

THE WORD AND WORK

(Volume XLIII, July, 1949)

“Tend My Sheep”

My God, who hast committed to my care
Thy ransomed one;
Lest I be scattered, busy here and there,
And he be gone,
Give me to hold me firmly to my trust,
Lest all that would distract me be as dust.

“Thy life for his” — O solemn urgent word—
Lest I forget,
My sense of values waver, or be blurred,
Or overset
By other things, take me and purge and bend
Each power and purpose to one single end.

Teach me to do the thing that pleaseth Thee,
O Lord, my God.
Give clearness, lest some by-way tangle me,
Where Christ hath trod,
There would I tread, nor ever turn aside,
Lest he be missing for whom Christ hath died.

—Amy Carmichael

WORDS IN SEASON

R. H. B.

“LOVED ME NOTWITHSTANDING ALL”

The one hundred and thirty-ninth Psalm declares that God knows us through and through. He knows our hearts as an open book, and our thought before it rises to the level of our consciousness, even while it is “afar off.” He has known us all our lives, from our birth; He knew us before ever we were born or our body took shape in our mother’s womb. He has beset us behind and before: nothing in us is dark nor hid from His eyes. And yet *He loves us*. He knows *all*, and still He has not cast us off. Victor Hugo said the best friends we have are those who love us because of ourselves, rather *in spite of ourselves*. So long as I hold any one’s affection by means of a mask, or because they do not know me as I am, I can have no peace in that affection. But God knows me as I am, better than I know myself. He understands all the extent of my weakness and the enormity of my sin. In His love I can trust. When He says, “Come,” I can come in boldness and confidence; if He promises forgiveness or life or guidance or grace, I can rest contentedly upon His promise, for He has

sized up my situation, even mine, and has made provision to meet my particular need. Where sin abounded, grace did much more abound, that as sin reigned in death, so grace might reign through righteousness unto eternal life, through Jesus Christ our Lord. (Rom. 5:20.) To keep anything back from him would be monumental folly (for who can deceive Him?) and monumental ingratitude, for he has done all to get our whole trust and to bear all our burden. Let us rather say with the psalmist at the close of this psalm:

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

THE LURE OF OPTIMISM

Predictions of judgments and disaster tend to lay low the pride of man; while visions of prosperity and success flatter it. The popular prophet is always what the world terms an "optimist": and those who trim their sails to catch the popular breeze know that right well. From of old the false prophets said, "Peace, peace," when there was no peace; and all men spake well of them. The Prophets of the Lord, on the other hand, called men to repentance, and their picture of man's condition and impending doom was such that "pessimism" is all too tame a word to apply to it; nor is there any such blood-red and fire-glow to be found on the color plate of any human painter as God used in depicting the fate of the world. The word of God insults human pride; and if accepted, it lays it low in the dust and puts a better thing in its stead.

But there is no such hatred as the hatred of the sunshiny, cheerful, popular optimist toward the man of God who is the prophet of evil. The page of inspired history tells that tale, and our eyes may behold it enacted again today. "Blessed are ye," said the Lord Jesus to His disciples, "when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake . . . for so persecuted they the prophets that were before you." (Matt. 5: 11, 12.) "Take brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed that endured." (James 5:10, 11.) All the more is the marvel of the Bible's continuance and steadily increasing circulation upon the earth. For the message (unless, as often the case, it is scrapped and garbled by the teachers of false peace) does not flatter the world: it abases it; and the forecast is not bright, but surpassingly dark—a vision of menace and gloom upon guilty humanity.

Nevertheless the prophet of God was at the same time the messenger of a hope so wondrous that in all the range of human pigments there are no colors to paint the brightness and the glory that shall be revealed, in comparison with which the world's "optimism" is a cheap and shallow thing. Yet it is a glory that comes only by the path of repentance, humility, faith; and the earth at large shall not see its golden age except through convulsions and travail,

through judgments and purgings and burnings that will consume rebels and sinners.

THE PROPHET WHO WEPT ALONE

A woman of the world wrote:

Laugh, and the world laughs with you;
Weep, and you weep alone;
This sad earth must borrow its mirth.
It has trouble enough of its own.

There was a prophet in the olden days whose voice was choked in weeping—and he wept alone. Like Cassandra, the fabled seeress of Troy, who in the midst of the doomed city's foolish revelings had a premonition of the impending destruction, and, crazed in her agony of love and fear for her people, warned and pleaded—so, only much more, and for a much longer time, did this one warn and suffer—Jeremiah, the prophet of tears, doom, and failure. If it takes a brave man to stand up and succeed for the Lord, it must be a braver still who will stand and hold his ground to *fail for the Lord*. It was to such a life task that God called this faithful servant.

It was Jeremiah's fate to be ignored, and "despised and rejected of men, a man of sorrow and acquainted with grief," and they hid their faces from him. Had he laughed, the world would have laughed with him. Had he cried "Peace, peace," with the Hananiahs (Jer. 38), and curried favor with such pillars as Pashhur (Jer. 20), he could have had applause. As it was, he was rejected.

TEARS BEFIT THE MESSENGER OF JUDGMENT

D. L. Moody used to say to his students: "If you do preach about hell, do it with tears in your eyes." Moody was right. A man can tell the truth about man's perdition in such a way as to harden, embitter, drive away sinners, not with the truth (which would be well), but as God did not intend. I remember a remark I heard made in an out-of-the-way-place concerning a preacher who had been there. "Brother So and So showed us that we were all going to hell," they said, "and it seemed to do him so much good to let us know." That was a testimony to a preacher of the gospel!

Now God has a heavy, heavy message to send to His people, and He picked Him a man to carry it—not a stern man, of hard rectitude and cold righteousness, such as men would probably have selected, but a man with a heart as tender and pitiful as a mother's toward her suffering child, yet no less strong than the roughest warrior. He has been called "the prophet with the bleeding heart and the iron will." He was so constituted that to do his God-appointed work cost him the keenest anguish of heart; and at times his lot seemed so bitter to him that his soul found vent only in the bitterest words in which Job gave expression to his misery, and he cursed the day in which he was born. But forbear his preaching he could not, desert his post he could not, nor modify his terrible message and warning to please the popular ear.

Often we find incidental reference to the breaking of his heart: and, as in the Lord Jesus' burning denunciation of the scribes and

Pharisees (Matt. 23), his scathing words die out in a wail of sympathy and sorrow, as a mother's wail for a lost child. "My anguish, my anguish," he cries out in the midst of his discourse. (Jer. 4:19). He alternates his fiercest denunciations with tenderest pleading and prayer to God on behalf of the very people whom he denounces—only to meet with God's determined refusal to hear the intercession. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (9:1.) "My soul shall weep in secret for your pride; and mine eye shall weep sore, and run down with tears, because Jehovah's flock is taken captive." (13:17.) "Mine eyes do fall with tears, my heart is troubled." "I am the man that hath seen affliction by the rod of His wrath." For though righteous himself, with his doomed and sinful people lay his work and interest, and with them and for them he suffered. Such was the man upon whose lips our God laid the message of warning and wrath in a time of great crisis.

THANKLESS TASK

Other preachers and prophets have had some earthly compensation for the severity of their tasks. The stormy days of persecution alternated with bright and tranquil times of peace. But Jeremiah knew no discharge from his warfare. Others had more or less success; but if Jeremiah's life was gladdened by any noticeable success, the book fails to show it. "Neither Moses nor Joshua nor Samuel nor Elijah nor Paul was ever subjected to a tithe of what Jeremiah endured. As a sufferer, he stands next to the Lord himself." "In his presence," writes Dr. Ballantine ("Jeremiah, a Character Study"), "the hollowness of the popular fallacies which pervade the literature of the day becomes more than ever apparent. Here are some of them. First fallacy: That one should always look on the bright side. Second fallacy: That all things are for the best. Third fallacy: That truth is mighty and will prevail. . . . Sixth fallacy: That if religion is rightly presented, people will always welcome the preacher."

Jeremiah's career demonstrates that a God-sent and divinely equipped man may do God's work in God's power, and lovingly and faithfully, and yet fail absolutely. To be sure, the day will come when God will show that such a career, though so far as concerns the world only fruitless labor and defeat, was, after all, one continued and unmitigated success and victory unto God and eternity. But it takes men of faith to fill such a place for the Lord. We are needing them today—men of Jeremiah's type who will stem the blatant, lying optimism of the time, unafraid to point out the certain disaster and judgment that must sooner or later fall upon the world and the easy-going churches, preachers who will call men to repentance and proclaim their earnest message to the ears of men whether they will hear or forbear.

"Nay, now—if the things thou yearnest to teach
Bear wisdom in thy judgment, rich and strong:
Give voice to them, though no man heed thy speech,
Since right is right, though all the world go wrong.

NEWS AND NOTES

Abilene, Texas: "The meeting with Brother Robert Boyd closed with a total of eight responses. Three were for baptism, one for membership and four for rededication and restoration. We have no way of measuring the amount of good that has been received from the Christ-centered messages that Brother Boyd brought. I believe that seed was sown that will even yet bear much fruit. Attendance was good at each service; much of the time several visitors were present.

"Our Bible school was held in connection with the meeting, the first ever held at South Side. An average of around fifty-four were present each morning."—Carl Kitzmiller.

Camp Taylor, Ky.: "Our tent meeting on Preston Street was unusually well attended and resulted in five baptisms into Christ. J. E. Blansett of Dallas, Texas, brought strong messages from the Word of God. Jule Miller of Harding College preached the first two nights and helped in our Vacation Bible School. We feel that this was the best school we have had. The overall average attendance was about 85. We gave summer slump a hard blow with 174 in Bible classes last Sunday."—J. R. Clark.

Davis City, Iowa: "We arrived home last evening from a week's work with the church in Burlington, Iowa, closing Lord's day night. Two young women were baptized. Fine attention was given to my messages as I reasoned with them from the Scriptures to help them to come to a better understanding and unity in the service of Christ and to carry on His work according to the New Testament pattern."—Wm. J. Campbell.

Johnson City, Tennessee: "God blessed in the Southside meeting, Abilene, Texas, with good interest and cooperation, and eight responses to the invitation, including three baptisms, and one for membership. Carl Kitzmiller is the minister; to be associated with him and his wife, and to observe the good work God is using them to do, brought us great pleasure. We always enjoy the fine fellowship and pleasant

associations with the Southside brethren. There was excellent singing during the meeting led by Otho and Travis Higgs and Bro. Kitzmiller. We rejoice to hear that a number of others have turned to the Lord since the meeting.

"We went from Abilene to Glenmora, La., where we visited in the home of my parents, and I had the privilege of preaching nightly at Oakdale, where Brother and Sister Sidney Mayeux live, and do faithful, effective work. No responses during the meeting, but we rejoice to hear that since the meeting Brother Mayeux has baptized three. Also living at Oakdale is Brother Steve Hazelton, who preaches once per month at Oakdale, and regularly each month at other appointments. My father, minister of the Glenmora church, led the singing in the Oakdale meeting.

"We are planning to conduct a Vacation Bible School here July 5 to July 15. Brother Paul Clark is with us again this summer, and will be of much help in every way. Lord willing, I'll be with the Melrose church, Lexington, Ky., July 18-29. We plan a tent meeting in the Carter-Sell addition, with local forces, early in August."—Robert B. Boyd.

The Waterford, Kentucky, congregation is now in a Gospel Meeting with Orell Overman as visiting evangelist. The meeting started July 5 and is to continue two weeks. J. F. Stinnette is minister of this congregation.

The annual tent meeting at Portland Avenue, Louisville, Ky., is to begin July 17 with Brother Boll in the pulpit. This annual meeting is usually city-wide in its scope. Those in and around Louisville would do well to plan to enjoy this meeting.

Clarksville, Indiana, Meeting

Cherry Street Church in New Albany, Indiana, and the Sellersburg, Indiana, congregation, along with other southern Indiana and Louisville churches of Christ that will volunteer to help, are planning to conduct a tent meeting in Clarksville, Indiana, with a view to starting a new congregation. The beginning date is July 17 and the

preacher N. Wilson Burks. The tent is to be pitched on a lot at Boune and McKinley, six blocks west of Highway 62. A few church of Christ families live in the community. This is an important meeting and should have enthusiastic support.

New Albany Meeting

Seven were baptized during the special revival campaign of the Cherry Street brethren in New Albany. N. Wilson Burks brought the messages. The crowds were excellent according to reports. This is a zealous congregation. They are making good use of their church bus.

Launching on Faith

Henry Harding of Greenville, S. C., reports that work on their new church building was begun June 9. Brother Harding says, "I am not sure when we will get the building done, but I don't see any harm in getting started even though we do not see our way clear to finish." Let us join these brethren in their work of faith with our prayers and offerings.

Brother Henry Harding and his parents have been contributing liberally to the Campbells of Japan, and when it was suggested that they turn this amount to the Greenville work they thought best to continue to give to their beloved missionaries. But they did make a special offering to the Greenville building project where the son labors. This unselfish decision with-

in the family that is most interested in the Greenville work should stir others of us to remember this struggling work.

Words of Life

N. Wilson Burks is speaking on "Words of Life" program over WGRG during the month of July. He has selected for his text for the month Acts 2:42—"And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Tune in each Sunday morning at 7:45.

Borden, Indiana, Meeting

Borden, Indiana, is announcing a meeting to begin July 17, with Howard Marsh as evangelist. Bro. Marsh has held several good meetings at Borden in the last few years.

Word has come that N. B. Wright has been in a meeting at Hapeville, Georgia. Four adult confessed Christ and were baptized.

Brother Boll spent a week with Brother Frank Mullins at Mt. Auburn Church in Dallas, Tex. From there he went to Wichita Falls, Texas, for a two weeks' meeting, closing July 10, then back home to begin his annual tent meeting at the Portland Avenue Congregation.

E. L. Jorgenson and wife are on an extended visit with the church in Hollywood, California, assisting them in the work of the Lord.

A BAC OF MONEY

We have sent Brother and Sister Colis Campbell to Yokohama, Japan; now let us supply them with a house of worship," suggested G. E. Worley in a speech before the church at Camp Taylor, Kentucky. Then he brought from behind the pulpit stand a ten-pound sugar sack well-filled with money that had been given by Camp Taylor over a period of a few months—about \$400. He would add to it and make it \$500 as a start in a campaign to make it possible for the Campbells to have a house of worship.

Brother E. A. Rhodes has been working in Yokohama for some time and has gathered together a good congregation. (Brother and Sister Rhodes recently moved to Tokyo.) This congregation is now meeting in temporary rented quarters. They have in mind a beautiful one-acre lot overlooking the city, which is for sale. It has two small buildings on it, and would afford ample room for expansion as a mission station. It can be secured for around \$6000. Brother Worley thinks that Camp Taylor can accumulate another \$500 by the first of the year. "Other churches could do as well," he said. Of course any amount would help and be appreciated.

John D. Murphy, 4215 Roosevelt Avenue, Louisville, Ky., has been

selected as treasurer of this fund. Those who wish to add to this "bag of money" will please send gifts direct to him or to this office. Make checks payable to "Campbell Fund."

KENTUCKY BIBLE COLLEGE

Plans and preparations are going forward for the opening of the new Christian college on September 26. The new building, which is to serve both the Portland Christian School and the college, is rapidly nearing completion. A catalog has recently been printed and is available for distribution. Already inquiries are coming in from prospective students, who wish to begin their college training under Christian environment. Limited dormitory facilities are available. We hope to be able to offer added living quarters in Christian homes at dormitory prices.

Only freshmen courses are to be given the first year with second year subjects added in the fall of 1950. Christian training courses will be offered, which will be of interest to special students as well as to those who may take the regular college courses. Those who know of young people who should receive a catalog should send in their names at once. Or you may wish to send for a number of catalogs to give to your friends.

Prayer groups in behalf of this Christian education enterprise are still urgently requested. Pray especially that the remaining funds needed to complete and equip the new building will be supplied. Contact Winston N. Allen, 2605 Montgomery Street, Louisville 12, Kentucky, for catalogs or for further information.

TAKING AIM

It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instruments of good for men, it would have been better, and I should have more to show for all my labor under the sun.—Nathaniel Burton.

READING THE SCRIPTURES

"Faith cometh by hearing. and hearing by the Word of God" (Rom. 10:17).

If the reader understands very little about the Word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we desire to do so.

Above all, he should seek to have it settled in his own mind that God alone, by His spirit, can teach him; and that, therefore as God will be enquired of for blessings, it becomes him to seek God's blessing previous to, and whilst, reading.—George Muller.

A LITTLE CHILD SHALL LEAD THEM

In a Northern hospital a little girl was to undergo a dangerous operation. She was placed upon the table and the surgeon was about to give her ether.

"Before we can make you well, we must put you to sleep"

She spoke up sweetly, and said, "Oh, if you are going to put me to sleep, I must say my prayer first."

So she got on her knees and said a child's prayer, "Now I lay me down to sleep."

Afterwards, the surgeon said, he himself prayed that night for the first time in thirty years. No one can tell what power a little child has, even on those who are older in years.—*Episcopal Recorder*.

IS BAPTISM FOR THE REMISSION OF SINS?

Stanford Chambers

TO THE JEW

"Beginning from Jerusalem," this was the order of the Lord Jesus to His holy apostles. "And ye shall be my witnesses both in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost part of the earth." The Great Commission was to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Though this commission embraced all nations, it was to be first to the Jew.

PENTECOST

In obedience to their Lord's instructions the apostles tarried in the city of Jerusalem until they received the promised Holy Spirit, their credentials as His true representatives. This promise was fulfilled to them on the day of Pentecost. Such manifestations occurred in connection with the Spirit that a great multitude of people was attracted to the place, and the twelve became the center of interest, which at once brought up the opportunity to preach Christ. It was Peter's honor to be the spokesman for the eleven and the mouth-piece for God. Through the convicting power of the Spirit he brought three thousand souls to believe. Pierced to the heart under conviction of sin, and unable to restrain themselves, they cried out, "Brethren, what shall we do?" The Holy Spirit, having taken over, made answer, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." After further exhortation, about three thousand were baptized and added to them.

FOLLOWING PENTECOST

At Pentecost was the first preaching of "repentance and remission of sins" "in the name of Christ." (Luke 24:47.) From then on that same preaching among the Jews continued. The third of Acts is the next recorded sermon, wherein the same apostle commands the same class, "Repent and turn again that your sins may be blotted out." The repenting and turning is but another form of expression of what was enjoined in Acts 2:38. The turning point and the dividing line between the believing and the nonbelieving Jew was baptism in the name of Christ. From three thousand the number of believers increased to five thousand, then to greater and uncounted numbers, all Jews. Persecution sent these converts out of Jerusalem in all directions, but they went forth as messengers of the Lord. "They went everywhere preaching the word" (8:4), but "to none save Jews only." (11:19.)

In Acts 8 Philip went down to Samaria and "preached Christ unto them," and "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." In the same chapter, Philip,

brought into contact with the Ethiopian eunuch, began at the Scripture he found him reading "and preached unto him Jesus," whereupon the eunuch wished to be baptized. On simple faith in Him whom he had preached, Philip baptized him. The Samaritans were not Jews, but they were a circumcised people. The Ethiopian was without doubt a Jewish proselyte and therefore not uncircumcised. Thus far, therefore, we observe the "gospel of the circumcision" (Gal. 2:7), and baptism was therein plainly "for (unto) the remission of sins." *This is scarcely denied.* Even so, it would be erroneous to conclude that baptism was the procurative or in any sense a meritorious cause for their remission. The little preposition *eis* (in the Greek), however looks forward unto; it was *eis* the remission of sins.

Saul of Tarsus was told by the disciple whom God sent, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name." (Acts 22:16.) He arose and was baptized, took food and was strengthened, as was needed after his being three days without food. The remission of sins in 2:38, the blotting out of sins in 3:19, and the washing away of sins in 22:16 are only different expressions used by the Holy Spirit for one and the same thing.

The apostle to Hebrew Christians (Heb. 10:22) makes reference to the same thing experienced by them all when he says, "having our hearts sprinkled from an evil conscience: and having our body washed in pure water . . ."

Peter, writing to Jews of the Dispersion (1 Pet. 1:1), having made reference to the ark by which Noah and his family were saved, says, "The like figure (after a true likeness) whereunto doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation (margin, quest) of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3:21.) Baptism is the "obedience" mentioned by Peter in 1 Pet. 1:2 in connection with the "sprinkling of the blood of Jesus Christ."

It should not be difficult then to see plainly what the practice was in connection with the "gospel of the circumcision." The charter members of the church and all the early disciples were Jews according to the flesh, and under the direction of the Holy Spirit were all "baptized in the name of Jesus Christ for the remission of sins." To those thus obeying Him the Holy Spirit was given (5:32) in fulfillment of the promise of Acts 2:38. Now we turn to the Gentiles.

"THE GOSPEL OF THE UNCIRCUMCISION"

God's love has always been world-wide. John 3:16 was planned in heaven before the foundation of the world. "In the fulness of time" it became historical fact. If special attention is for a time given to one people it is only because God would use it as a channel of blessing to all nations. "Salvation is from the Jews." Our Lord according to the flesh was a Jew. All the apostles were Jews. The charter members of the church and all the early disciples were Jews. Their previous training enabled them quickly to become messengers

to the world. True, they went forth at the first with a mistaken idea, supposing that those of other nations, if saved, must become as Jews, an error in due time corrected.

Come we now to Acts 10. Cornelius is a representative Gentile. He is walking in all the light he has, is in the way of receiving more light, and of being saved. It is time for the door to open officially to the Gentiles. The key man is sent for, who is to "speak words whereby thou shalt be saved, thou and thy house." Peter comes; he preaches, they hear, and God sends the Holy Spirit upon them. Peter and the six Jewish brethren brought as witness are thoroughly convinced that the Gentiles, without any law compliance, are acceptable to God. "Can any man forbid the water that these should not be baptized, seeing they have received the Holy Spirit as well as we?" None forbidding, "he commanded them to be baptized in the name of Jesus Christ." This is a new thing, an advance in the truth of the gospel. The apostle and brethren at Jerusalem must have the benefit of this advance. Peter and his six witnesses go to inform them. It is to the credit of all concerned that when they heard these things they glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." (Acts 11:18.)

Later it came to the ears of the church at Jerusalem that some of those scattered abroad had travelled as far as Antioch, and in those regions had preached not only to Jews, but also to Gentiles, and both Jews and Gentiles had been brought into one and the same fellowship. This was another advance step to be looked into. Barnabas is sent from Jerusalem to make investigation. He goes, sees the grace of God, and is glad. Perceiving what an open door was there he goes to Tarsus for Saul, brings him, and the two labor together at Antioch for an unbroken year, resulting in much people being added to the Lord. Significantly, where Jews and Gentiles constitute one fellowship a new name comes into use: "And the disciples were called Christians first at Antioch." The rest of the Book of Acts is chiefly taken up with the acts of the apostle to the Gentiles, and the majority of the baptisms are of believing Gentiles. Is baptism in their case for the remission of sins?

(To be continued)

HIS LAST DOLLAR

A man in a New England town had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard there was a possibility of his obtaining employment in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid on the offering plate; but with the fifty cents that he had he bought a ticket, and rode halfway to his desired destination. He stepped from the train and started to walk to town. But God had something better for him. Before he had walked a block he learned of a factory near at hand that needed help. Inside of thirty minutes he had a job with a wage of five dollars more a week than he would have received had he gone on to the other town. The first week's pay brought him back his fifty cents tenfold. That man was W. L. Douglas, the shoe manufacturer.—Charles F. Weigle, in **One Besetting Sin.**

CHRIST'S TEACHING ON PRAYER

R. H. B.

TWO TEACHINGS IN "MARK"

Mark records but little of Christ's oral teaching; but we find two wonderful passages in which the Lord Jesus speaks on the theme of Prayer.

The first was called forth by the failure of the disciples to heal the demoniac boy. The whole account is given in Mark 9:14-27. The father had brought the demon-possessed boy to the nine apostles (the while the Lord, with the other three, was in the mount of the transfiguration); and he appealed to the disciples "that they should cast it out: *and they were not able.*" This in spite of the fact that the Lord had shortly before given them "power and authority over all demons." (Luke 9:1.) Yet they failed. Why? We shall see.

When Jesus came down and was told of this failure, He said, "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?" And He cast out the demon with a word. Afterward the disciples came to Him privately and said, "Why could not we cast it out?" (Matt. 17:19.) The Lord answered, "This kind can come out by nothing save by prayer." * To get the full import of this saying it must be taken in connection with another word, spoken at the same time, and recorded in Matthew. Why could they not cast out this demon? In Matthew Jesus says, "Because of your little faith." (Matt. 17:20.) In Mark it is, "This kind can come out by nothing save by prayer." There is then a connection, an interrelation, between faith and prayer. Faith makes prayer effective (Jas. 1:6). On the other hand by prayer faith is strengthened. If they had had faith enough they could have cast out the demon; but even then *only by prayer.*

Here we learn some new things. Even though the Lord had committed power to His disciples they could not use it because of their lack of faith; and their lack of faith was in turn due to lack of prayer; as, no doubt, their lack of prayer was due to lack of faith. That explains much of the powerlessness of the church and of individual Christians today.

This was a special case—specially difficult. That much is implied in the Lord's word: "*This kind* can come out by nothing save by prayer." There is a distinction between demons. Some are worse than others (Luke 11:26). This demon was exceeding vicious and defiant (Mark 9:20, 26). Only by special prayer could such a demon be cast out. No case was beyond the Lord's power. Nor was this case even beyond the power of the disciples—for had He not given them power and authority over *all* demons? But it required faith. "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:

* "And fasting" is added in the King James Version. These two words are not fully attested by the manuscripts. Nevertheless, fasting, though never **commanded** in the N. T. is always in order, especially in connection with earnest and intense prayer.

20). But such faith comes by prayer—and that is more than bare asking for faith (as in Luke 17:5). In communion with God, as we draw near to His throne of grace (Heb. 4:16) and as in spirit we look upon Him in His sanctuary, to see His power and His glory (Ps. 63:2), our faith grows strong. Thus prayer increases faith; and faith leads on to prayer. Prayer and faith—what power of evil can stand against this?

II.

Again it is Mark who transmits to us another precious word of Christ concerning prayer.

The barren figtree, full of pretentious leaves, but void of fruit—so emblematic of the professing people of God then (and too often now), had withered away under the curse of the Son of God. It was His only miracle of judgment, and executed not upon any human being (John 3:17) but upon a tree, for an example and a warning for ever.

The disciples were amazed at this demonstration of the power of Christ's word, and called His attention to the withered tree. "And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea: and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. *Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.*" (Mark 11:22-24.)

Our natural reaction to such a statement and such a promise is one of—shall we call it, unbelieving wonder—as Sarah laughed when she heard the Divine promise of a child. "Can this be true?" We need not—must not—ask that sort of question, when Jesus Christ speaks. "But are there no limitations to this?" Well, some of us preachers, who are so afraid of "fanaticism," have hedged these promises around with so many if's and but's that the Lord might as well not have made them at all. However, there are some limitations. Of course, there must be. One question often asked is whether the mountain's being cast into the sea is meant to be literal, or a figurative expression. Well, either and both—depending on circumstances. None of the apostles, not even Christ Himself, ever made a mountain remove. There was never any occasion for such a thing. But if in line with the will and purpose of God such a thing had needed to be done (as when Joshua asked that the sun stand still) it could and would be. But obviously the meaning of the "mountain" is some great hindrance and difficulty; as says the prophet: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." And that "not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (Zech. 4:6, 7).

The same limitation applies to the wide promise as to prayer here given. It must be according to God's will. (1 John 5:14, 15.) But that is after all no limitation. All that is right and good and truly desirable is included in the will of God. It excludes only what is harmful, evil, unwise, undesirable. (Ps. 84:11). To pray according to God's will is to pray in faith, according to God's word and

promise. That is why He says, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (John 15:7.) These promises are not to be nullified, but believed in and acted upon.

That there is a limitation of these promises in the attitude and status of the one praying we surely understand. "If I regard iniquity in my heart, the Lord will not hear," said David (Ps. 66:18. See also Isa. 59:1, 2.) And therefore also, attached to this very promise is an admonition of the Lord: "And whensoever ye stand praying, forgive if ye have aught against anyone; that your Father also who is in heaven may forgive you your trespasses." (Mark 11:25.)

So "prayer can do all things that God can do." "If thou canst do anything," said the father of the demoniac boy to Jesus. "If thou canst?" answered He: "All things are possible to him that believeth." And the man straightway cried out, "I believe; help thou mine unbelief." And so do we feel when we see how great and good is the power of God to usward, and, alas, how little we have realized it, believed it, and acted upon it.

DUTY AND THE COMING OF THE LORD

A. C. Harrington

It is a thing of relative value to rectify a man's opinions about the Lord's coming, as long as his heart is not right about it. It is useless to avoid and trim the Scripture doctrine to suit those who do not love His appearing. Rather, we should bring it to bear and crowd it, with all its practical and convicting power, on the hearts of men and women. It is a *practical* truth, and is closely related to a man's moral condition before God. Like every other spiritual truth, it brings a man into the light; it is a discerner of the thoughts and intents of the heart.

Paul, speaking of common duties, exhorts that, "showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." (Titus 2:9-15.) This is connected with, "looking for that blessed hope." Bengel says "The lower the condition of slaves, the more beautifully is their piety described. Even servants should not cast themselves away, as if it were no importance what sort of persons they are." Righteousness is a personal thing. We are more than simply human beings; we are children, parents, husbands and wives—in a word, we are moral beings with relationships and responsibilities. Righteousness consists in loyally living up to these duties. The incentive for faithful living is that blessed hope. It is a blessed hope—that means a *happy hope* because it will be a joyous time apart from sin unto salvation to all true Christians whose very characterization is that they "look for Him." (Heb. 9:28.) It will be our introduction to all our highest hopes—eternal and glorified happiness; a new body; the reward He may give us. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12.) We must learn to see and do each duty in the light of the appearing of the glory of our great God and Savior Jesus Christ.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

ADDITIONAL COMMENTS ON CHAPTER 2

That this second chapter of Acts is of great importance must be evident to all Bible students. Many questions have arisen from it; much controversy has waged about it. It seems good, therefore, to give further attention to some of these questions. Limitation of space makes it impossible to discuss them in full detail; but it is hoped that suggestions can be made which will prove helpful. Doubtless there are readers who will disagree with some of the conclusions advanced; but if desire for further study is aroused we shall be content.

JOEL'S PROPHECY CONCERNING THE SPIRIT. It is always good to examine a New Testament quotation of an Old Testament prophecy in the light of its original context. In this instance the entire book of Joel should be studied. First he speaks of devastations in the land, and of the coming of the great and terrible day of the Lord; then of Jehovah's promise of deliverance and return of prosperity, when His people Israel will know that He is in their midst. "And it shall come to pass afterward," the Lord continues, "that I will pour out my Spirit upon all flesh." This is the beginning of the passage which Peter quoted; and it is followed by the declaration (3:1f), "For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations . . ." Then there is further information concerning this judgment of the nations; and the prophecy closes with a picture of Judah in her final state of prosperity and purity when "Jehovah dwells in Zion." (For another prediction of the outpouring of the Spirit in a similar setting, see Isaiah 32:9-18.)

Thus it appears clear that this prediction relates primarily to the time, yet future, of Judah's final restoration and of the Lord's judgment upon her enemies. Yet less than half a century after Peter said concerning the outpouring of the Spirit on Pentecost, "This is that spoken through the prophet Joel," those of the nation still living in the land were violently plucked up and scattered among the nations; and such has been their condition during the centuries since, except that recently some have gone back and established the nation "Israeli," now fully recognized as a member of the "United Nations!" In view of these facts we cannot avoid the conviction that the ultimate fulfillment of the prophecy is yet future—that there was "a" fulfillment on Pentecost, another some years later at Caesarea, but THE fulfillment, final, complete, exhaustive, is for the days that are ahead. It is as if Peter had said, "Joel told of the outpouring of the Spirit in the last days; this is an instance of the same thing." We believe this to be a fair interpretation of Peter's language. Mr. Faussett (J. F., & B. commentary) comments on Joel's statement:

"Fulfilled in earnest on Pentecost . . . hereafter more fully at the restoration of Israel (Is. 54:13; Jer. 31:9, 34; Ezek. 39:29; Zech. 12:10) and the consequent conversion of the whole world (Is. 2:2; 11:9; 66:18-23; Micah 5:7; Romans 11:12, 15.)" We would not under-rate the Pentecostal experience nor the rich blessings which have followed; but we should be careful also not to put our own limitations upon God's expressed purposes concerning all flesh.

JESUS AND THE THRONE OF DAVID. Appeal is sometimes made to Peter's sermon to support the idea that Jesus is *now* on the throne of David. It is well to look closely at what Peter actually said: "Being therefore a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins He would set one upon his throne; he foreseeing this spake of the resurrection of the Christ . . ." Thus was fulfilled the prophecy that His soul was not to be left in Hades and that He (the Holy One) was not to see corruption; and thus was made sure the promise that He would sit on David's throne. But Peter did not say that Jesus had already taken His seat there. And what he did say is true, whether the Lord was to ascend that throne immediately after His resurrection, or after an interval of fifty days, or two thousand years, or more. The truth about this question must be ascertained from other scriptures.

Let us first inquire: What is meant by "sitting on the throne of David?" For this is the basic question, although it often seems to be overlooked. The answer is not difficult to find. We use similar language today, and it is perfectly understandable. If, for instance, one should remark that Princess Elizabeth will some day sit on the throne of her fathers, we would be surprised if anyone failed to get the idea. It simply means that she is to be queen of England, ruling over the nation of her ancestors. Even so, the natural and obvious meaning of the promise to David that the Lord would set one upon his throne is that this one would rule the same nation over which David was reigning. And what nation was that? "David reigned over all Israel." (2 Sam. 8:15.) The nation which consisted of the twelve tribes descended from Abraham, Isaac and Jacob. That is what the Lord promised; that is the promise He is pledged by oath to keep. He did not lie unto David. He will not break the covenant made with him, nor alter the thing that has gone out of his lips. The promise is as sure as the sun and the moon in the sky **above**. (Ps. 89:34-37.)

In an address delivered to the chief men of Israel David said: "Jehovah . . . hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel." (1 Chron. 28:5.) This was a promise concerning his immediate successor; it was fulfilled, in its natural, usual, obvious sense, when "Solomon reigned in Jerusalem over all Israel forty years." (2 Chron. 9:30.) But not in Solomon, not in Hezekiah, not in Josiah, but in the coming Messiah of prophecy, son of David and Son of God, was this oath-bound promise to have its ultimate and exhaustive fulfillment. Will the Lord be true to it? Or does He promise one thing and do something else instead?

The promised King came to His people Israel and they rejected

Him, even as their forefathers had at first refused Moses. But "the gifts and the calling of God are not repented of." (Rom. 11:29.) To Jerusalem He said, "Ye shall not see me henceforth,"—then He added, "till ye shall say, 'Blessed is He that cometh in the name of the Lord.'" Yet for centuries Israel has continued in the condition described in Hosea 3:4: "For the children of Israel shall abide many days without king, and without prince, and without sacrifice . . ." For they still refuse their king; they still reject the sacrifice of the cross. But it is not always to be so; for Hosea continues in verse 5: "Afterward (after these "many days") shall the children of Israel return, and seek Jehovah their God, and David their king (Messiah is sometimes spoken of as David, the name first in that royal line), and shall come with fear unto Jehovah and to His goodness in the latter days." Now He sits with His Father on His throne; then He will sit upon His own throne, the throne of His glory, which we believe is identical with the promised throne of David. (Rev. 3:21; Matt. 19:28; 25:31.) In the meantime the Holy Spirit is at work gathering His church out from among the nations; as His bride she recognizes Him as her king, having all authority and power; and as His queen she is to sit with Him upon His throne and share with Him the glory of His coming reign. (Rev. 3:21.)

WHAT IS INVOLVED IN ASCENSION? Is it only the spirit that ascends into the heavens? In the case of Jesus, the flesh did not see corruption; the body came forth from the tomb, no more subject to death, to be sure; and it was the same body that the disciples saw rising from the Mount of Olives. But David, the apostle points out, had not been raised and had not ascended into the heavens? What evidence did he have to support these facts? "His tomb is with us." He had never come forth from it—of that they were well aware. But the evidence could apply to the body, not to the spirit. So it will be in the resurrection of the saints. It is this corruptible that puts on incorruption, this mortal that puts on immortality. They are raised incorruptible, and so rise to meet the Lord. (1 Cor. 15:52, 54; 1 Thess. 4:16, 17.)

THE QUOTATION FROM PSALMS 110. This psalm is referred to a number of times in the New Testament. Jesus used it with telling effect in controversy with the Pharisees. (Matt. 22:41-46.) How could the Christ be both David's son and David's Lord? They had no answer. But to us it is clear enough: He is truly David's son according to the flesh, but just as truly the only begotten Son of God. And it is He who sits on the right hand of God in fulfillment of this prophecy. There He is to sit until His enemies are made the footstool of His feet—completely subjugated to Him. The rod of His strength (the scepter indicative of power, spoken of as a rod of iron in Psalms 2:9 and Rev. 19:15) is to be stretched forth from Zion; and the Zion of the Old Testament was at Jerusalem, not in heaven. He is to rule in the midst of His enemies. This expression should give us no trouble if we only recall how David, after he had conquered his many foes at home and abroad, continued to rule in the midst of them. (To be continued.)

THE IMPORTANCE OF GREEK TO THE MINISTER

Dennis L. Allen

(This paper was read by the author at the Foreign Language Conference at the University of Kentucky, April 3, 1949, of which Jonah W. D. Skiles was the director. Though written for that occasion we feel that our readers will also get profit and enjoyment from it.—Pub.)

Many noted men in various walks of life have testified to the value of Greek in training the mind into close and accurate habits of thought. They found that this study developed mental discipline, sharpened the intellect, and enabled them to do more effective work in their chosen profession. However, there are few students in our day who will seriously pursue a study that does not promise to have immediate, practical value. Modern curriculum makers are putting less and less stress upon the study of classical languages, and even many seminaries are gradually crowding out Greek to make room for more utilitarian courses.

This trend has developed evidently from a conviction that a knowledge of New Testament Greek is of little practical value to the average minister today. Do not many ministerial students finish their required course of study in Greek and rarely look at their Greek New Testament again? Is not this the major reason why the value of Greek has been questioned?

Just what is its practical value for the minister after all? First of all, it should be remembered that the real New Testament is the Greek New Testament. No translation, however reliable, can bring out all of the delicate distinctions and shades of meaning that are couched in the original Greek. Greek is the most perfect vehicle of human speech ever developed by man. No other language is so well equipped for forceful, accurate expression. It is true that the English translation is plain enough to teach one the way of life. However, those who confine themselves to it will miss many precious truths which God has revealed and wants His children to know. If the Bible is the inspired word of God, then it is important to know *all* that He has said.

ITS RELATION TO INSPIRATION

In 1 Cor. 2:12, 13 Paul gives the method by which the Scriptures were inspired in these words: "But we received, not the spirit of the world (Greek, lit. "the spirit of the age," i. e. they did not follow the current trends of thought) but the spirit which is from God; (for what purpose?) that we might know the things that were freely given to us of God. (A special direct revelation.) Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; (the Spirit thus guided them in their choice of words) combining spiritual things with spiritual words" The Greek word translated, "combining," is *sugkrino* meaning literally to "judge with," i. e. to compare or match. As a seamstress would take a sample of material to the store and compare it with the various spools of thread until she found just the one that would match it, so the authors of Scripture were guided to select just the word in

their vocabulary that would best bring out the spiritual truth the Holy Spirit wished to convey.

This does not mean that the Spirit dictated every word and the writers took it down in a mechanical manner. It is evident that the writers used their own faculties and preserved their own individual style, yet they were directed into the choice of words that would accurately set forth the truth given them by God.

This fact has a vital bearing upon the relative importance of New Testament Greek to the minister. If the *words* of the Greek New Testament are divinely inspired, then each word is significant and all that can be learned of its original content of meaning and significance has a vital bearing upon our theology. Grammar and syntax also become very important, because such elements as tense, mood, gender, number and case are not just accidental but significant.

ITS PERSONAL VALUE

In the Greek New Testament one comes into direct contact with the Spirit-breathed words of God. There is a freshness and vividness there that cannot be brought over into any translation. Erasmus, who restored the Greek Testament to the general public, found this to be so and expressed his profound delight in the preface of his Greek New Testament in these words:

“These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.”

I can recall yet the joy I received in reading the Gospels in Greek for the first time. Although my knowledge of both vocabulary and grammar was very limited, yet the familiar truths came home to my heart with new force. The fact that I had to stumble along so slowly giving special attention to the meanings of words and their forms allowed me to get impressions and notice points that I had never seen in reading the English because the words were so familiar that they slipped through my mind with little thought. This is one of the great values of Greek to the minister. The Greek text will make a deeper impression upon his mind, because he simply has to take more time over it to get it. It helps a man to read thoughtfully which is the essence of study.

In reading the Greek New Testament one has the sense of direct contact with the inspired words of God which have been preserved in this greatest of all books down through the centuries. Concerning its inexhaustible wealth, Dr. A. T. Robertson said:

“The Greek New Testament has a message for each mind. Some of the truth in it has never been seen by anyone else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer.”

The minister should not deprive himself or his audience of the rich blessing that is to be derived from this direct contact.

It was the Greek New Testament which woke the world up during the Renaissance. Scattered over Europe by the newly invented printing press, it produced a spiritual upheaval wherever it went. Those who loved the darkness at first attempted to stamp out the light, and failing in that, they sought by devious means to hide from it. We can be thankful that there were some who loved the light and were not afraid of its penetrating and revealing power.

In our day we are in grave danger of going into darkness again because fewer and fewer people are willing to go to the original Greek or even to the translations to find out first-hand what God has said. They are content to depend upon the scholars and the clergy to tell them what to believe. The minister who has by faithful, diligent study obtained first-hand from the Greek a reason for his faith, will be a great encouragement to his congregation to search the Scriptures also for themselves.

The efficiency of a man and the quality of work he puts forth are dependent upon his skill in using the proper tools. The tools do not make the man, but, other things being equal, he can accomplish far more with them than without them. This fact is universally recognized in our industrial age. So also a minister of the Gospel must have certain tools to accomplish his work. If it is important for a doctor to have the very finest equipment and to be thoroughly trained in its use in order that he might deal with the various needs and diseases of men's bodies, how much more important it is for the man who presumes to be a guide and a shepherd for the immortal souls of men to equip himself with the very best tools at his command that he might faithfully fulfill his ministry. The issues at stake are far greater.

There is no tool that can be put to more practical use by the minister than the knowledge of the elements of Greek grammar and syntax. Obviously, such equipment will never substitute for spiritual qualifications, but other things being equal, the Holy Spirit can use such a man far more effectively than one who has failed to equip himself with this tool.

ITS PRACTICAL VALUE

To what practical ends can this knowledge be directed? The Greek student can go direct to the Greek New Testament for material for his sermons rather than to the commentaries and other secondary sources. If he knows how to use his tools he will be able to unearth an ever-fresh supply of truth to feed his own soul and the souls of those to whom he ministers. There will be an originality and freshness in his preaching that his audience will not fail to notice and appreciate.

The word of God is very much like a gold mine. There are many nuggets of truth lying on the surface ready to be picked up, but much of its riches lie beneath the surface and are yielded up only by faithful digging. Such truth the minister should give to his people—truth that the ordinary person would not get by reading his English translation. There are sermons hidden in Greek tenses, prepositions, cases, and the roots of Greek words; not dry, scholarly

sermons that have no practical bearing upon the life, but heart-warming truths for which audiences are hungering.

Many heresies come from a misinterpretation of the Bible and can be conclusively settled only by recourse to the Greek. Hence a general knowledge of Greek is a great deterrent to the propagation of error. People are blown about by every "ism" and wind of doctrine who do not know the word of God. The minister will be able to expose many subtle errors by knowing and using his Greek. Dr. A. M. Fairbairn has said that he is no theologian who is not first a grammarian.

Even the most elementary points of grammar will often be found to have the greatest significance in their doctrinal application. The application of the simple rule of Greek syntax that a pronoun agrees with its antecedent in gender and number clears up many difficulties and ambiguities in the English text. For example, in Matt. 1:16 we have the statement: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." From the English translation it would be possible for one to contend that "whom" refers to both Joseph and Mary. However, a glance at the Greek text shows us that the relative pronoun here is the feminine singular form. The antecedent thus must be feminine in gender and singular in number. Obviously then it could not refer to both or to Joseph. Thus the application of a simple rule of Greek grammar gives conclusive evidence of the virgin birth of Christ.

A knowledge of Greek synonyms is also of great practical value to the minister. The Greeks often divided out to several different words what is combined in one word in English. Thus the fine distinctions of the Greek text are often lost in the English translation. There are literally hundreds of examples of this in the New Testament. The minister who knows his Greek will be able to help those he teaches to arrive at an accurate interpretation of these passages. Also by the use of the excellent word studies that are available to the Greek student, he can bring out many rich truths that would otherwise be obscured.

One does not have to be an erudite scholar to put his knowledge of Greek to practical use. Needless to say, the true preacher will not use his Greek to make a show of his learning. The knowledge of Greek is a tool, and tools belong in the workshop. Much of this truth which is not available to the English reader can be presented in the pulpit and classroom without ever mentioning the Greek itself.

There is indeed a price to be paid for thus equipping oneself, but in the long run it will prove to be a saving of time. Questions can be answered in five minutes from the Greek lexicon that it would take hours of wading through commentaries to find. Dr. A. T. Robertson, who devoted the greater part of his life to this field, said: "There is no sphere of knowledge where one is repaid more quickly for all the toil expended."

The minister who studies his Greek New Testament regularly will soon become a *voice* not just an *echo*.

"FAITH OF OUR FATHERS"

E. L. J.

The Songs of Our Fathers

(An original article, not a reprint.)

"All hail the power of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all!"

Strange and unpredictable are the fortunes and vicissitudes of a great hymn—especially when it falls in the path of blind, and unreasoning religious prejudice. For a century, more or less, the hymn, "All Hail the Power," has been accepted throughout the Christian world and sung as the grandest of all our opening hymns—except it be "Come, Thou Almighty King." One would have said that such a hymn could never lose its place and power.

Yet, in these late days, one hears strange tales of great hymns now blacklisted; of blackboard lists of "songs unfit to sing" that include "All Hail the Power"! Why is this? Has something happened—something new in our time and generation? Could it be some extreme religious bias? Or have our hymnology and hymnists just run down at the heel? Our search reveals no criticism of this hymn until the present generation. On the contrary, it was generally used among the brethren, and widely published in their books, until our day.

It is said by those who ought to know that Nashville Bible School (now David Lipscomb College), in the days of Lipscomb and Harding—and even until recent years—was wont to open school each autumn with the singing of this grand paean of praise. Did those good brethren, then, not know an unscriptural song when they saw it? And were the songbook editors of that era all perfectly blind to heresy appearing in the well-known hymns—such men as E. G. Sewell, T. B. Larimore, J. C. McQuiddy, A. B. Lipscomb, C. M. Pullias, S. P. Pittman, D. Austen Sommer, G. H. P. Showalter, S. H. Hall, John T. Smith, E. G. Rockliff, F. L. Rowe, Chas. H. Roberson; yea, and David Lipscomb, J. W. Shepherd, and others who were responsible for the Christian literature of those days? Were these men totally unqualified to detect an unscriptural song when they heard it and sang it repeatedly over a period of a generation or two? One cannot but wonder about it, and ask, Why this strange change?

In this strange situation, it may not be amiss, therefore, that this department of "Faith of Our Fathers" should include at least one article on the songs our fathers sang; for those songs reflect their faith, and they touch also on certain questions that are current in our own day.

How is it that, according to the scriptures (Heb. 6:6), it is still

possible to crown Him in the heart as Lord of all? Though God has indeed crowned the Son long since with glory and honor, giving Him all authority in heaven and on earth, and with that name that is above every name; and though He sits in universal power upon the Father's throne (Rev. 3:21)—are there not still millions in the world who have never owned His Lordship yet? And are there not professed believers also who still crucify the Lord afresh by their apostasy? If then we may in all propriety exhort the sinner in our invitation songs to "come to Jesus," and to "surrender all," why is it that we may not exhort him as well to crown Christ Jesus in his heart, and to confess, with Thomas, that He is to him both "Lord and God"? Such, at least, was the faith of our immediate "fathers" in the gospel.

"Our Lord is now rejected, And by the world disowned;
By the many still neglected, And by the few enthroned."

Before me as I write, drawn from our collection of three hundred different titles, are most of the songbooks issued for the simple churches of Christ for the last 60 years. It was a simple matter to draw from these at least 15 songbooks published for these churches that contained this grand old hymn, without textual change whatsoever. Checking first the Nashville songbooks, I find that from 1889 or earlier to 1923 or later, the principal hymnals published by the Gospel Advocate brethren, carried "All Hail the Power," without any change of text, sometimes in prominent positions and with two or three alternative tunes. These books include "Christian Hymns," "Words of Truth," "Voice of Praise," "Seventy-Seven Choice Sweet Songs," "Praise Him," "Choice Gospel Hymns," and others. Passing by the Fillmore "Hymn and Tune Book" of 1882, (though it was widely used in the simple churches, and contained "All Hail the Power") we begin our list with the Gospel Advocate's old original—

1. *Christian Hymns*. It was edited by E. G. Sewell, and published by the Gospel Advocate Company in 1889. What song is in the Number 1 position, the opening hymn of the collection? It is none other than this same "All Hail the Power," without any alteration of the text whatsoever. In the Preface to this volume the publishers say: "The songs the people sing must in a good degree reflect the teaching of the Lord's word, so that they may not at any time sing sentiments that are not in agreement with the revealed truth." And then on the next page they begin the book with "All Hail the power"!

2. *Words of Truth*, edited by E. G. Sewell; published by the Gospel Advocate Company in 1892. In the Preface the publishers say: "It has been our aim to teach nothing that would teach error . . . and give to the public only such songs as are scriptural in sentiment." But No. 194 is "All Hail the Power," text unchanged.

3. *The Voice of Praise*, by Leonard Daugherty; published by the Gospel Advocate Company in 1895; No. 19, "All Hail the Power," 5 verses, text unchanged.

4. *Seventy-Seven Sweet Songs*, edited by T. B. Larimore and

Wm. J. Kirkpatrick; published by McQuiddy Printing Company, 1906. No. 78—first song of the “Familiar Hymns” department—is “All Hail the Power,” text unchanged.

5. *Praise Him*, edited by Wm. J. Kirkpatrick and A. B. Lipscomb; published by McQuiddy Printing Company, 1914. In the Preface the publishers say: “These [the unscriptural] we have endeavored to eliminate from *Praise Him*. But three times in this book (to three different tunes) we find “All Hail the Power”!

6. *Choice Gospel Hymns*, edited by T. B. Mosley, C. M. Pullias, S. P. Pittman; published by Gospel Advocate Company, 1923. In the Preface the publishers say: “The book abounds in the standard old hymns, suitable for all occasions of Christian worship.” But “All Hail the Power” appears twice, two tunes, No. 189 and 190.

7. *Gospel Melodies*, edited by J. H. D. Thompson (Rogers, Ark.), 1895; No. 242: “All Hail the Power,” text unchanged.

8. *Hymns for Churches of Christ*, by Publishing Committee of Churches of Christ, Birmingham, Eng., 1913. No. 175: “All Hail the Power,” text unchanged.

9. *Wonderful Story in Song*, by Fred A. Fillmore; 1917, Copyright and distributed by F. L. Rowe. No. 364: “All Hail the Power,” text unchanged.

10. *Selected Revival Songs*, by John T. Smith, C. F. Witty, E. G. Rockliff, published by F. L. Rowe, 1917. No. 102: “All Hail the Power,” text unchanged.

11. *Cross and Resurrection*, by S. H. and Flavil Hall, 1927. Published by F. L. Rowe. No. 245: “All Hail the Power,” text unchanged.

12. *Tipton Home Gospel Songs*, No. 2, by J. W. Dennis et al., 1927, No. 118: “All Hail the Power,” text unchanged.

13. *Hymnal*: a book of hymns (supplementary to a book of 400 numbers they were then using at A. C. C.; they now use “Great Songs”); compiled by Leonard Burford about 1942; words approved by Charles H. Roberson, Head of Bible, Abilene Christian College. Published by A. C. C. No. 418: “All Hail the Power,” text unchanged.

14. *Protracted Meeting Songbook*, by D. Austen Sommer. No. 15: “All Hail the Power,” text unchanged.

15. *Our Leader*, by Thos. S. Cobb and G. H. P. Showalter, 1941. Published by Firm Foundation, Austin, Texas. Opening cover page, “All Hail the Power,” text unchanged.

These, then, were some of the books our fathers used. And was there a hymn among them all more often used, and more blessed of God in the using, than “All Hail the Power,” set to the grand tune, “Coronation”? Most books of that day contained also the beloved hymn, “Precious Name,” including verse 4:

“At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we’ll crown Him,
When our journey is complete.”

One thing is certain, nor is it yet accomplished; and that great future thing is this—

“That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2:10, 11.

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From J. W. Monser's famous and widely read book, “Types and Metaphors of the Bible,” we clip the following excellent paragraph:

SOME THINGS STILL FUTURE

There are portions of the New Testament that point to events still future in the Messiah's kingdom; and in respect to these, also, the typical arrangements of former times are capable of rendering good service. Such a one is the character of the latter part of Christ's reign over the earth. It was the Divine appointment concerning Christ that he should sit upon the throne of David to order and establish it. In the higher sphere of God's administration, and for the world at large, he was to do what had been done through David in the lower, and on the limited territory of an earthly kingdom. The history of the one, therefore, may justly be regarded as the shadow of the other. But it is still only the earlier part of the history of David's kingdom which has found its counterpart in the events of the Gospel times. The shepherd of Israel has been anointed king over the heritage of the Lord, and the impious efforts of his adversaries to disannul the appointments have entirely miscarried. The formidable train of evils which obstructed his way to the throne of government, and which were directed with the profoundest cunning and malice by him, who, on account of sin, had been permitted to become the prince of this world, have been all met and overcome—with no other effect than to render manifest the Son's unquestioned right to hold the sceptre of universal empire over the affairs of men. Now, therefore, he reigns in the midst of his enemies; but he must also reign till these enemies themselves are put down—till the inheritance has been redeemed from all evil, and universal peace, order, and blessing have been established. Is not this also what the subsequent history of the earthly kingdom fully warrants us to expect? It was long after David's appointment to the throne before his divine right to reign was generally acknowledged, and still longer before the overthrow of the last combination of adversaries and the termination of the last train of evils admitted of the kingdom entering on its ultimate stage of settled peace and glory.—By J. W. Monser, *Types and Metaphors of the Bible*,” pp. 36-38.

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“The premillennial view of the second advent of Christ was held by all the ‘Fathers’ in the first two centuries”—so writes James Challen, famous preacher and writer of the Restoration Movement, Bedford, Indiana, in the book *Western Preacher*, Vol. I, pp. 170-184. A full and wonderful article from his pen will be reproduced in this department in the very near future—probably after Walter Scott.—E. L. J.