

# THE WORD AND WORK

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## CHRISTMAS MEDITATION

Suppose that Christ had not been born  
 That far-away Judean morn.  
 Suppose that God, whose mighty hand  
 Created worlds, had never planned  
 A way for man to be redeemed.  
 Suppose the wise men only dreamed  
 That guiding star whose light still glows  
 Down through the centuries. Suppose  
 Christ never walked here in men's sight,  
 Our blessed Way, and Truth, and Light.  
 Suppose He counted all the cost,  
 And never cared that we were lost,  
 And never died for you and me,  
 Nor shed His blood on Calvary  
 Upon a shameful cross. Suppose  
 That having died, He never rose,  
 And there was none with power to save  
 Our souls from death beyond the grave!

As far as piteous heathen know,  
 These things that I've "supposed"—are so!  
 —Martha Snell Nicholson.

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## DEAF AND DUMB

"But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth" (Ps. 38:13). This verse finds a beautiful application in the life of our Lord. While His ear was always open to the cry of the needy, the poor, the sick and the suffering, concerning the things mentioned in the previous verse—"They lay snares for me, they that seek my hurt speak mischievous things, and imagine deceits all the day long"—He was as a deaf man. Nothing could disturb Him and His peace. And while He opened His mouth and spoke the words of eternal life and peace, in the presence of those who reviled Him He was as a dumb man who opened not his mouth.

What an example to follow! When the slanderous tongue charges God's saints with evil things, or mocking lips ridicule, or jealousy belittles, the most blessed attitude is to be like a deaf man, who hears not; and like a dumb man who opens not his mouth. The Lord hears and He can answer those who would do mischief to His people, whom he guards as the apple of His eye. And so He vindicates His servants and His saints, when they act as He acted here.—*Our Hope.*

# WORDS IN SEASON

R. H. B.

## THE MARVEL OF THE JEW

The Jew is the ever present miracle, the living testimony to the truth of God's word. Scattered and peeled, harassed, persecuted, homeless, driven and hounded, hated, robbed, slaughtered — what other people has gone through such sufferings and survived? As Edwin Markham said:

"They are the tribes of sorrow and for ages have been fed  
On brackish desert-wells of hate and exile's bitter bread.  
They builded up fair cities with no threshold of their own,  
They gave their sigh to Nineveh, to Babylon their moan."

The poet also asks pleadingly,

"And have they not had tears enough, this people shrunk  
with chains?"

Must there be more Assyrias, must there be other Spains?"

Yea, it seems so. Today the civilized world stands aghast at the inhuman cruelties heaped upon that helpless, defenseless people in Germany. It is not necessary here to rehearse what has been done to them, and what is even at this moment being done to them. The newspapers tell the story in flaring headlines, and even radio-commentators rehearse the tale every day anew, of incredible atrocities. Humanity sees and shudders and wonders. Why has all this calamity come upon this people? Not to mention their afflictions in pre-Christian centuries — all through the present era, by pagan Rome at first, by "Christian" Rome later, in the times of the Crusades; in Spain under Ferdinand and Isabella, at the hands of Torquemada; in the middle ages, in England and continental Europe, in more modern times in Russia, Poland, and other countries they suffered unspeakably. Then the rarely told stories of the enormities and cruelties practiced against them during the recent world-war; and now this horror under the Nazi regime — why all this? And how is it that a people so hated and persecuted has continued to exist? The answer can be found only in the Bible, the word of God. Every attempt to explain the Jew apart from God and from the Bible (and there are many such attempts today) is a failure.

Long ago, when Moses brought them out of Egypt to the border of their promised land, he foretold and outlined their history — how, upon their occupancy of the Land they would quickly corrupt themselves and forsake Jehovah their God and that He would sell them into the hand of their enemies; that they would be carried away captive from their homeland; that they would be scattered among all the nations under heaven, and that the Lord would make their plagues *of long continuance*. Also of their state while scattered among those nations (no more accurate description of their condition today could be given, although this was written

3000 years ago) Moses said, "Among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shall have no assurance of thy life. In the morning thou shalt say, Would it were even! and at even thou shalt say, Would it were morning! for the fear of the heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. 28:65-67.) These words spoken so long ago have been fulfilled again and again upon that people, and many times, and they are being literally fulfilled again today.

#### **THE NATION THAT CANNOT DIE**

Their future also is mapped out in the same Word—notably, first of all, the oft-repeated assurance, that come what may, Israel shall survive. "For I will make a full end of all the nations whither I have scattered thee; but I will correct thee in measure and will in no wise leave thee unpunished." (Jer. 30:11.) Very emphatic, rising to a solemn oath, is God's declaration that Israel shall not cease from being a nation before Him for ever, and that He will never cast off all the seed of Israel for all that they have done. (Jer. 31:35-37.) We have accordingly the spectacle today of a nation, so ancient as to almost border upon prehistoric times, and which, against all human probabilities, and contrary to all ascertained laws governing the rise and fall of nations, have outlived the great antions and empires of the past: a people who without a foothold, without national strength or protection, ravaged, stripped, and desolated by all storms and fires, have yet held their own through the ages, and are with us unto this day—not effete and decrepit (as nations like individuals become, in the course of time) but young, virile, able, forceful. They, like their burning bush, have burned and are being burned till yet, but are never consumed.

"They come out of the night of years, with Asia in their blood,  
Out of the mystery of time that was before the Flood.

They saw imperial Egypt shrink and join the ruined lands,  
They saw the sculptured, scarlet East shrink under the gray  
sands.

They saw the star of Hellas rise and glimmer into dream;  
They saw the world of Rome draw suck beside the yellow  
stream—

And go with ravenous eyes ablaze and jaws that would not  
spare,

Snarling across the earth, then toothless die upon his lair."

The people of Israel are the living proof and testimony to  
the truth of God's word.

#### **THE CERTAINTY OF GOD'S JUDGMENTS**

One thing demonstrated in the history of the Jews that  
should especially impress us is the certainty of God's judg-

ments. God warned them not in vain. His denunciations of judgment in Lev. 26 and Deut. 28, and in many passages in the prophets, were not empty, idle words. Just as He forewarned so it came to pass and so it is still coming to pass to this day, and will continue — “O Lord, how long?” Like the world today and all the careless sinners, so Israel in their good days scoffed at the wrath of God. But long centuries have since reminded them, whether they be willing to concede it or not, that God said what He meant, and meant what He said, and that every word was found true. “Who knoweth the power of thine anger and of thy wrath, according to the fear due unto thee?” (Ps. 90:11.) And as it fell upon Israel so will it surely come upon all the nations. For God’s judgment always begins first with His own people, but does not stop there by any means. As Peter, speaking of individuals, says, “The time is come for judgment to begin at the house of God, and if it begin first at us what shall be the end of them that obey not the gospel of God?” (1 Pet. 4:7)—so nationally, God’s judgments upon Israel is but the precursor and guarantee of His dealing with all the nations. “For, lo, I begin to work evil at the city which is called by my name; and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts. . . . Behold evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth . . .” (Jer. 25:29-33). Especially will that judgment fall upon those who have mistreated the Jew. For the *racial* antagonism to the Jew, “Anti-semitism” as it is called, is but the working of Satan’s undying hatred against that people, who from the first were created to be God’s channel for the reception and dissemination of His truth; according to the testimony of the Lord Jesus: “for salvation is from the Jews” (John 4:22). Though now rejected and under His wrath to the uttermost, yet the Lord who hides His face from Jacob has not forgotten them. Still He that keepeth Israel doth neither slumber nor sleep—else would they long since have been consumed (Mal. 3:6). And there will come a day of reckoning. For yet a little while and God’s indignation against Israel shall be accomplished and His anger shall be turned against them that afflicted them. (Comp. Isa. 10:25.) “For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink” (Joel 3:1-3).

## "THE WILDERNESS OF THE PEOPLES"

At this writing an international proposal is taking shape to give the homeless, outcast Jews a land where they may settle, the security of said land to be guaranteed by the several nations. Various countries have been suggested—Tanganyika and Kenia, former German colonies in Africa (the mere mention of which proposal has whipped up Nazi wrath into boundless fury); British Guiana or other parts in South America; or Australia. Even that phase of their restoration seems to be foretold in their prophets. In the close of his great fourfold indictment against Israel, Ezekiel's message says, "As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out will I be king over you. And I will bring you out from the peoples, and will gather you out of the countries whither ye are scattered . . . and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into a bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah." (Ezek. 20:33-38.) Note 1. that this is still a step in judgment and wrath; 2. that Israel will be brought forth out of the various lands and countries in which they have been scattered; 3. that they will be brought into a place called "the wilderness of the nations"; 4. that *there* God will deal with them in judgment as He dealt with their fathers in the wilderness of the land of Egypt; 5. that there He will cause them to pass under the rod (a shepherd's term, Lev. 27:32; Jer. 33:13), and bring them into the bond of the covenant (who manifestly had not been in covenant up to this); 6. that He will purge out the rebels from among them, and will not allow the latter to enter into the land of Israel; 7. that then (when He shall have brought the restored and purified people into their land, Ezek. 20:42) they shall know Jehovah.

There are tremendous things in the offing; and those who live and believe may see some great displays of Jehovah's hand in the fulfilment of prophecies.

### WHEN THE LORD TURNS THEIR CAPTIVITY

We cannot stop here without also voicing our firm conviction that Israel's judgments will some day be ended, and the people humble, penitent, believing, regenerated, will, under their Messiah, receive all the glorious golden promises of which the prophets have so abundantly prophesied. For God's faithfulness is shown, not only in the fulfilment of His warnings and threatenings, but of His promises also. "Like

as I have brought upon this people all this great evil, so will I bring upon them also all the good that I have promised them." (Jer. 32:42.) Upon what people did He bring all that great evil? Was it the literal nation of Israel? Then upon *them* will He also bring all the good He promised them. He who scattered them will gather them again and bring them into their own land (Jer. 31:10f.). And they shall possess it (Jer. 30:3),—which, since Nebuchadnezzar has never again been the case, all these 2500 years. And *how* did He bring all the great evil He foretold upon that people? Literally? Then *so* will He bring upon them also all the good that He has promised them. God keeps His word. And in that day will they say, "I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away and thou comfortest me." (Isa. 12:1.) And on His part, Jehovah will say, "For a small moment have I forsaken thee: but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah, thy Redeemer" (Isa. 54:7, 8). The significance of this to all the world is pointed to in Paul's teaching in Rom. 11:15: "For if the casting away of them is the reconciling of the world (and their loss the riches of the Gentiles) what shall the receiving of them be but life from the dead?" The steps by which all this will be brought about, and the circumstances, we may not be able to trace or to foresee; but that God will do even as He said we do devoutly believe. "For He is faithful that promised." And therein lies our own hope also.

But it is our task and responsibility today to give them the gospel, the testimony of their Messiah, whom we call our Lord and Savior Jesus Christ; that by our prayers (Rom. 10:1) and our efforts (Rom. 11:32), yea, and by all kindness and love we may show them for Jesus' sake (for we are their debtors, Rom. 15:27) we may win them to the Lord. Are we doing anything toward that end?

(Next month: "Why and Wherefore of Israel's Suffering.")

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### "I AM THE CLAY"

Now the clay in the hands of the potter was utterly given over to the will of the potter, who was going to mould, and plan, and shape. There was the creative mind of a master.

Think how God is going to take that life of yours, with His Master-mind, planning your life as if there were no other life in the world to plan, moulding it, and making of it something you never could make of it yourself. But the condition stands there unalterable. "Cannot I do with you as this potter?" saith the Lord. Are you going to give God utterly and absolutely your life? Are you going to hand over entirely the control, the planning, and guiding of the whole of life for the days to come?—Selected.

## NEWS AND NOTES

A thousand subscriptions, more or less, expire with this issue. May we not expect prompt renewal at \$1 each. Better still, make it a club of four or more at 75c each. Our quarterly is free, upon request, with dollar subscription. And see elsewhere our premium offers for new subscriptions.

Gallatin, Tenn.: "We have 35 men and women at work this week on an effort to increase our Sunday School attendance. My Bible classes started off well last week."—H. L. Olmstead.

Lexington, Ky.: "We are having good services still — 3 baptisms last Sunday, 7 baptisms since meeting under tent closed. We are planning to erect a tabernacle at small cost for place of meeting where tent meeting was held."—H. N. Rutherford.

Cynthiana, Ky.: "We are well but very busy. Salem church has built new School rooms. This is a great improvement, we think. Will try to get our Salem subscription list for 1939 in soon."—N. Wilson Burks.

Toronto, Can.: "Our meeting at Strathmore closed Sunday night, Nov. 6. Three were baptized. It was a very good meeting, and we liked Bro. Neal."—J. Scott Greer.

New Orleans: "Wife and I have many prayerful interests centering in Louisville: children and grandchildren, church and school. We rejoice in every good report. Paramount today is the purifying of God's own and the deepening of their spirituality. Here we are said to have made some gains, but to us the progress seems slow."—Stanford Chambers.

Linton, Ind.: "The Lord used me in another meeting in Pineville, Ky., again recently. The meeting began Oct. 25 and continued through Nov. 17. There were two additions. The brethren there are now going to Jensen (about 4 miles from Pineville) at 9:30 Sunday morning and conducting there an excellent Bible School work. Immediately after this period of Bible study, they return and have the regular worship service in Pineville at 11 o'clock. A suitable hall in Pineville has been secured.

"We spent the night of Nov. 18 with the Rutherfords in Lexington and spoke for the new congregation that night. Yesterday marked our first anniversary with the Linton church. During the year there have been 14 or more responses to the invitations. Our series of meetings was conducted by J. Edward Boyd of Jacksonville, Florida. Preachers to favor us with one or more messages during the year include: J. R. Clark of Dugger, C. G. Vincent of Mentone, E. E. Kranz of Sellersburg, R. H. Boll, and Charles Gruver. May the Lord strengthen our hands to do greater things for Him."—Robert B. Boyd.

Amite, La.: "A revival of only seven nights closed at the church of Christ on Nov. 15. The speaker, E. L. Jorgenson, of Louisville, Ky., kindly and lovingly presented the gospel of Jesus Christ to attentive audiences in a forceful and appealing manner. Attendance was good from the start. A number of nights the seating capacity of the house was taxed to the limit. The meeting closed with a record crowd.

"Bro. Jorgenson is a preacher of ability and wide experience; Amite was fortunate to have such a man spend a season here. The local church was benefited greatly. A number were received into its fellowship."—A. K. Ramsey.

Long Beach, Calif., Nov. 2: "Last week the congregation here at 12th and Alamitos heard ten of the ministers and evangelists in Southern Calif. in a series of special services. Last Sunday night Batsell Baxter delivered the closing message. It was a very splendid series. Two were added during the meeting. Our work goes along very splendidly."—Ernest Beam.

Marietta, Georgia: "Recently I preached for the following congregations: Pleasant Grove, near Marietta; West End and Grant Park, in Atlanta. There was good interest at all three places. On Nov. 29, I am to begin a school of song with the Grant Park congregation, with Moreland Ave. church cooperating, also some individuals from other congregations. 'Great Songs No. 1' is already in use there, and so will be used mainly in the school.

"On the 18th I visited Sister J. A. Harding, whose home is with her son-in-law, Dr. C. H. Paine. She has seen the frosts of more than eighty winters, and yet her bearing, eyesight and mental faculties are marvelously preserved. This visit was delightful and comforting to me. How sorely do many of the preachers and scribes need to sit at her feet, yea, to be in that home and be counselled by her and the whole Paine family (parents, two sons and one daughter). Sister Harding told me how she approved of all my writings in trying to preserve peace and unity on the principle expressed by F. D. Srygley, whose death I mourned 38 years ago. Said he:

"Our faith is not in dogma or doctrine, but in a divine Person. Christ becomes the model of our lives and the hope of our souls. . . . When we believe in Christ and obey His commands we are Christians. Having done this, if we differ we should differ as Christians—as brethren in the Lord, and not make our differences denominational barriers which interdict Christian love, destroy brotherly fellowship, prevent successful cooperation, and promote party strife and ugly contentions"—Flavil Hall.

Send us your renewal to **Sunday School Times**, or for any other worthy paper. Regular subscription to the **Times** is \$2.25. In our club, \$2.00.

Seventh and Camp St church in New Orleans, where Bro. Chambers is minister, is holding special Thanksgiving services this year. The Louisiana ministers and missionaries, with their families and others, were expected to attend.

The Fox Travel Fund deficit stands at \$301.73. Special gifts to cover this shortage are greatly needed.

A number of churches have recently ordered large quantities of the inexpensive gospel song book, "Great Songs of The Church, Number Two, Part I." Limp, 35c each.

J. Scott Greer is just now in a meeting at Winchester, Ky., Main St. church.

Erin, Ont.: "We had the joy of two baptisms at Erin on Lord's day, September 25. One of these, a young lady, came from our Cedarvale Sunday School. Cataract Sun-

day School continues as usual. For it we gather in a public school building in the opposite direction from Erin as compared with Cedarvale. We still find the Lord's leadership and blessing. May you all be prospered to His glory."—H. L. Richardson.

Please speak for the 1938 Bound Volume of the W. W. this month—if you desire it. Price \$1.50.

#### **New England Report**

"Late in October I preached one Sunday at Portland, Maine. The Congress St. church in that city has about 25 or 30 members. The brethren are loyal to the Truth, faithful in their service to Christ, and kindly and congenial in their attitudes. They have a comfortable, well-equipped meeting house, capable of seating about one hundred fifty people. These disciples, in common with other New England churches, are struggling against odds. Remember them in your prayers and lend them encouragement by writing or visiting them whenever possible."—Arthur Graham, Cambridge.

#### **Slater**

The papers (also a personal letter) report the death, following an accident, of Arthur Slater, minister of the church at Crystal City, Texas.

Brother Slater was a true, humble servant of God. He lived for the salvation and blessing of others and he had never consented to the evil spirit of certain self-confident "guides of the blind" and "correctors of the foolish" of our day and time. He knew "the Spirit of Christ" and manifested it to all.

It was our privilege to conduct a Song Rally in Crystal City last June, arranged by Brother Slater; and he had lately arranged also to have us back for a week, in March of 1939. He had counted much on this week, not only as a "Song Revival", but as a real spiritual revival among the people that he loved and served. We shall miss him indeed, if it is our privilege to pass that way again.—E. L. J.

#### **Thanksgiving Service**

Louisville churches, 20 in number, joined in a grand service on Thursday morning, Nov. 24. Usually there are 25 or 30 churches of the area represented, but bad weather kept some away. Still, every pew and chair in the Ormsby

house were filled with many standing. Some came to hear a great preacher (H. L. Olmstead), some to hear the "Hallelujah Chorus"—no, rather all came, we think, to bring thanks and praise to God. It was, as usual, a high occasion. The offering of over \$50 went, as usual, to the orphans of Potter Home, Bowling Green, Ky.

"The good church at Amite, La., conducted a fine little meeting of one week's duration in November. There were several responses to the invitations—for baptism, renewal, membership, etc. Attendance was excellent, and appreciation of the message was unusually high. The latter was due more to the foundation in grace laid there by A. K. Ramsey than to any ability in me. Ramsey, the regular minister, is loved for his life and teaching. His influence reaches far in those parts, and his family stands equally high. Brother and Sister Chambers came up from New Orleans to encourage us in the last two services."—E. L. Jorgenson.

#### Detroit Report

"Interest in the Master's work at West Side Central church is very fine. We have had 117 names added to the record since January 1. We have a fine interest among the young people, and in every way the work is going forward.

"Yesterday, Bro. Charles Brewer, who is conducting a meeting at the Dearborn Church; Bro. Homer and Bro. Clyde Utley, Bro. O. K. Alexander, and I, went to the Federal prison at Milan, Michigan and had a most wonderful visit with Mrs. Ora Shannon and her daughter, Mrs. Katherine Kelley. Both are serving life sentences for the kidnapping of Mr. Hershel some five years ago.

"Some two years ago Brother W. S. Long and I went to the prison and taught Mrs. Shannon and Mrs. Kelley the way of the Lord and baptized them into Christ. Yesterday they told us of their great happiness in the Christian life. They suffered so much and were so very bitter when they were brought to Milan five years ago, and now they are fully reconciled, and are actually living happy Christian lives. Mrs. Kelley said she had written her husband, "Machine Gun" Kelley in

Alcatraz, about her happiness in Christ, and begged him to turn to God, and added that she was praying for him. Mrs. Shannon is following a similar course with her husband who is serving a life sentence in Leavenworth. How terrible is a life of sin and how wonderful a life in Christ."—Claud F. Witty.

#### Report of Season's Meetings

"I am glad to report on four revival meetings in which the Lord has used me during the past summer and fall.

"I was permitted to conduct two meetings of two weeks each in the eastern Kentucky mountains, in Powell County. There are many true children of God in this section of our state and a lot of work to be done. They always show an unusual interest by their singing, worship, and other services to the Lord. Many walked several miles in order to attend the services and very seldom missed one. Eleven were baptized, and a great number renewed their interest and drew nearer to the Lord in these meetings.

"Beginning October 3, I conducted a three weeks meeting in New Albany, Ind., with two additions by membership and practically the whole congregation coming forward to take a new stand for the Lord and for His work. Pray for them.

"Then on October 24 and on, I was used of the Lord in a meeting with the congregation at Hancock and Chestnut streets here in Louisville. This meeting was also well attended with several responses, both for baptism and restoration. Bro. Reader is doing a fine work there.

"In our meeting at Cedar Springs, we had large crowds with 14 baptisms and two added by membership. Bro. John L. Rainey of Nashville did the preaching and Brother John Glenn of Louisville led the singing. We feel that the Lord has blessed us richly here. The average attendance for the past two months has been higher than at any time during the last three years. Remember us in prayer.

"May the Lord protect and bless these babes who have been added to His church in these meetings."—Howard T. Marsh.

Buy your Christmas books from this office!

# CHRIST'S REIGN AND THE END

R. H. B.

Christ is now seated on God's right hand and all power in heaven and on earth is His. Yet He sits "*expecting.*" All that is to come to Him is not yet His. His triumph is not yet complete. We see not yet all things subjected to Him. He bides the time when all His enemies shall be made the footstool of His feet.

From these facts, as indisputable as they are undisputed, follow certain others, which, however, are not mere inferences, but declarations of scripture.

1. That His Second Coming does not terminate His session on God's right hand, nor does it end His reign.

For if He sits on God's right hand — the seat of supreme, universal, Divine authority until His enemies are made the footstool of His feet — this session necessarily overlaps His coming. For when He comes His enemies are still in power. He will smite the Man of sin with the breath of His mouth and bring him to nought *by the manifestation of His coming*; He will confront the Beast and the False Prophet and destroy the armies of the kings of the earth; He will take vengeance on all His adversaries, and execute judgment upon the ungodly. (2 Thess. 2:8; Rev. 19:11ff.; Jude 14, 15.) Nor will Death, the last enemy, have then been subdued. He does not therefore sit in heaven till all His enemies are subdued, but He comes to subdue them. When the Lord Jesus descends from heaven He does not thereby abandon His place on God's right hand. His position on the Throne of God is not a local one. King George sits on the throne of England. But rarely does he actually occupy the literal throne. When, as we are led to expect, he shall come to visit Canada and the U. S. he will not thereby forsake his seat on the throne of Great Britain. Thus the Lord Jesus also Himself declared: "Ye shall see the Son of man *sitting* at the right hand of Power and *coming* with the clouds of heaven" (Mark 14:62; Matt. 26:24). He will come in His exaltation, in full exercise of the authority which pertains to His sitting on the right hand of God.

2. "He must reign till he hath put all his enemies under his foot" (1 Cor. 15:25). This reign includes *two* ages: the first, which is "the present evil age" (Gal. 1:4, mg.) which is terminated by the Coming of Christ; and the age to come, which is definitely said to be under His special jurisdiction; namely — the "times of the restoration of all things whereby God spake by the mouth of his holy prophets" (Acts 3:20, 21); the time when the kingdom of the world shall have become the kingdom of the Lord and of His Christ (Rev. 11:15), and "the inhabited earth to come" (Heb. 2:5 mg.) shall have been subjected to the Son of man; and when not only His people, but creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God (Rom. 8:19-23). That such an age is coming we are

thus plainly told, and that the Lord Jesus will hold supreme place at God's right hand in that age also, just as He holds it in this age, is also plainly declared. For God "made him to sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named *not only in this age but also in that which is to come*"\* (Eph. 1:20, 21, mg.). Manifestly also the occupancy of the throne of David is included in Christ's supremacy in that "age to come" and does not involve any "demotion" from His high place on God's right hand, but rather the extension of His power upon the earth.

3. The "end," as marked by Christ's surrender of His supreme power, will come when every enemy shall have been subdued, even to Death, the "last enemy" (1 Cor. 15:24-26). According to Rev. 20 this will be *after* the period of the Thousand Years. Nevertheless, it is to be noted, that even after He has delivered up the kingdom to God the Father, Christ will not cease to reign; but, subject to the Father, "that God may be all in all" (1 Cor. 15:27, 28), He will continue to reign (and His saints with Him) "for ever and ever," literally, "unto the ages of ages" (Rev. 22:5)—the fulfilment of Eph. 2:7, "that *in the ages to come* he may show the exceeding riches of his grace, in kindness toward us in Christ Jesus."

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#### "GRACE" AND "SALT"

The apostles could present the gospel in such a manner that sinners would cry out, "What must we do?" To me, the trouble is not, what is the matter with the people, but what is the matter with us? The apostle Paul made a statement that has been ringing in my ears for some time. His statement is, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:6.) What did he mean by letting your speech be always with grace? Of course he did not mean to compromise the gospel of Christ, but he could be happy for the opportunity to preach the gospel to king Agrippa and Bernice, even though it be with a chain upon his leg. Every child of God should not only study the word of God with all the tenacity of his soul, but he should also study that word "grace" and so use it, that whether the word be written or spoken, it would force all barriers down between it and the human heart. By salt, he meant for us to say something with saving power in it. "That ye may know how ye ought to answer each one." In other words, that ye may so present the gospel that it may enter the heart of each one. Does our daily conversation harmonize with this language of Paul?—Don Hockaday, in *Minnesota Missionary Bulletin*.

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\*The marginal reading "age" instead of "world" is the only correct one and only possible one here. Eph. 1:2f. is referred to by Thayer (Greek-English Lexicon of the N. T.) in his definition of "aion," as follows, "i. e. the age after the return of Christ in majesty, the period of the consummate establishment of the Divine kingdom and all its blessings."

## ONLY A SHELL?

J. H. McCALEB

"Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden."—Gal 6:2-5.

A certain man who had lived to a ripe old age was interviewed by a reporter. He was asked how he had managed to live so long and at the same time remain so healthy. The usual proud reply was given which listed the unusual precautions taken to relieve the body and the mind from all strain. A news commentator of unusual acumen failed to be impressed. In searching through the man's life and the testimony given he could find no contribution to society or to anything else. Only thought for self. What good were all those years of healthy living when not one thing was done for others? Of what avail is a long lived shell that houses no effective mechanism?

That this man had lived a continent life of self-control is to be commended. To abstain from personal habits that war against the flesh is not only helpful but eminently right. In fact, we must ever be mindful that the human body is a temple of the living God. Many times, however, we use this great truth as a fence behind which to hide. There is no valid reason for riding through life on another man's back merely to save one's own body and mind.

Back-riding is a great temptation. It is another way of expressing our desire to avoid responsibility. Few there are who are willing to accept the responsibility of their own lives. When it comes to fulfilling the obligation of being our brother's keeper, open rebellion is in evidence. If each man would discharge to the best of his ability the responsibilities that fall to his lot most of our problems would be solved. Certainly there would be a great revival in the work of the church. Benches would be filled. Leadership would be plentiful. Money would flow into the treasury. The gospel would be spread all over the world. We would be carrying out our obligations. And when we satisfy our own responsibilities we are willing to look out for others. It is difficult to imagine the powerful influence of a people all of whom would diligently seek the good of others.

Why is there such a woeful lack of interest among those who have taken the name of the great Savior of the world? Can it be that we are not really converted? If we were converted would we leave so many things undone?

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Down deep in the strata underlying vast deposits of mud in California, human bones were found. Submitted to "competent authorities," they were declared to be at least 75,000 years old. The thickness of the superimposed mud "proved" that it had taken all that time for the deposit to be formed.

They dug deeper still and, unfortunately for the "competent" authorities," found in those prehistoric depths an old U. S. army button.—Sel.

# THE "EUCHARIST" AND THE BIBLE

S. C.

The word *eucharist* is a Bible word. It is not in our English Bible, but it is in the original, the Greek manuscripts. The Greek word *eucharisteo* is found therein 59 times; in the noun form, 15 times, and as an adjective once, translated thankful. The noun is thanksgiving, thanks, and thankfulness; the verb is to give thanks, to be thankful. The word has only this use. When anyone thanked another, that was eucharist. When Jesus took the loaves and fishes and fed the multitudes on the two occasions, He first gave thanks; that was eucharist. When Paul on his journey and brethren came out to meet him, and took courage and thanked God, that was eucharist. When the proud Pharisees at the temple thanked God that he was not as other men, that was eucharist. Of course when Jesus instituted His Supper and on taking the loaf gave thanks, that giving of thanks was eucharist. Likewise, when afterward He also took the cup and offered up thanks. *Neither the bread nor the chalice was eucharist*, but the THANKSGIVING. IT IS GOOD TO KNOW THAT. Years later after the days of the apostles, men began to call the elements of the Lord's table the eucharist, and began to capitalize it. But in the Bible it is never so. True, as already stated, the thanksgiving for the emblems and for the death they represent, that giving of thanks is eucharist — not the elements, nor the eating. The thankfulness is *in the heart*, that is to say, EUCHARIST IS IN THE HEART. Thankfulness is to be always in the heart, or using the Greek word, eucharist is to be always in the heart.

## THE PRESENCE OF CHRIST

"He dwelleth not in temples made with hands." (Acts 17: 24) nor in any other object made with hands, but in the hearts of His people. "Know ye not that ye are the temple of God?" (1 Cor. 3:16); "That Christ may dwell in your hearts through faith." (Eph. 3:17.) When people come to believe that His presence is in something made with hands and begin to worship or adore that make-believe holy presence, then it is fetich worship, an abomination unto God. Doubt it not. When the children of Israel in the wilderness, bitten by serpents, looked upon that serpent of brass God had made for the purpose they were healed. Years afterward the same, which had been preserved as a memorial, began to have attributed to it a divine significance and began to be adored. Such was abominable to God, and His faithful servant, Hezekiah, destroyed the thing. *An example.* Yes, the PRESENCE OF CHRIST is wherever His people are — in their hearts, but not in anything "made with hands." Remember that.

## THE ELEVATION OF THE HOST

*Impossible!* The word "host" is from the Latin *hostia*, a sacrificial victim. What victim? Christ, we are told. When?

As the "Sacrament" is elevated to where it can be seen and adored. Christ present in the bread? That is man's doctrine, but contrary to the Bible, as we have seen in the preceding paragraph. The whole is a misfit, for Christ is no more a victim of sacrifice. Who can offer Him as a sacrifice now? "Nor yet that he should offer himself often . . . else must he often have suffered, . . . but now once . . . hath been offered to put away sin by the sacrifice of himself." (Heb. 9:25, 26.)

#### THE SACRIFICE OF THE MASS

Again, *impossible!* "*Having been once offered,*" (Heb. 9:28.) "Who needeth not daily, like those high priests, to offer up sacrifices . . . for this he did once for all, when he offered up himself" (Heb. 7:27); "through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. 8:12). This work of His is complete. It needs no supplementing. It cannot be improved on. Peter says, "Christ suffered for sins once . . . put to death in the flesh, but made alive in the Spirit" (1 Pet. 3:18). Jesus, dying on the cross, said, "It is finished." What is finished never has to be repeated. "I was dead, and behold, I am alive forevermore (Rev. 1:18). *He cannot be offered or sacrificed again.*

#### TRANSUBSTANTIATION

*Untrue!* The word is in no Bible of any language. Nor the doctrine. When Jesus blessed the loaf and said, "This is my body," did the body on the couch vanish? No. But if the doctrine of transubstantiation were true there would be His body only in the hands of His disciples, since by that doctrine the bread becomes the very flesh of the Son of God. Or else you have a body on the couch and also in the hands of the disciples! No, "This is my body" simply means that it *represents* His body. There should be no difficulty here, even as He said, "I am the vine and ye are the branches."

"But pray for them which despitefully use you" (Matt. 5:44). Perhaps this is the most Christ-like action for a believer, when he has been slandered, maligned, maltreated and despitefully used: to go on his knees and with no evil thought of retaliation pray for the one who has wronged him.—*Our Hope.*

George Bowen found in Southern Madras a village immeasurably lifted above all the surrounding population; and the question arose how it came to be so. An examination proved that a copy of the New Testament in the Bengali dialect, one of the first prepared by William Carey, had found its way thither and had been the cause of this moral uplifting. Wherever we go and compare different nations and peoples, we find that, in proportion as the Word of God has entered and had free opportunity to exercise its influence, have communities attained the highest level of intelligence and integrity.—A. T. Pierson

## NINETEENTH LESSON ON ROMANS

Romans 12

R. H. B.

Three great "therefores" in Romans are the mountain-peaks of its doctrine. The teaching on Justification which begins in the first chapter heads up in the fifth: "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) The teaching on sanctification (i. e. practical holiness in the Christian life) begins with chapter 6:1 and reaches its triumphant "therefore" at 8:1, "There is therefore now no condemnation to them that are in Christ Jesus." And now at the close of all the doctrinal portion of the epistle, comes the grand concluding "therefore" of the whole: "I beseech you therefore brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Great and wonderful are the mercies of God which have been set forth in this epistle. It is upon the ground of these mercies that we are now called upon to present our bodies as a living sacrifice unto God's service. Who has not known or tasted something of the mercies of God cannot do this. Before we can do anything for the Lord He must do all for us. Furthermore, before the apostle calls upon us to devote ourselves to the Lord, and tells us what and how to do in practical Christian living, he lays a foundation deep and wide in spiritual teaching. First he shows to us what God has done, is doing, will do. He tells of sin and ruin, and of forgiveness and justification; of faith, of grace, of the shed blood, of love and joy and peace and power in the Holy Spirit, of mystical union with Christ in His death, and resurrection; of sonship and heirship, and the glory that is to be revealed, and the love from which naught can sever; of God's goodness and severity in His dealings with Jews and Gentiles, of His infinite wisdom and inscrutable ways. Then—not till then—he begins the "practical" portion of his epistle. (Similarly in Ephesians and Colossians). No doubt there always have been professing Christians whose religion was chiefly "doctrinal"; but there are as many perhaps who are so set upon the practical that they ignore and despise the deep teaching on which all life and practice is based. If there be some (to illustrate) who take pride in an orchard and in theoretic knowledge of trees and their culture, and forget that in the end *the fruit* is the great objective, and that all else is worthless if no fruit be forthcoming—there are also others on the other hand who say, never mind the orchard and the tree and cultivation, and all the stuff about pruning, budding, grafting, spraying, etc.—just let's have apples. Such would take up the twelfth chapter of Romans and insist on obedience to it, while paying scant attention to the first eleven. But none can live according to the twelfth of Romans who has not first known and

believed and tasted the mercies of God taught in the earlier chapters.

• • •

The first two verses of Romans 12 may be regarded as summary of all that follows. Here Paul *beseeches* the brethren (as though the Lord were entreating by him, 2 Cor. 5:20) *first*, that we present our bodies to God as a living sacrifice: this, he says, constitutes our reasonable (or "spiritual") service; *secondly*, that we be not conformed (made like unto) the world, but transformed (into the Christ-likeness by the renewing of our minds;\* and that so we may test for ourselves how good and acceptable and perfect the will of God is. Here we would wish to stop and expound and enlarge upon these precious, meaningful words. But we must go on.

Under this general head Paul now enjoins a number of special things. First of all he inculcates a humility of a peculiar sort: namely that humbleness of mind which enables a man to fill his own place, according to the ability which God has bestowed upon him. Let no one think he can do everything, or attempt to occupy a place he is not fitted for. For every member of the body has his peculiar place and function. Let each one soberly find out what he best can do, and address himself specially to that—an exhortation which has always been needed in the church, and which, if heeded, will go far in building it up, in peace and harmony. (Rom. 12:3-8.)

Then comes a series of separate precepts—twenty-four, as I remember them, which call for much thought and humble resolve, but need little explanation. (Verses 9-21.)

The last of these, a dehortation against taking vengeance, and against retaliation to enemies, occupies more space than any other of the precepts. (Verse 21, though I have counted it separately, really belongs to that.) From this the flow of exhortation passes over to the question of civil government—its function, and the Christian's relation to the same. This we shall take up in our next lesson. Romans 12 is one of those chapters every Christian should "know by heart."

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In the word of God may be found every variety of theme that can well be imagined, from the story of creation to the forecast of the new creation. Here is endless diversity—fragments of national history, and of individual biography, poems and speeches, proverbs and predictions, parables and ethical teachings, legal enactments and elaborate ritual, romances of love and awful tragedies of judgment, plain precepts for right living, and spectacular dramatic scenes gorgeously painted in Oriental imagery; miracles and mysteries, the prattle of a child side by side with the profoundest discourse of philosophers and sages.—A. T. Pierson.

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\*It is notable that as to the presenting of our bodies the verb in the Greek is in the Aorist, indicating instant, sharp action; but as to transforming, it is in the Imperfect, signifying constant and progressive action.

## MORE MEDITATIONS ON PETER'S FAREWELL

FLAVIL HALL

Last month, attention was called to the apostle's heart urgency, since he must soon put off his earthly tabernacle, as shown him by his Lord, to awaken the memories of his brethren concerning the "precious faith," which he had championed from young manhood unto old age, as expressed in chapter 1 of the second letter. An effort is here made to enlarge upon what was said on verse 16.

The apostle in that verse says he had "made known the power and coming of our Lord Jesus Christ" by testifying concerning what he had witnessed and heard on "the mount of transfiguration"—the unparalleled and heavenly brightness of His garments (presaging and foreshadowing His glory when He shall return), and the voice of God from the excellent glory, "This is my beloved Son, in whom I am well pleased" (v. 17). By means of this majestic, dazzling splendor, the "word of prophecy" (v. 19) was "more confirmed" (Wesley's Revised Version, and Emphatic Diaglott). This is true of all divine prophetic truth, but the prophetic word of "the power and coming of our Lord Jesus Christ" is here specifically mentioned, and Paul calls this our "blessed hope" (Titus 2:13). Peter followed no "cunningly devised fables" in declaring this hope, but was an eye and ear witness of "His majesty" on that Mount, and of the voice from God. Also he was a witness of His resurrection, and finally sealed his testimony with his blood.

The ecstasy of "the blessed hope" calmed the lashing waves on life's ocean as the apostle was nearing the end of his voyage. Like Paul, he loved this hope and was prepared to love the reality of its consummation (2 Tim. 4:8).

What strange things these days! An eminent preacher in the "Athens of the South," even at a funeral (was it to make this hope less precious?) said Paul's words concerning the "crown of life" to be given "at that day" pertain to His first coming! To what amazingly distorted interpretation can a party spirit lead! Some are willing for Him to come if He will just keep "His foot" of the "earth"; but He Himself says He will come as the Bridegroom and talk to the "foolish" (unprepared ones on earth), bidding them depart from Himself and to the "wise" (the prepared) Matt. 25:13. Will both classes have been "caught up in the air" and He bid the foolish there to "depart"? It would be interesting to hear some brethren try to tell us about it; and to explain how it will be that the wicked shall be up in the air with the righteous to hear Him bid them leave the ethereal blue (Matt. 25:13-16). He represents himself as going away from the earth to receive a kingdom and coming back for a reckoning, when the faithful will be rewarded and the unfaithful left to their fate (Luke 19:12-27). If this does not mean that He will come back to the abode from whence He went away, what could

have been employed in parable to express such teaching? Hence He is represented as standing on the earth from whence He ascended, and as coming back as He went away (Acts 1:11). But it seems that some would wave Him back from the earth, if they could, should they live here till He comes!

Twenty-seven eventful years have passed since Sister W. S. Stroua, in whose home I am now writing, composed a hymn of which the following is the chorus:

He has promised all the faithful  
That He'll come to earth again,  
And to glory will receive them,  
Ever more with Him to reign.

S. H. Hall handed the hymn to me and asked me to compose sweet, easy music for it. When the song was published it was sung and heard by all true disciples here in Atlanta with soul-stirring emotions. We had not then been educated in hair-splitting technicalities and tests of fellowship, and some of us are dull students now. Let not Christians of heart contrition, who tremble at the word of God, be disturbed, as they endeavor to hold fast "the blessed hope" in all the bliss with which it is held forth in the Bible!

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## THE CUP AND THE PLATTER

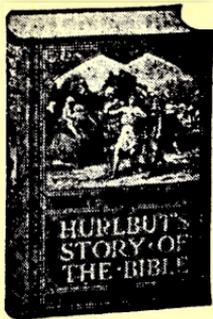
"Thou blind Pharisees, cleanse that first which is within the cup and platter that the outside of them may be clean also."

The scribes and Pharisees were sick folks and the doctor of the soul knew exactly the size of the dose to administer and the bitter things to put in it to get quick results. It was to be taken internally and not to be rubbed on with soft medicated cotton. It could be taken with or without shaking, for the shaking would come after the taking. It was a specific command to those who would take it, and it is as badly needed by our modern scribes and Pharisees as it was in that day.

### TWO SIDES TO THE PLATTER

Yes, I presume there is more than one side, but you have noticed that the outside is generally clean. Why? Well, that is the side folks *see*. The living room is swept but you will find the litter behind the kitchen door. Oh, yes, those old hypocrites in the days of the Master were in the "show business" and Jesus knew it. The outside of most of us—the side folks see—is fairly clean, but what about these *inside* "kitchen corners" that we call our heart? That's what Jesus was talking about. There are many reasons why this all is very serious, but one reason is, the heart, the inside, is the side God looks upon, rather than the outside. God always puts **FIRST** things first. And **RIGHT** is always first with God. The finest way in the world to clear the stream is to purify the spring; and the finest way to clean the life is to begin with the heart—and that means to begin with self. No man with a really clean heart can have a dirty life.—H. H. Adamson, in *Vinewood Reminder*.

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## SHALL WE "STRIKE BACK"?

E. L. J.

As the years, and the circle of our observation and experience enlarges, we become more and more deeply imbued with the feeling that believers are not truly edified, nor the church of God truly advanced, by combative religious controversy and personal debate. Of course, if there are men today who, like the Savior, know exactly what is *in* man, and need not that anyone should tell them; who, like Paul, are "filled with the Holy Spirit" to read men's inmost thoughts and motives, and who, beyond all shadow of doubt, may be sure that some brother man is "full of all guile and all villainy"—if there be those thus supernaturally endowed to know what is hidden from the wisest of common men, then they may do well to follow the example of the rare occasions when Christ and Paul flayed the hypocritical leaders of the Jewish "church."

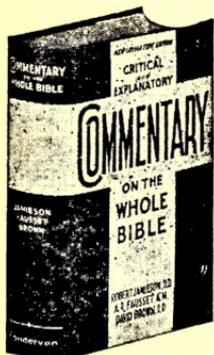
If we find in the church today, and even among the leaders, a like false element, we need not be surprised; for, whether in Jewish or Christian age, we have them with us always. They are the fleshly, unregenerate, or inwardly back-slidden, of the nominal church. If Christ should come again, as a man, *incognito*, and say to them the things that he would surely say, they would, no doubt, go out in the garden with the Judas crowd, and they would be leaders of a shrieking mob, to "crucify him" afresh—if our laws would allow! That such men shall arise, speaking perverse things, and that the danger is always with us, disciples ought to know, in order that they may be neither discouraged nor entangled. But *who* these are today, and what their names exactly, in order that we might "expose" them—"skin them alive and hang up their skins to dry"—this is perhaps beyond the certain knowledge of any uninspired man. Therefore, we do not venture upon personal attack. In this respect at least, the Word and Work is *different*; and we ask all contributors to help us keep it so.

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D. C. J.

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The Spirit of God moved (was brooding) upon the waters, and creation began (Gen. 1:2).

Upon Moses (Num. 11:17).

Upon 70 elders, and they prophesied (Num. 11:25, 26).

Upon Eldad and Medad, and they prophesied (Num. 11:27).

Upon Balaam, and he prophesied (Num. 24:2).

Upon Othniel and he judged and delivered Israel (Judges 3:10).

Upon Gideon, and he judged and delivered Israel (Judges 6:34).

Upon Jephthah, and he subdued the Ammonites (Judges 11:29, 33).

Moved Samson, and he did marvels (Judges 13:25; 14:6).

Upon Saul, and he prophesied (1 Sam. 10:10; 19:23).

Upon Saul; anger kindled; smote the Ammonites (1 Sam. 11:6-11).

Upon David, and Goliath was slain (1 Sam. 16:13; 17:44-50).

Upon messengers of Saul and they also prophesied (1 Sam. 19:20).

Spirit of Elijah on Elisha, and waters healed (2 Kings 2:15-22).

Spirit upon Amasai, and he blessed David (1 Chron. 12:18).

Upon Azariah, and he prophesied (2 Chron. 15:1-8).

Upon Zechariah, and he rebuked the people (2 Chron. 24:20).

Upon Ezekiel, and he prophesied (Ezek. 11:5, 13).

Upon all flesh, and sons and daughters prophesy, etc. (Joel 2:29).

Upon house of David, and they repent (Zech. 12:10-13).

Upon Jesus, and he withstood Satan (Mark 1:10).

Upon Mary, and the Son of God was begotten (Luke 1:35).

Upon Jesus, and all wondered at his words (Luke 4:18).

Upon Simeon, and he blessed God (Luke 2:25-28).

Upon the apostles, and they received power (Acts 1:8).

44, 45). On Cornelius' household, and they spoke with tongues (Acts 10:45).

On twelve Ephesians; spoke with tongues and prophesied (Acts 19:6).

Upon Christians, and they are blessed (1 Pet. 4:14).

### The Holy Spirit in Persons

In Joshua, and he was set over Israel (Num. 27:18).

In Ezekiel, and he received revelations (Ezek. 2:2; 3:23, 24).

I will put my Spirit within you, and cause you to walk in my statutes (Ezek. 36:27).

If Spirit of God in you, life to mortal bodies (Rom. 8:9, 11).

The Spirit of God dwelleth in you (1 Cor. 3:16; 6:19).

Sent the Spirit of his Son into, and we cry, Father (Gal. 4:6).

The Spirit which he made to dwell in us (James 4:5).

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

### MISSIONARY SENTIMENTS

"We are but of yesterday, and lo, we fill the whole Empire — your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum."—*Tertullian*, (160-220).

"There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered in the name of Jesus the crucified, to the Father and Creator of all things."—*Justin Martyr*, who died for Christ, A. D. 167.

"The gospel is spread over the whole of Asia Minor; it reaches the borders of India; penetrates the deserts of Africa; and touches the heart of Egyptian Africa. The great apostle and his companions carried to into Greece, to the very center of civilization. It reaches the very capitol of the empire. Everywhere flourishing churches flamed out like beacons through the darkness of the pagan night."—*Pressense*.

"The whole church of that period, was one vast missionary organization; all its energies were concentrated upon the task assigned it by our Lord. . . . conveying into every heart the ennobling influences of the Christian religion. There can be no doubt as to the early, wide and, within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints."—*A. McLean*.

"It is our firm conviction that it is the duty of the Christians of this generation to give the gospel to *all the world* in this generation."—*H. L. Olmstead*.

"The churches must know that they are doing more for themselves than for the missionary when they hold up his hands while he is engaged in proclaiming the gospel."—*J. C. McQuiddy*.

"God's children who do not spend their time in 'going' should avail themselves of the glorious opportunity of 'sending' to the worker on the field the support absolutely essential to his remaining and sowing the seed of the kingdom."—*M. L. Moore*.

"The Church of God has a great mission, and is missionary to the extent it is fulfilling this mission."—*E. A. Elam*.

## PHILIPPINE MISSION NOTES

H. G. Cassell

There is a saying that "No news is good news." Too often we wait until something tragic or dramatic happens to write news reports. Reports of peaceful living, if properly written, can be as interesting as those of destructive wars, fires, floods, or crimes.

In life, births, weddings, and deaths stir the emotions of all. In religious life, baptisms, the founding of congregations, or church troubles, stir the imagination of those who read the religious papers for religious news. About all else in our religious life passes without any report.

On meeting children after an absence of months or years we experience surprise at the extent of their growth and development. After an absence of months or years from young Christians we should also experience a thrill at the development they should as naturally make, and a report of this growth should prove of interest to all who have known of them in the past and have been interested in their religious lives.

It has been quite a while since the readers of Word and Work have met the Philippine brethren of Mindoro in the pages of the magazine, so we trust that on this meeting our readers will be pleased to note that there has been considerable growth in grace and the knowledge of the Lord and Savior in past months.

From September 21 to October 1, I was with the brethren of Calapan, Mindoro. It was in the harvest season, and there were also typhoons in the neighborhood of the Philippines, which means that there was considerable rain. These things made it impossible to hold as many public meetings as might have been held at another time. We spent as much time as possible in house to house visitation among the brethren.

Few, if any, of these brethren ever heard of the Church of Christ, except as denominationalists speak of all Protestantism as constituting the Church of Christ, before 1930. A good many of them are the children of parents who accepted the preaching of the Methodist missionaries after the coming of the Americans to the Philippines forty years ago.

Reflect on these facts a moment and you will see that our brethren, or their parents, have had opportunity to know **anything about Protestant Christianity for less than half a century!** The Church of Christ in the New Testament sense was absolutely unknown to them before eight years ago. And all they have been able to learn of it in the last six or eight years is what they have read from the Bible, with another religious mental picture already occupying their minds, and what they have learned of the church from reading American brotherhood papers.

Put yourself in their position and contemplate how little of New Testament Christianity you would know in comparison with what those of you know who have lived under the influences of strong congregations and able teachers all your lives. Not until you have done this faithfully are you in proper frame of mind to think of the growth and development, or the lack of them, when you meet these Filipino brethren.

Some brethren seem to be unable, or unwilling, to do these things as a preparation for their consideration of the lives of the young Christians on the mission field. When they are measured by such standards as might justly be used in measuring brethren who have inherited a pure Christian atmosphere handed down from generation to generation, and who have spent all their own lives in it, naturally the children of the missions do not measure up with credit.

But when measured, lovingly, in their own environment, they do not give any more occasion for disappointment than their more favored brethren in America and other parts of the world.

Within the last two years the brethren in Calapan and neighboring vicinities—brethren whose religious life started in a denominational church—have been left largely to themselves to make their way. In those same years a strong Filipino preacher, a man who had taught the parents of a number of the brethren his denominational views, visited them frequently. He remembered their former relations in the Church. There was also the tie of life-long friendship. With their own

teachers on furlough in America, he was in position to make a strong appeal to those young Christians, and he made it, over and over again.

It should be a source of spiritual rejoicing to know that with all these advantages on his side this preacher was not able to recover a single member of his church. Although the brethren were hungry for Bible teaching, their former training had been sufficient to prevent their return to that fold. They considered their entrance into the church of Christ a step in advance, and they were unwilling to retrace their steps for the sake of friendship. They realize their own weakness, but they also recognized the weakness of denominationalism.

### WAR IN SOUTH CHINA

On October 12, the Japanese landed 30,000 troops on Chinese territory very near the Hong Kong border. These were supported by a number of gunboats and bombing planes. Papers say that 137 planes dropped bombs on the forts along the sea, and after the troops had been successfully landed these began bombing all roads leading to this section from Canton so reinforcements could not be brought fast enough to drive them back to their ships.

They are now pressing inland to cut the railway between here and Canton, and the West and Pearl Rivers may be closed any minute. All foreigners have been ordered to leave South China not later than today. Of course many who are far inland will not be able to get out in such a short time and their way will be blocked for coming this way. The only way left is out through Indo-China. Miss Mattley might be able to get to Pak Hoi before the port is blocked, if she gets the word in time. We forwarded the last U. S. mail to her with a letter telling her the conditions did not look very good. Then on the last boat that sailed from here up the West River we sent another letter giving her more information; but mail is slow getting through these days as most of the boats have been taken for moving troops. Pray for her safety.

The Chinese are much disturbed, which of course is natural as they know what has happened in other places. Thousands are pouring into Hong Kong, some of them have nothing to bring with them and others are getting out as fast as they can, leaving their things behind. Pray for them and for us that we might be able to help them both physically and spiritually.—E. L. Broadus.

### FOREST VALE MISSION

The work here goes on very much the same, and the meetings are well attended. God is blessing His work and word. I praise and thank Him for His special grace and love. He does remember those who go out to labor for Him amongst the heathen in this darkness, dirt, and degradation. Only in such places and under such circumstances can the power of the gospel of Jesus Christ be really seen.

I try to keep the brethren posted and hope God will bless them, and turn the hearts of His people towards us, to enable us to continue in the work here. We need your prayers as well as your help.

Our day-school has been closed for a few weeks holiday, but is open again. We had a thunder storm last week, the first for this season. I had all the buckets and baths out to catch all the water I could. It gave me enough to blue my washing. The well water is very hard, and I cannot spare very much as the animals must be thought of first. I have a small tank of drinking water left, and I keep it locked. We are all praying for the rain.

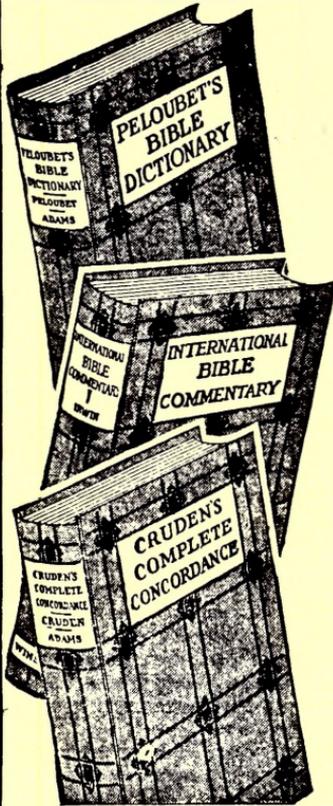
Theodora was married on the 27th of August. She is at present at Shab-ni, but I hope to have her back here soon with her husband. I feel sure they will both do what they can to spread the gospel where they are for the time being. Molly and her husband come out here each Lord's day to help with the meetings; also brethren from town come out to visit us and stay to the meetings, once or twice each month. Brethren Peter, James, and Jackson hold meetings in the villages.

Emma Sherriff

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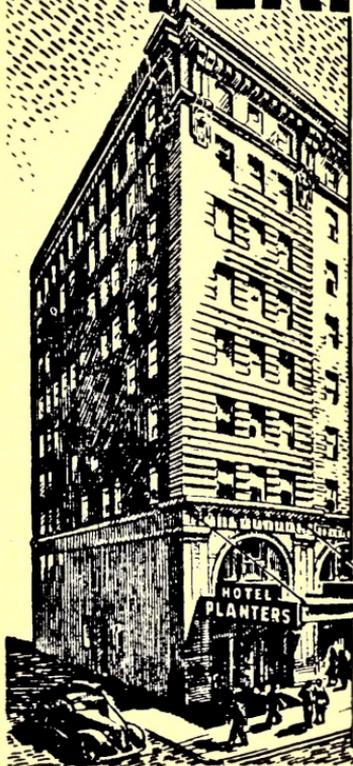
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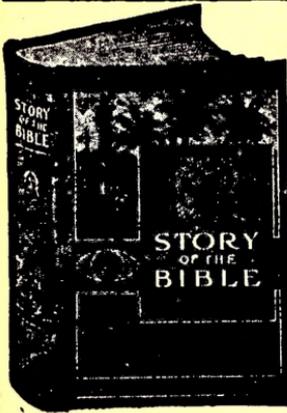
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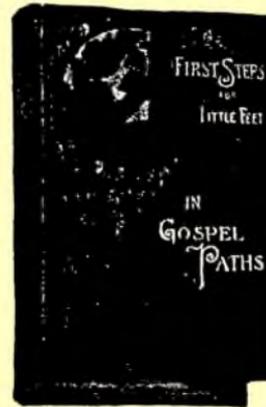
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