

THE WORD AND WORK

THE LORD WILL PROVIDE

In some way or other
The Lord will provide;
It may not be *my* way,
It may not be *thy* way,
And yet, in His *own* way,
The Lord will provide.

At some time or other
The Lord will provide;
It may not be *my* time,
It may not be *thy* time,
And yet, in His *own* time,
The Lord will provide.

Despond, then, no longer;
The Lord will provide;
And this be the token—
No word He hath spoken—
Was ever yet broken—
The Lord will provide.

March on, then, right boldly:
The sea shall divide;
The pathway made glorious,
With shoutings victorious,
We'll join in the chorus,
The Lord will provide.

It may not be *my* way,
It may not be *thy* way,
And yet, in His *own* way,
The Lord will provide.

—Unknown.

WORDS IN SEASON

R. H. B.

WHAT IS "WISDOM"?

"Wisdom" is based on knowledge, but is more than knowledge. Many have knowledge who lack wisdom. Is it then the ability to use knowledge, the knowing always what to do and how to do it, such as we sometimes call "common sense" as opposed to mere "book sense?" Nay it is more than that. The wisdom extolled in the Bible goes deeper than intellectual ability. It is a fundamental moral qualification—namely the disposition to do what we know to be right and good. When David

prayed God to renew "a right spirit" within him, and to uphold him with "a willing spirit" (Psalm 51:10, 12) he was praying for true wisdom. The true "largeness of heart," the true "understanding" and "discretion," is that which begins in the fear of the Lord (Prov. 1:7) and walks in the way of righteousness, in the midst of the paths of justice (Prov. 12:20). "I will *run* the way of thy commandments, when thou shalt enlarge my heart," said the psalmist. (Ps. 119:32.) This is really that "new heart" in which insight and understanding goes hand in hand with a right will. For to go counter to God's will is always folly. No one has ever gained the least advantage by going contrary to the will of God, but every one that does it always loses unspeakably. For God's will to usward is the combination of His infinite knowledge and perfect love. If God were selfish, if He were not wholly right and kind and good, a man might sometimes profit by ignoring His will and His commandments. But as it is those who disobey Him only love death. They are the enemies of their own souls. This is the Bible "fool"—never a man of limited intellect, but the man of perverted will, who works against his own best interest and seeks his own destruction.

"IF ANY MAN LACK WISDOM"

When James says, "If any man lack wisdom let him ask of God . . . and it shall be given him," he like the psalmist, and the writer of Proverbs, does not mean what the world calls shrewdness, acuteness, mental acumen, and astuteness of intellect (for many who have that are the biggest fools), but a right heart, ability to discern the right way and a will to follow it. It is a great promise which James holds out to us by the word of the Lord. But it presupposes in him who prays a realization of his lack and need, a desire to be right (Matt. 5:6), and a faith in God's goodness and faithfulness to hear and to grant. What the great gift of wisdom means he tells us himself in 3:17—"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." And to ask for this sincerely is the earnest prayer, "O to be like thee, blessed Redeemer;" and "Come into my heart, Lord Jesus!"

* * *

THE WILFUL SIN

Perhaps no other passage of scripture has caused people so much heaviness as that which speaks of *the wilful sin* and its consequences. (Heb. 10:26-31.) Which of us cannot look back and recall some wrong which we did in the face of better light? Brother Larimore left a statement to the effect that, though he had made mistakes, "many and marvellous," as he put it, yet he had never *knowingly* done any wrong thing. Most of us could not say that much. But is every sin committed knowingly the same as that "wilful sin" spoken of in Heb. 10:26? If so then there would remain no longer for most of us a sacrifice for sin, but a certain fearful expectation

of judgment and fierceness of fire which shall devour the adversaries. Is that really the case? We are bound to reflect here. How, if any and every sin, knowingly committed debarred us from further forgiveness, could John say, "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness"? (1 John 1:9.) How could he have said, "My little children, these things write I unto you that ye may not sin; and if any man sin we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation [the atoning Sacrifice] for our sins [the Christian's sins]; and not for ours only but also for the whole world"? (1 John 2:1, 2.) How, again, could James say, "My brethren, if any among you err from the truth, and one convert him; let him know that he that converteth a sinner from the error of his way, shall save a soul from death and shall cover a multitude of sins"? (Jas. 5:19, 20.) The first letter to the Corinthians reveals much wrong-doing among the members, some of which, as in chapters five and six, was certainly done "wilfully," if by that we mean "knowingly"; yet Paul simply rebukes, shames and warns them, and calls them back to the path of righteousness. That this call was effective is seen in Second Corinthians, chapters 2 and 7.

THE PRESUMPTUOUS SIN OF THE OLD TESTAMENT

Now when we examine the passage in Hebrews 10 as a whole we shall see that the "wilful sin" of which he speaks is not an ordinary transgression. All sin is dreadful; any sin persisted in is fatal; but here is a sin that precludes all hope of forgiveness. "There remaineth no more a sacrifice for sin." Could this be, unless there had been a final rejection of the one and only Sacrifice? As we look further we see this sin compared with *the presumptuous sin* of the Mosaic dispensation, the sinning "with a high hand." (Numb. 15:30, 31). "A man that hath set at nought Moses' law dieth without compassion at the word of two or three witnesses." Now there was certainly a difference between the common disobedience (bad though that was, Heb. 2:2) and the "setting at nought of Moses' law." The one was a wrong committed, but the other is an act of defiance and rebellion. The moralists may be able to "prove" that every sin is "virtually" an act of high treason and rebellion against God; yet there is a difference: David's sin for example, though exceedingly grievous, belonged to the former class, not the latter.

THE SIN DESCRIBED

The "wilful sin" of which this passage in Hebrews speaks is the New Testament counterpart of the "presumptuous" sin of the old. He sets it forth now in detail in its essential elements, as follows: Of course much sorer punishment [than death without mercy] think ye shall he be judged who hath

- (1) trodden under foot the Son of God;
- (2) counted the blood of the covenant wherewith he was sanctified an unholy thing;

(3) done despite to the Spirit of grace.

Obviously this is a deliberate, determined sin; not one that might be committed accidentally or ignorantly; a deed done in the light of full knowledge, of full purpose. It is not merely a failure or a trespass, but a renouncing and casting off of the Lord by one who had once known Him, who had been sanctified by the blood of the New Covenant, and a partaker of the Spirit of grace. (Comp. Heb. 6:4.) It is as different from the common sin of backsliding as Peter's sin was from Judas.' For the backslider admits that he has sinned against Christ, whom he still regards as Lord; and that his forgiveness, if it be granted, can come only through the Blood. And though he has disobeyed the Spirit, he did not defy Him nor sin "in despite" against Him. Such a one has plainly *not* committed this wilful sin. The Hebrew brethren were in danger of it; for if they had turned back to Judaism, they would have renounced the Sacrifice and the Blood, and, siding with those who had nailed Christ to the cross, they would in so doing have "crucified afresh the Son of God and put him to an open shame." (Heb. 6:6.) Hence those solemn warnings which pervade the whole epistle, to "take heed lest haply there shall be in any one of you an evil heart of unbelief in falling away from the living God," and to exhort one another constantly "lest any one of you be hardened by the deceitfulness of sin"—warnings which apply to Christians today as well. For God keeps us by making us watchful, and His warnings are His safeguards; and if we ignore them, or explain them away, as being inapplicable to us, we shall lose their intended salutary help.

HAVE I COMMITTED THAT "WILFUL SIN"?

We have seen then that this wilful sin which leaves a man outside the pale of Sacrifice, forgiveness, or hope, is not a sin of common failure, unfaithfulness, disobedience; but a sin like Israel's in the wilderness, who renounced their God, ignored Moses, were ready to stone Joshua and Caleb when they stood up for God, and took steps to make for themselves a captain to return to Egypt (Numb. 14:4-10); thus repudiating and attempting to nullify all that God had done for them—a sin of open rebellion, renunciation, and defiance: a sin which no man commits inadvertently or unconsciously, but which is of deliberate choice and intent; a sin which is not committed suddenly, but for which the heart first is prepared (as was Israel's) step-wise by deepening unbelief and the hardening which comes by the deceitfulness of sin.

But if there still be a lingering fear and doubt in the reader's heart, lest perhaps he had already at some time, in some way, committed such a sin (really, the Greek indicates that it is a *course*, rather than a single act: literally, "If we be sinning wilfully") there is one unfailing way in which he can settle all that: if today he will repent and return to the Lord, He will most certainly receive him. For it is not possible for God to turn down a penitent soul (Psalm 51:17) or to refuse a re-

turning sinner. The awful feature of this unpardonable sin is that he who commits it is no longer open to appeal: "It is impossible to renew them again unto repentance." That is what makes it unpardonable. But if you come back to the Lord, though your sins had been as scarlet, He will make them as snow; and though red as crimson; they shall be as wool. There is no unpardonable sin for a penitent sinner.

WHO WANTS TO KNOW?

Three kinds of people are eager to know what the "unpardonable sin" is. The first sort are some who have never yet come to the Lord to obey the gospel, and who are afraid that there is no use of their coming, for, no doubt, with all their awful sins of the past they may have committed the unpardonable sin also, or perhaps feel, that at least the sum total of all their iniquities is so great as to amount to that. Such need to put their faith in one simple declaration of the Lord Jesus: "Him that cometh to me I will in no wise cast out." (John 6:37.) That settles that.—The second class is that of true Christians, whose tender conscience makes them fear lest perhaps they may at some time have committed such sin. Their case is discussed in the foregoing paragraphs. But there is a third class—professing Christians (also outsiders sometimes) who love sin, yet want to keep an option on "heaven"; and want to go as far as they can without running off the edge. So they are anxious to know what the unpardonable sin is, so that at least they may not commit *that*, whatever else they may do. For such people we have only solemn warning and admonition. God cannot be trifled with. The man in the Iron Cage, in "Pilgrim's Progress" told his own sad story: "I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God. I grieved the Spirit and He is gone; I tempted the devil and he is come to me; I have provoked God to anger and He has left me; I have so hardened my heart that I cannot repent." Yet even he (for so long as any man can make a confession so humble as that)—could still come, instead of saying "There is no use," he would say, "I will arise and go to my Father." Today, therefore, if thou shalt hear His Voice, harden not thy heart!

TRUE PATRIOTISM

Patriotism means personal integrity. No drunkard, adulterer, murderer, liar or thief—in short, no one given to lawlessness—can be a patriot. It is impossible to fit the essentially bad into any decent scheme of things. Men are required who will stand up and refuse to take their moral standards from the vacillating multitudes, or to sell their convictions for a price. Their moral power cannot be computed. One such can chase a thousand, and two of them can put ten thousand to flight. Before them licentiousness will flee and around them decency will rally.—Selected.

NEWS AND NOTES

Toronto, Canada: "On Sunday night, Jan. 29, two ladies were baptized at Strathmore, and the attendance and interest is improving also."—J. Scott Greer.

Amite, La.: "I have enjoyed every word of the last issue of W. W. and am looking forward to the next. Bro. J's work here still remembered and bearing fruit. The Wednesday attendance is improving and song practice and singing keeps awake."—Norma Gray.

Gatchel, Ind.: "We are glad to report the Lily Dale Church of Christ at Gatchel is free from debt for the first time in 13 years, since the new building was made. This is a splendid building of brick veneer, located on Road 37, midway between St. Croix and Tell City.

"Besides regular Sunday services, two mid-week Bible classes are conducted in the homes, by separate groups. Great interest is shown in the classes."—Albert J. Gruver.

Janes Printing Co., 1046 Dudley Ave., Louisville, Ky., offers an 8x12. baby cylinder printing press for first money order for \$50.00.

Louisville, Ky.: "Since Brother Friend helped us in our meeting last September we have been growing by the slow, but, we hope, permanent growth of reconsecration, and rededication to the new life. Older men, young men, mothers and daughters have turned their hearts to the Lord in new surrender. The growth has been constant; it has been the work of the church and not of the minister except as leader.

Today the S. S. attendance was 147 and equally as many, or nearly so, in the preaching service. The night service ordinarily is near, and often over one hundred in attendance; young people's service, 40 to 50 other services well attended, are: prayer meeting, men's Bible class, ladies Bible class.

"Plans are well under way for an addition to the present building with baptistry, heating plant, nursery, etc.

"If one desired to serve God he need look no further than Camp Taylor. Our religious survey reveals 400 unchurched people (unbelievers), and how many nominal, yet unsaved, church members, God

alone who judges the heart, knows.

"If the Lord wills we hope to place an order for 'Great Songs of The Church, No. Two' soon."—Paul C. Duncan.

We have a few copies of the following booklets in stock:

"Are We Preaching the Gospel?"—Moser 10c
"Whole Counsel on Baptism"—Chambers.. 5c; 30c the dozen.
"Baptism—What It Involves."—Chambers. 5c; 30c the dozen.
"The Baptism of the Spirit: Shall We Seek It?"—McQuilkin, 10c (a spiritual, scriptural negative treatment).
"Jeremiah"—Boll 5c each.

Unity gathering is announced for May 2, 3, at Indianapolis.

Several radio stations and chains have asked permits to use many beautiful numbers from the "New Number Two" hymnal.

Highland Church, Louisville, has lost four of its older members by death in the last few months: Brother and Sister Callender, Sister Sallie Hoke, and Brother Henry Rose—besides Sister McCaleb, who often attended while she was able.

An order for "Great Songs, No. 2" comes from Bulgaria. Several foreign lands have ordered.

Who has a complete set of W. W. bound volumes, 1916 through 1936, to sell at a low figure? Write this office.

Some one suggests asbestos mail bags for super-heated religious journals!

Order literature (class helps) now—for second quarter. We can no longer give credit for literature returned late, unless the error was ours.

Linton, Ind.: "Sickness and bad weather have hindered our attendance some of late. One of the most noticeable improvements in the Linton work of recent months is the increase in contributions. That is a healthy sign for any congregation.

"The chorus of young people that meets each Monday evening for rehearsal, composed of young people from various congregations around, is expecting to present a program of resurrection songs at several different places in March. We use for

this work "Great Songs of the Church," both No. 1, and No. 2."—Robert B. Boyd.

Lexington, Ky.: "We had a baptism Feb. 12 and good services at Cramer and Hanover, and at the Melrose (West End) churches. This makes three additions we have had of late, two baptisms."—H. N. Rutherford.

Glenmora, La.: "Pray for us and for more workers here. We need help in this section. Baptized five

at Oakdale about a week ago, making a total of about 15 this winter. We need some helpers to spend whole time with this work."—Sidney Mayeux.

Next United Song Rally in Louisville will be held at Ormsby church, third Thursday this month—March 16. Better come early!

Fort Worth: "I enjoyed Brother Boll's Words in Season. We are asking him to come to Trumbull again this year."—Earl J. Smith.

OUR PLANS FOR CHINA

At present there are a number of very promising young men in China. The war has scattered most of them, but we are still in touch with two or three of them, and when we reach China this fall, it will be little trouble to reach others. Our two most dependable Chinese leaders are safe and sound, and preaching in their home villages. These men will furnish a nucleus around which we hope to be able to build a very effective evangelistic force.

Believing that the work must eventually be in the hands of the Chinese, we have planned to work with the Chinese in our efforts, and use them in every way possible. Our evangelistic force will be entirely of Chinese with our help.—Lowell B. Davis, in *Chicago Christian*.

BOOK NOTES

Good biographies are both interesting and profitable reading matter. "Twelve Mighty Missionaries" is the title of a cloth-bound book of 96 pages from Pickering and Inglis, London, but obtainable also from Loizeaux Brothers, 19 West 21st Street, New York City at fifty cents—a remarkably low price. Herein you may read of Pastor Hsi, James Chalmers, Alexander Mackay, Anthony Groves, Alexander Duff, John Williams, Samuel Marsden, Samuel Pollard, Hudson Taylor, C. T. Studd, Dan Crawford, and Richard Williams. The Hudson Taylor picture on the jacket is fit for framing. Groups of young people would do well to read and discuss this book in installments.

The Central Bible Truth Depot, also of London, has issued an attractive volume under the title, "Things Which Must Shortly Come to Pass," by Algernon J. Pollock. The 288 pages in this cloth-bound book discusses prophecy, dispensations, four judgments, the times of and the fullness of the Gentiles, Jewish history, and gives expositions of Daniel, Zechariah, and Revelation along with several other chapters and contains some interesting maps. The author believes the Jews will return to their promised land and supports his position chiefly in exact words of scripture. This book may be ordered either through Word and Work or from Loizeaux Brothers. Price \$1.30.

D. C. J.

THE NEW "CHRISTIAN LEADER"

We have been receiving in exchange the *Christian Leader*, wearing a new dress, and under new management. I was in Carrolton, Mo., attending a "Mass Meeting," when that journal was launched by Bro. John F. Rowe, and his versatile pen had few equals. And brother Fred Rowe has carried on the work with skill and made for the paper a wide circle of friends. Let us hope that he will contribute out of his wide knowledge and experience much valuable copy for the paper. We feel that there is not only room, but also demand, for regular papers covering the wide field of gospel instruction. We seek to maintain a standard of literature that will do good and no harm, that the cause of our Redeemer may not suffer reproach from our labors.—A. M. Morris, in *People's Bible Advocate*.

MUTUAL UNDERSTANDING

J. H. McCaleb
(*Ephesians* 4:25)

Today great emphasis is placed on personal relationships. The human element has become all important for the time. In business particularly this factor looms great. Many books have been written on the subject and many conferences held. Each improvement is hailed as a mighty step ahead. And each step forward is heralded as the finding of new truth. Most impressive of all is the dawning realization that no real success in human relations can be attained unless there is stimulated a deep and abiding faith of man for man. Our whole lives are lived in faith. Man of himself is not sufficient. He is only a part in a great society. God has made him so. His life is linked irrevocably with those around him. To withdraw to himself in dark distrust of his neighbors is to doom his life to the blackest of failure.

This concept of dealing with each other in faith is not a new one. God has taught this truth to men from the beginning. In our day the same truth has been confirmed through Jesus Christ. There may be some excuse for the ignorance of the man who knows not God. But for the Christian there can be no excuse. He of all men should know the principle of square dealing that is based on love for his fellow man and faith in the God who made him. Faith begets faith. And faith that is real faith breaks out in strenuous work. There is no problem that cannot be solved by a group of people who have faith in each other and in the One God.

The building of faith is not completed over night. Satisfactory human understandings are the result of days and months and years of consistent performance. Fair today and harsh tomorrow provides an inconsistency of action that is bound to wreck even the most earnest desire for friendship. The Lord Himself has shown the way. From the beginning He has been the same. Nothing has ever swerved Him from His course of true righteousness. He has been the perfect example of a consistency that has never wavered. It is for this reason that we bow our knees in humble submission and in perfect faith. The Lord has never disappointed us or failed us.

This matter of faith in each other rests with the individual. The average of the whole is but a cross-section of individual thinking and living. What has been your contribution toward the general peace of God's family and Christian mutual understanding? Have your actions contained the rich flavor of a righteous consistency that has compelled faith in you and in the God you pretend to serve? All around me I see evidence of the breaking down of "Christian" feuds that have had no right to exist. It is regrettable, however, that men must almost totter into their graves before they are willing to work shoulder to shoulder and in mutual understanding. I am convinced that a pure worship of God Almighty must result in mutual

faith among the brethren. When this is not in evidence, that state is an indictment against our integrity. I cannot conceive of a righteous family that will not eat peacefully together at the same table.

BEN'S BUDGET

Having lived entirely alone now for two months, I composed the following stanzas, which may be used with several tunes, and which I've been sincerely singing every day.

I ask thy *love* my God,
Help thou alone canst give,
To use thy staff and heed thy rod,
And in such comfort live.

Christ has my heart's first place,
With warmest welcome there,
That I may daily grow in *grace*,
His power and knowledge share.

The *Spirit's* strength'ning aid—
His *fellowship* I plead;
Then can no terror make afraid,
And I am blest indeed.

Used by others, I feel, will neither injure it nor them. If one is too pressed for time to sing, or repeat it, such may find better in 2 Cor. 13:14, in less space.

By the way, DeRidder is training in sacred song—special meetings, good training—just to *enjoy ourselves* better in *praising God* better. We are obliged to do our best in such service.—Ben J. Elston.

THE SHEPHERD'S VOICE

Gary McKee

John 10:4: "for they know his voice." John 10:5: "for they know not the voice of strangers."

I am startled by much of the teaching and preaching I hear today. The emphasis, too many times, is placed on the wrong person. Jesus has said that His sheep "know his voice"; but many have become so concerned in telling us about the "voice of strangers" that we have never learned to know the voice of "the Good Shepherd." Yet, it follows without question, that, if we but knew for ourselves the voice of "the Good Shepherd", all other voices would seem strange.

"So little ambitious am I to be the head of any sect or party that I wish the *very name might be buried in eternal oblivion*, but if that cannot be, I will tell you what a Methodist is. He is one who loves the Lord God with all his heart and with all his soul and with all his strength. One who has the love of God shed abroad in his heart by the Holy Ghost given unto him, and whose continual cry is, I have none in Heaven or on earth I desire but Thee."—John Wesley.

IGNATIUS AND TEN LEOPARDS

S. C.

On the way toward his martyrdom, Ignatius wrote, "I am bound to ten leopards." By this symbolic language we get more concerning the character of the ten soldiers who had charge of this good man than if a whole paragraph had been devoted to the subject in unfigurative speech. It illustrates an important reason why symbolic language is made use of, in the Bible as well as in other literature. By it is afforded brevity and also advantage in the matter of clear understanding. So we say, "He is a live wire"; "That man is a Judas Iscariot"; "She is a Jezebel." Lloyd George recently spoke of some one "twisting the British Lion's tail." Some people there are, to be sure, who would not understand what Lloyd George meant by the expression used, but they are not those for whom the speech was intended.

The Bible makes good use of symbols. The books of Daniel and Revelation are good examples. When a certain nation is spoken of as a certain beast, we are at once to visualize that nation in an outstanding characteristic as it is in God's sight. The symbol used tells more than many words otherwise could tell, and a negative attitude toward any endeavor to grasp the meaning is bad. It is a way of "holding down the truth." It defeats the purpose of God in His inspiring the use of symbols. It discourages searching the Scriptures on such matters. It is not right. The fact that there has been abuse on these lines does not argue either, for no Scripture has escaped abuse, hence abuse does not argue non-use.

Pupils in the lower grades take fright when they first look into an algebra text. "I never could in the world understand that," you hear them say. But in time they come into the study of algebra and soon learn to use and understand the symbology of algebra. A little patience in Bible research as to its symbols and its use of them, and the profitableness of its symbolic passages is soon realized. A negative attitude fails of such results. It is much better to have confidence that the Bible is its own interpreter, and in that confidence look for the Bible key. There is consistency in the use of symbols in the Bible. "Light" never symbolizes false doctrine. "Darkness" never symbolizes truth.

"But is not symbology used for the sake of obscuring to a degree?" Yes, and thank God for that obscuring. Imposters (always lacking spiritual discernment, a very important thing in interpreting spiritual truth in whatever form of speech) can not easily enact and dramatize the things forecast so as to deceive God's elect. We should appreciate the fact that counterfeiting in this field is thus made more difficult, while on the other hand, giving heed to the good word of Matt. 24:15 pertaining to Daniel (for example), "Let him that readeth understand." As the Bible does not speculate, so neither is

that speculation that lets the Bible be its own interpreter. Find the Bible's own use and meaning of a symbol, and then enjoy the satisfaction of discovering the truth in the symbolic setting which inspiration has given it.

MY MOTHER
(Mrs. J. W. Shepherd)

My mother left us and went to be with the Lord on the eleventh of January. She lived a great life of outstanding sacrifice and faith and whole-hearted devotion in the service of the Lord Jesus. This, to me, will ever be a great inspiration and incentive to live so whole-heartedly that Jesus can take me when He comes.

To be with the Lord seems so real to me now since mother is there! She and I had talked so many, many times about how wonderful it would be to be with Him; and I look beyond this sad separation to her place of supreme happiness and perfect peace and rest, and it makes me glad that I have always loved His appearing. Now it is sweeter and I love it even more since I'm looking forward, when He comes, to seeing my precious mother again.

Her daughter, Mary Shepherd French.

K. M. BARBOUR

Kelsey M. Barbour was born at Alamo, Mich., August 30, 1854. Married in Kansas, Nov., 1879, to Miss Ella D. Monroe, also of Alamo, Mich. Four children survive: Mrs. Myrtle Alice Lake, Mrs. Hazel J. Patterson, Graton, Calif., Vernie A. Barbour, Williams, Ariz., and Theodore A., Santa Paula, Calif.

Both parents were baptized into the church in the late eighties by Thomas H. Popplewell. The four living children were later baptized into the church.

The family moved to Colorado in 1900 and to Odessa, Mo., in 1914. In 1915-17 they were in Harper, Kansas with the two children in school under Dow Martin and N. L. Clark. In 1917 they came to Graton, Calif., where the children attended the Pacific Christian College under O. W. Gardner.

In 1923 father started an apiary in Santa Paula, and in 1926 moved to Filmore. Our mother passed on in February, 1927. I came from Colorado two years ago, when father was quite ill, and have since made my home with them.

Father was the oldest of six—three younger brothers preceded him, also two half-brothers and one half sister, older than he. All these have just passed on within less than four years. We pray for a double portion of father's spirit upon his children.

Myrtle Lake and Theodore.

MARY RUSNELL

Sister Mary Rusnell, wife of late Bro. David Rusnell of Stouffville, Ont., passed away peacefully on Feb. 1. She had been out to meeting on Lord's day twice. Sister Rusnell longed to be with her husband, and with the Lord, and we know it is very far better for her. Our sympathies go out to loved ones left behind. Funeral services were held on Feb. 3, Bro. McKerlie assisting the writer.—Alex. M. Stewart.

“In a factional fight the more hatred the leader can stir up in his followers for the other side the more loyally they will stand by him.”—R. L. Whiteside, in *Firm Foundation*, April, 1924.

TWENTY-SECOND LESSON ON ROMANS

R. H. B.

Unity Born of Love and Mutual Helpfulness

In the kingdom of God the strong evermore must bear the burden of the weak. This is the law of Christ, which is the law of love. (Gal. 6:2.) By the fact that one knows more, enjoys greater spiritual light, power, and privilege, he becomes a debtor to the weak and erring. For what have we that we did not receive? And if we received it all freely, for no worthiness of our own, does not that constitute our obligation to pass it on to others who are in need? What a parody upon Christianity it is to see a people self-complacent in their superiority and high position, enjoying their privileges and looking with disdain upon the weak, intent only on pleasing themselves without regard to the welfare and salvation of others. If our neighbors are (as we once were) "foolish, disobedient, deceived" ought we not do all to help them and win them? Should we not for love's sake be servants unto them? (There is a right way to please men as well as a wrong. (Gal. 1:10; 1 Cor. 10:33.) Thus, Christ pleased not Himself. His heart was always set upon helping and blessing others; and because He was the Strongest and Greatest He went to the lowest place and bore the sins and burdens of us all. (Isa. 53:6.) The quotations in Rom. 15:3 is the latter half of Psalm 69:9 (the first part quoted and applied to Christ in John 2:17). At this quotation from Psalms, Paul takes occasion to make the important general statement of Rom. 15:4—"For whatsoever things were written aforetime (that is, all the Old Testament scriptures. Cp. 2 Tim. 3:16) were written for OUR learning, that through patience and through comfort of the scriptures we might have hope." Patience, comfort, hope—precious blessings that come to us through the Old Testament scriptures! Verses five to seven continue the theme of unity by loving forbearance, mutual recognition, and helpfulness. All this is still connected with the teaching of chapter 14. So are the verses following, Rom. 15:8-13.

The extreme danger of a rift in the early church lay in this bringing together in its fold of two elements, so widely separated in custom, manners, religious background, so antagonistic and incompatible in spirit and attitude by every human prejudice and mutual aversion as *the Jew and the Gentile*. It took a stupendous miracle to convince the Jewish brethren in the first place that Gentile believers were at all to be admitted (Acts 10, 11)—for the church for several years consisted of Jewish brethren only. It was a very bold move indeed when those men of Cyprus and Cyrene stepped over the line and dared to preach to Greeks in Antioch (Acts 11:20) and the resulting influx of Gentiles caused grave concern in Jerusalem so that they sent one of their number, a man good and true, to look into the matter. (Acts 11:22f.) After all that

there was still a sentiment among Jewish brethren that the Gentile converts should be circumcised and instructed to keep the law of Moses; which, though refuted in the conference at Jerusalem (Acts 15) continued to hang on, being spread by certain factious Judaizers. On the other hand, where the Gentile element predominated there was danger of these discriminating against their Jewish brethren, and exalting themselves over them. (Hence the teaching of Rom. 11:11-32.)

Now once more Paul reverts to the Jew-Gentile question, showing that the salvation of the Gentiles was rooted in God's purpose of old—that Christ's mission was to the Jews "to confirm the promises Given unto the fathers"; but also with a view to the blessing of the Gentiles, "that the Gentiles might glorify God for his mercy"—the free, uncovenanted gift which comes to them through Christ. This he backs up with four quotations, two from Psalms, one each from Deuteronomy and Isaiah.—Verse 13, a doxology, wonderfully sweet and meaningful concludes his argument, which began at chapter 14:1.

From here on to the close, the epistle treats more largely on personal matters—but how rich and full of meaning these also are! From v. 14 to 21 the apostle tells them of his great work among the Gentiles; from v. 22-33 he speaks of his hoped-for visit to Rome, which he intended to make, but not until after his journey to Jerusalem; for the success of both of which he requests their earnest prayers. The sixteenth chapter we reserve for the final lesson.

AN OUTLINE STUDY OF THE HOLY SPIRIT

D. C. J.

The Sin Against the Holy Spirit

To get the exact meaning of any passage of scripture, it is needful to know exactly what else is written on the matter.

On this topic compare Matt. 12:22-37 with Mk. 3:19-30. It will be found in Matthew that Jesus healed a blind mute possessed of a devil so that "the dumb man spake and saw." v. 24.

The Pharisees said: "This man doth not cast out devils, but by Beelzebub the prince of the devils." v. 24.

After a direct answer to their evil accusation, Jesus said: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." v.31.

"Whosoever shall speak a word against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come." v. 32. Whereupon he characterized them as vipers—evil men out of the evil treasure in their hearts bringing forth evil things.

Mark tells us it was scribes from Jerusalem that made the evil allegation and that Jesus said: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin (v. 29): **because they said. He hath an unclean spirit.**"

Webster defines blaspheme—"To speak or address with impious irreverence; to revile immoderately (a sacred thing)."

Blasphemy is "Cursing or reviling God or the king. *** Intentional indignity or defiance offered to God or sacred things."

Many questions may be asked, but the above is the kernel of what "is written" by Inspiration, with some aid on the meaning of terms used, and it teaches in solemn and awful tones the importance of at all times dealing with the Holy Spirit in a respectful and reverent manner.

W. W. W. SERVICE

Flavil Hall

Under the Government's organization for the help of those who need employment there are various kinds of service, with three initials to represent each one. On the 15th of Jan. your humble servant chose the above service as the subject for his sermon. The following epitomized representation of the sermon explains the initials of this service under the divine government:

WATCHFUL

(a) *Against Temptation.* "Watch and pray, lest ye enter into temptation" (Matt. 26:41). Peter, James and John, to whom Jesus addressed these words, failed to "watch" with him "one hour," in his agony, his prayers and blood-like sweat in Gethsemane's garden, while the burden of the world's sins was upon him and he anticipated the anguish of the cross. How perilous to their souls and their heavenly mission was this lack of watchfulness! But their Lord's prayers for them, their love for him, and his resurrection, brought them to a newly begotten state (1 Pet. 1:3, 4). Too many have not the moral stamina to be renewed when faith and hope have been weakened by failing to "watch and pray." It stands all in hand to be thus on their guard.

(b) *Watchful Against Seductive Powers.* "Be sober, be watchful . . . the devil . . . [is] seeking whom he may devour" (1 Pet. 5:8). "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

(c) *Watching in Prayer.* "Continue in prayer and watch in the same" (Col. 4:2). "Watch ye therefore and pray always, that ye may be counted worthy to escape all these things [attending the 'great tribulation,' Matt. 24:21] that shall come to pass, and to stand before the Son of man" (Luke 21:36). "Praying always . . . watching thereunto with all perseverance" (Eph. 6:18). "Work, watch, pray, soon will the Master come." "Faithful to Him will He find us watching, With our lamps all trimmed and bright?"

(d) *Sleepless Watching.* "Let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:6).

Blessings on the watchful "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they shall see his shame" (Rev. 16:15).

Watching for the Lord's Coming. (Matt. 23:42; 25:31; Mark 13:23, et al.) Illustrations in the physical world of calamities from not watching. Consequences vastly more direful for failing to watch in the spiritual world.

WILLING

(a) *Willing offerings for tabernacle building* (Ex. 35:19). The cost was untold, yet the people had to be restrained from bringing more offerings. The descendants of Israel not so "stingy" as the epithet, "As stingy as a Jew" indicates. They

will give to causes that they consider worthy.

(b) *Willing, soulful, purposed offerings under Christ for gospel preaching, and for the needy.* (2 Cor. 8:3, 12; 9:7; 1 Cor. 16:1, 2; 9:7-14).

(c) *Reward for preaching the gospel willingly* (1 Cor. 9:16, 17).

(d) *Willing in spirit to be loyal.* But there is a struggle to be made against the weakness of the flesh, that the spirit may be triumphant (Matt. 26:41).

(e) *Willing heart-service because of God's mercies.* Paul reasons about the mercies of God through Christ in gathering his elect from all Christ-believing, obedient peoples (Romans, chapters 1 to 11, inclusive); and in chapter 12 he makes these mercies his reason for exhorting Christians to render the willing, reasonable, rational, heart-service of presenting their bodies, "a living sacrifice, wholly acceptable unto God."

WAITING

(a) *Waiting for God.* (Ps. 62:1, 5). Job, after the loss of his property, his children, and his prolonged, intense, physical sufferings, said: "Though He slay me, yet will I wait for Him" (Job. 13:15, A. R. V., margin).

(b) *For the fruition of our hope,* "the redemption of our bodies," which shall be realized at His coming (1 Thess. 4:14-18).

(c) *For the coming of the Christ.* "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). "Ye turned to God from idols to serve the living God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come" (1 Thess. 1:9, 10).

"Down life's dark vale we wander
Till Jesus comes;
We watch and wait and wonder,
Till Jesus comes;
All joy His loved ones bringing,
When Jesus comes;
All praise through heaven ringing,
When Jesus comes;
All beauty bright and vernal,
When Jesus comes;
All glory grand eternal,
When Jesus comes."

Pine Apple, Ala.

DANCING

To my satirical eye, dancing is the most ludicrous and soul-exposing activity in life. Its poses, movements, and expressions reveal as nothing else a person's vanity and passion, just as plainly in the waltz as in the ceremonial cavorting of savages. It's a sort of X-ray movie of the subconscious self. Everything that is primitive and innate comes to the surface for all to see.—Gelet Burgess, *Reader's Digest*, October, 1937.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

1 Cor. 12:13

In what case are the words "one spirit" in 1 Cor. 12:13, and what is the simple meaning of the statement? Were we baptized (dipped) into the Holy Spirit (as we were literally dipped into the baptismal water, or were we baptized by (the direction of) the Holy Spirit into the one body even as our bodies were immersed into water, or does the apostle's meaning lie elsewhere?—Kentucky.

The passage in 1 Cor. 12:13 reads, "For in one Spirit (*en henī Pneumati*) were we all baptized into one body (*eis hen soma*)." *En henī Pneumati* is either a locative construction "in one Spirit" or an instrumental-locative "by one Spirit." Lias, in the *Cambridge Bible for Schools and Colleges*, thinks that the meaning is "in virtue of His operation,"¹ which is the equivalent of "by." Robertson and Plummer say, "The Spirit is the element in (*en*) which the baptism takes place, and the one body is the end to (*eis*) which the act is directed."² But these statements are the opinions of these scholars with no proof offered.

The locative construction "in one Spirit" is difficult of interpretation because of the clear teaching that the Holy Spirit dwells *in* the Christian (1 Cor. 3:16). Yet on the other hand we have the equally clear statement of Rom. 8:9, "Ye are not in the flesh (*en sarki*) but in the Spirit (*en Pneumati*), if so be that the Spirit of God dwelleth in you, on the basis of which we must conclude both that the Holy Spirit is *in the Christian* and (*by virtue of that fact*) the Christian is *in the Holy Spirit*. Whether we are able to understand such a state of affairs or not, the doctrine seems to be clearly taught. Therefore we cannot rule out the locative construction on theological grounds (i. e. on the basis of what the clear teaching in other parts of the Bible is). But when we come to explain what it means in 1 Cor. 12:13 to be baptized "*in one Spirit (en enī Pneumati)*," we encounter difficulties. In Rom. 8:9 the contrast between "*in the flesh (en sarki)*" and "*in the Spirit (en Pneumati)*" makes the meaning clear.

Just what, then, does being baptized "*in one Spirit*" mean? Jesus used virtually the same expression regarding baptism "*in the Holy Spirit (en Pneumati Hagioi)*" as he is quoted in Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; and Acts 11:16. Peter interprets Jesus' words for us when he quotes them in Acts 11:16 in regard to the falling of the Holy Spirit on the household of Cornelius and on the disciples on Pentecost (cf. Acts 11:15-17 with Acts 2:1-4 and 10:44-48). Peter's interpretation clearly shows, too, that Jesus was referring to the manifestation on Pentecost when, charging his disciples to

1. J. J. Lias. *The First Epistle to the Corinthians* (in the *Cambridge Bible for Schools and Colleges*): Cambridge (1888), 122.

2. A. Robertson and A. Plummer. *The First Epistle of St. Paul to the Corinthians* (in the *International Critical Commentary*); New York, Scribners (1911), 272.

wait in Jerusalem for the promise of the Father, he said, "John indeed baptized with water (*hudati*); but ye shall be baptized in the Holy Spirit (*en Pneumati Hagioi*) not many days hence" (Acts 1:4f.). Jesus' contrast here of John's baptism "with water (*hudati*)" with the baptism "in the Holy Spirit (*en Pneumati Hagioi*)" shows clearly that we are to interpret the matter of baptism "in the Holy Spirit" in Matt. 3:11; etc., where the same contrast is made, as referring to the manifestation on Pentecost.

It is possible, then, that the expression we have here in 1 Cor. 12:13 "in one Spirit (*en henì Pneumati*) were all baptized (*ebaptisthemen*) into one body" refers to the manifestation on Pentecost and at the conversion of Cornelius. It seems to be quite generally agreed by interpreters that these two manifestations include in the baptism "in the Holy Spirit" all subsequent members of the body of Christ. If this idea seems peculiar to anyone, let him recall the exactly parallel situation where the atoning death of Christ covers all his followers even though they live centuries after his death. It is to be noticed that the word for "were baptized" is *ebaptisthemen*, an aorist passive. Now the aorist shows punctiliar action, i. e. action that takes place and is over with and is not repeated. Such a state of affairs would correspond with the interpretation given. On the other hand Paul could be viewing the individual baptism of each Christian, which, of course, is done once for all, and so we cannot press the point from the tense of the verb. We can merely say that an aorist would fit the interpretation given, whereas a present or imperfect would not.

It is to be noticed, too, that the emphasis in this whole passage is on the unity of the body of Christ and that the baptism "in the Holy Spirit" was the prime expression of unification of the Jew and Gentile in Christ (Acts 11:15-17). In Eph. 2:18 we have the same expression regarding access to God, again in a passage relating to the making one of Jew and Gentile—"we both have our access in one Spirit (*en henì Pneumati*) unto the Father."

All of this interpretation seems very fascinating, but we must remember that even yet we have not defined the meaning of *in* (*en*) even though we may wish to accept the Pentecostal manifestation as the interpretation. It suffices to say that any covering, whether by *dipping* or *overwhelming*, satisfies the meaning of *baptidzo*. (*v. baptizo* and *bapto* in *Liddell and Scott* where the expression of being "head over heels in debt" is referred to.) The word well fits the overwhelming force of the Holy Spirit in the descent.

On the other hand we must recognize the fact that "by one Spirit" is an equally legitimate translation for *en henì Pneumati* if it will fit the immediate context and the broader context of the entire Scriptures, for *en* with the locative often has an instrumental meaning in the *Koine*.³ When we ex-

amine the preceding portion of the text we find the expression "through the Spirit (*dia tou Pneumatos*)" (v. 8), "according to the same Spirit (*kata to auto Pneuma*)" (v. 8), "in the same Spirit (*en toi autoi Pneumati*)" (v. 9), and, "in the one Spirit (*en toi heni Pneumati*)" (v. 9), all in parallel usage, and apparently meaning the same thing, which is set forth in verse 11 as the working of the Holy Spirit. Why should Paul have used three different expressions in these clauses if they all mean the same here? Any great writer has at his command several ways of saying the same thing, and there is always the desire for variation that one's language may not become monotonous. It seems, therefore, that here Paul was simply varying his expressions to avoid losing vividness in what he was saying.

If, then, the meaning of "in the one Spirit" is the same in v. 12 as in v. 9 (and v. 8), the instrumental force must be seen, i. e. the Holy Spirit would be the means (the material with which) we were baptized (just as water is the material with which water baptism is performed).

Furthermore, these two aspects of the Holy Spirit baptism (the "in" or locative aspect in the first interpretation and the "by" or instrumental aspect in the second) can be reconciled. For just as a man can be baptized both "in" and "with" water in the same act of immersion, so also can the Pentecostal manifestation be considered as a baptism both "in" and "by" the Holy Spirit, where the Holy Spirit is both *the medium in which* and *the means by which* baptism is performed. It seems logical, then, to conclude that in 1 Cor. 12:13 "in one Spirit were we all baptized" refers to the Pentecostal manifestation and its repetition at the conversion of Cornelius, and that "baptized" *here* refers primarily to the Holy Spirit baptism on Pentecost and only secondarily to water baptism as men through obedience in water baptism come under the power of the once-for-all-to Jews and once-for-all-to Gentiles Holy Spirit baptism.

3 Cf. Matt. 26:52; Rev. 2:6; 1 Cor. 4:21; Heb. 11:37. Cf. also A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*: New York, Doran (1919), 534f.

DIVERSITY, YET UNITY

How foolish it is to wish to shape our fellow believers by the mold which God has made for us and us only! Those who have no sympathy except for what is limited by their own personal experience and tastes may imagine that their character and views are entirely due to their faithfulness in divine things, whereas any unprejudiced observer can see that the natural factors have had a considerable influence in forming them. They may bewail the absence or decay of their type of piety as if it were the absence or decay of all godliness. They need have no fear, however, that wisdom, and truth and holiness will perish with them!—E. Adams.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Bro. and Sister J. C. Shewmaker, of Guy, Arkansas, are candidates for the African mission field to sail this summer with the A. B. Reeses as they return to that field. ** Sister Mattley, being cut off in the interior of China by the Japanese invasion, finds it difficult to get mail in or out. If her city should be bombed, she would try to flee to some less important place not worth bombing. Pray for her.

Having much inconvenience with asthma in Northern Rhodesia, Sister Brown and her husband have located in Cape Town for the present. ** Mail from Sister Sarah Fox posted in inland Japan reaches us in nineteen days. ** Bro. Roy Whitfield, wife and child, home from China on account of the war, are settling for work at Sacramento, Calif. ** Pray for the complete recovery from Brazilian boils afflicting Bro. George Johnson.

Bro. Lowell B. Davis and wife, Bro. N. B. Wright, and Bro. Charles Gruver, all of the China work, are interested in getting back to their former fields. ** Bro. B. D. Morehead, who did good work in Japan and who has outstripped everybody in building circulation for his valuable missionary quarterly, "*World Vision*" indicates that the new, improved *Christian Leader* is growing splendidly. Both papers may be had at \$2.00 a year. ** The O. D. Bixler family is now living at Searcy, Arkansas, where the children are in Harding College with some other missionary children, and Sister Bixler is improving in health. Churches wishing visits from Bro. Bixler may address him as above. ** Sister Short feels the need of a lady missionary on that field who is also a qualified nurse. ** The African rain caused the Dow Merritt water tank to overflow reminding him of the missionary cartoon of God being able to make all grace *overflow* unto us that we having always enough might *overflow*, not merely to the needs of the "home field" but unto *every* good work." ** Bro. H. G. Cassell, of the Philippines, finds it difficult to get enough time to construct bunk beds for his sons. ** Somebody fears Orville Brittell, new missionary to Northern Rhodesia, may overwork himself physically. Americans need to reckon with the climate in which they labor as well as with other factors. ** Fine success attends the local work of Harry and Pauline Fox, formerly of Japan, as they labor with the Fullerton, Calif., church. Above twenty additions last year. ** Who will give a dime or a dollar to help the Shewmakers have a typewriter with which to receipt their donors when they get to Africa? ** It must be hard for a missionary to have people asking for the gospel and not have money to buy gasoline nor to pay for that already used in his work.

AFRICA

FOREST VALE MISSION

Many and great are the blessings we have received of God during the past year. "Eye hath not seen nor ear heard neither hath entered into the heart of man, the things God hath prepared for them that love Him." So we may enter into the New Year and say, "The Lord is my helper, I will not fear what man shall do unto me." I thank you one and all for help received and love and encouragement to press onward in the Master's service in the New Year. I know many are praying for us here, and pray they will continue to remember us at the throne of Grace.

There seems to be more spiritual life and interest in the churches lately. My heart is full of thankfulness to God for the blessings and privileges enjoyed serving Him. Our day-school closes now for six or seven weeks. The Bible classes will continue for those who remain. Most of the children go away for the holidays. We had special meetings in the villages. The women folk spend most of their time this time of the year in their gardens, and the evenings are the only time to get them to the meetings. Lord's day they do not work, and come very regularly to the meetings. We have not so many people living on the place now. We cleared off about six families for bad living. They were a bad example to the younger ones.

I have had letters from our brethren in Nyasaland, North, and from Southern Rhodesia. Every one seems to be very busy and say their work is going along nicely, and in some places they report good results. Twelve were baptized in Bulawayo and five in one of the out-stations. So let us keep on, and God will bless our efforts. We had the Browns with us for two days on their journey down south; also Brother Brittell spent a week-end with me and took the meetings. We enjoyed his company very much.

Box 213, Bulawayo, Rhodesia.

Emma Sherriff.

SALISBURY MISSION

The work continues here with good interest. Two baptisms on Christmas day brought the total number of baptisms for 1938 to 44. Our efforts considerably handicapped during the first half of the year by serious illnesses and during more recent months through insufficient funds, but on the whole we feel that some progress has been made. Much of our efforts are directed toward developing "faithful men who shall be able to teach others also," and we have a few who give us hope for the future, if they abide faithful.

I try to visit the congregations outside of Salisbury at regular intervals. Drove over seven thousand miles last year and then did not get around as much as I should have. At the present I have stopped outside visiting as we do not have money for it. Hope to be able to start again soon. The Lord has said "Go", and we desire to do His will.

As this is our ninth year in Rhodesia we would like to return home for a season, Lord willing. We all need a change for health's sake, and also a mental and spiritual refreshing.

Brother Brown and family spent a few days with us just before Christmas on their way to Cape Town. They left Northern Rhodesia on account of Sister Brown's health but expect to work among the colored people in Cape Town. Sister Brown was ill when they arrived but was feeling better when they left. We enjoyed their visit very much.

Brother Goliath baptized five on New Year's day at the "Six-Mile" congregation. We were with Brother Short's on that day in a good meeting with Europeans. We thank all who have had fellowship with us and pray that the Lord will multiply their seed for sowing and increase the fruits of their righteousness. We desire the prayers of all of God's children that we may be faithful and that His work may prosper. "The Lord is our helper." Unto Him be all the glory.

P. O. Box 807, Salisbury, Southern Rhodesia.

S. D. Garrett.

CHINA

THE WAR IN CHINA

There is not so much to be said about the war this time but many of you will want to know how it looks from this side. There has been very little real fighting for the last month but "silver bullets" are still going strong. In one way these have done China more harm than those shot from guns, as many of the Chinese generals can be bought over by money or a good job with the Japanese army or "New Government." The Japanese are not able to hold the vast country they have taken. As soon as they strengthen one place the Chinese take the weaker places, then by the time the Japs get it back the Chinese have taken the place they left. Some towns near Canton have changed hands seven or eight times in the last month and the same seems to be true in North China. People from Peking and Shanghai say it is common to hear guns roaring near those cities. None of the railways that have been taken are of much use. The Chinese go at night and remove the spikes and the first train that comes along is wrecked. In some cases they have removed the rails as well and replaced them by wooden rails so the train will crash when they run on to them. The Japs do not have enough men to guard the stations, to say nothing of the rails. Often a company of guards will disappear over night, even their bodies cannot be found the next morning.

America and England are insisting on the Nine Power Treaty being enforced which will mean that Japan must withdraw their troops from Chinese soil. I do not know what will come of it but think they really mean business this time. Japan refused to open the Pearl River between here and Canton, so the British and American Gun-boats are making trips up and down each week carrying foreign passengers, supplies, mail, etc. Last week they took along a merchant ship loaded with passengers and cargo and the Japanese did not stop them. The West River may be opened in the same way before long.

The Japanese are making it very plain that they do not intend to allow the foreigners any part in the Far East if they get things in their power.—E. L. Broaduss, in *China Chimes*.

CONCERNING MISS MATTLEY

(From a letter to Brother Broaduss, dated Dec. 17.)

"I had scarcely let loose of your last letter when I learned that not only had the road from Naam Heung to Ling Shan been put out of commission but also all the way through to Pak Hoi and the one from Kwai Hsien to Kwong Chow Waan had been treated likewise. Even the boats have been removed from the streams so that you can't even make it on foot. I had fully decided to start for Hong Kong if I could make it from Kwai Hsien to Kwong Chow Waan. Now I could go by way of Lung Chow and French-Indo-China but I don't seem to have the nerve to start out alone and the Chinese can't go that way without passport and a lot of other doings. I guess I'll just stay here and take whatever comes. At least that is my decision for the present. Later on should the way still be open I may leave here and try the way through French-Indo-China.

"Fear reigns supreme up here. No one knows exactly why they are afraid and so early in the game. It is all 'some one says so,' and they take it for granted that it will be that way. They tell me that the water front at Pak Hoi is very shallow so many think the Japanese cannot land there. By going around by the Sz Yap district they can come in at Wat Lam and not have to fight their way through the Shiu Hing gap. Many think that is what they will do. Or they may land west of Kwong Chow Waan and then come in from there.

"Most of the people from here have moved away and in their places have come others from down stream and above as well. Mr. Lo has been in the country putting some houses in repair in case we have to flee but we look for him back today. Mr. Chung has done real good work as a preacher. The Au Yeungs were not at all afraid in the beginning but now do not know exactly what to make of things."

R. H. Boll's teaching on

"THE KINGDOM"

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". . . appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God."

"He expounded the matter, testifying the kingdom of God."

"He abode two whole years, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ."

A Misunderstood Subject

The following is copied from the Author's Preface:

"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterance on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expurging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom teaching of the Bible. We shall not go astray in so doing.

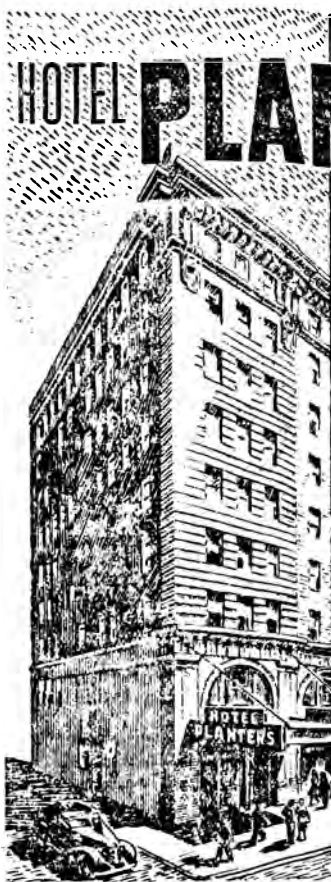
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