

THE WORD AND WORK

THERE'S A HILL LONE AND GREY

There's a hill lone and grey, in a land far away,
In a country beyond the blue sea,
Where beneath that fair sky went a Man forth to die
For the world and for you and for me.

Behold! faint on the road, 'neath world's heavy load,
Comes a thorn-crowned Man on the way,
With a cross He is bowed, but still on thro' the crowd
He's ascending that hill lone and gray.

Hark! I hear the dull blow of the hammer swung low;
They are nailing my Lord to the tree,
And the cross they upraise while the multitude gaze
On the blest Lamb of dark Calvary.

How they mock Him in death, to His last lab'ring breath,
While His friends sadly weep o'er the way;
But tho' lonely and faint, still no word of complaint
Fell from Him on the hill lone and grey.

Then the darkness came down and the rocks rent around,
And a cry pierced the grief-laden air;
'Twas the voice of our King who received death's dark
sting,
All to save us from endless despair.

Let the sun hide its face, let the earth reel apace,
Over men who their Savior have slain;
But behold from the sod, comes the blest Lamb of God,
Who was slain and is risen again.

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Oh, it bows down my heart and the tear-drops will start,
When in mem'ry that grey hill I see,
For 'twas there on its side, Jesus suffered and died
To redeem a poor sinner like me.

—R. Carradine.

WORDS IN SEASON

R. H. B.

DISHONEST RELIGION

Too many professing Christians have no higher aim than to get by. If the truth be told, that is their only interest in "religion." It is not that they want to be right—they just want to be good enough to escape damnation. They do not hate sin—they rather love it. They want to go as far in it as may

seem excusable and pardonable—not so far as to get into trouble with man or God, of course. They do not, for instance, mind hating people in their hearts, but they would not come to outward strife and murder. They do not mind coveting, but they do not want to become guilty of actual theft or robbery. They will entertain lust and evil looks and thoughts; but would be careful to avoid the stigma of immorality. They are in for every sort of self-indulgence that is not "wrong." They like all candles, but would be careful of their wings. They want to go as far toward sin as is consistent with decency, respectability, good standing in church and society. That, they think, is good enough and all sufficient for every reasonable purpose. Thus men can not blame them with any outright evil, and God surely cannot condemn them—for are they not "good," as average goodness goes? You cannot convict them of any positive evil; yea, on the other hand, they can point to quite a few good works they have done. God would be unjust to condemn such as they. Besides, they average well. Many, many others are worse than they—shouldn't *they* therefore be saved? They admit they are not all they ought to be—they are "weak," and "prone," and all that; but far too good to be sent to hell. Such is their estimate of "Christianity," and such their "hope" of salvation; and with this they are satisfied.

Yet hardly satisfied. Their conscience, though smothered, fills them with a vague fear. In their inmost hearts they know that something is dead wrong. They listen dubiously to the preacher's kind efforts to comfort and encourage and reassure them. They are not by any means convinced. If they were quite honest with themselves they would say that they have no part or lot with God. They dread the thought of death and of judgment. To make up for this feeling of fatal lack they seek comfort in conspicuous good works and in loyalty to "sound doctrine." They are champions for scriptural baptism, for the right church, for all proper religious observances—which is indeed good so far as it goes, but will not do for a substitute for the love of God and the love of man. Neither will such orthodoxy save them, however fiercely they contend for it.

My brother who is in such case, why don't you drop all make-believe and come to Christ just as you are, without so much as one plea for yourself; and spread the whole extent of your sin and ruin before Him? He will in no wise cast you out if you come to Him honestly. He will abundantly pardon, and that freely, without regard of anything worthy in you. He can and will make you whole, so that from the heart you may serve Him and please Him. In fact He stands even now at the door and knocks—why don't you open to Him that He may come in?

THROUGH DEATH TO LIFE

"Wretched man that I am—who shall deliver me out of
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the body of this death?" (Rom. 7:25.) Here is the last and bitterest drag in the cup—when a man realizes that it is he that is wrong. So long as it was only his actions that were wrong he could console himself with the thought that he had merely blundered or failed. He has still a hope that with favorable circumstances he will do better at another time. But when he realizes that *he* is wrong in himself, then hope dies within him—that is the hope of retrieving himself. He no longer asks "How can I deliver myself?" but "Who shall deliver me?" It is the limit of self-despair. And strange to say when he reaches this utmost extreme he is also nearest to help: "I thank God, through Jesus Christ our Lord." He has sighted deliverance and victory—but a victory that comes to him through Another, even through Him in whom the old worthless self was nailed to the cross and delivered over to death, and in whom a new life, a new spirit, a new power is ours. For if any man is in Christ he is a new creature. (2 Cor. 5:17.) That is the new hope that is his.

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A B C's OF JUSTICE

Brethren need every now and then to be reminded of some very simple and elementary precepts of the Bible. Such are some of the following:

"Thou shalt not follow a multitude to do evil."

"Keep thee far from a false matter."

"Put not thy hand with the wicked to be an unrighteous witness."

"Be not partaker of other men's sins."

"Judge not according to appearance, but judge righteous judgment."

It is very easy, under stress of theological controversy especially, to misrepresent and slander those who are being condemned. Also it is very easy to form superficial judgments from hearing and reading one-sided testimony. Even a good man may fall into that sort of snare, and thus become a partaker with evil-doers. Intelligent human beings should not need to be reminded that an accusation is not the same thing as a conviction and final verdict. Against Paul the Jews brought many and grievous charges which they could not prove, though they made great pretense of being able to prove them. Be righteous and just in your judgment, and do not take up with a prevailing hue and cry just because it is the fashion of the day.

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THE LAST DAYS

It is the Christian's portion to live always as in "the last days," for no one knows when the age closes and the Lord will come, and watchfulness is needed at all times. Yet there are definite features that mark the last days—features that have been more or less in evidence all along (for even in the apostles' days the times began to take on marks of the last hour, 1 John 2:18f) but which are capable of being intensified, and

doubtless will be toward the end. For "in the last days grievous times shall come." Worldly and wicked conduct on part of professing Christians will become quite general. (2 Tim. 3:1.) Faith will decline (Luke 18:8.) The hope of Christ's coming will be scoffed at. (2 Pet. 3:3-4.) The "falling away" draws on, and Satanic falsehood and doctrine of demons shall come with "all the deceit of unrighteousness." (1 Tim. 4:1; 2 Thess. 2:3.)

These signs are clearly discernible in our days. The last several years have seen a rising tide of worldliness, lawlessness, loose living, and self-seeking, which threatens to inundate professing churches. Soul-destroying falsehoods also are springing up on every side—a prevalence of religious liberalism, modernism; denials of the Scriptures, of Christ's claims, of His atoning death, His resurrection, His personal return from heaven; and many different and anti-christian cults, masquerading as "Christian". Most dangerous are those heresies in which Satan arrays himself with garments of light and righteousness, himself urges morality, love, changed lives, good works, high principles; which he is willing enough to do if thereby he can turn away men from the gospel and its saving truth.

SAFEGUARDS IN PERILOUS TIMES

Among the specific safeguards against this inrush of wickedness and deception are these:

1. A careful, faithful, scrupulous adherence to God's written word. This is the one chief safeguard against every fundamental error. Study the word, in order to see and learn and follow all God's truth. Check up *everything* against the Scriptures. Let *no* "experience," transport, vision, sign or wonder, or guidance, or anything, go by unchallenged by the Word. For in the last analysis that Word is our one and only rock-foundation, and the only sure guidance and lamp for our feet.

2. Turn away at once from any doctrine or theory that denies to our Lord Jesus the sole and exclusive place that belongs to Him—any doctrine that would make Him a creature; that denies His essential deity, or His real humanity, His bodily resurrection, His personal Coming.

3. The vital center of the gospel is "the word of the cross." Any teaching, therefore, that denies the fact that Christ died for our sins; that He bore our sins in His own body on the tree; that He was made sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21); and a curse that the blessing might come on us (Gal. 3:13, 14); any doctrine that disparages or minimizes the value of the Blood shed for the remission of our sins—have nothing further to do with it, nor give it any ear or thought. "Avoid it, pass not by it, turn from it, and pass on."

4. It is notable in many of the modern deceiving doctrines and cults that they seek to wipe out the line of demarca-

tion between those who are Christs—the born again, justified, sanctified, saved, children of God, on the one hand, and the world on the other; between those who are in Christ and those who are without; to emphasize the faults of God's people, and extol the virtues of those who are really "dead in trespasses and sins," in order to destroy the vital distinction between the two. Of such is the modernistic slogan "the universal Fatherhood of God, and the universal brotherhood of man"; which is one of Satan's deceptive passwords.

5. Finally—hold fast to those God-appointed outward acts, the "ordinances," as they are sometimes called; namely baptism and the Lord's Supper, in which is enshrined the essence of gospel-teaching—the death, burial, and resurrection of our Lord, and the Sacrifice of Himself for us. Satan, for some cause, is manifestly interested in getting rid of these, sometimes on the pretense of a higher "spirituality" or on some other pretext.

To hold these chief items of safeguard in faith and in a spirit of prayer and obedience, will enable anyone to stand the test of the last days.

THE SPIRITUAL VALUE OF "PREMILLENNIAL" DOCTRINE

Some one has lately remarked that premillennial teaching has never brought a soul nearer to God. Whatever such a person may have meant by "premillennial teaching"—all we understand by that term is that Jesus is coming, and that He should be constantly expected and looked for. And that has a powerful influence upon daily life. It is the hope that surely draws the Christian near to God and inspires him with zeal, unto all the work of the Lord. The expectation of Christ is used by the Holy Spirit in the New Testament as the motive unto all godliness and faithful service. It surely does have a sanctifying power.

But—let me ask here, what sort of standard is that, to judge a Bible doctrine by? Once it is determined that the premillennial coming of Christ is a Bible doctrine, should we judge it useless and hold it in abeyance just because we do not see how it could bring a soul nearer to God? That assumes our wisdom to be wiser than God. An exact parallel is the statement sometimes made by those who hold baptism unnecessary, that they have never known baptism to make a man better or more spiritual. Shall we go by such arguments or shall we go by the teaching of God's word? Shall we set forth what God sets forth only when in our opinion it seems to have a good effect? Then will we first be making up our minds whether in our sovereign judgment such and such a doctrine will be beneficial and bring favorable consequences, and if we cannot see that it will, we are going to deny it and explain it away? That is a truly sectarian way of dealing with the Bible. But a real Christian will find out what God has spoken, and preach it faithfully without fear or favor leaving effects with God. And this will we do if God permit.

NEWS AND NOTES

(May, 1936.)

The Editor's article in this issue, "On Whose Throne Is Christ Reigning Now?" was written two years ago, and held until now.

From New Albany, Ind.: "Began mission here on Lord's Day, April 26. The first meeting was held in the home of Bro. Goble Shultz at 621 State St. Fifteen souls present. We began with prayer, following with the hymn, All Hail the Power of Jesus' Name. I used the text, Redeeming the Time, Eph. 5: 15, 16. Send names of prospective members to me at 311 S. 42 St., Louisville."—Marion E. Haines.

From Jennings, La.: "The work on this field is progressing rather slowly. We are striving to be well-pleasing to the Master. Your prayers are requested. May you continue to enjoy God's rich blessings."—Ivy J. Istre.

From Cass, Ind.: "I am trying to teach a youngster Bible class at Farnsworth Church. We have started there, trying to be of help to a weak church. At the start I had 6 children in my class; yesterday I had 16, with good interest. Bro. Andrew Samson talks to them each Lord's Day and helps them with prayer meeting on Wednesday evenings."—Mrs. Nick Bedwell.

From Detroit (to Stanford Chambers): "Some time ago I received two booklets on 'Baptism' and one on 'The Golden Candlesticks,' and I want to thank you for them.

"I consider the two on baptism very fine and the other one is good, along a different line. I shall keep them in my cabinet for future use. The work in Detroit is coming along very nicely. Had smaller attendance and less activity during the very cold winter, but things are much better now."—Claude F. Witty.

From Chicago: "Brother W. S. Long began a meeting with the Glen Park church in Gary, Ind. on April 26.

"Brother Daniel Sommer recently visited Chicago, preaching on two Lord's Days at 1451½ W. 103rd St., and on Wednesday night at the Cornell Avenue church.

"The funeral of Sister Van Dyke.

a faithful member of the 103rd St. church, was held on April 17, Bro. Dan Ottinger officiating. Burial was at Meadville, Mo., where another service was conducted.

"Brother Long conducted the funeral of a Brother Armstrong, a faithful member of the Cornell Ave. church, on April 21.

"Since returning to Chicago, I have spoken at the following churches: 103rd St., 6910½ Fullerton Ave., East Chicago, Ind. I also spoke once at the north side mission at 816 Sheridan Road."—Frank S. Graham.

Attention Preacher!

Each person you baptize should receive your certificate of the fact as a matter of record. You can give such a certificate at but little cost. A book of 50 certificates with stubs for your own record can be had for 50 cents. Through the kindness of a printer-donor, the Portland Christian School can supply at this rate. Address the school at 2500 Portland Ave., Louisville, Ky.

From Berkeley, Calif.: "Bro. G. C. Brewer closed his fine meeting here with one baptism and three restorations. Attendance, contributions, and interest the best we have had in Berkeley, and Brother Brewer's radio talks were splendid. Many from other congregations, near and far, especially for the Sunday services, when we had basket lunch and outdoor services in John Hinkel Park in the afternoon.

A recent Sunday service was saddened by the sudden death of Bro. Rowland Ranicar, who was visiting us from Seattle. Asked to speak for us, he was telling us of his crossing from England, in a cabin with two unbelievers who mocked at his religion, but this did not prevent his kneeling in his stateroom to pray. Just as he remarked, 'A Christian can always pray,' he fell, and breathed his last. Many of us had come to know and love Brother Ranicar in the one week he had been with us, enjoying Brother Brewer's sermons. On Monday, Brother Arthur Graham left to accompany the body to Seattle.

"The singing during the meeting was the best we have had. Brother

Otto Schuchard, our young song leader, has improved since Brother Jorgenson was here. Brother Ranier was a beautiful singer, and especially delighted in such grand hymns as 'Guide me, O thou great Jehovah,' 'Faith of our fathers,' and the communion chant 'By Christ Redeemed.' When he fell, he held in his hand a copy of the 'Great Songs' from which he had just been singing."—William M. Green.

The "Romans" class in Highland Library, Louisville, of which R. H. Boll has been guest instructor for the last three winters, closed on April 30, as it began, with every seat taken.

The new pocket-size Chambers tracts on Baptism are neat, inexpensive and very useful. Order from us or from the author:

"The Whole Counsel of God on Baptism"—every scripture quoted in which any form of the word occurs; 5c each; 2c each in quantities.

"Baptism—What It Involves"—same size and price.

Brother Chambers' "The Golden Candlesticks" is also available. Six pages, Word and Work size, 1c each in quantities.

D. H. Friend began a meeting with E. H. Hoover at Johnson City, Tenn., on Monday night, May 4.

The new Boll tracts are "Instrumental Music", 1c each; "Pre-Millennialism", 2c each. The latter tract is not a defense of any "Ism" as such, but a clearing of the question as to what "Pre-Millennialism" is (against current caricatures), and to what extent its teaching and attitude are important and scriptural, as contrasted with the "Post-Millennial" attitude toward our Lord's return. The price of this tract is 2c each in any quantity.

From Basil, Kansas: "I believe interest is increasing somewhat at Trenton church."—I. R. Blake.

Louisville song rallies, conducted during April, were at Shawnee church, where Claude Neal ministers, and Fifth and M St. church where D. H. Friend ministers.

From Harrodsburg, Ky.: "Please find enclosed . . . which you may use as you think best. Just whatever you use it for will be all right with us; for we know it will be used for a good cause. May God bless

you all in the wonderful work, and remember us in your prayers."—Mr. and Mrs. Garnett Gabhart.

From Franklin, Ky.: "The work at Locust Grove is doing nicely and we are looking forward to a good year. Bro. Armstrong will be with us in July, if the Lord wills, for our meeting."—W. H. Jernigan.

From Nashville (extract from letter): "Central church continues to grow. Every seat in the auditorium was taken yesterday with the cafeteria and lobby full, listening to the sermon through the loud speaker. Bro. McMillan has grown to be as popular as Bro. Calhoun. We made no mistake when we secured this man."—J. S. Ward.

We need one copy each of W. W. for May and July, 1934: will some one kindly supply?

From Dallas: "The Word and Work has been coming each time of late with a much needed blessing. It comes as a season of refreshing from the presence of the Lord. As I read it I can relax—its solidity, its stabilizing power, brings a much-needed balance in this day of extremes and strife and confusion. Bro. Boll's 'Grabbing at results' is one of the most timely articles he has written of late—much of the loud cry of 'Praise God, look what we have done' is but the cry of a vain heart seeking a place in the sun, crying for recognition, popularity, and friendship of the world, and willing to pay the price of compromise on truth and righteousness. And too often preachers, good men, faithful, who love the Lord, encourage such results by praise for such accomplishments when they have looked only at quantity and not quality, at end and not means, at outward appearance—at Laodicea and not Smyrna, at Solomon's glory and not the lily of the field. There is grace and power with God to accomplish great things, and we should expect Him to do great things, but faith does not have to compromise or yield a single word of God to the accomplishment of greater things for God, but on the contrary stands for the whole truth of God unwaveringly and for one portion just as fearlessly and boldly as another. May God help us to walk by faith."—Frank Mullins.

ON WHOSE THRONE IS CHRIST REIGNING NOW?

R. H. B.

1. According to His own statement—*His Father's* (Rev. 3:21). “He sat down on the right hand of God.” There he will sit until His enemies are made His footstool. This is manifestly *the Throne of the Universe*; and absolutely all things (God Himself alone excepted) are subject unto Him. He administers the whole supreme government of God. This will continue until the last enemy shall have been abolished; after which the Son will turn the government back into the Father's hands. (1 Cor. 15:24-28.)—The expression, “until his enemies be made the footstool of his feet,” which qualifies Christ's supreme position at the right hand of God, may be taken to mean (1) that He will sit at God's right hand until the time comes when He shall rise up, and return to the earth, in order to destroy His enemies. For if it be understood that He gives up His position at God's right hand when he returns to the earth, then the “until” means that He will continue at God's right hand until the subduing of His enemies begins, not till after it is finished. For when He comes He finds His fiercest enemy in full sway on earth, and destroys him with the brightness of His coming (2 Thess. 2). But (2) the expression “seated on the right hand of God,” is not to be taken to have reference to a localized seat in heaven, but as meaning a position in reference to God, which He does not lose or surrender when He comes to the earth. See Matt. 26:64. Nor will His occupancy afterward of the subsidiary throne of David interfere with that.

2. This supreme Authority, now administrated by Christ, is *GOD'S*, previously administrated by Himself and destined to be so again. It is wholly independent of the Davidic promise. No creature ever sat on that Throne. No such throne and authority ever could belong to David or to any other mere man. In itself it would have been no infringement on any right of *David's* if He who was given *this Throne* had been of any other line or origin. It could not be considered that this position at God's right hand as the Ruler of the Universe, had been inherited by Christ by virtue of His descent from David, or that Christ's Divine supremacy was in fulfilment of any promise made to David and his descendants.

3. This present government of our Lord Jesus Christ is, so far as earthly affairs are concerned, *providential* in its nature, just as God's over-rule over the earth has been heretofore. It is not direct. No nation (Israel least of all) renders conscious obedience to Him. Satan is still actual prince and god of the world, and Satan's throne still stands on the earth. There are individuals, elect from every nation, in the world (not of the world) belonging to Christ's kingdom and realm, whose citizenship is in heaven. Their subjection and homage to Christ is of their own choice only.

4. The throne of David was the throne of Jehovah—not in the absolute, universal sense, but as delegated to David, over a defined and specific realm: “the throne of Jehovah over Israel.” It is the sovereignty over the nation descended from Abraham, Isaac, and Jacob; and can have no existence independent of that nation. Hence the perpetuity of that throne involves the perpetuity of that nation (2 Sam. 7:10, 23, 24). “The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever.” (Luke 1:32, 33.) The church cannot be called “the house of Jacob”; and the promise cannot be *spiritualized* so as to mean another people, composed of elect, regenerated individuals out of all nations.

5. Note carefully that, while we are told that Christ has been raised up in order to sit on David’s throne, *no scripture declares that He is actually occupying that throne now*. Indeed it is obvious that He is not. *David never sat on the Throne* the Lord Jesus occupies now; nor did the Lord Jesus ever administrate David’s peculiar sphere of government. But in Him the throne of David has its Heir-apparent, the only Man living who has the right of it, and who stands ready to assume it in due season. (See important notes on pp. 59, 60, “*The Kingdom of God*,” by R. H. B.)

6. The relation of Christ to the church is not that of a king to his subjects. He is *never* spoken of as the king of the church. She is his Bride, He her Lord. His far closer relation to the church puts the kingship out of consideration. When He comes in glory, the church appears with Him (Col. 3:4) and not as the subjects of His kingdom, but as the Bride, the Queen, sitting with Him in His throne, ruling and judging with Him.

7. In the dispute over the question whether or not Christ is now on David’s Throne, all parties are agreed that Christ is now sitting on the throne on which He now sits—namely, on God’s right hand, and in the place of absolute and universal reign and authority. There is *no* controversy as to that. The point at issue is whether or not that is the “throne of David.” Some assert that it is. Some do not believe that the Father’s throne in heaven where Christ now sits can in reason or scripture be called the throne of David. It is not therefore a question of fact, but of definition—an important question, but one which does not affect our faith in the present supreme exaltation and authority of Christ.

QUESTIONS

1. What is the Throne of David?
2. What Throne did Christ inherit by virtue of His descent from David?
3. Did David ever occupy the Throne on which Christ now sits?
4. Did Christ ever administrate David’s peculiar sphere of government?
5. Would the exercise of Christ’s present reign by one not of David’s

line have been an infringement on David's peculiar rights?

6. When David's line ceased to reign was his throne "removed to heaven"? (Ps. 89:39, 44.)

7. What is the present sphere of Christ's government? How wide is its scope?

8. Was this government exercised previous to Christ's exaltation? If so by whom? (By David?)

9. Does Christ make a distinction between a throne He shares with the Father, and a throne the Church shall share with him? (Rev. 3:21.)

10. Was David's throne God's throne in an absolute sense, or a sphere of rule delegated to him of God, over a particular realm? What realm? Is that realm today under the direct government of Christ?

11. Would the mere fact that one is of David's royal line make any other throne he may occupy "the throne of David"?

12. Is the rule now exercised by the Lord Jesus over all the world a direct rule, or a providential over-rule, such as God has exercised hitherto?

13. Will He at His coming assert His authority and government in a manner different from this?

PARABLE OF THE IRON BEDSTEAD

H. L. OLMSTEAD

"In the days of the Abecedarian Popes it was decreed that a good Christian just measured three feet, and for the peace and happiness of the church it was ordained that an iron bedstead, with a wheel at one end and a knife at the other, should be placed at the threshold of the church, on which all Christians should be laid. This bedstead was just three feet in the casement on the exactest French scales. Every Christian in those days was laid on the bedstead; if less than the standard, the wheel and the rope was applied to him to stretch him to it; if he was too tall the knife was applied to his extremities. In this way they kept the good Christians for nearly a thousand years all of one stature. Those to whom the knife and the wheel were applied either died in the preparations, or were brought to the saving standard.

"One sturdy fellow, called Martin Luther, grew to the enormous height of four feet: he of course feared the bedstead and the knife, and kept off at a considerable distance, deliberating how he might escape. At length he proclaimed that there was a great mistake committed by his ancestors in fixing upon *Three feet* as the proper standard of the stature of a good Christian. He made proselytes to his opinions; for many who had been tried on the three-foot bedstead, who were actually *four feet*, had found a way of contracting themselves to the popular standard. These began to stretch themselves to their natural stature, and Luther had, in a few years, an iron bedstead *four feet long*, fashioned and fixed in his churches, with the usual appendages. The wheel and the knife soon found something to do in Luther's church; and it became as irksome to flesh and blood to be stretched by a wheel and rope to four feet, or to be cut down to that stature as it was to be either forced up or down to the good and sacred three-foot stature. Moreover, men grew much larger after

Luther's time than before, and a considerable proportion of them advanced above his perfect man; insomuch that John Calvin found it expedient to order his iron bedstead to be six inches longer, with the usual regulating appendages. The next generation found even Calvin's measure as unaccommodating as Luther's; and the Independents, in their greater wisdom and humanity, fixed their perfect Christian at the enormous stature of *five feet*. The baptists at this time began to think of constructing an iron bedstead to be in fashion with their neighbors, but kindly made it six inches longer than the Congregationalists and dispensed with the knife, thinking that there was likely to be more need for two wheels than one knife. It was always found that in the same proportion as the standard was lengthened, Christians grew, and now the bedstead is actually proved to be at least six inches too short. It is now expected that six inches will be humanely added; but this will only be following up an evil precedent; for experience has proved that as soon as the iron bedstead is lengthened, the people grow apace and it will be found too short, even when extended to six feet. Why not then, dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside and eat at the same table? —the parable is just and the interpretation thereof easy and sure."—A. Campbell, in *Christian Baptist*, Vol. 4, No. 1 (Aug. 7, 1826).

The modern craze for antiques has brought again some of those old bedsteads into use and men are using them with all the zest of new inventions wholly blind to the "evil precedent" mentioned in this interesting parable. The author of this parable also writes the following:

"It were useless to furnish other evidence in proof that human opinions, inferential reasonings and deductions from the Bible exhibited in the form of creeds can ever unite Christians; all their fruits are alienation, repulsion, bickering and schism. No human creed in Protestant Christendom can be found that has not made a division for every generation of its existence. And may I add—the more thinking, inquisitive and intelligent the community, whch owns a creed, the more frequent their debates and schisms. But the Bible will do no better, if men approach it with a set of opinions or a human symbol in their minds. For then it is not the Bible, but the opinions in the mind, that form the bond of union. Men indeed better have a written than an unwritten standard of orthodoxy, if they will not abandon speculation and abstract notions as any part of Christian faith or duty."—From "*Christianity Restored*," pp. 105-106, edition of 1835.

What has been correctly termed "subjective interpretations of scripture" and the insistence upon those interpretations as tests of fellowship, especially in regard to questions upon which there is no relative agreement among the great teachers past or present, is but dragging out the iron bedstead with its wheel and knife and the setting up of a human denomination. Those who do this have abandoned the ground of the Restoration plea in favor of their interpretations, deductions and inferential reasonings.

BEN'S BUDGET

The W. W.'s manner of combating error approaches closely my (improved) idea. All error is wrong, and to be deplored and, "in reason," to be properly exposed and rebuked; but a balanced attack keeps all parties in more hopeful balance.

Bro. Berryman has come and gone a second time in our De Ridder work. He 'takes heed to himself and to his teaching.' He worked faithfully and did Christians and aliens good. God willing, we will seek yet to further sound out the Word.

I would claim no merit because of real or pretended ignorance, avoidable or otherwise; but I hope I may be always a true "disciple" of the Christ. And we learn most and best when we truly try to learn. Observation must record a class that rather carelessly catches an idea or view, and this is never corrected by additional study or attention. Preachers continue to preach what and as they have preached before, if they do not honestly study. Hearers too frequently do the same. A real disciple is a real, diligent learner, ever trying to come to the full, blessed "knowledge of the truth."—Ben J. Elston.

FIRST LOVE

There is nothing more beautiful in the life of a Christian than his first enthusiasm. He realizes that God is and is a rewarder of them that seek after Him. He knows that his sins are forgiven. He is free from the burden of his guilt. Life has taken on a new meaning. Through Jesus Christ everything has been conquered. He is full of courage, faith and zeal.

That first enthusiasm is encouraging to those who are in the church. The new member has been added to the church but he also adds something to it. It is his first love that he brings. His simple faith is an inspiration.

God has written in His word that this first love must be continued. It must not be lost; in fact, a Christian without it is useless. That first flame must grow into a burning fire—"servent in Spirit, serving the Lord."

Each one of us must guard against a falling away. We know whether we serve because we *want* to or because we *have* to. We know whether it is a great burden to serve the Lord. Perhaps we have quit serving Him at all.

Where is our first love? Have we lost it? Will our new brother search for it in vain? Will our actions make him wonder and cause his zeal to crumble?

That first love can be retained only by study, prayer and work. "Without faith it is impossible to please God." "Faith comes by hearing and hearing by the word of God." "Faith without works is dead."—J. H. McCaleb, in *Chicago Christian*.

THE CURE FOR CRIME

DON CARLOS JANES

That crime exists on a huge scale and needs to be cured is evident from the government statistics showing that a million and a half of penitentiary offenses were committed in our country last year of which 40,000 were burglaries, 50,000 robberies, 100,000 assaults and—alas—12,000 murders. This lawlessness cost the nation the equivalent of \$10 a month, \$120 a year, for every man, woman and child in the land, a grand total of \$1,500,000. Sixty thousand young people are imprisoned annually and the government has the finger prints of 5,000,000,000 persons inclined to crime.

The cure of crime and the only real cure is the gospel. "Wherewith shall a young man cleanse his way?" was long ago asked and immediately answered, "by taking heed thereto according to thy word." One could not claim to have much knowledge of the Bible if he did not know "the gospel is the power of God unto salvation." Surely the figures above cry in thunder tones for the curing of this gigantic evil, this monster—CRIME. The gospel is capable of converting Christ-slayers, priests, publicans, Jews, Gentiles, persons of every race and of every station. The gospel as it is adapted to man as he is. It is divinely intended to lead men into the forgiveness of sins, and freedom from the crime habit. It both cures existing evil and prevents the commission of crime.

The practical thing then, and the thing divinely required of the church (and of individuals who compose the church) is to "Preach the word." Individually and collectively, we should be diligent "in season and out of season," in private persuasion and in public address. The circulation of gospel literature in all its forms, not overlooking tract ministry, is to be practiced wholeheartedly. Regular and special services of the church in the meeting house, and elsewhere are to be zealously and repeatedly held with tent and hall meetings given due consideration.

Will the Christian reader please bear in mind that every redeemed soul has a responsibility of his own. Let us as individuals and as groups or congregations be forward to give the gospel to all men everywhere—to the rich who can buy everything but salvation, to the poor who can scarcely buy anything, to the white and the black and all the shades between, to the large number of neglected Americans, and by no means forget the thousand million who dwell in heathen darkness with no messenger to enlighten them. Two things in the cause and cure of crime and in the prevention of crime should not be forgotten, the cheap and efficient instrumentalities of tract distribution and small tents pitched and used all over the fields which cry so loudly to Christ-followers to follow Christ in this matter of infinite importance.

UNMASKING EVIL SPIRITS

The writer of this article, D. M. Panton, believes (as most Bible students) that the supernatural gifts of the Spirit, have long since served their purpose and have ceased. In this article, however, he meets those who believe in the possibility of supernatural demonstrations today, on their own ground, and demands careful and strict application of the scriptural tests of the supernatural, by which any present-day Satanic counterfeits of the one time Divine gifts would be detected and exposed.—Editor.

The Church today is confronted with an inrush of the supernatural. Tremendous spiritual movements are arising in every part of the world; at any moment the individual disciple may be confronted by the miraculous. Consequently, it is impossible to avoid a grave dilemma. If we assume that all that is super-human is Divine, or at least good, we risk falling into the embrace of Antichrist (2 Thess. 2:9) : if, on the other hand, we dismiss the supernatural as necessarily evil, we risk condemning as Satanic true miracles of God, if such should occur. Involved as we are, whether we will or not, in the last conflicts between Heaven and Hell, the discovery of a criterion that will discriminate Divine from Satanic miracle becomes obviously of supreme importance.

Moreover, it is certain that grace alone is no sufficient criterion. In spite of acknowledged piety, sincerity in prayer, God has not prevented believers from falling into gross errors in the realm of doctrine: why then should we expect, on the ground of an identical piety, sincerity and prayer, that He should make error on miraculous gifts impossible? For if this expectation is true, as Dean Goode acutely observes, "it at once *unchristianizes* all but those who receive 'the gifts.' For if God will not allow any real Christian to be deceived in such a matter, then it follows, that if these are really 'the extraordinary gifts of the Spirit,' those who do not receive them cannot be real Christians." The Scripture nowhere presents holiness of life or sincerity of heart as substitutes for verbal and explicit tests, or as, in themselves, tests of the supernatural at all. The utterly amazing thing throughout the Tongues Movement of the last two or three decades is this—that so many beloved children of God, suddenly confronted with a vast invasion of the supernatural, have depended upon *themselves*—their standing, their holiness, their experiences and their invocations of the blood, etc.—instead of depending (as our Lord when confronted by Satan) upon the applied Word of God, upon that *alone*, and upon that portion of the Word which is the God-given criterion for a visitor from the unseen. One fact alone is sufficient to disprove decisively any *inherent* power of discernment in a disciple. Among the nine miraculous gifts of the Holy Ghost appears the gift of 'discerning of spirits' (1 Cor. 12:10) : that is to say, even the miraculously gifted of the apostolic Church could not infallibly discriminate one spirit from another *unless possessed of this gift*; much less therefore can we, devoid, as we are, of all miracle and inspiration.

For history has demonstrated the peril. Probably no child of God has ever harbored a seducing spirit without having first submitted it to some test; yet the wayside of history is strewn with the wreckage of supernatural seduction. Spirit after spirit has slipped past the imagined tests put by those whom they have subdued with the most monstrous claims. This was the downfall of the Montanist. "I am neither an angel nor an ambassador," said the spirit which deceived Montanus, the founder of Montanism, "but I the Lord God the Father am present." This was the downfall of the Irvingite. "Nothing can discriminate," said Edward Irving, "between spirits, but the honest and good heart, which discerneth between good and evil." "No one," says Mr. Baxter, an Irvingite prophet, after being delivered from the delusion, "*ever tried the spirit in me.*" This was the downfall of the Spiritualist. To Mr. Stainton Moses, an ex-clergyman, his familiars, with whom he consorted for over thirty years, said:—"We have preached to you a nobler gospel, revealing a diviner God than you had previously conceived"; and Dr. Monck, a famous medium, was once a Baptist minister on whom a spirit fell in supernatural power *while he was preaching*. This was the downfall of the Mormon. "I am Jesus Christ," said the spirit who wrote the book of Mormon, "even the Father and the Son." This was the downfall of Prince of the Agapemone, once an ardent and devoted evangelical clergyman. He asserted at last, under the direction of his controlling spirit whom he mistook for the Holy Ghost:—"In me you see Christ in the flesh; by me, and in me God has redeemed all flesh from death." No slavery more awful can be imagined than the acceptance of an evil spirit as God; no peril, perhaps, is more to be dreaded (Matt. 24:24) in the last days; and probably no child of God has ever harbored a seducing spirit without submitting it to tests, *but they were his own tests, and not God's.*

Now it is true that there are two general tests, both doctrinal (Gal. 1:8; 2 John 7), and a third that involves both creed and life (Matt. 7:15-20): these tests, applied at leisure, are often sufficient to unmask a demon. But a sudden encounter with a spirit requires a more immediate and decisive test, and this is supremely applied in 1 John 4:1-3.* Precisely as a challenge on the identity of Christ is the touchstone of doom to every human soul (Matt. 26:15), so a like challenge discriminates between Heaven and Hell. Here is our final safeguard. (I append some obvious inferences in brackets.) "Beloved [who alone are qualified to put the test (Luke 10:19)], believe not every spirit [for faith in a spirit can be deadly], but

*These texts superseded those given through the Law (Deut. 13:1-3) and the prophets (Jer. 38:9). The tests in the Gospels and Galatians are peculiarly valuable where evil spirits are suspected, and yet there are no supernatural manifestations. We leave aside for the present the other great New Testament test for the supernaturally gifted:—1 Cor. 12:3.

prove the spirits [for a spirit either from Heaven or Hell may manifest himself at any moment], whether they are of God: because many false prophets [men really inspired, but by demons, *i.e.*, mediums] are gone out into the world. Hereby [as a God-given criterion] know ye the Spirit of God [therefore the other 'spirits' named are also personal beings]: every spirit [who is to be directly addressed, to the ignoring of the prophets (Acts 16:18)] which confesseth [in response to the challenge] that Jesus Christ is come in the flesh [a test never before given, and therefore not operative earlier] is of God: and every spirit which confesseth not Jesus [silence or shufflings as fatal as denial] is not of God."

The importance of this inspired test it is impossible to exaggerate. The Word of God here makes itself responsible for the result: if evasion or deception by demons be possible, not only will a spirit's answer prove to be no criterion, but the whole passage becomes a rotten fence on the edge of a precipice, which (for leaning on) is far more dangerous than none. It is an infallible criterion. But several conditions, implied in the context, need to be most carefully observed. (1) Scripture affords no ground, so far as we are aware, for supposing the test to be efficacious in unconverted hands. The test, like the invocation of our Lord's name (Mark 9:39), is not a magical spell which any one may use (Acts 19:13-16), but a solemn charge entrusted to the people of God to safeguard the flock of God. (2) It is a test for the *spirit*, not for the *prophet*; therefore it is never to be applied unless the miraculous is obviously present; and the *spirit* must be compelled to answer—not the *prophet*. We are dealing with a subtle and unscrupulous foe. (3) The spontaneous doctrinal system of a spirit (as in Acts 16:17) is no criterion; a seducing spirit can be as orthodox in general profession as a human hypocrite: only a confession in response to this direct challenge can elicit his real origin. John does not say,—Believe all spirits—as though the supernatural were always Divine; nor —Believe *no* spirit—as though miraculous communications from God are now impossible: but—"Believe *not every* spirit," for a spirit, either good or bad, *may* manifest himself at any moment.

Why is there a refusal to put the test so obstinate, so invincible? Is it the tyranny of a false exegesis? Is it disbelief of the passage? Is it fear of the result? Or is it a malign spell cast by the Prince of Darkness in demon-ridden minds? The refusal appears as early as in the first half of the Second Century. "And every prophet who speaks in the Spirit," says the *Didache*, "ye shall not try or test: for every sin shall be forgiven, but this sin shall not be forgiven." "I praise God," says a leader of the Tongues Movement in England, "that the 'indwelling spirit' does not need isolating and questioning to elicit the fact [that Jesus Christ is come in the flesh]." It is an ominous refusal: OUT OF IT IS TO SPRING THE GREAT APOSTASY. "The Spirit saith expressly that in later times some shall fall

away from the faith, giving heed to seducing spirits and doctrines of demons speaking lies in hypocrisy" (1 Tim. 4:1).

For the test is found to work. Supernatural tongues broke out, early in the last century, in a clergyman's family in Gloucestershire: a supernatural utterance, through a child of seven, ruled the house as with the voice of God. Suspicion at last arose in the clergyman's mind, and the curate suggested to the rector the application of the test. "Try not the spirits!" the boy immediately cried, "try not the spirits!" Solemnly the spirit, whose protest was wisely disregarded, was asked if Jesus Christ had come in the flesh, and as promptly denied it; and on the clergyman silencing it the spirit departed, and never returned. Another concrete case may be given. Some years ago, in Norwich, a young man informed a godly man known to the writer that in a Spiritualistic *seance* he had got into communication with his grandmother. "Your grandmother, whom I knew so well, was a lovely character and a holy woman," the old man answered: "my counsel is that you go back and ask her—Did Jesus Christ come in the flesh?" A few days after the young man, unutterably horrified, returned, saying—"The spirit's immediate answer was 'No,' followed by a torrent of blasphemy: it is a spirit from hell!" The writer may add his own experience. Some forty years ago, in conjunction with one now an Anglican Bishop (who acted as "medium") and the late Dr. Whitefield Guinness, several undergraduates applied the test in my own rooms at Cambridge. "Are you willing," the spirit was asked, when it had become certain that a spirit was present, and after it had been wholly isolated, "to communicate with us on the incarnation of Jesus Christ?" An emphatic "Yes" was the reply. "Did Jesus Christ come in the flesh?" The response was a still more emphatic "No!" The thrill of that awful discovery will never leave my memory. Thus a babe in Christ can no more be deceived by an honest application of the tests than the maturist saint; because the revealing power is lodged, not in the degree of sanctification of the inquirer, but in the infallibility of the Word. "Beloved"—of whatever age, or maturity, or circumstance—"PROVE THE SPIRITS."

BOOK REVIEW

W. S. Long, *The Light of Hope*: Hayes, (11318 Lowe Ave.), Chicago (1936), 107 pp, \$1.00

Brother W. S. Long, who is the minister of the Cornell Avenue church of Chicago, has given us fourteen sermons and essays on various religious topics together with a very brief outline of fifty-two lessons on the life of Christ. The two outstanding chapters in the book are "The Bible and Conscience," in which the office of the Holy Spirit, of the Bible, and of conscience are discussed, and "My Deep Interest in Our Young Preachers," in which seven very pertinent points of advice are given to the young preacher. Also a very timely chapter on "Should Christians Bear Arms?" is included in which it is clearly shown that the teachings of the New Testament forbid a Christian's participation in carnal warfare. Order from The Word and Work.

Jonah W. D. Skiles.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

A gigantic mass movement of the depressed classes in India away from their present pagan religion of Hinduism is pending. While they deliberate as to what change to make, Mohammedanism is announced as having a fund of \$375,000 to be used in turning them after Mohammed. Bolshevism is actively trying to lead them from all religion. Keep your eyes open to see what Christianity will do to gain them.

After many years of actual experience in China and on other mission fields, Dr. Glover "feels bound to say that nowhere else has he seen heathen religion sunken to such depths of vileness and impurity, as under Hinduism, the religion of three fourths of India, which claims 330,000,000 gods and goddesses—more gods than people!"

Through Sister Sherriff, comes encouraging word of baptizings and house buildings in Nyasaland. * * The Japanese in Harry Fox's field, Los Angeles, are difficult of approach and hard to gain. * * The useful Moreheads have completed an extended tour to the west coast. * * Bro. Merritt, having visited Canada, has gone to Colorado via his old haunts in Iowa. * * On one of his itineraries, Bro. Gruver, of China used 10,000 tracts. We do not use enough printer's ink here in our work.

In 1890, Dr. Nevius, of China, known throughout the missionary world for his success in making his converts self-supporting and self-propagating, went to Korea in conference with missionaries who after careful deliberation very largely adopted the "Nevius Method", viz;

"First, let each man abide in the calling wherein he was found, each to be a worker for Christ and to support himself by his trade;

Second, develop methods and machinery only as the native church could manage the same;

Third, as far as the church was able, to arrange men and means for evangelization;

Fourth, let the natives provide their own church buildings. This in brief is the "indigenous idea" and is as much older than Dr. Nevius as the doings of the apostolic church is. All honor to him for discerning these scriptural methods which have been so gloriously fruitful in Korea and elsewhere.

Since the sailing of the Cassells for the U. S., the Rodmans are our only workers in the very numerous Philippine Islands. * * We are receiving gifts toward Bro. Garrett's house. * * Bro. Scott, his wife and Helen Pearl are operating two missions, their own and Bro. Merritt's field. * * Ardash Brown has translated some hymns and Iris Cook Merritt's translation of Ruth is being published. Gifts for this work are invited.

FROM THE MISSIONS

NAMWIANGA

Seven years ago today we arrived at Kalomo which is in the heart of this great country which is four times as large as the United States and which is populated with one hundred and eighty millions of people for whom Christ died and who know nothing about Him.

The past seven years have brought to us trials, dangers, and disappointments, and too, we have had so much to rejoice over that we count not our lives as anything. The first few months we spent in Africa we often thought of being far away from home and loved ones, but now we are kept so busy that our thoughts are on the work.

Last Lord's day a young girl and a young man were baptized. The girl has been in school for the past five months and I trust that the seed has been sown in "good ground". We have about 45 enrolled in the Bible school this term, and with one or two exceptions these are all Christians.

Bro. Scott spends most of his time at Kabanga. Sister Scott and Helen Pearl keep things going at home. They have about a dozen white children in school.

We do appreciate your gifts and fellowship. We are truly thankful to our Father in heaven and to you, our brethren, that our needs have been supplied the past seven years. We pray that we may always be faithful to the Lord in everything.

Kalomo, N. R., S. Africa.

W. L. Brown.

KWONG SAI

The chapels both in Naam Heung and here keep giving out the truth. Several are studying what it means to become a Christian and gradually we see the scales fall from their eyes and their minds and hearts open up to receive Him. It is a long step from heathenism to Christianity and it takes time for them to understand. This province is far more backward than places in Kwong Tung where the denominations have worked for years and years. Mr. Chan is dividing his time between the two places. Besides the public meetings and those for the women and children we have gone to the street on market days (every third day). While the people look at me the men have preached to them. Along with that we have sold hundreds of scripture portions and distributed thousands of tracts. We know many of you are praying for these heathen and God is answering our prayers. May we not give up nor faint before our work is completed.

Ethel Mattley.

HONG KONG

Outside work in the print shop was pretty well cleaned up the first part of the month, so we have had time to print a few tens of thousands of new tracts, for free distribution. Financial conditions continue to grow worse with many firms and schools closing and all the rest cutting every expense possible so we cannot expect much outside work for some months to come, and our fund for putting out new work is rather small; but we are going on printing all the good literature we can, trusting that God will open the way as we go. We have two good men in the shop and do not want to let either of them go when China is in need of good sound literature.

The Adventists and Modernists are running big shops night and day, filling the country with tons of their literature. They know that the statement, "Show me what a man reads and I will know what he is," is not just idle talk. China is now more open to Western ideas than ever; they are eager to read and what they read will have a great deal to do with what happens in the future. The True and Living God is all powerful, His word "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The thing is, are we willing to trust our God and take "the sword of the Spirit, which is the word of God:" and use it to combat the evil of this world?

E. L. Broaddus.

KOLAMBUGAN

(Reporting a Series of Bible Studies with native disciples.)

Among the several points taken up, the "woman question," and the choice between morning and afternoon or night hours for the Lord's Supper commanded interest of all present, but our study of the true Christian attitude toward participation in carnal warfare may be farther-reaching in its effects. I did not "hedge" in presenting the strongest references that give our young brethren the choice between obeying Christ or Quezon, the new President, who is calling for a sort of general draft enrollment in April; but I also emphatically put up to each man's individual conscience to decide whether he could evade responsibility for hatred and bloodshed by passing the blame back to the higher government officials who command him to fight and kill. Two of our generally faithful brethren have already taken that easy way out of possible persecution, being members of the old Volunteer Guards, while others have expressed a growing spirit of martyrdom if put to the test. I told them all to pray that they might be spared such wartime troubles, but that their faith might not waver in obeying God rather than men in any case of having to choose between the two. The church is deeply stirred, but I left the members in seeming unity of spirit and brotherly love transcending the little disagreements of personal convictions.

Orville T. Rodman, in *Philippine Mission News*.

HARRY FOX MISSION WORK

(From April 6 Bulletin.)

Life is short, and it behooves us to be on the move, "redeeming the time, for the days are evil." When certain ones would have stayed Jesus in their midst, He protested saying: "I must preach . . . to the other cities also, for thereunto was I sent" (Luke 4:43)—a missionary principle which needs to be remembered and emulated today, that of disseminating the gospel message as widely as possible.

We have spent considerable time visiting and investigating several near-by towns where Japanese reside in various colonies. As a result of our findings, we are seriously considering a move to some central, strategic point in the San Fernando valley, about 25 miles north of Los Angeles, and are negotiating through some Japanese friends as "middle-men" for the purpose of locating a suitable house as a base of operations, from which we may be able to reach out to numerous Japanese colonies—mostly rural—round about. Our experience and observation thus far leads us to believe that the rural people are more approachable than their city cousins. Also, insofar as we have been able to ascertain, unlike those in the metropolitan area, these of the country do not have either a Buddhist temple or organized church, which perhaps is an added advantage. Please pray with us that this proposed step may be guided by the Divine will.

Here in Los Angeles, I have been running into quite a number of strange pseudo-Christian cults recently. Besides the usual "57 varieties" of well-known denominations, there are other groups among the Japanese with unusual names, such as the following: "Volunteer Anti-Buddhist League," "Society for the Reform of Manners and the Suppression of Vice," "The Living Chain of Secret Pray-ers," etc. Truly this fair city of "the angels" is a veritable hot-bed of human isms and schisms, all strangers to the simplicity and unity of the N. T. church. Pray ye therefore the Lord of the harvest that His servants may be able to cope with this evil situation, and lead at least some out of these modern errors, along with those from stark paganism.

333 N. Westmoreland Ave., Los Angeles, Calif.

Harry R. Fox.

Be sure to send in your request for the Quarterly. It will be mailed free, as long as your subscription to The Word and Work is kept paid up (at \$1 the year) if you request it in renewing. Samples sent free to any address.—We are also glad to send free samples of the magazine anywhere.