

THE WORD AND WORK

JUST FOR TO-DAY

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself,
Just for today.

Let me no wrong or idle word,
Unthinking say;
Set Thou a seal upon my lips,
Just for today.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for today.

Lord, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

—Sel.

WORDS IN SEASON

R. H. B.

THE ONE GREAT LESSON

Only God can save us. Only He can make us right, and keep us right! This is the one priceless lesson of Christian experience. We are slow learning it, for it is contrary to all our human thinking. To speak first of the unsaved man—everybody knows his boundless self-confidence. Despite his sins and failures he has no doubt that at the bottom he is really a fine fellow. If he hasn't showed up very well thus far it is because of circumstances, and he hasn't let himself out yet. On some special occasion some of these times he will redeem himself and show the world what is in him and what he can

do in the line of goodness. He thinks that some day he may even become a Christian; and then, mark it, he will be a *real* Christian—not like these hypocrites and pretenders that call themselves church-members. But that “some day” delays. It may be that by God’s grace the gospel message may reach him and his eyes will be opened to his wretchedness and lost estate, and so in conviction of sin he may humbly turn to Jesus for salvation. But that is just the first step—a great step indeed, yet there are several more ahead for him. Having been saved he sets out with good will to do great things for the Lord. His first few failures do not discourage him much—they are only accidental, he thinks. His real self has never come out yet—just wait and give him a good chance. The “chance” comes, his real self shows—though quite differently from what he had expected. He is now likely to give up in despair and to drop down to a level which he thinks he can maintain—a nice, decent average sort of so-so Christian life. But at heart he is unhappy and more than doubtful of his soul’s salvation. Then again one day he is stirred by a sermon. He rises up. He gathers himself together. He girds his loins. He trims his lamp. He reads his Bible. He prays. He gets into Christian work. He makes great efforts. His family and his friends are astonished at this new excess of zeal in him, and they realize that something has come over him. He himself is aware that he has become rather good—a noble Christian man, really a little extraordinary. His wife and children begin to feel the burden of it. He is getting so good there’s no getting on with him. He is censorious, austere, irritable; he manifests a feeling of superiority. He really feels that he is a diamond set in mud. How he longs for more congenial spiritual environment! His friends cannot appreciate him. His thoughts and ideals and ideas are far above—his spiritual insight and profound understanding is wonderful. Of course there is always somebody that “understands” him and eggs him on. Then again in the mercy of God, one day the bubble bursts. Great is the fall of him. All the king’s horses and all the king’s men can’t put Humpty Dumpty together again. He realizes that he is just a common man—no better than others, nor as good as some whom he had despised. By and by as God permits he becomes aware of the fact that first, last, and middle there is nothing good in him; that like all others he is hopelessly lost and only the mercy and grace of God can save him; that all the good he has and does is of God; that he is always walking like Peter on the water as it were, and only so long as he keeps his eye on Jesus can he walk. Then he grows strangely peaceful and joyful in the Lord. He has given himself up for a bad job, and Christ is all in all. Now at last he *can* live for God and truly serve Him. It is a great life, too, like a revelation, *but*—let him take heed even now and watch and pray, for even in this he may rest his satisfaction and pride may again find a foothold. So pitiful and weak are we!

In Christ alone, always and only, is our hope and help. Thank God that *He* is adequate and able to save to the uttermost! Else for the best of us, as as for the worst, there would be no chance.

“Naught have I gotten but what I received,
Grace hath bestowed it since I have believed,
Boasting excluded, pride I abase—
I’m only a sinner saved by grace.”

* * *

“O BE YE RECONCILED TO GOD”

This is “the word of reconciliation” to be preached in all the world, the message of the gospel. (2 Cor. 5:18-21.) It defines at once the present situation.

1. That God’s great work has been done through Christ and that by means of it He can now deal with sinners by grace. “God was in Christ reconciling the world unto himself . . . Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.” (vs. 19, 21.)

2. That thus His “love unknown has broken every barrier down,” and that He now invites, yea, *entreats* and *beseeches*, all men to come and avail themselves of the peace which Christ has made for them by the blood of His cross. “We are ambassadors therefore on behalf of Christ as though *God* were *entreating* by us: we *beseech* you *on behalf of Christ*, be ye reconciled to God.” (v. 20.)

3. That this salvation so freely provided is perfectly free to every man who will hut take it.

4. It follows that man’s one duty now is to hear this message of peace, the gospel of his salvation, and respond to it from the heart.

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WORLDLINESS

What is worldliness? “Doing as the world does” is the natural answer, which, however, makes nothing clear. For we cannot help doing in the main what the world does. Like the world we too are eating and drinking, buying and selling, planting and building, marrying and giving in marriage. “Oh, but it is the *bad* things the world does that we must not do,” is the reply. That too leaves the matter doubtful. The vices and crimes the world is guilty of are not worldly things. Things wrong in themselves are simply wrong and are condemned on their own score, not because they are “worldly.” On the other hand people may be intensely worldly while yet not chargeable with specific vice or wickedness.

What then is worldliness? Not in the first place vice, immorality, dishonesty, lying, murder, and such like, though plenty of that may be found in the world. But worldliness is living without reference to God—simply, as the apostle puts it, “doing the desires of the flesh and of the mind.” If a man in his walk of life takes no account of God and His will, but in his eating and drinking, or in his work and business, in his

pleasures and amusements, follows his own bent and way; and his views, his thoughts, his aims, his ideals, principles, are controlled only by his personal ideas and preferences and by human considerations, *that man is worldly*. The worldly life is not necessarily one of wicked deeds—it is merely the life of self; god-less, though not necessarily ungodly. Except where God is acknowledged and His will controls the life there can be no motives other than “the lust of the flesh, the lust of the eyes, and the pride of life.” These motives may be disguised and refined; or coarse and obvious; but, whichever they be, they are the real and only springs of the world’s life.

However, such a course will in the end inevitably break forth into open sin also, even all “the works of the flesh” as listed in Gal. 5:19-21. For who will long be scrupulous if following only his own flesh and mind—especially when strong passions assert themselves? The true knowledge of God alone can hold a man steady in the storms of life; and only the life that is lived unto God will in the last test be found pure in its purpose and strong in its strife. “Be not conformed to the world,” he says to us, “but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God?”

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“GRANT THEE THY HEART’S DESIRE

This is one of the great petitions of the twentieth psalm. And in the 37th the psalmist says, “Delight thyself also in Jehovah and he will give thee the desires of thy heart.”

Your heart’s desire—do you know what that is? You think you do; you are very sure what you want only and supremely, and to obtain it would be your happiness and complete satisfaction. “Only this, O Lord,” we cry—“only grant me such and such a thing, and I shall ask no more.” But He who knoweth the hearts knows what in the depth of our being we really want. We often ask for a stone thinking it a loaf—but He gives us bread. He refuses the stone that looks like a loaf and sometimes gives us a loaf that looks like a stone. He denies the thing we crave, and gives us our real heart’s desire instead. He interprets our longing aright; and will grant us that which we truly desire but in our blindness do not know. Not that He does not ever give us what we think we want. Very often He fulfills our earthly wishes. But what He has set His heart upon is to meet to the full the real hunger of the heart. Delight thyself in Jehovah then—take pleasure in Him and seek His will and put Him first and foremost; and He will give thee the desires of thy heart. What you get otherwise will bring you no happiness.

“OUR WORLD TOUR,” 208 pages; 21 illustrations; clear type, and good presswork; bound in a rich, deep green Keralol which looks like leather and wears better; titles stamped in genuine gold; fancy lithographed linings; autographed by the author, Don Carlos Janes. \$2.00

NEWS AND NOTES

(January, 1936.)

The Word and Work Lesson Quarterly has been increased one third in size. Its material is ample, and the list of "Content Questions" on the actual text is unique. 8c each.

Be sure to read President Milligan's comments on Heb. 2, page 13.

On our shelves are a few bargain books at special price of \$1 each. All new volumes: "The Life of Geo. Mueller;" "Church History for Busy People;" Grubbs-Klingman "Commentary on Romans"; "Once Traveled Roads," McCaleb; 1918 Bound Volume of W. W. Only one of each.

From Berkeley, Calif.: "Sunday, December 12, was a happy day in San Francisco, with two young people baptized at the evening service. The brethren have finished clearing the indebtedness on their house, and are making repairs and improvements which will increase the beauty and usefulness of their building. The Berkeley work is also encouraging. Brother Wade Ruby is a spiritual power. We recently sent a gift of \$32 toward a house for the Rodmans. We pray that others may be moved to help them."—Wm. Green.

R. H. Boll speaks over WAVE first Thursday of January, February and March, 9:30 A. M., 940 kilocycles.

Bound Volume of the 1935 Word and Work, fully indexed, \$1.50 each.

From Johnson City, Tenn.: "Opening day for our new church house was splendid. Our meeting of eight days was good. Three were baptized and five placed membership. We are having larger crowds since going into our house, and the Sunday classes are larger. We average about 100 in S. S. classes. The basement is unfinished and we need class rooms.

"The Word and Work is most excellent. It fills a very important place in these trying days."—E. H. Hoover.

The fine Chambers tract, "Among the Golden Candlesticks," is made free for the postage through the liberality of our good sister,

Mamie Ground Hays. If you can wisely and profitably distribute them, send for a supply. Send a few stamps for several.

From Harrisburg, Oregon: "I am still holding a little place on God's map, and the great comforting fact is that our God is still on the Throne."—Orrie D. Yoder.

From Roxbury, Mass.: "Please send me the Word and Work. It is a fine magazine."—Mrs. Lambert Bridges.

From Graton, Calif.: "The December number is wonderful. They are all good and a source of great spiritual help to me."—Mrs. L. Boyd.

From Dallas, Texas: "The magazine always brings such refreshing and blessing that I never want to be without it."—Beatrice Welsh.

From Granger, Ky.: "I wish you would announce in W. W. that I would like to book meetings for next summer and fall, especially at places where the brethren are few in number and unable to use a more competent evangelist. I ask this because some places hesitate to call the better qualified ministers because they feel they will not be able to reward them sufficiently. By doing this I will be able to do some good while these brethren will be giving me needed experience."—Ralph Embry.

From Toronto: "Just a few lines to tell you of the passing away of Bro. W. C. Wait, whom you knew so well. He died on Sunday, Dec. 1, at his home on 48 Mountview Avenue, Toronto, very suddenly, though he had not been well for some time. He will be greatly missed by us at Bathurst St. congregation where he was an officer for some years. Bro. McKerlie conducted the funeral service. I was away from home holding a meeting in Winnipeg, Man. when our brother passed away."—Alex M. Stewart.

From Detroit: "We are greatly enjoying our new hymn books, 'Great Songs of The Church'."—Claude E. French.

From Dickson, Tenn.: "We enjoy our summers on the farm near

Lynnville very much. We also enjoy going to the Seventh Street Congregation in Columbia where they use your song books. The other congregation, however, is composed of splendid people and good workers. It has been my task to substitute in both congregations when their regular preacher was absent.

"Mrs. Morrow's father, A. F. Rhodes, passed away last week at his home in Dresden, Kansas."—C. C. Morrow.

From Searcy, Ark.: "The brethren at Republican, Ark., are making efforts to erect a much needed building. They have a mind to work and one brother has contributed a lot in addition to a small amount of finance. They are sawing and hauling their own logs (even the women are helping) but have need of some financial aid from the brethren for roofing and other necessities they cannot supply. I hope that some one will feel able to assist in this need."—Robert B. Boyd.

"At Oakdale, La., four were added in a recent series of meetings in which A. K. Ramsey, Amite, La., did the preaching. The meeting was quickly followed by a 'shower' upon the home preacher, Sidney Mayeux. Not a bad report."—S. Chambers.

A few more classes or schools can still be supplied with our Lesson Quarterly for first quarter. We supply also any of the standard lesson-helpers.

Hundreds of subscriptions to the W. W. expired with the year-end, and we confidently expect early renewal. Will you not try for a club of four or more at 75c each—three besides your own? It saves a dollar.

Our Quarterly is free (to those who ask for it) with subscription or renewal to The Word and Work at \$1 the year.

There is need of a Fund to send this magazine to certain widows and poor, who eagerly read the paper, but cannot pay.

Also, some readers send an extra dollar with their renewal, requesting that the W. W. be sent to some preacher. This will explain the means by which a few preaching brethren receive the paper, on request of another. There is a wide

and fruitful field for fellowship here. We should like to send every issue this year to at least 2000 ministers!

A complete set of The Millennial Harbinger has been purchased and placed at our disposal, by friends of this magazine.

"With this issue the length of our type page is increased by two or three lines, equivalent to about one full page of added reading matter per month.

We fell short about \$100 of being able to close 1935 financially "even". Prompt renewals and clubs may yet enable us to announce everything paid up, by the end of January.

"Please send me the Teacher's Quarterly: I use it very profitably. It brings out more clearly the truths that should be brought out."—Tillman Terry.

"Please send me 25 copies of 'Songs for Children.' Our little folks are taking a lot of interest in singing and a book of their own should encourage them."—Mrs. I. B. Henthorn.

From Charlton Station, Ontario: "The work continues here in this northern field with steadily increasing interest and attendance.

"Last Lord's Day it was between 40 and 50 below zero, and wife and I drove 9 miles to the meeting at Charlton, in a cutter. We were not cold on the way.

"There are three places where the Lord's table is set by the church of Christ in this part of New Ontario. I am trying to open up a new work in another township this winter."—Chas. W. Petch.

Louisville Christian Training School

The Louisville Christian Training School is nearing the close of the first semester. Bible classes are running daily and on Friday night. Two classes are running in Greek, two in Vocal Music, others in Church History, Comparative Religion, Sociology, Personal Work and English. Second semester opens Jan. 27, a good time to enroll. A number of new classes will be starting at that time. Tuition is free. Pray and plan to come along. Write the school, 2500 Portland Ave., Louisville, Ky.

“PRE-MILLENNIALISM”

R. H. B.

The question of “Pre-millennialism” appears to continue to trouble the minds of some brethren. What sort of thing is it, anyway? Surely judging by “the papers,” it must be something bad. At least it is some kind of “ism,” and with “isms” we don't want to have anything to do.

We have marvelled how some writers against “Pre-millennialism,” can have so little idea of what they are talking about. In the first place “Pre-millennialism” is not an “ism” in any sectarian sense. It is too wide to be applied to any sect or sectarian creed. It is as though some enemy would begin to tirade against “Immersionism” as if that term represented some peculiar false system of doctrine or human creed. Now an immersionist is one who believes that baptism is immersion; and “immersionism” is a term applicable to any religious teaching that stands for immersion, as against sprinkling and pouring. But that would include a wide range of and large numbers and classes of religious bodies—all divisions of Baptist denominations for example, some Methodist bodies, all Adventists, Russelites, Mormons, the Greek Catholics, and many others. The term “immersionism,” therefore, would define no peculiar religious movement or creed. So is it with “pre-millennialism.” It is a wide classification which includes all and everything that stands for a return of Christ before the “millennium”—no matter what the respective views of the character of the “Millennium” or of the return of Christ may be; and would apply to a very great variety of doctrinal systems, and many sorts of beliefs, from the most subversive antichristian systems to the purest gospel truth. *The primitive church as a whole was pre-millennialist for the first three centuries.* All church-historians corroborate this fact. There is no time marked or traceable when the primitive church became pre-millennial—she was so from the beginning. Its pre-millennialism (just as its immersionism) represents no gradual corruption of doctrine or any change from earlier conviction. But the change from pre-millennialism is clearly marked. It began with Origen's allegorizing, spiritualizing doctrines. It did not spread however until the days of Constantine, when the church, becoming great and prosperous, transferred its hope from the promise of Christ's coming to earthly prospects of wealth and power. All through the centuries however there were individuals and bodies that held pre-millennial teaching, some wild and fanatical, some pure and faithful in their teaching. A long list of able and scholarly protestant preachers and commentators (*not* Roman Catholic—for Rome has no use for pre-millennial doctrine!) grace the more modern times. Among the pioneer preachers of the church of Christ such men as Alexander Campbell, (evidently, according to his later writings) Walter Scott, Moses E. Lard, J. T. Barclay, James Challen, and of later ones, H. T.

Anderson, Prof. Milligan, J. B. Rotherham, Dr. Brents, J. A. Harding, were pre-millennialists (even David Lipscomb fixed the "Times of the Restoration" of Acts 3:20, 21 after the second coming)—and so are some prominent brethren still living. In fact so are many of our preaching brethren; and even some of those who are ignorantly raging against "Pre-millennialism" would necessarily have to be so classed.

What Is Pre-Millennialism?

But let us look into the matter more closely, and inquire what pre-millennialism is, and what is comprehended under that term. "Pre"—that means *before*. "Millennial"—that is an adjective, meaning something *pertaining to the Millennium*. Millennium is the Latin word for "thousand years." But what is known as *the Millennium* is the period of a thousand years spoken of in Rev. 20:1-6. The term is generally understood to refer to some good time to come—the "times of the restoration of all things whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:21). It is sometimes asserted that Rev. 20:1-6 is the only passage that makes reference to such a period. The statement is, like much else, a mistaken one. True, Rev. 20:1-6 is the only passage that mentions the *duration* of that period; but that such a time of world-wide peace and blessing is to come, a time when thorns and thistles shall cease, when nature shall no longer groan and travail in pain, when the kingdoms of the world shall have become the kingdom of the Lord and of His Christ, when the nations shall learn war no more, and the knowledge of the Lord shall cover the earth as waters cover the sea, is taught in many places throughout all the scriptures. Whether the length of that period is a literal thousand years, as Rev. 20:1-6 declares (and which some dispute) does not affect the matter at all. Sufficient that the scriptures foretell such a time to come. Now the whole matter heads up in this:

1. Some believe that the coming of the Lord precedes and ushers in that blessed day.

2. Some hold that that "Millennialism" will be brought in by the gradual spread of the gospel, and the consequent conversion of the whole world; and that at the end of the ensuing age of universal peace and blessedness, Christ will come again to judge and to wind up all things.

The former of these positions is called the *pre-millennial*; the latter, "*post-millennial*."

There are some, especially of late times, who deny there will be a millennium at all. These should be classed as *anti-millennial*. And some who hold (for there is no end to men's notions) that the millennium is on now and has been going on—some think since Pentecost, some since the Reformation, and some, if I am not misinformed, even assert that it began with the Restoration-movement under Campbell and Stone, and is in full swing now. These positions are so obviously "made to order" that they hardly deserve serious con-

sideration or criticism. Nevertheless these last-named views, preposterous though they are, would logically necessitate the same practical attitude toward the Lord's second coming as that which the pre-millennial view demands.

What Difference Does It Make?

In discussing the prophetic teachings of God's word one is constantly confronted by an attitude of inertia, almost impatience. "What's the use of all this," one hears said—"it is not essential; we can be saved without it; it does not matter one way or the other; it as all theoretical, speculative, superfluous—why bother our minds with it; nobody can understand it anyway." And, "Give us something practical—if we learn how to live and serve and worship, and what we must do to be saved, we have enough to occupy our minds; etc." That certainly is a wonderful attitude to assume toward any part of God's Word! It is like saying to God that much He has told us is valueless and confusing; and that since *He* didn't see fit to leave it out *we* will see to it that it is left out. It is presumptuous ignorance that thinks itself quite capacitated to pass judgment on the value of the teachings of the Bible.

But the difference between pre- and post-millennialism does make a difference. It profoundly affects the attitude, life, and work of a Christian. The post-millennial view (which is most prevalent in modern Christendom) puts the event of Christ's coming into the far distant future. If first the world is to be converted (of which there is not the remotest prospect) and then an extended period of universal peace and blessedness is to follow after that, there is of course no more reason to wait for, look for, hope for, the Lord's return. The only practical outlook then is that of *death*. Hence *post-millennialism* makes much of death, which in fact takes up the whole prospect of the future, and there is no essential place left for the return of Christ, or for that matter, even for a resurrection. This outlook practically eliminates the doctrine of the Second Coming and also other Bible-teaching closely connected with the same.

Moreover the post-millennial view has a profound effect in Christian work. It overlooks the fact that the present dispensation is one of election of individuals from every nation to make up the church. On the other hand it looks forward to a time when all nations shall be converted by the present agencies and work of the church. Naturally the process of winning individual souls to Christ seems too slow and ineffective. So other and wider plans are often set on foot—world-wide organizations, movements for general world-betterment, state and national churches, alliance with worldly governments, attempts to swing whole nations by political influences, and even to propagate Christian truth by force of arms. In any case there will be the endeavor to establish permanent institutions, powerful centers, ponderous and imposing edifices—for the work is long and demands a heavily for-

tified base, and foresight and planning for centuries to come.

The pre-millennial teaching on the other hand must recognize the fact that the church stands in the world today as Christ stood in his day, and that she can expect no prestige, no power, no reign or glory, till Jesus comes. Till then, like her Lord, she is despised and rejected of men, and the world hateth them because it hated Him. She has no abiding city here: Christians are strangers and pilgrims. The church, composed of individuals called out of the world, is in the world, but not of it; always small, always poor, humble, lowly. Her task is to spread the gospel to all nations, and thus to build up the body. She is not to try to rule or to change the world, but merely to call as many as will come out of it, to Christ. By her work and ministry and preaching she represents her Lord, and shines as a light in the midst of an evil generation. All her works is "till He comes." The situation will not change: when Christ comes His church will still be His poor little suffering flock, and the world will be in great predominance, and at the end even more outnumbered, more oppressed, more persecuted and distressed from within and from without. It is only at His coming that she exchanges the cross for the crown. Thus the Coming is her hope.

While these are the legitimate logical implications of the pre-millennial outlook it is not to be supposed that every one who holds pre-millennialist teaching has understood all that is involved in it, or lives up to the teaching, or that some who claim to be pre-millennial have not misunderstood or perverted its underlying truth. As before stated the term is a wide one, and all sorts claim a share in it. The same is true of the whole Bible for that matter: among those who claim to believe the Book are found all shades of belief, unbelief, and error. But that does not affect the legitimate outlook and conclusion.

Which Is the True View?

It remains now for the reader to search and see and decide for himself which of these two lines of doctrine—the pre-millennial or the post-millennial—are in accord with the teaching of God's word. Let us examine it carefully, fairly, candidly, without prejudice or partiality; taking the scripture at its fair sense—at what it *says* rather than what we can make of it—and as we find, so let us believe. And if our conclusions should be opposite, yet let us bear one with another in love and fellowship, in mutual consideration and helpfulness, while with any specific sectarian creed or theory called "Pre-millennialism" (if there be any such) let us have nothing to do.

"THE CHURCH I FOUND AND HOW I FOUND IT"

R. H. Boll's experiences in coming out of Catholicism, into the liberty of the children of God. A guide to all who may be seeking the way out of ecclesiastical entanglements. 5¢ each; 50 for \$1.

NOT ALL EYES—NOT ALL EARS

S. C.

How wonderful we are helped in our comprehension of our Lord's church by the analogy shown between it and the human body, each made up, as it is, of many members, each member served in some way by every other, and the proper functioning of the whole dependent on the functioning of each several part. (See 1 Cor. 12.) We are "members one of another." No one "liveth to himself." Attention is directed to the fact that "all have not the same office"; that would be perilous, but none has no office. "There are diversities of gifts," this by the Spirit's own provision; diversities of offices, "different ministrations," different abilities, different stages of development, different degrees of similar qualities, diversities of life experiences, advantages, hindrances, exercise of faith, hope, love, and other graces. In any healthy congregation are to be found babes in Christ as well as those of more maturity. Some are better seers than others, some are alert ears, some ministering hands, some are swift feet, some are throbbing, sympathizing hearts. Each needs every other. How handicapped are hands and feet without service of eyes! What could eyes accomplish but for hands or feet? How the Cause of our blessed Lord suffers from so many palsied hands, so many paralyzed feet, more yet from various heart troubles! "Where one member suffereth, all the members suffer with it."

Avoid schism. There must be articulation of members. Each should find his proper relation to the rest, the place where he can be of greatest service to the rest. Each is to be "giving diligence to keep the unity of the Spirit." It is even in order to remember the Savior's prayer for the oneness of His people, and the Holy Spirit's instruction thereto. The infirmities of the weak are to be borne with. The Lord's little ones are not to be despised. How easy for those whose faculty of disgust has been cultivated and highly developed to hold in contempt or leave out in the cold those who by reason of time ought to be less helpless and useless! But this is very contrary to Christ. "Come ye out from among them" does not apply here.

Not segregation. What a wonderful church could be formed by gathering out the spiritual and consecrated, the really devoted, dead-unto-self members and building only such together "for a habitation of God in the Spirit!" Not so. The Lord would not be in it. His congregation is differently made up. He is in His congregation, but not in a segregation. We may extol "the fellowship of kindred minds," but does He not ordain a fellowship of *diverse* minds? If ye can fellowship only kindred spirits, what thank have ye? "What do ye more than others?" Do we seek such exercise for our souls? Let spiritual power be manifesting itself in this Spirit-ordained way. Lord, save us from any measure

of the spiritual superiority complex! And as to the disorderly, there is a Spirit-ordained course of discipline on their behalf, which spiritual power will not shirk, but exercise.

Thinking of Brother Boyer. No, I do not believe nearly all the things mentioned above at all apply. These considerations are found in old notes of mine, yet they have been brought anew to my mind by Brother Boyer's recent move. This dear brother sees, or sincerely thinks he sees, some things that others of us do not see. He is disappointed with such poor seers and lo, he turns to the "Assemblies of God." And distinctively, who are they? A more spiritual people, Brother Boyer thinks. Taking him on his own ground, why does he go to them? For his own advantage? I would be slow to conclude that he would consciously do so. For greater personal satisfaction, among "kindred minds"? I am loath to think so. To minister to them? He forsakes those he considers the "more feeble, less honorable," and more "Uncomely," to minister to those of less need! Does the Spirit of the Lord lead that way? I find myself unable to justify the step. Moreover, the so-called "Assemblies" constitute a denomination with earthly headquarters and human machinery for carrying on. Brother Boyer knows that this denominational wall is a barrier between him and many who love him with a love doubtless none others can possibly feel toward him. That is not a small thing. In this adopted denomination are women evangelists and women "pastors." Paul says (the Holy Spirit by Paul's pen), "I permit not a woman to teach nor to have dominion over a man" (reasons assigned). See 1 Tim. 2:12. See also 1 Cor. 14:34; verse 37, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things that I write, that they are the commandment of the Lord." In most kindly spirit, therefore, remembering his fine quality of service and the supreme sacrifice he has made, and exercised by a large measure of sympathy for him because of the unwarranted and unbrotherly attacks made upon him, I prayerfully submit to Brother Boyer in "meekness and lowliness of mind" these humble and tender considerations.

THE REACTION OF THE CRITICAL SPIRIT

The most pathetic victim of the critical spirit is the habitual critic himself. Answering the invitation of the human frailty in others, he has yielded to the temptation of pointing out defects until his whole vision becomes defective in ability to see anything else. His alertness for blemishes, his sensitiveness to what has gone wrong as he sees it, become so highly developed that the refinements of character around him, the glory of God shining in a human face, seem unreal to him, or at least only incidental, and his mind, suffering from acute *criticitis*, darts like a hawk at its prey.—Philip E. Howard, in *When Days are Dark*.

BEN'S BUDGET

I do not know why many things are so—
This thwarted plan, and failing sign;
But they can never terminate in woe
To me, for Jesus Christ is mine.

We have already entered into 1936. Mortals cannot outline it in advance; but, should it please our Lord to delay His coming, there will be ample testing of His chosen. Let us earnestly seek to be girded with His strength. That only can avail when Satan with malicious skill lays his snares for our souls. To ability, all-too-little suspected, he has added millenniums of experience in tempting men. Hateful as he has been to their Father, God's children should be as dead to his approaches as Jesus was when His side was pierced on the cross. "Dead" to him, is the word. Not since Eve's disastrous deal has "argument" been safe. Jesus quoted His Father, and won. So may we. The worldling's outlook must indeed seem gloomy. Christ's own, with uplifted look, serving, loving, waiting, had never brighter hope. God help us to the end.—Ben J. Elston. De Ridder, La.

ROBERT MILLIGAN ON FUTURE THINGS

Co-editor with Campbell of *Millennial Harbinger*, and later president
"College of the Bible," Lexington, Ky.

GARY MCKEE

It should always be understood that we, as Christ's disciples, are to accept no teaching as authoritative except that which is recorded in the Bible, the word of God. But, on the other hand, we err greatly and lose untold blessings when we disregard the words of great and notable men of God. We must not regard any man as an infallible teacher; yet, let us consider their words carefully and decide in the light of God's word.

With this understanding I submit for consideration some thoughts related to the second coming of Christ, taken from the writing of Robert Milligan.

J. W. McGarvey said of Milligan, "When Luke undertakes to tell why Barnabas was selected from among the great spirits in the church at Jerusalem to go on an important mission to Antioch, he uses the words 'For he was a good man and full of the Holy Spirit.' This is the high encomium which first of all springs to the lips when we speak of President Milligan." (Biography of Milligan, included in Commentary by J. W. McGarvey, page 393.)"

The following extracts (pages 82, 83, 84, 87) are from "The New Testament commentary, Volume 9, Epistle to the Hebrews, by Robert Milligan—published by Chase and Hall, Cincinnati, 1876."

"The main object of the Apostle in this section (Hebrews 2) is to encourage the believing Hebrews to persevere in their Christian course,

by presenting to them sundry motives drawn chiefly from the humanity of Christ; . . .”

“Because, he says, it is through the man Jesus and that system of grace of which he is the author and the finisher, that we will regain our lost dominion over the world. (vs. 5-9.)

“When man was created, God said to him, ‘Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1:28.)

“But in consequence of sin, man has, in a great measure, lost this dominion. (Gen 3:15, 24.) Satan for a time got possession of this world (Psalm 68:18; John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2; 1 John 5:19; Rev. 12:9); and by his cunning artifice and hellish malice, he not only enslaved man, but actually turned many of the elements of the world against him. Even the worm, and the insect now luxuriate on his fallen remains.

“That this state of things is, however, only temporary, and that according to God’s purpose, man will again have at his command the dominion of the world, is manifest from the eighth Psalm, in which David says (quotes verbatim Psalm 8:4, 8).

“From this passage, then, it is quite evident that God intends that man shall possess and hold the world as his lawful and rightful patrimony. But this, says Paul, has not yet been accomplished: ‘we do not yet see all things put under him.’

“But what do we see? ‘We see Jesus,’ says he, ‘who was made a little lower than the angels, so that he by the grace of God might taste death for every man, crowned with glory and honor for the suffering of death.’ All things are put under him as our leader and captain: and this is therefore to us a sure pledge that in due time the dominion of the world will be restored to man; that he will enjoy the whole habitable earth as his home, and that he will rule over it as his rightful patrimony, even as Adam ruled over Eden before he fell.”

Commenting upon Hebrews 2:5, 8, Milligan continues:

“‘. . . the world to come, whereof we speak.’ The world to come means, not the coming age as in Matt. 12:39 etc. but the habitable world under the reign and government of the Messiah (1:6). It is the world in which we now live; and in which, when it shall have been purified from sin, the redeemed will live forever. For man it was at first created (Gen. 1:28, 31); and to man it still belongs by an immutable decree of Jehovah.”

“‘. . . we see not yet all things put under him.’ From this, it is evident that the eighth Psalm is prophetic. The psalmist looked rather at the decree and purpose of Jehovah touching the final allotment of this world, than to the state of things which actually existed at the time in which he wrote. He means to say, that although man’s scepter is now broken, the decree of Jehovah concerning it is not broken. His purpose is unchangeable. And hence there can be no doubt but that mankind will yet regain their lost dominion over the earth. How far this will be accomplished before the earth shall have been renovated by fire (2 Pet. 3) it may be difficult to say. When Satan shall be bound for a thousand years (Rev. 20:1, 6) and the saints of the Most High possess the kingdom (Dan. 7:14, 18, 22), the prophecy of Isaiah (11:6, 9) may be more literally fulfilled than we now anticipate.”

On page 105 Milligan gives a summary of chapter 2:

“God has provided a home for his children (2:5, 9). ‘The meek,’ says Christ, ‘shall inherit the earth.’ For ages, the dominion of the world has been a matter of strife and contention; and ambitious men have waded through seas of blood to obtain it. But it is all in vain. They will never, except by temporary usurpation, enjoy even so much as a foot-breadth of it; for to Abraham and his seed it has all been given by an irrevocable decree of Jehovah, as their everlasting inheritance (Rom. 4:13). It matters not how humble and how destitute we may now be if we have the earnest of the Spirit (Eph. 1:14); ‘then indeed are we Abraham’s seed, and heirs according to the promise’ (Gal. 3:29).”

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"*Raca*" and "*Thou Fool*"

Matt. 5:22b reads, "And whosoever shall say to his brother, *Raca* (*rhaka*), shall be in danger of the council; and whosoever shall say, *Thou fool* (*more*), shall be in danger of the hell of fire." The exact meaning of *rhaka* and *more* are doubtful as the following quotation will show.

"*Rhaka* seems to be equivalent to the Aramaic *reyaq'*—empty. It was a term of contemptuous address; cf. James 2:20. It is not infrequently used in Jewish writings."¹ In one case "it is applied by a ruler to one who had not returned his salute."¹ Regarding *more*, "It has quite unnecessarily been identified with Hebrew *moreh*,² Num. 20:10. Since the Jews borrowed many foreign words, it is quite possible that *moros* was in use amongst the Aramaic-speaking population in Christ's time."¹

"*Rhaka* . . . rendered by Jérôme 'inanis aut vacuus absque cerebo.'³ Augustine says a Jew told him it was not properly a good word at all, but an interjection like *Hem*. Theophylactus⁴ gives as an equivalent *su*⁵ spoken by a Greek to a man whom he despised."⁶ Regarding *more*, "It may . . . be a Hebrew word, *moreh* (Num. 20:24; Deut. 21:18), a rebel against God or against parents, the most worthless of characters. . . . *Raca* expresses contempt for a man's head—you stupid! *More* expresses contempt for his heart and character—you scoundrel. The reckless use of such opprobrious epithets Jesus regarded as the supreme offence against the law of humanity."⁷

Thayer says regarding *more*, ". . . in imitation of the Hebrew *nabal*⁸ (cf. Ps. 14:1; Job 2:10) i. q. impious, godless (because such a man neglects and despises what relates to salvation), Matt. 5:22; [some take the word here as a Hebr. term (*moreh* rebel) expressive of condemnation; cf. Num. 20:10; Ps. 68:18]"⁹ Regarding *rhaka* he says, "(Heb. *riyq*¹⁰), empty, i. e. a senseless, empty-headed man, a term of reproach used by the Jews in the time of Christ."¹¹

A late writer suggests regarding *more*, "Probably it is a

1. Allen, *Matthew in the International Critical Commentary*: New York, Scribner (1907), 49.

2. A rebel, present participle from *marah*, to be perverse, to rebel. cf. Ps. 5:10; Hos. 13:16; 1 Sam. 12:15; Lam. 3:42.

3. Void of and without sense.

4. A Bulgarian archbishop of the 12th century who wrote a commentary on the four Gospels.

5. You!

6. Bruce, *The Synoptic Gospels in the Expositor's Greek Testament*: New York, Dodd, Meade (1897) 106.

7. *Ibid.*, 107.

8. Stupid, foolish, wicked, impious. cf. also Ps. 53:1; 39:8; 74:18.

9. Thayer's *Lexicon*, art. *moros*.

10. Empty, vain. cf. Ps. 2:1; Isa. 65:23; Jer. 51:34.

translation of the Hebrew word implying godless, rebellious, impious, and in Jesus' day had even gathered a technical meaning of utter contempt. Some good English words, clean in ordinary use, when employed technically, denote contempt."¹²

Goodspeed in his translation of the New Testament translates the R. V.'s "whosoever shall say to his brother, Raca," by "one who speaks contemptuously to his brother," and *more* by "Thou cursed fool."

Even if the exact meaning of the words is doubtful, there is no question but that they are expressions of extreme contempt and that Jesus is disapproving in no uncertain terms any expression or action of contempt on the part of one person toward another. The difference in degree in the two words is perhaps as follows: *rhaka* probably represents lack of mental ability (*fool, imbecile, moron*, used contemptuously) while *moros* probably represents lack of heart-feeling, impiety, and lack of regard for God (practically the equivalent of the worst English curse word containing the name of God.) I doubt seriously whether the *more* here has any relation to our English word fool, the word *rhaka* more nearly conveying the idea. The word *moros* is used also in Matt. 7:26; 25:2, 3, 8; 1 Cor. 3:18; 1 Cor. 1:27; 2 Tim. 2:23; Tit. 3:9, with the meaning *foolish*, but it is my impression that *more* in Matt. 5:22 either represents the Heb. *moreh, rebel*, used in extreme contempt or is a specialized use of *moros* as an expression of extreme contempt as I have suggested above.

11. Thayer, loc. cit., art. *rhaka*.

12. Warren, "The Pastor and His Greek New Testament," *Review and Expositor*, XXXII (1935), 282.
6039 Kimbark Ave., Chicago.

THE POWER OF THE SPIRIT

If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, "God have mercy on us!" If you ministers have not the Spirit of God, you had better not preach; and you people had better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing.

If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way; you are as a tree bearing no fruit, and standing where a fruitful tree might grow. This is solemn work: the Holy Spirit—or nothing, and worse than nothing.

He *is* here; He has never gone back since He descended at Pentecost. He is often grieved. Therefore let us resolve that about us there should be nothing knowingly continued which should prevent His dwelling in us, and being with us henceforth and forever.—C. H. Spurgeon.

AHAB'S HATRED OF MICAIAH

R. H. B.

Forget for the moment the strange names "Ahab" and "Micaiah." What does it matter? The Bible deals with changeless truth, and its perpetual applications. Ahab is but a sample of the world. He was just such a man as one meets every day. In fact and likely enough you could have been Ahab, or maybe you even are. And Micaiah is the man who tells you God's unwelcome truth. Is it not so? Now listen to this text: "There is yet one man of whom we may inquire of Jehovah, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil." (1 Kings 22:8.)

* * *

Do you remember the dramatic story in 1 Kings 22—of Ahab's 400 prophets, fellows after his own heart, who gave such an exhibition of concord and "unity" as would rejoice any worldly religionist. And Jehoshaphat's strange uneasy inquiry whether there were perhaps another prophet of Jehovah yet to be heard from—as though 400 had not been enough! Don't make the mistake of thinking the 400 were heathen prophets:—no, they were all prophets of Jehovah by profession, and in His name they prophesied. But their unanimity and the whole situation struck the guileless Jehoshaphat as being peculiar. Was there not another prophet more from whom we may inquire? Yes, there was, said Ahab: one Micaiah. He was not a man much set by among the preachers, we may be sure, nor enjoying the royal favor; for he was always on the off-side of everything, and could never by any chance say anything good of the king. Therefore Ahab hated him; which surely was nothing more than natural. Yet, too, it must be noted that even Ahab regarded him as a prophet of the Lord. And Ahab showed that he knew what a prophet was supposed to be—a messenger and spokesman of Jehovah. If a prophet was not that, he was nothing, and worse than nothing. Yet so illogical and unreasonable is fleshly man, that he wants a prophet to be a true prophet, and at the same time adjust his message to flatter and please him. If the prophet did that what would his word be worth? The king understood that perfectly. (See 1 Kings 22:16.) Nevertheless because Micaiah spoke God's word faithfully, Ahab *hated* him. So that is the way we are—we want the truth, of course; but it must be what we want, or else we don't want it, and will even hate the man that brings it. Could anything be more absurd? Oh the perverseness of man's mind!

* * *

Well, Micaiah was sent for and came. The officer who was ordered to fetch him gave him a bit of well-meant advice. "You see," he said to him, "how all the prophets of Ahab's court unanimously declare good to the king, and how all is

sweet harmony there. Why not fall in line with that? Why he a crank? Why be contrary? That won't get you anywhere." So here was another one, who knew that a prophet was supposed to be God's mouthpiece, yet suggested that he manipulate his message to conform to popular demand. Micaiah's reply was brief and to the point: "As Jehovah liveth, whatsoever my God saith that will I speak."

* * *

Read the outcome for yourself. At first Micaiah, seeing how obviously the king was set upon his own way, spoke in a non-committal tone. But being pressed by the king to tell him nothing but God's truth, he then told it, and told it all. The result was what might have been expected. Nobody paid the least attention to Micaiah's word; the 400 prophets felt insulted; the king was furious and sent the fearless prophet to prison on bread and water. A few days passed and Micaiah was vindicated, the 400 were disgraced, and the self-willed king lay dead. The one man's faithful word weighed more than the lies of all the 400. So must it always turn out at last.

"Nay now—if the things thou yearn'st to teach
Bear wisdom of God's counsel, rich and strong,
Give voice to them though no man heed thy speech,
Since right is right though all the world go wrong.
The proof that thou believe what you declare
Is that you stand firm, though the throng go by:
Rather cry truth a lifetime to void air,
Than flatter list'ning millions with a lie."

And read Paul's charge to Timothy! (2 Tim. 4:1-8.)

* * *

But what was the matter with Ahab's prophets? Do not think they were not sincere, and that they were consciously telling a lie. The narrative itself forbids such a conclusion. They were victims of a judicial delusion. A lying spirit, not God's spirit, inspired them. They fervently believed the lie they were telling. This was the judgment of God upon Ahab and upon his servile prophets, who evidently must have done what Micaiah had persistently refused to do—trimmed and sweetened their message to please the king; for that was why they were in favor with him and Micaiah was hated. How long they had kept this up we know not. But by their compromising course they fitted themselves to become the instruments of the evil spirit, prophets of the father of lies, as our story shows. Such is the retribution which must evermore fall upon all who do such things. (2 Thess. 2:11, 12.) So will it fall upon the time-serving, man-pleasing preachers of our day also.

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“THREE UNCLEAN SPIRITS LIKE FROGS”

Note the “sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise” (2 Pet. 1:19) “with healing in his wings” (Mal. 4:2).

“And the ten horns out of this kingdom are ten kings that shall rise after them. . . . And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand” (Dan. 7:24, 25). “And the king shall do according to his will; . . . and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper” (Dan. 11:36). “The coming of our Lord Jesus Christ, and . . . our gathering together unto him (i. e., the translation of the church) . . . shall not come, except . . . that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God . . . so that he as God sitteth in the temple of God, showing himself that he is God” (2 Thess. 2:1-4). “And the dragon gave him his power, and his seat (R. V., “throne”), and great authority . . . and all the world wondered after the beast . . . saying, . . . who is able to make war with him? . . . and power was given him over all kindreds, and tongues, and nations” (Rev. 13:2-7). “And the ten horns . . . are ten kings. . . . These have one mind, and shall give their power and strength unto the beast” (Rev. 17:12, 13).

If these words do not affirm that our age is to end under the reign of a powerful Antichristian world dictator—a Satanically controlled “man of sin”—who shall proclaim himself a god and spill the blood of all who dare to oppose him, then words have ceased to have any meaning. The only comfort we find is that his reign will be brief, and that, if the rapture has not then taken place, the inauguration of the reign of the “man of sin” will be the signal for the up-calling of all true believers to meet the Lord in the air (1 Thess. 4:17)—caught away as was Enoch before the flood came.

A few years ago we were engaged in a titanic struggle involving practically all nations, aimed to “*make the world safe for democracy.*” There were those among us who, knowing that “the Scripture cannot be broken” (John 10:35), took that popular slogan with the proverbial “grain of salt.” Behold! What now do we see? Any nations not already in the grasp of dictatorships are rushing pellmell thereinto, as if fearing they would not arrive in time for the march to Armageddon. Not a few of the world’s foremost statesmen bewail this situation, but none seem able to prevent it.

The two presidents of the United States of America who immediately preceded its present “benevolent dictator” both cautioned us of the peril. Chief Justice Hughes,, of our Su-

preme Court, also solemnly warned us of the menace. Several years ago, he said:

“Destructive forces now operating throughout the world may invoke the name of liberty, but their object is not to make men free, but to oppress; not to establish the self-government of a people, but the dictatorship of a class; not to promote the cooperative endeavor of a free community engaged in a common cause, but to secure an arbitrary control over the lives and liberties of others, albeit through new forms. Against these latest and most insidious assaults we must build our redoubts and man them with patriots of peace, equipped with common sense and the teachings of past struggles, and fired with as unquenchable a zeal as that of heroes in arms.”

Socialism, Communism, and Fascism all are imbued with the spirit of dictatorship. It may be dictatorship by a collective group or by an individual, by the aristocracy, or by the *bourgeoisie*, or by the proletariat. But dictatorship it is—the dictatorship that would swamp all individuality into one solid mass—a mass of completely subjugated mind, living one uniform life under iron discipline and rigid custom, yielding blind obedience to one great chieftain.—Louis S. Bauman, in *The King's Business*.

WHY THESE THREE?

Three fundamental truths of God are being attacked today—The grace of God, The work and leadership of the Holy Spirit, and The Second Coming of Christ. Why?

1. The religionist who prides himself on his works, or justifies himself on the basis of his own righteousness cannot stand the doctrine of salvation by the grace of God, for its message is:

Nothing in my hands I bring,
Simply to thy cross I cling;
Naked come to thee for dress,
Helpless look to thee for grace.
Vile I to the fountain fly,
Wash me Savior or I die.

2. The haughty, proud, self-seeking, self-righteous—those having confidence in the flesh, cannot stand the doctrine of the person and office of the Holy Spirit. For the Spirit reveals the weakness and failure of the flesh—“the mind of the flesh is enmity against God, is not subject to the law of God, neither indeed can it be”—and that victory is found only in the power of God—“that it is God that worketh in you both to will and to work for His good pleasure.”

3. The ambitious worldling, the mocking unbeliever, cannot stand the doctrine of the Second Coming of Christ—His return to reign as King over all the earth—because it reveals the ultimate failure of man and that our only hope is in Jesus Christ our Lord. Even as it is with our individual salvation, “My hope is built on nothing less, than Jesus' blood and right-

eousness", so the whole creation groaneth and travaileth in pain until now, waiting for the revealing of the Sons of God, when Jesus Christ shall come the second time with ten thousands of His saints and bring about the times of the restoration of all things whereof He spake by the mouth of His prophets from of old.—F. M. Mullins, in *The Evangelist*.

OUR PLANS

"The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:12-14.)

Very few of our words and actions are purely the result of chance. As a man thinketh so is he. Out of the fullness of the heart the mouth speaketh. Out of the heart are the issues of life.

Suppose that we should search our hearts right now. What would we find? What provision are we making for future words and actions? What would we reveal if we could paint ourselves even as God sees us?

Some one perhaps has done us a wrong. Are we thinking of ways in which to get even?

There are many places of questionable recreation. Are we planning on going there? Perhaps it is a "beer party". Are we even now thinking of attending and how to escape the notice and censure of our Christian friends?

There are ways of making money that are not quite straight. To reap that harvest would require a little lying and stealing. Are we figuring on doing just that thing?

There is a pretty good story about some one in the church. It may be only half-true. But it is an excellent story. Are we planning on introducing it at the next gathering of our choice friends?

And then there are the meetings of the church; the charitable works, the words of cheer; the helpful hand. Perhaps our minds are filled with only those greater thoughts.

We know that some things do not mix. For example plans to attend a "beer party" and to sing praises to God don't harmonize. There are many other plans equally out of harmony.

"Make not provision for the flesh to fulfil the lusts thereof."—J. H. McCaleb, in *Chicago Christian*.

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ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

The New Testament church, that is, the church at the beginning, was thoroughly missionary. Within thirty years, that church, with human auxiliaries (societies) preached the gospel in all creation. The apostolic church is our example. The purpose of Christ's death, the Great Commission, Paul's outstanding example, and the example of the early church all *require* the doing of missionary work. It is no option, but a solemn, heaven-given *obligation*. Weekly communion is not a mere choice of men, but the clear teaching of Holy Scripture. So also is baptism. No intelligent Christian whose attention has been seriously called to the missionary obligation can be fully loyal to the Lord and ignore missionary work. Had the Great Commission not been given, the fact of a thousand million today in heathen darkness would constitute a very *great* commission to those who know that Jesus Christ by the grace of God tasted death for all men. Of what value is the atonement to those who are never told of it? In other words, *there is something terribly wrong* with a body of Christians who have no concern for those in heathen darkness. Think twice or thrice—oftener if the heart is hard—of "A hundred thousand souls a day (who) are passing one by one away in Christless guilt and gloom." What is your idea of the torments of hell to which the unsaved forever go?

The ideal thing is for all Christians and every congregation to be missionary-minded. This is far from the present condition. The small amount of extension work done "at home" and the very meager effort "abroad" give occasion for the loudest, strongest, most appealing call possible for "Greater Things for God" in missionary effort. (Are these lines doing any good so far as you are concerned?) You can be an influence reaching to *the uttermost part of the earth* and lasting as long as redeemed souls enjoy the felicity of eternal salvation in the presence of God and the Lamb. Does that challenge you to any special action? Since not all Christians are missionary-minded it is essential for the best results that each Christian who *does* feel this obligation, shall do what he can to get others to get others to get others to get others actively interested in missions. Please feel *your* responsibility. As 44 years of effort close, half a million Christians seeking to be apostolic and undenominational have about 40 missionaries among the multitudinous heathen of all foreign lands. I would that this paragraph were read at the breakfast table every day for a month! Shall we do more missionary work? Give a post card shower on this to Don Carlos Janes, 1046 Dudley, Louisville, Ky.

Let us help house Rodmans, Garretts, and Shorts.

NAMWIANGA HOME

The work at Kalomo and out has had some ninety baptisms and three churches set going. Some white people have been reached. Some of these make promising workers and some fall by the way. A wave of coldness sometimes strikes some of the native churches and almost all fall. Others pick up and are happy in the Lord. Being the type they are, they need shepherds. We long for more to come help, so these men here can be more free. The fares are reduced and the support, if on some of the missions already going, would be easily cared for for single workers and for one or two families. Things are not so disagreeable since we have learned how to care for our health, have good houses, and have learned better the field's problems. Investigate, come, or send.

Encourage the Merritts while they are in America! They are hungry, and we are too! Knowing something of the "Jonathan and David" meetings they will have with loved ones there, we have relieved them of worry and burdens here that they may get the most of this great trip home, afforded by good friends there. It is a bit heavy on us but we offered the sacrifice. The mission is 50 miles away. Bro. Scott with only native helpers has recently opened the school there with 48 pupils and 6 more working for fees. One native teacher. Most all are working for their board so he has a few problems! He has joys too. One baptism Sunday and two others recently.

Bro. Browns are coming on better now. Their native teacher and a Christian girl had a solemn church wedding Sunday. Their work with girls is growing.

The Reeses report a fine opening with a native village about 10 miles from them. They had 29 baptisms.

Our interpreter, who is a fine character, is just returning to his family and garden after six months with Bro. Scott. He preached a week here at the mission and goes on foot among the churches preaching while homeward bound. The Browns think his sermons to his people are as fine for the natives as our best preachers are for us. We would like to develop more like him.

Kalomo, Northern Rhodesia, S. A.

Mrs. Geo. M. Scott.

FROM MANILA

"I have printed five thousand copies of the tract 'Do the Apostles Have Successors Today?' Five thousand each of 'What is Christianity?' and 'Who Can Forgive Sins?' Am now busy distributing them. We put out many during the Inauguration when there were many in the city from the provinces."—H. G. Cassell, Box 1981, Manila, P. I.

Note: These tracts are in English, and well suited also for use among Romanists in America.—Publisher.

VISAYAN MISSION

The November Philippine Mission News (Orville T. Rodman's circular report) carries a very interesting resume of political events in the Philippines, leading to independence of the Islands. Space forbids publication here. The circular carries also the following financial report:

During September we received \$72 for our main remittance and one dollar from a personal friend. Nothing came designated for our Home-Building Fund, which still lacks \$289 of the \$600 total needed. We hope this month will be better.

There has been only one baptism to be reported from this field this month, but we have been doing much important work on gospel literature in Visaya, which should yield much fruit in future. The former troubles from the labor strike and the two erratic brethren are all past and things are running smoothly now, with several trips to take as soon as I can get away.

Misamis, Occ. Misamis, P. I.

Orville T. Rodman.

Hundreds of subscriptions are now expired. Please renew promptly, alone or in a club. Currency may be sent at our risk.

MATTLEY REPORT

God has a work and a place for each of His children. When we fail to find what He has for us we cannot be happy. One can suffer privation, hardship, and even danger for His sake and keep that joy and peace which He gives. That is just the way I feel about being back in China. I can assure you that we do not always have an easy time but His presence is continually with us as He promised.

Continue to pray for us and the work. After being away for more than a year, I realize anew what it means to live in a heathen land. Shall we not do our part towards showing them a better way? Only Christ and His power can change the Chinese and their customs.
Hong Kong, China. Ethel Mattley.

MOREHEAD REPORT

We left Nashville Nov. 1, for an extended trip among the churches. Have spoken to twelve churches in Tennessee, Kentucky and Kansas, conducted five cottage meetings, also visited in the homes of ten other churches. The churches already supporting mission work were encouraged to continue. Two congregations not giving to mission work decided to give monthly. It is generally understood that my home brethren are taking care of my travel. This opens doors otherwise closed to me.

During December, Mrs. Morehead and I visited 18 congregations. I spoke to ten and was in homes of eight others in Arkansas, Oklahoma and Texas. Spoke to eight churches in Western Oklahoma in behalf of Geo. Benson in China. Visited in the homes of his and Sister Benson's parents. Traveled 3400 miles, called on 95 homes.

Brethren are doing what they are taught to do. It is thought a picture of a battleship in a home influenced seven brothers to join the navy. I am trying to put a word picture of the neglected, without the "Bread of Life" before my audiences.

The churches of Christ have congregations in eight of the 131 nations. Every nation can and will be evangelized when we "Lift up our eyes and look on the fields."

1935 Report: 156 churches visited, 2190 homes called on, 21500 miles traveled, \$295.44 car expense, \$1172.89 receipts for travel and personal expense, \$1510.42 received for missionaries. Amount sent direct to missionaries from churches and individuals because of my work, about \$3000.00. Printed two issues of The World Vision, 5000 and 6000 copies.

Plans for 1936: The Lord willing, continue to visit churches in behalf of men without the "Bread of Life."

Place as much literature concerning mission work as possible in homes.

Encourage every church I visit to select some missionary to fellowship and be in direct contact with him.

—B. D. Morehead.

RHODES REPORT

We hear from the Omiya work quite often. They keep busy. There is a Tuesday night meeting for girls; a Friday night meeting for men; two meetings on Lord's day; the Sunday school and kindergarten. An epidemic of whooping cough now in the town keeps a number of children from the kindergarten.

The brethren in Ibaraki Ken are helping one another and encouraging each other by occasional Sunday visits at the meetings. The word of God has a place in their hearts and is bringing forth fruit.

May God's people everywhere be encouraged by His good promises and look upward appreciating their redemption and eternal salvation.

26 Karasawa, Naka, Ku, Yokohama, Japan.

E. A. Rhodes.

TRAIL OF THE MISSIONARIES

By J. M. McCaleb

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