

Feb. 1935

THE WORD AND WORK

I SHALL NOT PASS AGAIN

The bread that giveth life I want to give,
The water pure that bids the thirsty live,
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.

WORDS IN SEASON

R. H. B.

THE EVILS OF CONTROVERSY

The most regrettable thing about controversy about the prophetic teaching is that it has become a controversy. That means much loss of light and truth. The passions, the party-spirit, the prejudice, the searching for points and arguments and replies to arguments (instead of heart-searching and humble will to learn), the blinding of minds; the ill-wills generated; the establishing of human orthodoxies and shibboleths, the alienations of brethren, the committals and non-committals, the fear of man, the bitterness, defaming, threatenings; false testimonies, misrepresentations, recriminatings, failure of love and truth and Christian liberty—all this and more of like sort generally goes with a state of controversy among Christ's people. And that fetters the minds and darkens the spiritual vision. But God would have us to be free—to see and hear, and to listen to His word, and to weigh and decide without fear, and to go on in his truth, as simple Christians should, without question as to human loyalties on this side or that, or to one set of teachers or another, helped by all but beholden to none. "For all things are yours—whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours; and ye are Christ's, and Christ is God's." (1 Cor. 3:21-23.) But if I have the gift of prophecy and know all mysteries and all knowledge, but have not *love*, I am *nothing*.

We beg the privilege of being simply Christians, without affiliating ourselves with any sect that demands the "post-millennial" view in order to fellowship, nor yet with any sect that demands the "pre-millennial" view in order to fellowship. Standing on the whole word of God as our creed we approve those who so stand in Christ, repudiating none unless it be such as draw up their human tenets and, on pain of ostracism, demand submission to those human tenets.

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ONE WITH CHRIST

The whole plan of God for our salvation is to bring us into union with Christ. By nature we are united with Adam; by grace with Christ. As the branch is in the Vine; as the members of the body to the head; so is the Christian joined to Christ. A common life runs through the whole. The life and power of the Vine goes out to the branch. The life and spirit if the Head dwells in the members of the Body. All that Christ is and has done is shared in by those who are "in Christ." Someone has pointed out seven "together" passages, as follows:

1. Crucified together with Him (Greek, "*sunestauromai*") Gal. 2:20.
2. Died together ("*apethanete sun*") Col. 2:20.
3. Buried together ("*sunetaphemen*") Rom. 6:4.
4. Quickened together ("*sunezoopoiesan*") Eph. 2:5.
5. Raised together ("*sunegerthete*") Col. 3:1.
6. Suffering together ("*sumpaschomen*") Rom. 8:17.
7. Glorified together ("*sundoxasthomen*") Rom. 8:17.

To which we must add another item: "When Christ who is our life shall be manifested, then shall ye also with him be manifested ("*sun auto phanerothesethe*") in glory." Col. 3:4.

All that Christ is, is for those who are in Christ. Ye are all sons of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.)

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THE FIRST PETITION

"Hallowed be thy name." Thus begins the "Lord's Prayer" and, as someone has said, with the first petition we stumble as it were into the middle of it; and then when we think we are progressing we are really only standing still. For in the coming of His kingdom, in the doing of His will on the earth, in His children's daily bread, in the forgiveness of sins, in our preservation from temptation, and deliverance from the Evil one—in all this is His Name hallowed. So, hallowed be His holy Name for evermore! And what is His Name? It is what He is (for in God the "nominal" is also the "real"), His Character, His Being. "Show me, I pray thee, thy glory," said Moses to Jehovah. "I will make all my goodness pass before thee," answered Jehovah (for His goodness is His glory) "and

will proclaim the name of Jehovah before thee." And while Moses stood there in the cleft of the rock, "Jehovah descended in the cloud and stood with him there and proclaimed the name of Jehovah." (Exod. 33:18, 19; 34:5f.) That His name should be known in all the earth, that it should be set on high, and honored and revered and loved by the children of men—this is the goal of the first petition of the Lord's prayer. And in that lies indeed the blessing of mankind.

THE NAME OF GOD

"I have made known unto them thy name, and will make it known." So said the Lord Jesus in His great prayer. (John 17:26.) With the entrance of the Son into the world there came in a new and higher revelation of the name of God. That was the name by which He was known to the Son—"Father." "No one knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him." "No one cometh unto the Father but by me." Only through Jesus was He so made known. Through Jesus, the Son, we come unto God, and come to know Him as Father. (John 1:12, 13; Gal. 3:26.) This is the name which appears in the "Lord's Prayer"—"Our Father who art in heaven." It is truly a strange and wonderful conception, when we know who and what we are, and to some extent realize who He is. No one would have dared to imagine such a thing. The very thought seems akin to blasphemy. When a missionary explained it to his native convert the man broke out in protest—"No, no, Missi, no, no! It is too good! Let us say 'Beloved, we may kiss his feet.'" However there is Jesus saying, "Your Father" (Matt. 6:8). It must be true. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God!" This then is the Name which is to be hallowed. Is it so that men through us may come to know the Father, and seeing our good works may glorify our Father who is in heaven? (Matt. 5:16.) Truly it is a high calling!

THREE MOTIVES

THREE *MISSIONARY MOTIVES

The command of Christ, the compassion of Christ, the love of Christ—these are the three prime motives of the work of missions. There is first Christ's orders, backed by the declaration of His supreme and universal authority, and the greatest promise attached: "All authority, hath been given unto me in heaven and on earth. Go ye therefore . . . and lo, I am with you always." (Matt. 28:18-20.) This excludes all argument. Whether it seems wise or foolish, whether it will "do any good" or not; whether it is convenient and advisable or not—is neither here nor there: the Lord has spoken in sovereign authority, and we must either go or disobey. The promise of His sustaining presence is not to non-missionary Christians or churches. Without the "go" there will be no "lo."

THE COMMAND OF CHRIST

→ sub-head

THE COMPASSION OF CHRIST

But it is not a mere mechanical response that the Lord wants. He would have us to share His heart and mind with Him. "When he saw the multitudes he was moved with compassion for them." (Matt. 10:36.) Heavy are the burdens and distresses of the multitude, even in favored lands; but incalculably heavier and more hopeless is life where the gospel has not gone. We are deceived by travelogs and fine pictures of scenic beauty and gaily bedecked natives. But, alas! back of the pleasing prospect, the sin, the weariness, the darkness, of souls in error bound—the squalor, the poverty, the cruel customs, the bondage of superstitions, the terrors and depths of hopelessness of paganism! "Each heart knoweth its own bitterness," but there is One who knoweth them all and whose tender compassion would fain work through the lives of His people. Have you any fellowship with the heart of Jesus, and any share with the compassions of Christ?

THE LOVE OF CHRIST CONSTRAINING

But, finally, "the love of Christ constraineth us." (2 Cor. 5:15.) This is not in the first place *our* love to Him, but His to us. *That* is the love that constraineth. That is the dynamic back of the whole. Only His love can create the missionary spirit and sustain the arduous work. It is in fact the work of faith and the labor of love, carried on in the patience of hope. Missionary work is a great and difficult undertaking, and can be done aright only "in the strength which God supplies through His beloved Son." It is peculiarly the work of the Holy Spirit—that Spirit which sheds abroad the love of God in our hearts.

WHAT I CAN DO

What can *I* do about it? do you ask? Well, get under the load. Put your shoulder squarely under the burden of it. Perhaps you have stood and contemplated and watched it, and thrown in suggestions, perhaps criticism (for none are such fine critics of missionaries and missionary work as those who never do anything in that line themselves), perhaps on impulse have cast in a piece of money now and then. Now take it up with real will and purpose. *Pray*—for the missionary enterprise rests on prayer. "The harvest indeed is plentiful," said the Lord Jesus, "but the laborers are few: pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest." Pray from the heart—for workers, for means, for the men (and women) on the field. Enter into their toil and hardship with them and for them before the throne of grace. Such prayers are *heard*. Give of your means. Make it first, not last, on your budget. Go yourself if you can, and if in God's providence you are fitted—but if you cannot, help those who are going and have gone. So shall you have your part in the Lord's work and in the joy of the harvest.

NEWS AND NOTES

(FEBRUARY, 1935.)

From Winchester, Ky.: "during the year 1934, 20 persons were added to the church by primary obedience and a few others by letter. A revival meeting was held with fine interest and a Daily Vacation Bible School with 108 in average attendance was held for two weeks. Bible classes and other meetings have had about the usual attendance and interest. During a series of sermons last summer on the need of a deeper spiritual life there were more than a hundred re-consecrations. Taking it all in all we feel that some gains were made during the year. We truly thank the Lord for His great goodness and grace to us."—Chas. M. Neal.

Charlton Station, Ont.: "It is not so convenient getting around here in the winter, with the temperature most all the time below zero and down to 40 and 50 below at times. Bro. Beevers is to carry on the work in Charlton now, while we have services 11 miles out in the country. This is pioneer work. Our income has not kept up with our expenses the last year."—Chas. W. Petch.

From Valley Station, Ky.: "The Baird St. Sunday School averaged 33 in attendance for January. Pray for the work.

"I think the Word and Work cannot be beat. May God bless it more and more."—Chester Gilbert.

From Dayton, Tenn.: "On the first Sunday in January I was with the brethren at Oxford, Ala., for three services. The second Sunday in January was with the brethren at Appleton for a service. Interest was very good. On third Sunday I was with the brethren at Antioch for two services. Interest was the very best."—A. W. Wagoner.

"For forty years I have sought to preach the gospel where they would not otherwise hear it. At Anna Maria, I found only one church house, and it had not had religious services in it for a year. The postmistress, Sister Whitehead, agreed to get out the people, if I would preach. So we began a meeting there yesterday. Standing where

Paul stood, Rom. 15:20, 21, should not we receive what he received? (2 Tim. 4:8, 18)."—J. Madison Wright, Cortez Beach, Cortez, Fla.

From Harding College: "I filled my regular appointment at Heber Springs the fourth Sunday in January and then went to Piggott, Ark., the first Sunday of this month. Splendid attendance at both places and possibilities are great."—Robert B. Boyd.

From Dallas: "We are enjoying a wonderful meeting, have had one baptism, and there is no doubt that the meeting is doing good. Sometimes Christians need building up and strengthening as much as sinners need to be told how to be saved. Pray for the church here and for us."—Ruth Meggs.

From Philadelphia, Pa.: "It is my good pleasure to examine many religious magazines, but the Word and Work is different. It is well balanced and gives the deeper exposition of the word. My soul feeds on it.

"I have learned one thing, at least, from Jewish work. It is expressed in Psalm 122:6. I can truthfully say that certain blessings from the Lord have been mine which I never knew before entering the work of Jewish evangelization. We are learning that there is true prosperity, with persecution, in endeavoring to give the gospel to these neglected souls."—Wallace H. Caudle.

From Brazil, Ind.: "I recently closed a meeting at Unionville, Ind., with four baptisms. Since then, I have visited Harrodsburg and Spencer. At present, I am in a meeting at Brazil. Interest is fine."—J. D. Phillips.

Erin, Ontario: "Bro. Virgil Smith was with us last Lord's Day. He brought good messages, and the church and friends here were well pleased and helped. I feel confident the church here will elect to render some assistance financially that he and his wife may return and continue that splendid work in Brazil."—H. L. Richardson.

From Winchester, Ky.: "Sunday-School well attended for the bad weather. We hope to increase attendance and interest. Help us in prayer."—J. Fred Farris.

Correspondents will simplify our work and enable us to handle business more accurately if they will:

1. Renew in the same name invariably, or mention the change.

2. In sending subscriptions, state whether new or renewal.

Order quarterlies and other lessons helps a month in advance if possible. Standing orders are most satisfactory. Advise us of any change a month in advance.

4. Return all bills with remittances. This applies to Renewal Statements particularly.

From Plainfield, Wisconsin: "We wish to inform the brethren of our missionary effort in these parts to start this spring some time and continue on till a church is established. We will secure an able evangelist to commence the good work. There are two good towns with 600 people each here in which much gospel work can be done and will be done if we can have the fellowship of our people. This is strictly a mission field as far as our work is concerned. Shall we enter in and possess the land?"—H. H. Flack.

"Have only recently started reading Word and Work, and cannot tell you how much I enjoy it!"—Mrs. C. E. Suell.

"We like the song books very much."—J. S. Lewis, Montana.

We supply Moser's, "The Way of Salvation," \$2. Also his "Studies in Romans," 40 pages, 25c. These works set forth God's wonderful method of salvation "by grace through faith."

From Gainesville, Fla.: "I am interested in distributing gospel tracts particularly among colored people of Gainesville, inasmuch as we have a small colored congregation started here as a result of a protracted meeting last November by our colored brother, J. R. Vaughner, of Bradenton, Fla. I want 1000 tracts, and will ask you to help me make a selection. I thought 'Why Not Be Just a Christian' and 'The Church I Found and How I Found It' would

be good. The colored people here are steeped in denominationalism and are very hard to move."—W. A. Halliburton.

From Canton, China: "I hope many more churches will order supplies of 'Great Songs of The Church' during this year of 1935, and that you will have a very successful year otherwise in the Lord's work."—Roy W. Whitfield.

"I love the magazine."—Mrs. Morgan H. Carter.

"I wish the publishers the greatest success possible."—S. I. Jones.

A very practical article by Jonah W. D. Skiles appears in this issue, "Development of the Church and Its Members." Be sure to read it and try out its good suggestions.

"Please find remittance and order for 'Great Songs of The Church.' I think they meet our needs better than any book I have seen."—J. H. Freeman, Terre Haute, Ind.

"I received shipment of 'Great Songs of The Church' in splendid condition, and am delighted to state that one Lord's day was enough to convince this little congregation that this is the book for helping to restore the work we are so concerned about at this time."—W. R. Risinger.

"Please renew our subscription to Word and Work. We have been passing the paper on to another brother, and a visible spiritual growth is being made manifest in him."—J. C. Shewmaker.

MAP OF ASSYRIA

We can supply a map of Assyria and adjacent lands—illustrating the Captivities of the Jews, size 36x58 inches. Lithographed in four colors on Muslin of superior grade. Classes need these maps, with the international Lessons. By mail, post-paid, \$1.25.

Renew! Renew! Renew!

"SONGS FOR CHILDREN"

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in the children's class room, or in the children's drill during protracted meetings, or wherever it is impossible or

inadvisable to put the large book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

"THE CHURCH I FOUND"

A most helpful pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

"Could we not see the editor's picture in some number of the W. W. before long?"—C. D. Garrett. Surely—if we can get him out of town at publication time!

From Harrodsburg, Ky.: "Bro. Rutherford is still coming over to Ebenezer twice a month on Tuesday nights, and he has been a great help to us."—Susie Jones.

From Glenmora, La.: "The Lord's work at Glenmora and other points here doing well."—G. B. Dasher.

Word and Work Lesson Quarterly is free, to those who ask, with each dollar subscription or renewal to the Word and Work.

Juite a number who did not renew at end of 1933 are coming back now. Is it our "better times," or have they missed something?

J. Edward Boyd is visiting the churches at Mackville and Willisburg, Ky. at this present time.

Brother Daniel Sommer, editor of *Apostolic Review*, will speak to a union gathering at the Portland Ave. house, Louisville, on Friday night, Feb. 22. The theme of this hale old man (now nearing ninety) will be "Health and Happiness."

Just recently we received a letter directed to New Orleans requesting a sample copy of Word and Work. It has been nearly 20 years since W. W. had an office there!

E. L. Jorgenson is to conduct a Song Rally at Gallatin, Tenn., Feb. 27 to March 6; Detroit, (John Taylor preaching), April 14 to 21—"West Side Central" church; Berkeley, California, and other western points, in June: Deo Volente.

WORDS OF ENCOURAGEMENT

"Best wishes for another successful year of service for the Master, through the columns of the Word and Work, and all concerned."—Zenious Harendeau.

"The Word and Work has been a great help."—Mrs. L. D. Duggins.

"Every good wish for a fruitful year in His service."—Mr. and Mrs. C. B. Bastin.

"The Word and Work is increasingly good. I hope it continues in its usual power."—Catherine Tarwater.

"Someone said: 'Let me write the songs of a nation and I care not who makes the laws.' Your 'Great Songs of the Church' is a wonderful influence."—Earnest Wright.

"Word and Work is fine and I enjoy reading it."—H. H. Flack.

"May the Lord bless the magazine and richly bless you all in your work and labor of love in the Master's service."—R. E. Hoover.

"I read other religious papers but none are so given to stressing the deep spiritual every-day Christian life as Word and Work. I hesitate to give out wrangling papers to my neighbors: not so with Word and Work."—Tillman Terry.

"Personally I know of no book that compares favorably with 'Great Songs of The Church.'"—George W. Emptage.

"Since the depression I have discontinued all religious papers except the Word and Work. As soon as I get my renewal notice each year I send in my dollar."—Glessie Eads.

"We have taken the Word and Work so long that it would be like turning an old friend out of the house to stop it. We will pay for it some way."—Clara Abram.

"I used to make up clubs for three other religious magazines but since times have been so hard and it seems folks can only take one religious paper I have given up effort on other clubs and only solicit for my favorite, The Word and Work. Let us pray for means to make of it a bigger and even better journal."—J. R. Clark.

THE CHIEF SHEPHERD KEEPS WATCH

STANFORD CHAMBERS

A perfect church who can find? However, of the seven churches of Asia, two stand out as having One in the midst who sees and knows and yet as having no charge against them. Smyrna, in the fires of persecution with tribulation ahead, has His "Fear not" now and "the crown of life" future. The valley of the shadow of death therefore holds small terror for her. Philadelphia has trials a plenty, but is true to His word and true to His name, and comes in for that most precious promise, "I will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth." Moreover, she too has a crown in prospect. How it must have rejoiced her Lord to be able to say such good things! How grieved His Spirit ever to find it necessary to say otherwise! But "as many as I love I reprove and chasten." Let us bear in mind, therefore, that we are not reading the letters of a fault-finder. The wrongs that love points out are not trivial but grievous, because vital to the welfare of the church in which they are found and to its every member.

Ephesus. An untiring, active, toiling, suffering church, patiently enduring, intolerant of evil. She has exercised discipline in the testing and exposure of impostors. She is intolerant of Nicolaitanism. For all this Ephesus stands divinely approved. What a relief it must have been to that church to learn that such action as the world always disapproves found favor in the eyes of her Lord and is worthy of special mention! "But I have this against thee"! What breath-taking words! remembering by whom uttered. What against a church with so many commendable things? "Thou didst leave thy first love." Not wearing the badge of discipleship? Who among them had noticed it? But He who keeps watch over His own is conscious of it and grieved by it. "By this shall all men know that ye are my disciples." By this does the world take knowledge that we have "been with Jesus and have learned of him." With Him the matter is a serious one; to the church it is most vital. "The greatest of these is love." Many a church, many a disciple, many a preacher, is in need of this divine admonition on this thing.

Ephesus is granted repentance. She can come back. First, let her remember what she has fallen *from*. It will greatly help to remember the former days and that first love. Then will she surely repent and be found doing her first works; which doubtless, outwardly, will be the very activities in which she is already engaged, but they will once more be first-love works, the kind and quality that glorifies Him. Unrepented of, this drift presently will carry the church so far from her course that she is unchurched—her candlestick removed. Is that a grave concern of the churches today?

THE LAST CALL TO THE JEWISH NATION

R. H. B.

The Gospel was "to the Jew first." The promises were his, and the covenant was his, and Jesus was his Messiah. The Gentiles were far-off, aliens from the commonwealth of Israel, strangers from the covenants of the promise, having no God and without hope in the world. It was because of Israel's fall that salvation came to Gentiles—salvation in the high and special sense in which it is now ours—for salvation for all men was always in God's plan and purpose: but this, that the Gentiles were to be *fellow-members* of the Body and *fellow-partakers* of the promise in Christ Jesus, this was the mystery, the secret never before revealed, an outcome contingent upon Israel's rejection (Rom. 11:11; Eph. 3:3-6). Gentile Christians are wild branches grafted into Israel's olive-tree, partakers of its root and fatness. (Rom. 11:17-24.)

* * *

The book of Acts traces the national rejection of Israel to its finish. The first hearers of the gospel were "Jews, devout men out of every nation under heaven." The first church was composed of Jews, who were distinguished from the rest only by their faith and acknowledgment of Christ. Thus things moved along for a time—for years in fact. The last special appeal to the nation of Israel was made by Peter in Acts 3. This was followed by the first persecution, a persecution inaugurated by the religious authorities. A second one, more severe, is marked in chapter five; the third began with opposition to, and ended with the stoning of Stephen and the scattering of the whole great church in Jerusalem. Then the gospel goes out—to Judaea, to Samaria; then to Gentiles, and then, largely through Paul's ministry, to far-away Gentile lands. (Acts 8:4, 12; 10:1ff; 11:19ff.)

* * *

Let us look more especially at Peter's second sermon, which is recorded in the third chapter of Acts. Doubtless Peter had preached many sermons since his memorable sermon on the day of Pentecost. The special importance of this sermon, however, lay in the fact that it occasioned the first persecution. It was delivered in "Solomon's Porch," amid a throng of wondering Jewish worshippers, drawn together by the miraculous healing of the lame beggar who had sat daily at the Beautiful Gate of the Temple. We must note most especially the fact that this sermon was addressed to Jews—to the nation of Israel as such (by which it is not meant that its gospel teaching does not apply to us). It was, however, addressed to those who had delivered up Jesus, and killed the Prince of life whom God raised from the dead; though, as Peter allows, through ignorance they had done it as also their

rulers. At the close he says, "Ye are the sons of the prophets, and of the covenants which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first, God having raised up his Servant, sent him to bless you . . ." We point to these expressions to assure our minds of this fact, that this sermon was particularly directed to the Jews. We need to remember this in order to understand another point.

* * *

This other point follows with Peter's calling Israel to repentance. "Repent ye therefore and turn again!" Three things are promised them if they repent and turn:

1. Their sins will be blotted out.
2. There shall come seasons of refreshing from the presence of the Lord.
3. He will send them their Christ who was appointed for them.

This Christ, in heaven now, will remain in heaven until the time of the restoration of all the things which God has spoken by his holy prophets from of old.* It is evident from this that if Israel had repented even then, not only would their sins have been blotted out and seasons of refreshing would have come from the presence of the Lord, but that God would have sent them their Christ from heaven. And what hope and inducement would there have been for Israel in the promise that God would send them their Messiah? None at all if Christ would only come to judge and destroy the earth. But the apostle's inspired word held out the return of their Christ as a promise and prospect much to be desired. When this their Christ, the Lord Jesus, shall come from heaven (he said in effect) *then shall come the times of the restoration of all things* of which God spoke by His prophets of old. And what sort of times those will be can be gathered from such passages as Isa. 11 and 35; Ezek. 36, 37 and the many other glorious predictions which God foretold by the mouth of His holy prophets from of old. If it were not that this happy prospect depended on Christ's return why promise them that God would send them their Christ if they repented? Why not rather *warn* them that, if they did not repent, Christ would come and deal with them? But Peter held it out to them as a blessed promise, contingent upon their repentance.

* * *

But Israel did not repent. A handful of people out of the

*The whole passage reads as follows:

"Repent ye therefore and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been of old." (Acts 3:19-21.)

great nation did, but the nation as a whole refused. The "election" received the gospel, and the rest were hardened says Paul. This is "the mystery" (the previously unrevealed secret), he declares, "that hardness in part hath befallen Israel until the fullness of the Gentiles be come in"—a hardness partial only and temporary. (Rom. 11:25.) For they did not stumble unto an irretrievable fall; but by their failure salvation is come unto the Gentiles, to provoke them to jealousy. "Now if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness? . . . For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:11-15.) In due time God will take up the broken thread again and resume His dealings with the nation—for He has not kept them in separate existence these centuries for nothing—and through them He will deal with all the nations and families of the earth. (Ps. 67.) Then the peoples will know that "God ruleth in Jacob unto the ends of the earth." (Ps. 59:13.) In days to come the house of Jacob will flourish and fill the face of the earth with fruit.

* * *

In the meanwhile God is doing another thing. From among Jews and Gentiles He is gathering out individuals, and is forming of Jews and Gentiles One New Man—neither Jew nor Gentile—the Body of Christ, the Church—the highest calling to which created beings were ever called or could be; involving a destiny of such Divine and heavenly glory as was never before promised. For He created all things "that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10, 11.) She is the Bride, the Lamb's wife; the destined Queen that shall share the throne with the King (Rev. 3:21.) For she is called into the fellowship of the Lord, both now and here, and henceforth. If she suffers with Him she shall be also glorified together with Him. (Rom. 8:17.)

* * *

But—the question is sometimes raised—what if Israel had believed, what if they had received Jesus as their Messiah, at that time; what if at Peter's call they had repented and turned again and God had sent them their Christ? Would the Gentiles have never been grafted in? Would there never have been the church, the Body of Christ in which both were fellow-members? No man can possibly answer such questions as these. It is the old, unsolved problem of "God's sovereignty and man's free agency," which defies human thought. Yea, "what if"! What if Adam and Eve had not sinned? What if Israel had from the first been faithful in their Land? What if King

Saul had obeyed God? What if Jerusalem had accepted Christ? What if Judas had not betrayed Him? What if Pilate had refused to sentence Him? And on, and on. There man's mind strikes an impossible barrier. We could indeed surmise and speculate of what would or could have been: It would be all to no purpose, for we could never reconcile it with the Divine plan, or arrive at any certain conclusion. All we know is that things were as they were, and that God, while leaving man free, foreknew and planned it all. All His ways are wisdom and righteousness and love; and the redeemed will praise Him at last for all His goodness and His wondrous works.

* * *

But for His church the coming of the Lord holds a special prospect, which is set forth in 1 Thess. 4:14-18; Phil. 3:20, 21; 1 Cor. 15:50-58. Of that we shall speak at another time.

"CHURCH" AND "KINGDOM"

The communities collected and set in order by the Apostles were called the *congregations of Christ*, and all these taken together are sometimes called *the kingdom of God*. But the phrases "church of god", or "congregation of Christ", and the phrases "kingdom of heaven", or "kingdom of God", do not always nor exactly represent the same thing. The elements of the kingdom of heaven, it will be remembered, are not simply its subject, and therefore not simply the congregations of disciples of Christ. But as these communities possess the oracles of God, are under the laws and institutions of the King, and therefore enjoy the blessings of the present salvation, they are, in the records of the kingdom, regarded as the only constitutional citizens of the kingdom of heaven; and to them exclusively belongs *all the present salvation*. Their king is now in heaven, but present with them by his Spirit in their hearts and in all the institutions of his kingdom.

Every immersed believer, of good behavior, is, by the constitution, a free and full citizen of the kingdom of heaven, and entitled to all the social privileges and honors of that kingdom. Such of these as meet together stately in one place in obedience to the King, or his ambassadors the Apostles, for the observance of all the institutions of the King, compose a family, or house, or congregation of Christ; and all these families or congregations, thus organized, constitute the present kingdom of God in this world. So far the phrases *kingdom of heaven* and *the congregation* or *body of Christ* are equivalent in signification.—Alexander Campbell, *Millennial Harbinger*, Abridged, page 260.

"Labor to keep alive in your breast that little spark of fire called conscience."—Washington.

THE DEVELOPMENT OF CHURCH MEMBERS

JONAH W. D. SKILES

It is a pitiful fact that in almost every congregation there may be seen men and women of wonderful possibilities in the work of the Lord, who, nevertheless, are mere bench-warmers. It is my purpose in this article to suggest some remedies for this condition. One of the duties of every elder, deacon, preacher (both located and evangelist), and church leaders of any sort is to be on the constant lookout for new material that may be developed for doing the work of the church. Also one of the duties of the same group is to push forward and encourage all who may have possibilities to take part in the work. Now I do not mean periodic exhortations for everyone to find something to do, because it is only the person of exceptional zeal and ability who will find something for himself to do; but I do mean that each one of us who holds a position of leadership in the church must look about him for opportunities for service, and then not take these opportunities himself but give someone who needs developing the necessary instructions and encouragement to perform this service.

Let me illustrate my point. Every congregation uses two, four, six, or more men to pass the Lord's Supper. In a great number of cases the same men (very often the deacons) do this Sunday after Sunday. Now there is an excellent chance to give some of the more timid or backward men an opportunity to help. Different men can be assigned for different Sundays in the month. In like manner I do not feel that waiting on the Lord's Table should be confined to a few—perhaps the elders and preachers, but it would be to encourage as many as possible to take their turn at waiting on the Lord's Table. The best way would be for someone to prepare at the beginning of a month or of a quarter a list of those expected to perform such duties.

I feel that in a large number of cases the preacher has been at fault in the lack of development of Christians. The preacher is perhaps one of those kind, good hearted souls who will do every thing in the church services and all the visiting of church-members and prospects if the church wants him to. I have felt it wise in many, many cases to refuse (tactfully, of course) to do many little odds and ends (and bigger things too) so that the congregation would not come to lean upon me like a crutch. In this connection I suggest that the minister would do well to do nothing on Sunday morning other than deliver the sermon. In other words a great opportunity for development may be had if the minister will have a different man in charge of the services each Sunday morning (and night, too, for that matter). This man should read the scripture (preferably a selection of his own choosing), ask for re-

quests for prayer, announce the songs, and make the announcements. It may take a few Sundays to get such an arrangement working smoothly, but a more worshipful service and opportunity for development of individuals will result. I feel that a dignified atmosphere is promoted if the minister, the man who is in charge of the services, and the man who is to wait on the Lord's Table are seated on the pulpit platform from the start of the services, and if those who are to pass the Lord's Supper are seated together on the front pew so that they may not straggle up in disarray at the beginning of that part of the service.

The preacher, too, is often too willing to take entire charge of the prayer-meeting services; in fact, most of our prayer-meetings have fallen into either another preaching service or another Bible class. I am sure that some preachers are afraid of losing prominence if they do not have the "chief seat" at every service. No preacher worthy of the name need fear losing his place in the work, for if he preaches a sermon that he has carefully prepared so that it may have real teaching and exhortation value, if he behind the scenes has helped to direct the work of the church, and if he has performed those other duties for which he is better fitted by training and experience than the other Christians, he will have occupied his time and done his work well. In other words, I believe that the prayer-meeting should be in charge of the members of the church and that the preacher should have only the same part as any other member.

The preacher should be completely out of the picture in the Bible School. If he is needed, he should teach a class, but under no circumstances should he have charge of the school. This does not mean that he should not confer with the Bible School director, for if the preacher has been correctly trained (but sad to relate most of us have not), he will be able through the leader to offer many valuable suggestions. Every church should make some provision for the training of Bible School teachers. Perhaps a week or more of intensive study once or twice a year (conducted by the preacher or some other qualified person) with specific attention to Bible study, principles of teaching, and organization would give an opportunity to those who desire to become teachers. Several congregations could well combine their efforts in such a work.

Any live, wide-awake preacher together with a zealous group of elders and deacons, can find many more opportunities for developing Christians: a personal work campaign to reach the unsaved of the community; a group to be responsible to see that the sick of the church are visited; a group to visit the absent church members; a group to be in charge of the upkeep and beautification of the buildings and grounds (and how some of our sloppy, dirty, and unattractive buildings do

need it!); a group to be in charge of the arrangement of Sunday services for selection of songs (how unappropriate they are sometimes); preparation of the Lord's Table, distribution of song books, ushering, supplying flowers for the pulpit, attending to lighting and ventilation (sorely needed many times), etc.; a group to see to the transportation of those who because of distance or health have no means of reaching the services; a group to carry the Lord's Supper to those who are confined at home; a group to welcome strangers at the services; a group to keep the missionary situation ever before the church; a group to give the services publicity through newspapers, etc.; a group to be on the lookout for nearby places where a mission might be developed; a group to organize cottage prayer-meetings wherever in the community they can be held; a group to look after the poor; a group to sew for the orphans and the missionaries' children; and so on *ad infinitum*.

Some one will say, "You are giving the work of the *whole* church to different *parts* of the church." Absolutely not. I should want every member to take part in every one of these activities for which he is suited (1 Cor. 12:28-31). That preacher who *merely preaches* for a congregation and *does visiting* (no matter how much) is not doing his duty if he leaves the development of leadership uncared for. Such a program as I have suggested for the development of leadership would mean expansion of the church both in spiritual power and in numbers, and men would truly grow into the office of elders and deacons, and all things would function *ad maiorem gloriam*.

BOOK NOTES

D. C. J.

The Progress of World Wide Missions, by Robt. Hall Glover, M. D., F. R. G. S., Home Director China Inland Missions. 418 pages. Cloth. Price \$2.50. Harper & Brothers, New York City.

Some books are good, others are better, and still others are best. On its line, we feel that this title is among the best. Indeed we know of no other volume of its class quite so valuable and are therefore using it as a text in the Mission class of Louisville Christian Training School. The author has had long experience as a missionary and is now in missionary service. The book is suitable for individual home study and is very good just as "reading".

The Disciples, An Interpretation, by B. A. Abbott. Cloth binding. Price \$1.25. 271 pp. Indexed. Christian Board of Publications, St. Louis.

This volume by one of the more liberal brethren, an experienced author and editor, contains a brief history of the Disciples, an analysis of their union proposal, a study of the Bible, church, etc. "It is written in a constructive way, with sincere charity."

Inspiration, by A. E. Wendt. 24 pp. Paper cover. 15c. John Young, Pub., Binghamton, N. Y. It would be a poor preacher indeed who could not get more than 15c worth of sermonic help from this interesting tract.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

The meaning of *Eis* after *Baptidzo*

Query: "Doesn't *eis* with its accusative point to something that was a present state or possession with respect to the time of the verb in Mk. 2:1; Lk. 11:7; Heb. 11:9; Eph. 4:15? If it does in these cases why may it not do so in Acts 2:38; Rom. 6:3; and Gal. 3:27?"—Texas.

The passages referred to are as follows: Mk. 2:1, "that he was in the house" (*hoti en oiko estin* in Wescott and Hort's and Nestle's readings, but *hoti eis oikon estin* in Wescott and Hort's margin and Weiss' reading). Lk. 11:7, "my children are with me in bed (*eis ten koiten eisin*)"; Heb. 11:9, "by faith he became a sojourner in the land (*paroikesen eis gen*)"; Eph. 4:14, 15, "that we . . . may grow up (*auxesomen*) in all things into him (*eis auton*)."¹ There is no question but that in the first two passages *eis* with its accusative does refer to a present state with respect to the verb, but it seems to me that we may find the idea of motion in the last two (as the English translation brings out). I would paraphrase the third passage as follows: "by faith he came into the land to dwell as a sojourner;" and in like manner the fourth as follows: "that we . . . may grow up in all respects into the full Christian stature of which Christ is the present example." I should not want to draw any general conclusions about *eis* in the New Testament from just a few examples. On the contrary, as I have suggested in a previous article in the *Word and Work*, I should like to see someone make a study of *all* the passages in the New Testament where *eis* or *en* is used. This study would be more valuable if the literary *koine* and the *koine* of the papyri should be included. It would be well to discover by such a study whether the passages showing a state as in the first two above (where the verb is *eimi*, *to be*) all contain a certain type of verb that would exclude verbs of the type of *baptidzo*.

The context of Rom. 6:1-11 clearly shows that the three *eis*'s in vs. 3 and 4—*eis Christon Iesoun* (*into Christ Jesus*), *eis ton thanaton autou* (*into his death*), and *eis ton thanaton* (*into death*)—imply motion, for Paul is discussing *how we have come into death*. He says that baptism brought us into participation in Christ's death, and it would be strange for *eis* to change meaning in the two contiguous (in the Greek) phrases *eis Christon Iesoun* (*into Christ Jesus*) and *eis ton thanaton auton* (*into his death*). In Gal. 3:27, "for as many of you as were baptized into Christ, did put on Christ (*hosoi gar eis Christon ebaptisthete, Christon enedusasthe*)," it seems clear that the being baptized into Christ and the putting on of Christ happened at the same time, for both verbs are aorists. How then could they already have been in Christ when they were baptized and yet have been putting Him on?

Eis aphesin ton hamartion humon (unto the remission of your sins), in Acts 2:38 certainly must imply motion in view of the passages quoted in the previous article in the *Word and Work*. Furthermore since writing that article I have noticed in Lk. 2:77, "to give knowledge of salvation unto his people in the remission of their sins (*en aphesei hamartion auton*)," that a locative-instrumental form of this expression was used. If Peter meant to show state of possession in Acts 2:38, why did he not use this locative-instrumental form which shows clearly either state or means?

TRUE APPRECIATION

(This is a private letter, from one who will not be ashamed to see it in print, we are sure. Others will be strengthened by her brave, good words. With such friends—and their number increases—we should be able to take some knocks without complaint!—Publisher)

"Dear Brother Boll: All my life you have expressed in your sermons and writings the things that have been deepest in my heart concerning my spiritual life! I have just finished reading 'Words in Season' in the October issue and, as usual, you have expressed that which I have been pondering in my heart. This growing lack of spirituality in the church weighs heavily upon me and that so few of our preachers seem to realize it enough to ever speak of it, is a fact which distresses me greatly. I truly believe there are more who are religious today, but this very religion (if that be the proper term), as I see it, is taking the place of spirituality. And this 'religion' is much harder to deal with than out-and-out wickedness. True Christians won't tolerate a great deal of that, but they are sometimes deluded by this 'religious' spirit and are led into believing that the church is prospering. This condition works discouragement to those who see it and seem able to do so little to correct it. You, above all other preachers today, seem to realize more fully this condition and preach and teach the things which are most needful.

"The thing that bewilders and distresses me most is that men, whom I have previously believed to be true Christians, are showing such an evil spirit against you, even refusing to fellowship anybody who believes as you do; and that other preachers, though not going so far as to manifest an ugly spirit against you, keep as silent as the dead whenever your name and what you teach is mentioned, as though they had fear of bringing some great condemnation upon themselves if some one should find out that they even know you or anything about what you teach.

"Well, I am not afraid to say publicly and anywhere, that your teaching inspires me more to try to live a genuine Christian life than that of any Bible teacher living on the earth today! I do earnestly pray that you may continue to keep that same Christ-like spirit which you so truly possess now, even though they continue to reproach you and persecute you and say all manner of evil against you falsely for Christ's sake, and that you may be spared for many years yet to be a comfort—a real true comfort, as you surely are—to all genuinely true Christians!"—Mary Shepherd French.

"And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."—Rev. 5:9, 10.

"Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Rev. 5:12.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"A further increase in enrollment is expected next term."—Geo. S. Benson. * * Bro. Harry R. Fox, who has had repeated serious experiences supposed to be sciatica, has been under X-rays in a Tokyo hospital. Two possible causes of his suffering have been discovered. * * Let it be kept in mind that mission work is everybody's work. Is the person wearing your clothing interested?

"There is a Chinese staying with me and doing my work and teaching and preaching."—Charles E. Gruver. * * That stirring soul, B. D. Morehead, has gone to Texas in the interest of missions. * * "The depression has ruined all kinds of business here; several big firms are on the rocks and hundreds of small firms have had to close."—E. L. Broadus. * * The power of prayer makes possible the power of God. Let it be diligently exercised in behalf of the work out there "where the needs are the greatest and the helpers are the fewest."

If it were common knowledge that the Lord's supper were being treated indifferently, in fact generally omitted in the churches claiming most nearly to meet the perfect pattern of Holy Scripture, we think there would arise a big agitation for *restoring* this ancient and Biblical practice—unless forsooth we had become so hardened to being without the great Memorial that we didn't feel at all on the subject! Is it true that the brethren generally are satisfied with a half-hearted program which hardly goes half way by insisting upon a vigorous, genuine evangelization even of the home land? * * Lowell B. Davis, of Texas, and Odessa White, of Louisville, were happily married in Canton, China, Dec. 17. Bro. Davis informs us four were baptized there on Dec. 25. * * Support for several missionaries is inadequate. If they continue to eat and wear clothes, they will go in debt—deeper; if they don't wear clothing, they will be reproaches; and if they do not eat they will be corpses. You are voting on the question of whether they starve or are sustained decently in missionary activity. One doesn't need to do anything at all to vote against them. *Remember you are voting.*



Helen Pearl Scott

KABANGA

Our schools closed for the holidays and met here for a joint program this week. There was singing of religious and school songs, and recitation of memory verses from the New Testament. Many of the boys are very interested in the school and evangelistic work.

The government has a Normal school at Mazubuka where we send our best boys for teacher-training. I think that there are about 12 from here, Sinde, and Kalomo. They all meet and have their own meetings on Lord's Day. We hope some day to have only village schools, and that the school on the mission be for older men who wish to learn to read their Bibles and to sing. The old men, many of them worth a dozen young ones, have no chance of learning in a school full of fresh minds, and soon get discouraged.

We have baptized about 26 this year. One new congregation of 10 has been established. Our average monthly support has been about \$85. The deficit has increased about \$20 over last year. Mrs. Merritt was ill for about half of 1934. We have a baby named Margaret Ruth who is just six months old now.

It makes us happy to think that we may get home for a visit soon. Thanks to you all for your support for the year in both money and prayers. Please continue to help us in prayer, and all else that is needed will come. Kalomo, N. R., S. Africa
J. D. Merritt.

FOREST VALE MISSION

I thank you for your birthday greetings and good wishes. Our few European brethren in Bulawayo and old spiritually minded friends met in the church house here and gave us one of the best meetings and spiritual uplifts we have ever enjoyed.

I would blush to tell you half they said about writer. I began to think they had mistaken me for someone else and told them such things were only intended for tombstones after a man is dead. To God be the praise and the glory.

I am thankful to say this leaves us and Bro. and Sister Classen and family all well. Our rainy season had started well, and tanks are running over and the country is a beautiful green. The locusts are threatening all over the country and I am afraid there is serious trouble in store.

With Christian love and greetings to all.

John Sherriff.

SUMMARY OF THE HONG KONG WORK

First work opened in 1926 by Chinese. Missionaries now on the field, two. Native workers: three full-time evangelists (one receives some U. S. money, the rest native), two preaching business men, five student preachers.

Three churches, 237 baptized (15 in 1934.) Four Sunday Schools with attendance of 218. Two day schools with daily Bible classes, attendance 463. One Worker's Training Class, attendance 15. Two church buildings built by natives, one seats 400, the other 120 but is over-crowded every Lord's Day. They plan to double the building as soon as funds are available. One church building, rented by natives, seats 100 but the Chinese can put in twice that. One printing press bought with money left in will of the late Sister Rutherford of Kansas, capacity with present machinery 7000 pages per day (with \$200 we could double the out-put).

Open air and cottage meetings every week and sometimes more often. Evangelistic tours into the interior of China during school vacations. All three churches have two meetings on Lord's Day and three times during the week. The Lord willing we will open another preaching hall next month. All English Sunday School cards sent us are over-printed in Chinese with red ink and distributed.

We hold the name and teachings of the church of Christ as set forth in the New Testament and do not approve of any departure therefrom.

Since my heart is not good, the work is too heavy for me. We must have help. Pray for more workers.
E. L. Broadus.

BRAZIL MISSION

(From a letter to Camp Taylor church.)

We wish to thank you for your two gifts, \$7.92, and \$9.86, received a few days ago. May the Lord reward you richly for your faithfulness in remembering in a substantial way this work.

Our hearts were made to rejoice recently when we received a letter from Bro. Domingos at Ipu who was baptized less than two years ago. He had preached at a new place five nights and eight took their stand with the Truth, five of them asking for baptism. How we do need more workers! He makes his living by farming.

Bro. Toinho, who has been here with us about two years, away from his mother, went back to Pedra to visit her and attend the meetings in Matta Grande. This is a very long and tiresome trip. Letter from him informs us he hopes to be back with us by January, and that he is bringing a wife with him. This was unexpected but joyful news for the brethren here, for they love him.

The brother in Ipu who reported eight taking their stand with the Lord where he had preached five nights also writes that the priest sent soldiers to arrest him but he had already left for home. He reports the eight faithful under severe persecution.

A believer whom we left further inland writes that he was attacked in his drugstore and afterwards imprisoned. But the people turned out and demanded his release.

Thank the Lord for the health He has again given us and for supplying every need.—O. S. Boyer

MISSIONARIES AND THE MISSIONARY DEPARTMENT

(Some reactions from the field to our problem: Shall we restore the "Lord's Day Lessons" to the monthly magazine, or shall we give the space chiefly to missions?)

"I am confident that nothing can take the place of the Missionary Department in the home papers. As to our reports from Omiya; it has been some time since I have written to any of the papers regarding the work here. I have been sick for some time and have not been able to write. I am improving in health and the rest of the family is about as usual. I should be glad to report occasionally to Word and Work as I think best. Omiya work continues with good interest in the Sunday night meetings, kindergarten, Tuesday night meeting for girls, Bible class for children, Lord's day mornings and the worship. Personal work is being done as usual. Love and greetings for 1935."—E. A. Rhodes

"It has been my personal belief that the space used in many of the brotherhood papers for the Lessons could be used more profitably for something else.

"I cannot be sure to what extent I may use the extra space during the coming year, if it is retained for mission reports, but personally I would like to see it filled with such material, rather than to be used for the Lessons. This is my personal judgment in the matter."—H. G. Cassell.

"Due to the fact that it is difficult for me to write at any time, and next to impossible unless I have something to say—which isn't often—I realize I am not qualified to express an opinion. However seeing the Word and Work has Spirit and Doctrine, could it be otherwise than missionary?"

"May the Lord bless you in your labors of love and sacrifice for Him."—N. B. Wright.

"I do not feel that direct reports, etc. from the field can ever take the place of reports and articles in the papers at home and appreciate very much the space given to mission articles even if I have not used it as I should myself. However, I think publication of the Bible School lessons is also a help in many places.

"The devil is working hard to-day to overthrow the faith of some so let us pray more and work more to show forth the Lord's Gospel until He comes again. Yours in the Master's service."—E. L. Broaddus.