

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

Single subscription, \$1.25; two subscriptions, \$2.25; Clubs of four or more, \$1.00 each; a free subscription with every ten names.

The Word and Work, 1046 Dudley Ave., Louisville 4, Ky.
(Entered at the Louisville, Ky., Post Office as second-class matter)

IN THIS ISSUE

Poem: The Camel	217
Words in Season —R. H. B.	
The People of Nineveh Believed God	217
How Jonah Became a Sign	218
God Overruling Disobedience	219
"They Were Pricked in Their Heart"	220
News and Notes	222
Book Review—Dennis Allen	225
The Unmerciful Servant—R. H. B.	226
A Professor of Greek on Eis—S. Chambers	228
Ben's Budget—Ben J. Elston	229
Approaching the Unity Problem—N. Wilson Burks	230
The Crown—J. H. McCaleb	232
Traits of the Self-life	233
Be Willing to Change	234
Christ and His Church—W. J. Johnson	234
Thoughts Worth While—D. H. F.	235
"Faith of Our Fathers"—E. L. J.	237
The Final Prayer Meeting	240

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THE WORD AND WORK

(Volume XLI, October, 1947)

THE CAMEL

The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

My soul, thou shouldst to thy knees
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou tomorrow meet
With all tomorrow's work to do,
If thou thy burden all the night
Must carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So shouldst thou kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

— Anna Temple.

WORDS IN SEASON

R. H. B.

THE PEOPLE OF NINEVEH BELIEVED GOD

We may wonder why at the preaching of a lone stranger the entire great city of Nineveh, the capital of the Assyrian empire, so promptly repented and turned to God. The answer is easy: it was due to the fact that "the people of Nineveh *believed God.*" (Jonah 3:5.) So would people today turn if they believed God; and the reason why men do not heed God's warning call today is that they do not believe Him. The men of Nineveh believed God. When Jonah proclaimed, "Yet forty days and Nineveh shall be destroyed" they knew that God had spoken and that God meant what He said. So they repented of their evil works, on a venture, as it were, saying, "Who knoweth whether God will not turn and repent, and turn away from His fierce anger, that we perish not?" (Jonah 3:9.) "And God saw their works, that they turned from their evil way; and God repented

of the evil which he said he would do unto them; and he did it not."

THE STARTLING EFFECT OF JONAH'S PREACHING

We may still wonder why those mighty results followed Jonah's preaching. Why was it so effective? Why was it so convincing and persuasive? Why, when Jonah spoke were the men of Nineveh so assured that it was God's message, and so unquestioningly believed and received it as such? The king of Nineveh himself, when he heard the tidings, took off his royal robes and put on sackcloth and sat in ashes; and he and his nobles proclaimed to all Nineveh the command to fast and put on sackcloth, to cry mightily unto God, and to turn, every man from his evil way, and from the violence that was in his hand. How can we account for a conviction so sudden and so profound? The solution is found in the word of the Lord Jesus, who declared that *Jonah became a sign unto the Ninevites.*" (Luke 11:30.)

HOW JONAH BECAME A SIGN

Most of us are acquainted with the story of Jonah — his disobedience to God's orders when God sent him to preach to Nineveh; his attempt to flee from God's presence; the storm at sea; how and why he was cast into the stormy waters by the sailors, swallowed by a sea-monster, and vomited out upon the dry land. It is a strange record, and much scoffed at by unbelievers, but attested to us and vouched for by our Lord and Savior Jesus Christ. (Matt. 12:40, 41.) So to us at least, who believe in Him who Himself is the Truth, and whose word and testimony is truth, the account of Jonah's experience is a true and faithful record of what happened.

The Gentile sailors who cast Jonah overboard were deeply impressed with certain facts. They recognized the power of Jehovah who most manifestly had raised that mighty storm; the testimony of Jonah that he was a prophet of that great God, and was attempting to flee from Him; and that on his account the storm, threatening to engulf the ship, was raging, and that it would not cease till he was cast forth; the immediate calm that succeeded when the prophet was cast out into the deep — all this convinced the sailors of the truth of Jonah's words and of the supreme power of the God of Israel. "The men feared Jehovah exceedingly." (Jonah 1:16.)

We are not told that they witnessed how the disobedient prophet was swallowed up by the sea-monster, nevertheless, some things are necessarily implied in the narrative. They must have learned of a certainty that Jonah came forth out of that death to which they had committed him with their own hands. Furthermore their testimony concerning the Hebrew prophet, his mission to Nineveh, his disobedience, his grave in the stormy sea, and his marvellous return out of the depths must have reached Nineveh ahead of Jonah's entry. And, finally, in some way Jonah must have been positively identified to the people of Nineveh as being the man of whom they had heard all these things. All this follows necessarily from the fact that "Jonah became a sign to the Ninevites."

WHAT THE NINEVITES BELIEVED

"Yet forty days and Nineveh shall be destroyed." Short and

hard was the message of the prophet. Not one word of hope, not one suggestion of mercy — only the bare announcement of judgment and destruction. The Ninevites believed it, and then did some fast thinking — even a bit of speculating. In His message God had not said one word about mercy, nor hinted at any possibility that the awful decree might be reversed; yet, they reckoned that “if He wanted to destroy us, why did He tell us about it beforehand? Why did He go to the trouble of sending a prophet to bring us the message? And why put forty days between the announcement and the execution of the decree? This prophet himself, as we heard, had sinned against his God and was given over to death, and yet his doom was reversed. We will take the chance. Who knoweth whether God will not turn and repent, and turn away from His fierce anger that we perish not?” So they took the chance, and repented in dust and ashes and turned from their evil works, in hope that this great God might graciously rescind His judgment. “And God saw their works that they turned from their evil way; and God repented of the evil which he said he would do unto them and did it not.” (Jonah 3:10.)

GOD OVERRULING DISOBEDIENCE

The disobedience of Jonah, bad as it was in itself, was thus overruled of God unto greater good. It was not a pleasant thing for Jonah, but it turned out to be a great mercy for Nineveh. For had Jonah gone on to Nineveh in the first place the chances would have been that the Ninevites would have paid no attention to his message, and the city would have been destroyed. But, as it was, through his disobedience and God's consequent dealings with him, Jonah became a sign to the Ninevites, and faith followed, and repentance, and mercy to thousands. So does God overrule sin, and in His inscrutable wisdom brings good and blessing out of man's evil.

The wickedest deed that was ever perpetrated on earth, the murder of the Son of God, in God's hand became the fountain-source of worldwide salvation. Not that that excuses the evildoer, for as Paul says, “If our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? . . . God forbid: for then how shall God judge the world?” (Rom. 3: 5, 6.) He maketh the wrath of man to praise Him, and makes the wickedness of the wicked abound unto His glory and to greater final blessing. But if God does so make the disobedience of men to contribute to greater good, how great must be the final good which God has laid up for those who will believe and obey Him!

THE PICTURE OF DISOBEDIENT ISRAEL

And have we not here in the story of Jonah a pictorial prophecy of Israel's career, the people whom God had called and chosen to be His witnesses to the world; who were cast out into the raging sea of the nations (as we see it this day) but are destined to survive and to return, and to fill the face of the world with fruit for God? Truly did Paul, when he caught glimpse of the wonderful purposes of God exclaim, “O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past

tracing out! For, who hath known the mind of the Lord, and who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. 11:33-36.)

THE SIGN OF THE PROPHET JONAH

The final lesson from the book of Jonah is its type of the resurrection of our Lord Jesus Christ. When unbelieving Jews asked Him for a sign, he answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:38-40.) It was by the fact that he returned from the realm of death* that Jonah became a sign to the Ninevites. It was by His resurrection from the dead that Jesus was declared to be the Son of God.

The testimony to this fact was far more perfect and compelling than that which the Ninevites had of Jonah's return from the depths of the sea. It is significant that within six weeks of the Lord's resurrection (not years and years later) and at Jerusalem, where it took place (not at some far distant place where people had no chance of checking up on the facts) that the testimony of Jesus' resurrection was first presented and three thousand accepted the word, believed, repented, and were baptized in the name of Jesus Christ. More thousands swelled the number of the converts at Jerusalem in days following. Thus begun, the testimony of His resurrection spread from Jerusalem and Judaea, onward into Samaria, and at last to the uttermost parts of the earth. No more perfect testimony was ever offered to establish any fact. The risen Christ presents the sign of the prophet Jonah. Nothing else is finally worth discussing, for the Lord's resurrection is the great central pillar on which the whole of the Christian faith rests. "If Christ hath not been raised your faith is vain; ye are yet in your sins," says the apostle. (I Cor. 15:17.)

The sign of the prophet Jonah is the supreme evidence for the gospel. But, alas, there has been no such great surrender to the claim of Jesus Christ as there was at Nineveh to the preaching of Jonah. "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and, behold, a greater than Jonah is here." And what shall be the end of them that obey not the gospel?

* * *

"THEY WERE PRICKED IN THEIR HEART"

When the multitude that had gathered on that great day of Pentecost heard Peter's sermon, "they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what

* Some think that Jonah actually died and was miraculously revived again. But the text does not demand such a conclusion; and neither is it necessary for the type of Christ's resurrection, for a type is never the exact picture of what it typifies.

shall we do?" (Acts 2:37.) The thoughtful readers feel here that somehow "pricked" is not just the word to describe the emotion that must have been in the hearts of these convicted hearers. It sounds rather too casual and superficial to our ears — as one would speak of a slight annoyance or some passing irritation. We associate the idea of a prick with a pin, for instance, or with the thorns on a rose-stem. Were these hearers only "pricked"? Or have the translators failed to take account of the shade of meaning which the word "prick" has taken on in common usage? Let us see.

The Greek word translated "pricked" is "*katenugesan*," from "*katanusso*." Thayer defines it "to prick, to pierce; metonymically, [i. e. figuratively] to pain the mind sharply, *agitate vehemently*." He also refers to examples of the use of this in the Septuagint (the ancient Greek translation of the Old Testament). It is found, he says, in Genesis 34:7. There it describes the storm of indignation and grief that filled the hearts of Jacob's sons when they learned of the mistreatment of their sister Dinah at the hands of Shechem the Son of Hamor: "the men were *grieved*" ("*Katenugesan*" — exactly as in Acts 2:37). Another reference is Psalm 109, where the same verb in a participial form ("*Katanenugmenon*") is translated "*broken in heart*."

From these uses it is evident that the word means something far more than "pricked" means to us now. To say that these hearers who saw their guilt and stood convicted of the rejection and murder of their Messiah were "pricked in their heart" is putting it too mildly. But in strict accordance with the undoubted fact, and with the best definition of the word "*Katanusso*," and its uses elsewhere, the better meaning would be that they were "pierced in their heart."

And so we find it in various other translations: "Cut to the heart" (Revised Standard Version); "Pierced to the heart" (Revised Catholic New Testament); "Pierced in the heart" (Baptist translation); "Struck to the heart" (Weymouth); "It went straight to their hearts" (Moffatt.)

In these days when there is so little of deep conviction and sorrow for sin the matter is of some importance. Oh for more earnest preaching of the word of God to pierce the hearts of careless sinners today! How greatly needed it is!

NEW OWNERSHIP

There is only one consistent attitude towards sin for the Christian, and that is to enter into God's reckoning about it, and by faith to take up the attitude of being dead to sin, and refusing to be its slave any longer. The Apostle emphasizes this in Romans 6:16 to 23, by using a very simple illustration, that of a slave. A slave purchased from one owner is freed from that owner, but only by becoming the property of another. We who have been purchased by the precious Blood of Christ have, as it were, been bought out from the tyrant master Sin, but by that very transaction we now belong to the Lord Jesus Christ, our Purchaser, and have become the slaves of holiness.

J. Milton Thompson.

NEWS AND NOTES

IMPROVEMENTS FOR 1948

While we are aware that the writings of our editor give to the Word and Work its character and place in the field of religious journalism, and that anything that we may do to effect improvements will be secondary, still we can see that there are many improvements we might make both in its message and make-up. Some have made suggestions to that end.

One thinks that a Question Box conducted by Brother Boll would create interest and do good.

Another says that since we claim to be set to declare the whole counsel of God that we should give more attention to teaching on all phases of Bible truth. To this end we should call for articles on neglected topics.

A brother feels that we should give more teaching which would help the local church in its problems of stewardship and growth.

A missionary page calling attention to the work and workers abroad, such as Brother Janes used to conduct, would add to the paper, thinks another.

Your publisher, who acts as office editor, would welcome the appointment of an editorial staff made up of old stand-bys and of some talented and spirit-filled younger men, who would be made to feel a responsibility for articles from month to month. One of these could be appointed to conduct a Bible class through its pages.

The editor's Words in Season could always take on a strong editorial character as they often do. And, by all means, we should have another exposition of a New Testament book from his pen.

Short items at the bottom of the pages could be put up in contrasting type and further attention given to the format of the paper.

How do these ideas strike you as a reader, and what further suggestions do you have on the paper as it now stands and as to added features?

Amite, La.: "The Shiloh congregation was helped by Richard Ramsey in five nights preaching. The house was filled each night

closing with an overflow crowd. Six persons, representing five families and one new family, were baptized into Christ. He also spoke four times over the radio at Hammond with a clear carrying range of seventy miles. Many report that they heard the messages, and commendations came from a number who are not members of the church. The radio audience seems to be general.

"We have radio time every Wednesday morning, with a full week of broadcasts scheduled for November 10 to 15. We are making the time answer a twofold purpose, namely: to advertise the church and to evangelize the area. Our sermons are evangelistic. The program is sponsored and controlled by the local church with all of our congregations participating.

"The Amite work has some interesting features. Some contacts formed in Brother Wright's meeting have not been broken and a growing interest is manifested. We have had some serious illness among our people, but God has been gracious. We praise His name. I am expecting momentarily a long distance call from Glenmora, where Sister Hattie C. Stephens is reported slipping away to be with Jesus. She is a life-long Christian and a charter member of the Glenmora congregation." — A. K. Ramsey.

Lexington, Ky.: "An enrollment of fifty-one was reached in the Bible School held from August 25 to 29, at the Sugar Creek church near Warsaw, Ky. Although the school continued for only one week, we believe that much good was done in that neighborhood. The average attendance was near 38 with the assurance that it would have been higher had the school continued for a second week. One person responded to the invitation, placing membership with that congregation. There are prospects that lost souls will come to Christ. Pray for the work there as they have no preacher." — Victor Broaddus.

Victor and David Broaddus held the school mentioned above. They are both now in Harding College, making preparation to take the Gospel to China.

Lexington, Ky.: "We had two fine meetings in August, one with Brother Asa Baber and the Antioch church, near Frankfort, and the other with the Salem congregation out from Cynthiana. Brother Ben Rake, who recently moved from there to Winchester was present some. Twenty-nine responded in the two meetings, fifteen and fourteen respectively. Twenty-six of these were baptisms."—H. N. Rutherford.

Worthington, Ind.: "We just had a wonderful meeting here with Howard Marsh as evangelist. Two were baptized and one placed membership with us.

We went to Champaign, Ill., and held a meeting shortly before the meeting here. It was my first revival effort and, of course, I made mistakes, but on the whole it was a good meeting and did us all good."—Paul Griffith.

Bronte, Texas: "I have just closed a meeting at Oak Grove, near Herrick, Illinois, which resulted in 17 baptisms and several restorations to fellowship. Am now in a meeting at Brazil, Indiana. Go to Kingston, Alabama; then to Ohio and West Virginia.—J. D. Phillips.

Frankfort, Ky.: "The work here is progressing. We had a Vacation Bible School which proved to be very successful, with an average attendance of eighty-six. Bro. H. N. Rutherford was with us in our meeting the first part of Aug. He gave very fine messages which did much good. Fifteen confessed and were baptized into Christ. This was Brother Rutherford's third meeting for the church here at Antioch. He is dearly loved by all for his fine work. On the last Sunday of our meeting we had visitors from Louisville, Lexington, and Winchester, for which we were thankful.

"We have a good work among our young people, Glen Baber being leader. Our young people have attended well this summer."—Asa Baber.

SUMMER CAMP

Lexington, Ky.: "From June 22 to July 5, Brother Hall C. Crowder conducted a summer camp for boys and girls in Cordell, Oklahoma, named Wa-Ki-Cu-Be Camp. As one of the teachers of this camp I had the opportunity of meeting

many brethren and many of the young people in that vicinity. During the two weeks of camp we had a total enrollment of about 108, excluding all of the teachers and helpers present. Also during the two weeks there were 27 baptisms, 26 of which were baptized in the lake at the camp and one in the baptistry at the Cordell church of Christ. That camp was truly a great success in that souls found Christ and all felt a closer union with the Lord because of the great spiritual blessings experienced. The young people are even now looking forward to another such camp next year."—Victor Broaddus.

Dugger, Ind.: "I just finished reading the September issue of Word and Work. I think it is fine and it always inspires me to do better."—Mrs. Naomi Anderson.

Springfield, Ill.: "Enclosed find one dollar. Please send me a number of the little pamphlets *Grace and Obedience* by R. H. Boll. I have just read it, and, it is by far the best I have ever seen on the subject."—Dr. B. L. Renfrow.

Ft. Lauderdale, Fla.: "The work here moves along nicely. We are deeply grateful for a fine young couple and daughter who recently united with us, and the young man is now our song leader. Also we are running a truck each Sunday morning from Pompano to Ft. Lauderdale and back to carry people to church, and it is doing good. We have been given a place on U. S. Highway No. 1 to erect a sign to advertise the church, and we are now building a sign 5 feet by 14 feet that will shine in the night. Also we have two regular weekly prayer meetings, and Bible study. The attendance and interest in this work seems to be growing, and the spiritual progress of certain brethren here is inspiring. Two of them are to conduct next Sunday's evening service. Prospects seem good for the establishment of a new work in the vicinity of Pompano.

"A man has been found to draw the plans for the church building at Ft. Lauderdale, and we expect to begin to build shortly. We are deeply thankful for the fellowship of the brethren in other states who have so nobly stood by us in this work. God knows every one of them. We solicit the prayers of

every saint for this work on the South Florida field."—Brady M. Green.

Allensville, Ky., Meeting

Brother D. H. Friend gave a good oral report of his meeting at Allensville, Kentucky, where Robert Neil is minister. Attendance was very good, with visitors from Russellville, Clarksville, Franklin, Elkton, Nashville, and other places. He reports that Brother H. L. Olmstead was present one night. As to Bro. Neil, Brother Friend says, "In all of my evangelistic endeavors I have never had a better coworker. He is doing a wonderful work with the young people and his work with the Allensville church in the past three years impressed me as being only short of monumental." There were eight responses in the meeting, five by primary obedience and three for restoration.

BOYD AT WORTHINGTON

The members of the Worthington, Ky., church are rejoicing over a season of refreshing they have just experienced in their meeting with Robert Boyd as evangelist. They had not had a meeting for several seasons; added to this the spiritual power with which Brother Boyd brought the message of the Gospel, the excellent song leading of Demus Friend and the many visitors that dropped in on them, especially from Louisville, all combined to give them a glorious meeting. During the time two were baptized. The Highland young people's chorus, under the direction of Buddy Clark, furnished special singing two or three nights. Bro. R. E. Daugherty is minister of this congregation.

Fall Meetings Slated

A. C. Reader is announcing a meeting to begin at Jefferson St. church, Sunday, October 12, and to continue for two weeks. Orell Overman is to be the visiting preacher. D. H. Friend informs us that the Highland church is to have N. B. Wright in a meeting beginning October 19. The Camp Taylor church is planning a special Gospel effort with J. E. Blansett of Dallas, Texas, as evangelist, beginning November 4.

Waterford, Ky., reports an excellent meeting with five responses to the invitation, four of these for

baptism. Brother J. Scott Greer brought good messages and the church was greatly helped according to word from the John F. Stinnettes, who work with the Waterford congregation. The church has been greatly revived with better attendance since the meeting.

By the time this reaches you the following meetings will be history: Parksville, Ky., where Brother Greer is preaching; Sellersburg, Indiana, with Hall Calhoun Crowder from Cordell, Oklahoma, as evangelist; High View, Ky., where Orell Overman is assisting H. E. Schreiner in a good meeting; and Nelsonville, Ky., church, who are enjoying messages from N. B. Wright. We hope to bring full reports of all these meetings in the next issue of Word and Work.

"A Christian Business Man Writes His Brethren," a statement by Norman Davidson, Chicago, on unity is now available in pamphlet form. Just drop us a card. The pamphlet, or a number of them, will be mailed to you free of charge.

Oakdale, La.: "The Oakdale church conducted a meeting with Brother Chambers preaching during the summer. There was fine interest manifested throughout the meeting with several visitors present. I am sure that every one was blessed by his rich spiritual messages."—Steve Hazelton.

Jennings, La.: "We praise God for the increase in interest and attendance in our services. It is certainly encouraging to see the fine interest the young people are manifesting in the mid-week prayer meeting.

"I was with the Iota congregation recently and we had a very enjoyable morning in worshipping the Lord together. Though but few in number this congregation is to be commended for its faithfulness and devotion to the Lord, and for its liberality in the work of the Lord, in both foreign and home missions.

"The church at Crowley is still meeting in the K. of P. Hall, which is available only on Sunday nights. They are greatly in need of a building and are trying to find a suitable lot. Pray that the Lord bless them with a suitable place of worship. They are a faithful group who love the Lord and are interested in the

growth of His church in their city."
— Ivy J. Istre.

We have some extra Word and Work quarterlies for the fourth quarter. Why not send for one or, better, a supply for a class. The price is only 10¢ each in any quantity.

Order Triumphant Life calendars or Christmas cards early.

Have you obtained a Book of Hebrews by Boll yet? We are not putting out a paper edition, but will make special price to classes for quantity orders. Cloth, \$1.50.

If any of our readers have a Boles-Boll debate which they would sell, please contact this office.

Davis City, Ia.: "Closed a very interesting mission meeting of 22 nights, the 21st; sponsored by the Sunny Slope church, 5 miles west of their chapel. Ten families of the neighborhood attended well and were receptive listeners, much appreciating the Bible messages. The church was much encouraged and is hopeful of future results."
— Wm. J. Campbell.

"It was my privilege to spend four days, singing (J. Scott Greer preaching) in the good church at Parksville, Ky. The meeting was to run over Sept. 26. When I left, 10 had made that good confession and had been baptized into Christ; some others had come before the church for renewal and prayer. A strong evangelistic appeal was running through the sermons, and revival was definitely in the air." — E. L. J.

Dallas. "I recently spent a week in Bayou Jacque, La., holding a meeting. Stayed with Bro. Sam Moreland. Had a glorious time in the Lord. Baptized four fine young people—one boy about seventeen. He is definitely interested in coming up to the Louisville Christian School for his senior year next year. He shows a definite inclination toward leadership, and I predict great things for him." — Horace E. Wood.

Friends of W. Albert Burcher will please note his change of address from Ottawa, Kansas, to 216 Parkwood Ave., Columbus 3, Ohio.

BOOK REVIEW

MEET YOURSELF IN THE BIBLE by Roy L. Laurin: Van Kampen Press, Chicago, Illinois; 282 pages, Cloth, \$2.50.

This original, thought-provoking treatment of the principal characters of the Bible "is an effort to make the Bible come alive in terms of people and experiences, rather than doctrines and ideas." It shows that the Bible lives with people much like ourselves.

The author believes that there is a certain number of basic life situations which, with variations, of time and circumstance, include all human experience. In the Bible can be found the solution to the problems presented by these situations. Hence, every person can find in the Scriptures men and women who in the midst of the stream of life faced and conquered the same difficulties that confront him.

A few of the twenty-eight chapter headings will give some idea of the material presented: Noah — The Conquest of Circumstances; Jacob — The Conquest of Self; Joseph — The Conquest of Temptation; Ruth — The Conquest of Sorrow; Elijah — The Conquest of Discouragement; Christ — The Conqueror.

It would be difficult to find a book of character studies more practical and helpful than these. They give one an insight into the working of the human mind and the laws that regulate man's spiritual life. One can learn far more true psychology from these character studies than from the best findings of modern professors of psychology.

It is good to know that human nature and experience is basically the same everywhere and in every age and that the problems which we face today are basically the same as those faced by the characters that we meet in the pages of the Bible.

This book should prove especially valuable to ministers and Bible teachers, but any Christian who is concerned about conquering more effectively the problems that face him will find it worth while.

— Dennis Allen

THE UNMERCIFUL SERVANT

R. H. B.

"Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants," so begins the parable of The Unmerciful Servant given by our Lord. When we read "the Kingdom of heaven is like" the meaning always is: this is the way things go in the kingdom of heaven. The first scene of the parable is that of a Day of Reckoning. But this (as the connection shows) is not *the last day of accounts*. It has reference to a reckoning that takes place during the sinner's lifetime — a time when he comes face to face with his sins, sees the measure of his guilt, and realizes his lost and undone condition.

This servant stood convicted of a staggering debt (about twenty million dollars in our money). Thus is his guilt before God represented. We never know the extent of our debt till we see ourselves as in the presence of God. There Isaiah cries out, "Woe is unto me . . ."; and Job abandons his claim to righteousness and says, "I have heard of Thee . . ." In the presence of God we see all the enormity of our sins as they appear in His sight, under the scrutiny of His awful holiness.

And notice the servant's utter insolvency. "He had not wherewith to pay." Now the law must be heard, and justice speaks. The verdict is clothed in the language of the times and customs to which the parable refers, and represents the extreme penalty: "Let him be sold, and his wife, and children, and all that he hath, and payment be made." So speaks the king. The servant utterly crushed by the weight of the sentence, appeals to his lord for mercy. It is a curious appeal. He asks for time and promises the impossible. But his lord takes him at what he means, rather than what he says; and moved with compassion for the wretched man, freely and frankly forgives him the whole debt.

It is to be noted that this also illustrates God's dealings with men and His manner of forgiveness. He is cleancut (plain "open or shut" as we say) and whole-hearted in all that He does. If He deals with you on the basis of law and justice He must hold you to everything; if He forgives He forgives everything. He never mixes law with grace. If He cannot forgive everything He will not forgive anything. He will not mix grace with works — to let the servant work out what he can, and forgive him the rest. If He forgives at all, He forgives all, fully, freely, wholeheartedly. Nor are there any strings tied to it. He did not say to that servant, I will forgive you the debt if you will promise to do this or that. He stipulates nothing. It is all free compassion, and abounding grace.

And yet there is a condition implied — an unspoken, unwritten law — in the very freeness and mercy of the forgiveness, as we shall see.

That servant went out and found a fellow-servant who owed him one hundred shillings (about \$17.00). He took him by the throat and said to him, "Pay what thou owest." The fellow-servant fell down and

pleaded for himself before the king and with far more plausibility: "Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay that which was due."

We are quick to see the meanness and wrong of this servant's conduct. But why was it wrong? He was entirely in the right in demanding the payment of a just debt due to him. Even the rudeness of the act of taking his fellow-servant by the throat may have been justifiable. We don't know how often that fellow-servant may have slipped away from him nor how often he may have made promises of payment which he did not keep nor intend to keep. Probably that servant had some cause of provocation; and, in any case, he was fully within his legal rights. But he was wrong, terribly, unspeakably, unpardonably wrong. Why? Although he had been freely and graciously forgiven, and no condition was named to bind his pardon, yet there is a tacit expectation in the hearts of all who have heard of it. The seed of mercy should bear fruit. Where the grace of God fails to evoke love and mercy in the heart of him on whom it was bestowed, it is wasted and misplaced.

Now the servant is again called before the king to give account, and this time it is the *last reckoning*. His lord is wroth, and calls him a "wicked" servant. (Neither of these two things was said in regard to the first accounting.) For there is no wickedness greater or more bitter than the disregard of the precious grace of God which was so freely bestowed upon us. The love-obligation it puts us under may not be ignored. A man who has been cleansed from his old sins and saved by the grace of God cannot stand upon his rights, nor insist on meeting out justice to those who have wronged him.

And that last sentence is final. For he shall have judgment without mercy who has showed no mercy. "He delivered him to the tormentors, till he should pay all that was due." And when shall that be? When a penniless prisoner can raise twenty million dollars. If you have been forgiven, forget it not. A man who is saved by grace may not exact justice from a fellow-man. You will never have to forgive another as much as God has forgiven you.

CONTINUAL CLEANSING

Purity is not synonymous with pardon. The two are entirely distinct, though related. Pardon comes first; purity second. The one has to do with justification; the other with sanctification. The one is definite, instantaneous, and received in the hour of conversion; the other is a life-long process in which we are continually becoming more like unto our Lord, Who was "holy, undefiled, and separate from sinners."

The sinner washed in His Blood and cleansed from all the defilement of his past life before conversion, needs to be cleansed continually from such pollution as he has contracted by contact with the world. — Selected.

A PROFESSOR OF GREEK ON *EIS*

Stanford Chambers

Eis is a Greek preposition governing the accusative case, pronounced as if spelled *ice*. In the New Testament 571 times it is translated *into*; 282 times, *to*; 208 times, *unto*; 131 times, *in*; 91 times, *for*; less frequently it is translated against, among, at, on, upon, that, toward. It is the word in Acts 2:38 translated *for* in the Authorized Version, *unto* in the American Standard. And right here is staged an issue, some contending that the translation should be *because of*.

To our surprise a professor of Greek in a prominent Bible institute has taken the position that in this passage *because of* is the proper translation. Nowhere in the New Testament do we find *eis* so translated; why here? Because it precedes "remission of sins"? But so it does in Matthew 26:28: "This is my blood . . . poured out (shed) for many for (*eis*) the remission of sins." Is that *because of* the remission of sins, or *in order to* the remission of sins? Acts 2:38 has identically the same expression. And the same apostle moved by the same Holy Spirit uses the same preposition in Acts 3:19: "Repent ye, and turn again, that (*eis*) your sins may be blotted out . . ." Paul uses *eis* to the same effect in II Cor. 7:10: "Worketh repentance unto (*eis*) salvation." Just where is any difference to warrant a different translation in Acts 2:38 from that in these quotations and many other passages? Is it because the verse contains baptism? But in I Cor. 12:13 Paul says, "For in one Spirit were we all baptized into (*eis*) one body." Would this or any other professor allow baptized *because of* one body? Hardly. And as for Acts 2:38, would the professor allow that *repentance* is because of the remission of sins? But clearly whatever repentance is for in that verse baptism is likewise for. The Holy Spirit made choice of the preposition having the forward look. *Eis* always looks forward. The Greek has prepositions which are used in the New Testament to mean *because of*, used thus by the Spirit, and so translated, while *eis* is never so translated. How can Acts 2:38 be made an exception?

The professor's argument: In Matthew 3:11 we have baptism "unto repentance," where the rendering, he says, should be *because of* repentance instead of *unto*, and then reasons that its being so translated there would warrant the same in Acts 2:38. That conclusion would not necessarily follow, if Matthew *should* be so translated; but his conclusion *there* is not warranted either. There is repentance in the *specific* sense, meaning change of mind and attitude. Baptism is indeed in such case *because of* repentance, but if that had been John's point he would have used another preposition and not *eis*. But our professor knows that the term repentance is often used in a *comprehensive* sense, embracing the *whole* process of conversion. For instance: When the apostles at Jerusalem heard Peter's report concerning Cornelius they rejoiced that "unto the Gentiles also hath God granted repentance unto life." Repentance in its *specific* sense does not reach life; in its *comprehensive* sense, embracing faith, it does. The professor will not allow that any one finds life without believing,

Do we need to bring up other passages in which the term repentance is used to embrace the whole process of the seeking sinner's finding the Lord? See Luke 24:47; Rom. 2:4; II Peter 3:9; et al.

Matthew 3:11 has baptism *eis* repentance, because it is the consummating act of repentance. They were instructed to believe on Him who was to come after, they confessed their sins and were baptized of John in Jordan. Their baptism completed and sealed their repentance. They were indeed baptized in order to a full and complete repentance. John's choice of the preposition *eis* is in itself proof that that was the thing he was saying and doing. "I indeed baptize you . . . unto repentance." Instead of doctoring the preposition, let the professor devote himself more to treating human hearts, bringing them unto obedience to the will of Christ.

"*Because of*": This phrase occurs in many passages. "When tribulation or persecution ariseth because of the word . . ." (Matt. 13: 21.) The word for "because of" is *dia*. Why did John not use that word? It did not express his meaning. *Eis* did. Concerning the evil spirit, the disciples asked their Lord, "Why could not we cast him out?" Jesus said, "Because of (dia) your unbelief." Why did not Peter use *dia* instead of *eis* in Acts 2:38? When Jesus answered His disciples as to why Moses granted a bill of divorcement He said it was "because of (pros) the hardness of your hearts." Peter could have used *pros* instead of *eis* had he meant because of the remission of sins. *Charin* was another choice if he had *not* meant *unto*. Paul used it in Gal. 3:19: "because of transgressions." *Eis* is nowhere in the New Testament, translated because of. It does not disobey nor displease the Lord to have so preached that "Many of the Corinthians, hearing believed and were baptized." (Acts 18:8.) It will in nowise displease Him if we take penitent believers, as in the case of the jailor of Acts 16, the same hour of the night and baptize them, unafraid of trespassing on grace. (More in November.)

BEN'S BUDGET

Ben J. Elston

If all who speak, publicly or privately, male or female, would seriously meditate on I Peter 4:11, it would cause a profitable change. Think how many hurtful, divisive things would *not* be said. No sectarian body or thing could again be mentioned. And we are most solemnly exhorted to that very thing. Not enough stress has been laid on "If any one speak, let him speak as the oracle of God." And how very presumptuous and disobedient not so to speak. And how eternally dangerous to ourselves and others. Not so to speak calls for no exhibition of true fidelity to God, or of perfect faithfulness in serving the lasting interests of men. This dangerous practice is not new; nor can any mortal compute the mischief it has done. I could wonder what hosts have remained Baptists, because they "have heard" the "good old Baptist church at Antioch." Eternal safety lies in the careful reading of the scriptures for ourselves. We *can* do it. A 70-year old negro learned her A B C's, and to read it for herself.

APPROACHING THE UNITY PROBLEM

N. Wilson Burks

Today many of us are talking about the unity which should exist among the children of God. We are hopeful that more harmony may be attained, and that we may find grounds for cooperation and full fellowship with those who love God. This is good, for Christ came to save us and to bind us, to forgive us, to teach us forgiveness, and to unite us. If we cannot agree under His leadership and through Him, the battle toward a united church is lost. It is displeasing to God that we are not together. As Christians we have no right to divide, and when we separate we surely bring shame to His holy name!

But we must admit there are false as well as true unities. As night and day cannot rule at the same moment, so it is impossible for truth and error to have a common front. No union can be Christian unless it be based upon the truths that are in Christ Jesus as the Son of God. The Gospel of our Lord draws us together, whether we are Jews, Greeks, Barbarians, Gentiles, bond, free, wise or simple.

One may call himself a Christian and still be a follower of Jesus Christ in name only. One may obey every precept and command, tithe and give the body to be burned, but lack the spirit and love of the Christ. Strangely, those whose claims of obedience are sound, but lack the Spirit of the Master damage the work of God most, for they harm the Cause from within the ranks of His friends.

We offer the following thoughts as a possible means of drawing God's people together.

First we read the following statement from Romans—a statement that bears heavily on all matters pertaining to unity. "If any man hath not the Spirit of Christ he is none of His." To be like Christ requires an attitude, and how important attitude is! We must receive together the promised Spirit of Pentecost in order to possess a singular attitude. Christ told His followers that this Comforter would come to take His place in their lives; not to supplant Him, but to give to them each His life after He departed to be in the presence of the Father. The Spirit came. The Spirit changed the outlook of the disciples. These fishermen were all changed men because the Comforter had entered and possessed their hearts. Their old fears became boldness, and from weakness they were made strong. So it is with us if we are truly His disciples. Our outlook becomes a common vision, and we become one in heart only as we receive Him in the one Spirit. As followers all of us should have the Spirit as our personal Friend, Guide, Teacher of prayer, and Explainer of the Word. If a man says he does not believe in the Holy Spirit, the Spirit cannot have possession of him. Perhaps as the same man rejects any of the above offices, to that degree an indwelling Spirit is crippled in operation. The Spirit changes things just as it did with simple believers long ago, and the Spirit binds humble followers in the ties of blood and common love for the Lord and for one another. Whatever Christ should mean to us, the Spirit means just that. When the Spirit dwells in the hearts of those born anew important things increase in importance, and little

things become less important. The weightier matters of the Kingdom will become the preaching of Christ to lost souls, and Christ crucified and risen become the most important news in our ministry and in our living. When the Spirit guides we over-love the weaknesses of our fellow Christians, and we cherish and bless the blood-ties that hold us together! Never do any of us draw lines against and mark those who are our fellow-members of the body. We dare not presume to judge, but have the trust and grace to leave such matters with the Lord. Through this Spirit our attitude is altogether lovely, and the touch of Christ may be found in all our acts and words and service.

We find a good teaching on attitudes and Christ-mindedness in Paul's letter to the Philippians:

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the **same mind**, having the **same love**, being of **one accord**, of **one mind**; doing nothing through faction or through vainglory, but in **lowliness of mind**, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. **Have this mind in you, which was also in Christ Jesus**: who, existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, **He humbled Himself**, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:1-8.)

When we understand these truths we shall possess an attitude-changing outlook! If Christ means anything to us — and surely He is our all in all — simply because we are in Him and His life is within us we heed His exhortation, we are consoled in His love, we bask in the fellowship of His Spirit. Then comes the urging appeal. Let us be of the same mind! Let us abide in the same love! Let us be of one accord, for we are all one-minded! The tender mercies and compassions are the inherent traits of a child of God.

This attitude seems the only way to gain unity among those who love the Lord. One must first be poured out completely to let Christ in. When Christ enters He takes possession of the man, and gives the man new life. From then on the saved man never wants it otherwise. This new life is a Spiritual life, and with the Spirit the former sinner lives in Christ. This same man seeks the will of God, not just to escape punishment, but because he knows that Christ offers him a thrilling and successful life. How does he regard his brethren? In kindness, in mercy, in patience! He uses the Word of God, not as a whip, but as the inspiring Way. When the ex-sinner finds others who also love God but do not see eye to eye on some teaching, it is not hard to be as the noble Bereans, who received the Word in readiness of mind, and who sought fuller light together. No wonder, for Christ had already possessed their minds! The Christ-minded minister will be as Paul when he worked with the Ephesians, "serving the flock." Somehow this attitude will promote unity when all else fails, for therein is the promise of God and the power of God.

"This is My commandment, that ye love one another, even as I have loved you." (John 15:12.)

THE CROWN

"I have fought the good fight, I have finished the course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

These are the words of an old man who had come to the end of the road, and who knew that the time of his departure was near. His life had been one of strenuous activity, and there had been little time for ease and pleasure. At the time of writing these words to Timothy, Paul was in prison and forsaken by most of his friends. He was not popular with his associates nor with his enemies. However, he was on good terms with God, and he knew it. That was all that really counted. Paul knew that he had lived his life for the Lord.

One fact stands out. Paul knew that he would receive his reward. There was no doubt in his mind that his salvation was sure, and that he could rely upon the sure promises of God, through Jesus Christ. A favorable judgment was assured. We, also, are sure of the same fact. We know that Paul will have a place of honor in the heavenly kingdom.

What is true of Paul can be true of us. His statement includes all who have loved the appearing of the Lord. Every time we partake of the Lord's supper, we demonstrate, in theory at least, that we love his appearing. We do show forth the Lord's death until he comes again. Whether it is an act of formalism, or of truth, depends upon the heart.

There seems to be much anxiety and doubt among us regarding each individual status. This doubt betrays the weakness of our faith. God has promised in the sacred writings that our salvation is sure, and that we, too, may look for a crown of glory. It is not a matter of doubt, nor a field for drawing fine distinctions. A true Christian is sure of his salvation.

Perhaps we are guilty, as were the people of old, of halting between two opinions. An attempt is made to serve both God and mammon. The result is bound to be uncertainty and fear.

We know when our lives are wholly God's; when they are hidden with Christ in God. If we love God, we will keep his commandments, and his commandments are not grievous. It seems to me that the problem is that of making a full decision. We know when this decision has not been made. We know, also, that this indecision is the reason for our every doubt.

A Christian can have no doubt. He knows.

— J. H. McCaleb in *Chicago Christian*

*"Oh, to be saved from myself, dear Lord,
Oh, to be lost in Thee;
Oh, that it might be no more I,
But Christ that lives in me."*

— Selected

TRAITS OF THE SELF-LIFE

The following are some of the features and manifestations of the self-life. The Spirit *alone* can interpret and apply this to your individual case. As you read, examine yourself as if in the immediate presence of God. Are you ever conscious of:—

A secret spirit of pride—an exalted feeling, in view of your success or position; because of your good training and appearance; because of your natural gifts and abilities?

Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger or impatience, which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted; a desire to throw sharp, heated flings at another?

Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticise and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that someone will get out of the spirit, and thus offend and drive some prominent person away; a compromising spirit?

A jealous disposition; a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues, of those more talented and appreciated than yourself?

Lustful stirrings; unholy actions; undue inclination and familiarity towards those of the opposite sex; wandering eyes?

A dishonest, deceitful disposition; the evading and covering of the truth; the covering up of your real faults; the leaving of a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensation of Divine Providence; an overanxious feeling whether everything will come out all right?

Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness; love of ease; love of money?

These are some of the traits which *generally* indicate a carnal heart. By prayer and fasting hold your heart open to the searchlight of God, until you see the groundwork thereof. The Holy Ghost will enable you, by confession and faith, to bring your "self-life" to the death. Do not patch over, but go to the bottom. It will pay.

— Selected.

BE WILLING TO CHANGE!

God grant that I may always be right, for I never change," said a Scotch theologian. One of his Calvinistic brethren declared: "I am open for conviction, but I'd like to see the color of the man's eyes who could convince me." Each used different words, but both came out at the same destination. Neither one entertained the idea of change. Both were stubborn, prejudiced, self-satisfied. They had closed their eyes, ears, and heart to the truth, "lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them" (Matthew 13:15).

The person who is always right and never changes is usually wrong on many things and always wrong in spirit on everything. The Christian's life begins with a fundamental transformation, the new birth, and continues with constant changes. The born-again creature (John 3:3-7) feeds on spiritual milk that he "may grow thereby unto salvation" (II Peter 2:1, 2). God's children are to press on unto perfection, that is full growth, maturity (Hebrews 6:1, 2). The person who thinks he has reached the top of Pisgah, beyond which no progress can be made, is "dead while he liveth."

It is necessary to have definite ideals and strong convictions. God hates a wishy-washy, namby-pamby, unsteadfast person (Cf. I Corinthians 15:58; Ephesians 4:14; II Timothy 4:1-8). Truly, "a double-minded man, unstable in all his ways" is not to be desired (James 1:8). But we must make sure that our ideals and convictions coincide with those of heaven. Strong convictions may degenerate into stubborn opinions. Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). When the truth discovered on the pages of the New Covenant is applied to one's life, he is bound to change. Our desire should be to know His will and do it.—Paul Southern in *20th Century Christian*.

CHRIST AND HIS CHURCH

W. J. Johnson

We can be loyal to the church without being loyal to Christ Jesus, but we cannot be faithful to *Him* without being faithful to the church. He has purchased the church with His own blood (Acts 20:28) and desires to present her unto Himself a glorious church without spot or blemish (Eph. 5:26, 27). Any one who advocates serving Him without recognizing His church falls short of the mark, for His church is the support of the truth (I Tim. 3:15), the institution through which the manifold wisdom of God is made known unto the principalities and powers in heavenly places (Eph. 3:10), and through which, in Christ Jesus unto all generations, is the glory to be given unto God (Eph. 3:21). The faithful church will be manifested with Christ Jesus in glory (Col. 3:4) and then shall be great rejoicing.

THOUGHTS WORTH WHILE

D. H. F.

WHY THE BIBLE IS DIFFERENT

An old professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it hydrogen, carbon, nitrogen. I know the exact proportions. And I can make a seed that will look exactly like this seed from the plant. But if I plant my seed it will come to naught; its elements will simply be absorbed by the soil. But if I plant in the good ground the seed God made, it will become a plant, because it contains the mysterious principle that we call the life principle." The Bible looks like other books. We cannot understand altogether its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage. — *J. A. Clark.*

A MIGHTY UNSEEN DEFENDER

A woman awakened one morning by a strange pecking at the window, and when she arose she saw a butterfly inside the window in great fright because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly and made sure of catching it. Yet all the while the butterfly was safe because of that thin invisible sheet of glass. *So God's people have an unseen defender in every time of danger.* — the World.

"ARE YOU WILLING TO BE A HIGHWAY over which Jesus Christ shall come to your town and into the lives of your friends and neighbors? Right of way costs something. When President Garfield was shot he was taken to a quiet, isolated house, where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses and loved ones to his bedside. The engineers laid out the line to cross a farmer's front yard, but he refused to grant the right of way until they explained to him that it was for the President, when he exclaimed, "That is different. Why, if that railroad is for the President, you can run it right through my house." Are you willing to give Him right of way across your front yard? It may run right through some of your plans, or social engagements, or business appointments. **BUT, WILL YOU GIVE HIM THE RIGHT OF WAY?** — Selected.

THE ONLY EASY PLACE

A student once wrote to Henry Ward Beecher asking the great preacher for "an easy berth." Mr. Beecher replied: "Young man, you cannot be an editor; do not try the law; do not think of the ministry, let alone all ships and merchandise; abhor politics; don't practice medicine; be not a farmer, soldier, or sailor; don't study; don't think. None of these is easy. Oh, my son, you have come into a hard world. I know of only one easy place in it, and that is in the grave!" — *Moody Monthly.*

A LIST OF HER LOSSES

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord (Golden Text). A well-to-do old lady who had become a Christian late in life was one time walking along the city street accompanied by her granddaughter. Presently a beggar accosted them. The old lady listened to his tale and then, putting her hand in her purse, took out a half-dollar and placed it in his palm. At the next corner a woman of the Salvation Army was waiting and the old lady dropped a dollar in her kettle. As she did so her granddaughter looked at her curiously and then said: "Grandma, I guess you have lost a good deal since you have become a Christian, haven't you?" "Yes," said the old lady, "I have. I have lost a hasty temper, a habit of criticizing others, a tendency to spend all my spare time in social frivolities and pleasures that mean nothing. I have also lost a spirit of avarice and selfishness. Yes, indeed, I have lost a good deal." — *From Christian Advocate.*

THE ONLY WAY

The Bible rings with one long demand for obedience. The keyword of the Book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love Me, keep My commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our soul with blessing and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy. — F. B. Meyer.

THE PEACE OF GOD

How many thousands of lips have lingered lovingly over those sweet, strong words: "The peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:7, R. V.).

It is God's peace. It acts as an armed guard drawn up around heart and thoughts to keep unrest out. It is too subtle for intellectual analysis, but it steals into and steadies the heart. You cannot understand it, but you can feel it. You cannot get hold of it with your head, but you can with your heart. You do not get it. It gets you. *You need not understand in order to experience. Blessed are they that have not understood and yet have yielded and experienced.* — S. D. Gordon.

SECRET OF VICTORY

Christ within means, refreshment, enjoyment and abiding strength for the daily life. It is victory in the battle. A child, learning this golden truth, told her mother that Satan had tried to come into her heart, knocking hard to tempt her. "What did you say?" inquired the mother, and the reply was, "I told Jesus to go to the door." — J. B. Leavell.

"FAITH OF OUR FATHERS"

E. L. J.

This month, we publish some of the most remarkable and interesting testimonies that have so far been offered in these pages (from "Voice of The Church"). They show clearly the Millennial faith and teaching of the early Christians; and that the change-over to the figurative, "spiritualizing" modern method of prophetic interpretation which is now popular (and by some set forth as the only "sound doctrine") — they show clearly that this change-over came only as the church and its ancient faith gave over to corruption and incipient Catholicism. We begin with some very important statements (from the historical viewpoint) of the famous *Council of Nice*; and we follow this with a paragraph concerning Jerome, the great adversary of the Millenarians, who led directly into the Roman church. How strangely like the methods and spirit of our modern anti-millenarian leaders is the description (from many sources) of Jerome! Last of all, we reprint a portion of the paragraph on Augustine, who, though not of the millenarian view, states plainly that such a view could be tolerated, if held in a pure and spiritual form. — E. L. J.

COUNCIL OF NICE, A. D. 325

This first general Church Council was called by Constantine the Great (who was present) and was, according to Eusebius, composed of 250 Bishops; Socrates says 318. Mosheim affirms we know very little about their acts and doings. It assumed authority over the conscience, expelled Arius, and framed what is called the Nicene Creed, which Gelasius Cyzicenus has given in his history of this Council. "We quote from these acts," says Dr. Duffield, "because it furnishes, incidentally, some valuable testimony as to what continued to be at that period the method of interpretation most prevalent."

On the resurrection state, the Council says: "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God, and our Saviour, Jesus Christ. And then, as Daniel says, 'the saints of the Most High shall take the kingdom,' and there shall be a pure earth, holy, a 'land of the living and not of the dead,' which David foreseeing by the eye of faith, 'I believe to see the goodness of the Lord in the land of the living' — the land of the meek and humble. Christ says, 'Blessed are the meek, for they shall inherit the earth,' and the prophet says, 'the feet of the meek and humble shall tread upon it.'"

Says Mr. Brooks: "The majority of the churches must, at the period of this Council, have still held to the primitive method of interpretation."

Mede remarks: "Judge by this (notwithstanding fifty years' opposition) how powerful the Chiliastic party yet was at the time of this Council. By some of whom, if this formula were not framed and composed, yet was it thus moderated as you see, that both parties might

* History Act. Council of Nice, by Gelasius

accept it as being delivered in the terms and language of Scripture." *

The London Quarterly Journal of Prophecy says: "It is obvious that nearly a century after the days of Origen and Dionysius, Chiliastic doctrine was still truly the creed of the church, or at least of the greater part of it. In this Council it stands before us, not only dissociated from heresy, but opposed to it; nay, not only opposed to heresy, but united to what was sound and holy."

And Dr. Burnet writes as follows: "The Millennial kingdom of Christ was the general doctrine of the primitive church from the times of the Apostles to the Council of Nice, *inclusively*. According to the opinion of these Fathers, there will be a kingdom of Christ upon earth, and moreover in the new heavens and new earth." † Such is the testimony of the Nicene Fathers. Still the Millennial truth which received their sanction was crushed to death at last under the iron heel of Antichrist. But it died hard!

JEROME, A. D. 380

Jerome was born in Dalmatia, A. D. 330. Died A. D. 420. He was a learned and voluminous writer, but was a bitter Anti-millenarian, and decidedly a monk and a Roman Catholic. The Encyclopedia of Religious Knowledge informs us that he founded a convent at Bethlehem, and through his exhortations many fashionable ladies there and at Rome became nuns. Mosheim affirms that he, with the corrupt principle of the two monstrous errors of the age, namely, "It is an act of virtue to deceive and lie, when by that means the interests of the church may be promoted; second, Errors in religion, when maintained and adhered to after proper admonition, are punishable with civil penalties and corporeal torture"; and in everything, while he applauds his labor and genius, he [Mosheim] gives Jerome a miserable character. The London Quarterly Journal of Prophecy says of this century: "Jerome, in whose works the seeds of most every Popish error may be found, led the opposition against the Millennium." And the learned Elliott has shown that Jerome virtually advocated saint and martyr worship, veneration of relics, the well-nigh infallibility of the Bishop of Rome, practiced penance, etc., etc. Such were the principles of Jerome; and with regard to the form of his opposition, as Dr. Duffield justly observes, "He teems with abuse and ridicule in relation to the Millennium; and by his general character for fierceness, acrimony, and ribaldry, toward all who differ from him, he has forfeited all claims upon our respect." All Millennial historians represent him as harsh and unfair. Brooks calls him "a vehement adversary of the doctrine." H. D. Ward, "an unmerciful scoffer, not always regarding fairness." Mede, "a most unequal relator of the opinions of his adversaries"; and the Journal of Prophecy calls him one of the most resolute enemies of the doctrine that ever wrote." Dr. Burnet styles him, "a rough and rugged saint, and an unfair adversary, that usually ran down with heat and violence what stood in his way," and that "he always represents the Millenary doctrine after a

* Mede's Works, p. 813

† Burnet, Vol. 2, p. 184. Mosheim, chap. 5

Judaical rather than a Christian manner." He held the Origenistic system and, says Elliott, he taught that "the Apocalypse was all to be spiritually understood, because otherwise Judaic fables would have to be acquiesced in; such as the rebuilding of Jerusalem, and the renewal in its temple of carnal ceremonies:" a false conclusion obvious to every Bible student. But perhaps the Millennium was made carnal by its advocates, thus giving some occasion for Jerome's laughter; and the more we presume did he wish to oppose it, it being now unpopular, and he being secretary to Pope Damasus (who used every means to suppress it), and desiring like many now to keep in with public opinion. Said Luther, "Jerome is to be avoided!"

And now we call the reader's attention to Jerome's admission, where he is constrained to allow the truth, and by which we may learn that if the Chiliasts of A. D. 400 were really in the minority, they were still a great multitude in spite of opposition. On Jer. 19:10, he says, that "he durst not condemn the (Millennial) doctrine, because many ecclesiastical persons and martyrs affirm the same." And again, speaking of the Millenarian Apollinarius, he remarks: "An author whom not only the men of his own sect, but most of our people likewise, follow on this point (Chiliasm), so that it is not difficult to prove what a multitude of persons will be offended with me."

So much for Jerome. We have been particular that the reader may know through whose opposition the Millennium fell. Rev. Henry Morris, a Post-millennialist, in his work entitled "Modern Chiliasm Refuted," truly says, "Jerome and other writers of this period were *great scoffers* at the doctrine, and the consequence was that it fell into disrepute, and entirely dwindled away, so that we hear scarcely no more of it until the tenth and a portion of the eleventh century, the Reformation, and the present time." *

But this admission of Mr. Morris' every close thinker will at once see is prejudicial, nay, even fatal to Post-millennialism! It allows that Rome banished the true Millennium, and more even than this!

AUGUSTINE, A. D. 390

Augustine was Bishop of Hippo. Born A. D. 358, and died in 434. He was contemporary with Jerome, and is acknowledged to have been a great and justly celebrated divine. Though not thoroughly free from the superstitions of his times, yet with regard to the doctrines of free grace in Christ, as Dr. Cumming says, "Augustine was a brilliant exception; and continued evangelical," and Milner also states that "the light from his writings glimmered through many ages, down even to the Reformation," Gibbon hinting that Rome had a secret repugnance to them on this account. He was once a Chiliast, but abandoned that view through the influence and misrepresentations of his enemies, particularly Eusebius, as Mr. Brooks argues. He then developed what is usually called the Augustinian view of the Millennium, which afterwards became very prevalent, and which constitutes a new era in its history. On the first view he expresses himself: "Those who have supposed from these words, Rev. 20:6, that

there shall be a first corporeal resurrection, have been moved among other things chiefly by the number of the thousand years; as if there ought to be among the saints a sabbatism, as it were a holy vacation, after their six thousand years of trouble; which opinion would indeed be tolerable if it should be believed that spiritual delights should redound to the saints in that Sabbath, by the presence of the Lord, for we also were ourselves formerly of that opinion." Augustine's objection does not militate against us, for we hold to a pure Millennium of spiritual delights by the personal presence of the Lord, and his admission is that such an one can be tolerated. The abuse of Millennial truth evidently caused him to reject it as of carnal tendency.

* See Jerome's Comment on Jeremiah 19:10. De Instit. Cap. 15. Horae. Apoc., vol. 4. Lond. Quar. Jour. Proph., No. 7. Mede's Works, p. 602. Ward's Hist. Mill., p. 21. Mosheim, vol. 1, p. 116.

THE FINAL PRAYER MEETING

Prayer meetings today are pretty thin and few are in attendance. We believe that it is safe to estimate that over half of the churches have no midweek prayer meeting service. A pastor in a nearby suburb has recently stated that "the age of the prayer meeting is over." This pastor states that the age of pastoral calling is also over. If we enter his church on Wednesday evening we will discover that the age of the dance has come in. Dancing is popular while prayer meetings are not. God's professing people are becoming lovers of pleasure more than lovers of God. Another church nearby has not had a prayer meeting in it during the six years that we have known it, yet Wednesday evenings are taken up with dances for the young people, and the preacher presides at the piano.

While the prayer meeting is taboo in many a church and the attendance is thin at the surviving prayer meetings today, there will be a great multitude at the final prayer meeting. All who have treated the Lamb of God unworthily and persisted in it, will be present. Distinguished persons will be present. Those who live in high places usually have nothing to do with prayer meetings for they are above such things. They leave such meetings for the poor and the unlearned. But they cannot stay away from the last great prayer meeting. The Scripture makes express mention of those in attendance, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains" (Revelation 6:15). And what constitutes their prayer? "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:16-17). They cannot stay away from this prayer meeting! — *Grace and Truth.*

The Holy Spirit fills me with the fulness of God that the Lord Jesus might find an agency through which He may express Himself.

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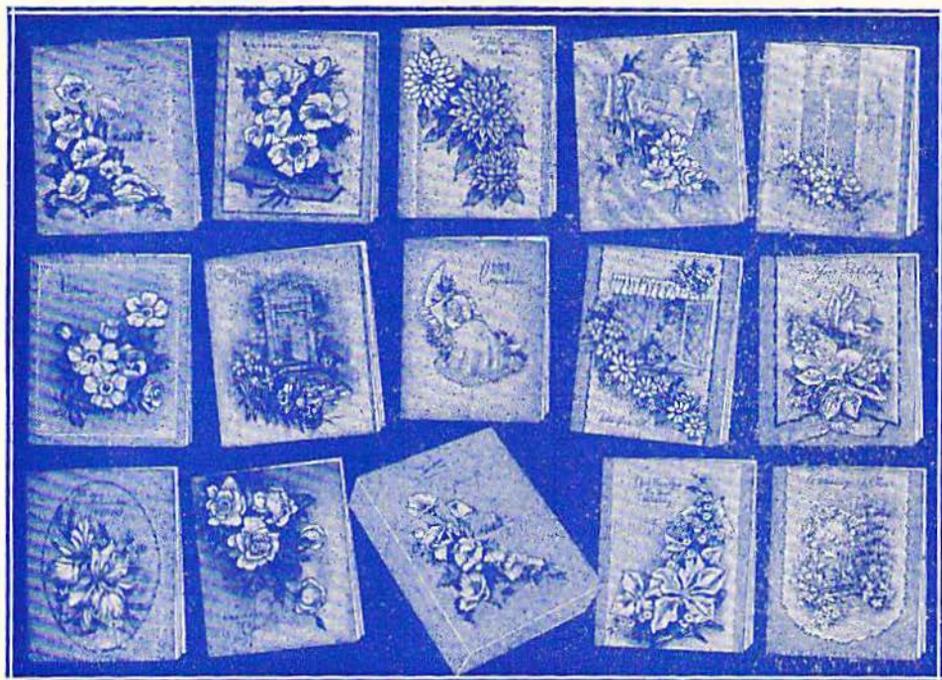
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