

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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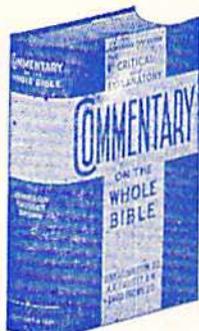
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(Continued on inside Back Cover)

THE WORD AND WORK

(Volume XLI, November, 1947)

COME LORD

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness
And make her wastes rejoice.

Come Lord and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.

— Horatius Bonar.

WORDS IN SEASON

R. H. B.

UNITY AND LIBERTY

The following from the pen of A. T. Pierson:—

“Ever since the Reformation there have been going forward two exactly opposite movements, due to as many opposite tendencies — the movement toward sectarian division, and the movement toward denominational union. That two so opposite tendencies should be in operation at the same time seems, at first glance, contradictory and inexplicable; but a moment’s careful consideration will show not only that it is a fact, but that there is a reasonable philosophy behind the fact. The Reformation broke the shackles of religious thought by releasing men from bondage to papal superstition and prelatical authority . . . The immediate effect of the dawn of religious liberty was that men began to think freely, then to speak freely; and thus they disclosed divergencies of opinion, which, being positively held, and expressed with impunity, led to controversies, and controversies led to separations for opinion’s sake until even minor matters of differing opinion became the watchwords of ecclesiastical parties, and sects multiplied . . .

“This result was natural. The only way to keep men from such separations is to keep them in ignorance, and in dependent slavery to authority. Liberty always leads to individualism and independence. **Men can be kept on a level only by the despot’s method — cutting off any head that rises above the common plane.** The instant that a dead level of equality and subordination is no longer enforced by violence done to manhood, differences begin to assert themselves and to become increasingly manifest and manifold.”

If this be correct (and the reader will agree to the almost self-evident truth of these forceful words) it is manifest that the true unity of the New Testament church must be a unity which is superior to the differences that arise among the free children of God. This statement needs to be carefully limited. No unity is possible where there is not fundamental common ground. Those who accept the Bible as the final authority cannot and must not fraternize with those who do not. Those who believe in Jesus Christ upon the evidence of the gos-

pel, cannot be one with those who do not so recognize Him and who discredit or pervert the testimony. No unity between Christians is possible where there is not agreement as to the way in which a man becomes a Christian. Nor could Christians worship together without agreement on the congregational practice in which they must jointly engage. That is plain. But within necessary limitations — if for every difference of conception and teaching a separation must follow, — then either is unity impossible, or by some form of religious tyranny all independent study, belief, and utterance must be suppressed.

UNITY AND UNIFORMITY

When Paul admonished the brethren that they "all speak the same thing" — what did he mean? Suppose there were at Corinth some who were more deeply versed, and of maturer understanding in the Scriptures than some others — did Paul want such to confine themselves to the scope of the babes, and say only what they said, no more, no less, for unity's sake? Or would he want the babes to assert the teaching of the fullgrown, though unable to grasp it, and so "speak the same thing" in order to avoid a difference? Did he want some to copy the speech and teaching of the rest, or should some particular one lead off and all the rest repeat his words and points and arguments after him, so that they all might be saying "the same thing"? "No," you reply, "Paul meant that they should all preach and teach the truth, just what is written." Good: — did he want them to confine themselves merely to quoting of scriptures, not attempting any comment, remark, application, illustration, argument, or conclusion? But if these things be permissible — no matter how careful and conscientious the brethren might be, would it be likely to give occasion for differences in expression, or in conception, or in accuracy; or any room for one to apprehend some peculiar side of the truth, and another another? Or may it happen that one or several might misapprehend some things? Or that one might see more, and another less of the truth in Christ Jesus? But how in that case could they "all speak the same thing?" If to "speak the same thing" means perfect uniformity, Christian unity would not be possible except at the sacrifice of all individual liberty.

But it does not mean that, and cannot. It was not doctrinal differences that lay at the root of the divisions at Corinth, but a disposition to cliques, the tendency to form parties around the names of noted leaders, though all these leaders have, without conflict, taught the same doctrinal truth, each in his own way. And that was what Paul admonished against. "*Now this I mean,*" said he, himself explaining his own meaning, "that each one of you saith, I am of Paul and I of Apollos, and I of Cephas, and I of Christ." That was the matter in which they did not "speak the same thing." They should have said, "All of us alike are the Lord's people and all of us have the right to all the truth. We do not belong to any man nor to any set of men. Paul, Apollos, and Cephas are ours, not we theirs, and we are Christ's and Christ is God's." (I Cor. 3:21-23.)

RESULTS OF ATTEMPTED UNIFORMITY

The idea of unity by uniformity is vicious in its tendencies. In-

stead of really producing unity, it is fruitful in causing new divisions, or else it produces a state of spiritual bondage, of slavish conformity to leaders or to current views, or to human creeds, or preconcerted agreement and hypocritical "orthodoxy." This has often been illustrated in the past. Among those who have tried the experiment, the "Plymouth Brethren" (so-called) are a notable example. They started out with an earnestness and godliness that commands our respect, and which perhaps puts us to shame, to be non-sectarian, undenominational, and in all their teaching and practice strictly scriptural. Their one fatal mistake, as I see it, lay in their rigid demands of uniformity. Fellowship among them seemed to depend not only on the acceptance of God's Word as the absolute authority and final standard of judgment (which is proper) but upon agreement on even details of interpretation. Their teachers are so sure that they are Spirit-taught, and contending for the pure and only truth, that they brook little contradiction. It would be disloyalty to God to tolerate much dissent to their beliefs. So if one, studying independently sees cause to differ from the accepted views of others he is looked upon with doubt, then discredited and marked as an unsound teacher; and half thrust, half pulling, he lands outside the fence, where he will gather a new following, in which in due course of time the same process of segmentation is repeated. Thus with all their purity of purpose they have, as a people, utterly failed of unity; and their ranks are so rent that utmost wariness is needed to know who is who among them.

In a lesser measure, because less strenuously applied, the same principles have produced the same process of disintegration among the brethren of the Restoration Movement. Party-feeling exists in the professed church of Christ, some of them refusing each other Christian fellowship. The term "loyal" has come to have too many definitions. And among the larger contingents that still cohere it is to be feared that the agreement in many cases is not so much due to a common personal conviction and independent faithfulness to the word of God, as to a studious copying after one another, and conformity to the "representative views of the brotherhood"; which is but another name for the unwritten creed, to which we bow in submission "for unity's sake."

THE UNITY OF THE SPIRIT

It is not possible to have the New Testament unity without the New Testament spirit. But the New Testament spirit is the Spirit of God, which is not only the Spirit of truth, but also the Spirit of love. For "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23.) It is for the lack of these things that divisions come which ought not to come. For some divisions are inevitable and necessary. (I Cor. 11:19.) But there are divisions among those who ought to be joined together in the bonds of the Lord Jesus; and these are *always* traceable to the failure of *love*. For it is love, and only love that can suffer long and be kind; that is "free from envy, scorn, and pride," and that delivers from the selfishness and self-seeking that is characteristic of our human nature. It is only love that can be tolerant, humble enough to

learn from another, or to take a criticism or a correction or a rebuke, or to bear with a brother in a mistake if it can righteously be borne with. Faith unites minds; love knits hearts. (Col. 2:2.) No agreement in doctrine can very long hold together a people who do not truly love one another. The disagreements and differences and difficulties that continually tend to arise can be met and adjusted only by love; and where that is lacking New Testament unity is impossible. Such is God's will. The same Lord who prayed that His disciples might be one *that the world might believe* that God had sent Him, also said, "By this shall all men know that ye are my disciples because ye have love one to another." Till then the world will not know.

"I therefore the prisoner in the Lord beseech you to walk worthily of the calling wherewith ye are called, with all *lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.*" (Eph. 4:1-3.) Thus is true unity kept.

* * *

THE BLAME OF DIVISION

The teaching of Jesus caused a great reaction among the stereotyped teachers of that day's orthodoxy. It caused trouble and division. Yet Jesus was not to be blamed. He spoke the truth in love. If it caused strife and enmity it was due not to Jesus Christ's work, but to the hardened and selfish hearts of the religious leaders, to whom any further light than they possessed was distasteful. In like manner if today a faithful man should bring out truth that has been unperceived, or ignored, or suppressed, it is likely to cause a reaction among those who think more of their written or unwritten creed than they do of the truth. It would of course be easy for such men then to create a division over the issues thus raised, and to throw the blame of the division upon the servant of God who did not recognize their sectarian boundaries but went on to know and to teach all he finds in God's word. But in doing this they would judge themselves, and the truth they have rejected would condemn them.

And even where a difference of doctrinal view (not directly affecting worship and practice) arises between brethren, and there may be just question as to the correctness of the position of the one who raised the point of difference, it would be the easiest thing in the world for a combine of objectors to create a division, and throw the blame of it upon the innocent party. I point out this truth to show that all are not "dividers" who are called such, and that it is easy for men who have the power and are capable of it to trump up a division upon even the smallest differences, and charge the guilt of it upon those who desire nothing else than to learn and to teach God's word.

The habit of viewing things cheerfully and thinking about life hopefully, may be made to grow up in us like any other habit.

NEWS AND NOTES

New Albany, Ind.: "The regular work of the church proceeds nicely and with good interest. There has been some increase in attendance in some of the services. This month has brought us five additions, four by primary confession and one by membership. We have completed six of our class rooms and can now better accommodate our classes. The Lord has been our guide and comfort."—E. E. Kranz.

Lexington, Ky.: "From August 18-31 I had the pleasure of again working with the church at Bohon, Kentucky, in a meeting and Vacation Bible School. Brothers David and Victor Broadus assisted in this work for one week. Attendance in the Bible school reached 65 with an average of 53. Interest was high in the meeting and we feel that much good was done to strengthen and unite God's people in that community. Two young ladies responded to the invitation during the effort. On the last Sunday we had a basket dinner and afternoon service. Many friends for miles around enjoyed the feast of good things with us. A total of 22 congregations were represented at the afternoon song service.

"From September 15 to 28 I conducted my first meeting with the church at High View, Ky. It was indeed a pleasure to visit and work with the people where I formerly labored for three years. Many friends faithfully attended the meeting, and many contacts were made in personal work; however, our efforts were not crowned with visible results. I greatly enjoyed my stay with Brother and Sister Edward Schreiner and rejoice in their good work at that place.

"We are overjoyed to announce that work has been started on our new church basement here in Melrose, Lexington, Ky. We are erecting a basement 32 by 52 feet. We plan to do what we can with the money we have on hands and improve our facilities as the Lord supplies the means. We would appreciate your prayers."—Orell Overman.

Brother Leroy Yowell of 1113 W. Admiral, Tulsa, Oklahoma, wishes to obtain the following copies of the Word and Work in bound volume: 1924, 1925, 1926, 1927, 1928, 1931, 1933, 1937. He will gladly pay up to the regular price of \$1.50 for each of these volumes. He lacks this many of having a full set. If you have any of these volumes contact him at the above address.

Louisville, Ky.: "On September 28 Brother Bernard Wright concluded a 15-day meeting at the Nelsonville Church. Attendance was excellent throughout the meeting and the messages were Spirit-filled and heart-searching. Seven obeyed the Lord in baptism, and an additional one united in fellowship with the congregation."—Robert Heid.

New Orleans, La.: "We closed a good meeting tonight. Brother Boll's messages were well received. The congregation was strengthened, and instruction was given to approximately one hundred visitors, some of whom attended regularly. The congregation voted unanimously to invite Brother Boll back for a meeting in October, 1948."—Richard Ramsey.

Lexington, Ky.: "Our tent revival in Johnson City, Tenn., was conducted in August by N. Wilson Burks. We continued the meeting two days overtime with local forces. During the meeting four responded to the invitation. Brother Burks did powerful preaching.

"Soon after our tent meeting, I preached in a series of meetings for the Worthington, Ky., church. I thoroughly enjoyed being with that church, and of having the opportunity of working with Brother Daugherty and Brother Demus Friend. We praise God that two were baptized into Christ.

"I am now in a meeting with Bro. Rutherford and the Cramer and Hanover church in Lexington. We are enjoying the services and the association and are earnestly praying to be used of God as a definite blessing.

"We are expecting Brother Vernon Lawyer for a meeting with the Mountain View church (Carter-

Sell addition) in Johnson City, October 26 to November 9. We have had two additions recently at the Mountain View church. God has opened a door for the preaching of His word in Erwin, Tennessee. I was there last Saturday night and once before. I am to return, Lord willing, November 1.

"The first Sunday in November is home-coming day at the Locust St. Church. We have recently made improvements on the church building consisting of a brick veneer job, new concrete walks, steps and porch, and a new sign and paint job. We hope to do much toward eliminating the debt by home-coming." — Robert B. Boyd.

Louisville, Ky.: "The first year of my ministry at South Louisville Church of Christ has been completed. It has been a happy and fairly successful year. There were ten baptisms, nine renewals, and sixteen memberships. The Sunday evening services and the young people's work are especially encouraging. During the year two meetings and a Daily Vacation Bible School were held here. Fifteen men have accepted the responsibility as deacons. The Lord has blessed us in many, many ways. The Fifth and M Street Church will have a week's revival meeting from November 16-23, which we shall call "Unity Week." The prayers and interest of all God's people are solicited." — N. Wilson Burks.

Tell City, Ind.: "Brother Preston Winchell is here now and is taking over the Lilly Dale work. Also he is helping me in any way possible to spread our Lord's Name and Word over the county. The work continues to look up in Tell City. We shall soon close a very fine and helpful study of the Book of Revelation, which we have been conducting on Wednesday nights." — Elmer Ringer.

Brother H. E. Beck, formerly of Winchester, Ky., is now with the Fair Park Church in Dallas, Texas.

Winston Allen of Louisville is preaching at Salem church, near Cynthiaana, Ky., two Sundays per month.

J. E. Blansett, 5302 Gaston Ave. Dallas, 6, Texas announces the opening of a new congregation in

Dallas, East Grand Church of Christ, Fitzhugh and Philip Avenues (on Fitzhugh, one block north of East Grand Avenue). We began with a two weeks tent meeting, with preaching by the writer, followed by another two weeks' tent meeting, conducted by brethren W. B. Andrews, W. H. Fike, and Wyatt Sawyer of the Oak Cliff church. By the end of the meetings we had enrolled seventy-two members, and in the two Sundays since then we have enrolled eight others, giving us a membership of eighty. Most of these were transfers but several of the number were restored. — J. E. Blansett.

The attention of our readers is called to our few extra ad pages in this issue. Orders for the holidays will be appreciated.

Brother Boll has just returned from a meeting with J. Scott Greer at the West Point Church of Christ in Detroit, Mich. He reports that the crowds and interest were better than he had ever had in Detroit. Brother Greer and others of the church made thorough preparation through the widespread distribution of tracts which carried the announcement of the meeting. Two responded to the invitation, including one for primary obedience.

Camp Taylor, Ky.: "J. E. Blansett is to begin a meeting with the Camp Taylor church on November 4 and to continue through November 16. His brother, Joe Blansett, is to have charge of the singing. We used our new baptistry for the first time the other evening in baptizing a young woman. Of late we have been meeting early on Sunday and Wednesday nights in order to give special time to singing under the direction of Brother Joe Blansett. As a result our night attendance has noticeably increased and we are better prepared for our revival." — J. R. Clark.

BROTHER BOLL'S BIBLE CLASSES

Brother Boll's annual Bible classes will start in November and continue throughout the winter. The afternoon classes convene at the Portland Avenue church on Monday, Tuesday, and Wednesday at 3:15. The Highland Library class

meets each Thursday morning at ten o'clock. Then on Friday night he has a class at the Portland church. These classes are open to all. Time set aside for these classes is time well spent.

A NEW CATALOG

We have gone to considerable expense in preparing a new catalog of religious supplies which we are able to deliver to our patrons and friends. Now it is your turn. This catalog will be sent free upon request. We ask that many of you remember us with an order for the holidays. In this way we shall be serving your needs and you will be helping us to meet the year end with a clean slate. After all, there are no gifts quite so helpful as Bibles, Testaments, and other good books.

Sunday School Times Club

Our Sunday School Times club expires in December. The regular subscription rate for this journal is now \$2.50. Our club price is \$2.25. This paper comes into your home weekly and deals to a large extent with the Uniform Sunday School Lessons.

Dallas, Texas: "The Mt. Auburn church has given the architect the go signal for blueprints on our new building. More than \$1100 in cash was given the last Sunday of August and with the amount in hand all indebtedness against present property was paid. Praise the Lord! God is preparing this church

for a greater testimony not only in Dallas but 'in every place.' — Frank Mullins.

E. L. Jorgenson will be with the church in Hapeville, Ga., for a short visit beginning November 16. He will fill the pulpit and have charge of singing while there.

ANNUAL THANKSGIVING MEETING

The annual Thanksgiving service of the Louisville churches will be held at the Highland church this year. The hour is 10:30 in the forenoon, and the special offering will be used for the School Building Fund.

Dugger, Ind.: "Our two weeks revival effort resulted in two responses, but this by no mean tells the whole story. Brother N. B. Wright humbly preached the Gospel in a powerful and fearless manner. We believe that fruit will yet be borne. Attendance was exceptionally good. On the last day of the revival sixteen congregations were represented at the afternoon service. It was indeed a fine service of Christian fellowship. Brother Wright's presence in our midst was a great blessing to all.

"Brother Arthur Phillips, who is planning to go to the African Mission Field, and who is sponsored by the Dugger congregation, plans to be with us in December. Brother Phillips and his family are zealous workers for the Lord." — Maurice Clymore.

LEARNING FROM GOD'S HANDIWORK

The Christian who desires to broaden his thinking should not neglect to look at nature, for it is also a part of His revelation to man. "The heavens declare the glory of God; And the firmament showeth his handiwork." (Psa. 19:1; see also Rom. 1:20.) There are countless references to objects of nature in the Scripture. The mountains, the soil, the sparrow, the ant, the grain of wheat all become objects for teaching spiritual truth. God intended that His creation should prove a never-ending form of pleasure and education to those who view it with a discerning eye. The more we know about God's creation the more we will know about Him. We will also be increasingly impressed with the harmony that exists between His two revelations — the world and the Word.

—Dennis Allen.

BLIND BIBLE KNOWLEDGE

R. H. B.

When we see how well acquainted a man may be with the words and text of the Bible, and yet how far his heart may be from God and from understanding him and the real spirit and import of his word, it is enough to strip us of all boast and presumption and to press us down on our knees before God in earnest heart searchings. Yes, men may be well versed in scripture, and yet strangers to God, without any true conceptions of his will and ways. It is not an argument against Bible study but against false Bible study — a purely intellectual, or professional, or partisan interest in the word, that does not affect the heart and will. The scribes of Jesus' time had an amazing verbal acquaintance with the scriptures. But when the test came, they to a man ranged themselves in opposition against Jesus Christ, who was the living Image of the God they claimed as their own, and the embodiment of that very word they had so assiduously studied; the personal, tangible fulfillment of the prophets whose writings they knew "by heart." Their utter and guilty blindness became evident when Jesus came among them. They knew him not, understood him not. He was repulsive, antagonistic to, incompatible with, their thoughts and views and spirit. They hated him for this very cause — without a cause. They knew the scriptures. But in another very grave sense they did not know them. "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him." (Acts 13: 27.)

Those doctors of the law, theological professors, rulers, scribes, rabbis, who could repeat verbatim from memory whole books of the Old Testament, did not, after all, know those scriptures! The fact is that true Bible knowledge is never of the head alone — no, nor of the head chiefly, but rather of the heart. There were some foolish people and babes in Christ's day who saw and learned things which were utterly hidden from the wise and prudent. Not that God ever set a premium on ignorance. Far be it. The necessity for close and earnest scripture study is very pressing today, and God forbid that we should encourage the fatal indolence and neglect of the many in this matter. But God places the emphasis where it belongs — not on the intellect, but on the humble, willing heart that seeks God's will that it may do it. The pride of knowledge, the conceit of learning, the prejudice of sect, the spirit of clique and party; selfishness, self-sufficiency, self-righteousness, disobedience of men — these destroy the spiritual sight and make true Bible knowledge impossible. But God dwells with the humble and poor in spirit, and they who are willing to do his will shall know.

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy. — George Horace Lorimer.

Continued from October

A PROFESSOR OF GREEK ON EIS

Stanford Chambers

THE OBEDIENCE OF FAITH

What philosophy of religion is this which makes obedience to our Lord a disqualifying act on the part of the seeking sinner in quest of his soul's salvation? Does obedience discount his repentance? would it discount his faith? Does it counteract the saving power of God? Is "the obedience of faith" an obstruction to the flow of free grace, or is it not a humble acceptance of free grace? Why is our Lord's ordinance by so many today spoken of with a contempt expressed concerning no other of His commands? What certain philosophy is back of this?

Paul, whom the Lord used to bring to us the precious truth of salvation by grace through faith, particularly in Romans, brings before us more than once in the same epistle "the obedience of faith." Peter writes some who were of the elect "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." He also asks "What will be the end of them that know not God and obey not the gospel?" Paul foretells the coming of the Lord "in flaming fire, taking vengeance on them . . . that obey not the gospel." "But," says he, "they have not all obeyed the gospel." This certain philosophy of free salvation avoids such an expression as "obeying the gospel." To "obey the gospel" is to *disobey* that philosophy — which to its adherents is the power of God unto salvation. The gospel, not a philosophy of the gospel, is that. Is it that to those who obey the gospel? Surely. "But they have not all obeyed the gospel"; is it the power of God unto salvation to those who obey not the gospel? Surely not. What is this philosophy that rules out obedience as being any part of the gospel? Note: "He became the author of eternal salvation to all them that obey him." (Heb. 5:9.) The Holy Spirit is "given to them that obey Him." (Acts 5:32.) "And a great company of the priests became obedient to the faith." (Acts 6:7.) It is Paul who speaks and in the same Roman epistle (6:16) of "obedience unto (eis) righteousness" — and righteousness is justification. It is Paul who says, "But God be thanked that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin . . ." (Rom. 6:17, 18.) "But to them that obey not the truth . . . shall be wrath . . ." (Rom. 2:8.) And it was "by faith Abraham, when he was called, obeyed to go out . . ." (Heb. 11:8.) And that faith was counted unto him for righteousness," even as yours. The trouble then is not with the Spirit-chosen preposition, but with the people who obey not the truth; and with the leaders and teachers whose theology is responsible for seekers even wishing to be baptized, being told that it is unnecessary; and thus, some, to our knowledge, have been left to die unbaptized, yet wishing to be. This course, detouring our Lord's ordinance, is not really for the *truth* of salvation by grace, but for their *theory* of salvation by grace. There is a difference.

PAUL AND JAMES AGREE

"Not of works." Why quote Paul and not James? "Ye see that by works a man is justified, and not only by faith." (Jas. 2:24.) Is there a feeling that James and Paul contradict each other? and that Paul is preferable? But Paul teaches what James does, and James teaches what Paul does. James does not contradict Paul, is not writing to counteract Eph. 2:8, 9, but surely *is* in disagreement with this certain philosophy which we have been referring to. *Reread* James and see. Read the whole paragraph in connection. Note that James asks two pertinent questions concerning the passive kind of faith: 1. What doth it profit? 2. "Can that faith save him?" Paul's answer and James' would agree. Paul in Eph. 2:8, 9 speaks of works in a *different sense*, as verse 10 shows, and as he shows in Titus 3:5: "Not by works of righteousness, which we did ourselves, but of his own mercy he saved us through the washing of regeneration, and renewal of the Holy Spirit." James would agree to that, of course. His two illustrations of faith's working (that of Abraham and that of Rahab) show that he is not talking about "works of righteousness," is not teaching salvation by any merit system, is not instructing as to how to earn salvation. His own question, "Can that faith save him?" shows that James believes that salvation is through faith. He does not ask, Can faith save him, but "Can *that* faith save him?" a question just as pertinent today. But you do not ask that question concerning a faith that is "working through love" (Gal. 5:6) in obedience to the Lord's command, even the command our Savior set just at that juncture in His Great Commission. "But they have not all obeyed the gospel," says Paul. Will *that* faith save them? No. But "a great company of the priests became obedient to the faith"; will that faith save them? Yes. A faith that saves must go further than the trembling of demons.

Abraham in Ur, being called, "obeyed to go out . . ." That is faith; and "it was reckoned unto him for righteousness," as your like quality of faith will be. Again, when promised his son Isaac, he wavered not through unbelief, but accepted and acted upon the promise, together with Sarah who shared in the same faith, and through the procreative process and after the natural period of nine months they received the promised son. Such faith was reckoned unto them for righteousness, even as obeying the call to go out had previously been reckoned. Afterward, when called upon to offer that son in sacrifice, (James' illustration of faith) Abraham obeyed, as his custom was. Thus James uses three illustrations of faith from the life of Abraham, the father of the faithful, the friend of God. What you see in him on these three occasions of testing is what inspiration calls *faith*. God says, in accommodative speech, "Now I know," (Gen. 22:12) and again repeats the promise.

What you see in the example of the twelve men at Ephesus, who are taught the way of the Lord more accurately by Paul (Acts 19) is faith of the same quality. When "many of the Corinthians, hearing, believed and were baptized," (Acts 18:8) we had demonstrated the gospel kind of faith, results which the gospel produces when truly

preached and truly received. What you see in the jailor (Acts 16), when, having heard the word Paul preached that he might "believe on the Lord Jesus" and "be saved," "he took them the same hour of the night and was baptized," that is what inspiration stamps as faith. "Having believed" is Luke's verdict after it is all over. (v. 34.) What you see on the part of the 3000 on Pentecost when they gladly received his word and submitted to be baptized in the name of Him whom they had crucified — that is faith. Faith *thus* comes to its consummation, or as James says, "is made perfect." These were no meritorious works of which any ever boasted. Their salvation was *all of grace*, not of debt, not of works such as Paul means. "By grace were" the 3000 saved through faith; and that not of themselves, it was "the gift of God; not of works" of which they ever boasted. The same is true of "a great company of the priests" who "were obedient to the faith." The same is true of the Samaritans whom Philip converted, and of the Ethiopian who "went on his way rejoicing." The same is true of Saul of Tarsus, of Cornelius, of Lydia, and of the others mentioned above, whether Jew or Greek, whether bond or free. As Peter declared (Acts 15:9) God "made no distinction between us (Jews) and them (Gentiles) cleansing their hearts (even as He did ours) by faith." The "repentance unto life" granted the Gentiles (Acts 11:18) comprehended the faith by which their hearts were cleansed; comprehended the obedience of faith as per 10:48.

"For ye are all sons of God," wrote Paul to the Galatians (3: 26, 27), "through faith in Christ Jesus. For as many of you as were baptized into (eis) Christ did put on Christ." James would agree.

Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2:12.)

As it was "by faith" that "Abraham, when he was called, obeyed to go out," just so it is by faith that the believing penitent is baptized. Faith is an exercise and counts on the operation of God who also is working at the same time faith is working, and in response thereto. God is always active when one is being *buried with Christ* in baptism, wherein (and whereby) he is also raised with Him. They who say of baptism, "There is nothing to it, only a form," are minus that faith in the *working of God*, a working the same as that which raised Christ from the dead.

Again we say, instead of trying to doctor up our Bible prepositions and adjust the Scriptures to make them consistent with some theory of salvation, or grace, let even half as much effort be made on people, to adjust them in faith to the will and command of God, and we shall see results like those of old.

As for the ordinance of baptism commanded by our Lord, it is not a work of merit, it is not an act of appeasement; it is an *unconditional surrender* which we do well to preach for.

NO DISTINCTION

No distinction," (Rom. 3:22) says Paul concerning the status of Jew and Greek before God. "All had sinned, were alike guilty before God, in need of redemption, their salvation impossible without a

Savior. And God "made no distinction between us and them," says Peter (Acts 15:9), "cleansing their hearts by faith." "For in one Spirit," says Paul (I Cor. 12:13), "were we all baptized into one body, whether Jews or Greeks . . . and were all made to drink into one Spirit."

Effort has been made by some (who do not advocate our Greek professor's translation of *eis* in Acts 2:38) to show a distinction between the apostles' teaching to the Jews, as on Pentecost, and the teaching later of the apostle Paul to the Gentiles. "No distinction" is the Holy Spirit's verdict. All alike had sinned, all who were saved "by grace through faith." Paul preached to the Corinthians (I Corinthians 15:1-10) what Peter preached at Pentecost with the same results. "No distinction between us (Jews) and them (Gentiles), cleansing their hearts by faith" even as our hearts (saved Jews) were cleansed by faith. All the saved alike were "obedient to the faith," whether Gentiles (Rom. 16:26) or Jews (Acts 6:7). He who is "Lord of all" "became the author of eternal salvation to all them that obey Him" (Heb. 5:9). Yes, "to the Jew first," but, thank God, "also to the Greek." "There is one body and one Spirit, even as ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all . . ." All alike had been buried with him in baptism in obedience to the Great Commission, and all alike, through faith in the working of God who raised him from the dead, had been raised with him.

The fact should not be lost sight of that Luke wrote Acts after Paul wrote Romans, the great treatise on grace. Had there been made such a transition and distinction, a change over from baptism *for* remission of sins to baptism *because of* remission of sins, Luke, a companion of Paul and writing under his apostolic supervision, could not have failed to explain such an important and vital change. He does not hint such a thing as a shift in the doctrine. The Book of Acts is itself a great record of the operation of God's grace, through men's faith. It is the Book of Romans in *action*, just as it should be in action today. "No distinction" is the word. "Great grace was upon them all" at Jerusalem, even as upon Gentile converts, and applicable to Jewish Christians as well as all others was Peter's exhortation, "Set your hope perfectly on the grace to be brought unto you at the revelation of Jesus Christ." No more was it a law salvation for the Pentecostians than for the Gentiles. They were all on one footing, on the one Rock. All exercised the "one faith" in the "one Lord, and, directed by the "one Spirit," they all submitted to the "one baptism" of the Great Commission, became members one of another, and of the "one body."

JOB FOR ETERNITY

D. L. Moody, after preaching on the subject "Christ as a Deliverer," said to a Scotchman as he walked away, "I did not finish the subject." "Ah, man," answered the Scotchman, "ye didn't expect to finish, did ye? It will take all eternity to finish telling what Christ has done for man!" — Christian Digest.

CHURCH ATTENDANCE

Some time ago J. Edgar Hoover, head of the Federal Bureau of Investigation, gave the following testimony to the value of church attendance:

"Church attendance is a vital factor in the nation's crime prevention program. While serving as director of the F. B. I. during the past twenty years, I have been profoundly impressed with the fact that the church-going people are the most substantial group of citizens in the nation. Church attendance and crime appear to be like oil and water — they do not mix."

Yet we often see church members who are careless in church attendance and seemingly indifferent as to whether their children go or not. Some go so far as to say, "You can live as good a life if you do not go to church as you can if you do go." But the fact is that people who do not go to church do not live as good a life as those who do go. Indeed there are good people who do not go to church, but they are living in disobedience to the Lord; for to sinners He has said, "Believe on the Lord Jesus," and "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"; and to Christians, ". . . not forsaking our own assembling together, as the custom of some is." Can one be said truly to be living as good a life as the faithful Christian when he is disobedient to God, even in this matter which he may consider of small consequence?

But it may not be of such small consequence as he thinks. For he is depriving himself and his children of an influence for good such as is to be found nowhere else. And in these days when evil is abounding on every hand we have need of every uplifting influence available. To be sure, one may not immediately become aware of any ill effects resulting from ceasing church attendance. But the hot electric iron does not at once become cold when the current is turned off. Even so the loss of spiritual power is a gradual process, and the tragic consequences become more evident in succeeding generations. So beware of that first (seemingly) small divergence from the path of duty; you do not know to what pitfalls it may lead. — J. Edward Boyd.

DANGEROUS DAYS

One does not have to be a prophet, or the son of a prophet, to realize that the present world situation is extremely critical. Tremendous responsibilities rest heavily upon the shoulders of our president, secretary of state, and others in high places of the government. Is there anything that we, as Christians, can do about it? Yes, there is one thing that we can and should do. Paul's exhortation to Timothy (I Tim. 2:1-2) is surely applicable: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." There are none others besides Christians who are in a position to do this. Furthermore, there appears little else that we CAN do. If our rulers have faults — if they have made mistakes — there is all the more reason for giving heed to this exhortation. Let us not fail them during these dangerous days. — J. Edward Boyd.

WHERE DOES PARDON OCCUR?

N. B. Wright

We may well be suspicious of such expressions as "the scheme of redemption," "the law of pardon." Strictly, there is no grace or pardon in law. Law means absolute perfection, or else one must suffer the consequences.

How wonderful of God that He does pardon sin. There are religions, false and spurious religions, that think to show people how to work their way up to pardon. "God will save me if I'm good enough." "I'll be all right if I work enough." "God will forgive me if I deserve it." Then they proceed to deserve it by meritorious acts, doing penance.

Pardon can occur in only one place, namely, in the Heart of God. It must come from Him. His pardon is not dependent upon our goodness, works, or merit.

Since it comes from God, it must proceed from, and be in accordance with His nature of holiness. He neither forgives men wholesale nor as individuals with the mere pronouncement of a word. Some act of righteousness must be met, some basic principle that will make the sinner holy and at the same time enable God to retain His holiness. Otherwise, I may pay the price of my sin, suffer their consequences, but never be pardoned.

Let us see the most incredible fact in the universe since the creation, the most wonderful truth which at the same time enables the sinner to go free and God still to be God. The Son of God came to earth as a man, died on the cross and shed His blood. A death has taken place — the price of man's sins: "That He might Himself be just, and the justifier of him that hath faith in Jesus." Romans 3:26.

So the lost one, in coming to the Lord Jesus, finds that his death passes from him to the Saviour. He is declared just. The way to the Heart of God is open. He, in full light of His holiness, pardons from His heart the happy believer. The sinner can be assured of pardon because God did it.

WHAT ARE WE FOR?

Most of us are against many things. It seems natural to voice criticism quickly when some subject is mentioned. It requires very little effort to pick something to pieces.

The government and its agencies is a favorite topic. Every group, in its conversation, finally gets around to criticizing the way the country is run. No doubt, many of the objections have merit. Human agencies are full of mistakes, and motives are not always pure. At the same time, very little constructive aid is offered, and most of us sink back into the groove of following our own selfish desires.

The high cost of living is another item that comes in for severe denunciation. There is no doubt that here lies a real problem. A shrinking dollar means less and less of the materials and food that we

have learned to consider necessary. On the other hand, it is seldom that one hears from his associates encouragement that spurs him on to produce more and more of the things that are needed. Real wealth depends upon how much there is in the stock pile.

People are always a favorite subject of criticism. No matter what name is mentioned one can always find plenty about that person that is wrong. How often have you heard the expression: "He is a good man . . . but?"

In matters of religion, one finds criticism at its fiercest. No project is ever undertaken without much adverse publicity. It appears that the human mind is incapable of fair and honest judgments that are free from prejudice and the terrible pull of self-interest.

What we are against does not prove our worth. Rather, it is what we are for. To take a positive stand in some direction requires thought, analysis and work. Often we find that a step forward reverses our fault-finding entirely. The positive position takes the sting out of our negative criticism. By actually doing something, we, too, find that many problems present themselves, and that only God knows unerringly the right path.

You and I can do a great deal for the work of the Lord, if we will lay out a positive plan of action, and follow it. We may be sure that many mistakes will be made, and that we will have to change our ways as we learn. However, we can learn only by doing. Constant argument about theory but beclouds the main issue. It leads nowhere. We will find also that, as we bend our energies to a task, we are too busy to search with gimlet eyes for faults in others.

A right heart will search out right objectives. God has promised to guide, if we will ask him in faith. — J. H. McCaleb in *Chicago Christian*.

A MESSAGE TO THOSE WHO MOVE

Sometimes those who move away from the home church tend to drift away, even when they still have the opportunity of working with a congregation which stands for the same principles of truth and righteousness. Perhaps it is not quite so convenient; or it may be that there are some features not quite to their liking, or they do not feel so much at home in the new place — so they cease to attend services altogether, or else affiliate with some who are more worldly, or not so nearly in harmony with the teaching of the Word of God. This may prove to be a much more serious mistake than they think, especially if there are children who may grow up under the impression that worldly ways and unscriptural practices are quite all right. If the congregation in the new location is small and weak, that is only the more reason to co-operate with them — to add something to the effort of those few to hold forth the truth as it is in Christ Jesus. Too often Christians forget that each one has a personal responsibility. — J. Edward Boyd in *Friendly Visitor*.

THE SECOND COMING OF CHRIST

Willis H. Allen

Never before has man faced world conditions as they are today. No wonder that thousands of Bible-believing, God-loving, Christ-expecting Christians are convinced that we are in the days predicted by our Lord Jesus Christ in Luke 21:25, 26: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of the things that are coming on the world: for the powers of the heavens shall be shaken." Confusion exists everywhere; uncertainty and instability are manifest among the nations. The governments of the world pretend to be striving to find a way to tranquility and lasting peace among men, while any suggestion and move made by any of them is viewed with suspicion and distrust by the others. In our country, political disagreements and selfish ambitions, which are continually coming to light in corporations and labor organizations, make us wonder how long, if ever, it will be before we ourselves reach a state of normalcy and stability. In many countries of the world the fires of war are still smouldering. Economically and morally the world is in a deplorable state, including our own beloved country. Crime is everywhere on the increase, with youth leading the parade. Even among those who profess to be the people of God there are many things to cause sadness and discouragement, chief of which are worldliness, lack of brotherly love, divisions, carnality, contentions and strife.

For the world, as such, there is no hope. It is as the ship in the storm, whose compass has been lost, its engines disabled, and its rudders gone. Her passengers may be rescued, but the ship itself is doomed to destruction. For those whom GOD calls OUT of the world, even those who believe on Him whom God has sent, there IS hope. And that hope centers in the promise of the Son of God that He will return to take those who are his to be with Him forever. And it is encouraging to note that here and there in the midst of these deplorable conditions there is an awakened interest in the subject of the Lord's return to this earth. This is a hopeful sign, for to take His people out of this world to be with Himself exerts an influence for godliness, holiness, vigilance, and separation from the world more potent than that of any other factor.

The doctrine of the Return of Christ is a fundamental doctrine of the Christian faith. It was so emphasized by the apostles of the Lord. Not only is it fundamental in itself, but it is also bound up with every other doctrine that is fundamental. It is a truth divinely revealed, with marked clearness and emphasis, in the Bible. It is a controverted subject, and that fact has led many sincere believers to assume an attitude of indifference to its study. But this is a wrong attitude to take, and might lead one even to deny certain plain statements found in God's revelation to man. The fact that it is a matter of controversy furnishes the more reason to give careful study to the subject, that we might know just what our Lord has declared concerning

it, and therewith be satisfied. The essential FACT of the Lord's coming is held by all who accept the authority of the Bible; but as to certain incidental, though IMPORTANT, elements of the teaching, there is a difference among Bible students. Any study of the theme on our part, therefore, should be made with humility, modesty, and utmost consideration. Let us seek only what God says on the subject, but let us seek THAT.

The promised return of the Lord Jesus is precious to the true child of God. Its practical value is seen in the spiritual effect that it has upon his life, for it furnishes a true incentive to a holy life. This is suggested by our Lord when he tells us in Luke 12:25, 26: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him." And again, in Luke 21:34, 35, He says: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth." "That day" is the day of the judgments of the Lord poured out upon the world, predicted in the preceding verses, out of which the Lord Jesus will take His own. But unless we are watching for Him, there is danger that we may "haply" (unintentionally, or accidentally) be overcharged with worldly living, consumed with the affairs and sins of the world. In such a condition, that day would come upon us as a snare. Paul says in II Thess. 5:4-6: "But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light and sons of the day; we are not of the night nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." This suggests to us the attitude of watchfulness that should be constantly assumed by Christians as they patiently wait for the fulfillment of their Lord's precious promise, which will surely come to pass. The Lord Jesus further urges vigilance on the part of His disciples when He says in Matthew 24:44: "Therefore be ye also ready, for in an hour that ye think not the son of man cometh." But so many of His professed followers find themselves in the position of the unfaithful servant who says in his heart, "My Lord tarryeth," and relegates the time of His coming to the uncertain and indefinite future and continues to "eat and drink with the drunken," and in other careless ways of living. Surely, the Lord of that servant "shall come in a day when he expecteth not and in an hour when he knoweth not and shall cut him asunder and appoint his portion with the hypocrites."

Let us also read an important statement from Paul in Titus 2:11-13: "For the grace of God hath appeared, . . . instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this present world; **LOOKING FOR THE BLESSED HOPE** and appearing of the glory of the great God and our Savior Jesus Christ." Here we see the incentive suggested for denying ungodliness and worldly lusts, and living soberly and righteously. Peter teaches us that our attitude should be on not only of looking, but even **DESIRING** the coming of that day: "Seeing

that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God" (II Peter 3:11-12a). But, sad to say, this is not the attitude of many professed Christians now. Most of them, rather than desiring the coming of that day, and praying as did John, "Even so, come, Lord Jesus," are hoping for a postponement of the day. This is not the attitude which we take toward our absent loved ones and friends when, after being away from home for a long period of time, they advise us by mail or telegram or cablegram, "I am coming home soon." Immediately we begin to look for and expect them, and make every preparation for the kind of reception we think they merit and would enjoy. But the dearest friend that man has ever had, our Lord Jesus Christ, has left a message with us, saying to His own, "I am coming back. I do not know the hour, nor even the day, but watch ye at every season." Oh, how precious that message should be to our hearts, and how we should be looking for Him!

But is Jesus actually coming back to earth? Will He come back personally, visibly, bodily? or are we to expect His coming in a spiritual sense? or has He already come in some figurative, mystical sort of way? Many people so think and teach. The disciples did not understand their Master to be speaking figuratively or spiritually when He said to them, "In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am there ye may be also" (John 14:2-3). They understood from His teaching that He was going away, and also that He was coming again. On the next day the Lord was crucified; He was buried and on the third day raised from the dead. He appeared to His disciples at various times and places during the space of forty days, and in His last appearance He led them out to the Mount of Olives, where He gave them His final instructions to wait for the Comforter who would equip them for their work in the execution of the Great Commission. As He gave them His parting blessing, He was taken up from them and a cloud received Him out of their sight. Earnestly and steadfastly they watched Him as He ascended, and perhaps it was with a feeling of dejection that their eyes fell back to earth; but, lo, two men stood by them in white apparel who also said, "Ye men of Galilee, why stand ye gazing into heaven? this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Yes, this Jesus, this SAME Jesus, who had Himself promised that He would come back to them; this Jesus who was sentenced to death by the Jewish council, and whose sentence was confirmed by Pilate; this Jesus who was nailed to the cross; this Jesus who was buried; this Jesus who was raised from the dead; this Jesus with whom they ate after He rose from the dead; this Jesus was taken up from them. Yes, THIS SAME Jesus shall so come again in like manner as ye beheld Him going into heaven. He left them visibly; he will return visibly. He left them literally; He will return literally. He left them in a cloud; He will return in a cloud. Look forward to it as something real and precious. Live and wait for Him!

THOUGHTS WORTH WHILE

D. H. F.

"YOUR CHURCH"

"Make of me what you will. I shall reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you have made me so. If within my spiritual atmosphere is kindly, yet earnest; reverent yet friendly; worshipful, yet sincere; sympathetic, yet strong; divine, yet humanly expressed, it is but the manifestation of the spirit of those who constitute my membership. But if you should, by chance find me a bit cold or dull, I beg of you not to condemn me; for I show forth only the kind of life I receive from you. I have no life or spirit apart from you. Of this you may always be assured, I will respond instantly to your every wish practically expressed, for I am the reflected image of your own soul. Make me what you will."

"YOUR MINISTER"

"A minister who is human is always glad to hear words of appreciation from the people to whom he ministers. The best way to make him happy, however, is to give your fullest and heartiest cooperation in the work which he is attempting to do. Stand close by him, sharing his burdens, uniting in his prayers, getting his point of view, cheering his heart. Let him see that you are interested — deeply, passionately interested in the work of the church and you will not only make his heart happy and his work effective, but you will add years to his life. His burden of responsibility is a heavy burden. Do you share his burden of responsibility? Get close to him and show him that you are his friend."

TRUE FAITH

It is a poor faith which can only trust God when friends are true, the body full of health, and the business profitable. But that is true faith which holds up the Lord's faithfulness when friends are gone, when the body is sick, when spirits are depressed, and the light of our Father's countenance is hidden. The faith which can say in direct trouble, "Though He slay me, yet will I trust in Him" is Heaven-born faith. — P. H. Advocate.

EMMANUEL'S LAND

Heaven is the home of infinite glory, and it is there, in the light unapproachable, that Christ dwells. The glory which, as the Eternal Son, He had with the Father before the world was, is now His as the exalted Man. We cannot, from experience, form an idea of this glorified bodily experience; but we know that "Glory, glory dwelleth in Emmanuel's land," and that Emmanuel dwelleth in the Glory Land. This is a part of the reward of His Holy Passion, and will be part of the inheritance of all believers.

W. Graham Scroggie, D. D.

THE CROSS – FOOLISHNESS OR THE POWER OF GOD

The preaching of the Cross is to them that perish foolishness; but unto them which are saved it is the power of God.

I would not cross the street to give India a new theology! India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better ethical code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than a religious life. But I would go around the world again, and yet again, if it pleased God, to tell India and China and Africa and the rest of the world –

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood
Loose all their guilty stains.” – W. F. McDowell.

“THE NEW THINGS. In an imaginary story of a visit of a citizen of ancient Babylon to New York, the visitor is asked:

“Well, what do you think of the sights of gay New York? I’ll bet you have never seen anything like this before!”

Then the serious faced Babylonian replies: “Every vice and device, every pleasure you have shown me tonight we had thousands of years ago in ancient Babylon. These things are old. The truly new things I have seen in New York are the schools, the hospitals, the churches, the agencies of goodness and cleanness.”

Religion is the only agency today which can make life clean.

THE CHRIST EXPRESSION

God does not fill you with the Holy Spirit that you might become primarily a *prominent* servant of Christ, but rather *that* you might become a *true saint*, that you might become *Christ-like*. The blessed function of the Holy Spirit is to take of the things of Christ, revealing them to us, and manifesting them through us. That is *Christ-expression*. This the very antithesis of that ugly thing of which we hear so much to-day, self-expression!

The fulness of the Spirit will make you more like the Lord Jesus, and bring you into the divine purpose. – Capt. Reginald Wallis.

THE NEW DESIRES

There is a tendency with some who wish for holiness to think of salvation from sin as if it ought to mean that the Saviour takes entire control of all life’s mechanism, so that the owner of the machine called the human body has nothing to do but look on. Then, when failure or sin occurs, the theory breaks down, and Satan flashes into the soul the terrible doubt “Does Jesus really save?”

The very necessary explanation is that Christ saves us from sin *through the will*. Not by destroying it; not by thwarting it, but by inspiring it with *new and spiritual* ideals. The answer of the Gospel is that “He shall save His people from their sins.” Salvation is declared to reside in a Person. – S. E. McNair.

"FAITH OF OUR FATHERS"

E. L. J.

TEACHING OF THE EARLY CHURCH

The teaching of early Christianity as set forth by the early "Fathers" (Barnabas, Papias, Justin Martyr, Irenaeus, Cyprian, Tertullian, down to Lactantius who was preceptor to the son of the Roman emperor Constantine) was that the glorious, world-wide "Kingdom," (by which was meant the millennial reign on the earth of Christ) would be inaugurated at Christ's return. Not until the worldly favor following Constantine's conversion had corrupted the faith, and state and church had become allied, and not until the professed bride became the harlot, was this hope and doctrine given up. Pope says (Comp. of Theol., Vol. 3, p. 396): "With the accession of the empire, under Constantine, to Christianity the main inducement to cherish such a hope of a speedy visible return of a victorious Redeemer passed away. Augustine and other teachers introduced an interpretation of the First Resurrection and the Millennial Reign which referred both to the present estate of Christianity; and this has been in subsequent times the prevalent Catholic interpretation." This most noteworthy fact stands supported, so far as our knowledge goes, by all standard church historians.

EDWARD GIBBON, INFIDEL HISTORIAN

"The ancient and popular doctrine of the Millennium is intimately connected with the second coming of Christ . . . and that Christ with the triumphant band of saints and the elect who had escaped death or who had been miraculously revived would reign upon earth until the time appointed for the last and general resurrection . . . The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the apostles down to Lactantius who was a preceptor to the son of Constantine. It appears to have been the reigning sentiment of orthodox believers." — Gibbon's *Decline and Fall of Rome*

HENRY ALFORD, FAMOUS COMMENTATOR

Alford, one of the ablest and most learned commentators, emphatically protests against the common abuse of this Scripture. Here are his words on this text (Rev. 20:4-6).

"I cannot consent to distort its words [the words of this passage, Rev. 20:4-6] from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles and the whole church for 300 years, understood them in the plain, literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents."

"As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after the first — if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; — then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which is common with the whole primitive Church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

ORIGIN OF THE POST-MILLENNIAL THEORY

The eighteenth century is distinguished by a new theory of what is technically called the millennium — that of Whitby. Following in the footsteps of Augustine, and the mystical principles of interpretation of the Origen School, he opposed the reign of Christ on earth, and gave to the passages bearing on that subject, a mystical sense. And yet, Dr. Whitby admits that it "was believed and taught by the early church," and that all "the best Christians for 250 years," regarded it "as a tradition apostolical." Dr. Whitby himself calls his theory of the millennium "A New Hypothesis."

Daniel Whitby, D. D., was born in 1638. He says: "The doctrine of the millennium, or the reign of saints on earth a thousand years, *is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years, for a tradition apostolical; and as such was delivered by many Fathers of the second and third century, who spake of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians who were exactly orthodox.*" He says it was received in the eastern parts of the church by Papias in Phrygia, Justin in Palestine, Irenaeus in Gaul, Nepos in Egypt, . . . "but also in the West and South, by Tertullian in Africa, Cyprian and Victorinus in Germany, Lactantius in Italy, and Severus, and by the first Nicene Council." "These men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and his apostles, and which was taught them by the Elders, the disciples of Christ. . . . They pretend to ground it upon numerous and manifest testimonies, both of the Old and New Testaments, and speak of them as texts which would admit no other meaning." — (End Whitby)

"The above," says the London Journal of Prophecy, "comes to us with the weight of an irresistible testimony."

This is the testimony of Dr. Whitby himself, *Whitby's Treatise on Tradition*. (See *Voice of the Church*, p. 228.)

Well may Bishop Henshaw say: "The fact is, that the commonly

received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, is a novel doctrine unknown to the Church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby . . . and has been received without careful investigation by the majority of divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the pre-millennial advent and personal reign of Christ with his saints upon earth need have no fears of the result of a comparison of authorities with the supporters of the opposite theory." *

FLAVIL HALL'S ANSWER

Brother Flavil Hall, who has been a careful student of scripture and of church history on current prophetic issues, contributes the following article, and we have judged it suitable for use in this department. It is an answer to reactionary efforts to break the force of the historical testimony offered in this department, and in Brother Chambers' **Truth Advance**.

A representative brother in an octogenarian paper quotes Neander, not from his church history, but from his assertions in opposition to premillennial teaching, which of course settles nothing any more than like contradictory speculations of antagonists now. Neander, in his *History of the Christian Religion and Church*, as a historian, makes it clear that the church in the early centuries up to Origen in the third century mainly held the premillennial view — the coming of Christ before the thousand-year reign; but he inveighs against the martyrs and other saints of that time and adheres to Origen in the latter half of the third century — Origen, who was responsible above all others for establishing infant baptism, the teaching that infants were born in sin, so that without baptism they could not be saved; who also taught universal salvation (*Hastings Encyclopedia*). The brother may as well quote Neander in support of these heretical doctrines as to quote him in support of the anti-millennial, partisan group. He says Papias (who died a martyr) lived in the first half of the second century and was a man of "sincere piety," but propagated "fantastical images of the enjoyments to be expected in the thousand years reign" (*Neander's History . . . of the Church*; Vol. 1, pages 650, 651). "Irenaeus (*Har.* 5, 111), like Papias, founded his belief in it [the premillennial teaching] on the words of those who had been taught by the apostles themselves" (so says the *New Schaff-Herzog Encyclopedia*, article, "Millennium," by Dr. C. W. Beckwith, not a premillennialist). What is to be thought of Neander and of brethren now who turned, and do turn, from such testimony to accept the opposition of Origen and other Alexandrians when infant baptism and other corruptions had taken root? Neander has to admit that early opposition to premillennial teaching lay with the heretical Gnostics (though, like the opposition to a future resurrection, it was

* Henshaw on the Second Advent, p. 115

not then of much effect). He says the "zealots for pre-M teaching were disposed to represent all opposition to it as savoring of Gnosticism." He testifies, too, that in the realm of the faithful who held the pre-M view, there were many who held no grossly sensual conception of the millennium, but that Tertullian, representing them, said the millennium would consist of "all manner of spiritual blessings, *spiritualia bona*" (Ibid, page 651). And so it is with consecrated pre-M brethren now.

The brother further says that Cerinthus was "the first to introduce the doctrine into Christianity," which is entirely misleading. There never was a cardinal truth that was not counterfeited by somebody, and Cerinthus was a heretical counterfeiter, as shown by Brother Boll in *Word and Work*, November issue, 1937. [See also "Faith of Our Fathers," August, 1947, p. 190. E. L. J.] Doctrines are attributed to Cerinthus that were heretical, and along with these a perverted idea of the millennium from that held by faithful brethren now; but this perversion is mainly concealed, and the impression is made that as was Cerinthus, so are pre-M brethren mainly, now! Cerinthus' followers admitted a part of Matthew's Gospel, but rejected the rest, and held "in abhorrence the epistles of St. Paul." How outrageous the comparison!

The editor of the above mentioned paper was sagacious enough to suppress the plainest quotations from the "Church Fathers," which admitted of no quibbling as to their meaning. The best he could do was to feature a question as to which of the Clements' died first, and to quote Clement of Rome on some remarkable bird — which had nothing to do with the teaching of the apostles. When Clement wrote about what the apostles taught it has always been accepted as conforming thereto. Those early Fathers are never unorthodox when brethren are in debates with Paidobaptists on baptism, and with Seventh-Day Adventists on the Sabbath and Lord's day! See the Harding-Wilkinson, Harding-Moody, Brents-Ditzler, and other debates, on those subjects. The quotations from the Fathers on baptism by T. W. Brents in *Gospel Plan of Salvation*, and by J. W. Shepherd in *Handbook on Baptism* have been sweet morsels in their debates with denominational representatives. The quotations as to the millennium are from the same "Fathers" and they are no clearer on baptism than on the millennium. Yea, and Alexander Campbell, in the debate with Owen, quoted copiously from those same "Fathers." But now, the above-mentioned editor seems desperately eager to destroy all reliance upon them on the subject of prophecy. He adroitly passes over the quotations from Irenaeus, Tertullian, Papias, and Justin Martyr, which leave no grounds for quibbling; also the testimony of history from Gibbon, Mosheim, and Neander, concerning the pre-M view of the church in the first centuries of this era. He tries to make Ignatius (Bishop of Antioch) the morning star of popery, though popery has never taught pre-M doctrine, as did Ignatius. This disciple was martyred A. D. 116 — only 20 years or so after the death of the apostle John: Has any one else ever been so reckless as to hold so early a martyr to the faith in such a light? — (End of Hall article)

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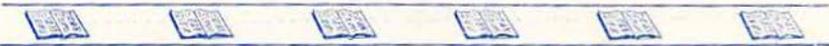
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