Greek Lexicon of the Roman and Byzantine Periods*: Boston, Little, Brown (1870), s. v. *kuriakos*. The dates are Sophocles' as given in his introduction.

§Deissmann-Strachan, *Light from the Ancient East*: London, Hodder and Stoughton (1927), 356 f.; Deissmann-Grieve, *Bible Studies*: Edinburgh, Clark (1901), 218f.; Moffatt, *Revelation (in the Expositor's Greek Testament)*: New York, Dodd, Meade, V (1910), 342; Robertson, *Word Pictures in the New Testament*: New York, Harper, VI (1933), 290.

ferring to this day consistently as "the Lord's day," but the one passage here in Rev. 1:10 is certainly enough authority for the use of this expression alongside the expression "on the first day of the week (*tei miai ton sabbaton*, etc.)" (Mt. 28:1; Mk. 16:2, 9; Lk. 24:1; Jn. 20:1, 19; Acts 20:7; 1 Cor. 16:2). The mere naming of the day would not be contrary to Paul's thought in Gal. 4:8-11, for his thought concerns the ritualistic observance of "days, and months, and seasons, and years" as was observed in the Jewish and pagan festivals. Such observance would definitely link the Christian up with his past to no good purpose. The early church, however, did place sufficient emphasis on "the first day of the week" (or "the Lord's day") to show that it is God's will that this day be definitely marked as the day for the Lord's Supper, etc.

THE UNITY OF THE SPIRIT

The following fine unity sentiment appears in *Apostolic Review*, April 14:

Brother Flavil Hall joins "That Five Hundred" with 11 new yearly subs. thus: "Should the Review start a move to separate from believing, baptized, Bible-loving, truly pious, pure, honest brethren, I could not take one step to encourage its circulation. But as long as it stands for peace and unity among all of such classes mentioned, I shall be glad to avail myself of any opportunity to interest brethren in supporting and reading it."

Who shall separate us from the love of Christ, and the fellowship of His brothers and sisters around His table? Shall papers, or preachers, or colleges, or lodges, or tobacco, or millennialism, or pacifism, or non-voting, or Bible classes, or politics, or a host of other private differences? Nay: so long as we be fair, grant to our brother the privilege we claim for ourselves, and refuse to force our opinions to a division in Christ's body, none of these things can cancel our vital fellowships. . . . Brother Hall, you and "that other 499" can count on us to exalt "the faith which worketh by love."

BOOK NOTE

Premillennialism or Amillennialism? by Charles Feinberg, Th. D. 250 pages. Cloth. Price \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

The author, who is professor of Semitics in Evangelical Theological College, Dallas, Texas, prepared this work to see if the thought of Christ coming before the Millennium could really stand the test of all times and at all points, with the conclusion that it is the only impregnable position on the subject. Amillennialism is regarded as the successor of post-millennialism, considered practically dead. The work is minutely outlined, carries extensive Bibliography and an introduction by Dr. Lewis Sperry Chafer.—D. C. J.

Of too many it must be said, they are not convinced by Scripture. They do not possess an insight into the scope of the Bible. They know little of Moses and still less of the prophets. They do not understand the drift of an epistle. And therefore they may easily be tossed to and fro by every wind of doctrine. A good flow of language, solemnity of manner, and plausible philosophy carry them away. Our armor is the Word. Read the Scripture, and prayerfully and diligently study "the whole counsel of God."—Adolph Saphir.

LOUISVILLE CHRISTIAN TRAINING SCHOOL

BULLETIN

JUNE, 1936

The benefits already showing as a result of the two years of the Louisville Christian Training School's existence, as well as the interest taken in the school amply justify its promoters and faculty in the enterprise. As long as the Great Commission stands there can be no diminishing of efforts to further the Cause of the Lord Jesus Christ, nor in the training of laborers for the task. Announcement is hereby made of the third term of the school. The year is divided into four terms of eight weeks each. Examinations come in the eighth week of each term. A week of holidays will be given at the Christmas time, which will be in the middle of the second term. Most of the work is given in night classes, thus enabling students needing to work by day to do so.

CALENDAR

September 28 - November 20, 1936 - - - First Term

November 23 - January 22, 1937 - - - Second Term

January 25 - March 18, 1937 - - - Third Term

March 21 - May 13, 1937 - - - Fourth Term

Students should enter at the beginning, but they may enter at any time.

FACULTY

The faculty for the coming year will be but little changed. In Greek there will be an Assistant Instructor, Phillip Bornwasser; and in English, Logic, Public Speaking and Christian Sociology has been added an Instructor, O. L. Shields, Jr. Instructors Boll, Neal, Glenn, Skiles, Jorgenson, Janes and Chambers remain in their respective departments of work.

ADMINISTRATION

The Louisville Christian Training School is under the jurisdiction of the Portland Avenue Church of Christ, in whose buildings the school is housed. The church bears the expense of carrying on the work, except as free-will offerings may be made by individuals wishing to have fellowship therein. It is quite desirable that the facilities be improved upon and the equipment for the work be increased. A library is being built up of books of history, language, sermons, pedagogy, missions and other help, donated by individuals interested in the training of workers. More such books are needed.

PURPOSE

The purpose of the Louisville Christian Training School is to afford opportunity for more suitable training and preparation for men and women desiring to render better and more definite service in the pure and simple New Testament cause. The desire is to provide just such work as will best meet the needs of those purposing to preach or teach the Word, those who are or would be evangelists or missionaries. Courses are arranged helpful to elders, personal workers, Bible School teachers, song leaders, conductors of missions, or of meetings of young people. Persons in a position to do so will be encouraged to take one of the full three-year courses according to previous preparation. Those not in a position to do so, will not fail to find work most helpful even if one term only can be attended. For any who lack foundation work Portland Christian High School will be open.

COURSES

I.

Three years. Open to any one capable of entering upon the work.

First year: Bible; Biblical Introduction; Missions; Public Speaking; Comparative Religion; Sociology; Vocal Music; Personal Work.

Second year: Bible; Bible History; Bible School Pedagogy; Homiletics; Bible Doctrine.

Third year: Bible; Church Efficiency; Church History; Christian Evidences.

II.

Adapted to those of High School education. Three years.

First year: Greek I; Biblical Introduction; Sociology; Vocal Music; Public Speaking; Comparative Religion; Missions; Bible; Personal Work.

Second year: Greek II; Hebrew I; Bible; Bible Doctrine; Homiletics; Bible History.

Third year: Greek III; Hebrew II; Church History; Christian Evidences; Church Efficiency; Bible.

III.

Adapted to those of College education. Three years. Student does all of the work of Course II and in addition does an amount of assigned research work, outside reading and reporting. Thesis.

Bible School Teacher's Course

First year: Biblical Introduction; Bible; Comparative Religion; Missions; Personal Work. **Second year:** Bible; Bible History; Bible School Pedagogy; Electives. Electives may be chosen from Church Efficiency, Church History, Bible Doctrine, Christian Evidences, Greek, Hebrew. Course open to any capable of the work.

(Description of courses next month; or write Stanford Chambers, 2500 Portland Ave., Louisville, Ky., for complete Bulletin.)

THE BIBLE

We believe that the Bible, as written in the original Hebrew and Greek languages, is the very word of the only wise and the only true God, with whom one day is as a thousand years, and a thousand years as one day; who saw the end from the beginning, and not only the end, but every stage of the way. We therefore hold it to be nothing short of positive blasphemy to assert that we have arrived at a stage of our career in which the Bible is not sufficient, or that we are compelled to travel outside its covers to find ample guidance and instruction for the present moment, and for every moment of our earthly pilgrimage. The Bible is a perfect chart, in which every exigency of the Christian mariner has been anticipated. Every rock, every sand-bank, every shoal, every strand, every island, has been carefully noted down. All the need of the Church of God, its members, and its ministers, has been most fully provided for. How could it be otherwise, if we admit the Bible to be the word of God? Could the mind of God have devised, or His finger sketched an imperfect chart? Impossible. We must either deny the divinity or admit the sufficiency of the book. We are absolutely shut up to this alternative. There is not so much as a single point between these two positions. If the book is incomplete, it cannot be of God; if it be of God it must be perfect. But if we are compelled to betake ourselves to other sources for guidance and instruction, as to the path of the Church of God, its members or its ministers, then is the Bible incomplete, and being such, it cannot be of God at all.—Quoted from C. H. M. by permission Loizeaux Brothers.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Somewhat recent arrivals from the mission fields are the Cassell family, of the Philippines, and Sister Andrews from Japan. * * To the leper, the consumptive or the cancer patient, reliable information of a speedy cure would be good news. To the sin-sick soul, suffering from violations of God's will, dependable information of an unailing and immediate cure within the reach of every person, is *good news*.

The *gospel*, the out-standing "*good news*" is that Christ tasted death for every man and by faith which works genuine repentance, the good confession and baptism "into Christ," whosoever will may be washed whiter than snow!! This is news *too good* to be kept in silence. Indeed it is perilous to hold it in silence. How much would that lack of "holding the truth in unrighteousness"? * * On Sunday mornings, Roy and Ruth Whitfield go out with a Bible school teacher and others to some of the villages where they have preaching and teach the children on the streets.

"It is claimed that 30,000 Japanese country girls 16 to 23 have been sold into lives of shame to help their parents pay taxes." * * The work of Harry Fox among Los Angeles Japanese is much more encouraging of late. * * A beautiful missionary map of the world suitable for the church or class room wall is supplied by Bro. B. D. Morehead, Box 173, Nashville, Tenn., at \$2.00. Get one and make brief talks from it occasionally, thus establishing a conscience for missions in the church. * * Sister Mattley's landlord reminds her of Laban in his dealings with Jacob. She didn't say of what the recent earthquakes reminded her.

"Secured permission to start work about 40 miles out. Need a car to visit this and other work. All work must be supervised by Europeans."—*S. D. Garrett*. * * Korean history is said to go back 2,600 years before Christ. The progress of "Christian work" in that land in modern times has been wonderful. * * Some one has expressed the idea that a non-missionary Christian is a chimera, an unthing, a square circle—something that does not exist. * * Members of various denominations request supplies of the writer's tracts of which some millions have been printed. Those who wish the tracts sent freely to all who want them are given opportunity to help print them. Says a Methodist woman: "I am working for the Master . . . visiting in homes and among the redlight districts. Would you like to help?" * * Bro. Dow Merritt recently did his mother the fine service of carrying her to see her preacher son, Clyde, in Texas and a brother not seen in 34 years and another brother she had not seen in 49 years. Bro. Merritt has been traveling some among the churches.

FROM THE MISSIONS

SALISBURY

The work here continues with good interest. Brother Short and family were with us on the first Lord's day in this month and remained with us until the following Thursday. We enjoyed their visit very much. While Brother Short was here he took me out to Darwendale, about 40 miles, where I secured permission for the native brethren to work there to build a meeting house and begin holding services. We hope to have a new congregation started there soon. Brother Short holds services for the white people in his community on each second Sunday. He has been invited to other communities, but lack of funds prevents much work of this kind being done.

We are much concerned about a Bill which is now before Parliament which really denies the right of religious liberty to the natives of Southern Rhodesia. We both need and desire the earnest prayers of all who are interested in the work here to the end that the work may not be hindered. 1 Tim. 2:1-4 and 2 Thess. 3:1, 2. We have had fifteen or more baptisms so far this year.

Box 807, Salisbury, S. Rhodesia, S. Africa.

S. D. Garrett.

FOREST VALE

We are kept going here and have good meetings on Lord's days, and through the week. We had a special meeting on Friday night for the white folk. 26 attended; some of them came 14 miles each way to the meeting. After the meeting, which lasted from 8 to 10 p. m., we all walked up on the hill to my husband's grave and sang hymns and had prayer around the grave. It was very impressive after the gospel meeting. God is blessing the work here amongst the heathen. We are trying to do all we can to keep up the interest.

We have had some very trying weather. We get about 7 or 8 months of dry weather and everything gets parched and the poor animals die all around; but recently we have had good rains. All our workers are keeping fairly fit, and the work is progressing up north and south.

Pray for me and the work here.

Box 907, Bulawayo, S. Rhodesia, S. A.

Emma Sherriff.

YOKOHAMA

I haven't written much for quite a while but hope to do better. I am feeling much improved by the new treatment that I have been taking, and I shall be able to get to work again. The others of our family are in their usual health.

We pray the good Lord's blessings on His word through the pages of The Word and Work.

26 Karasawa, Nakaku, Yokohama, Japan.

E. A. Rhodes.

NINGTSINHSIEN

Political disturbances are quite a nuisance in N. China now. I may not be able to go into Chahar at all this year. But if not then thank God for directing me elsewhere. Even here lawlessness is spreading. Yet the evangelists have not been molested this winter and they have been most active among the rural folk. The tent work mapped out for the past winter has been completed. Now I am waiting the Lord's leading for the next move. I believe He will show me His purpose in His own time. Until then I shall wait and pray and study and teach and preach locally.

Ningsinhsien, Hopei; N. China.

Chas. E. Gruver.

CANTON

We are back in Canton now, and I have preached every night this week. We plan to move the hall into another part of the city. I am working on that now, and expect to move next week. Interest is usually good for a time when a hall first opens. We hope that this will be no exception.

The other phases of the work are doing well. This is the best term the school has had, and the publication work is doing good. Funds are needed for that.

I think we shall be able to get into the village work again by next spring. We will have a number of graduates from the school, and can manage to get out and reach the villages. We have not with which to do that, and without a few good men it is next to impossible for us to do the work properly. This is the week in which most of the ancestor worship is carried on. They worship the mountain today. That means the graves on the mountains. They clean and worship the graves every year at this time. Many business houses close for it, and all the people go to their family burying places for worship, and feasting.

This leaves all the group in good health, and working. We have never been busier. Pray for us all.

Lowell B. Davis.

HARRY FOX MISSION

(Bulletin)

You will be glad to know that there has been a marked improvement in both interest and attendance at our preaching services during the past month, with new faces at nearly every meeting. Surely somebody has been praying for us! Therefore we now feel bound to exercise a little more perseverance toward the people of this community as becometh God's servants, remembering that we too were once just as indifferent as some of them are. Meanwhile, let us pray 2 Tim. 2:24, 25.

We wish you could step in sometime and view one of our gatherings. But perhaps a brief word-picture of a recent Sunday night meeting at our home will be of interest to you, as typical of our work here, which is somewhat out of the ordinary in this country, as to audiences and necessary procedure. First, among those present were some of the "older" Japanese who have studied but little English and understand less; then several of the younger adults, of the so-called "second generation," born and raised in this country, and hence understand English much better than they do Japanese. Finally, to complete the picture, an ordinary "white man," having seen the sign-board outside, has come in seeking some spiritual consolation. So what to do? Well, we decided to have a sort of double meeting, employing both the English and Japanese languages. Songs were sung alternately in English and Japanese, followed by prayers in both tongues. Then a full-sized sermon was preached in Japanese, and a brief resume of same given for the benefit of the Americanized folks. For several Lord's days now, this kind of procedure has been followed, with variations. Surely, one of the marks of the gospel is its wonderful adaptability to all classes of men.

333 N. Westmoreland Ave., Los Angeles, Calif.

Harry R. Fox.

HONG KONG

Attendance kept up well at all meetings and there was an increase in the Sunday School enrolment at Shum Shui Po. Two women there had the courage to go down into the chilly waters and be buried in baptism.

One man who was taking a turn preaching at Wanchai left Hong Kong, and we were not able to find anyone to take his place so the rest of us have had to take more meetings and we are trying to do more personal work too. There has been an interesting change in the Munsang College situation but is too early to know just what will be the outcome. Continue to pray with us about this matter.

Box 692, Hong Kong.

E. L. Broaddus.

SUNDAY SCHOOL SUPPLIES

This office supplies also any of the Helps published by the Gospel Advocate, Christian Standard Publishing Co., or Union Gospel Press—cards, wall charts, Junior and Intermediate Quarterlies, papers, etc., etc. The Word and Work Lesson Quarterly costs only 8c, and is suitable for adults and young people's classes.