

# THE WORD AND WORK

## YOUR GOD

By whom was David taught to aim the deadly blow,  
 When he Goliath fought,  
 And laid the Gittite low?  
 Nor sword nor spear the stripling took,  
 But chose a pebble from the brook.

'Twas Israel's God and King  
 Who sent him to the fight;  
 Who gave him strength to sling.  
 Ye feeble saints, your strength endures,  
 Because young David's God is yours.

Who ordered Gideon forth,  
 To storm the invaders' camp,  
 With arms of little worth,  
 A pitcher and a lamp?  
 The trumpets made his coming known,  
 And all the host was overthrown.

Oh! I have seen the day,  
 When with a single word,  
 God helping me to say,  
 "My trust is in the Lord,"  
 My soul hath quelled a thousand foes,  
 Fearless of all that could oppose.

But unbelief, self-will,  
 Self-righteousness and pride,  
 How often do they steal  
 My weapons from my side!  
 Yet David's Lord and Gideon's Friend  
 Will help His servant to the end.

William Cowper.

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## WORDS IN SEASON

R. H. B.

### CHRISTMAS

It is surely not wrong for the children of men to have a season of gladness and joy, of merry-making and gift-giving. Neither is it wrong at any time to remember the birth of Jesus—that God in the fulness of time sent forth His Son, born of a woman, that He might come as Man into the world of mankind to redeem us. We would not say a word to dampen the happiness and rejoicing of humanity over such an event as that. Nor is it wrong for us to join in such general happiness. The

only thing *Christians* must guard is that they make it not "a feast unto the Lord," an official holiday, to be kept and observed as an act of worship and service to God. For He appointed no such feast, nor any holy times or seasons for His worship and service; nor any day, save that on the first day of the week (any and every week) the people of the Lord meet to break bread in remembrance of Him. Feasts and religious festivals belong to the religion of men in the flesh, the Old Covenant. But to those who are "in Christ" the apostle says, "Let no man therefore judge you in meat or in drink, or in respect of a feast-day or a new moon or a sabbath day; which are a "shadow of things to come; but the body is Christ's." (Col. 2:16, 17.) To the Galatians who were becoming affected with Judaism, he writes, "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4:10, 11.)

#### ABOUT THINGS AND PLACES AND TIMES

Along with idolatry, and the tendency to ritualism and ceremonialism, fleshly man has a great weakness for relics, and localities, and for anniversaries. The corrupt "historic churches" make much not only of statues and icons, and images, but of fabled "wood of the true cross," and the "true nails," and "drops of the real Blood," and a huge multitude of similar childish superstitions and fakes—but also of places and dates. How carefully has God concealed the localities! Very few, hardly any of them, have been certified. To be sure those ecclesiastical parties claim to have found the very spot in each case, and have built elaborate chapels and sanctuaries over them, and carry on pompous ritualistic performances, especially on "Good Friday," and "Easter"—but it is all the vainest of vain guesswork; and if it were not, there would be no value in it. Nobody knows where the stable was in Bethlehem, or the carpenter-shop in Nazareth, or Calvary, or the Tomb. God has hidden them. And so likewise as to dates. The very year of Christ's birth is uncertain; and necessarily, therefore, the day of His death (for the Passover was a "movable" feast) and of His resurrection; likewise of His ascension or of the day of Pentecost. All these are providentially concealed, for the very purpose, surely, of keeping men from worshipping times and places. Nevertheless they went right ahead and *invented* dates and days. The first rift between the "Eastern" and the "Western" Church (the Greek Catholic and the Roman) was over the question when Easter should be celebrated, whether on the third day following the Paschal full-moon, or on the Sunday following! And who had told them that God wanted them to celebrate Easter at all? As to "Christmas"—December 25 has no certain chronological basis. Indeed for more than 300 years there was no such feast. And for quite a space of time the Eastern church observed January 6th as the date of Christ's birth. Reckoning from more or less doubtful data they found that the temple ministry of the

course of Abia, to which Zacharias belonged, fell in April and in October; and the birth of Jesus is known to have occurred *about* fifteen months later; therefore *either* in June or in December. But even so (quoting from Andrews, *Life of our Lord*)—"It is now generally granted that the day of the nativity was not observed as a feast, in any part of the Church, east or west, till some time in the fourth century."

A spiritual faith is independent of dates and places and *things*. It looks up and envisions the gift of God's love, and the atoning Sacrifice of Christ; it sees Him risen and ascended, at God's right hand, "Able to save to the uttermost all them that draw near unto God through Him, seeing He ever liveth to make intercession for them"; and sets its hope on His coming again. So may we enjoy the season of rejoicing, and send and receive loving gifts, and forbid no one to speak of or rejoice in the birth of Christ, while yet not making "Christmas" a "holy day" and religious feast.

#### **PEACE ON EARTH**

"Peace on earth, good will to men" was announced at the birth of Jesus; but after more than nineteen centuries of strife and misery and bloodshed, war is still with us—and war in cruelest form, more ferocious, and diabolical than the bloody slaughters of olden times. Where then is the promise? The days when fondly imagining the dawn of a better era, such a man as William Jennings Bryan had paperweights made of old cannon metal anticipating the fulfilment of the ancient prophecy that they shall beat their swords into plowshares and their spears into pruninghooks; or when a representative of a prominent denomination enthusiastically declared that "this is the best day of the best week of the best month of the best year of the best decade of the best century the world has ever seen"; or when modern false prophets predicted that mankind had so far progressed that another major conflict between nations would henceforth be impossible; and when for August, 1914, there was announced an international peace-meet in Vienna (which however never came off; for in July broke out the most wide-spread, and murderous war of all time)—those days of delusion are past. For now again the fire, never entirely put out, smouldering under the ashes, has blazed forth anew; and what horrors may be in store, and what the end may be, no one knows. What does it mean? Was Professor Tyndall right when in his famous address on "Science and Man" he exclaimed, "Look to the East at the present moment, as a comment on the promise of peace on earth and good will toward men. The promise is a dream ruined by the experience of eighteen centuries"? Is it really true that by Christ's coming into the world peace shall be on earth?

#### **THE PRINCE OF PEACE**

The word of God answers, Yes; the promise stands. There is peace coming, universal peace; not figuratively but really; not in heaven, but here on earth. The day will come when

nations shall beat their swords into plowshares and their spears into pruninghooks, and shall learn war no more; for the mouth of Jehovah hath spoken it. In that day—"all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire." And how shall that come to pass? Hear what the word declares: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, *Prince of Peace*." (Isa. 9:5-7.) In His days "shall the righteous flourish, and abundance of peace, till the moon be no more." (Ps. 72:7.) This time, announced at the sounding of the seventh trumpet, will be when the kingdom of the world shall have become the kingdom of the Lord and of His Christ; "and he shall reign for ever and ever." (Rev. 11:15.) In the meanwhile, blessed are those who, having turned unto God from idols, to serve the true and living God, are watching and waiting for His Son from heaven whom He raised from the dead, "even Jesus who delivereth us from the wrath to come." For there is still wrath to come, such as this world has never seen; but God will keep watch above His own; and they shall "escape all these things that shall come to pass and stand before the Son of Man." (1 Thess. 1:9, 10; Luke 21:36.) But beyond the wrath—a new day:

"Come behold the works of Jehovah

What desolation he hath made in the earth.

He maketh wars to cease unto the end of the earth,

He breaketh the bow and cutteth the spear in sunder,

He burneth the chariots in the fire.

Be still and know that I am God:

I will be exalted among the nations; I will be exalted  
in the earth."—Ps. 46:8-10.

It is through the coming of Christ into the world, through His suffering, death, resurrection, exaltation to supreme Lordship, that this shall come to pass.

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#### WHAT YOU NEED

If you are able and capable, lacking only instruction, you need *a teacher*.

If you know all you need to know but lack ability to carry out, you need *a helper*.

If you have knowledge and strength, but don't know how to use it, you need *an example*.

But if you have neither wisdom nor strength nor righteousness, nor anything else, you need *a Savior*.

The Lord Jesus, and He alone, can fill all your need.

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Pray on, you who believe God knows and cares and does something about it in co-operation with His praying children.—S. C.

"Ever since the first appearing of Christ, there is nothing left to the faithful but with wakeful minds to be always intent on His second coming."—Calvin.

## NEWS AND NOTES

Johnson City, Tenn.: "The work of the church in Johnson City is getting on very well. Church crowds and offerings good. Recently, also, there have been two baptized and five to place membership. We take courage and press on."—E. H. Hoover.

Mitchell, Ind.: "The church at Bryantsville enjoyed a fine revival Oct. 2 to 20. The services were conducted by Howard T. Marsh, who was assisted during the early days of the meeting by Bro. Horace Hinds and Bro. A. C. Reader. Under excellent preaching the interest grew from night to night, and much good was accomplished. There were 14 baptisms, one an invalid lady past 80 years of age. One was restored and one came from another congregation.

"The church was greatly strengthened and is rejoicing and giving praise to God, through His Son, Jesus Christ.

"Since the meeting Bro. Marsh has been with us on Thanksgiving, and over Friday and Saturday nights. Crowds and interest were good."—Hollace C. Sherwood.

Our Sunday School Times Club must be sent in before Dec. 16: price \$2, in our club.

Highland Church, Louisville, held a week's meeting, Nov. 12 to 19, H. N. Rutherford preaching. Fine attendance and interest, one baptism, six renewals, making 11 in the last three weeks. Bro. Rutherford not only preaches the truth: he exemplifies it, in life, manner and spirit.

Gallatin, Tenn.: "Closed a 13-day meeting here with G. C. Brewer of Lubbock, Texas, preaching and Andy T. Ritchie, Jr., of Nashville, leading the singing. There were 24 responses to the invitation: 15 by confession and baptism, 2 from denominations, 2 restored and the rest by membership.

"The work done by these brethren was of the highest order and the interest and attendance were fine throughout. More than 20 congregations were represented during the meeting besides several students and members of the faculty of David Lipscomb College. Preaching brethren who visited the meeting were E. H. Ijams, E. W. McMillan,

Harry Fox, Frank Jernigan, Brethren Kennedy, Lowry, Friend, McElroy, S. H. Hall, Chas. Brewer, and others. Bro. Philip Cullom led our singing at a few services, when Bro. Ritchie was absent, and did it in a very acceptable manner."—H. L. Olmstead.

We have 25 copies of "Index for W. W., 1937," 5c each.

Alexandria, La.: "Since the first Sunday in Sept. I have been engaged in meetings at the following places: Oak Grove near Independence, Hayden's Grove near Amite, Talefuneta in Washington Parish. In these meetings 12 were baptized into Christ, 6 were restored to fellowship, and 2 gave up the Baptist name to be Christians only. Interest manifested was commendable.

"Young men who deserve mention for their faithfulness in helping carry on the Lord's work did a good part leading song service. Also, Bro. A. K. Ramsey, who is doing a good work in this field, was present at several services to aid and encourage in the work to which he is giving himself whole-heartedly. In these meetings I had the pleasure of meeting with friends and brethren with whom I had formerly been associated in this portion of our Lord's vineyard. This added much to our joy in the work of the Lord, because of their faith and zeal."—W. J. Johnson.

Pontiac, Mich.: "I have been here ten days preaching some and giving song drills. The warm reception I was given here by friends who stood by me in severe trials in my labors here for two years has been to me such as I feel the reunion by and by on the celestial shore of friends and loved ones in Christ will be. I am told that all that keeps my coming from being perfect in its gladsome effect is the absence of Sister Hall, some faithful ones calling her 'Mother Hall.' But an afflicted brother at home, and other considerations made it impracticable for her to come. My reception here by friends who have never failed me is not the only bliss to me of my return, but seemingly all who had not before seen my face joined heart and hand with the former in a manifestation of gladness in having me here. Extra chairs had to be

brought into the auditorium both Lord's days I preached here, and there seemed to be almost perfect response to my lessons. On Nov. 26 two responded to the invitation, one for baptism and one for consecration. Lord's day, Dec. 3, I am to be with a little congregation in Canada.

Brother Yeagly has been a consistent minister here and his work has been very successful in building up the congregation. It was pitifully weak when he came a year ago."—Flavil Hall.

Manila, P. I.: "The work here in the Philippines faces many problems. Rome is growing more and more aggressive. Priests and nuns are now holding services in the hospital at the same time as ours, or immediately afterward. They have collected all Testaments they could get which we distributed among the patients. They own and operate the radio stations and are featuring Sunday evening programs."—H. G. Cassell.

Hollywood, Calif.: "Lord's day, Nov. 12, was a great day for the church of Christ in Hollywood. Many visitors were present. Bro. Arthur Graham of Cambridge, Mass., preached at the morning hour and Bro. J. J. Hogan of Long Beach, preached in the evening.

"After the morning services, dinner was served to the congregation and its visitors in honor of the 35th wedding anniversary of Brother and Sister William Pridy. Brother Pridy, who is one of the deacons, was formerly a deacon of the congregation at 12th and Alamitos in Long Beach. After dinner the congregation enjoyed the singing of songs and Brother and Sister Pridy were presented with a Bible.

"If you have relatives or friends in Hollywood, please inform them of our place of meeting or send us their names and addresses. Address us, 5970 Santa Monica Blvd., Hollywood."—Samuel E. Witty.

Dallas, Texas: "During October 17 new names were added to the membership of Fair Park church: 4 of them to be baptized and 13 to transfer membership to us, most of which number was restored. We added 3 more last Sunday: 1 by transfer and 2 to be baptized.

"Praise the Lord for the good meeting at 5th and M St. in Louis-

ville. May interest continue to grow and many other souls brought into the family of God."—J. E. Blansett.

The Fox Travel Deficit has been reduced by \$33 received lately. The balance needed is \$59.50. Shall we close the account by Dec. 31? Send to Janes or Jorgenson. All gifts are acknowledged direct, always.

Brother Janes now has in neat pamphlet form his "Outline Studies on the Holy Spirit." They are for free distribution, but gifts for that purpose are acceptable.

Bound volume of the Word and Work for 1939, indexed, \$1.50. Order soon.

The W. W. purposes to give its readers such light from Prophecy as we may, from time to time in these dark and perilous days. Renew now, and send the paper to a friend!

The Churches of Christ in the Louisville area (of which there are about 30) held their United Thanksgiving Meeting at Highland church on Thursday morning, Nov. 30. Brother Boll was speaker this year, and as usual Brother Jorgenson's Union Chorus of 40 voices sang the glorious "Hallelujah" of Handel. Standing room was at a premium, 30 churches, far and near, being represented in the meeting. Some drove more than a hundred miles to attend. The offering went, as usual, to Potter Orphan Home—\$60; and special gifts for Brother Klingman were handed in to Brother Friend at the door, to the amount of \$20, making total gifts of \$80. It was a great hour of fellowship in every way.

"I have a collection of 100 different hymnals, but I think your 'Number Two' is one of the finest that I have—not only as to contents, but in the make-up of the entire book. I am proud of it, to say the least."—D. S. Rittenhouse, Buffalo, N. Y.

Order Christmas gifts from the Book and Bible "shelves" in last month's issue of the W. W.

Valdosta, Ga.: "We welcome each issue of the Word and Work as we do our letters from home."—Mr. and Mrs. G. B. Dasher.

Friends of this magazine may wish to know that our extra year-end need (above expected business receipts) now stands at about \$100.

We hope and pray, of course, that we may close the year clear.

Hundreds of subscriptions expire with this issue. Please renew NOW. Thanks.

Sellersburg, Ind.: "The Lord continues to bless our work here. There is good interest in both the Sunday School and church services. Since our meeting closed in August we have had 7 baptisms and 1 to take membership. We use the new No. 2 hymnal, and all in all we are happy in the Lord. The church will send fourth Sunday's contribution as a Thanksgiving offering for the Potter Orphan Home."—Edward E. Kranz.

Lexington, Ky.: "Bruce Chowning did some good preaching in our Young People's Revival here from Oct. 22 to Nov. 1. He is a fine young man and a very useful servant of the Lord."—H. N. Rutherford.

Dugger, Ind: "It seems that the church as a whole was delighted with Bro. Hoover when he was with us this fall in a short meeting. His sermons were both scriptural and spiritual and his appeal strong. We had an interesting and helpful study in the book of Ephesians at the day meetings. One came for baptism and the church was strengthened. We feel that the meeting was too short as we continued for only eleven days.

"I recently returned home from Iowa where I was associated with W. S. Hoar and Wm. J. Campbell in two meetings. The first meeting was at Leon and continued for three weeks. Crowds and interest were good. We featured a class for children and contacted 68 boys and girls during our stay there. Five responded to the invitation, two baptisms, two restorations and one came for membership. Interest was even better at Davis City, where the second effort was held. The children were very enthusiastic in their class. They attended well and learned well and on the last night we had 47 children. They assembled each evening just 15 minutes before church time and in that way many assembled to hear them sing and answer Bible questions. Eight responded to the invitation, four by primary obedience, three from denominations, and one came for re-

newal. Others were thinking, and we hope will turn to the Lord under the ministry of that true man of God, Brother Wm. J. Campbell. I did my first preaching in this community and enjoyed my visit immensely. I visited in many homes of old friends. Leon and Davis City have good congregations that love the truth. One more made the good confession at Davis City Sunday following the meeting, and was baptized into the Lord."—Julius R. Clark.

Louisville, Ky.: "Beginning Oct. 2 and continuing throughout the 20th at Bryantsville, Indiana, I enjoyed a most successful meeting. The interest grew from the very beginning, and crowds increased with each service. With the exception of one night, new faces were to be seen at each service during the three weeks. There were 16 responses to the invitation, 13 of which were for baptism. Several of these were adults, one being an old invalid mother in her 81st year. May God be praised for His wonderful blessings upon this meeting.

"From Oct. 29 to Nov. 5, I was privileged to be in an eight-day revival meeting with the Main Street Church in Winchester, Kentucky. The crowds (not large, but regular) gave splendid attention, and some interest was shown in reading the book of John. Seven were baptized and one placed membership in this meeting. Brother Charles Neal ministers there, and it was in his classes and under his good teaching that I received my first Bible knowledge. To him I am very grateful.

"The Lord has blessed me richly in meetings this year, and this brings to a close fifteen weeks during which time 77 souls have responded. Please pray with me that these may continue in the faith."—Howard T. Marsh.

#### A Scriptural Ideal

On the Electric Bulletin Board in front of the Highland church in Louisville, there appears this week the following notice:

Here Meets

A Living Church

Undenominational

Spiritual

Apostolic and Evangelistic

Serving the true and living God  
Waiting for His Son from heaven.

## ANOTHER FAITH VENTURE

Stanford Chambers

Frank Mullins comes to Louisiana, if God wills, and ere this reaches our readers he will have moved to Jennings and begun work in connection with the French congregation and with Ivy J. Istre, who for some years has faithfully ministered there. The needs of the field have long appealed to Brother Mullins, and the spirit and zeal of the French brethren likewise.

The plans in mind are to conduct Bible studies and train and develop workers, hold open air and other meetings and establish mission points in the surrounding regions. In the state are hundreds of towns and communities in which are thousands who do not know the Savior, but are in spiritual bondage. Thousands are of French descent, but thousands too are English speaking. No home field is more purely missionary than this one. Many a Mullins more could be kept busy for many moons before this mission field would be made Christian. Help us pray for more.

*Brother Mullins comes, on faith.* No support is promised, none in sight. I am not requested to say this, but the Lord will have to find *some Christians and churches willing* to be used of Him in supporting such a program as Mullins and his co-operators have outlined. Who will it be? What churches will it be? No support should be withdrawn from any other needy, worthy work, but those who appreciate having the Lord "set before you an open door" will rejoice in learning of this opportunity and will help by prayer and purse. Those who know Brother Mullins know that he is a faithful, fruitful, earnest and conscientious servant of our Lord. The writer will be glad to give any further desired information; so will Ivy Istre, so will A. K. Ramsey, Amite, La., Ben J. Elston, De Ridder, La., or Sidney Mayeux, Glenmora, La., all of whom know both the man and the field. Address communications to Frank M. Mullins, Jennings, La.

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### IN HIS PRESENCE

Meditation, with the sense of God being present, is the most precious of all kinds of meditation. Many know well what it is to think habitually with the sense of the presence of another human mind. Religious meditation is thinking with a sense of having our judgments, our intentions, and conduct reviewed by the mind of God; and the blessed result of it is that it gradually forms in our minds the habit of checking the whole tenor of our outer and inner life by considering how each thing would look in the eyes of God.—James Stalker.

"It is the absence of love, not its fullness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren."—Anon.



## “LORD, IS IT I?”

J. H. McCaleb

“Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.”—John 17:20, 21.

Strife, turmoil and strife! The world is full of it. The very air hisses with its deadly poison. War seems to be everywhere. Countries are at each other's throats. Business is full of unrest. Politics breathes the same atmosphere. Internally and externally there is no escaping the negative and degrading influence of man's inability to get along with man.

Even in the church of the Living God there seems to be a touch of the same spirit. One does not always find God's peace there. True, there must ever be disagreement when the plain and simple principles and truths of God's Book are violated. But I am not speaking of that obviously necessary disagreement. I am referring to those who are in God's family and members of His church. I am considering only those who have been added to the church of Jesus Christ according to the word of God and who are using the Bible and the Bible only as their guide. There seems to be a strange tendency to strain at points of difference of opinion and to magnify them into grounds for extending or withholding fellowship. And in this manner a most intricate pattern of fellowship is woven. Some who are willing to fellowship one group of people are not willing to extend the same fellowship to a second group which is in harmonious relationship with the first. Thus we find the incongruous situation of one group being in perfect harmony with two other groups which in turn will have nothing to do with each other at all. And so on until the situation is most desperately tangled.

I am convinced that deep down in the heart of every Christian there is an earnest yearning and longing for righteous unity. It seems only reasonable that the Lord's prayer for unity is possible of accomplishment. We Christians are in God's family according to the word of God itself. God is the Father of that family and expects that his children will sit down together at the same table. According to that same word we are members of the same body. Christ is the head of that body and gives the orders. If God were speaking directly to us today I believe he would put his arms around his children and chide them for raising up unnecessary barriers between themselves.

There have been many proposals for unity among the members of God's family who have been added to the church according to the word of God. It seems, however, that most of them have failed because in each proposal there is too much of the human element. Perhaps there has been too much insisting on doing things according to one's own ideas. Some plans proposed have seemed good to me and their failure has

been disappointing. I, therefore, feel my own helplessness.

Perhaps there is only one solution. If every hand in God's family is willing and outstretched it seems impossible that any lack of harmony could persist. It would be unnecessary to thresh out every detail of one's thinking. There would remain only the realization that God's children are one and that it is a beautiful thing to dwell together in harmony.

What is in another man's heart is not mine to judge. But what is in my own I must account for. Therefore I must ask myself whether it is in my heart to fellowship my brother in the Lord. Is my hand outstretched in love, or am I putting something in the way that God would not have me put there? What am I doing to accomplish a righteous unity?

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## BEN'S BUDGET

I rejoice at the calming, steadying advice some Christians are giving out as to the course Jesus' disciples should follow in the event of war. Scriptural counsel at any time, on any vital subject, can hardly fail to profit; but never so much so as when given in time for abundant information, meditation and prayer. So many things, at last, have to be individually decided.

Reflection makes it increasingly apparent to me that genuine piety, so genuine that their children entertain no doubts about it, is rightly expected of human parents by their Creator. To this He would have painstakingly added as the need appears (almost before it appears), all His truth as to all human thought and conduct. This, I am persuaded, is God's pattern way, a successful way and involving no proper objections. But until we all learn well—as well as we may—the depth of our responsibility to God at every step in life, there will be always something to dim hope. If there is blessing for mourning over the inexcusable lack of family discipline—right example, teaching, training in the home, surely, sometime, there awaits for me a happy day. I fail to find instructions to have parents lend me their children for the training due them in matters concerning their varied obligations; but I do very plainly see my orders to show these parents their own exacting duties in *training* (not merely telling) these children. Let us construct the family and congregation along lines that God has so clearly indicated, and the rest of our duties will be lighter, may we hope!

I remarked recently, "Premillennialism is not 'dangerous,' unless handled by *dangerous* persons."

Ben J. Elston,

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"Do we avail ourselves as we should of the resources of prayer, in meeting the assaults of the enemy?"

"Remember that the world is our common enemy, how dear Christians should be to each other! What mischief has been wrought by an unrestrained tongue and by gileful lips!"—Freda Zuercher,

## SUGGESTIONS AND WARNINGS

D. C. J.

In these busy, modern days of feverish activity and countless organizations for a multiplicity of ends, it is good for the Christian when being solicited to give to this or that league, guild, chest, association or society to consider whether the amount he is able to give to any cause would be better placed with this particular solicitor than in the church treasury for general expenses, local or foreign missions, charity, or other end. Suppose you are just now being asked for money for some very deserving secular end. You sympathize and would like to respond. Is your gift more needed there than it is to help that family yonder on the mission field in straitened circumstances and heavy expenses for professional services to save or prolong life? Would you do better by giving to the non-church solicitor than by helping those two families who need a trip home from the foreign field, or is it better to give to this class of solicitations than to contribute to clear the travel deficits long standing against two of our families on the mission field? It is certain we cannot go out and ask non-Christians to help in these church activities.

Beware of the booksellers with some wonderful religious message which may be rank heresy. Waste no time with the canvasser who wants to play some religious records by Pastor Russell's successor. A good woman in limited circumstances was canvassed for the purchase of a supposedly valuable religious book. She wanted to do something nice for her children, so she ordered a copy of this "non-sectarian" publication which she found to be Adventist and which she was unwilling to give the family. Two courteous letters to the publishers for refund on the purchase brought no response. Use your head when a canvasser calls. He may be a trained distributor of hurtful doctrine.

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### REVELATION

W. J. Johnson

Much is written about our Lord's appearing in glory both in the Old Testament and the New. In fact it appears that God specialized on this subject in the New Testament, for the last book is about "The Revelation of Jesus Christ," "even the things which must shortly come to pass." Also He urges that book upon our attention promising a blessing to them who accept the things therein without adding to or taking from them. Chapter 1:3, and 22:18, 19. For this reason I believe that the book is written in terms that we can understand. That is, we should believe them as they are written. "Write: for these words are faithful and true." If we study the book in this attitude we find it delightful and profitable in leading others to see more clearly the value of accepting Christ and abiding in His word.

## THE MILLENNIUM

R. H. Boll.

In undertaking to speak of the "Millennium" it is well to understand at the outset that the subject of our inquiry is a Bible theme. All light and information on this subject therefore must come from the Word of God. To the extent that that Word has anything to say about the Millennium we can know something about it; however, only so much as the Word reveals. But it should also be understood that whatever the Bible does say about it is to be relied upon, and is not to be accounted as worthless or superfluous, but, as all other scripture-teaching, profitable for doctrine or for reproof, or for correction, or for instruction in righteousness (2 Tim. 3:16, 17). Otherwise, surely God would not have given it.

It has been said that the word "Millennium" is not in the Bible. True, the word is not in our *English* Bible. But this word "millennium" is simply a transliteration, direct from the Latin Bible, of the term for "a thousand years" (Latin, *mille*, a thousand, and *annus*, year). It is an English word meaning exactly the same as "a thousand years"—nothing else, and nothing more or less than that, just as the word "century" means a hundred years.

It has been said also that the word "immerse" is not in the Bible. But we contend that the Greek word "*baptizo*" could be translated "immerse" as well as "baptize." In other words, the New Testament *translates* "*mille anni*"—"a thousand years"; and it *transliterates* "*baptizo*"—"baptize"; while we today, in common speech, *translate* "*baptizo*"—"immerse," and *transliterate* "*mille anni*"—"Millennium." It would be just as fair (and fairer) to oppose immersion on the ground that the word is not in the Bible as it is to oppose the doctrine of a millennium simply because the exact word is not in our English translation.

But although this time-measure, "a thousand years" is mentioned only in Revelation 20 (where it appears six times), we must not conclude that Revelation 20 is the only place in the Bible where the Millennium is spoken of.

A number of passages in the Old Testament, and also some in the New, speak concerning an age to come. Revelation 20, however, is the only passage from which we learn that the length of that period is a thousand years.\*

But the duration of that period is only a detail. The essential fact I wish to set forth is that the Scriptures speak of an "age to come" on this earth, following the age in which we now live; and that that age will be ushered in by the personal return from heaven of our Lord Jesus Christ.

1. In the second recorded sermon of Peter he speaks of "the times of the restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." These times of restoration will not be until God sends the

Christ, who is now in heaven, and who will remain in heaven until "the times of restoration of all things." The entire passage reads as follows:

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

We learn from this (1) that there are to be times of *restoration* (which term obviously means a return to original state of all that was lost and marred by man's sin); (2) that God had foretold these times of restoration by the mouth of his holy prophets; (3) that these times of restoration await the return of our Lord Jesus from heaven. In the words of the venerable David Lipscomb (*Queries and Answers*, page 360):

"Jesus had been to earth and returned to heaven. Heaven must receive him until 'the times of restoration of all things.' Then the 'times of restoration of all things' must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world as in the spiritual. Sickness, death, mortality, afflicted the material world. When man rebelled against His maker the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth: biting frosts or burning

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\*This I take to mean a thousand years, plain and simple, as stated. While always ready to recognize a figure of speech, or a symbolic expression, where such is fairly indicated, the faithful Bible student does not feel warranted to regard any statement as "figurative" or "symbolical," arbitrarily, that is, without valid reason, or merely to make that statement agree with some preconceived idea or scheme of things. We rightly think it unfair, for example, when certain teachers designate the "water" in John 3:5 as "figurative." True, "water" is used figuratively elsewhere, as in John 4:10, 14, and where it is used figuratively it is right to recognize it so; but that does not prove that it is figurative in John 3:5, nor does that give anyone a right to make it figurative there. In the absence of any compelling reason in text or context, we are justified in taking the term "water" in John 3:5 simply at its literal meaning. Similarly, it is not denied that in Revelation there is a good deal of symbolic language. But that does not justify us in taking everything in it as symbolical, and still less in proceeding therefrom to make of it whatever we please—a mode of treatment not rarely meted out to that part of God's word. Again, it does not follow that because a figurative or a symbolic expression is used in a portion of scripture, that it is therefore all figurative or symbolical. Frequently we find the most literal statements in close connection with a figure of speech; or a simple fact side-by-side with a symbol. Such things are not to be settled by general assumptions, but by particular, careful, conscientious examination. So much for the fair principles of interpretation.)

heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again the will of God will be done on earth as it is done in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."

With a view to the same theme, Paul, in his letter to the Romans (8:18-25) shows that the whole creation groans and travails in pain (even as God's children themselves) and that its deliverance cannot come until "the revealing of the sons of God," by which is meant "our adoption, to wit, the redemption of our body"; that is, our resurrection, which (as all concede) takes place at the return of Christ from heaven, when the dead in Christ shall be raised incorruptible and the living ones changed, and thus, in glory, shall the sons of God be revealed. For that event, therefore, all creation waits in expectancy.

There comes therefore a time for this earth when its ancient curse will be lifted, when thorns and thistles shall cease, when enmity shall be no more, and the very beasts of field and forest shall dwell together in peace;\* when the wilderness shall blossom as the rose, when neither burning desert nor miasmatic swamp shall longer disfigure God's earth. This is the "restoration," and it is synchronous with the "Millennium," the age to come, which is to be ushered in by the return from heaven of our Lord Jesus Christ.† That God has spoken before of this time and of these things by the mouth of his holy prophets can be seen by such passages as Isa. 55:13; 11:6-9; 35:1-7; 65:25.

2. In the next place this age to come will be the time when Christ and His saints will exercise the government of the earth. Satan, the "prince of the world," in whose hands until yet is the authority of the kingdoms of the earth (Luke 4:5-7) will then be bound; and not only bound, but removed from the world and safely incarcerated in the abyss during the whole period. (The "abyss" is the prison-house of evil spirits, Luke 8:31; and those who are remanded to that place are thereby removed from the world of mankind, Mark 5:10). Instead of Satan, Christ will then take supreme control. At the sounding of the seventh trumpet the announcement is heard: "The kingdom of the world is become the kingdom of the Lord and of his Christ." (Rev. 11:15). No nation or kingdom (as such) is now consciously and intentionally obedient to Christ, nor will be till then. But then He will take over

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\*"The lion and the lamb, the leopard and the kid, once lived on terms of friendship, and they will do so again; a time will come when the lion shall eat straw like the ox."—Alexander Campbell, *Millennial Harbinger*, 1833, p. 177.

†Some have contended that the Millennium will transpire before Christ's coming. Strange "Millennium" that would be—for until Christ comes and His saints are resurrected, both they and all creation groan and travail in pain together: a "Millennium" therefore that would be filled with the groanings of God's people and of all creation!

what is His ("Thou hast taken thy great power and didst reign," Rev. 11:17); and, as the Old Testament prophecy declares, "The kingdom and the dominion, and the greatness of the kingdoms *under the whole heaven*, shall be given to the people of the saints of the Most High. (Dan. 7:27.) So also in the New Testament. The parable of "the pounds" (Luke 19:11-27) sets this forth; the direct statement of Rev. 20:6—they "shall reign with him a thousand years"; the promise to the faithful church in Thyatira: "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2:26, 27.) Some, thinking that such passages as Matt. 25:31ff; 2 Thess. 1, et. al., would leave no possibility of surviving nations on earth, have disputed the plain meaning of these passages on that ground. But I believe that a careful and thoughtful consideration of those scriptures will show that there is plenty of room left for the survival of such nations. However, that does not matter one way or another—that difficulty is the Lord's, not ours. If He says that His saints will reign over nations in the age to come, then the nations will be there to be ruled over, we may be sure.

Under that just, benevolent reign "the righteous shall flourish, and abundance of peace till the moon be no more." (Ps. 72:7.) It is then that they shall beat their swords into plowshares and their spears into pruning hooks, and the nations shall learn war no more; then "the meek shall inherit the earth"; then, too, shall the earth be "full of the knowledge of Jehovah as waters that cover the sea." (Isa. 2:4; 11:9.) Whatever *application* may so far have been made of those scriptures, their real *fulfilment* will take place then.

3. Distinctly does the word of God speak of the supremacy of Christ in the age to come, as well as in this present age. The clearness of the statement is somewhat affected by our English translation which often uses the word "world" to represent the Greek word "aion," ("age"). In Eph. 1:21 it is declared that God, when He raised Christ from the dead, made Him to sit at His right hand in the heavenly places: "far above all rule and authority and power and dominion, and every name that is named, not only in this world (Greek, *age*) but also in that which is to come." Thayer (Greek Lexicon of the N. T.) defines the Greek phrase, "ho nun aion" (the present age) mentioned in 1 Tim. 6:17; 2 Tim. 4:10; Tit. 2:12, as the "time before the appointed return or truly Messianic advent of Christ (i. e. the *parousia*, q. v.) the period of instability, weakness, impiety, wickedness, calamity, misery"; and "aion mellon" (the age to come) under which head he cites Eph. 1:21, "the age after the return of Christ in majesty, the period of the consummate establishment of the Divine Kingdom and all its blessings." However anyone may question Thayer's

phraseology, we must concede that this is not the effusion of some wild dreamer, but the sober dictum of a recognized scholar and a lexicographer of highest rank. And though we may disregard his *comment* as of only human authority, yet the statement of Eph. 1:21 speaks for itself, according to which there is an age to come in which Christ's name and dominion will still be supreme. He will not, therefore, when He comes again, "deliver up the kingdom" as yet, to God the Father (according to the mistaken exegesis of 1 Cor. 15:24, which disregards the difference between the word "then" (Greek, *tote*) meaning "at that time"; and the "then" which means "afterward," or "next in order" (Greek *eita*) which is used in 1 Cor. 15:24) but will reign supreme, until, at last, all things are completely subdued to Him. The last enemy that shall be destroyed is death; and that is at the close of the Millennium. (1 Cor. 15:26; Rev. 20:14).

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It may be that some, having framed their view of the future upon 2 Pet. 3, may contend that there will never be a Millennium, or any age to come for this earth. Here, as elsewhere, it is necessary to take the whole testimony of the word of God. It may be freely granted that if only 2 Pet. 3, and nothing else, had been given us, no one would have thought of any millennium to come. Peter simply passes over everything and speaks of the final destruction of the world and the new heaven and new earth. Just so, for example, does Enoch, "the seventh from Adam" pass over every intervening dispensation and circumstance to foretell the second coming of Christ (Jude 14). Peter is speaking concerning certain scoffers who seem to bank upon the stability of the universe and the unvarying constancy of natural law. (See 2 Pet. 3:4). To them he explains that God has broken into the natural course of things in times past, and will do so again, even to the destruction of things that now are. John in Revelation tells us the same (Rev. 20:11; 21:1)—but John also speaks of a preceding Millennium. We have always interpreted passages of smaller content by those of larger content, never vice versa. When in Mark 16:16, for instance, we read that "he that believeth and is baptized shall be saved," we do not hesitate to insert repentance, which is taught elsewhere; or when in Luke 26:47 we read of "repentance and remission of sins," we supplement faith and baptism from other passages. Just so, we properly read the teaching of John and Paul and the O. T. prophets into Peter's outline. Many difficulties disappear when we let God have His *whole say*. We believe that God will do all He has promised and foretold. Many questions may arise in our minds which cannot be answered; but as to the simple facts in the case, as set forth in the Bible, we need have no doubt.

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"Evil companions still corrupt good morals." Be just as careful as to your books. What kind of books do you carry home?—S. C.



## DANGERS OF FORMALISM

(AND CONCERNING "CHURCH ETIQUETTE")

If a stranger halts at the door, meet him or her with a smile and cordial greeting and pass them along inside to the wide awake ushers who guide them to a good seat. If they intimate that their hearing is a little defective, make special effort to locate them where they can hear the prayers, songs and sermon. And when you go to church act normally and at home. Give strangers the best seats, the kindest attention, an unobtrusive service. Open a hymn book, or Bible for them, if you know how to find the chapter being examined in the Bible class. You have noticed no doubt that some people have to hunt back and forth, Old Testament and New, for the chapter under consideration. When children can learn the order of the sixty-six books and recite them glibly, why cannot older people devote a little time at home to fixing the order of the books in mind, and turn to the proper one in a few seconds? It is embarrassing to be called on to read a verse, after a dozen or more have read the preceding verses.

Another thing is impolite and should not be practiced. When parties come to services late, after the opening songs and prayer, the Bible classes through the lesson, and the preacher reading the Scripture lesson, to engage in loud talk and laughter certainly breaks the solemnity and reverence and shows disregard for the solemnity of the worship. If one should be so thoughtless as to enter a civil court room and act as people sometimes act in the house of the Lord, they would be fined for contempt of court. To look at your watch or the clock every few minutes as though you were afraid you would miss your train, and when the last "amen" is spoken, make a dash for the door, telling everybody along the way that you are as hungry as a wolf, and push aside old men and women that you may reach the exit and be gone without ceremony—you will never learn who are members of the church, nor whether strangers have been welcomed and cordially invited to return, by such conduct. Don't you know that many hungry souls, starving for the bread of life, drop into churches and find such aloofness and unconcern on the part of members that they return home saddened and disheartened, and feel that there is no help or sympathy for strangers in that place? If you become a regular attendant at all church services, and take an active part in the functions of the church, you soon feel at home there and an abiding interest in every soul that darkens the door. In true appreciation of the design of the church, you recognize that the congregation is just what the individual members make it, as to sociability, and mutual interest in its success, as a representative of our Lord Jesus Christ. To make it a soul-saving unit in the great field of this sinful world, where redeemed sinners feel the spiritual urge and holy impulse to seek and save sinners, it must co-ordinate

all the talents and functions of the members. To withhold our individual influence, which can and must be expressed in so many ways, is to rob Christ of His purchased talents. If we are true exponents of the spirit of Him whom we profess to love and serve, we seek to save others who are in the perilous condition from which we profess to be saved.

It behooves us as individual disciples of our Lord to be sure we do not suffer ourselves to become formalists in the work and worship of the church. Familiarity with the functions of worship, a certain routine to be observed each Lord's day may, if we are not growing Christians, become mechanical and wholly destitute of the spirit of devotion. Danger lurks here. We think we must sing so many songs, have a prayer, read and examine a chapter in the Bible class, perhaps speculate over some feature of it in a jocular mood, wholly divested of the sanctity of a life-and-death issue as it is, and perhaps go through observance of what we call communion, and return to our homes unnourished and unfed on the bread of life. Such perfunctory services are making light of the greatest things that ever engaged the attention of humanity. Some one has said, "Familiarity breeds contempt," speaking doubtless of familiarity of people. But if we translate the acts of worship into spiritual life and power, as they are designed to secure in our needy souls, alertness, self-examination and condemnation of every idle word and deed, and even of uncharitable thoughts concerning brethren, we are led to see how helpless and hopeless we were and evermore will be, without the pardoning mercy of our God, through the Lord Jesus Christ. Let us not glory in knowledge, in immunity from sickness, and the natural and acquired ability we have of making money, or attaining fame, or leisure or carnal pleasure; far from it! Let us know that every good and perfect gift comes down from above to qualify us for usefulness in the kingdom of God. Only as we seek in return for these blessings to use them as our Lord and His cause demands shall we find happiness and enduring joy in receiving them. If we squander time, money, and influence in gratifying our animal nature, and withhold from the cause of Christ those talents and energies which He has so graciously bestowed upon us, we should read what the apostle James has to say to the indolent and worldly-minded (James 4:6-10). Let us not fall under the condemnation spoken by Isaiah and repeated by our Lord, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me" (Matt. 15:8). We are on trial for eternal life! What a glorious reward awaits the faithful! What a fearful doom awaits the ungodly and sinners!—A. M. Morris, in *Peoples Bible Advocate*.

Divorce! There are other reasons for separations, without doubt, but for divorce (the privilege of marrying another) there is but one cause permitting it. (Matt. 19:9.) How many couples there are today who have committed adultery! A free country, yes—but God!—S. C.

## WHERE IS HEAVEN?

Different answers might be given to that question and all of them be correct. Heaven is where God is. It is God's home. But heaven may be at your own door. The man who is willfully wicked is a long way from heaven, but the true penitent who cries, "Lord, be merciful to me a sinner," may be very close to heaven. The gates ajar are in sight of the man who with a subdued and honest heart cries out, "What must I do to be saved?" Of a certain class Jesus said, "The kingdom of heaven is within you." Yes it is possible for heaven to be within us. The fact is unless heaven is in us here we will not be in heaven "over there."—*Vinewood Reminder*.

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Discipline embraces instruction, training, correction, reproof, in some cases withdrawal of fellowship. (1 Cor. chap. 5; 2 Thess. chap. 3.) The good of the one disciplined is to be the purpose, always, even when disfellowshipped, the while avoidance of disaffection or contamination of others is a consideration of import. The painfulness of this duty is not valid argument against its performance. And not only is the formal withdrawal enjoined, but note that to "keep no company" is enjoined as a duty following it."—S. C.

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### MRS. BETTIE SANDERS

Death knocked at the door of the Portland Avenue church twice the same day, November 23, taking two of our faithful, God-fearing widows. Mrs. Bettie Sanders, widow of the late Dr. H. B. Sanders, (with whom she came to Louisville about 30 years ago) of 2115 Portland Avenue, while preparing her noon-day meal, was suddenly called home, victim of a heart attack. As far back as my memory goes in connection with the Portland church, pleasant association with Sister Sanders is recalled. We miss her from her usual place on Sunday, but we are thankful for her lovely Christian life, and look forward to a happy reunion. Our love and sympathy go out to her family; and may her life be our example, and may we be ready when the call comes.

### MRS. LULA REYNOLDS

The second call came just a few hours later, to Mrs. Lula Reynolds, who, up to a few months ago when she became seriously ill, had not been missed from her place on Sunday morning. She was a charter member of the little mission Sunday School started back in the 70's, in the upper room at 26th and Portland. She seemed set in the Sunday School habit, for just a year or two ago she was awarded a certificate for perfect attendance for the year. We are glad to have known her as our near neighbor when we moved to Portland in 1913, and many pleasant memories remain. She was then the widow of Mr. Nicholas Haines, uncle of our Marion E. Haines. Some years later she was married to Mr. Reynolds, who preceded her eight years ago. To her sisters and loved ones still among us we say, we are not "sorrowing as those who have no hope."

### JAMES WISEHEART

Again, since writing the above word has come that the third knock in less than one short week had come to our door when Brother James Wiseheart (in his 81st year) was called home early Wednesday morning, Nov. 29. When we moved to Portland the Wisehearts lived just a few doors from us and we enjoyed their true Christian friendship. This is the first break in the family circle, though Sister Wiseheart has been in very poor health—unable to walk alone for several years. Our heartfelt sympathy goes out to her, to her two daughters, and other relatives.

—M. E. H.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

Lowell Davis, wife and daughter sailed for Hong Kong Nov. 20th, leaving from Los Angeles instead of San Francisco due to a strike. \*\* While their boys are in Geo. Peppertine College and while Bro. Rhodes regains health, he and Sister Rhodes, recently of Japan, are helping Bro. Ishiguro and the Japanese church in Los Angeles. \*\* A survey showed 100,000,000 heathen gained in 100 years, but in that country 625,000,000 persons had been born. How rapidly (?) is the world getting better?

"We are teaching the children English of mornings and have a teacher for their Chinese in afternoons and they are doing better than ever before.—E. L. Broadus. \*\* Sister O. T. Rodman has been ill enough of late to have the doctor. \*\* While off the Japan field, Orville Bixler is doing good service in Valdosta, Ga., and is also in demand elsewhere. \*\* Sister Cassell, of the Philippines has not been so well as desired. \*\* Upon receiving her check, Sister Mattley bought eight cans of kerosene and in a short time the price raised 40 cents a can. \*\* Brother Cassell reports four baptized in Mindanao, P. I.

In southern Rhodesia, sugar has risen \$1.75 per hundred pounds; gasoline is up 16 cents a gallon. \*\* "Nearly everyone here is talking war," says Addie Brown, of Cape Town, South Africa. \*\* Butler University wishes to obtain complete files of some of our missionary publications including "African Breeze" and "Missionary Messenger." \*\* The congestion occasioned by influx of refugees in Hong Kong has abated somewhat. \*\* "There is to be another baptism on Sunday. Several others are almost persuaded."—*Addie Brown*. \*\* We are glad Sister Annie Bixler seems to be improving in health. \*\* On Nov. 21st, Sister Sarah Andrews left her mother's home in Montgomery, Ala., for her own home in Japan. \*\* "Brother Garrett is getting his house finished up. He feels bad a great deal of the time."—*Dow Merritt*. Funds should be supplied promptly for the return of this family. Address Bro. Frank Mullins, Jennings, La. Ship rates from Africa are reported "half again as high as they were before the war." \*\* Ardath Brown went to summer school and worked part time to earn \$50 on her year's schooling. \*\* Our brethren have been assigned a large area in Africa for missionary work, but the government has not been pleased at the small way in which it has been cultivated. They want some educational work done reaching a certain standard of excellence and they wish us to show that we mean business or else the field will be opened for others to enter and the others (Catholics and Adventists) are ready to step in. Helen Pearl Scott and Boyd Reese are expected to be ready to return to the field next year.