

THE WORD AND WORK

MY PRAYER

MRS. JOHN SHERRIFF

Oh Lord, who knowest every need of mine,
Help me to bear thy cross and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint.

Oh Lord, Thou knowest well how dark the way:
Guide thou my foot-steps lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power,
And make complaint.

Give me a heart, Oh Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act whate'er I do,
And keep content.

Help me to do my woman's share;
Make me courageous, strong to hear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content.

WORDS IN SEASON

R. H. B.

INDIVIDUAL RESPONSIBILITY AMONG BRETHREN

The friends of Word and Work understand, no doubt, that this paper is not any sort of official voice, and that it represents only itself, and purports only, according to the measure of its ability, to speak forth the truth as it is in Christ, subject to every man's judgment in the sight and light of God. Its teaching stands on its own merits alone. Its editor is not spokesman for other brethren, unless it be in a case where it is expressly so stated. He assumes no responsibility for the words and actions of other brethren, much less jurisdiction over their conduct or teaching. He sponsors only his own work and teaching—not even the work and teaching of those who collaborate with him in the Word and Work, except wherein he works jointly with them or expressly endorses them.—This is really the proper attitude for all Christians. We are joined in brotherly love and fellowship in Christ, but not in such organization or ecclesiastic bond as makes one responsible for another before the public. It is good that it is so. One could probably point out instances of conduct and of

teaching by preachers who, on the whole are considered as "sound", but which teachings or practices some of the rest would hardly care to endorse. In the church of Christ, within certain limits, every tub stands on its own bottom. My friends not only do not ask me to represent them, but would probably even resent my attempting to do so. They are doubtless able to speak for themselves. And if they say or do ill-advised things—well that happens everywhere. I would not wish to answer for everything my brethren do and say. Why should one have to? Why should one brother be blamed for some fault some adversary may find with his friends?

Martin Luther was blamed for the wild lawlessness of Thomas Munzer's sect, and for other undesirable off-shoots of the Reformation movement. Alexander Campbell was condemned because Sidney Rigdon went to the Mormons, Dr. Thomas started the Christadelphian sect, Jesse B. Ferguson went off into Spiritualism; as well as on the ground that among his brethren there were "all sorts of men preaching all sorts of doctrine." But he simply went on teaching the Word to the best of his ability and assumed no responsibility for the ways of others. In a very few cases the extremes were such that common Christian duty demanded expression and action on his part. Otherwise he recognized his brethren's freedom and guarded it as zealously as he prized his own.

In the case of the friends of the Word and Work there has never been any concerted plan or movement; never any connivance or combine, public or secret; never any agreed human creed or standard, or demand that any man should believe this or that. Each man believes and teaches and does as before the Lord he feels he should. In Christ every man is free, and this freedom is his inalienable birthright. None should be held to account by others except where the foundations of the faith are threatened, or deliberate effort to create faction exists. And none should be held responsible for the actions and teachings of others except where he himself avows and endorses the same.

* * *

WHO HAS THE MONEY?

"The silver is mine and the gold is mine, saith Jehovah of hosts." So are the hearts of men and he turns them whithersoever He wills. There is no lack of means, but there is a lack of faith, hope, and love, a lack of interest and devotion, a lack of zeal and earnestness. Therefore the first appeal must be made to God for the spiritual awakening and conversion and renewal of His people, that the rivers of His grace may flow. Until then all drives and drumming is of poor and brief result. Our unbelieving day puts more trust in organization, propaganda and solicitation than in God. Appeal to man is more practical in our eyes than prayer to God. "The three things the church needs most," said a speaker at a religious convention, "is first, money; second, *money*; third,

MONEY." "What the church needs most, "replied another, "is first, the Holy Spirit; second, *the Holy Spirit*; third, THE HOLY SPIRIT." A spirit-filled church is a prayerful church; and those who know to pray aright can call down from God every blessing they need. A spirit-filled church is also full of grace and power. And we know the grace of God abounded in the churches of Macedonia (2 Cor. 8:1f). Then shall we pray to the Lord of the harvest and He will send forth laborers into His harvest; and those who go will be sustained in the work; for the work is the Lord's. I do not say that there should not be exhortation or mention of need; but the first and chiefest approach must ever be to God, the living Source of all power and blessing.

LARGE GIVING

King David had set his affection on the house of his God; and though not permitted himself to build Him a habitation, began to gather up treasures and means for the same. And the wealth came pouring in, for the purpose was in line with God's will and plan. So before David's death the funds he had gathered for this purpose was: 100,000 talents of gold; one million talents of silver; brass and iron beyond weight. The value of a talent of gold, in our money, was \$32,805; a talent of silver, \$1,883.25. But the real value was much more, for the relative purchasing power of money was much greater. Yet taking it at the official figures above given, the treasure devoted to the House was *five billion, 963 million, 750 thousand dollars*. For "the house that is to be builded for the Lord," said David, "must be exceeding magnificent, of fame and of glory throughout all countries." (1 Chron. 22:5.) Hence the vast preparation and the staggering accumulation of treasure for it.

STAGGERING SUMS

But that was not all. Because he had set his affection on that house, David said, he had some small fortune of his own which he would devote to the same, namely, 3,000 talents of gold and 7,000 talents of silver—which is to say, 11 million, 651 thousand, 150 dollars. Then, upon a simple appeal from him, the princes of the people followed his example, and chipped in an additional 182 million, 857 thousand, 500 dollar gift. (1 Chronicles 29:3-8.) Which brought the sum total to the inconceivable sum of 6 billion, 285 million, 258 thousand, 650—not reckoning the uncounted, but vast stores of brass and iron, besides special gifts of precious stones (1 Chronicles 29:8) and also stores of timbers and stones for building (1 Chron. 22:14). Such was the appraisal that David and his people placed upon their God, Jehovah the God of Israel, and the honor of His house. Surely *then* God proved that the silver and the gold was His, and when He would He could release the floodgates, through the hearts of His people, and the streams would flow and overflow! It is no less so today—only we must learn also to reckon

values relatively; for the widow's mite is more valuable than the greater gifts that come out of more plenteous possessions.

WHO GOT THE THANKS?

Did those munificent temple-givers think God ought to thank them for their large gifts? Far from it—they thanked *God* for the privilege of giving. And in this they were right. The ability to give is from Him. They gave of what He had first given them. Not only their means but the disposition to give was from Him. It was He that kindled the fire of faith and love in their heart. All our love borrows its flame from His (1 John 4:19) and no strange fire can offer an acceptable sacrifice. He is ever the first Lover even as He is always the first Giver. The good thing His people do is but the fruit of His planting and blessing. So they gave Him thanks—and if anything their offering of praise and thanksgiving meant more to Him than even their rich gifts of silver and gold. (Ps. 69: 30, 31.) At least it was no less precious to God. Here are David's wondrous words:

“Wherefore David blessed Jehovah before all the assembly; and David said, Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. O Jehovah our God, all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thine own.” (1 Chron. 29:10-16.)

THE JOY OF TRUE GIVING

“God loveth a cheerful giver,” says Paul, and what is given grudgingly or by compulsion does Him no honor, and gives Him no pleasure. Not even a human friend would appreciate such a gift if he knew. And God knoweth the heart. But what is freely given brings its own great joy, as experience will testify; and the more unselfish and wholehearted the giving is, the greater the joy. For “it is more blessed to give than to receive.” So we read that “the people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy.” (1 Chron. 29:9.)

Few purer joys come to human hearts than that. All men

catch a faint suggestion of it. Though much giving is far from the unselfish and wholehearted sort, yet even that brings a cheer and good-will prevails that makes for happiness. If in other gifts we find it, how much more when *with a perfect heart* we offer to *Jehovah*, and are assured that He accepts. What joy it will be to the church when she lays herself out to do and give freely and gladly to the furtherance of God's work! While the work of missions is languishing let us make our appeal first of all to God—that He may raise up men who will give themselves, to go and work for Him, and many more who are willing to bring their substance in joy for Jesus' sake. George Muller was witness to God's blessing in answer to such praying and such giving; so was J. Hudson Taylor in the missionary field, and in the work he began he being dead yet speaketh. So also was J. A. Harding, the fruit of whose fearless trust in God abides unto this day. And so will you be, for our God will not fail any that love Him.

A CALL TO OUR HEARTS

The word has come from Africa of a great need among the missionaries there. Brother Dewitt Garrett, whose work (as Brother Merritt testifies) is of the highest efficiency in that field, has received only \$44 the past month, of which amount he had to pay out \$30 for rent alone. How he and his little family are to live a month on fourteen dollars I am sure no one can figure out. Living is not cheap in South Africa as it is in some countries. Other missionaries in the same field are similarly hard pressed, some of them in debt. We may not shut our eyes to these facts. These are God's servants who have gone to the far away land on His orders and on our behalf, that we through them may have a part in the fulfilling of the Great Commission. What we do or do not do for them, to Christ we do it or do it not. Pray for them and their work, and follow up your prayer with a sacrifice, free and willing. Send to Brother Garrett direct or to Brother Don Carlos Janes (1046 Dudley, Louisville) who will acknowledge and forward your gift without any deduction.

“The worst things that are said of us may be literally untrue but we know that whatever is said is not so bad as what is really true of us in the sight of God.”—Oswald Chambers.

“The meaning of sacrifice is giving the best we have to God, denying it to ourselves that He may make it an eternal possession of His own and ours.”—Oswald Chambers.

We will send one each of the following tracts, “Missionary Work,” “Jeremiah”, “The Church I Found and How I Found it”, “Why not Be Just a Christian?” and “How to Understand and Apply the Bible,” and “What it means to be a Christian” for 25 cents, coin or stamps.

“We are very happy readers of the Word and Work. Since sending for Bro. Boll's books on ‘Revelation’ and ‘The Kingdom,’ I really feel more deeply each word of God as we read and study daily. Our family has always been devoted readers of God's word and now it is growing dearer every day, having so many wonderful promises.”—Illinois sister.

NEWS AND NOTES

FEBRUARY, 1936.

Joe Emerson, of Crosley's WLW, Cincinnati, ordering nine copies of our alphabetical hymnal "Great Songs of The Church," writes:

"I find a great many fine hymns in this book which I shall want to use on our 'Hymns of All Churches' program, and beginning about middle of February you will be hearing many of them. It is a fine work."

Lowell Patton of N. B. C., New York, Director of "The Morning Choristers," National Broadcasting Co., writes, "It is a splendid collection of hymns. I will do all I can to help advertise it."

A well known preacher writes:

"I am making a special study of the songs in your 'Great Songs of The Church.' I am dating each song as we sing it, and hope to make a report later of the use that our congregation has made of your book. It is our plan to get acquainted with every song in the book."

From Dallas, Tex.: "Bro. Blansett happened to a serious accident. His motorcycle collided with an automobile. Badly bruised, no bones broken, spine hurt. Resting pretty well and hope he will soon be out."—E. V. Wood.

From Chicago: "The 'North Side Congregation' is making an attempt at mission work here. We now have a large room which we use exclusively for Bible classes. The children meet daily at 4 P. M.; have Sunday evening services, Young People's class on Wednesday night, and Women's class Wednesday afternoon. It is a beginning, a small beginning, but it is our desire to devote our lives wholly to the service of Christ, that we may receive the many glorious promises to those who overcome and are faithful. Several have sent contributions to the work, both in gifts of money and tracts.

"How little the church people seem to appreciate the marvelous opportunities that are rapidly slipping by! I am just a woman, in Chicago, trying to contribute my bit toward elevating the musical standards in the church. In our children's class they have learned

all the children's songs in your hymnal, and we are now beginning 1936 by learning all the songs in the book. It is indeed a happy work. I used to be and am happy when a music student goes forward in music, but nothing quite equals the joy of seeing children filled with God's word, both in song and word."—L. H. Albright.

From Morristown, Ind.: "Just received the January number of Word and Work. I think it the best number I have ever seen."—Claud Poer.

From New Albany, Ind.: "We look forward each month for the Word and Work. All enjoy reading it so much."—Miss Florence E. Hottel.

From Dallas: "Bro. J. F. Smith is here for this week. He is doing some most excellent teaching. We are being revived by these soulful messages."—Horace E. Wood.

From Harriman, Tenn: "Again I wish for the Word and Work that its ministry may have the richest blessings of the Lord upon it and that His name may be glorified and magnified more than it has ever been before. May God bless and keep you all through this new year."—Mrs. L. C. Long.

Brother Chambers' tract, "The Golden Candlesticks," now free for postage. Six pages of W. W. size, exposition of letters to the seven churches in Asia.

Brother Boll speaks over WAVE, Louisville, first Thursday in February at 9:30 A. M.; also at the same time in March.

We were grieved to learn that Brother J. H. Childress, minister Central church in Houston, was killed by accident on January 7. He was a good man, of a good spirit, and was the writer of the Firm Foundation Intermediate Quarterly which we have long recommended and sold.

We can still supply Word and Work Lesson Quarterly for first quarter, 1936. The price is 8c each.

Bound Volume of Word and Work for 1935 is available. The price is \$1.50 postpaid. It is fully indexed and well-bound.

Please examine your date tab on the envelope. Many subscriptions are dated 12-35—that is, they have expired with December (the twelfth month) of 1935. We send the February issue to all, expecting them to renew unless they notify us to the contrary.

Upon receipt of renewal, the date tab is marked forward, which serves as your receipt.

From Dallas: "I praise God for the blessing of The Word and Work each month; and my prayers continue to go up for you."—Frank M. Mullins.

James A. Barnes, 59 West High St., Beamsville, Ohio, wants following volumes of the Millennial Harbinger: 1864, '65, '67, '69, '70. The Word and Work has a complete set, but none to spare.

Our readers may introduce their friends to this magazine by sending a silver quarter for a three-months trial subscription to any address. Regular readers may also renew with a quarter, if they prefer.

We have received notice of location of a simple congregation of Christ at Quebec. Brethren there meet at 4536 Verdun Avenue in the suburb of Verdun. Brother Pratley, the secretary, writes that they have a Bible school of about one hundred, but are short of teachers.

Twenty-five cents in coin, at our risk, brings sample set of all our best tracts.

The Main Street Church in Winchester, Kentucky, Chas M. Neal, Minister, gave and disbursed, of record, almost \$4,000 in 1935, of which almost \$1000 was for "others"—missions and benevolence. This church has given, of record, almost \$14,000 in the last ten years for "others", an average of \$115 per month. Here is an inspirational example. Yet, the Pre-milennial teaching "cuts the nerve of missions," "denies salvation to the Gentiles," etc., etc.!

From Searcy, Ark.: "In my estimation the Word and Work is a fine magazine, and I wouldn't want to do without it."—Mrs. J. P. Thornton.

From Jacksonville, Fla.: "I have been here with the Woodstock Park church of Christ since early in November. The congregation is un-

dertaking a heavy obligation in the purchase of a building; pray with us that we may be able to bear this burden and accomplish much work for the Lord."—J. Edward Boyd.

From Amite, La.: "Word and Work always good; especially good issue of Jan. '36. Your article, "Premillennialism", is clear, clean, powerful presentation of the subject. It should do much good. I wish it could be put into the hands of all God's children. I never say much about it to you, but I do appreciate Word and Work and your fine articles are always a help. May His Grace sustain you."—A K. Ramsey.

The Pre-milennial article is being put in tract form, with more material added. 5c each. 50 for \$1.

From Chicago: "The work at the North Shore Church moves along well with one addition by membership since last report. We are glad to have visitors. The church meets in the auditorium of the Wilson Avenue Y. M. C. A., Wilson and Hermitage Avenues. My telephone is Plaza 6759, and I shall be glad to have visitors to Chicago call me. I shall be glad also to get in touch with any readers' friends and relatives here or in neighboring suburbs. I am starting, February 2, a series of five Sunday morning sermons on "Why I Believe."—Jonah W. D. Skiles.

The Maplewood church of Toronto has sent us a copy of a "Manifesto," being a statement of that church's attitude toward carnal warfare, with the request for the exemption of its members from compulsory military service. It is a courteous document, directed to the king, and to the Dominion Parliament, and is most excellently arranged and worded, signed by the Elders: Colin Cameron, Harry Bennetts, and Henry McKelie. We should like to print the Document in full for guidance of others, if space permitted.

Some hundreds of subscriptions that expired with the year-end of 1935 are yet to be renewed. Please renew before another mailing, or advise us to discontinue; but don't do that! Best of all, send a club.

E. L. Jorgenson is on a Song Revival Itinerary eastward as far as Philadelphia and New York.

ABOUT RELIGIOUS DEBATES

R. H. B.

So far as my acquaintance with religious discussion goes, there is no poorer method of seeking to arrive at truth than a debate, especially oral debate. I have heard of some exceptions, but as the general rule, I think the statement will stand. Rarely is a man convinced who was not convinced before or was inclined to be; rarely is a common man's understanding clarified on any point under discussion. The chances are many more that he may be mystified and confused, even to the point of losing confidence in Scripture as definite testimony to anything. Against its plainest declaration counter-statements and arguments are brought up which seem to nullify its meaning or so to modify it as to make it seem sometimes opposite of what it says on the face of it. Each of the disputants feels that he must defend his doctrine, which, of course to him is "the truth," and that is done, not by reverent and sympathetic consideration of the statements of Scripture on both sides, but by an endeavor to set at nought or, at least, to obscure opposing testimony. Devious tricks are often resorted to by debaters in the stress of the conflict, sophistries, witticisms, slight-of-hand methods, manners of voice, facial expression and gesture, fierceness, or ridicule, irony, sarcasm, invective,^a appeal to prejudice, efforts to confuse, to embarrass, to humiliate, to condemn; real and spurious dilemmas are raised, fallacies are clothed with garb of authority, mistranslations and misapplications are defended and persistently re-iterated. Even when (as in rare cases may happen) both disputants are so desirous of the truth that they will give just weight and consideration each to the other's proof-texts and arguments, it is exceedingly difficult for the average hearer to sift and judge the matter correctly, and to arrive at any impartial decision. A written discussion has some advantages over the oral. There is less likelihood of thoughtless or useless utterance. The personal element is not so prominent. Arguments are apt to be clearer and more dispassionate. The reader can go back, can compare, examine, think, at his leisure. But even thus the task of discerning the real truth and merit of the matter will be found difficult enough—too difficult for most of us so that we are too likely to settle the question on insufficient ground. Take up any of the greater debates where two able and skilful disputants engage—the Campbell-Rice, or Campbell-Purcell, for instance; or the Wilkes-Ditzler, Harding-Moody—you will appreciate the onus of the quest. One is likely, if wholly impartial, to find himself in the position of the new justice, who, when he heard one side of the case, said, "I am satisfied that you are the one that is right"; and when he heard the other, "Why, it seems you are right too: Mr. Sheriff you will pay the costs."

The fact is, a debate is not the same thing as a conference

or a consultation: it is a battle. Neither party to it is in position or mood to consider and weigh the possible truth and value of the other's teaching, but rather to oppose, to avoid, to break the force of, to parry, every point and argument advanced by the representation of the other side. And the outcome is rarely so decisive and obvious to all, as that of a boxing or a wrestling match. One may really demolish his opponent and (as Carlyle puts it) cut him in two with your logic, and hang one half of him on one horn of a dilemma and the other on the other, and he will come back at you smiling. Rarely can the man in the pew see through the maze of syllogism and sophism, of argument and repartee, thrust and counter-thrust, so as to discern the real merits of the case. Often his favorable or unfavorable impression is derived from factors that have really nothing to do with the case. Frequently the personality and relative ability of the debater carries the day, rather than the justice of his cause. The reader may think that that is giving small credit to the intelligence of the average man. Well, it is not a matter of intelligence alone: in human affairs he is more competent to judge, for he has a better basis for judgment. But few men have such a knowledge of the Bible and such keen spiritual understanding as to enable them to discern between the true and the false in a scripture question simply upon hearing it discussed. Yea, where worldly concepts affect the vision an error appeals more powerfully than the truth. (John 8:47; 1 John 4:5). In religion too we find "right forever on the scaffold, wrong for ever on the throne," and the loud clamor of the flesh prevailing over the still small voice of the Spirit. Who then is sufficient unto these things? Certainly in decision of religious controversy the *vox populi* is not likely to be the *vox Dei*. In fact the fact that a verdict is popular raises its own question-mark.

Are public discussions then of no value? Do they do more harm than good? They do a lot of harm among God's people, certainly. They create prejudice and often bitterness and enmity. They occasion party distinctions, and draw party-lines more deeply than before. They never remove them. They never settle anything. They create a false religious fervor which is often mistaken for devotion toward God. They perplex and confuse the minds of the simple, and often destroy the love and joy and peace of true souls and harden the hearts of them that engage in them. In rare cases, when conducted by men of rare spirituality, and with rare candor and love, they may be helpful. In attacking and refuting unchristian error before a people who have some knowledge of the truth they do good. When a discussion is necessary we may look to God for wisdom and grace to conduct it aright, and pray that His truth may prevail. But promiscuous debating, especially among brethren, is productive of evil rather than good.

NEW CULTS

H. L. OLMSTEAD

The multiplicity of new cults and new political philosophies is one of the characteristics of the age.

One of the latest religious cults in the United States, while claiming to be non-sectarian, undenominational and creedless, nevertheless requires an affirmative answer to certain questions before it will extend full fellowship. The questions take a form something like the following:

I. Of the Kingdom

In addition to your personal faith in and loyalty to Jesus Christ and His word,

1. Do you believe that Christ is now seated on David's throne?

2. Do you believe that the church fulfils in the present age all the Old Testament predictions of Christ's kingdom?

3. Do you believe that Dan. 2:44, 45 and Isa. 2 were fulfilled on the Day of Pentecost?

[Required answer, "Yes."]

II. Of the Resurrection

1. Do you believe that there will be only the one, general resurrection of the dead? or,

2. That there are two resurrections, one spiritual and the other literal? or,

3. That the first resurrection was literal and took place when Christ and certain Old Testament saints were raised? or,

4. That the first resurrection took place in the days of Martin Luther and the beginning of the Reformation? or,

5. That the first resurrection takes place when a believer is raised from the death of trespasses and sins? or,

6. That the language concerning two resurrections is too highly figurative to be understood?

[An affirmative answer to any one of the above questions seems to be evidence of soundness.]

Of the Millennium

1. Do you believe that nobody can understand the meaning of the highly figurative language of Rev. 20? or,

2. That the Millennium began when Christ rose from the dead and the gospel dispensation began? or,

3. That the Millennium will come when the world is converted? or,

4. That the Millennium began with the beginning of the Restoration movement? or,

5. That the Millennium will come before Christ's second coming?

6. Also do you believe those who believe and teach that Christ's coming is before the Millennium should be "marked" and withdrawn from?

[Answer "Yes" to either of the first five. or leave unanswered; but be sure to answer "Yes" to No. 6.]

This new cult is being vigorously promulgated by several gifted men and it is being allowed to propagate itself by the silence of others. One would think a religious movement with such peculiar and contradictory theories would not get anywhere—but see what Aimee Semple McPherson and others have done!

Meyer's Questions to the "Tongues" People

"Concerning the Tongues-movement I would ask these questions:

"1. Do those who profess to speak with tongues exercise their gift for the glory of Jesus, the edification of the church, and the conviction of unbelievers, or for their personal edification?

"2. Have they learned to distinguish between the psychical and the spiritual? [i. e. between animal, emotional excitement and the exaltation which is of the Holy Spirit.]

"3. Are they always careful, before they give way to the prompting, that an interpreter is present, according to the apostle's clear injunction (1 Cor. 14:28)?

"4. Have they learned to control their own spirits and keep silent if three others have spoken (1 Cor. 14:29)?

"5. Do women keep silent?

"If people carefully acted upon the apostle's injunctions contained in that memorable chapter [1 Cor. 14] it is my humble opinion that this movement would cease its divisive, and, in many cases, disastrous work . . .

"Every movement must fail in the scrutiny of the judgment seat of Christ, which has failed to promote the glory of Jesus, the edification of believers, the salvation of the lost, and notably the spirit of love. The apostle put 1 Cor. 13 before 14, and bids us all make perfect love our aim."

—F. B. Meyer.

IS BEVERAGE ALCOHOL OF VALUE?

By radio and otherwise much publicity is being given to liquor these days. An advertisement in the rotogravure section of a great daily said a certain "beer soothes jaded nerves, develops fresh energy and helps build a sound, healthy body"! We do not believe it, but can quote from one who is an authority. Listen:

"There is no single disease in the world of which alcohol is the cure. . . . Therefore it is not a medicine. . . . A tylist of known speed and accuracy has taken alcohol in graded quantities. His speed and accuracy decrease proportionately. Two men play tennis or chess equally

well. Give one of them a single glass of beer and he will easily be defeated by the one who abstains. . . . It has been shown that one spoonful of liquor lessens the ability to form quick judgment and to act on that judgment."—Dr. Howard A. Kelly, Emeritus Professor Johns Hopkins University.

Be sure to send in your request for the Quarterly. It will be mailed free, as long as your subscription to The Word and Work is kept paid up (at \$1 the year) if you request it in renewing.

THE ETERNAL KINGDOM

R. H. B.

The "eternal kingdom"—what is it? It is the one and only refuge into which our post-millennial friends flee when confronted with clear Bible statements of a kingdom which is yet before us. When the word of God speaks of a kingdom into which we who are in the kingdom already (Col. 1:13) must yet *enter* (Acts 14:22)—a kingdom which is promised to us and which we are to inherit (Jas. 2:2); a kingdom into which men are to be admitted "in that day" (Matt. 7:21, 22)—we are informed that this means "the eternal kingdom", which is "the kingdom of glory," or the "upper and better kingdom", which is not *future* at all, but is going on now and always has been. The important place assigned to this concept in the common eschatology warrants a careful examination and inquiry into the scripture-grounds for such a doctrine as that of the "eternal kingdom." What is meant by the term?

If this "eternal kingdom" is not that we are in now, what relation does the church hold to that "eternal kingdom"? Is it merely a sort of *vestibule* to it? *Surely not!* Yet can any man enter that "eternal kingdom" except he had first become a member of the church? When all the church has at last passed into the "eternal kingdom" what becomes of it? Is it absorbed in that kingdom and does it disappear from existence?? Or does it remain? If the church is a kingdom distinct from this "eternal kingdom," and does not pass out of existence when entering into the eternal kingdom, will it then be a kingdom within the other kingdom? Who will give us light on these points?

Now the Bible speaks of an eternal and universal rule of God, a dominion which is from everlasting to everlasting. Is that the thing meant by the "eternal kingdom"? Not by any possibility. That universal dominion of God is not a promise, nor is it our inheritance, nor can we enter it. Everything and everybody is already in that. It extends as far as God's omnipotent rule extends: it includes all creation. "Jehovah hath established his throne in the heavens, and *his kingdom ruleth over all.*" (Ps. 103:19.) The saved belong to it and the lost also; the rebellious fall under its government as well as the obedient. Satan himself is in it, and is subject to its rule. (Job. 1:6-10; 2:1-6.) In that sense the "eternal kingdom" cannot be the promise set before us.

There is indeed the promise of an eternal kingdom. To the Christians who supply in their faith the "Christian graces" and who make their calling and election sure, is the following precious promise: "Thus shall be ministered unto you an abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (1 Pet. 1:11.) But here the common "eternal kingdom" idea fails. Peter defines *this* eternal kingdom

as that "of our Lord and Savior Jesus Christ." To say that this entrance into the kingdom of our Lord Jesus Christ occurs at death is entirely without scripture-foundation: It is "in that day," at the time of the resurrection (1 Cor. 15: 50); at the time of the Return of our Lord from heaven,—only then is this entrance into "the eternal kingdom of our Lord and Savior Jesus Christ" promised us. But that happens to be *the very time* when, according to the anti-millennial theory, the Lord Jesus Christ surrenders the kingdom to God, and lays it down forever! (1 Cor. 15:24-28.)

Must it not be concluded then that the eternal kingdom of Christ spoken of by Peter is that Messianic Kingdom of Old Testament promise, which we are yet to inherit, which comes when *He* comes (Luke 21:31) in which the church shall sit and rule with him? It is not a state of glory and bliss in heaven into which the saints enter at death, according to common current view, but that self-same promise of the Messianic reign which pervades all the scriptures; in which, though the Son surrenders the sovereignty thereof unto the Father in due time, He will continue to reign in the New Heaven and the New Earth for ever and ever, and with Him.

OUR SENTIMENTS, EXACTLY!

The following words are so thoroughly after our own heart that we give them space here.—Publisher.

It is such a small thing for each subscriber to pay up promptly, whereas it becomes a serious burden to us when many fail to do so. If our delinquents would each pay up and send in but one new subscriber, we could increase our work greatly. Let us who love the truth and desire to promote it, co-operate and by united effort we may accomplish great and eternal good. Can one spend a dollar where it will benefit a larger number of people than by using it to sow wholesome literature broadcast, as this Journal is doing? We call you to witness that we strive to keep our columns free from local troubles, and from vicious assaults against brethren. Doctrinally we seek to be guided by the Bible, calling no man master. In prayer and humble submission to the truth as we see it, we go forward from day to day. Let others get all the enjoyment they can out of personal wrangling and jangling, and fruitless controversy; we do not like that sort of life. We hope to make our race according to the Divine rules, speaking the truth in love, and holding forth the Word of life in honesty and Godly sincerity. When we can no longer carry on, we shall resign the work to those who can, and hope to do so without regret, or fear of the final judgment of Him whom we serve in humility and love."—A. M. Morris, in *Peoples Bible Advocate*.

Order tracts, Bibles and Testaments, song books, Bible class literature—anything in church equipment— from this office,

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Revelation 1:3

"I have a friend who thinks that the italicized words should be added to the translation of Rev. 1:3, 'Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein *to themselves, and teach them not*: for the time is at hand.' I am wondering if it can be possible that such is the sense."—Kentucky.

"He that readeth (*ho anaginoskon*)" refers to the one who reads the Scriptures aloud in the Christian worship. The word *anaginosko*, according to Thayer, has two meanings: (1) *to read* and (2) *to read to others* (i. e. *to read aloud*). Thayer places Rev. 1:3 under (1), but I am sure that the correct meaning here is (2) as in 2 Cor. 3:15; Acts 25:21; Lk. 4:16; Acts 13:27; 1 Thess. 5:27; and Col. 4:16.¹ This is clear from the text, "Blessed is he that readeth (*ho anaginoskon*, singular) and they that hear (*hoi akountes*, plural) the words . . ." Charles sees this clearly: "This is not the private student but the public reader, . . . as the sing. *ho anaginoskon* as opposed to the plural *hoi akountes* shows."² Moffatt is also clear in his comment: "In the worship of the Christian communities one member read aloud . . . while the rest of the audience listened."³

When we examine "keep (*terountes*, nominative plural of the present participle of *tereo*, parallel with *akountes*) the things that are written therein," we find that Thayer gives substantially the following discussion of *tereo*: *tereo* in the Septuagint translates Hebrew *shamar*, *natsar*, etc. and means *to attend to carefully, take care of*. In the New Testament it has four shades of meaning: (1) *to regard*, (2) *to keep*, (3) *to observe*. Thayer places Rev. 1:3 under (3), where he also places the following passages: Acts 15:5 "to keep (*terein*) the law of Moses"; Jn. 9:16 "he keepeth (*terein*) not the Sabbath"; Mt. 18:17 "keep (*terein*) the commandments"; Jn. 14:24 "he that loveth me not keepeth (*terein*) not my words"; Rev. 2:26 "he that keepeth (*teron*) my works to the end"; and Rev. 12:17 "that keep (*terounton*) the commandments of God."⁴ Moulton-Milligan find substantially the same usages in the papyri as Thayer does in the New Testament. They quote from a papyrus document an interesting parallel to the use here: *hina teresosi auton ten dexian* "that they should keep their pledge."⁵

Moffatt commenting on *terountes* says, "carefully heeding

1. Grimm-Thayer, *a Greek-English Lexicon of the New Testament*: New York, Harper, (1892), 36.

2. Charles, *Revelation* (in the *International Critical Commentary*): New York, Scribners (1920), I, 7.

3. Moffatt, *Revelation* (in the *Expositor's Greek Testament*): New York, Dodd, Mead (1910), 336.

4. Grimm-Thayer, *op. cit.*, 622.

5. Moulton-Milligan, *The Vocabulary of the Greek Testament*: New

the warnings of the book, observing its injunctions, and expecting the fulfilment of its predictions, instead of losing heart and faith.”⁶ Charles comments as follows: “*hoi akountes . . . kai terountes*. These two participles are, as the Greek shows, to be taken closely together. These two lines therefore reproduce the words of Christ in Lk. 11:28, *makirioi hoi akountes ton logon tou theou kai phulassontes* (“blessed are they that hear the word of God, and keep it”). Cf. also Jn. 12:47, *ean tis mou akousei to rhematon kai me phulaxe* (“if any man hear my sayings, and keep them not”). But our author does not use *phulassein*, and replaces it with the familiar Johannine word *terein*. Ps. 1 represents on a large scale this combination of faithful reading and faithful living.”⁷ Goodspeed translates: “Blessed be the man who reads this prophecy and those who hear it read and heed what is written in it, for the time is near.”

It is perfectly clear then that the blessing here is invoked upon the man who reads this prophecy publicly, and upon those who listen to it as it is read, heed the warnings, carry out the commands, and expect the fulfilment of the predictions. The words “for the time is at hand” emphasize the importance and timeliness of heeding, obeying, and confidently expecting. One could hardly give a *more incorrect* meaning to the passage than by ading “*to themselves, and teach them not.*”

York, Hodder and Stoughton (1915-28), 633.

6. Moffatt, *op. cit.*, 336f.

7. Charles, *op. cit.*, I, 8.

HEART SERVICE IN LOUISVILLE

Honest readers and hearers of my writing and preaching know that I have featured no doctrine on which some brethren have been turning their batteries, and I am saying nothing here with the view of discussing, proving, propagating, or condemning any ideas which do not have to be accepted to have life in Christ and the hope of Heaven, though there are multitudes of things in the kingdom of nature that are vastly helpful that do not have to be known or adopted to enjoy the blessings of that kingdom in large measure, for instance electric lights, the radio, wireless telegraphy, telephony, etc.; and the same principles will apply in the kingdom of grace. But from knowledge I boldly say that the “Louisville group” (as they have been called) are busy reading their cherished Bible, teaching it prayerfully to others, praying for the spread of righteousness, for the salvation of the lost, and for the comfort of the suffering and dying. Every opposing brother, coming peacefully, would be gladly welcomed at their services and treated with every kind consideration possible, and invited to assist in the services in so far as he were willing.

R. H. Boll is one of the most faithful, sincere, contrite Bible students, one of the most conscience-awakening preachers, one of the purest of men, one of the most humble servants of Christ living. He has been at Portland over 30 years and under his ministrations people have ever found comfort, light and heavenly inspiration and holy aspiration. I would rather live and die in abject poverty, than to even give silent assent to the epithets hurled at him, even if I could thereby live in ease and wealth. We can never all agree with him in all things nor he with us; nor do his critics at all agree among themselves. But we all ought to try to practice the admonition, “forbearing one another in love” and pray that if we are too hardened to be free from all malice we may at least be “babes” therein, not snarling giants! Heaven help . . .!—Flavil Hall.

WE ARE THE LORD'S!

"For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

We are the Lord's! That statement means everything to the Christian. It is full beyond measure. Sons of God. Joint-heirs with Jesus Christ. We are members of the eternal family—an eternal race. Exclusive—but only in so far as one chooses to exclude himself.

We are the Lord's! We are not our own. We have been bought with a price.

We are the Lord's! Our first allegiance is to him. Other loyalty must come second. He has first call on all that we do. He must have our hearts.

We are the Lord's! Nothing can conquer us if we stay in Him. We participate in his might and power. His love envelops us. No evil thing can keep us in its grip. No terror can have lasting power. No disappointment can remain real. No human tie can intervene. Even death has no power.

We are the Lord's! Whether we live, or whether we die, we are the Lord's. We must give an account to Him..

We are the Lord's! Only that is important.—J. H. McCaleb, in *Chicago Christian*.

A LITTLE CHILD

The Master said that we must become like little children to enter the kingdom. I wonder how many of us ever did become like a little child. Then I wonder again how many of us are really in the kingdom—possibly we are only near by. To be sure there are many ways to become like a little child. But in this little note we must confine ourselves to one way. We must be teachable.

The man who knows everything has shut the door of progress in his own face; he has "conquered all worlds" and there is no more for him to do. We may rise and remark that any one who is not teachable cannot be a true disciple of the Lord Jesus Christ. When a student enters school, low school, high school or any other kind of school—he says in so doing, "I am ignorant of some things taught here, and some one here knows more than I do." This is the very confession every one must make before he can become a child of God—and it is the very confession that every child of God should make every day of life.

Yes, our school is the church and our teacher is the Savior. With the spirit embodied in that confession manifested in the saints of God a growth in grace and a knowledge of the truth would soon be manifested as never before.—H. H. Adamson, in *Vinewood Reminder*.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psalm 34:18.

INFLOW AND OUTGO

Two or three years ago I met Dr. Meyer beneath a great tree in front of Mr. Moody's house. I said to him, 'What is the matter with me? So many times I seem half empty, and so many times utterly powerless: what is the matter?' He put his hand on my shoulder and said: 'Have you ever tried to breathe out three times without breathing in?' I wondered if he was referring to some new breathing exercise, so I said, 'I do not think I have.' 'Well,' he said, 'try it.' So I breathed out once, and then I had to breathe in again. Then he said, 'You must always breathe in before you can breathe out, and your breathing out must always be in proportion to your breathing in.' I had my lesson, and knew that I had been trying to breathe out more than I had breathed in. That is the trouble with ninety-nine out of every hundred ministers. We must breathe in, and in, and in again. When we do that we are kept full, and there is power only in fullness."—Chapman.

BIBLE vs MODERNISM

By A. N. Trice and Charles H. Roberson

The joint authors of this excellent work were both eminently fitted for the task—the one for his ability in careful and patient research, and power of lucid statement, the other from the point of view of scholarship. The content of the book is summed up on the title-page as "A Compendium of Sundry Critical Hypotheses and their Refutation." This describes the treatise very well. The Index reveals the orderly and perspicuous treatment of the theme. The whole is presented in five parts as follows:

- I Destructive Higher Criticism
- II External Evidence
- III New Testament Criticism
- IV False Claims of Evolution
- V The influence of Education.

Each of these portions is subdivided into chapters, and these in turn, into sections. At the end of every chapter there is a summary in the form of a synopsis. Finally there is at the close an admirable index of about 21 pages, facilitating instant reference to any subject touched upon, or authority quoted; also a scripture-index of 5 pages giving the page of any scripture-passages discussed.

The clear and methodical arrangement of the subject-matter makes this treatise eminently suitable as a text-book for schools and classes; and according to information it is already being so used in some of the Bible Colleges. However it is not merely a school-book, but a volume of general interest, and (especially for our day) valuable and necessary information. It makes highly interesting reading, and will be found of help in the home to counterbalance the suggestions of modern unbelief which are so diligently suggested to students in many secular schools. It is wholly upon the side of truth and righteousness. Such books as this are welcome indeed and needful—God-sent antidote for the evil propaganda so widely diffused in our day.

McQuiddy Press: Rock City Pub. Co., Nashville, Tenn. Special price for classes, on application. R. H. B.

"Property is the fruit of labor; property is desirable, it is a positive good in the world. That some should be rich, shows that others may become rich, and hence is just encouragement to independence and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—Abraham Lincoln.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

“Preach the gospel to the whole creation.”—Jesus. * * The birth rate in Japan is four per minute. In thirty years this will make her third in population. * * “One dollar used in Christian work here normally is worth about \$12 so used in America.”—*A missionary.*

“Preach the gospel” to the whole creation. * * Due to bad business conditions, an insurance company paid 2,191 suicide claims in four years. Those persons could have saved their lives for usefulness to society by heeding the gospel of grace. * * The heathen, too, exist, “without hope and without God.” * * Having received \$42.10 in a month, the faithful missionary wrote: “After buying wood, paying our milk bills, contribution, and a few little incidental expenses which require cash, I do not have enough money left to pay rent nor anything on our ever-growing grocery bill.” Comment seems unnecessary. * * We are told there are 6,000 tons of rouge and face powder used in the U. S. annually.” *Preach the gospel.* * * When fertile land could be bought in a native state of India at 30c an acre, the people were moving over into British territory. The native ruler had 600 wives and an undeveloped territory.

“Preach the gospel to the whole creation.” The class may please tell us what great man said that. * * Bro. Garrett reports 3 baptisms. * * Morrison prayed the Lord to send him to “the field where the difficulties were the greatest and to all human appearances the most insurmountable.” * * The writer of this page is teaching a class in *The Progress of World Wide Missions* (Glover) in the Louisville Christian School. This text is excellent either for reading or class work. * * “Please do not make any appeals for us at all except to the Lord.” * * Home lands send less than one from the thousand to the mission fields and some do not approve of that. * * In Thibet it required five months to get a reply to a letter. That is some isolation. * * *“Preach the Gospel.”* Sister Mattley, writing from inland China, says her town has improved in her absence with widened streets, new buildings (mostly two-story) and a bus line. * * Will the class please tell us whether the Master ordained baptism, weekly communion and world-wide missions. “He did.” Very well; will some one please tell us what he thinks of folks who ignore baptism? or *missions?* or *communion?* * * “It is over 1900 years since Christ died and rose again and commanded his followers to ‘preach the gospel to every creature,’ and yet this race has never had a real opportunity to know his message of salvation.”—*Robert A. Jaffray.* Those men who took liberty offering strange fire met an awful fate. What will happen to us if we offer no fire at all? * * *“Preach the gospel to the whole creation.”*

EARLY MISSION WORK IN JAPAN

I clip the following from the Japan Times:

"Christian work in Japan was first done when Francis Xavier, a Jesuit from France, arrived in 1549. He and his successors labored so successfully that at the beginning of the next century, there were about one million 'Christians' in the Empire, especially in Kyusbu, according to the American Bible Society figures.

"The Bible was first translated into Japanese in 1838 by Drs. Karl Gutzluff and S. W. Williams who were living in Macao, the Portuguese settlement on the coast of China. They learned the Japanese language from Japanese sailors who had been shipwrecked at sea, carried to the shores of the United States, and then sent to China. Dr. William's translation never appeared in print but Dr. Gutzluff's translation was published in 1838 in Singapore and though exceedingly imperfect and abounding in errors, it is still regarded by Christians with respect.

"In 1846, Dr. B. J. Bettelheim, a Hungarian Jew, was sent by a naval mission in England to the Loo Choo Islands. While subjected to ceaseless espionage, insult, annoyance and intimidation by the authorities for ten years, he was nevertheless, because of his linguistic abilities and his great energy of mind and body and almost indefatigable perseverance able to complete his translation of the Bible into Japanese. Later in Chicago and with the aid of a Japanese, he revised his translation."

The American Bible Society with headquarters in Tokyo and the British Bible Society with headquarters in Kobe have published the following figures on Bible sales in Japan for the past five years: 1930, 1, 141,310; 1931, 1,407,116; 1932, 1,139,209; 1933, 1,231,419; 1934, 1,119,579.

Besides Bibles, the scripture portions of Matthew, Mark, Luke and John also Psalms and Proverbs are published.

26 Karasawa, Naka Ku, Yokohama, Japan.

E. A. Rhodes,

REPORT FOR 1935

The work in Japan goes on very well in our absence. We have every reason to be enthusiastic about the work, and everything has not already been accomplished.

Some years ago the congregation of the Church of Christ at Martinsburg, Ind., where our membership is, appointed Bro. Ben. J. Elston, DeRidder, La., for the work (and it is work) of collecting and forwarding funds in support of the work we are doing in Japan. He has very unselfishly carried on but at times with more or less concern because of the scarcity of funds. We have complained not at all to him or any one else, though the extent of our work has to be kept in the bounds of our support. For the last year our regular support through Bro. Elston amounted to approximately \$25 per month. Naturally he would be concerned about our welfare. Reported to him from other sources has been an average income of \$15 per month. And so our receipts for regular mission work out of which we must live has been about \$40 per month for 1936. It would be impossible for us to live and go to school on that amount, and so we thank the Lord for fellowship in protracted meeting and regular preaching efforts to the extent of about \$60 per month. Thus we have been provided for without appeals for funds, which we expect never to make, even if we have to give up the work to support ourselves. But still I could not pay tuition for the school work I am doing to better fit myself for the work in Japan, and so I am to use a small and now almost exhausted personal fund to pay my tuition in University. I only pray that our health will continue to be such that we may be able to use the preparation made.

We thank every one of you and every congregation for the faithful part you have had in our work. We believe the Lord will reward you in that way.

Our Program: It goes without saying that it is primarily and always evangelistic: personal work from house to house with tract distribution, cottage meetings with members of the neighbors; open air preaching at

the festivals, with tract distribution and sale of Bibles and books; regular Lord's day services and special evangelistic meetings at the church-house or preaching halls. The preparation of the literature is done by the Japanese brethren at considerable expense.

Our indirect work is a far-reaching project in the form of a cereal industry with the purpose of self-support of student workers and evangelists; provision of food heretofore imported; finally, as the project prospers, we want to open a Christian clinic for the spiritual and physical needs. This project is prospering. Our products are used all over the Empire, and in China and other parts of the Orient. It is just in its infancy and much expense incurred in getting started. It is paying its own way, but it must never pay the missionary, because we would be criticised by enemies as commercializing the gospel. This support must come from the home churches."

O. D. Bixler.

FROM CALIFORNIA

I am in California speaking for Rodman in P. I. On a five months' tour, expect to arrive in Nashville around April 1. Mrs. Morehead is with me.

"G. C. Brewer is on the western coast for three months at Southwest, Central, Long Beach, and Berkeley."

B. D. Morehead.

A MISSIONARY SONG

"Go then, even weeping, sowing for the Master,
Though the loss sustained our spirit often grieves:
When our weeping's over He will bid us welcome,
We shall come rejoicing bringing in the sheaves."

TRAGEDY STALKS THROUGH MID-EUROPE TODAY

'Nazara'

What is the number of people affected? The lowest estimate shows that there are about 500,000 out-and-out Jews, and over 2,000,000 'non-Aryans,' namely those with Jewish blood back to the third generation. * * * Only about 80,000 have managed to get out of Germany; 20,000 have gone to Palestine, 20,000 to France, about 3,000 and 4,000 respectively to America and England, and considerable numbers to four of the contiguous countries. These are all who have so far escaped. Half of the total number have as yet secured no permanent domicile.

The diabolical cruelty of the persecution is seen most in the deliberate cold-blooded, sustained exclusion of the Jews from all that makes life worth living. The perpetual contempt in which they are held, treated as the scum of the earth, eats like poison into their soul and makes life for many almost unendurable. The number of suicides is reported to be very great, but exact figures are not available.—*World Dominion*.

"God's commands are made to the life of His Son in us, not to our human nature, consequently all that God tells us to do so is always humanly difficult, but it becomes divinely easy immediately we obey, because our obedience has behind it all the omnipotent power of the grace of God."—Oswald Chambers.