

THE WORD AND WORK

COMMUNION HYMN

J. N. GARDNER

We gather round thy table, Lord,
Once more thy guests to be;
Oh, Master of the wounded hands,
Deep pierced on Calvary.

The Master at the table's head
To us the loaf imparts;
No trace of leaven can be found
In bread or in our hearts.

The cup of blessing from the Vine
To us, the branches flows;
His life of truth and blessed peace
Through all our spirit glows.

We bow our hearts in gratitude,
And memories backward go
To that atonement richly made
Two thousand years ago.

We lift our heads with joyous thought:
Again His guests we'll be
With all the saints and glorified
Throughout eternity!

Sacramento, Calif.

WORDS IN SEASON

R. H. B.

JOHN WESLEY'S GOOD ADVICE

In the matter of the dispute over "entire sanctification" which ran high in John Wesley's day and ministry Wesley gave to those who claimed to have received "sanctification" the following sensible advice. It applies in many other things and may be considered of special value to some of us today.

"1. Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is full as dangerous as evil desire, and you may slide back into it unawares, especially if you think there is no danger of it. 'Nay [you may answer] but I ascribe all I have to God.' So you may and be proud nevertheless. . . . If you think you have more than you really have, or if you think you are so taught of God as no longer to need man's teaching, pride lurks at the door.

"Do not, therefore, say to any that would advise or reprove you, 'You are blind; you cannot teach me; do not say, 'This is your wisdom, your carnal reason'; but calmly weigh the thing before God.

"2. Always remember much grace does not imply much light. These do not always go together. As there may be much light where there is little love, so there may be much love where there is little light. The heart has more heat than the eye; yet it cannot see. And God has wisely tempered the members of the body together, that none may say to another, 'I have no need of thee.'

"To imagine that none can teach you but those who are themselves saved from sin is a very great and dangerous mistake. Give not place to it for a moment. It will lead you into a thousand other mistakes, and that irrecoverably . . .

"3. Beware of the daughter of pride, enthusiasm! [By "enthusiasm" Wesley means a wild irresponsible emotionalism]. O keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, revelations, to be from God. They may be from Him; they may be from nature; they may be from the devil. Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm every hour if you depart ever so little from Scripture; yea, or from the plain literal meaning of any text taken in connection with the context. And so you are if you despise, or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

"I advise you never to use the words wisdom, reason, or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.

"4. One general inlet to enthusiasm, is expecting the end without the means; the expecting knowledge, for instance, without searching the scriptures, or consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said, 'God writes all the Scripture on my heart, therefore I have no need to read it. . . .'

"5. The very desire of growing in grace may sometimes be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else new besides new degrees of love to God and man. So it has led some to fancy that they had received gifts of a new kind. . . .

"I say again, beware of enthusiasm! Such is the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. O keep close to the law and the testimony!

"6. Beware of schism! of making a rent in the church of Christ. That inward disunion, the members ceasing to have reciprocal love one for another, is the very root of all contention and every outward separation. Beware of everything tending thereto. . . . Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not.

"Do not dream that any man sins in not believing you, in not taking your word. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or small.

"7. Beware of tempting others to separate from you. Give no offense which can possibly be avoided. Be particularly careful in speaking of yourself; you may not indeed deny the work of God, but speak of it when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words. Indeed you need give it no general name, neither 'perfection,' 'sanctification,' 'the second blessing,' nor 'the having attained.' Rather speak of the particulars which God has wrought for you. . . . And answer any other plain question that is asked with modesty and simplicity."

These are indeed wise and good counsels, and they should impress us deeply. The preaching of John Wesley occasioned considerable "enthusiasm," as he calls it, and also brought about a rent from the Established Church of England. But those effects could hardly be laid at the door of a man who held such principles as those set forth above.

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PRE-MILLENNIAL TEACHING

The term "pre-millennialism" is constantly being used in utter ignorance of its meaning. This term would never have come into use had it not been for the rise of the doctrine of "Post-millennialism"—which doctrine delays the coming of Christ until after the world is converted and a long era of bliss and peace on earth has run its course. In short, premillennial teaching stands for the constant present expectancy of Christ's return, whereas the postmillennial doctrine stands for a long postponement of Christ's coming. This is the one and only *essential* point of difference. Pre-millennialists believe that Christ's return is to be looked for now; the post-millennialist defers it indefinitely. What the Millennium is, or whether there be such a time as is popularly called the Millennium does not necessarily enter into the matter. To be sure the terms "pre-millennial" and "post-millennial" as applied to the coming of Christ presuppose the idea of a millennium. When these terms arose, as now, there was a general belief in a millennium. This was conceived to be a future era of world-wide blessedness, both material and spiritual, the age of the triumph on the earth of Christ and righteousness over all the forces of evil. (See David Brown, *The Second Advent—a standard*

post-millennial work. This idea was held by the church from the earliest traceable time, and is still general among believers. It is, I believe, fairly derived from the testimony of God's word. Now the pre-millennialist holds that Christ will come before such an era can be; but post-millennialism (a theory enunciated in the 18th century by one Daniel Whitby) takes the position that Christ will not come until after that era of blessedness has transpired.

But whether there is to be a Millennium, and what it will be does not necessarily enter into the matter at all. The essential question between "pre-" and "post-" is—should we look for, wait for, expect, prepare for the Lord's return from heaven *now*? Or should we take the view that an indeterminate long period must elapse before He can come? On that point alone everything hinges. If brethren who write about "pre-millennialism" realized that, it would alter the tone of their essays considerably. Many who oppose "pre-millennialism," do themselves really hold the pre-millennial view, yet oppose and condemn, they know not what. Ask almost any Christian if he thinks Christ may come, and his answer likely will be, "I don't know—but He may come today or tomorrow for aught I know." Well, that is the essential of the pre-millennial view, pure and simple. That is what pre-millennialism contends for. There are other, connected questions, of course—questions as to what Christ will do when He comes; questions about the millennium, what and how it will be, and the fulfilments of other prophecies; but these are secondary and may be answered one way or another. The chief point in pre-millennialism is that Christ is to be looked for now and always, not in some far away future time.

Everywhere in the New Testament the prospect of Christ's return (*never* the prospect of dying) is held up as the incentive to godly living, faithful administration of time and talent, unworldliness, godliness, the "stranger-and-pilgrim" attitude—in short it constitutes the Christian's blessed hope. Will that have the effect of drawing souls closer to the Lord? My own experience and observation demand an emphatic affirmative answer. It was the unfaithful servant who concluded in his heart that his Lord delayed His coming. But blessed is that servant whom his Lord will find watching! "Watch therefore, for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning. And what I say unto you, I say unto all, Watch." (Mark 13:35-37.) This is the very heart of "pre-millennial" teaching.

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A SACRED POET

There are books and books—some (as one has said) to be tasted and spit out; some to be chewed, some to be swallowed and digested. There fell into my hands—it is just about 27 years since—a book, which first I tasted, then chewed, and

chewed again, and on which I have feasted these many years; so full of the meat of the Word of God that I have never yet been able to exhaust its substance and sweetness. It is written in German; no doubt an English translation of it is to be had—I trust, a good one; but to my thinking it would be worth a man's time and trouble to learn the German language just to read this book in its original: "Elijah the Tishbite" ("Elias der Thishbiter"); its author, Frederic W. Krummacher—of whom I know nothing, but with whom a child of God feels instantly akin. The saying (I don't know by whom) "The preacher is always a poet," finds its full illustration in this plain little series of sermons on Elijah. If poetry is the chronicling of the depths of the human heart with all its manifold passions and emotions, yea (and may I say it reverently) if true sacred poetry sings the depths of the heart of God—if the poet discerns the spiritual truth hidden back of creation, sun and moon and stars, the music of the spheres, or in cloud and tempest, in the chilly blast of winter, and the gentle kiss of spring, and behind all the grass and trees and flowers, the tale of the mountain and plain, of forest and sea and river (have you heard it?)—yea in the joy of life and the bitterness and agony of death—the cryptic message of sin and sorrow, of hope and fear, of pain and healing—if all this and much more lives in the spirit of poetry; and if all this breathes through the revelation of the word of God, then is the preacher also a poet; and certainly this preacher is such a one. This man knows *me*. Of course it is because he knows the all-knowing Word. And through that Word he lays bare my thoughts, my motives, my ways, my life, and the lives and ways of my fellow-men, revealed under the sweet sunshine ray of eternal truth. There is no artificial phrasing, no attempt at rhyme or meter, though a natural unstudied rhythm runs through the whole. Here flows the poetry of the soul, the song of God's ways with men, the river of life placid and gentle, or the rushing, thundering torrent of truth, always simple, but always speaking of an unimaginable deep. And as I read I forget the man and his message—I am left alone with God, and lost in wonder, love, and praise. Truly this is poetry of the highest and realest sort. It is the reflection of the master poetry of God's holy word, the hymn of man's loss and God's redemption, of sin and salvation, of darkness and ruin unfathomable, and of a love of God above all we can ask or think. There is no covering up of the hideousness of sin, nor the awfulness of perdition, but from its background shine the riches of redeeming grace, the wonder of the gospel, and the glories of the cross. There is no other such poetry as that!

"The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth." (2 Tim. 2:24, 25.)

NEWS AND NOTES

(April, 1936)

From Santa Rosa, Calif.: "Bro. Rehkop just closed a very fine meeting at Graton. Had 14 days rain during the meeting; 14 baptisms. School (Pacific Christian Academy) is progressing with the best cooperative spirit I ever saw manifested by the student body. May God bless the work at Louisville according to His will, is our prayer."—Mrs. J. A. Brittell.

From Searcy, Ark.: "I spoke for the church at El Dorado the second Sunday of this month at the morning and evening services and in the afternoon for the congregation at Lockhart, La."—Robert B. Boyd.

From Detroit: "Three received into the membership at West Side Central on Lord's day, March 15. One baptized, one restored and two by membership a few days before. Attendance larger and interest increasing."—Claud F. Witty, 5524 Orange Ave.

"I am indeed well impressed with the three recent pamphlets by Bro. Chambers and will probably have occasion to order and use some in the near future."—Robert B. Boyd.

"I like your journal and want to commend you in standing for the truth as revealed in His holy Word."—D. R. Bridges.

"We appreciate the W. W. more and more, as time passes."—J. J. Doster.

From Harrodsburg, Ky.: Brother D. H. Friend was with the Bohon church Sunday, March 1, and gave us two very fine lessons from the Book of books. We think we have accomplished much in securing Bro. Friend to work with us in monthly visits through 1936.

"The Lord willing Bro. Olmstead will be with us in a series of meetings beginning July 19. We are praying for a great meeting.

"We want to compliment Brother Jorgenson on his work of compiling 'Great Songs of The Church'. No better book can be found for any occasion. May the Lord richly bless him for this great work. Best wishes for the Word and Work."—G. B. Whitenack.

From Miami, Fla.: "The tracts 'What It Means to be a Christian

Only' came in good time, and we thank you for your promptness in getting them to us. The tract is fine, and we have been using it to good advantage in connection with our tent meeting.

"Interest in the Miami work is good, and steadily growing. The tent meeting conducted by the Central church, with the co-operation of the Bowling Green and South Miami congregations is entering its second week. Three baptisms to date. J. P. Prevatt, who ministers to the Bowling Green congregation is leading the song services and I am doing the preaching. Arrangements have been made for a five weeks' campaign among the colored people with M. Keeble preaching, beginning April 6."—Willis H. Allen.

United Service in Detroit

It so happens that we are to have a very unusual occasion in Detroit on Easter Sunday, if it is the Lord's will. There will be some five meetings in progress in the city at that time—a thing never before known. Four of the meetings will be closing that day and one will be beginning.

"As the West Side Central building is centrally located, we are planning a great union service there from 2:30 to 4 o'clock Sunday afternoon. All of the preachers of the city with their families and the visiting evangelists are invited to be guests of the West Side Central church at the dinner hour. At 2:30, a great song service will begin. From 3 to 4, short addresses will be delivered by Bros. H. Leo Boles, John Hardeman and Ben F. Harding.

"We hope many brethren from Ontario, Ohio, Indiana, and all over Michigan and other states will plan to be present. Entertainment will be provided Saturday and Sunday nights for all who will let us know of their coming and they can attend the morning service wherever they see fit and have dinner at the West Side Central building and be there for the afternoon meeting.

"Please address all communications to Claud F. Witty, 5524 Oregon Ave. and plan to enjoy this great meeting with us."—Claud F. Witty.

De Luxe edition of "Great Songs of The Church," bound in genuine Morocco, \$3.50 each. Thumb-indexed, ribbon book-mark, gold edges, round or shape notes. "The most beautiful song book in America." For the minister, the precenter, and for the home piano.

"The Spirit of Christ"

"It behooves all Christians at all times to manifest the Spirit of Christ. If each and every one, and each and every church that wears His name, would consider their grave responsibility as light-bearers to the world, Christ's name would sink deeper into the hearts of those who hear. I read an article in the January issue of Word and Work, 'The Power of the Spirit,' by C. H. Spurgeon which prompted me to write these few words. I enjoyed the article very much.

"Can not even preachers remember to manifest the Spirit of Christ when before the assembly? Like Spurgeon, I think if preachers cannot be sober and grave in the sermon or worship hour they had better stay at home, and if the church cannot have desire enough to be stirred in their souls to hear the Truth in soberness, they had better fall to their knees and say, 'God have mercy on us.'

"Can not even the press manifest the Spirit of Christ? So many pages in our religious papers are marred with unkind words of brethren one against another! I am thankful that the pages of the Word and Work are clean of such ungodliness."—Wm. Paisley.

From San Francisco: "The cause of the Master is making progress in San Francisco. The church, situated at the corner of Jules and De Montford Avenues, and now using the full-time services of its preacher, is rejoicing as spiritual conditions advance. During the past month the congregation has been strengthened by four persons placing membership, making for increase in enthusiasm and interest.

"Those knowing of persons living in San Francisco, who ought to be attending, or those who might be interested, please communicate with Arthur Graham, 261 Sanchez St., or W. H. Trice, 67 Waller, and arrangements will be made to encourage them."—Arthur Graham.

From Albion, Nebr.: "Our winter and snow are gone now. We had no meetings at Roselma church for eight Lord's days in succession. It was impossible to get there."—H. A. Houtz.

"We enjoy reading every number of W. W."—Mrs. Oral Wells.

Six thousand copies "Great Songs of The Church" are being bound up this month in readiness for the season's needs. The price, originally 65c, remains at 50c, cloth; 40c flexible.

"Song Revivals were held at Lexington, Ky. March 11-13, and at Parksville church Sunday night, March 15. The prospect at Lexington, under H. N. Rutherford's teaching and leadership is the best I have ever seen there."—E. L. J.

To those who have not renewed for 1936: We continue to send you the magazine. A postal card will stop it; but a dollar bill at our risk for renewal will be a dollar spent for the good of your soul! Your remittance is needed now!

The Christian Training School

Now on the last lap of its second year. Most excellent work has been done from the start by both teachers and students, and splendid grades are reported with the rarest exceptions. Already inquiries are being made by young men hoping to get here next year. Information gladly given. Address the school, 2500 Portland Ave., Louisville. Ky.

Our supply of tract, "In the Midst of the Golden Candlesticks" is almost exhausted, mostly given away. Wonder if any would be interested in its reprinting?

Be sure to read John Wesley's "Good Advice" in Words in Season. Also the editor's article concerning the Baptism of the Holy Spirit, in this issue.

To Brother Boll: "I have intended to write before now to tell you how much I enjoyed your words of encouragement over the radio. Brother Bernard Wright comes to visit me often with a good message from the Bible."—Linnie Johnson.

From Sacramento, "As the years pile up, I seem to appreciate Word and Work more and more, and most especially the parts written by Bro. Boll, always charitable, humble, and fitting to the subject. He uses such

good 'common sense' in all of his applications."—Mrs. Sadie T. Garber.

From Regina, Sask.: "Our meeting here is very small but we believe very loyal. We have no church house. Sundays we meet in the Sons of England Hall and Thursday evenings at the different homes for Bible Study."—Lou Bell.

From Lexington, Ky.: "We have been having fine meetings. Five added to our membership recently, one of them by baptism."—H. N. Rutherford.

"Always glad to get Word and Work. The attitude which it encourages toward the whole counsel of God is commendable. There are not seen the tendencies to imbibe the party spirit, and to suppress the liberties of Christians in their study of the word."—W. J. Johnson.

Cincinnati as a Mission Field

On the third Lord's Day of March I visited the "Mission" in West Cincinnati. There were nineteen present, the majority young people. A brother Lunsford seems to be a main dependence there. A younger brother by the name of Knecht gives good "talks." Brother Flavil Hall, who held a meeting for them in the winter, is held in high esteem, and could likely do more good could he labor there again. Before going to the meeting place I went to the Y. M. C. A. where another small band meets. Though I was there till the time announced for starting, only one had arrived, a young man not resident there. I was told by this young man that the attendance at this place was very small and that they had little preaching. I conclude, therefore, that Cincinnati presents one real home mission field in itself. Pray for the thousands there."—S. Chambers.

From Dugger, Ind.: "We had good meetings yesterday with large crowds and spiritual atmosphere. A woman came for restoration and membership. Brother Homer Rutherford is to be with us in a meeting beginning June 8."—Julius R. Clark.

"You will rejoice with us in the results of last year's work at Jefferson St. Mission (Louisville). In all, 52 responded to the gospel invitations. Of these, 30 were added

either by baptism or membership. Pray for us, and visit us."—J. L. Addams.

From Lexington, Ky.: "We thoroughly enjoyed the Song Rally and I believe it did no little good, yea much good. It did me lots of good."—H. N. Rutherford.

Inspiring Song Rally at Lawrence Avenue church, Nashville, E. L. J. directing, on Wednesday night, March 25.

From Buechel, Ky.: "Will you please say for me that 'Great Songs of The Church' is by far the best hymnal I know, thanks to Brother Jorgenson, the compiler.

"And no less do we thank Bro. John T. Glenn and wife, who have not only taught us most all of the songs, but have taught us to sing the parts; and with their splendid voices to lead, our little congregation is able to render better service in singing the psalms, hymns and spiritual songs, singing and making melody in our hearts to the Lord. Praise His name forever."—W. B. Reader.

"The Louisville Christian Training School has received several donations of books for its library recently. These donations are appreciated and will be of service."—Stanford Chambers.

From Detroit: "Strathmore church is going along fairly well all things considered. We have a corner lot on Greenfield, one block north of Grand River, nearly paid for. It is just one year since we started the work out here."—Claude E. French.

Orders are being filled for our two new tracts: "Instrumental Music," 1c each in any quantity, and "Pre-Millennialism," 2c each in any quantity. The price is set at cost, that friends may use them freely. Currency, coin, stamps, checks or money orders are acceptable.

Brother Boll will preach at Parksville, Ky., April 19—third Sunday, both morning and night, Lord willing.

Renewals, both singles and clubs, keep coming in for 1936. A few hundreds are still out. These have it in their power, for a dollar each, to put W. W. financially even again on all accounts. We need you now, and you need the magazine!

THE CHRISTIAN AND THE CIVIL GOVERNMENT

R. H. B.

What is the Christian's Relation to the Civil Government? Let us outline the question very briefly, and note

1. That Christians, though in the world, are not of the world. They are called out, separated and set apart from it, endued with a new life from above, dead, buried, and risen with Christ.

2. That the governments of the world are of the world and for the world—instituted of God to curb the lawless passions of men, and to preserve a measure of law and order; that the authority was delegated to them of God (Dan. 2:37, 38; Rom. 13:1), but is for the present under the control of Satan (until He shall come whose right it is, Rev. 11:15). Back of its visible potentates, rulers, and leaders, it is Satan that holds sway in the kingdoms of the earth (Luke 4:5-7; comp. Rev. 13:1, 2, 7), God, however, always over-ruling. By their very nature the Civil Governments of the earth must maintain and use the sword and wars are inevitable in the end, and are predicted in the Bible to take place, even till Christ comes. Christians are *not* "pacifists." They do not presume to dictate any governmental policies.

3. The Christian's duty toward the Civil Governments is outlined in Rom. 13:1-7 and 1 Pet. 2:11-17. First of all is obedience, submission, and that even if the government is unjust and corrupt, as it was when these inspired injunctions were written. That includes the honest and willing paying of taxes and tribute. This is the will of God in Christ Jesus. (Comp. Titus 3:1.) Second, the government is due reverence and respect. Honor must be rendered to whom honor is due—if not to the official for his personal work, yet as to his office. Christians have nothing to do with the scurrility and insulting criticisms of rulers common in times of heated political conflict.

If at any time the government should demand of a Christian to do what God forbids (as, for example, in Dan. 3) he must obey God rather than men. (Acts 5:29.) If for instance the government should require of a Christian to lie or to steal or kill or commit adultery, or anything God has forbidden, he must refuse. But even then he shows his respect and submission to the government by acceptance of whatever punishment may be laid upon him, for Christ's sake.

When the Christian requests non-combatant service in war, he does not plead to be spared of danger. He is willing to serve in the ambulance corps (which is as dangerous as any part of the service) or do anything else assigned to him, except that one thing which God forbids him—to take the life of, or do injury to, a fellowman.

4. Finally, the Christian is a blessing to the Civil Government under which he lives. His life and influence is a light to

others round about him, and raises moral standards, and the standard of public opinion. His prayers, ordered and accepted of God (1 Tim. 2:1-4) are an immeasurable help and a protection to his nation and people. The spiritual weapons of the Christian's warfare are mightier than the sword, or the ballot (which in the last analysis rests upon the sword) or the stirring of human passions to riot and insurrection. None of these things come within the Christian's province. Christians, though strangers and pilgrims, are loyal, obedient, law-abiding subjects under the rule of the powers here below; but their real citizenship is in heaven, from whence also they look for the Savior who shall deliver us from the swiftly approaching day of wrath. (Phil. 3:20; 1 Thess. 1:10.)

BEN'S BUDGET

Is it not much better to leave out much personal allusion, either actual mention or "impersonal" personalities? Sometimes too much is favorably said, sometimes, too little. It is rather an easy thing to be drawn into "glorying in men"—a forbidden thing. So often I have erred because of some unreliable report, "hearsay," or brief acquaintance. Some things can go without getting said. Bad things, difficulties, are not helped by publicity, and they have been known to add to the already staggering sum of human grief. I profit by real discussion, welcome it; but let it be much of that kind that "taketh not account of evil."

An error was once made in giving a public religious lesson, and by a good man—it was I suppose thought correct. No criticism was then made. Later, the same day, on further reflection, the brother privately brought the point before some brethren. He saw "the way of the Lord more accurately" and, in his own way and person, corrected his own mistake. Better was it not, in every way? Kindness has its value, even in truth.—Ben J. Elston.

FOR ME

Jesus became a poor Man, to know and enter into the humble wants of poor men and women: a weary Man, with days filled with toil, and nights disturbed with the burden of other's woes, to meet us in our lives of care and labor: also a lonely Man, in heart and purpose above the thronging multitudes, in life and need Himself never sympathized with, and rarely ministered unto. And all for us, that the awful depths and yawning breadths of human sin and misery might be fathomed and filled, and His loved and sanctified ones be always and for ever comforted.

"Who loved me, and gave Himself for me."—Gal. 2:20.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

ABOUT "HOLY SPIRIT BAPTISM"

R. H. B.

Brethren who teach that Christians should seek for and obtain the Baptism of the Holy Spirit surely do not understand all the implication of their doctrine—or do they? If there are some Christians who have been baptized with the Spirit and others who have not, then there are two radically different kinds of Christians. If the baptism of the Spirit is as great and important a thing as those advocates of it represent it to be (and as indeed it is bound to be) then there is an essential difference between one who has received it and the one who has not. This difference is not one of degree but of kind. There are many degrees of faith and zeal and spiritual stature among Christians. But here we have not a question of growth and spiritual progress, but of a cataclysmic change, comparable to the New Birth itself, and a new and distinct order and category of Christians, standing in a different relation to God. That is not a mere question of gifts or endowments to service, but a distinction *in fact*, more profound by far than that which is marked by water-baptism. Now the New Testament knows of no such distinction among Christians. There are indeed strong Christians and weak Christians, enlightened Christians and ignorant, Christians cold, and hot and lukewarm; full-grown Christians and babes in Christ. But there is nothing like two different species of Christians. In so far as their position in Christ is concerned all Christians stand alike before God. Of such a thing as brethren in Christ, some of whom are baptized in the Spirit, and others who have not been baptized in the Spirit, the word of God knows nothing.

The first consequence of this error is that those who claim to have received this "baptism" must necessarily regard their brethren who have not had this "experience" as belonging to a lower order. This is inevitable. In proportion as they regard the baptism of the Holy Spirit as a great and high experience, they must look upon those who have not received it as deficient, and as outside their special favored circle. All such under-privileged brethren can do and teach is bound to be inferior, and not worthy of the serious attention of one who has had the baptism. Thus the rift first appears in depreciation and disregard, not to say in the despising, of those second-rate brethren.

But the evil cannot stop there. Sooner or later, inevitably, the conclusion must follow that if the baptism of the Spirit is anything, it is everything; there will be a growing conviction that those who have not received it are not only below par and standard, but that they are not children of God at all. The superior ones will begin to draw off to themselves, and form first their own circle, then a party, and then a sect, to which none are admitted except such as profess to having received "the baptism." This is not merely a forecast—it is already

actual fact in some quarters. "Do you regard me as a Christian and a child of God?" I asked of a good man who had fallen into this snare. "I surely do" he replied. "Would the people with whom you have affiliated yourself accept me into their membership just as I am?" "No—I suppose not," he said hesitatingly. "So then you belong to something to which I do not belong and to which I could not belong, despite the fact that I am a child of God?"—This is of course nothing else than the age-old sectarianism. And the only way in which in the end such can clear themselves of the charge of sectarianism is by taking the ground that those whom they will not admit into their fold are really not Christians at all because they have not received this vaunted "baptism of the Holy Ghost."—And that obviously is not the work of God, but the leaven of spiritual pride and self-exaltation and factionism, the working of Satan in the guise of an angel of light.

But is there no baptism of the Spirit? Most assuredly there is. But the baptism of the Spirit is initial and initiatory, never for "Christians." It was the once for all, original effusion and bestowal of the Spirit from above. Every Christian enters into the possession of it as he is added to the Lord. It is never spoken of as repeated. Christians may again be filled with the Spirit (Acts 4:31; Eph. 5:18) but are never spoken of as being again or indeed at all (as a subsequent *Christian* experience) baptized in the Spirit.

BECAUSE IT IS RIGHT

"And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left."

Josiah was a great king. His greatness lay in recognizing true values. His people, and people around him, had forgotten God. They had exchanged the truth of God for a lie. They worshipped and served the creature rather than the Creator.

Josiah acted contrary to public opinion. He had courage to follow his own convictions. He did that which was right in the eyes of Jehovah. He followed God. Strangely enough, the people followed after. Naturally enough, they dropped out when Josiah dropped out.

Again, human nature appears to be the same through all ages. Some strong souls forge forward. Some follow after. Others do nothing. And so with the church. Some carry on the work and worship—under any condition. Others float about affably, and aimlessly. Still others don't float at all.

There is a reason for the difference. One man has conviction. He believes God, and in God. He wants to carry out *His* will. Other influences are but secondary. The other man has given God a second place. Other influences come first.

God loves the man who does things because they are right. Men love him too.—J. H. McCaleb, in *Chicago Christian*.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"The Lord's Day"

The expression "The Lord's Day" occurs but once in the New Testament (Rev. 1:10), and . . . it is used here prophetically, or of a day yet to come. John . . . was carried forward in the Spirit, transported to a day (period of time) even yet in the future. . . .the Greek for "Lord's" is in the dative instead of the genitive case, and so used is to locate rather than describe the day. . . . If the first day of the week is called "The Lord's Day," does it not leave the impression that it is a more holy day than the other days of the week? . . . Does not Paul argue against this very thing in Gal. 4:11?—Indiana.

The expression in Rev. 1:10 reads, "I was in the Spirit on the Lord's day (*en tei kuriakei hemerai*)."¹ There is here no indication that the expression "on the Lord's Day" refers to anything other than a day of the week. In v. 9 John has just said, "I was in the isle called Patmos," and just as v. 9 locates the place where John was when he received the vision, so v. 10 locates the time. V. 19 shows that the revelation to John consists of "the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." Apparently the vision of the "things which shall come to pass hereafter" begins in 4:2, for we read in 4:1 "one saying, Come up hither, and I *will show* the things which must come to pass hereafter." The fact that the word for "Lord's" (*kuriakei*) is in the dative (really locative) case rather than in the genitive has no bearing on the case, since *kuriakei* is an adjective and must agree with its noun *hemerai*, which is a locative case, a regular construction to show *time when*, found usually without a preposition, but often with *en* as here.²

We must carefully distinguish between this expression here (*en tei kuriakei hemerai*) and the Old Testament expression "the day of Jehovah" (A. V. "the day of the Lord") together with the various New Testament expressions "the day of our Lord Jesus Christ," "the day of Christ," "the day of the Lord," "the day of God," etc. (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10, 12; Rev. 16:14) where in every case the expression referring to Christ or God is in the genitive case modifying day, and where in every case it is perfectly clear that the reference is to the future, either to the coming of Christ or to the day of God's wrath. If John had meant to refer to one of these future occurrences, he would have used this expression that had already become stereotyped in both the Old and New Testaments, as he did in Rev. 16:14 "unto the war of the great day of God, the Almighty (*eis ton polemon tes hemeras tes megales tou theou tou pantokratoros*)."³ The fact that he chose a new expression is significant. This adjective *kuriakos* is found only once elsewhere in the New Testament, 1 Cor. 11:20 "The Lord's supper" (*kuriakon deipnon*) and apparently had just

¹Robertson, *A Grammar of the Greek New Testament in the light of Historical Research*, New York, Doran (1919), 522f.

lately come into use in the sense "imperial" in such expressions as "imperial finance" and "imperial treasury" in secular language, for such expressions are found in the papyri and ostraka of this period.**

(This discussion will be continued next month.)

**Moulton and Milligan, *The Vocabulary of the New Testament*: New York, Hodder and Stoughton (1930), 364.

OBEYING HIS VOICE

E. A. RHODES

Abraham is one character in the Bible who stands out as having yielded strict obedience to God's voice. He was tried of God in a way which no other was ever tried. God never before or since that time tested any man's faith in like manner. It might well be called the supreme test of a man's faith.

God had showed his great power to Abraham in giving him a son when both he and his wife were past age for bearing children. He had also promised him that in this child his seed would be established. And now He is asking him to offer him as a sacrifice! Could anything be more to the contrary? Most men would have wavered; would have renounced God; would have told him that he was not keeping His promise; would have contended that it was his right to save the child alive.

Only Abraham's knowledge of God, his unfeigned faith and true love for Him, could nerve him for such a course: taking his young son, the fire and the wood; going three day's journey to the mountain, there building an altar, arranging the wood, binding the boy upon the wood, then raising his hand to slay his son!

But to follow God's word always has its reward. In Abraham's case, that reward was, first, God's testimony as to the genuineness of Abraham's faith: "Now, I know that thou fearest me." Second, the promise: "By myself have I sworn," saith Jehovah, "because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore: and thy seed shall possess the gates of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18.)

It is God's will, too, that we like Abraham, obey His voice and follow Him; love Him more than the things of this world; more than father, mother, wife, or son or daughter. For this purpose He must test our faith. He knows best as to when, where and how. His purpose is to perfect our faith and bring us closer to Him and make our fellowship sweeter, our love stronger, and our hope brighter.

In these trials of faith it may seem to us sometimes that His commands are hard and even cruel when we are brought

face to face with the experience. They may seem to be contrary. But it is all done in faithfulness and love. We may rest assured that He does not willingly afflict or grieve us; but like a father He promises to help us in all of our temptations and make the way of escape that we may be able to endure. (1 Cor. 10:13.) He has promised also to those who love Him and are growing into the image and likeness of our Lord Jesus Christ, "that all things work together for their good." (Rom. 8:28, 29.) Those who commit their way unto Jehovah and trust in Him, have the assurance that God will bring things to pass for them. (Ps. 37:5.)

And there are the promises for the future. That wonderful promise of eternal life; that one also of sharing the throne of Christ and ruling with Him over the nations; partaking of His glory and power; of being like Him, and beholding His face. He has also promised that we shall inherit that everlasting kingdom where there is no death or sickness or sorrow or pain or trouble of any kind, but all will be glory and joy throughout eternity: if we but obey His voice! Is it not worth while?

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 7:1.) Jesus Christ is interceding for us; the Holy Spirit is making intercession for us. Great will be our joy, great will be our victory, if we but obey His voice in following His word.

GARELD LEE BABCOCK

We cannot print all obituaries, and this was not sent for printing. But we do not wish to omit this unusual statement (written by our friend, his grandfather, Frank W. Millard of Basil, Kansas) of this unusual child. Gareld Lee was as precious a little boy as I have ever seen, and I became attached to him during those two sessions of "Vacation Bible School" at the old Trenton church.—E. L. J.

Gareld Lee, son of Mr. and Mrs. Leaford Babcock, was born October 12, 1928 and passed away February 23, 1936.

These have been years of joy to him for God gave him a sturdy little body and filled it with life and activity.

He loved his work and his play, and filled each day to the full. He knew the joy of loving and of being loved for he was comely of person and sweet of disposition and won deeply into our hearts. He felt the pride of accomplishment for he was very apt in school and Sunday school work. He had the satisfaction of reposed trust and responsibility, for he was dependable. He experienced so many of the good, keen pleasures that come into life's span, without any of the temptations and sins and heartaches that so often mar and warp the soul, that we thank God it is so. Perhaps he has not missed so much here.

And these have been years of joy to his parents and near relatives. He was our joy. He gladdened us in so many ways! His bright face, winsome smile, and sweet voice captured our love and affections. His ready wit in conversation made him a pleasant pal. His development in his work and study gave us an honest pride in him. His sunny disposition warmed our hearts. He was all we could wish in a child. God has thus given us an earnest of Heaven, for Jesus said, "Of such is the Kingdom of Heaven."

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"Lowell is sick and has been ordered to bed to take a ten-day rest."—*Odessa White Davis*. * * Methinks I can see the fiendish countenance of the forces of wickedness as they behold the fruitfulness of their scheme to defeat Christ by strife and division."—*Bro. X*. But they may get a little despondent over how little a lot of people take in their destructive criticism.

"The Japanese here are altogether a different type from those in the fatherland and are much less approachable."—*Harry R. Fox*. * * "Three of our hoys were baptized yesterday. Alva has been working hard all day."—*Margaret Reese*. * * We hear of four baptisms in the Canton mission. * * "Lawless bands are within the adjoining county. . . . They never have been so uncomfortably close in these parts before. If it please the Lord for them to carry me off then let it be as He wills."—*Charles Gruver*. * * We are looking forward to seeing you and many other good brethren in the next few months if God wills. God willing, we sail March 11."—*H. G. Cassell*. * * Bro. Garrett is on tip-toe about getting a house and being rid of \$30 a month rent. Help to this end may be marked, "Garrett House Fund" and sent to his treasurer, Frank Mullins, 415 Grandview Ave., Dallas, Texas, or to S. L. Yeager, 1616 Grinstead Drive, Louisville, Ky.

"I have not had a new suit, overcoat, or pair of shoes since the spring of 1932 and wife has not had much either."—*A Missionary*. The writer will be happy to forward gifts for a new outfit, and wont he be happy to get it? * * "Papa came from Kabanga to be with us over Sunday, but hopes to get his business attended to and go back early Tuesday."—*Helen Pearl Scott*. Brother Scott is looking after Merritt's work in his absence. There is call and need for more workers in Africa. * * "We are sure of getting our house so it will shelter us . . . even if we do not get the full \$600 to build partitions, apply paint, etc."—*O. T. Rodman*. But who wants their missionary living in such an unfinished place when a little help here and there will cover everything nicely. Bro. A. C. Lentz, one of the elders at Graton, Calif., is his treasurer. * * "I guess I told you that your mistake about the draft caused us to get \$130 to \$140 more for it than if it had been cashed at the beginning."—*Ethel Mattley*. But not all mistakes work out so well. * * I have been taking advantage of this time to read, pray and answer letters. This morning after I had read a number of chapters in the N. T. and spent an hour in prayer, I began to write letters and have been at it most of the day. Had a couple of visitors."—*Ramona Hickman Smith*. * * "Father and mother went to Kalomo and were gone seven days. * * I was left alone with the boys and to see after the milk."—*Boyd Reese*."

FROM THE MISSIONS

MACHEKE

We have had some good meetings with the white people. Sunday before last we went to a place which is very isolated. The people seldom see any one and they were so happy to have us all come in for this service. There were about 22 of us. Then I went about 60 miles south and found a man who wants to be simply a Christian, and who asks that we have services with the people of that section. Opportunities increase, if we could meet all of them, but funds will not stretch over all. In the meantime I am laboring that I may help to supply that which is lacking.

The work with the native people is going on very well. I like to see the interest they take in their meeting work. Whether I am present or not they continue. This is as it should be. It is so easy for them to depend on the missionary.

Macheke, S. Rhodesia, S. Africa.

W. N. Short.

CANTON

(From a private letter)

During January four young people were baptized, two of our single young men were married, each to a Christian girl, and one new school was opened for the poor, and one new evangelistic center was opened. So we feel that we are off with a fair start for 1936.

We have some good news to announce with the beginning of the Chinese New Year. Our Jewish sister, who was baptized by the writer in Canton last summer, has given to the church here a very excellent piece of property, worth about \$10,000.

One of the great problems facing the work of the Lord in any great city is the problem of obtaining suitable church property. In Canton the work has been much hindered because of no suitable meeting place. Though we have paid high rent yet we have met in places which look like little store buildings rather than like church buildings.

Our Jewish sister has a great deal of property in Canton, and upon becoming a Christian she immediately became interested in the matter of church property. Two weeks ago she called me to her home and said that she had decided to give her best piece of property to the church, and that she wanted me to fix up the deeds so that the property could never be sold, and would always be safe for the use of the church of Christ. The deeds are now made up and signed, and contain a restrictive clause. The property is in a very excellent location, and very close to where we have been renting. There is an old three-story apartment house on the land now, which will have to be completely wrecked. But it will furnish sufficient bricks for reconstruction work. The cost of rebuilding will be about \$2500.

We already have our Bible school building, and now when the church building has been obtained, Canton will be in a splendid position to serve as a radiating center for the gospel in South China. We hope that 1936 will prove our greatest year in China.

George Benson.

MISAMIS

(From letter to Brother Skiles)

Our home is now reasonably assured, thank God, up to a point where we can live in it, and complete the remaining parts whenever we are able. Our main supply of lumber will be made into rafts and towed across the bay by a motor launch. For lack of dependable workmen who can receive instructions and follow them faithfully and intelligently, my time will be filled with vexation during the next two months or more. We will keep up our regular church work, but wish we had some way of avoiding the use of so much time for material things.

Our baby, Virginia, is getting along fine. At 3½ months she weighs 13 pounds 6 ounces and has passed 25 inches in length. She is good in every way too, just as she started. Her presence requires time, but really helps us in our courage inside and prestige outside. Hence we are happy

and contented personally, no matter how bad other conditions may be. We are confident and hopeful of results in due time, if we faint not. Please pray for us.

Orville T. Rodman.

SALISBURY

(From Garrett's Home Church)

Dear Friends: We are appealing to you as brethren in Christ to help us buy a home for our brother, Dewitt Garrett and family, who are co-workers with us for the Lord in Africa. They are living six miles from the town in which they work, which makes it necessary for him to travel 12 miles each day to be with the people with whom he works. Also his children have to go the same distance to school, and the Sunday services.

Sister Garrett and children included, must walk 12 miles. If they were located nearer the town, we believe Bro. Garrett (whose health is not robust) could, in the strength which God supplies, accomplish more for the Lord. We are making this appeal to you as brethren in Christ with a prayer for gifts of one dollar. Let us purchase a home for this worthy family and be sharers with them in taking the message of a Savior who died to save dark, perishing Africa. May the Lord move you to send your gift, and the Lord bless you richly for it.

We would gladly give the entire amount, as the congregation from which Bro. Garrett and family went out if we were able.

Ormsby Avenue Church of Christ, Louisville, Ky.
C. W. Smith, Treasurer, 1319 Lydia Place.
Sterling L. Yeager, Minister,
1616 Grinstead Drive.

MOREHEAD'S CALIFORNIA REPORT

California churches are certainly missionary in mind and practice and the fastest growing of any churches I have visited. Number of congregations now more than double that of 1925. There are now 94 simple churches: about 30% support foreign mission work regularly, which is likely a greater per cent than in any other state. The established churches support two brethren who devote most of their time in communities in which a congregation has not been established. Sounds like "Sounding out the word," does it not?

During January and February, I visited 28 California churches encouraging the brethren concerning our work in home and foreign fields—"The world is the field." These brethren surely make a visitor feel welcome.

During March, Mrs. Morehead and I will work through Texas and Arkansas which will complete a five month's trip. We hope to reach Nashville April 1, having visited about 65 churches. Pray for the work.

B. D. Morehead.

EITHER FOR OR AGAINST CHRIST

Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He cannot help testifying for or against Christ. He is either gathering with Christ, or scattering abroad. At every step you tread on chords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo all over the hills and dales of heaven and through all the dark caverns and vaults of hell. Every movement of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls all around you.—Finney.

For many walk, of whom I have told you often . . . that they are the enemies of the Cross of Christ.—Phil. 3:18.

BROTHER LARIMORE'S ANSWER

Some thirty-odd years ago Brother T. B. Larimore was in a good meeting at Pilot Point, Texas. But the adversary got busy spreading scandalous reports against his good character throughout the town. The matter became so outrageous that the brethren urged Brother Larimore to make public denial of the slanders. He would not consider it for a while, but finally agreed to give it some attention. So at the close of the next meeting Brother Larimore arose and spoke as follows:

"I have been informed by the good brethren that some very bad things are being told about me in your town. I have made it a rule long ago never to reply to anything of the sort. If they told it on me that I had been stealing sheep I would not deny it. If it is *so*, it *ought* to be told; and if it is not so, I reckon my life will speak for itself. I heard of an engineer on the railroad who lost his job because he stopped his engine to throw coal at every dog that barked at him."

"WATCH-TOWER" TEACHING

In a recent issue of the Sunday School Times we find the following item:

In Northern Rhodesia the Watch Tower Movement, as it is called, grows rapidly. A Government Commission, under the chairmanship of Sir Alison Russell, K. C., reports that its teaching is based on the Second Coming of Christ, and that its "attacks in the name of the Lord Jesus Christ on the Christian labors of missionaries are very offensive, and the attacks made against all forms of government are expressed in inflammatory and bloodthirsty pictures." An adherent of the sect stated before the Commission: "We are very, very dangerous; other forms of Christianity are Satan's organizations; the British Government is the chief of the general beast of the whole of the earthly organization of Satan; and the Devil is the father of the League of Nations and the British Empire its mother." The Commission adds that the movement has developed obscene practices such as a community of wives, and is causing the gravest concern to the native authorities. It looks like a studied plot in the unseen to rouse exasperation against the Second Coming.

The writer of this paragraph does well to call this one of Satan's "most daring counterfeits" of prophetic truth. This "Watch-Tower Movement" is the old Millennial Dawnism, or Russellism, whose adherents style themselves in these days as the "International Bible Students' Association"; of late times, (under the leadership of "Judge" Rutherford) also "Jehovah's Witnesses." (1) Their attitude toward the Civil Government is directly opposed to that enjoined in the New Testament. (Tit. 3:1; 1 Pet. 2:13-17; Rom. 13:1-7.) Even in the days of the corrupt government of ancient Rome the Lord's people were charged to render respect and honor and submission and obedience to the Civil Power. But Russellism inculcates such disrespect, insubordination, and rebellion as seen in the above report, and as has been repeatedly brought to public attention in our home-land. (See Editorial on p. 73.)—R. H. B.

THE IDEAL GIFT AT ALL TIMES



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“WRITTEN FOR OUR ADMONITION”

We are told again and again how the children of Israel failed to drive out the enemy, and so missed the blessing that might have been theirs to enjoy, if only they had gone all lengths with God. They failed because they accepted a position of compromise, instead of driving out the adversaries. Is it not just here that we have failed again and again, just because we have not sought to live lives that would bring glory to God? We have not been true to Him whom we profess to honor as Lord, even as we have allowed self and sin to have place in some unsundered avenue of our being, or in some secret chamber of our soul.—Selected.

OBEDIENCE

It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from *willingly allowing evil*. I must be able, with a true, honest, upright heart, to look my Heavenly Father in the face, to say, “Here I am, blessed Lord; do with me as Thou wilt.”—George Muller.

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