

THE WORD AND WORK

GOD'S KING

Across the desert from afar
The Magi journeyed through the night
Led onward by a beckoning star
That streamed the sky with silver light.
They came, expecting some proud King
Of haughty mien, in purple dress;
They found a tiny baby thing
Asleep upon His mother's breast.
Throughout the streets of Galilee
He later walked His lonely way
In meekness and humility
Where'er His Father's business lay.
The blind, the sick, the lame He healed,
The sorrowing heart He comforted;
His Father's love to men revealed,
As from the grave He raised the dead.
Because His ways were not as theirs
They spurned the thorny path He trod.
They scorned His sacrifice and prayers,
They even slew the Son of God.
And now, each blessed Christmas morn
Our prayerful praise to God we give,
Our hearts rejoice that One was born
Who later died that we might live.
And yet, were He with us today
I wonder just what we would do?
Would we cry, "Christ, Thou art the Way,"
Or would we crucify Him too?

—Barry Mason.

WORDS IN SEASON

R. H. B.

GROWTH AND LIFE

When an old-time fiddler, once famous for his skill, was asked to play for a company of friends he excused himself by saying that he had learned nothing new in a long time and had so lost interest in fiddling. I mention that for the principle of it—a universal principle, which obtains in Christianity also, and accounts probably for more deadness, coldness, formality and backsliding, than anything else. "That ye may grow . . . unto salvation" says Peter in the beginning of his first epistle; and the last word we have from him in his last

epistle is, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." So important is growth. No interest nor life can ever be maintained without it. When a man has got to the limit of growth, he retrogrades, decays, and petrifies. There may be "human shipwrecks lying all around"; there are more stunted souls, cases of arrested development.

LEFT BEHIND

The "disciples of John" are an impressive example of this inability to go on. They took up with John the Baptist, obeyed his preaching of repentance, were baptized by his baptism. But John's ministry was only preparatory. He himself told them as much, quite plainly and repeatedly. When Jesus came, John bore witness to Him. The "friend of the Bridegroom" stood and rejoiced to see Him lead away the Bride. But "John's disciples" stuck to him just the same. With commendable loyalty they stood by him when he was in prison; and even after his death they were just "John's disciples." John was good enough for them. They could not follow on to take hold of that better and higher thing that John himself pointed them to. They were always and only "John's disciples"—nothing more. They were not even that in the truest and deepest sense of the name, for had they been they would have gone over to Jesus. They were John's Disciples in that stereotyped sectarian sense, members of that clan and party. There they stood. That was all.

THE VITAL NECESSITY OF GOING ON

Among the Hebrews (to whom the Epistle of the Hebrews is addressed) the necessity of growth was vital. For they lived in a transition age. When at first they came into the fold of Christ no line was drawn. Aside from their acceptance of the gospel they were like all the other Jews. The synagogue and the temple was as much a part of their lives after they had been baptized into Christ as before. But the times changed. Gospel truth shone more clearly and fully. Its exclusive demand became more evident. The majority of the Jews became hardened against it, and came to be more and more hostile. The coming in of Gentiles stirred up popular feeling against the doctrine of Christ and against the believers. More and more it became evident that they must choose between the cherished old worship and ritual and the spiritual faith of Christ. Not to have grown under those circumstances, not to have kept pace spiritually with this great change and development was fatal. The attitude which at the beginning of this transition period was right and good would have been one of disloyalty to Christ later on. The Lord was leading them into a new spiritual life and environment. Would they follow His leading, or would they, as Israel turned back at Kadesh Barnea, refuse to "wholly follow" Him? That is the burden of the

Epistle to the Hebrews. Paul expresses the keenest fear for them on the score of their backwardness, in chapters five and six. "Leaving the first principles of Christ, let us press on to perfection." Then follows a most solemn warning against the alternation of drifting back and giving up the high and precious truth they had received. For if you do not go on you will go back, especially when the pressure is so strong.

THE TENDENCY OF HUMAN NATURE

The same tendency and the same danger is with us today. When we have a bit of truth we guard it jealously, which is right and good. Then we begin to go over and over it. We mark it off, we hedge it in; we fence it about; we glory in it; we dote on it. It becomes our distinctive plea and platform, and our spiritual home and territory. We resent any intrusion; we want nothing more or better. There may be regions beyond, but they are unfamiliar and foreign—we care nothing about them. We have all that is worth knowing. Henceforth let us battle for the old truth, tried and approved and safe. But a strange coldness comes in—a failure of life and true interest. The way begun so joyously and confidently becomes weary. Even the old truth has lost its charm and grip. The worship, the service, the teaching—it becomes a tread-mill. We know about what the preacher will say before he says it. We know about what a chapter is supposed to teach before we read it; and we never see more than we have seen and expect to see. If something comes along that does not fit in with the usual ideas and conceptions, we turn them down. Yet we are not satisfied or happy. We consult our teachers but get no real help. Our souls are dried up as with a drouth of summer. What is wrong? Simply this that we have forsaken the living Fountain and we drink the brackish waters of our cistern. We have ceased to grow.

Christendom today presents a manifold spectacle of embalmed and fossilized faith and doctrine. Great souls of the past, under storms of opposition and persecution left the ruts of their time—and their disciples have in turn made ruts of the new truth their leaders proclaimed. Luther, Zwingli, Calvin, Wesley—how they strove for the living truth against dead creeds, traditions and formulas; only that their followers might make other creeds and formulas out of the truth for which they lived and battled. If those that came after had but continued on in the same spirit and purpose, might not unity of the faith have long since been attained?

CONSERVATIVE PROGRESS

The living, growing faith never grows "liberal" or "radical." It does not merely *go on*—it goes on in a definite direction and within definite limits. It does not repudiate the foundation; it builds on it. It does not seek to remove the ancient

landmarks of God's word. It holds fast the old. For in the old—"the faith once for all delivered to the saints"—lies the infinite scope for all growth. No one has ever explored the fullness of Christ, nor measured His unsearchable riches. We do not go outside of Him in whom are all the treasures of wisdom and knowledge hidden. "The only progress possible to Christianity" says John Lord, "consists in a constantly deeper and truer apprehension of its original teaching." Leaving the written word is not growth but defection and failure. Some think to take up strange new notions is evidence of a free spirit. But it is only a proof of folly and waywardness. "A man can get a new view of the world at any time by standing on his head," said a wise man. Many have done that and are doing it. The faddists, the fanatics, the concocters of diverse and strange doctrines, whose quest is for something wherewith to confound and astonish the natives and to subvert those who would stand for God and truth are of that sort. But the new which the growing Christian finds is wrapped in the bosom of the old. In progressing the Christian is utterly conservative. He goes for the old paths of God, which lead on in dawning light unto the perfect day. And as sunlight can be had only in connection with the sun and cannot be shut up and kept in a box, so the truth can be had only by constant communion with the Source of truth—the unfathomable living Word, and the God who is back of it and who gave it. This is Christian growth—to know the Lord Jesus better, to become more like him, to increase in faith and hope and love, to learn the word of God and to take in its truth more and more and to abound in the work of the Lord. Against this the powers of darkness combine to prevent it and make it impossible. But this will we pursue if God permit.

FOLLOWING ON TO KNOW JEHOVAH

"Let us know, let us follow on to know, Jehovah," says the Prophet (Hos. 6:3). We know, but we must follow on to know. The word of God is not a dead letter. Though given in the past, for ever settled and sure, our firm foundation and only standard and authority of truth and doctrine it yet is not stationary and inert: it opens up perpetually. It is a living word, and active, ever fresh and new. The voice of God speaks to us through it continually. The need of the times is provided for beforehand in it. The changing circumstances bring forth out of it new meanings and unsuspected treasures of wisdom and truth, as our days may demand. As new situations successively arise, the word of God becomes luminous with reference to them. It has its new message to every age and generation—an old message that can never vary; new adaptation to the times; and new emergence of treasures that lay hidden till the need of the hour laid them bare. Though His word was given "once for all" (Jude 3) we cannot learn it

once for all. Though God is the same God as of old, revealed to us in Jesus Christ, and though we know Him, yet in the discipline of life, in obedience and failure, in trials and testings, in joys and sorrows, in "sickness, in health, in poverty's vale or abounding in wealth"—He becomes known to us. We must evermore follow on to know Jehovah and Jesus Christ His Son whom He has sent. And this is our supreme task. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Jehovah will I seek. Hide not thy face from me." (Ps. 27:8, 9.)

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WHY THE ELECT CANNOT BE DECEIVED

The Lord's language in Matt. 24:24 implies that it is not possible for the elect to be deceived. But He also shows that those same "elect" must be exceedingly watchful and careful. All the warnings and exhortations of that discourse are for that very purpose, to make His elect careful and watchful that they be not deceived. "Behold I have told you beforehand," He says to them; and, "Take heed to yourselves lest haply your hearts be overcharged. . . . Watch therefore and make supplication that ye may prevail to escape." (Luke 21:34-36.) Whatever deeper reason there may lie in God's counsels, the *immediate* reason (and so far as man can see, the *only* reason) why the elect can not be deceived is just this that they listen and take to heart the warnings of the Lord Jesus. The impossibility of their deception is not arbitrary, but moral. He keeps them by making them watchful and careful. Just as the king's antagonism to God's message (in 2 Chron. 25:16) was the sure sign that God had determined to destroy him, so the earnest, watchful, prayerful attitude of the Christian is the sure sign that he belongs to the number of those whom God has determined to save. There is no room here for false security. "My sheep hear my voice, and I know them, and they follow me [and a stranger will they not follow, for they know not the voice of strangers] and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand." (John 10:5, 27, 28.) Whoso therefore so hears His voice and follows him, by that they know and we know that they are His sheep. Yet God's child does not trust to that, but to Him who promised to keep them. Yet to bank on some unchangeable and forgone conclusion for one's salvation is merely shifting the question. As Sam Jones tersely put it: "There's not so much difference between you Methodists and Baptists after all. The Methodists say they have got it, but they're always afraid they will lose it. The Baptists say they can't lose it, but they're always afraid they haven't got it." "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and let everyone that nameth the name of Christ depart from unrighteousness."

PUBLISHER'S PAGE

In His marvellous grace God our heavenly Father has brought The Word and Work safely through another year, and to the close of our twenty-eighth volume—nineteen years in Louisville under present editorship and management.

Though having never anything over, financially, and nothing for editor's or publisher's salaries, yet our actual needs have been met, and code prices paid for office helpers. Our cruse, though always low, has never wasted; and it is by divine provision that no creditor has ever lost a penny or scratched off a bad account against the Word and Work.

Through 1934 the monthly magazine has at least "held its own"; The Quarterly and Literature business has reached a new high; and our hymnal, "Great Songs of The Church," has passed all previous records, the past quarter having almost doubled a year ago.

At the present moment there is a lack of \$200 to close our books for the year clear, but with six days to go it is not impossible, through prayer, that we shall have this happiness also.

At the year-end our fate, humanly speaking, is in the hands of our readers, since over half the list expires with December. We might be "anxious" except for God, who has never failed us, and has forbidden us to be anxious on the ground that His ears are open to those who pray with thankfulness. And more than anything else we crave the help of earnest prayer.

In the midst of bitter provocation and great temptation we have again sought to keep the paper clean of personalities and fit to hand to a neighbor. Had we the Super-human power to read always and unerringly the inward hearts and motives of men we might at times debate and cut and slash and call names, condemn and judge; but in our limited, humble, human state we see no good, but only harm, to come from such a course, or from opening our columns to those who follow such a course. It seems to us more needful that we study anew the way of true unity in Ephesians 4:1-3: lowliness, meekness, longsuffering, forbearance and love! And that, too long content with the husks of mere controversial religion, we set ourselves to seek sincerely after that spiritual personal Christianity which is revealed in the New Testament.

If any may be tempted to point out our own frequent and evident failures on this line, the trouble is unnecessary: we know it and confess it. And we ask for prayer that we may yet attain, and that editor and publisher may be granted all needed grace and wisdom.—E. L. J.

NEWS AND NOTES

Happy new year! Happier for us and you too when the renewals are in! In clubs of 4 or more, 75c each.

From West Hamilton, Ont.: "I received the sample copy you sent me and am much pleased. I wish to be a subscriber as it has a true message of gospel truth.

"I can say the church in Hamilton is still holding on, and a good number of brethren and sisters are loyal to the old way and apostolic truths."—Vincent Lighthouse.

From Jennings, La.: "Good audiences yesterday at both morning and night services. Continue to pray for us."—Ivy J. Istre.

From Johnson City, Tenn.: "In June and July I held two open-air meetings in and near Johnson City. Three persons were baptized. In August I held a meeting at Monterey, Tenn. Seven responded to the invitation, four were baptized. In September I did the preaching and Vernon M. Spivy, of Chicago, did the singing in a meeting at woodbury, Tenn. There were 19 baptisms in this meeting. In October I was with H. L. Olmstead in a meeting at Gallatin, Tenn. There were 23 responses in all, 13 were baptized. In June, Brother Pittman of Nashville, held us a meeting in Johnson City. He did some fine preaching.

"The church here has just closed a deal for a lot on which to build a church. We expect to clear the lot by the first of the year, and then borrow money on lot and near-complete building. We are taking on heavy burdens for small congregation. Any friend who can assist us please send your check to me or to J. S. Batey, Treasurer, of this city. There are thirteen counties of Upper East Tennessee with no church just of the simple New Testament sort.

"The November Word and Work was fine again. Article on **Campbell's Fear for the Church of Christ** good indeed and very timely. Best wishes and prayers that splendid teaching by Word and Work may long continue."—E. H. Hoover.

"This is the first year we have had the Word and Work in our home. I think it is the best magazine I have ever read. You don't realize how much good we have got from reading it. Seems each issue has more and more spiritual food. I hope The Word and Work will always be in my home."—Hayden Gower.

Include 50c for Winifred Mason Moore's good magazine, "Christian Woman," when you renew.

From Maysville, Ky.: "Work progressing slowly here; one new family of five children and mother being interested. Have hope of bringing the older boy into Jesus. Also one other young man of seventeen has expressed desire to be added to the simple Way but seemingly has been hindered by the enemy. Pray for us that we may present God's truth with power and may turn these young men to Jesus."—James D. Groves.

From Searcy, Ark.: "I have returned to Harding again this year and hope to be able to stay throughout the entire year. My father is still working with the church in New Orleans and just recently began broadcasting twice per week. He broadcasts over Station WBNO from 12:40 noon to 1:00 P. M. on Tuesdays and Thursdays."—Robert B. Boyd.

From Fresno, Calif.: (Too late for last month). "Recently preached for Fullerton congregation two Lord's days while Brother Seth Rehkop of that place took my place here. Also spoke twice for 12th and Alamitos at Long Beach two Lord's days. Splendid meetings at all these services. Brother James Saunders spoke here a week ago in my absence. Happy to be back here yesterday after absence of four Sundays. Excellent audiences and one mother for baptism and another person came to be identified.

"Some few weeks ago I learned that S. O. Martin, former missionary to India, was here. We dined together and talked. He is an Adventist now. We follow the talk

with correspondence. Good may come of it. Saw S. K. Dong from Korea, heard him twice and dined with him while at Long Beach. I believe the brother is doing good work. Everett Evans has just come out from Arkansas and takes up the work at Turlock. Young Bro. Moon is now at Madera. Chester Elford is at Chowchilla. David Taylor is locating, I think, at Porterville. And we are thankful to the Lord for all these workers."—Ernest Beam.

Bro. H. N. Rutherford, beloved preacher and singer, held a good meeting for Shawnee church, Louisville, since last report.

"I am closing out another year's work at the Ormsby Ave. church, Louisville, with the same high interest, attendance and a number of additions for the year. We have installed a baptistry which was badly needed and which we have used a number of times since its installation in August.

"I closed a revival with the Longfield church in June with 4 responses, 1 baptism, 1 for membership, 2 rededicated their lives to the service of the Master. Then I went to Breckenridge County for a 10-day meeting. There is no simple church of Christ in the entire county. I preached under a wide-spreading oak tree with lanterns hung in the trees. The interest was unusual. People came for miles in stock-trucks, automobiles and on foot. One was baptized and many others interested.

"Bro. Boll began a meeting at Longfield Sunday evening, Nov. 11, and preached a week with one response. By the request of the church I took up the work and preached 10 days, during which there were 2 baptisms, 7 for membership, 2 for rededication, and others deeply interested. Brother Milton Truex is the regular minister at Longfield.

"May the Lord bless The Word and Work in the coming year in a greater way than ever before, in sending out its message as it always has of a true spirit of Christian love and fellowship."—Sterling L. Yeager.

From Calvin, Okla.: "I write to tell you the Lord has abundantly blessed me in giving me open doors for my work. I have not failed to stress grace, faith, prayer, and the Holy Spirit as I go.

"Since July I have preached the coming of our Lord in twelve towns in Oklahoma, four in Texas and two in Arkansas. I am engaged until Dec. 23. Will leave for home that night.

"Pray for me that the Lord may keep me humble and give me open doors to preach his word."—O. E. Phillips.

"Homer McLain held a good meeting in October for the Kentucky Avenue Church in Camp Taylor with four baptisms and a number of restorations. Brother McLain is a good evangelist and is well liked by all who hear his forceful and plain preaching.

"Last Sunday Miss Ethel Mattley from China was our guest, and spoke to several of the ladies' and girls' Bible classes during Sunday School. In the afternoon she spoke to an interested group of women and children, and after the night services exhibited a number of oriental curios. Sister Mattley impressed all of us exceedingly well. She does not have the opportunity that men missionaries do of presenting her work here in this country, but here is an excellent opportunity for our women-folk to do something for missions by inviting her to address ladies' Sunday School classes and other groups of women that can be gathered on Sunday afternoon or during the week.

"Brother and Sister Paul Adams are doing a good work with us on Sunday nights in developing two young people' groups."—Jonah W. D. Skiles.

From Blevins, Ark.: "My regards to my friends in and about Louisville. I have so many friends there and there are so many sweet memories of my visits and stay there."—C. C. Merritt.

Bound Volume of the 1934 Word and Work, Including the Lord's Day Lessons, 368 pages, \$1.50.

Never again will your date tab read 1234! (12-34).

GREAT MEETING AT HARDING

Last night closed our eleventh Thanksgiving meeting under the auspices of Harding College. Many believe that it was the best one of them all. I myself am among the "many".

On Monday evening the subject discussed was the Hockaday Work in Montana. J. E. Blansett of Dallas and George Emptage of Decatur, Ala., were the chief speakers. We learned more about that field and its needs. Other fields were discussed and the cause of spreading the gospel in general was advanced. At Harding College we are behind the faithful workers in every field.

Tuesday morning James F. Cox, President of Abilene Christian College, gave us a great lesson on the "Qualifications of a Great Teacher." This was a message that searched the hearts of us all.

Wednesday morning Brother T. H. Sherrill of Cave City, Arkansas, spoke on the subject of "Thanksgiving". It stirred our hearts and made us more grateful.

Wednesday night both G. H. P. Showalter and A. R. Holton spoke to a large audience. The subjects were respectively "Religious Journalism" and "Worship." Both subjects were well handled.

Thursday morning, Thanksgiving day, we had an old-fashioned Thanksgiving service at which A. R. Holton, G. H. P. Showalter and G. C. Brewer spoke. At night of the same day Brewer spoke on "War and the Christian's Obligation When His Country Is in War." It was enough. Every church should hear it. Our young people were stirred and convictions were wrought.

In the afternoons we had round table discussions and these were very profitable. The discussion of the bases of unity, why honest, loyal students differ in their interpretation of the teachings of the Word of God, and how we should take care of these differences and still maintain New Testament unity in the churches was by far the most far-reaching of all our afternoon discussions.

In the discussion the speakers were frank with one another and met, like men, the real problem with which the church is confronted. No one showed any desire to force others into his "groove" or to decide the scruples of others in matters about which we may differ. Throughout this discussion stress was placed on loyalty to the Word of God, and with every speaker its teaching is final in the settling of every dispute. There was little, if any, difference with the speakers as to how to deal with the problem. The speakers of this meeting were Showalter, Holton, Rhodes, Armstrong, Connor, Sherrill, Blansett, and others.

In the meeting on Thursday afternoon we discussed the methods of getting the churches to do more in the carrying out the world-wide plan of our Lord. This too was a great meeting.

About the same speakers took part in this discussion that did in the meeting in which the problem of unity was discussed, with at least two additions, L. O. Sanderson of Springfield, Missouri, and Harvey W. Riggs, of Camden, Ark.

While all agreed that the ideal way to enlist all Christians in the support of good work being done in various fields would be for the leadership of each congregation to do the stirring of zeal and interest and the showing of vision in its own community of disciples, it was also agreed that it was scriptural and good for the churches to send men among the churches for this purpose; that it was even scriptural for zealous Christians who saw and felt the need to go of their own accord, as Titus did. (2 Cor. 8:16-18.)

The great Thanksgiving meeting closed on Thursday evening with Harding College conferring upon G. C. Brewer the degree of Doctor of Laws as an expression of our appreciation of outstanding service that he is rendering his generation.—J. N. Armstrong.

HELPFUL FELLOWSHIP

STANFORD CHAMBERS

It was the good pleasure of the writer to be with his old home church in some meetings at the Thanksgiving season, endeavoring to be of service to old friends and kin on behalf of Christ Jesus, their Lord and ours. Besides such Joy there was that of the good inter-congregational fellowship existing between not a few churches in those parts. Those who draw lines, making distinctions and separations as they are wont to do in far too many places, have not succeeded so well and so there are quite a number of congregations not defrauded of the mutual helpfulness they can be to one another. We never preach at one of these points without preaching to quite a number of representatives of other congregations. It has been so from times immemorial. On the night before Thanksgiving a special service was held at Linton in which more than a dozen congregations had a share. The writer regretted being a day late for that enjoyable time. Berea perhaps receives more helpful cooperation from Dugger than from any other sister church, while at the same time some Dugger brethren beginning to preach have received good encouragement in the Berea pulpit. J. R. Clark, who has ministered at Dugger for a number of years is a prime mover for such manifestations of real fellowship, and Berea is quick to acknowledge a debt to Brother Clark for his helpfulness and utter selflessness. Once again the writer has had it emphasized to his mind what help churches can render each other and ought to and usually would but for certain men "who make separations."

HELP THE WORD AND WORK HELP OTHERS

How many are saying that Word and Work is such a great help to them! They are made to appreciate the Savior. They are helped to a better understanding of God's will and purpose. Many have been helped into the very grace of God. To many the Bible has become a new book. Now there are many others who would be rejoicing in the same good things if they, too, were reading the same good things. But they will not know that Word and Work brings such blessing unless they are told. Why shouldn't the usefulness of this magazine be doubled at once, just by doubling its number of readers? It could be done and done easily before another issue if each present subscriber would just put himself out a bit and get at least one new one. Why not do it, brethren? Will you do your bit toward it? The office desk will register your answer.

S. C.

"Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." (Rom. 13:8.)

WAS JESUS JECONIAH'S SEED?

R. H. B.

A brother in Canada inquires about the following argument that was brought to his notice: In view of Jer. 22:30 and Matt. 1:11 it is impossible for Jesus, being of the seed of Coniah, ever to rule on the throne of David in Jerusalem.

The passage in Jer. 22 reads thus:

"O earth, earth, earth, hear the words of Jehovah. Thus saith Jehovah, Write ye this man [Jehoiachin, Jeconiah, or Coniah] childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah."

Just what is the difficulty here? Was Jesus of the seed of Coniah? Where is the proof of it? The genealogy in Matt. 1 is evidently *Joseph's* genealogy. Did Joseph beget Jesus? Or was he only a foster-father? If Joseph was Jesus' foster-father only, then Matt. 1 does not prove that Jesus was Coniah's seed. Indeed Matt. 1 proves that Jesus was *not* Coniah's seed. Joseph's genealogy is not Christ's natural genealogy. Matt. 1 establishes merely the *legal right* of Christ to the throne of David, inherited by legal (not physical) transmission from Joseph, who was, so far as lineage was concerned, the rightful heir of David's throne, though he himself never sat on it. Nor did any of Jeconiah's seed ever occupy it. Unless it can be shown that Jesus is Jeconiah's seed the argument referred to is worthless.

Some contend that genealogy in Luke 3 is Mary's genealogy, and that it touches the line of Jeconiah in Shealtiel and Zerubbabel. But *nobody knows* that the genealogy of Luke 3 is Mary's, and it would be impossible for anyone to prove such a thing. In fact it can be pretty conclusively proved that Luke 3 is *not* Mary's genealogy. (See for instance Lord Hervey's unanswered, and probably unanswerable, argument on that point in Smith's Bible Dictionary.)

But that Mary was of David's descent is certain. The predictions of prophecy that the Messiah would be David's Son, David's Seed, and the fruit of his (David's) loins, can not be explained otherwise than of actual fleshly descent. The only descent and connection with the human race and with the line of David that our Lord had was through His mother, from whom alone He derived His fleshly humanity and His Davidic descent if He is David's seed at all. So Mary must have been of David's family. But she could have descended from David in hundreds of ways, without having even so much as a trace of Jechoniah's blood in her veins.

In addition let it be noted that while none of Jechoniah's seed shall ever "prosper sitting on David's throne and ruling in Judah", yet the days will come when Jehovah shall "raise up unto David a righteous Branch, and he shall *reign as King* and

deal wisely, and shall execute justice and righteousness *in the land*. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, Jehovah our righteousness." (Jer. 23:5, 6.) This perfectly plain promise of Christ's reign as King and Administrator of government in Judah, is found just a few lines below the passage which some have used to show that such a thing could not be!

THE OUTLOOK OF THE TIMES

R. H. B.

The papers carry ominous news every day. We have become used to it and are hardly impressed. Crimes that would have startled the world a few decades ago get little more than a passing notice. World-events of deepest significance, sinister political happenings, important movements among and within nations, are not even a nine days' wonder: they excite a little comment, then are forgotten. What with alarmists, sensationalists, and prophets of evil, on the one hand; and on the other hand, optimists contradicting, and also the very multitude of warning signs, we tend to grow indifferent. Thus comes hardness of heart, that peculiar blindness and insensibility that gives itself to eating and drinking, buying and selling, marrying and giving in marriage, even as in the days of Noah when "they knew not until the flood came and swept them all away." Thus it happens that the Day of the Lord comes as a thief in the night; and while they say, "Peace and safety," sudden destruction cometh upon them. "For as a snare shall it come upon all them that dwell on the face of all the earth." "Jehovah, thy hand is lifted up, yet they see not," says Jeremiah; and Habakkuk is very bold and saith, "Behold ye despisers and wonder and perish; for I work a work in your days which ye will in no wise believe though a man declare it unto you." "But we, brethren, are not in darkness that that day should overtake us as a thief; wherefore let us watch and be sober. For God appointed us not unto wrath but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:1-10.)

* * *

Did you notice the significant remark made by Lowell Thomas, the "News Voice of the Air" concerning the outbreak of sabotage and vandalism with robbery, theft, and violence, by the mob of 300,000 at the close of the "Century of Progress" exposition in Chicago? He said he hoped that that would not be prophetic of the ending of *our* century of progress. Well, it sets one thinking. It is not wholly impossible that it might so turn out. In the same broadcast you heard the delayed news of details of the Spanish revolution—how the radicals in the

province of Asturia have all but wiped out the civil guard, and not only the men that composed it, but their wives and children as well; sacked towns, killing, burning, shooting down especially men of rank and in official positions and those of the clergy; how they entered the city of Oviedo, broke into the bank, shot down officers and employees, blew open the safe with dynamite, carrying away the contents, about $3\frac{1}{2}$ million dollars; and then offering bitter and bloody resistance to government troops sent to quell the insurrection. And more happenings of like sort in Spain. Is that Moscow's work? Certain it is that since the unfortunate and ill-advised step of Uncle Sam's recognition of the criminal, God-blaspheming Soviet government, Red propaganda has gone forward in this country to an extent undreamed of by the average citizen, and the fruit of it has shown in outbreaks here and there, which look to be tentative tests of strength. Could such things as happened in Spain come to pass here? The U. S. will never go red, some say. But neither had Spain gone red. When the forces of radicalism feel strong enough they will make their putsch; and their strength is increasing overnight. Present conditions are like to force a choice between Communism and Fascism. "O my soul, come not thou into their council!"

* * *

Among the nations the situation is very tense. A recent press article notes the fact that the nations are more armed, and arming more, faster than in 1914. The Readers' Digest notes that espionage between the nations is carried on at a rate never known before in times of peace; which itself is a cause of international irritation, tending to provoke armed conflict. The Soviet representative of the Red Cross, in a speech before a representative Red Cross convention, gave it as his judgment that in the next war the Red Cross would be of little use, and would not be able to operate as in time past, because of modern methods of warfare and the widespread and general destruction that will be wrought. He advised the establishment of many bases in scattered points.—In Europe, Austria is the Potential storm-center just now; and friction exists within Jugo-Slavia and between her and some of her neighbors, since the spectacular assassination of her monarch in Marseilles; and withal there has been a fear, (always that deadly fear of the coming war!) that this murder might result as did that of the Austrian Archduke at Sarajevo in 1914. Italy is a problem and a puzzle to statesmen; and France is preparing for a conflict over the Saar-Basin, which, observers declare, will go overwhelmingly German in the coming plebiscite, January 1935. Hitler has backed down in the church fight in Germany, but only because he saw he had to. He went far enough, however, to demonstrate again that the dictators cannot keep their hands off religion. *Trotzky and Lenin and*

Stalin certainly did not, nor Kemal Pasha; nor will the "World-Dictator" when he comes.

Later news re-iterate the fact that the nations, particularly Japan, France, Italy, and not least, Germany, are feverishly arming. Despite a terrible famine in its realm, Japan adopts a tremendous arms budget. France, whose people are already taxed to the limit, does the same—inspired by a fiery appeal in the Chamber of Deputies, in which the information was given out that Russia with 11 million soldiers and a vast air-fleet was allied with France, in case of clash with Germany. "Every day and every way" says Brisbane, commenting on this, "war draws nearer and nearer in Europe." The Naval Conference breaks down. Japan demands parity of warships and fighting craft with England and the U. S. A.—an arrangement which would really give her not equality but a heavy superiority. If no agreement is reached, that will mean a race of armament, which, presently becoming insupportable, must eventuate in conflict.

Meanwhile important voices are raised in gravest warning: Ian Smuts, the "grand old man" of South Africa solemnly cautions England against any alliance with Japan, and urges alliance with the United States. Ramsey McDonald and Winston Churchill agree in calling the present situation unprecedented, and demanding a skill and wisdom almost superhuman if peace and civilization is to be preserved on the earth.

But the heedless world goes on its way and optimists say that everything will right itself, and false prophets continue to cry, "Peace, peace."

* * *

What saith the Scripture about the destiny of the nations? "A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh. . . . 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 the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the face of the ground." (Jer. 25:31-33.) These, and many like words of the prophets, transcend their times and the circumstances under which they were written, and point on to the final day of reckoning foretold in the word of God. Afterward it will be said, "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Ps. 46.) But, "say ye to the righteous it shall be well with him." Wherefore, "watch ye at every season, making supplication that ye may prevail to escape all these things, and to stand before the Son of man." (Luke 21:36.)

God is fulfilling His word today in other ways also: Jerusalem, still under Gentile sovereignty, is no longer trodden down by Gentile power; the heel has visibly lifted. The Jew has rights of citizenship in the land of his fathers. Multitudes have heard the call, and like birds of passage in their season, follow the urge to their ancient homeland. Other multitudes are driven thither, for nowhere can they find rest for the sole of their foot. "Ho, ho, flee from the land of the north, saith Jehovah." So they come from far and near, and the land, so long barren, yields them its increase. In Palestine was no Depression, but boom and prosperity, so that the wealth of the world, fearful of investment elsewhere, has poured into it. But this is not the promised restoration. They come not with weeping and supplication with their faces Zionward. They are gathering in unbelief. Nor have they accepted their Messiah, nor turned from their sins. Once more a trial shall come upon them, the most terrible of all their history, even the day of Jacob's trouble, such as never has been since there was a nation. (Dan. 12:1.) But he shall be saved out of it; "and Jacob shall return, and shall he quiet and at ease, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:7-11.)

* * *

The end of all things—of the present order and world-system—is inevitable. "I will shake the heavens and the earth," says Jehovah; "and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms and of the nations; and I will overthrow the chariots and them that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 3:21, 22.) Brethren, I think it is time to pray. We may have come to the kingdom for such a time as this. Are we not God's priests and intercessors? And will not our prayer avail as did Abraham's plea for Sodom, even though Sodom was not spared?

"I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God, our Savior, who would have all men to be saved and come to the knowledge of the truth." (1 Tim. 2:1-4.) And let us watch and pray and do what we can ere the night falls.

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." (1 Pet. 1:19.)

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Jesus, Christ, and Messiah

Jesus is the earthly name of our Lord just like the given names we wear—such as John, Mary, Robert, Louise, etc. The name *Jesus*, however, was given to our Lord by Divine command, for the angel of the Lord (i. e. Jehovah) appeared to Joseph in a dream to explain to him the coming birth of Mary's child, and this angel said, "Thou shalt call his name Jesus: for it is he that shall save his people from their sins." (Matt. 1:21.) Now the Greek which we translate *Jesus* is *Iesous*, which in turn is the Greek representation of the Hebrew *Yeshua'* (English *Joshua*). This Hebrew word *Jeshua'* is the later form (at the time of Ezra and Nehemiah)* of the older form *Yehoshua'* (English *Joshua*)† *Yehoshua'* (from *Yah, Jehovah*, and the root *yasha'*, to liberate, save) means *Jehovah is salvation*, and *Yeshua'* (the form probably in use at the time of our Lord's birth) is almost identical with *yeshua'h* (certain vowel quantities being different in addition to the extra *h*), *salvation*.

Thus the reason for and appropriateness of the name *Jesus* become clear. Since Joseph's native language was Hebrew (or better, the closely related Aramaic), the angel's message must have been given in this language, and must have been somewhat of this nature, "Thou shalt call his name *Salvation* (or *Jehovah-is-salvation*), for *he shall save his people from their sins.*"

Messiah (or *the Messiah*)‡ is one of the titles of our Lord. It is the English representation of the Hebrew *Mashiah* which is a sort of passive verbal adjective formed from the root *mashah*, to anoint, and which, therefore, means *anointed*. So then *the Messiah* means *the Anointed One*. Anointing in the Old Testament was part of the initiatory rites in the consecration and inauguration of kings, prophets, and priests. (Cf. 1 Kings 19:15, 16; Ex. 30:31; and many other places.) The name *Messiah* then shows particularly the kingly, prophetic, and priestly office of our Lord.

Christ (or *the Christ*) is the Greek translation (*Christos*) of the Hebrew *Mashiah*. *Christos* is a verbal adjective formed from the verb *chrío*, to rub, anoint with scented unguents or oil, and has exactly the same meaning as its original *Mashiah*.

*Cf. Ezra. 3:2 and Neh. 12:26, *Jeshua* (Hebrew *Yeshua'*), the son of *Jozadak*, with Hag. 1:1, *Joshua* (Hebrew *Yehoshua'*), the son of *Jehozadak*, where evidently the same man is meant.

†Cf. the Authorized Version with the Revised Version in Acts 7:45 where the A. V. retained *Jesus* (referring to the man who led the Children of Israel into Canaan) from the Greek *Iesous*, but the R. V. used the Hebrew-derived *Joshua* as Moses' successor was called.

‡It is to be noticed that the A. V. in the New Testament uses the spelling *Messias* which simply follows the Greek form of the word. (Cf. also *Jonas* for *Jonah*, *Elias* for *Elijah*, *Esaias* for *Isaiah*, etc.)

THE CATHOLIC CHURCH AND BIBLE READING

Why did Pope Leo XIII, who died in 1903, say, "It is clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without distinction, more harm than utility is thereby caused, owing to human timidity"? (Great Encyclical Letters, p. 413). Perhaps the following quotations from Catholic authorities will suggest the reason.

"Some parts of the governmental system of the Catholic church are of divine origin; and many of them are human institutions" (Externals of the Catholic Church, p. 19).

"The divine institution of the threefold hierarchy cannot, of course, be derived from our texts; in fact it cannot in any way be proved directly from the New Testament; it is a Catholic dogma by virtue of a dogmatic tradition, i. e. in a later period of ecclesiastical history the general belief in the divine institution of the episcopate, prebyteriate, and diaconate can be verified and thence followed on through the later centuries. But the dogmatic truth cannot be traced back to Christ himself by analysis of strict historical testimony" (Catholic Encyclopedia, Vol. VII. p. 334).

"Writers of the fourth century were prone to describe many practices (e. g. The Lenten Feast of Forty Days) as apostolic institutions which certainly had no claim to be so regarded" (Cath. Ency. II, 484).

(Concerning Agnus Dei) "The original of this sacramental is a matter of great obscurity. When people in Italy and other countries had been converted from idolatry, they retained some of their beliefs in charms and amulets; and it is probable that the Agnus Dei was devised as a substitute for these relics of paganism. Instead of attempting to repress totally a practice which was misguided indeed, but which showed an instinctive reliance on higher powers, the church in many instances took the religious customs with which the people were familiar, and made them Christian customs" (Externals of the Catholic Church, 205).

"She tempers her laws to the weakness of her children" (Externals, 176).

"St. Patrick labored with great prudence. He did not rudely assail or alter customs and ceremonies which might be tolerated; many of them even were converted to Christian purposes. As the pagan temples, when purified and dedicated, were employed for Christian worship, even so pagan practices, divested of their superstitions, might be retained as Christian. This was the wise policy ever recommended by Christianity, and ably carried out by Patrick. The days devoted of old time to pagan festivals were transferred to the Christian cause" (Life of St. Patrick, 73).

(Concerning Holy Water) "It is interesting to note how often our church has availed herself of practices which were in common use among pagans . . . Thus it is true, in a certain sense, that some Catholic rites and ceremonies are a reproduction of those of pagan creeds; but it was the taking of what was best from paganism, and keeping the symbolic practices which express the religious instinct that is common to all races and times" (Externals, 156).

(Concerning Candles) "We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and in the rites paid to the dead. But the church from a very early period took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendor of religious ceremonial. We must not forget that most of these adjuncts to worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. were not identified with any idolatrous cult in particular but were common to almost all cults" (Cath. Ency., III, 246).

If Catholic people were urged to read the Bible they could

readily see that instead of being a divine religion, it is a crazy quilt composed of choice bits of heathenism. You sometimes hear that if a child is taught by Catholics until it is seven years old it is impossible to convert it, but I am sure that this is untrue. About fifty of our best members were once Catholics. I find them to be the easiest people on earth to convert. All the Catholic church hopes to do by their training is to instill in their people the idea that you cannot understand the Bible, knowing that if they believe this they will not read it. They are also particular to teach them to avoid religious conversation with Protestants and the reading of Protestant books. It is a very rare thing that the Catholic church makes a convert in this country. They lament also that something like ten million members have been lost to the Catholic church in this country.—O. C. Lambert, in *Firm Foundation*.

WORDS BY A SAINT OF LAST CENTURY

EARL C. SMITH

Here is a paragraph, from the pen of a saint who lived about a hundred years ago, which deserves our earnest consideration. "Those Christians assuredly have reason to blush and be ashamed to whom apology for an attempt to bring before them the wonderful and glowing prophecies of scripture concerning things to come in the latter days." Everything dear and hopeful in the Christian faith stands inseparably connected with them. They include nearly all the grand motives to faith, obedience, watchfulness, and virtue. God also tells us, that "*all scripture is profitable*, for doctrine, for reproof, for correction, for instruction in righteousness"; that we have "a word of prophecy *whereunto we do well to take heed*," and that "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein." Where, then, do men get liberty to ignore one half of the Bible as useless? Who has authorized us to seal and bury in oblivion those grand apocalypses of futurity which God has given, and in reference to which He says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book!" Hath 'the Lord God of the holy prophets sent his angel to show unto his servant the things which must shortly be done,' and we be under no obligation whatever to seek to find out the meaning of the heavenly communications? Shall he solemnly proclaim 'these sayings faithful and true,' and him 'blessed' that keepeth them, and we call it piety and wisdom to put them aside as loose fables, and repudiate them as unmeaning riddles which can only addle our brains? How could we adopt a course more criminally indifferent, arrogant,

and unbelieving? Is not such conduct a placing of ourselves with the scoffers of the last days, who say 'Where is the promise of his coming?' Shame, shame, to the skepticism of many professing Christians."

THE FIRST WORK OF THE CHURCH

D. C. J.

The church of the Lord is divinely constituted a missionary society and we are to glorify God in it "throughout all generations forever and forever." Eph. 3:21.

Christ is the head and foundation of the church; the world is the field of the church; preaching the gospel to every creature is the function of the church. Therefore there remains no proper head, foundation, field nor function for a man-made missionary society.

Congregations should have sufficient interest and stamina to back worthy workers to foreign fields, support them, and if need arises, discipline them. Barnabas and Saul were "sent" by the church at Antioch. Acts 13:2. Those who for the sake of the name "went forth" were to be set forward "worthily of God." 3 John 5:8. Titus, being very earnest, voluntarily gathered relief funds in time of need, and so may you. The churches may appoint a man to travel in such a work. 2 Cor. 8:16-24. Every Christian should conscientiously endeavor to meet his individual missionary responsibility.

The Lord's lesson on economy (John 6:12) forbids wastage of mission funds by unwise and extravagant methods of forwarding. Numerous treasurers will send as wisely as they know without charge, or you may remit by the best known method yourself.

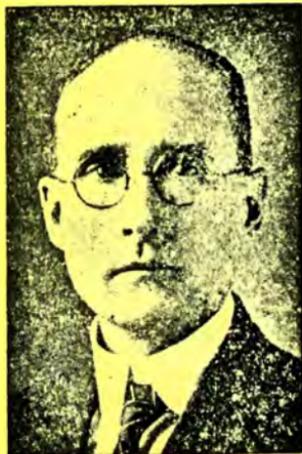
Those who do not have a better way are welcome to use our free service of forwarding both money and encouraging letters. Directions freely given for shipping clothing, picture cards, and other supplies.

We long to see the whole church scripturally practicing missions and to this end urgently request elders, preachers, editors, and all teachers in the church to present the missionary obligation and argument until we all become as sound in theory and practice on missions as we now are on baptism and weekly communion. The vast majority of mankind are in dense heathen darkness; it is the duty of the church to carry the gospel to them; we are able to support thousands of workers without suffering, but with greater joy and greater reward in the hereafter. The missionaries with scarcely an exception are under-supported and multiplied millions of heathen are plunging into endless misery every month. We urge, beseech and beg the church to arise in the power of God and meet its missionary obligation "worthily of the Lord".

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Dear Readers:—For nearly twenty-six years we have been contributing to Word and Work columns. Let us do it now in a familiar letter. Sister Andrews has lost her father; Herman Fox is again suffering from spinal trouble; his twin brother, Harry, had the painful sufferings of sciatica, as has also Sister Short (three of her family in hospital); Odessa White reports two Chinese helpers being near to death from some sort of poisoning; Bro. Wright tells of the indifference of the native church in bearing its responsibilities. Bro. Scott is feeling better, but will have to take medicine yet two more years; Alice Merritt says they are all feeling the effects of malaria; and Bro. Merritt had over \$40 expense because a workman did not put the auto together properly; their little girl needs a tonsil operation; Bro. Sherriff, now past 70, has to nurse his battered and enfeebled body with care; after 14 days of fever Bro. Boyer was very weak; children at home in Oklahoma; E. L. Broaddus had flu (approaching pneumonia) and another spell with his heart; Sarah Elsie was in the hospital and might have adenoids removed; S. D. Garrett reports the terrible murder of a white woman by a native near his place; Bro. Rhodes is somewhat improved of his asthma; Bro. Reese, after an eye operation, is still having eye trouble; the Browns, with Helen Pearl Scott, are eliminating Rhodesian malaria from their systems while doing educational and religious work in Cape Town; the small boat on which Bro. Rodman was travelling went down in shallow water about a mile from shore. And in accord with the foregoing tenor, Mrs. Janes is unable to read since her facial operation for tic douloureux. Her husband's health requires leaving off much of his work at the year end. Yet with all the foregoing ills there is not a single missionary who is willing to abandon his field and work. Mrs. Janes and I are daily thankful for our many blessings including the love and prayers of good friends around the world. We request continued help for the Distress Fund so all debts can be cleared.

(The face of dear Brother Janes was slipped in on his page this time, in his absence.—Publisher.)

FOREST VALE MISSION

On September 22, just as we were retiring, Bro. and Sister Brown and family and Helen Pearl Scott turned up from Kalomo en route for Cape Town by car. We enjoyed a happy and sweet time of fellowship with them till Sept. 25, when they continued their journey of nearly fifteen hundred miles. I read a splendid Government report of their work at "Namwianga Mission." They will surely be missed while they are away in Cape Town.

September 10 daughter Molly came home on sick leave from Salisbury Hospital. She was benefited very much from the rest and change, and returned yesterday to complete her training the end of April, 1935, D. V.

Our weather is getting very hot, which is causing writer a certain amount of suffering. Our rainy season may commence any time now. Many people are already suffering through their wells drying up.

I have written all our co-workers on the fields here, concerning the loss of "Huyuyu Mission" and received kind and sympathetic replies, but their hands are all so full of their own troubles they could render no assistance.

Bro. Merrit reported three of their children had chicken pox, also four confessions in August. Bro. Scott is a wonderful old Christian warrior. When he landed in Rhodesia, I didn't think he would live two years on the mission field, but he is still going strong. He says they have no doors, windows or ceiling etc., in their house, sometimes they are able to buy a chair and odd things at a sale. "We are not exactly well, but keep going most of the time." Brethren, thirty-seven years' experience enables me to read between these lines. Bro. and Sister Scott are at the wrong end of life, and in the wrong country to be living under such conditions. Help them if you can.

Brother A. B. Reese says "we are still well and everything going along slowly but I think fairly well. A huge swarm of locusts was here one day last week, but went north. School is going strong with forty enrolled."

Brother and Sister Garrett were at Huyuyu Mission when last he wrote, during the school holidays, helping Bro. Short in some special meetings for natives, big crowds attending. They were all camped out in the veldt for a week. Bro. Short had returned home sick, and sybil Short had a severe cold.

The reports from native teachers in Nyasaland are very encouraging.

I thank God this leaves Bro. and Sister Claassen and family and ourselves all well. We sincerely thank our dear brethren and sisters who have continued to help us through these trying times. Our donors' list for this month is \$21.71, but we are very thankful to get that much.

Box 207, Bulawayo, S. Rhodesia, S. Africa.

John Sherriff.

BROADDUS REPORT

This report is much belated, but it is so thoroughly missionary in spirit that we decided to print it.—E. L. J.

Some months ago four students from my worker's training class at Munsang College and I started on an evangelistic trip to the interior. We boarded a ship going to Pak Hoi, five hundred miles down the coast from Hong Kong. There we spent four days and had meetings going in two different locations, also made two visits to a leper colony where we found several Christians who were glad to see us. We were well treated by other missionaries and native Christians. From there we went by car to Ling Shan, one hundred miles inland, home of one of the boys, where we spent a week with good crowds at every service. Did not find a bus running to Naam Heung as we had expected because the heavy rains had taken away part of the road in the mountains and two had never been completed so called coolies to carry our baggage and walked 27 miles. Found all the West River district flooded. Naam Heung was surrounded on three sides and partly under water. The church there was going along and doing

well without a paid preacher because they have a mind to work. The house was packed and many stood around the door at every service in spite of the rain and high water.

We took a small boat and soon dropped down to Wangchow. The preacher was away for some meetings in Canton and Miss Mattley being at home on furlough left us with no help there except for a few interested Christians. The rains continued but had good meetings in the chapel at night and had several good meetings with market day crowds on the street between showers.

The boys came down the river while I stopped off for a few days in Kwei Hsien where we used to live and enjoyed three days there with old friends and students. One former Munsang student is head of a school there with more than ninety students and is preaching three nights a week and Sundays.

Eight souls gave their hearts to the Lord and much Seed was sown by word of mouth and by the twelve thousand tracts we distributed. Pray with us that a good harvest of souls may come forth in due time. The trip was a great help to these four young men in preparing them for their work in the Master's service.

Most of the money for the boys expenses was raised locally and my part came from the Interior Work Fund. It is fine to see the native Christians take part in sending out missionaries to their own people. We expect to do more of this kind of work next vacation.

P. O. Box 692, Hong Kong, China.

E. L. Broaddus.

A PRACTICAL SUGGESTION

N. B. WRIGHT

Brother Chambers' recent articles on "Evangelists" are now causing me to express something that has been on my heart for years.

That the church in order to fulfill her mission as Christ's church, must be evangelistic is apparent. The abundance of examples and teaching of the New Testament would lead all the faithful to giving the gospel to regions beyond our own immediate homes. And in view of the love of God that reaches to all men, of the great need, and of the teaching of the Book on evangelism, I offer the following suggestion.

Rather than calling a preacher for the yearly "big meeting" and *letting matters go with that* (excepting monthly or fortnightly preaching), why not have that preacher to hold the "big meeting" as usual, then follow this up by supporting him in a needy location where a new congregation may be set in order or where a struggling church is absolutely unable to assume the financial responsibility of a meeting themselves?

To follow up that work, would it not be well to support or help support your regular man in visiting that church or community once or twice a month until they are able to assume the whole financial burden themselves, with the idea of sending a man themselves to a new locality as soon as possible? With every church using this plan and every new congregation established being likewise evangelistic, would we not "get somewhere fast"?

INDEX FOR 1934

- A**
Africa, S. O. S. from,—R. H. B. 52
Age, The Golden—Earl C. Smith 213
- B**
Baptism of the Spirit and Spiritual Gifts—R. H. B. 93
Book Reviews 40, 60, 80, 120, 140, 199.
"Brethren, these My"—R. H. B. 121
Building the Baptistry 134
- C**
Campbell's Advice and Course . . 11
Campbell's Fear for the Church of Christ—R. H. B. 216
Catholic Church and Bible Reading 249
Christ is Coming 181
Christian's Standing With God—Earl C. Smith 133
Christ—Priest upon His Throne—R. H. B. 16
Church, Whom Shall it Support—S. C. 116
"Colossians"—R. H. B. 155
Confession of a Pentecostalist . . 37
Confession, The good 40
Cross, The—J. H. McCaleb 38
- D**
Daniel II—E. L. J. 198
Decisions—J. H. McCaleb 53
- E**
Earnestness—R. H. B. 52
Educating our Youth—R. B. Boyd 58
Elders and James 5—N. B. Wright 203
Enemy's Cunning Craftiness—R. H. B. 174
Evangelists and Churches, Relation of—S. C. 153
Evangelist, Who is One—S. C. . . 131
- F**
Farmers and the Gospel—S. C. . . 10
Fear 15
Fellowship, Helpful—S. C. . . . 2
First Work of the Church—D. C. J. 251
"Folly" 196
- G**
God's Love and God's Money—Earl C. Smith 152
Golden Age, The,—Earl C. Smith 213
- H**
Harding College 24, 211, 241
"He that Slandereth Not"—R. H. B. 97
Holy Spirit, The Indwelling of 138
- I**
"I Am the Truth" 189
Individual Knowledge—J. H. McCaleb 195
Influence, Your—J. H. McCaleb 154
- J**
Jehoiachin's Seed, Was Jesus? 243
Jehovah Seeth not as Man—Frank Mullins 63
John Wesley, From Diaries of . . 220
Judgment, The, of Matt. 25.—R. H. B. 39
- K**
King of the Jews—Wilson Burks 179
- L**
Lord's Day Lessons 261
Lord's Return, Luther on 79
Love and Service 120
- M**
"Mark Them" 34
"Marking Them"—E. E. Sewell 53
Men Who Prayed—O. S. Boyer 18
Missionary Letters and Reports 21, 22; 42-44; 62; 82-84; 98, 99, 101-104; 123, 124; 142-144; 164; 183, 184; 202, 203; 227, 228, 253.
Missionary Notes—D. C. J. . . . 20, 41, 61, 81, 100, 122, 141, 163, 182, 201, 226, 252.
- N**
Nature and Scripture 168
Necessity of Growth—R. H. B. 196
News and Notes 8, 31, 50, 70, 90, 111, 128, 149, 169, 190, 209, 239.
New Testament Set-Up, The—S. C. 92
- O**
Omnipotence of the Bible 197
Outlook of the Times—R. H. B. 344
- Obituaries**
D. J. Poynter 10
Demus F. Gill 140
L. B. Holloway 140
J. T. Baskerville 161
R. W. Jeringan 224
- P**
Pastor:—Who Are They?—S. C. 212
Paul and James, The Conflict of—R. H. B. 192
Personal Feeling in the Way . . 223
Pioneer Literature and Attitude—R. H. B. 14
- Poems**
Hour by Hour 1

Divine Order	25	V	
"A Minute"	35	Values, J. H. McCaleb	117
Scandal	60	W	
"Measure Thy Life"	98	Walter Scott on Prophecy	223
His Lamps	145	Washington on Religion and Morality	200
Giving	165	What Shall We Believe?—J. H. McCaleb	222
Vision and Task	185	Who Will Be Saved?—J. R. Clark	180
As Noah's Dove	205	Words by a Saint of Last Century—Earl C. Smith	250
God's King	233	Word, The	22
Prayer and Evangelism	134	Words of Truth from a Chinese Woman—Frank S. Graham	75
Prophecy, Walter Scott on	223	Words in Season—R. H. B.	
Principles of Unity	224	The Greatest Saint	3
Publisher's Paragraphs	1, 238	When the Love of God is Welcome	3
R		Two Wrong Views	4
Rahab—R. H. B.	76	Looking Ahead	5
Rebuke, Do We need?—F. S. Graham	19	Sorrows and Joys of Christians	6
"Reconciling" Truth (R. A. Torrey)	115	New Year's Resolutions	7
Religion, Do We Do or Get?—F. S. Graham	75	Peter's Memories (On 1 Pet.)	25
Reverence—J. H. McCaleb	132	Salvation Yet Future	27
Russia, the Mob on the Throne	59	Hope of Glory	28
S		The Supernatural Gospel	29
Salt—J. H. McCaleb	98	The Case of Dr. Thomas	30
Saving Others—Robert B. Boyd	135	Salvation by Grace	45-47
Seeking After God—Dr. H. E. Wood	96	When the Saints Reign	47
Sect, The Emergence of—R. H. B.	114	Two Religions	48
"Seller," The Best	200	Topical Preaching	49
Setting in Order—S. C.	72	Peace of the 91st Psalm	65
Song Service, A British	119	"Gifts" and Love	67
Songs and Song Books	139	False Religion	67
Spiritual Gifts, and Baptism of the Spirit—R. H. B.	93	"Sit Thou on My Right Hand" Says Rabshakeh	85
Studies in the Original Text—Jonah W. D. Skiles ..	74, 96, 118, 136, 157, 178, 194, 221, 248.	The First and Greatest Loss	86
Suggestion, A Practical—N. B. Wright	254	The Root of Babylon	87
T		New Testament Greek—Why Neglected	89
Text, Studies in Original—Jonah W. D. Skiles 74, 96, 118, 136, 157, 178, 194, 221, 248		Loss	105
Throne and Tabernacle of David (J. B. Hundley in Chr. Standard)	54	God's Children Have Shoes ..	106
Times, Outlook of—R. H. B. ..	244	When Will Christ Come? ..	107-110
Torch Bearers	181	Our Distinctive Peculiarity ..	125
Training School, Louisville Christian	73, 159, 173.	Church Unity	125
Two Things Needful—H. L. Olmstead	214	The Shadow of His Wings ..	126
U		Faith and Obedience	126
Unity, Excellency of—W. J. Johnson	36	The Law of the Cross	127
Unity, Principles of	224	Bible Study	145
		How God Classifies Mankind ..	146
		The High Place of the Church ..	148
		A Lost Hope?	165-168
		Spiritual Pride	185
		Did Christ Die for All?	186
		"Told You Beforehand"	187
		The Shield of Faith	188
		Law and Grace	205-207
		The God of Jacob	207
		Growth	233
		The Elect	237