

Dec 1935

THE WORD AND WORK

TWENTY YEARS

With this issue we round out twenty years of publication from Louisville, with present editor and publisher. And before that Brother Chambers had issued the magazine for several years from New Orleans.

To us, as to Abraham, God has been indeed Jehovah jireh: He has "provided," so that we have never missed an issue nor failed to pay a single bill.

Here again we raise our Eben-ezer, "the stone of help," for "hitherto hath Jehovah helped us." In confidence therefore we press on, "speaking truth in love," willing to accept whatever it may cost to stand up for Truth and Right. And it always costs to do that!

We now lack \$200 of being paid up with our printer, but for this amount we have given an interest-bearing note. It is our desire and hope that by Dec. 31, this will be cleared. Some friends may be able to help; at least you can pray. No editor—not even the publisher who devotes most of his time to the office—receives any salary for services. Only the clerical helpers are paid. So it is a partnership work, and like all the work of God, carried on in the spirit of dependence on Him.

1935 has been a good year. The *Word and Work* and the *Lesson Quarterly* have increased; and the hymnal, "*Great Songs of the Church*" has far and away passed any previous year in sales. We thank God, all our friends and helpers also, and take new courage.—E. L. J.

WORDS IN SEASON

R. H. B.

THE WHEAT, THE CHAFF, AND THE FAN

Wheat and chaff are men; and the Fan is His means of separating the two. The "threshingfloor" which He will "thoroughly cleanse" is Israel—in the wider aspect the whole world of mankind. There are the men whom the Lord regards as "wheat"; and there are men who are "chaff". What made them so? We will not try to go behind the fact. The fact is that they are such, and it is with the fact that we have to reckon. I am sure that none are wheat but by the grace and mercy of God. I am sure that none are chaff but by their own fault. I am sure, too, that the chaff is, not as in nature, unchangeably

such: this very warning uttered by John is really an appeal to the chaff to become wheat. But finally there are just the two classes—the wheat, the chaff. So it is now; and everyone that reads these lines is of the one or the other. And what is His fan? First of all *the light*. "This is the judgment that the light is come into the world." (John 3:19.) The reaction of men to the light determined their quality. Some hated the light; some were attracted to it; some couldn't hear (John 8:43, 47). "Everyone that is of the truth heareth my voice." "My sheep hear my voice and they follow me"; and "a stranger will they not follow for they know not the voice of strangers." Some believed; some could not believe. Some came to Him; some would not come. (John 5:40.) Thus was the wheat separated from the chaff. Finally there is the destiny of the two: the wheat is gathered into His garner. In the parable of the "Wheat and Tares" the garner stands for the Father's Kingdom, in which the righteous shall shine forth as the sun. (Matt. 13:43.) But the chaff is burned up with unquenchable fire. This surely has no other explanation than that "furnace of fire" where there is "weeping and gnashing of teeth." (Matt. 13:42.) Where do I stand today? Would the Lord count me as wheat or reject me as chaff? The answer depends on the attitude I take toward Christ—His word and His call. For men to whom the light comes have a choice; and him that comes to Christ He will in no wise cast out. (John 6:37.)

* * *

TIMELY COUNSEL

Said J. C. Ryle, noted writer and commentator of last century, "I believe that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's Second Advent."

These are words of timely counsel for us who are living in these ominous, critical times. They illustrate Paul's statement in Phil 3:20, 21—"Our citizenship is in heaven from whence also we look for a Savior, the Lord Jesus Christ. . . ." It is on that that our hope rests, not on anything that will develop here below. Note, too, that it is a *Savior* we look for—one who saves or delivers. "He will come a second time, apart from sin, to them that wait for him, *unto salvation*." (Heb. 9:28.) Like the Thessalonians we "wait for his Son from heaven whom he raised from the dead, even Jesus who delivereth us from the wrath to come." (1 Thess. 1:9, 10.)

* * *

GRABBING AT RESULTS

"The principle (says one) that will bring the world under the power of Antichrist is "*results*"—judging by results. That is a principle that, carried honestly and logically to its end,

brings you to the vilest systems that were ever conceived—one of those abominations on which Satan has written the name of Christ; for he calls Jesuitism by the name of Jesus. It is not said that "The Lord God is a God of knowledge, and by him *results* are weighed," but "by him *actions* are weighed. Leave results to God."

Certainly that is a thing for our day to consider. "Results" is everywhere the great aim and object. Success is the idol of the times. The Christendom of modern times could not possibly compass Jericho seven days at God's behest: it must have immediate results or it is doing nothing to the purpose. It cannot waste its time in bringing in individual souls here and there—they must deal with masses and nations and whole populations. They will take the world by storm and establish "the kingdom" by schemes of social reconstruction and world-betterment even to world revolution—all of which they regard to be "the task of the church." If for nothing else, here lies the great necessity of the prophetic teaching of the Bible. Here also the great need of simple faith and obedience on part of God's people. "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

BETTER THAN SUCCESS

"Results" are not to be despised. God Himself is working for ultimate results. When we shall see His finished work it will far exceed all our thoughts. God is not opposed to results even here and now. It is only when man gets impatient with God's ways and strikes out upon a course of his own in order to obtain quick successes; when he despises the wisdom of God and in his self-will sets up his own wisdom above Him—there is where failure and loss and ruin begins. The lack of results should cause reflection and heart-searching, for perhaps the reason may lie with us; but we should never leave the marked path of God's will and way to obtain better results. "What have we to do with results?" said Henry Martyn, the great missionary—"we have our marching orders and our business is to obey." And another said, "If I knew I would never make another convert, I would nevertheless go right ahead in obedience to the Great Commission." That is right. So did Noah; so did Isaiah and Jeremiah, and all God's servants of old. But in that day there will be many that will say, "Lord did we not prophesy in thy name? and in thy name cast out demons? and in thy name do many mighty works?" And then will He profess unto them, "I never knew you: depart from me ye that work iniquity." And why that? They had worked hard, they had accomplished much, *but* they did not *do the will* of His Father in heaven. (Matt. 7:21-23.) In that day He will not say, "Well done thou good and successful servant," but "Well done thou good and *faithful* servant: Thou hast been faithful in a few things, I will set thee over many things."

THE SEEING EYE

"If you ever get rich," said Pulitzer to Brisbane,—“if you ever get rich (which you won't) you will find that your views will change.” This touches a profound principle. All men are affected by their position, their possessions, by that which they have and prize and esteem most. The love of money and the possession of it not only alters a man's actions but affects his very judgment. Where a man's treasure is there will his heart be also. Moreover, the light of the body is the eye: “if therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil thy whole body shall be full of darkness.” The only inlet for light is through the eye. If then that eye is free and clear the light streams in unhindered; but if that eye is dimmed or perverted, the very fountain of the man's light is destroyed. “If therefore the light that is in thee be darkness, how great is that darkness!” That points out the powerful influence for good or evil, of dominating motive. The man who is actuated by desire for gain simply cannot see the truth. “A bribe doth blind the eyes of the wise” (Deut. 16:19) and “destroyeth the understanding” (Eccl. 7:7) so that good seems evil and black looks white. Therefore beware of earthly motive. “No man can serve two masters . . . ye cannot serve God and mammon.” The same applies also to worldly ambition. “How *can ye* believe who receive glory one of another and the glory which is from the only God ye seek not.” (John 5:44.) Alas, for the blinded eyes!

LOOK TO YOUR MOTIVES

How many things influence the soul in matters of faith and religion, unless it be wholly turned to God to look to Him alone. Financial interests, social interests, business interests, personal desire and preferences—how far these things go in determining a man's course in religion! When commercialism enters the church preachers and people sink into spiritual bondage. When “vested interests” control the faith, the creed assumes importance, and denominational lines are drawn. When a work depends on the favor of men, the latter becomes the chief consideration, and man-pleasing the chief policy. Every enterprise, business, and institution which depends for its success on the favor of man is bound to become corrupt and becomes in turn a center of corruption. The only principle on which anything can be rightly done and carried on is that of dependence on God only—as exemplified in George Muller's orphanage, and J. Hudson Taylor's China Inland Mission. The man who does not walk by faith will fall in with a convenient worldly policy. To be wholly independent of man, and to look to God only, is in all our way and walk and in our every undertaking for the Lord the prime prerequisite. Given this, we will then seek to please men also, for *their* good and profit, not our own.

SHUNNING THE TEACHING ABOUT THE SPIRIT

A writer in a religious magazine reporting religious conditions in Germany tells the following interesting fact:

"A generation ago there was a revival in Germany, and then it was followed by the Pentecostal movement in one of its most fanatical forms. There came such a fear over the religious leaders of Germany that they actually banned the name of the Holy Spirit."

Clearly Satan gained a point there. Without a doubt it is one of his devices to caricature the true working of the Holy Spirit in the Christian, and by distorted teaching, and by wild fanatical orgies of deluded people, in order to disgust and frighten sober-minded believers. In their revulsion from the false they would naturally be driven clean away from the true, and ignore the promise of the Holy Spirit and lose faith in the Spirit's work and power in Christians. That is a great loss indeed. We see a similar reaction in the case of some in this country, who, swinging away from a spurious emotionalism, have practically denied the Spirit and repudiated His personal indwelling. Now the Spirit is that other Comforter, given to supply the place of the absent Savior. He dwells in the individual Christian (1 Cor. 6:19) and in the church as a whole, sanctifying it as a temple of God, (1 Cor. 3:16); strengthens the saints with power in the inward man (Eph. 3:16), enabling them to overcome the flesh (Rom. 8:13), shedding abroad the love of God in the hearts (Rom. 5:5), and bringing forth the Christlike fruit in their lives (Gal. 5:22). Let us believe what God says about these things, trusting freely in the declarations of God's word; and by faith let us claim and entertain the Spirit of God in our hearts. The result will without fail confirm the testimony of God's word, and there will be new power in our Christian life and a holy boldness unto God's service.

 MEN—NOT METHODS

Men are God's methods. The Church is looking for better methods. God is looking for better men . . . What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. . . . The training of the Twelve was the great, difficult and enduring work of Christ . . . it is not great talents or great learning or great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God—men always preaching by holy sermons in the pulpit, by holy lives out of it. These can mould a generation for God.—E. M. Bounds.

Your orders for books, Lesson Helps, etc., appreciated.

NEWS AND NOTES

(December, 1935)

Early renewal for 1935—better still, clubs—will help us close the year debt-free!

Chas. E. Gruver of North China sends us an interesting circular with pictures taken by himself on a bicycle and ox-cart missionary trip. One picture shows the gospel ox-cart driver who once roamed the same fields as a bandit leader!

From New Orleans: "Our November copy of Word and Work is here; and we believe it the best of the year. God bless those good things written, forgetting not those who wrote.

"We have had several responses to the personal invitations extended in the house-to-house census work here. Several have begun to come to services. The ladies doing this service are happy to have this part in the work. We have a weekly worker's meeting each Tuesday night in a different home"—Jesse Z. Wood.

From Horse Cave, Ky. (Nov. 14): "I am here at Horse Cave leading the songs in a meeting, Homer McLain doing the preaching. I am enjoying the fellowship of old friends and former acquaintances in this little city of lovely folk."—H. N. Rutherford.

From Cynthiana, Ky.: "All of us are well and happy here. The church at Salem is having some real house-to-house prayer meetings!

"We hope to have the W. W. subscription list ready for you by New Years."—Wilson Burks.

Bible School at Davis City

"I am planning to conduct a Bible school here, beginning Tuesday, Dec. 31, and continuing about 10 weeks. We will read and consider the whole Bible in regular school hours, using maps, charts, and lectures; also giving instruction in vocal music. We are expecting a good class and will be glad to hear from any others who would like to take such a course."—Wm. J. Campbell.

Jonah W. D. Skiles, who writes our "Original Text" studies each month, is now laboring with North Shore Church, Chicago. Bible School

at 10 and preaching at 11, on Sunday mornings, in auditorium of Wilson Ave. Y. M. C. A., (Wilson at Hermitage).

Sunday School Times readers! Renew by Dec. 14, please. Our price, \$2. (Regular single price is now \$2.25).

"The Golden Candlesticks," Stanford Chambers' fine new tract on the church—10c per dozen.

Three-months trial subscription to the Word and Work, 25c. Use this gift plan to acquaint your friends with this paper!

Magazine Agency

Order your secular magazines from this office: Literary Digest, \$4 the year; American Boy, \$1; Boy's Life, \$1; American Girl, \$1.50; Mc-Calls \$1; Pictorial Review, \$1; Woman's Home Companion, \$1; Better Homes and Gardens, \$1; Parents' Magazine, \$2; Etude, \$2; Popular Mechanics, \$2.50; Child Life, \$3; Nature Magazine, \$3.

Cambridge, Mass.

Church meets 2:15 P. M. Sundays in Phillips Brooks House, Harvard University Yard, Cambridge, Mass. P. H. McNeil, Secretary, 41 Westbourne St. Roslindale, Mass.

From Gallatin, Tenn.: "We have had two additions here since the meeting. Fine audiences. Increase in Sunday night crowds."—H. L. Olmstead.

From Waynoka, Okla.: "Began a meeting at Amorita, Okla., Oct. 27 and closed Nov. 13, with one baptized, one restoration, and one from the Christian Church. This was my sixth meeting at this place. These brethren are very loyal to the truth, and I believe they will zealously push forward in the work there.

"On Sunday, Nov. 17, I met with the brethren at Tahlequah, Okla. Bro. Cleon Lyle is in charge there, and I think he and his wife are doing a wonderful work. The congregation seems to be wide awake.

"During the last 12 months, I have had the pleasure of taking seven classes through the Revelation. All seemed to study it with keen interest."—H. R. Thornhill.

From Longleaf, La.: "I don't want to miss a single issue of W. W. as long as I live. This may be my last renewal. I am very feeble, may not hold out through this winter. I have hoped that I might live until Jesus returns, but it is all right anyway, for the dead in Christ shall rise first; I shall see him then.

"May God bless you and all the W. W. family."—J. M. Mason.

From Grantsburg, Ill.: "We want you to know that we greatly enjoy the paper, especially your words in season. They are wonderful food for our souls. We hope we shall never have to be without Word and Work in our home."—Melvin Haneline.

"There are now three churches in the Spring Hill section using 'Great Songs': Mallory Chapel, Spring Hill, and Smith Creek. All are well pleased with them. The Uneda brethren use your hymnal, and I think the Foster brethren will order about 200 copies before long."—J. D. Phillips.

"Father [James Stewart] loved to read The Word and Work."—Mary Stewart Peck.

From Nashville, Tenn.: "I am to go to Toledo soon to take up work with the church there, Lord willing. Pray for us and our new work."—Miles Rehorn.

From Dallas, Texas: "We do enjoy Word and Work and wish for it and all associated with it success."—Wm. M. Hunt.

"There is no other periodical, published by our brethren, that I have read, that means so much to me as The Word and Work. It is so different in so many ways, so uplifting and inspiring."—Mrs. H. L. Knight.

G. A. Klingman has located with the church at Bryan, Texas.

From Detroit: "I like the Word and Work, also the Lesson Quarterly. Would not like to be without them."—Mrs. Jas. T. Reynolds.

Wallace Cauble began a ministry with the Highland Church, Louisville, on Dec. 1.

Send your Christmas book and gift orders our way! Any Bible, Concordance, Dictionary, Commen-

tary, Song Book, or other religious work, also subscriptions to any good paper, religious or secular. It all helps!

Be sure to read the Campbell articles in this issue: for their own teaching and merit; and for what they show concerning the spirit of Christian fellowship in those times.

A circular letter from Virgil and Ramona Smith indicates, that with Sister Johnson, they are now back in the Brazilian mission field, and happy in the work.

Order your Bound Volume of the 1935 W. W. now! It is well bound and well indexed. Price \$1.50.

Twenty five churches or more were represented in the thanksgiving day attendance at Highland church, Louisville. More, almost, than could sit and stand in the house came—to join in thanksgiving, to hear G. A. Klingman's address, and also the "Hallelujah Chorus" sung by forty voices. The offering of over \$50 was sent to Potter Orphan Home.

Sellersburg church had a similar service the night preceding with J. Scott Greer as speaker.

From Dugger, Ind.: "We came to Dugger Nov. 13, 1925, so we have now passed the ten-year mark. We had 223 at Bible School Sunday and used extra chairs at church, due to special efforts. We average 200 in Bible school now and our church crowds are also good. One who had been long away from the Lord came back Sunday night. Another such was restored recently.

"We united with Linton in a Thanksgiving service Wed. night, and with Berea in such a meeting on Thanksgiving night. Brother Chambers will preach the rest of the week at Berea.

"THE CHURCH I FOUND"

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

THE BAPTISM OF THE SPIRIT AND THE FILLING

R. H. B.

The baptism of the Holy Spirit, like the baptism in water, is an initial, initiatory event, without which one is not even a member of the Body. This is seen from 1 Cor. 12:13, where it is stated that "in one Spirit were we all baptized into one body." At its first occurrence this was plainly seen. Those individual believers in Christ that received the baptism of the Holy Spirit on Pentecost, were thereby and thenceforth joined and welded together into one body, the church. "Does then every believer have to be baptized in the Spirit in order to become a member of the Body?" we are asked. Some brethren among us hold so. They believe that when one is baptized in water he is also at the same time baptized in the Spirit; and they plausibly point to the analogy of the typical baptism of Israel "in the cloud and in the sea" (1 Cor. 10)—the two-fold element, water and the cloud; and in the cloud was the presence of God. Most however take it that the baptism of the Spirit was given at the beginning, and once for all; and that everyone as he is baptized into Christ enters into and becomes a partaker of that original baptism of the Spirit, and is thus incorporated in the One Body. That is to say the baptism of the Spirit is not given from heaven in each individual instance, but was given once for all, at the outset. Each believer, as he is added to the Body enters into the benefits of that original baptism. This is naturally set forth in the language of 1 Cor. 12:13—"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and *were all made to drink of one Spirit.*"

In keeping with this is the fact that the baptism of the Spirit, whether received directly or indirectly, is a thing that occurs once, and only once in any case, and is therefore once for all. We never read of anyone's being baptized in the Spirit repeatedly. No one ever received the baptism of the Spirit more than once. The baptism of the Spirit is never spoken of in the plural. Nor is anyone who had ever received the Spirit at all spoken of as being afterward baptized in the Spirit. Through the original baptism of the Spirit have all Christ's people received the Spirit and were made members of the One Body.

It is therefore quite unscriptural to speak of *Christians* being baptized with the Holy Spirit. In becoming Christians the original baptism of the Spirit on Pentecost becomes effective for each and all. But none that have become Christians are ever told that they are yet to expect to be baptized in the Spirit.*

The case is different with the filling with the Spirit. Though on the occasion of that first baptism and as a result thereof "they were all filled with the Holy Spirit" (Acts 2:4).

The same people who had at first been baptized with the Spirit and were then "filled," were filled again (Acts 4:31)—and no doubt again and again, as the occasion required. But the "baptism" was once for all. Though in consequence of the baptism they were "filled," the two are not synonymous: the filling was oft repeated, the baptism never. "Be filled with the Spirit" is a command to Christians (Eph. 5:18). But never are Christians exhorted to seek for the baptism of the Spirit. To adhere strictly to the language of Scripture in this matter will prevent misunderstandings, correct errors, and forestall harmful controversy.

*The case of the Samaritans in Acts 8 is clearly exceptional. There, for reasons known to Him, the Lord withheld the Spirit till apostles came down from Jerusalem. Some hold that Samaritans had the Spirit as all baptized believers have the Spirit, and that the apostles only imparted supernatural gifts to them. Others take it that the Samaritan converts had not the Spirit as yet in any sense, and that God made them wait for the apostles in order to show the vital unity connection of this new work with the original work at Jerusalem. Yet in this case we have not a new baptism of the Spirit. The distinguishing feature of the baptism of the Spirit is that it came direct from heaven, without intervention of human hands.

A PRAYER FOR WOMEN

KATE TODD MALONE

Father, I thank Thee for a new day and implore Thy guidance, as I know not what it holds for me and I dare not undertake its problems and duties without Thy wisdom and tender mercy.

May I go joyously on my way realizing that I am Thy child and precious in Thy sight. Overcome my weakness with Thy power and cover my sins with Thy righteousness.

Help me in the petty cares; grant me patience for the humble tasks which fill my life and teach me cheerful endurance when the burdens press and the way seems long and the load grows heavier.

Grant me pure thoughts and gentle speech. May no harsh words or cruel criticism pass my lips, but let me speak for Thee in the power of a consecrated life. Open my eyes that they may see the matchless beauty of Thy marvelous works. Open my ears to divine melodies and sublime truths, and set my affections on things eternal.

Keep me lost in loving ministration for others and when the shadows deepen, and the night draws nigh, may I rest in Thee.

Gallatin, Tennessee.

"JEREMIAH"

These studies form a neat 24-page pamphlet, in large type, equally suitable for home or class use. 5c each; 50 for \$1.00.

THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.

"MARK THAT MAN", CAMPBELL

H. L. OLMSTEAD

The following article from the pen of Alexander Campbell sets forth, shows, and teaches:

1. That A. Campbell did go into the field of unfulfilled prophecy.
2. That the coming of Christ of Matt. 24, 25 is literal and personal.
3. That this coming is at the overthrow of "the little horn" and at the destruction of the Beast of Daniel 7.
4. That Christ's coming was not to be at the destruction of Jerusalem in A. D. 70.
5. That the coming comes at the close of "the times of the Gentiles."
6. That the words "this generation shall not pass or fail till all these things be fulfilled" refers to the nation, or race of people amongst whom and in reference to whom these words were spoken; and that they would continue to exist notwithstanding their desolations and dispersions until He comes again, and that they should hail Him as blessed.
7. That the coming in glory to judge (Matt. 25) is the judgment of the Gentile nations.

All of which shows that A. Campbell would now be a "marked man" among certain leaders.

He would now be discarded along with the song "All Hail the Power of Jesus Name" which for 150 years has stirred the souls of God's saints and until recently appeared in all the great hymn books published by churches of Christ, and which E. G. Sewell put first (No. 1) in his "*Christian Hymns*, published by the *Gospel Advocate* in 1889!

He would be as unwelcome in some assemblies as the song "I know that my Redeemer liveth, and on the earth again shall stand," which has either been omitted or those words changed in some of the new books. (I notice that they still read that way in Job 19:25, 26.)

He would quite likely be compelled to go outside denominational restrictions to exercise his Christian liberty to preach or even believe these things. If he only believed them today and didn't preach them, he would be "smoked out" and then marked. In fact, I believe that he would follow today the same course which he followed when he said concerning those who made their opinions tests of fellowship:

"Let them declare to the world that 'Tenth or ten thousandth' breaks the chain alike. That a disagreement in the tenth opinion or in the ten thousandth opinion breaks the bond of union. If this be the decree, let it be published and translated into all languages; let be known and read to all men. If, again, a perfect uniformity be not decreed but a partial uniformity, let it be proclaimed in how many opinions an agreement must be obtained; then we shall know who are and who are not to be treated as heathen men and publicans. Who makes the divisions now? The man

who sets up his private judgment as the standard of truth, and compels submission to them; or the man who will bear with his brother who thinks in some things differently from them?"—*Christian Baptist*, Vol. 7, Page 651 (March 1830).

But here follows the article:

CAMPBELL ON THE SECOND COMING

After the Appendix [to *Living Oracles*] was worked off, the following words and phrases seemed to require a remark or two:—

Coming of the son of man on the clouds of heaven. Matt. 24:27, 37, 39, 30; 26:64; Mark 13:26; 14:62; Luke 21:27. Whether this "Coming of the Son of Man" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edwards' History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of Man spoken of: of these, two are literal, and two figurative—his coming in the flesh; his coming to destroy Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day. The first and the last are said to be literal and personal comings, the others figurative.

The question before us is purely a literary one; and for the following reason it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote a personal literal coming of the Son of Man:—

1. On leaving the temple for the last time, Matt. 23:39, he told the representatives of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again see him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this coming was made the subject of conversation between him and his disciples in private, chap. 24 and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was his coming, or return of the Savior, as could be seen by the Jews—"You shall not see me" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" and as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense: for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not a figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return, or coming, be literal and personal, else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of Man introduced Matt. 24 could not apply to Jerusalem's ruin; for the Jews did not then see him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matt. 23 and 24.

5. As the Lord addressed the Scribes and Pharisees as representing the nation, so he addresses his disciples as representing his body, the congregation of the saints; and after telling them, in order, the things that must happen them and the nations before the coming of the Son of Man, he places that event (Luke 21:27, and Matt. 24:27,) after the destruction of Jerusalem, the dispersion of the nation, and the long persecutions and sufferings of the real followers of the Lord.

6. When they should see these signs, they were taught to rejoice, inferring that their deliverance, or redemption, drew nigh. But this deliverance has not yet arrived; consequently, the Son of Man has not yet come on the clouds of heaven.

7. But his **coming** cannot be secret, or figurative, for it is to be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of Man be."

8. Neither is it spoken of as if it were a plurality of events called 'comings of the Lord,' but as one and singular—**The coming of the Son of Man.**

9. Again, as Daniel the prophet is quoted in reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of Man at the destruction of the little horn, when the "thrones were cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of Man" was either figurative, or to be at the desolations which came on Judah.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of Man, or the Savior's return; and as the last of them is on all hands agreed to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are, first, the parable of the fig tree: from this he teaches them to know when his coming is near—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall **the coming** of the Son of Man be"—third, the parable of the thief; "Be ye also ready; for in such an hour as you think not, the Son of Man **comes**"—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall **come** in a day when he looks not for him"—fifth, the parable of a marriage, or of the wise and foolish virgins; "Behold the Bridegroom **comes**: go ye out to meet him"—sixth, the parable of the talents: "After a long time, the lord of those servants **comes**, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of Man shall **come** in his glory," or in the clouds, he will gather the Gentiles, all **the nations**, before him, and separate the good from the bad. The coming of the Son of Man is always kept in view, in these seven comparisons; and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of Man as not figurative, but literal; and not at the same time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word 'generation,' in the judgment of lexicographers, and some able Bible critics, the word **genea** signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed, the word **generation**, at the time of the king's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Prov. 30:11, 12, 13, 14; Psalm 24:4-6; 14:5; 27:30; 62:2; 1 Peter 2:9; compare Jer. 2:28, 31; 7:28, 30; Deut. 31:29; 32:5. "A nation void of counsel," is at another time called "a froward generation"; a peculiar people is also called a chosen generation. To this it may be added, that the word translated **kindred** is often, in the Septuagint, this same **genea**, at other times translated generation. From all which it appears that our Lord meant no less than that the nation, or race of people amongst whom, and in reference to whom, these things were spoken, should continue to exist, notwithstanding all their desolations and dispersions, till he came again, and then they should hail him as blessed, coming in the name of Jehovah.—From Alexander Campbell's Addenda to **Living Oracles**, P. 97, Third Edition, 1832.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Revelation 20:4-6

In Rev. 20:4-6 does the Greek show what the antecedent of the first "They" is? Is "souls" in the same verse the antecedent? Also does "they" in verse 6 have the same antecedent as "they" in verses 4 and 5?—La.

For none of the three "they's" mentioned above does the original use a pronoun, but the "they's" are expressed by the personal ending of the verb. Under such circumstances the "they's" would ordinarily refer to the closest preceding plural noun; therefore the "they" in v. 6 must refer to the "these" (*touton*) of the same verse, which most naturally refers to the group implied in "he that hath part in the first resurrection" (*ho echon meros en tei anastasei tei protei*), and this group in turn seems to include all those mentioned in v. 4.

The first "they", if similar reasoning is to be used, would refer to the nearest preceding plural noun that would make sense, and this is "army" (a collective noun, therefore plural in sense) in 19:19 and "the armies which are in heaven" in 19:14. The writer feels that there was so much excitement to John in the visions and that they were coming so fast that he wrote down the pictures that struck him without regard to some of the niceties of language. In fact the panorama unfolds much more vividly and vigorously in this way than in studied writing. Who naturally would sit on the thrones? Why, the ones who were with Jesus. Who were they? His "armies which are in heaven." Do these armies include the resurrected saints? Let the reader draw his own conclusions from 19:6-9. If these visions in Chapters 19 and 20 are chronological (and there is no reason to suppose they are not), those "bidden to the marriage supper" could well compose the armies. (Please notice that nowhere do the armies participate in the vengeance, but that Jesus Christ himself does the smiting. (Cf. 19:15, 16.)

A few references on the first "they" from commentators may be interesting: Robertson says, "Apparently Christ and the Apostles (Matt. 19:28; Luke 22:30) and some of the saints (1 Cor. 6:3), martyrs some hold." Charles thinks that "it is not improbable" the expression "And I saw thrones, and they sat upon them, and judgment was given unto them" belongs after "upon their hand."† There is no manuscript authority for such a change in our text, however. Simcox says, "They" . . . were identified by Dan. 7:22 as 'the saints of the Most High'—saints, plainly, in the modern sense, as distinguished from angels."‡ Moffatt calls them "the unnamed occupants (saints including martyrs? as in Daniel)."§ Goodspeed's translation is: "Then I saw thrones with beings seated on them, who were empowered to act as judges." *The Twen-*

tieth Century New Testament translates: "Then I saw thrones, and to those who took their seats upon them authority was given to act as judges."

"Souls" (*psuchas*) could hardly be the antecedent of the first "they" for the simple reason that "souls" is neither in verbal or logical precedence of "they." Furthermore, I am inclined to believe that in v. 4 *edzesan* (R. V. *they lived*) means "they came to life" (ingressive aorist) here, though, of course it may mean also "they continued to live" (constative aorist).^{*} "They continued to live" with "and reigned" is somewhat superfluous, and "they came to life and reigned" makes good sense. Incidentally "they came to life" is the meaning in v. 5: "The rest of the dead lived (*edzesan*) not until . . ." If the first *edzesan* means "they came to life," then the second "they" cannot refer to those sitting on the thrones and must refer to "souls" alone, because those on the thrones were, of course, already living.

If, however, the first *edzesan* means "they continued to live," then both the first "they" and "souls" might be the antecedents of the second "they." In either case, however, the definite antecedent does not matter since all are included in the same idea of v. 6.

The following passages should be studied in connection with the above: Dan. 7:9, 22, 27; Matt. 19:28; Luke 22:30; 1 Cor. 6:2, 3; Rev. 3:21; 5:10.

*Robertson, *Word Pictures in the New Testament*: New York, Harper (1933), VI, 458.

†Charles, *Revelation* (in *The International Critical Commentary*): New York, Scribner (1920) II, 182f., 441.

‡Simcox, *Revelation* (in *The Cambridge Bible for Schools and Colleges*): Cambridge (1894).

§Moffatt, *Revelation* (in *The Expositor's Greek Testament*): New York, Dodd, Mead (1910), 471.

**Robertson, *loc. cit.*, 459; Moffatt, *loc. cit.*, 472.

BEN'S BUDGET

Some of us are trying to be fit for more than we are doing now. I remember that, as an exhortation of former President Garfield. We truly need to know for our own edification; but much prayerful study is likewise needful to "present ourselves approved unto God, workmen that need not be ashamed, handling aright the word of truth" (2 Tim. 2:15). Some will not know if we do not teach them. God will help us to know, only if we diligently try to know. He will give such wisdom, additionally, if they ask in faith, and rightly use what is given (Jas. 1:5-8). It is well to remember that we need never be idle. Do with might what hands find to do, using meanwhile every moment to improve our talents to do more and better service for the Master. Even if no apparent opportunity presents itself to impart the information we have gained, there is always joyful gain in the very knowing.—Ben J. Elston.

CAMPBELL, THE INDEPENDENT STUDENT

(See also Page 232)

Certain exchanges have of late quoted freely from Alexander Campbell on the "Second Coming" and the "Millennium", but chiefly from his writings in the early "forties" of the last century. At that time America was in the midst of the Miller date-setting delusion: the Campbell arguments of that period are far from a full representation of that growing student's maturer views, nor of his interest in prophecy. We have watched and waited to see whether these exchanges would carry their quotations up, as the *Word and Work* did (January, 1934, page 11, which see) to the fifties and sixties of last century; but we have waited in vain.

Campbell declares explicitly that the changes of 1848 were "such as to command us to break silence on subjects we have never before presumed to meddle with," adding: "now is the time for the students of prophecy to keep vigil, to trim their lamp and watch." In 1854 he said, "We have had it (the subject of the millennium) often before our minds, and are glad to see it is eliciting more attention than formerly": again, "We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles"; in 1855, "We are glad to see a continually increasing interest in that theme." "We feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention." In 1856, "Whatever is taught in the oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration—it is indispensable that we understand our times, and their position on the chart of prophetic development."

In the same year, he wrote, "That the Redeemer shall come out of Zion and turn away 'ungodliness' . . . from Jacob is an express oracle indicative of some special and glorious interposition of the Lord Jesus—which may usher in what we usually call 'the personal reign of Christ'—the subjection of all nations to him."

In this strain of growing knowledge and increasing interest the great reformer continues with increasing urgency up into 1860. (These references are only samples.)

May we say again: the *Word and Work* does not quote Campbell, Lipscomb, nor any other man as doctrinal authority nor do we in all matters claim doctrinal agreement with men from whom we quote: they were all mistaken on some points, probably, as we all are today. But it is in their spirit of *interest in God's whole Word*, their *growth in knowledge*, and their *attitude of forbearance* toward those who differed, that we would commend them as examples. If the current dis-

paraging statements concerning prophecy and the "millennium" were set in opposite columns with those quoted from Campbell (see January W. W., 1934), the decline since those days would be simply startling!

It seems apropos to give here a fine paragraph concerning Campbell's growth and freedom, quoted by S. H. Hall in the *Gospel Advocate* from an Editorial in *Firm Foundation*:

"Campbell's religious career was a sort of evolution. He kept on learning, and he changed only as he learned. His colossal intelligence and his deeply spiritual environment from his boyhood contributed to make him a very profound student of both philosophy and religion during his entire life. He studied the Bible and aimed at being scriptural rather than consistent. He felt that if one's ideal is to be consistent with himself, he could never learn, or at least could never in his practice apply, any new thing. In this he was right. Otherwise one in practice of a false religion could not change—it would be inconsistent with his former practice. Campbell insisted on individual freedom—for every one to go to the Bible personally, read what it says, and do what it requires—without any inhibitions from lordly bishops, prelates, priests, or preachers. And he was in this undoubtedly right."

But now, a very old copy of *Living Oracles* has been sent us, published by Campbell in 1832, and containing a remarkable article on the Second Coming of Christ. Read the article, with comment by H. L. Olmstead, on page 232.

Next month, a Robert Milligan Reprint.—Publisher.

DESIGN OF BAPTISM

"If one obeys the Scripture for *one* revealed reason, that one reason will be in harmony with every other revealed reason whether one knows the other reason or not. Such a person should be praised for his or her obedience and not despised for their ignorance. I presume it safe to say that we shall never know on earth all the reasons for obeying the Lord in baptism or in any other ordinance or commandment. Let us be consistent, and humbly seek to know and do the will of God, but not disturb disciples over technical reasoning concerning commandments."—A. M. Morris, in *People's Bible Advocate*.

BOOK REVIEW

E. A. Powell, *Prophecy Speaks*: Price, 25c, paper binding. Washington, D. C., Review and Herald Publishing Association (1933).

This little book of 112 pages relates the events of a series of lectures to a group of sceptics by a hypothetical David Dare. In it is given one of the best expositions of the proof of the genuineness of the Bible and Christianity based on fulfilled prophecy and the life and influence of Jesus Christ that the writer has ever seen. The book, according to the "Foreword," is a composite of the experiences of the author who is a converted infidel and who for years lectured on the Pacific coast, inviting all classes of unbelievers to attend, and to interrupt him with questions at any time during the lecture. This book will be well worth reading and is a most excellent piece of literature to give to a doubting or skeptical friend. (Order from the *Word and Work*.)—J. W. D. S.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"I find more and more Chinese working independently of foreigners and depending on the Lord for a living."—*Charles Gruver*. * * Fourteen responded to the invitation in Brother Reese's field, but investigation showed two had two wives and two would not give up beer drinking.

"The Lord's church is manifold. It is a colony of Heaven far out from the seat of government where the citizens of Heaven proclaim to strangers the excellency of their King's laws. It is a School where the children of the King begin their training for heaven and eternity. It is a Home where the family of God sit around one common table and feast together. Mutual burdens are borne, mutual woes are shared and sympathetic tears are mingled."—*Chas. Neal*. His congregation is notably strong on missionary work.

We can and will do more mission work when we lift up our eyes and look on the field."—*B. D. Morehead*.

When you hear some one talk about us having "heathen at home," be a wee bit cautious. See if he is doing anything to convert these heathen who differ notably from the heathen abroad in that those at home have vastly more light and opportunity than they use, whereas the real heathen on foreign fields to the number of about a thousand million have no opportunity to know the gospel.

Bro. N. B. Wright, of China, is spending some time with the brethren in Toronto where there is good interest in missions abroad. * * Do we have difficulty in paying the grocer, paying interest, buying our coal, giving to missions, etc? Well, it is said 6,000 tons of rouge are annually used in the U. S. Somebody has money to spend!

If a thousand preachers sincerely tried to enlist a half a dozen congregations a year in scriptural foreign missions and succeeded in getting only two a year, at the end of twelve months, the work would be very many times its present size. If the second year they enlisted three churches apiece, almost every "church of Christ" would be sound on that subject. If every preacher, every elder, and every member now recognizing the missionary obligation, made a genuine, prayerful effort, probably every such congregation would be a loyal missionary church within six months—and we would be doing a larger work in the U. S. than we have ever done, be loving each other much more and be showing a unity worthy of beholding! If a thousand preachers do not try, what about that one person who wears your clothes doing what the Lord makes possible for a church-wide interest in world-wide missions?

CANTON MISSION

(From a letter to J. W. D. Skiles.)

Our Bible School is coming fine. We have by far the best student body yet. The new building is a great blessing to us. Interest on the loan we are still carrying amounts to only \$12.50 per month, and to rent a premise like we are using would cost us not less than \$100 a month, U. S. money. So it is a big saving financially, and is a big drawing card for students. In fact if we had to pay rent now with exchange so low, I do not think we would be able to carry on the work at all. But I feel sure it is the most important part of the work we are doing.

We have baptized thirty-five in and about Canton so far this year. Wish the number were much larger, but progress is slow in this land. Mass conversions are unknown in China. It is one here and one there. A splendid young man in Canton whom we have known for three years, and who works in the Post Office, has had to leave his home and find himself a place to live because he was baptized a few months ago. Another had a lot of persecution last summer because he would not eat blood, which the family was accustomed to eat, but which the New Testament forbids Christians to eat. But we have made some pretty sturdy gains the past year.

Brother Davis has been ill with amoebic dysentery, and is just back after two weeks in Matilda Hospital. Matilda is a great blessing to the missionaries of South China. It is an endowed institution, and makes no charge for doctor, medicine, food, or service.

Canton, China, Box 53.

George Benson.

VISAYAN MISSION, PHILIPPINES

(From letter to J. W. D. S.)

On the last day of August I baptized two more at Kolambugan. The church is in good condition, but at that time the members were in want because of a strike that had closed the lumber mill upon which the whole town depends for support. We are much concerned about it, since a long strike would probably scatter most of the members. We are hoping and praying that the rumored ending of the labor troubles this week will prove true. Our work in general is going steadily onward, with regular meetings in Misamis now, and occasional visits to the barrios where we have members. Those two weak local leaders who were reported practically disowned by us are now acting in a very discreet and friendly way that may mean their eventual salvation, even if we cannot trust them with any responsible work until they have proved themselves worthy over a long period of time. I am still busy on more outlines and tracts.

My wife and I are getting along very well in health and in personal plans, hoping nothing will hinder our building the house in January or February.

(Misamis, Occidental Misamis, P. I., Box 15.)

Orville T. Rodman.

FOREST VALE MISSION

We have good meetings here. Two faithful brethren (natives) are capable of attending to the Lord's Table and preaching.

There are many things to do on a mission and takes up most of our time. God is very near to us and we can see His hand working with us and for us. I pray that God will find me faithful to the end. I have something more to live for, now that He has taken my loved one to Himself. He was faithful to the end and was loved by all who knew him for the work he did for the Lord and his fellow creatures. Pray for us please. We need your prayers. Kind regards and Christian love. from us both here.

Bulawayo, S. Africa, Box 907.

Theodora and Emma Sherriff.

Several interesting missionary letters from the field reached us too late for publication this month.—E. L. J.