

THE WORD AND WORK

(Volume XLV, June, 1951)

First Step to Revival

"I'd like to find a church some day
Where all the members really pray,
Pray'r each day sincere and true,
And mixed with faith that God will do.

I wonder what would come to pass
If even from the tiniest lass
Each member would bow down and pray
Not once but twice and thrice each day.

Ask our Lord for pow'r within,
Grace to keep from *all* known sin,
Strength to witness in the way
And for His fellowship today.

—John A. Maker

WORDS IN SEASON

R. H. B.

RANGE OF LOYALTY

Rahab's action was, humanly speaking, reprehensible. She was disloyal to her country and her king. She was a traitor to her people and her native city Jericho. Is she to be held up as an example? Yet her name stands high because her life and conduct was by *faith*. She recognized a King greater than the king of Jericho, who had higher and antecedent claims on her—the rightful King of all the earth. She realized the greatness and glory of the God of Israel: "Jehovah your God," she said, "he is God in heaven above, and on earth beneath." (Josh. 2:9-14). Therefore He was her God also, the God who made her and who gave her life and being, and to whom she belonged. She understood also that this warfare of Joshua's was God's warfare—that He was coming to execute judgment upon the Canaanites in irresistible might. So she *sided with Him* and asked for His protection and salvation in the catastrophe she saw inevitably at hand. That is what the Lord asks all the denizens of earth to do now. Those who heed His call become "strangers to their mother's brethren," and aliens to Satan's kingdom, refusing further allegiance to the world and the devil. The situation then was not essentially different from what it is today. God is again drawing nigh unto the judgment of the world, and those who will side with Him at whatever loss or risk and put their trust in Jesus, the coming King, will escape and be delivered from the wrath to come.

THE PSALMS

The largest of the books of the Old Testament, and the most often quoted in the New, is the book of Psalms. Roughly, about half of the 150 psalms are ascribed to David; wherefore the whole book of Psalms is often referred to as "the Psalms of David." However twelve of them are marked as written by "the sons of Korah"; twelve by Asaph; one by Moses; two by Solomon; one by Ethan the Ezrahite; and one by Heman; and the rest are anonymous. But all of them are of the Spirit of God. As for David's own psalms, David himself credits them to the same eternal Spirit that spoke through Moses and the prophets, and who in the New Testament inspired the Apostles. "Now these are the last words of David:

"David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The Spirit of Jehovah spake by me.
And his word was upon my tongue."
(2 Samuel 23:1, 2.)

The Lord Jesus also testified that David spoke by the Spirit (Matt. 22:43) and the apostles declare the same (Acts 1:16, 20; 4:25). As for the penmen who contributed the psalms, all are included in the Lord's blanket endorsement of the whole book when He said "That all things must needs be fulfilled which are written in the law of Moses and the prophets and the psalms concerning me" (Luke 24:44).

THE CHARACTER OF THE PSALMS

Here then we have to do with the Word of God. But in some respects it is quite different from the other books. In the rest of the books of the Bible generally, God is chiefly speaking to man; but in the Psalms for the most part God puts words upon the lips of His inspired servants with which they address *Him*. To be sure there is also very much direct doctrine in the psalms, and a number are simple "didactic" psalms, (that is, psalms of teaching and instruction). But most of them are psalms of devotion, prayer, and praise. The psalmist talks to God with inspired words. He is enabled to discern and to present his need and his heart's desire. He has a vision of God that draws out his love and homage and adoration, his reverence and awe, his love and gratitude, and his humblest penitence and submission. For that reason this book cannot be "read through" as we would read one of the narrative books, or one of the prophets. The psalms, if we take them to heart, compel us to bow down before God and meditate and pray.

REVERENCE, DISCERNMENT, HUMAN EXPERIENCE

Three things in the psalms will impress the devoted reader. First, the reverence toward God that pervades them all. It is a thing much needed in our days: for alas, on every hand they have "human-

ized God, deified man, and minimized sin." How these saints of old spoke of God and to God! How they exalted His greatness, and what dignity and power and glory they ascribe to Him! And along with that, what discernment they had of His goodness, and His holiness and righteousness! They surely had a knowledge of God and His character and ways. Note also the love and trust and child-like confidence toward Him, and how they poured out their hearts before Him in prayer and confession, and worshipped and praised His Name!

In the psalms also we shall find a record of human experience. The whole gamut of the human heart, from depths of grief to heights of Joy; gladness and sorrow, sufferings, trials, penitence, peace, longings and hopes—in short, every passion and every emotion of which the heart of man is capable is found in the psalms. Those who have never felt any travail of soul, nor wrestled with doubts and fears, those who have never known the burden of guilt, nor the blessedness of sins forgiven, who have never experienced God's strong help in times of extreme distress may not see much in the psalms; but those who have gone through the difficulties of life will know how to appreciate them.

It was after quoting from one of the psalms that the apostle Paul stopped to make this reflection: "For whatsoever things were written aforetime, were written for our learning, that through patience and comfort of the scriptures we might have hope" (Rom. 15:4). The psalms especially have been the refuge of troubled hearts, and in the psalms men have found a well-spring of comfort and encouragement.



OBLITERATING DISTINCTIONS

It is regrettable when in order to uphold truth one feels obliged to resort to bad arguments—the falseness of which must be evident to the very people we desire to teach and convert. For instance—in an article in one of our religious papers, the author seems to think that in order to uphold the necessity of the "obedience of faith" he has to prove that salvation is by law and by works, not only by grace. By devious twists of reasoning and "exegesis" one could no doubt "prove" that sweet is bitter, and that black is about the same thing as white. Now in the word of God no sharper contrast could be found than that drawn between grace and works, and between grace and law. "If it is of grace then it is no more of works; otherwise grace is no more grace" (Rom. 11:6). And again, "Ye are *not* under law *but* under grace"—a statement that could not have been made if both could have been true at one and the same time. But such statements are circumvented by the explanation that the "law" spoken of is the "law of Moses" (conceived of as abrogated); and that the "works" are a man's "own works"—that is, works of man's devising, not commanded of God. So, by always adding some such words, the scripture is made to say that one can be under law while under grace, and can be saved by works (as well as by grace) so long as

the works are not his own works.

This may seem to be quite conclusive; only it leaves us wondering why the Lord said anything at all about grace. It would have been as well—indeed better, and far less misleading, if He had simply told us that instead of the old law we were now under a new law; and that the works that save us are the works God demands of us. Of course, as to principle that would have left everything exactly as it was before—the fact and the principle of law remaining, only the commandments being changed; and salvation by works as before, only different works. And that is some brethren's idea of *grace!*

CALLING WHITE BLACK

But worse still, inveighing against the teaching of what he calls "sectarian churches," the same writer goes on to say that they teach a "salvation by works altogether" and "without any trace of the grace of God." That strongly reminds one of Russia's sort of talk. Some things are so patently false that one could not want to stay to listen to "proof" or argument. But here is the "proof" said scribe offers that those who teach salvation by grace really teach salvation by works: "through prayer (a *Work*); pleading (a *Work*; 'agonizing' (a *Work*); mourning (a *Work*); repenting (a *Work*); and confessing faith in Jesus Christ (a *Work*)—those churches offer the sinner salvation upon *His Own Works* altogether; and then tell him *that* salvation is by grace without works!" So, in other words, if I appeal to a man for help and he grants it to me, I worked for that! Or, to sum it all up briefly, *everything* is works, so there is really no grace.

One feels almost ashamed even to have to notice such unscriptural and perverse arguments. Yet no doubt that writer's argument represents not only his own honest idea, but that of many others of his kind. To such may we suggest (1) to see what Paul means by "works," (Rom. 4:4, 5); (2) to see what he means by such terms as "the law of faith" (as opposed to "a law of works"); the "law of Christ" (which is the law of *love*); the "law of the Spirit of life in Christ Jesus"—which laws indeed impel us to "obedience," but are not codes of precepts.

The "obedience of faith," much illustrated in the scriptures, is faith in its expression—the trusting submission to God's will, and stepping out on His promise and always strictly non-meritorious. "Where then is the glorying? It is excluded. By what manner of law? Of works? Nay; but by a law of faith." "Therefore it is by faith that it may be by grace" (Rom. 3:27; 4:17).

THE MORNING

"The morning is the gate of day, and should be well guarded with prayer. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not dressed, or washed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us."

NEWS AND NOTES

BROADDUS TO PHILIPPINES

Lexington, Ky.: "We received word from Washington some time ago that we will be able to go to the Philippines as missionaries. Since that time we have been busy making arrangements to go to Manila to work among the Chinese. Already we have passports and steamer reservations. There will be a few more routine things to do yet. We plan to sail in the first week of October. Between now and that time there is much to be done. We are planning a tour of the many churches that have asked us at one time or another to be sure to visit them before leaving this country. Besides, we have a couple of meetings this summer."—Victor Broadus.

Brother Broadus would like to visit some southern Indiana churches from July 10 to 14 and from July 29 to August 5 he wishes to visit the Louisville and vicinity churches. Will churches in these vicinities please contact this office for one-night appointments.—Pub.

Brother H. N. Rutherford and Victor Broadus conducted a two weeks Vacation Bible School and Gospel meeting at Vonora, Tennessee, beginning May 21.

"Last Sunday we had a wonderful visit at Johnson City, Tennessee with the brethren of the Locust Street church and the Mountain View church. It was good to see Paul Clark, and Kenneth and Betty Istre again. They seem to be doing a fine work for the Lord there."—Victor Broadus.

Tell City, Ind. "I preached morning and evening May 27 at the Cherry Street Church in New Albany, and had wonderful Christian fellowship with brethren I had not seen since preaching there eight years ago. Brother Kranz is doing a commendable work and the church is growing."—Preston Winchell.

JOHN KERNAN BUSY

Atlanta, Ga.: "John has started regular meetings with 25 present for the first service. He conducted a class for children on Thursday with 13 present and a Sunday Bible study with nine in attendance. He

is teaching Bible at the colored school. There are about 60 who would come under his teaching. He has started hospital visiting and expects to get into prison work through the Prisoner's Aid. Thus his time is well filled."—Anne G. Kernan.

Gallatin, Tenn.: "We are busy in the largest Vacation Bible School that Gallatin has had. Top attendance has been 215. I am to begin a meeting in Hapeville, Ga., with Bill Cook, minister, assisting, Monday, June 18.

"Registrations have begun to come in already for summer camp."—Hall C. Crowder.

Concerning Lard Reprint

In Faith of Our Fathers for this month we present a new article from the pen of E. L. Jorgenson, in which he prepares the way for a very important reprint by Moses E. Lard on the Millennium. We think this introduction by Jorgenson is unusually fine and to the point. It is well worth reading. The primary purpose of Faith of Our Fathers department, as repeatedly stated, is to forward the cause of unity by pointing out that the pioneer fathers, whom we all revere, expressed themselves freely on prophetic matters, the while they kept the unity of the Spirit in the bond of peace. A similar spirit of unity today would allow a similar freedom among God's children.—J. R. C.

Vacation Bible School Material

We have a limited supply of Vacation Bible School material in stock for late schools. Some of the material we have is as follows: "How Bible Children Lived" (workbooks for beginners), "New Testament Heroes" (Workbook for Juniors), "The Church" (workbooks for Intermediates), "Bible Facts" (for primaries), "Exodus," "Joshua," (workbooks on the Junior level). We can order any material that you may desire.

As we prepare these notes we learn that Cherry Street Church, New Albany, Indiana, is beginning a meeting on June 17 with Howard Marsh as evangelist. The Kentucky Bible College song rally is scheduled there on that day.

CAMP KAVANAUGH

All young people should read the page elsewhere in this issue which gives details of the summer camp. Remember that for the money invested you get, in addition to a swell time and Bible instructions, a week's board and lodging. Those who got a taste of it last year will tell you that it was a wonderful experience.

Louisville, Ky.: "The Omsby church is conducting a Vacation Bible School from June 18-22, with both morning and night sessions. An Adult Bible class is to be added to the school in the evenings. This plan is an experiment, but we hope it works out for the edification of the whole church as well as for the children. Though our midweek meetings are small in comparison to other congregations, yet we counted 17 young people in the audience last night. Our young people are very faithful.

"Since leaving the Camp Taylor congregation I have been hearing reports of the work there along. Brother Bornwasser seems to be doing a splendid work. Reports have it that his messages are fine, and that his wife is doing well in teaching the ladies. Bible school attendance hovers around 170."—J. R. Clark.

The Portland Ave. Tent Meeting

The tent meeting of the Portland Avenue church (Louisville) is to begin July 8 and will continue, the Lord willing, two weeks or more. As usual the tent will be placed on the lot behind the church building. Brother R. H. Boll will do the preaching.

Louisville, Ky.: "We are having a Bible Study year at Highland Church. Four nights during May we were blessed of the Lord in having T. Austin Sparks, the English Bible teacher and editor of "A Witness and A Testimony," with us. His messages on the greatness of the cross, of the Lord, of the Church, and of the Name were truly a blessing to all that heard them. We pray the Lord may send him among us again and for a longer period of time.

"During June we are having our third "Nightly Vacation Bible School" with classes for all ages. The adult class (all who have fin-

ished one year of high school and up through the oldest able to come) will study the Book of Romans.

"During the latter part of October we will have, Lord willing, two weeks of a Bible Study Meeting with Bro. Boll bringing the messages each night on some phase of prophecy. We suggest that all who can do so hold that date open to hear this gift of the Lord (Eph. 4:11) open the prophetic word to us.

"Incidentally, several of our men are trying to plan their vacations so that they can take in the day sessions of the Louisville Bible Conference (Sept. 3-7)."—Ernest E. Lyon.

Dear Brother Boll:

"I have just finished reading more carefully and leisurely than ever before your "Lessons on Daniel," and "The Revelation," and I just want you to know what a blessing I have received from this study.

"It is a marvel how any one who loves the Lord can not see these vital and precious truths. I hope your health is good, and I pray that if the Lord tarries He will spare you many more years to bless His people. I pray for you daily, and very much desire that you would remember me before the throne of grace.

In the blessed hope.

J. P. M.

Yokohama, Japan: "Our kindergarten is coming along fine. We are also thankful for the interest the P. T. A. here is taking in the work. The other day we had a meeting and the P. T. A. said they would give about four hundred dollars a year to be used to build up the kindergarten. They suggested this amount themselves. I was very much surprised, but happy about it.

"We need another couple or two in this area very much. Two couples working together can do three times as much work as one couple working alone."—Colis Campbell.

Brother and Sister E. A. Rhodes landed in San Francisco, California, on June 11. They have been working as God's messengers in Japan for about four years. They plan to be in Louisville this summer.

DELIVERANCE FROM SIN

R. H. B.

In some of the former issues of Word and Work the theme of Romans 6—the Christian's deliverance from the power of sin—was taken up. We saw there how the question of Rom. 6:1 ("Shall we continue in sin that grace may abound?") was answered with strong abhorrence ("God forbid"); and how the apostle gives three reasons why the Christian is not to continue in sin. The first reason was that we died to sin; for in Christ's death for us, we died. The practical point for us is this: "Reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus" (Rom. 6:11.)

In Rom. 6:14 he gives the second reason why a Christian must not, and need not, continue in sin: "*Sin shall not have dominion over you, for ye are not under law but under grace.*"

This momentous statement is developed and discussed in the rest of Rom. 6 and all of chapters 7 and 8. Let us now study this great and important declaration.

The first point in this statement is that "sin shall not have dominion over you." Secondly, he tells them *why* sin shall not have dominion over them: "because ye are not under law but under grace." It follows from this that sin's dominion is over everyone that is under law. The reason why sin does not have dominion over Christians, (such as those to whom Paul is here writing) is that they are not under law. Being "under law" then, inevitably means being under the dominion of sin. Not once only, but over and over the apostle refers to that mysterious connection between the law and man's sin. "The power of sin is the law," he says in 1 Cor. 15:56. "Apart from law sin is dead" (Rom. 7:8). Sin gets its leverage by means of the law. We may not be able just here to see *how* it is, but we can recognize the stated fact, that so it is.

Now next we want to know how it came about that those Roman brethren (and that means all Christians regardless of time or place) are not under law. The answer is brief and direct: "the law has dominion over a man for so long time as he liveth" (Rom. 7:1). And these people had *died*. When and how he has told us in the same connection: it was when they were baptized into Jesus Christ. It was when they were thus united to Him that His death was reckoned as theirs. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? We were buried therefore with him through baptism into [His] death" (Rom. 6:3, 4). Thus then they died to sin (vs. 3, 10, 11) and thus also they died to the law. "Ye were made dead to the law through the body of Christ"; and "we have been discharged from the law, having died to that wherein we were held" (Rom. 7:4, 6). Or as Paul says in another place, "I through the law, died unto the law, that I might live unto God" (Gal. 2:19). Clearly then a man must die to the law before he can at all live unto God. For the law not only restrained outward transgression—it also stirred up the sin that was within. This is the burden of the whole 7th chapter of Romans.

There has been no small controversy over this seventh chapter of Romans, more specifically verses 7 to 25. Who is the man here described, that battled so earnestly against sin, only to be defeated? Was it Paul himself? Some have thought so—chiefly because Paul speaks here in the first person. Some have even concluded that this is the picture of the normal Christian life. Well if it is, certainly the Christian described in the 6th chapter (vs. 6, 14, 22) and the one of chapter 8 (vs. 2, 14) must have been an entirely different kind. And surely those who think this to be the normal Christian experience must have overlooked the thanksgiving in Rom. 7:25—"I thank God through Jesus Christ our Lord." Did Paul thank God for being left in the weakness and defeat of verses 7 to 24? Surely he did not thank God for continued defeat, but for deliverance.

If Paul was relating his own experience in vs. 7-24, it must have been his experience when he was under the law. For through all these verses (7-24) he shows a man vainly striving to overcome sin by attempts to keep the law, as the reader may easily see.

But though this passage in Rom. 7 does not describe the *normal* Christian life, yet it describes the life many Christians are living. And this is always due to the fact that they have never understood the principle of freedom laid down in Romans 6:14, or else they have never availed themselves of it.

Matthew 27:52, 53 and the First Resurrection

Frank Graham

Reasons why I believe the First Resurrection of Revelation 20 can not refer to the resurrection of the bodies of the saints mentioned in Matthew 27:52, 53.

(1) The text of Revelation shows that it deals mainly with things to come. The first verse gives its purpose: "To show unto his servants things which must shortly come to pass." Verse 19 of chapter 1 contains the direction: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

In the messages to the churches there are references to the recent past, such as, "thou hast left thy first love," and to existing conditions—things which are—but verse one of chapter 4 tells of the voice which said: "I will shew thee things which must be hereafter." Therefore, we may reasonably conclude that the first resurrection is one of the events which was to occur after the Apostle wrote Revelation.

(2) Statements in the first part of Revelation 20 identify some in the first resurrection as living at a time too late for them to have been among the saints whose bodies arose as recorded in Matt. 27.

(a) The first resurrection includes souls who were "beheaded for the witness of Jesus." While a few may have been beheaded for the witness of Jesus before his resurrection, the great majority who met such martyrdom lived later than the resurrection mentioned in

Matthew 27:51-52.

(b) Contemporaries of the beast are in the first resurrection. They are identified thus: "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." This language would have significance only if these persons were living when the beast was in power. Would it not be meaningless to declare that persons who lived centuries before the beast had not worshipped the beast, neither his image? And surely it would be a strange interpretation which would put the beast before the resurrection of Matthew 27:51, 52. If some who are in the first resurrection lived and died during the time of the beast, they lived and died too late for the resurrection mentioned in Matthew 27:51, 52.

(3) The first part of Revelation 20 indicates that the first resurrection is simultaneous with the binding, shutting up, and sealing of Satan for a thousand years, during which time Satan will not deceive the nations (Verses 1 to 6 inclusive).

Several years after the resurrection of Matt. 27:51, 52, Peter wrote "your adversary, the devil, as a roaring lion walketh about seeking whom he may devour" (1 Peter 5:8). Paul wrote: "that Satan tempt you not" (1 Cor. 7:5), and "Lest Satan should get an advantage of us" (2 Cor. 2:11), and he referred to "the prince of the powers of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

These and other scriptures show that Satan was active in the day of the apostles, at a time later than the resurrection of the saints mentioned in Matthew 27. Therefore, the first resurrection of Revelation 20, which is simultaneous with the sealing of Satan for a thousand years, must occur later than the time when the apostle wrote, and not at a time before they wrote of Satan's activity.

NOTE. The foregoing has been written from a negative viewpoint to show that the first resurrection of Rev. 20 does not refer to that of Matt. 27:51, 52. As to the identification of the first resurrection, only one consideration is suggested at this time. Is the beast mentioned in Rev. 19 the same being as the one described in 2 Thess. 2:8, 9, "whom the Lord shall destroy with the brightness of his coming"? If so, and some contemporaries of the beast are in the first resurrection, then that resurrection must be close to, or simultaneous with, the coming of Christ.

OUR TIMES

Few in a time of transition like the present can have any definite conception whither they are going. . . . It is in such a transition period that the light of the prophetic word is indispensable to clear vision. Knowing what God has said of His purpose in His Son and in humanity, and illumined by it, we may discern the signs of the times and the real nature and significance of passing events, and thus know the meaning of the present, and the goal to which it leads.

ETHICAL ATHEISM

Dennis Allen

In almost every community there are those who claim to be atheists—who declare there is no God. They find great enjoyment in shocking their church-going neighbors by giving bold expression to their unbelief. The Scripture calls this man a fool. No more need be said concerning him.

But here is another kind of atheist who is far more numerous than the verbal atheist. These are the ethical atheists. They are known not so much by their talk as by their walk. So far as their manner of life is concerned it bears very little contrast to that of the verbal atheist. Though they do not say there is no God, they *act* as if He did not exist. They are the people who are interested in their work, their families, their food, their clothes, their homes, their cars, their radios, their dogs, their television sets, their fishing tackle, their movies, their cigarettes; but they are not interested in the word of God and the future of their bodies, souls and spirits do not cost them a thought. They are often respectable, cultured and of good moral character, but they live their lives without reference to God.

There were the same kind of folk in Jesus' day. Do you recall the story of the rich fool whose land brought forth so abundantly that he couldn't store it away without building new barns? Why did God call him a fool? It was not wrong for him to raise a big crop. The Lord everywhere encourages industry and diligence. It was not wrong to harvest his grain and keep it from wasting. What then was wrong? God had found no place in his thoughts. Do you remember the constant repetition of "my" in his reasonings?—"my fruits, my barns, my grain, my goods." He recognized no claim of God upon his wealth, but took it for granted that it could all be used for selfish enjoyment. And what of you, my friend? Have you forgotten that "the earth is the Lord's, and the fulness thereof; the world and they that dwell therein." (Ps. 24:1.)

Again, he was a fool because he counted on "many years," as if he had an assured lease on life, forgetting that God had said, "All souls are mine." (Ezek. 18:4.) Maybe the goods will last, but will he? How often do men selfishly lay up for themselves only to die before they get to enjoy it and leave their coveted goods to others to squabble over and squander!

And finally he was deceived in his estimate of the power of worldly goods to satisfy the soul. "Take thine ease, eat, drink, be merry," he said to his soul, but he did not know that only the Lord Jesus can give rest to the soul. And how many millions in this country like him have sold themselves over to a materialistic philosophy of life! They actually believe that a television set or fine clothes or a car will bring them more happiness than a right relationship to God, and if it is necessary to make a choice between the two, they readily choose the former. They are atheists at heart, because they plan their lives as if God did not exist.

“Living for self and self alone
And nothing else beside,
Just as if Jesus had never lived
And Jesus had never died.”

Russia is today the outstanding exponent of verbal atheism. Though there have been some few overtures in the opposite direction, her leaders still remain outspokenly godless. God's verdict for the nation as for the individual is the same: “The fool hath said in his heart, There is no God.” (Ps. 14:1).

But the outstanding national example of ethical atheism is our own beloved America. Oh no, not openly, for we desire to be known as the Christian nation. Are not the majority of our people church members? Are not our coins minted with the inscription, “In God we trust?” But our actions give the lie to our words. Is not our trust actually in our armies, wealth, industrial resources, and scientific progress? A chaplain opens the sessions of the United States Senate with prayer and implores the Lord to direct that His will may be done in the deliberations. Yet behind the scenes the lobbyists, pressure groups and political bosses have already swayed the decisions according to their own selfish purposes. In our churches we humbly implore the Lord to send the light of the Gospel to the benighted countries of the earth and then spend the money which God entrusted to our hands for personal comforts, luxuries and pleasures, and the pitifully small remainder that is given to the Lord we decide must go to build a finer church building for us and hire a better preacher. Which fact forces us to recognize that many religious people are also ethical atheists.

There were many of this sort of ethical atheists in the Lord's day. They were great sticklers for observing the law even to the minutest details and considered themselves to be righteous and set all others at naught. But they could without a qualm of conscience devour widows' houses and gulp down the camel while straining out the gnat. They revealed the true state of their hearts in the end by crucifying the Lord Jesus.

Is it possible that people can so deceive themselves? If we don't think so then we do not know the depravity of the human heart. Isaiah described them long before in these words:

“This people honoreth me with their lips
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.”

(Mark 7:7.)

There are many church members who will be shocked beyond measure when they hear the verdict of the Lord, “I never knew you: depart from me, ye that work iniquity.” (Matt. 2:23.) Some will be those who have served in the pulpits of big churches, others will have taught Sunday school classes, headed committees and been considered to be “our very best paying members,” but there will be one characteristic of all of them. They never did know the Lord.

Their hearts were never surrendered to him. These are the class of whom Paul spoke who "profess that they know God; but by their works they deny him." (Titus 1:16.)

The question then comes to us, What are we banking on for our acceptance with God? Church membership is not enough. Millions of people are church members who have never come to a saving knowledge of the Lord Jesus Christ. Yes, but *I was baptized*. So were Ananias and Sapphira, but that did not seal them from danger when they went astray. So were the people of whom Paul had to say: "For many walk of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is perdition, whose god is their belly, and whose glory is in their shame, who mind earthly things." Is it possible that people could so deceive themselves? And how am I to know whether I may be one of those to whom the Lord will have to say, "Depart from me"? It is the works that tell the tale. "But be ye doers of the word and not hearers only, deluding your own selves." (Jas. 1:22.) It was only the man who acted upon the sayings of Christ whose house withstood the storm.

Have you settled down to a course of religion that is quite convenient, but that leaves out the hard and costly part?

Are you more concerned about the praise or blame of men than of what God thinks of your course of conduct?

Do you find it very difficult to keep interested in spiritual things and the study of the Word, but find yourself becoming very enthusiastic about worldly attainments and enjoyments? (In plainer words, can you sit on the bleachers for two or three hours at a ball game and never think of getting tired, but almost squirm out of your seat before the thirty minute sermon is finished?)

Has the consciousness of the nearness of God gradually faded out of your life?

Do you find your ways of thinking growing more and more into harmony with those of the worldly people around you?

Do you find the world growing sweeter to you and the hopes of heaven very unreal and far off? If so, you are on dangerous ground. The dreadful downfall of the Gentile world described in Romans 1 began when they gradually crowded God out of their lives and refused to give Him His rightful place. They first became ethical atheists and then verbal atheists.

How then can I know if I am one of the Lord's own? Have I come to the Lord in faith accepting the redemption He has provided for me? Did I truly repent of my former manner of life? Was I born again of water and the Spirit? Am I now walking in His paths? "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: (and what a good assurance that is, but there is another side to the foundation) and, Let every one that nameth the name of the Lord depart from unrighteousness.

May the Lord help us to see things as they are and let Him have His rightful place in our lives.

The Temple of the Holy Ghost

Dr. Timothy Richard asked a thoughtful heathen, a Chinese philanthropist, if he had ever read the New Testament. "Three times," he answered. "And what impressed you most?" the Doctor asked. Pausing, the Chinaman replied: "I think the most wonderful thing to me in the whole Bible is this, that it is possible for men to become temples of the Holy Ghost." The indwelling of the Godhead in the human is not only one of the profoundest of all mysteries, a dignity conferred on the human body inconceivable, but, in the deep-down root of it, it is the only solution, and the perfect solution, of all human problems.

A TEMPLE

The central aim of a temple, and its innermost shrine, are not, primarily, for worship, but for the residence of a god. Jehovah said to David: "Shalt thou build me an house for me to *dwell in?*" (2 Sam. 7:5). All the materials of the Temple were of ordinary wood and gold and brass: the solitary wonder, that made it unique on earth, was the hearted cloud in the innermost Shrine: it was not the magnificence of the structure, nor the costliness of the materials, nor the solemn ritual that made the Temple so awful, but the actual presence of Deity. Look at the burst of the revelation. The poorest, meanest-clad, least educated child of God; the weary limbs, the hungry bodies, the sleepless frames, the heart in the sick room almost too tired to beat:—"Your *body* is a Temple of the Holy Ghost" (1 Cor. 3:16). For the Christian is made on the pattern of Christ. "Destroy this temple, and in three days will I raise it up. He spake of the temple of His body" (John 2:19).

THE SPIRIT

Now the whole Temple foreshadowed this truth which the prophet Ezekiel had foretold. "I will put my Spirit within you"—not *upon* you, in miraculous gifts, or *around* you, in guarding power; but *within* you, as the mainspring of a watch, or the dynamo of a motor—"and cause you"—in consequence of this indwelling—"to walk in my statutes, and to do them" (Ezek. 36:37). Out of the soul indwelt He launches the Amazon—or what in a sanctified life can be the Amazon—of active goodness: "It is God which *worketh in you, both,* to will and to work, for His good pleasure" (Phil. 2:13). It is extremely beautiful to see what the indwelling Spirit can produce. "The fruit of the Spirit is love, joy, peace, long suffering, kindness, faithfulness, meekness, temperance" (Gal. 5:22). It is simply wonderful to know what we believers can become. What is impossible to men and women who are temples of the Holy Ghost? For God does not give us a model, an example; He does not inculcate prohibitions and negations: He puts *Himself* into the human: He enters as the resident mainspring which keeps all the wheels, pivots, axles accomplishing the purpose for which the human was made. "For we are a temple of the living God; even as God said, I will *dwell in* them, and WALK in them" (2 Cor. 6:16). It is the momentous, pro-

found, eternal, and only principle on which God solves all problems in a fallen world.

GOD'S TEMPLE

So then the humblest believer is exalted to a dignity above earth's highest thrones. For there is more of God manifest in a Christian than anywhere else in the world: a believer is the sole spot on earth in which God is resident. And the body of every believer is as sacred to God as the Temple was. "Mine eyes and my heart," He says, "shall be *there* perpetually" (1 Kings 9:3). And the potentiality of this truth is utterly incalculable. "We have not power enough," someone once said to Evan Roberts. "My brother," Mr. Roberts answered, "*power* is a *Person*, and we have got the Holy Ghost." All holiness, all truth, all life, all power reside in the Holy Ghost; and the Holy Ghost resides in us: therefore all power is ours—dormant it may be, but latent—to be and to do all that God desires. And our ultimate completion is as certain as our foundation. Solomon began, and Solomon finished, the first Temple; of Zerrubbabel God said:—His "hands have laid the foundation of this house, his hands shall also *finish* it" (Zech. 4:9): so Christ, starting the human temple in regeneration, will complete it in resurrection.

SACRILEGE

But no transcendent privilege is unattached to a corresponding gravity of responsibility, and a menace of misuse. So the Spirit adds: "If any (believer) defileth the temple of God, him will God defile; for the temple of God is holy, which temple ye"—and not unbelievers—"are" (1 Cor. 3:17). We believers who degrade our bodies are guilty of sacrilege. Such sacrilege, and its consequences, have a remarkable forecast in the Old Testament. The censers with which Korah and his associates—the people of God—offered strange fire before Jehovah were beaten into plates to cover the Altar (Num. 16:38), as "vessels of dishonor," marking the judgment of God. So Paul says: "Some vessels (are) unto honor, and some unto dishonor: if a man therefore purge himself from these (sins), *he* shall be a vessel unto honor, sanctified, meet for the master's use" (2 Tim. 2:20).

EMPTINESS

So we thus suddenly get a photograph of an unsaved man or woman in the fearful picture of a godless temple. "Wouldest thou pray in a temple?" Augustine asks: "then pray within thyself: but first *become* a temple." The natural man has no 'spark of divinity' within him: he is the workmanship of God, and bears the imprint of God's fingers; but, so far as indwelling Deity is concerned, he is a dark and empty shrine. All deification of man is Antichrist's exact negative of the truth, the Satanic lie. "If any man have not the Spirit of Christ, *he is none of his*" (Rom. 8:9): he is "Without God in the world" (Eph. 2:12).

A SUMMONS

So we reach the great climax. "Your body is a temple of the Holy Ghost, which ye have"—not, as you have your human spirit,

from your parents, but—"From God." All men are temples, though empty temples; the structure for God's indwelling is already there, and no preparation is needed: all that needs to be done is contained in the wonderful type. "Solomon stood before the altar of the Lord, and spread forth his hands, and said, Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength (Christ); let thy priests, O Lord God, be clothed *with salvation*: O Lord God, turn not away the face of thine Anointed! Now when Solomon had made an end of praying, the fire came down from heaven, and the glory of the Lord Filled the House" (2 Chron. 6:12, 41; 7:1). It is of the kindest, the most unconditional, the most utterly wonderful of all the Promises of Christ:—"If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father *give the Holy Spirit to Them That Ask Him*" (Luke 11:13).

RESURRECTION

So we see the glorious conclusion of it all. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies *through the Spirit that dwelleth in you*" (Rom. 8:11). The whole truth is dynamic. A funeral was passing through Carlisle, in Pennsylvania. A vast crowd had gathered, especially young men; for it was the funeral of a Christian and singularly gifted youth. As the coffin was leaving the chapel, the surging of the crowd obstructed it, and blocked the pall bearers. The father, a widely known and holy man, cried.—"Tread lightly, young men! tread lightly! you bear the temple of the Holy Ghost." The words fell like an electric shock, and a revival swept through the college.—D. M. Panton.

THE CHRISTIAN'S POSITION

I have the right to study the Bible for myself and interpret it as best I can with a sincere desire to learn what it teaches. I do not have the right to pervert the plain teachings of the Bible to prove some doctrine that I want to believe. I have the right to choose my place of worship and to do those things I believe the Lord approves. Every man or woman has these God-given rights. I am required by my Lord to keep a clear conscience by doing those things that I believe he approves. I may commit sin while doing something that my conscience approves, as did Paul in persecuting Christians; but I must not violate my conscience. I must also love my brother so that I will not tempt him to violate his conscience. When he and I differ concerning any matter that involves his conscience but not mine, I must yield to the demands of his conscience. When we differ over something that involves both our consciences, we must strive prayerfully to agree. If this is impossible, we can still work together as far as our consciences permit. If I am persuaded that the interest of the cause of Christ are at variance with my brother's conscience, I must disregard his conscience. As my guide, Christ must be first, my brother's conscience next, my liberty last.—N. L. Clark, in *Gospel Tidings*.

EPISTLE TO THE GALATIANS

R. H. B.

THE ALLEGORY* OF SARAH AND HAGAR

Gal. 4:21-31

There is much that is typical in the Bible story and the thoughtful student may often discern far-reaching principles and applications beneath the surface of the simple narratives. But it is only where scripture itself points out or corroborates such hidden deeper meanings that we can be perfectly assured of their truth and authority. There are sects and cults whose doctrines are based on fanciful allegorizings and "spiritualizings" of God's simple word. Such teachings are to be avoided. The allegory of Sarah and Hagar in Gal. 4:21-31 is given under the endorsement of the Holy Spirit. It pictures, on the basis of the record in Gen. 16 and 21, the relative character of the Covenant of the Law and the Covenant of Promise.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free-woman. Howbeit the son by the handmaid is born after the flesh; but the son by the free woman is born through promise. Which things contain an allegory: for these two women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her
that hath the husband.

Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

The correspondence of the persons and features of the allegory has been tabulated as follows:

Hagar, the bondwoman	Sarah, the freewoman
Ishmael, the child after the flesh	Isaac, the child of promise
The old covenant	The new covenant
The earthly Jerusalem	The heavenly Jerusalem

The promise to Abraham was that of a son to be born to Sarah. But many years passed without the least prospect of a fulfilment. Then, in accordance with the strange custom of those times, Sarah gave her handmaid, Hagar, to Abraham, hoping thus to "help God fulfil His promise." It was a foolish and unauthorized step. (That feature of it, however, does not enter into the present lesson.) Hagar then became the mother of a son, Ishmael, who was born, not in the energy of the Divine promise, but in the power of nature ("of the will of the flesh," and "of the will of man." John 1:13). Later

* An allegory is in some respects like a parable. "In the allegory (however) there is an interpretation of the thing signifying and the thing signified . . . the two thus blending together." (Trench)

Sarah's own son, Isaac, the child of promise, was born. Now these two women, Paul tells us, are two covenants—Hagar, the covenant of Sinai—the bondwoman bearing children unto bondage—and the result and outcome of this covenant was seen in the earthly Jerusalem, who was in bondage with her children. But Sarah represents the New Covenant, which is pictured by the Jerusalem which is above, "which is our mother," whose children are free-born. The apostle quotes from Isaiah (54:1). Sarah—the Covenant of Promise—so long hopelessly barren, is to rejoice in many more children than were ever born under the Covenant of Bondage, the Law-covenant of Mount Sinai.

Another feature is brought forward now. There is, and always was, an irreconcilable antagonism between those who were born of the flesh and those born after the Spirit. This was exemplified in Ishmael's "mocking" (the word doubtless covered more than its bare meaning indicates.) The final outcome of it all was that the handmaid and her son were cast out, "for the son of the handmaid shall not inherit with the son of the freewoman." But we who are Christ's are not children of a handmaid but of the freewoman, sons of the New Covenant, the covenant of promise.

* * * *

The force of this argument, backed as it was by the proven apostolic authority of Paul (which the Galatians could not deny nor repudiate) must have been all-powerful and decisive. It branded the Judaizers with their fleshly religion as children of Hagar, doomed to be cast out; but sets forth the believer's of the free gospel of Jesus Christ as God's own children, born of the Spirit, in accordance with God's gracious promise. The argument holds good to this day. There are sects and denominations today also, whose great aim seems to be to bring their believers under the yoke of the Law. But Christ redeemed those who once were under the law, that they might receive the adoption of sons (Gal. 4:4). The argument concludes with the exhortation of Gal. 5:1—"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

WESLEY ON THE WITNESS OF THE SPIRIT

"The witness of the Spirit is a *consciousness of our having received* in and by the Spirit of adoption *the tempers mentioned in the word of God as belonging to His adopted children*—a loving heart towards God and toward all mankind, hanging with childlike confidence on God our Father; desiring nothing but Him, casting all our care on Him. . . . It is a *consciousness that we are inwardly conformed by the Spirit of God to the image of His Son*, and that we walk before Him in justice, mercy, and truth, doing the things which are pleasing in His sight."

"And he's an heir of heaven who finds
His bosom glow with love."

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S SECOND MISSIONARY JOURNEY (Continued)

LED BY THE SPIRIT. Perhaps nowhere in the history of the early church is the quiet, persistent guidance more manifest than in the short paragraph of Acts 16:6-10. Paul and his companions formed plans of their own; but these plans did not always have the Lord's approval. Should not the gospel be preached in the province of Asia? Why go on to distant fields when there was so much work to do in the one close at hand? Have we not heard such reasoning in our day? "Why go to Africa or to Japan when there are so many heathen yet at home?" But they were "forbidden of the Holy Spirit to speak the word in Asia." Asia's time would come (Acts 19:10); but now they must go elsewhere. So they moved on, and attempted to enter Bithynia; but "the spirit of Jesus suffered them not." It may have been with some perplexity that they came to the seacoast city of Troas. By what methods the Holy Spirit had been directing them we are not told. But He is not restricted to any one method; and when a Christian is fully committed to the will of the Lord, the Spirit will somehow guide by the means most suitable to the occasion. At Troas it was by a vision of the night—the vision of the man of Macedonia beseeching Paul and saying, "Come over into Macedonia and help us." Promptly they sought passage by ship and soon arrived at Neapolis; and from there they made their way to Philippi. (From the use of the pronoun "we" it is evident that Luke joined this missionary group at Troas.)

FIRST-FRUITS OF EUROPE. In most of the cities of the empire there were synagogues of the Jews; but where there were not as many as ten "Hebrews of eminence," they met for worship in the open air, usually outside the city beside a running stream or the seashore. Such was their zeal (worthy of imitation by simple New Testament Christians everywhere today) in keeping up the observance of their religion in the midst of heathen people. It was Paul's custom, when beginning his ministry in a community, to preach the gospel first to the Jews. So on the sabbath day they went forth outside the city, hoping to find a place of prayer. They were not disappointed; they found a group of women gathered together. (Some one has called this an up-to-date prayer meeting!) We are told that the Pharisees often repeated this prayer: "O God, I thank thee that I am neither Gentile, nor slave, nor woman." But now Paul the Pharisee (Acts 23:6) sits down and earnestly speaks to this gathering of women! And from these are to come the first-fruits of his ministry in Europe.

Outstanding among these was a business woman (rare in those days) from Thyratifa, one of the cities of Asia, under the guidance of the Holy Spirit, Paul and his company had recently by-passed. (We read later of a church at Thyatira, and wonder how much its origin and growth were due to the influence of this woman.) The few details we have present to us a picture of a person of high intel-

ligence, capable, successful, devout, sincere of heart. There has been much discussion concerning the Lord's opening Lydia's heart "to give heed to the things which were spoken by Paul." We are not told by what means this was done; but there is no justification for the idea that it was a mere arbitrary action. What He did for her He will do for any honest, truth-loving, inquiring soul. The methods will vary according to different circumstances. A brother recently told me that years ago he became favorably disposed to the gospel because of the untiring zeal of the preacher. The hearts of some have been opened by the faithfulness of simple Christians who had little prominence or ability in the church; others by sacrificial deeds of kindness in time of trouble. In any case it is of the Lord.

The casual manner in which baptism is mentioned is significant. It suggests that such was the generally accepted practice. When one believed on the Lord Jesus Christ he was baptized and no questions were raised about it. But not only was Lydia baptized; but those of her household were baptized also. "Whether we are to understand by this term her children, her slaves, or the workpeople engaged in the manual employment connected with her trade, or all these collectively, cannot be easily decided." (Howson.) There is no evidence for infant baptism, nor in other household conversion. We do not know whether Lydia was married; nor, if married, whether she had children; nor, if there were children, what their ages were. To base an argument for infant baptism upon this household conversion involves too many assumptions. And it ignores the declaration that "He *that believes* and is baptized shall be saved." (Mark 16:16). Baptism and infants are never mentioned together in the New Testament.

The gospel quickly began to bear fruit in Lydia's life. She had received the Lord Jesus into her heart; she would at once receive His servants into her home. It seems that Paul was hesitant about accepting such hospitality. But her invitation was no mere gesture of politeness: she besought them; she constrained them. "If you have judged me to be faithful to the Lord, come into my house and stay." When put on that basis, how *could* they refuse? Thus she began at once to have "fellowship in the furtherance of the gospel," which the Philippian church continued to do in later years. (Phil. 1:5; 4:10, 14-17.)

LET YOUR LIGHT SHINE

I was sitting in the gloaming and a man passed the window. He was a lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until at last he left a beautiful avenue of light.

It was the lamplighter's business to light the lamps, not to make himself seen. You do not need to be seen of men, but you do need to shine that men may see. "Let your light so shine that men may see your good works"—not you.—**Zealous Christian.**

"THE SIN OF MURMURING"

Richard Ramsey

Through Nathan the prophet the word of God came unto David, saying: "Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house . . . , and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore has thou despised the word of Jehovah, to do that which is evil in his sight?" (2 Sam. 12:7-9).

David had sinned, and God regarded his sin as evidence of the fact that David was not content with all that God had bestowed upon him. This principle holds good for all of us. When we complain—when we reach out to take more than God has given us—when we transgress the command of God to take that which God has forbidden—then, we are expressing our dissatisfaction with the blessings which God has showered upon us. Adam and Eve enjoyed God's blessings in full measure, yet they were not content. They reached out for that which God had forbidden. The Israelites in the wilderness were fed by the manna which God provided daily without expense or labor on their part. Yet they murmured against God. They complained. They grew tired of the food which God was providing. It seems strange, but it is true, that in the midst of our greatest blessings we often fail to render thanks to God. Instead of being thankful, we fall into the habit of murmuring.

Now, it is an obvious fact that if we have surrendered our lives to God, there is no excuse for complaining. To complain about anything is to accuse God of not doing that which is good for us. It is to say that through ignorance or injustice, God is not treating us fairly. Nay—God is all wise and just. He knows what is best for us. Let us be content with God's plan. Let us give thanks to him that he is controlling our lives. Come what may, give Him the praise.

D. H. FRIEND

TRIBUTE FROM A SON

We appreciate very much the tributes which appeared in the May issue of *Word and Work*. Hundreds from near and far have expressed their love and sympathy in nearly every possible manner since the home-going of our loved one. The family is deeply grateful to each and every one.

How could he have gained so many true friends? Was it his winsome personality? The answer lies deeper than that and I think it simply this, he lived what you can often hear preached but less frequently see demonstrated. The Spirit was in him and fruit was evident. He was humble, and to such our Lord promises "the kingdom of heaven." Like his Master, "the common people heard him gladly." Service, in the name of Jesus, to "the least" of Christ's brethren, this was his life.

"When the Son of man shall come in his glory." He shall say "unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you."

Though a son, I can make no apologies for this personal tribute. I really knew him.

Demus H. Friend.

'FAITH OF OUR FATHERS'

E. L. J.

It was our hope a month ago that we could exhibit here, this month, Lard's essay on The Millennium. But as the article of itself requires more space than our usual allotment, and as we saw the opportunity to advance the unity effort in which we labor by further introductory comments, we seized that opportunity, and postponed the essay, proper, until next time.

The reader will then have before him the strongest, most "Millennial" article so far offered in this department. It was written, not by some present-day scribe, but in 1864 by Moses E. Lard of "Restoration" power and fame. Strange to say, our brethren who have sought to do God service by opposing the millennial teaching, and by making fellowship issues over this difference, have exalted Brother Lard to the skies. They have set him on a pinnacle as the greatest, ablest preacher, the most powerful and logical reasoner, that has so far arisen within the Restoration ranks; and they have published and republished his writings in journal after journal to this very day.

It was for this reason that we took time and space last month (and now again) to lay the ground for Lard's essay, and to quote those words of highest commendation from more recent Restoration writers—to prove again that the millennial difference was not a test of fellowship in our fathers' day, nor was it either the cause or occasion of division among them. Those words of commendation are from men on both sides of the millennial question, but chiefly from the anti-millennial. Of course, we recognize that there are two sides: the plain, "grammatical," and the "highly figurative," representing, we may presume, an honest difference that is always with us (the more reason for patience and brotherly toleration). Last month's encomia (a. v.) were from David Lipscomb, J. A. Harding, F. W. Smith, H. Leo. Boles, and Earl West. To these may well be added the following three—from W. D. Frazee, from the editor of *Sound Doctrine*, and from the editor of *Gospel Advocate*:

"If I had the naming of three of modern date who have made tracks on the sands of time, I would mention Jacob Creath, John W. McGarvey, and Moses E. Lard. For passionate, pathetic, and logical eloquence, and for the power of concentration, I doubt if Moses E. Lard had his equal in this country. . . . Lard surpassed either [Barton Stone and A. Campbell] in passionate and pathetic appeals to the mass, and was the peer of either in logical eloquence and power of concentration."—W. D. Frazee, in *Reminiscences and Sermons*, published by the *Gospel Advocate Co.*, 1893.

"When the brethren in America were confronted with numerous obstacles, inconveniences, and trying circumstances, the church produced some of the ripest scholars that the world has known since days of the apostles. A roster of those men would present such names

as A. Campbell, Moses E. Lard," etc.—Editorial by R. A. T. in *Sound Doctrine*, quoted in *Apostolic Times*, October 1947.

"It is the consensus of opinion among those who are familiar with the literature of the brotherhood that 'Restoration' journalism reached 'high-water mark' in *Lard's Quarterly*. In the most literal sense, it was Lard's *Quarterly*. He wrote about three-fourths of its contents. Few men attain the literary excellence which characterizes the work of the inimitable Lard. . . . At the time he was editor of the *Quarterly*, the *New York Ledger*, which was publishing the star papers of Henry Ward Beecher, offered Lard five thousand dollars a year to write for its columns. He did not accept this offer.

"The *Quarterly* began with the issue of September, 1863. In all, only eighteen issues were published. Yet it would be exceedingly difficult to find so much sound teaching, ably set forth, elsewhere in so small space."—Editorial in *Gospel Advocate*, Jan. 12, 1950.

With these words before us, deserved and true, there rises up a question of very great importance to the unity effort, one that poses a dilemma: *How can brethren of our day "receive" and honor Lard while they reject and dishonor other good and able men of like faith and teaching?* The answer cannot be that Lard was not "pre-millennial" (of course, he was no sectarian "ist" of any brand); for no one denies or can deny that Lard was "premillennial," outspokenly and powerfully premillennial. The answer cannot be that Lard "held" his faith on this line to himself. He did not; he preached and printed it. (Nor did he fall into any such erroneous application of Romans 14:22. See Lard's *Commentary on Romans*, p. 428, where the true sense is given). If it be said that Lard did not "press" or "push" his teaching over-much, then that is well, and all of us, both pro and con, might profit from his example. If we have erred by over-emphasis, correction is in order. But *Lard did print his essay in the famous Quarterly*. He gave it wings and the range of the type-set page. It has been printed and reprinted, read and re-read. That much Lard did: what did he less than others? For it has already been said (by some) that to print is to press the teaching!

What then can be the answer to this fellowship riddle, or what excuse for having none? The problem has been up before, concerning Barton Stone, Dr. Barclay, J. B. Rotherham, and many others of "the premillennial view". It will come up again, concerning Dr. Brents, Daniel Sommer, J. A. Harding, and others who held and taught "the premillennial view" in later times. What is the excuse for "receiving" these and rejecting others? Why honor the "premillennial" dead and dishonor the "premillennial" living. Has there been sin, sectarianism, and partiality here? If so, repentance is in order, before there can be righteous peace.

But an answer has been offered, a weak and worthless answer, when examined (as we shall), but on the surface better perhaps than none at all: Lard called his article "a theory"! He said he was inditing a theory, nothing more. What did he mean by this? Did he mean to discount his own reasoning in the Scriptures? (Paul "rea-

soned," Acts 19:9). Did he mean to make it all appear as a mere conjectural, human hypothesis, a "take-it-or-leave-it" effusion of his own great brain, without sincere conviction or Biblical proof? If so—if the whole were fanciful—why did he stop at one place in his essay to say (concerning the fitness of the present earth to our future bodies), "We have a fancy, it is but a fancy." By such words as "theory," "opinion," and "conclusion," clearly contrasted with "fancy," did he have in mind the current, low-grade connotation of these terms among us, or had he never heard them used, perhaps, in this derogatory way? *That* is what we wish to know. For *either* Lard wrote *as Bible truth* what he had found and gathered there, or else he is guilty of spinning out a mere millennial "theory" in the bad meaning of the term. If the former, we too may hope to be "received," since we are of like purpose, faith, and teaching with the honored Lard; if the latter, we might yet hope to be "received," by the simple expedient of calling our millennial teaching a "theory"! If not, why not? Lard was—if that is what he meant!

But there is a saying, "What proves too much proves nothing." Moreover, if this word, "theory," from the lips of Lard, excuses fellowship with him, it still helps not at all concerning Stone and Challen, Creath and Rotherham, Brents and Barclay, Sommer and Harding, Poe and Carter, with hosts of other honored men who never called their doctrine "theory."

Or, did Lard "indite a theory" in that better, higher sense of a connected and orderly arrangement of the Scripture teaching before him? Was it a "valid induction," as we might call it—conclusions right and true from gathered Scripture testimony on the subject? If this is what he meant, then he meant nothing more or less than *that teaching method which we all employ*, which every preacher uses, continually and on every topic; no more than David Lipscomb meant when he said (as quoted by Brother Dorris in *Gospel Advocate*, May 24, 1951) "When and how may we, in this world, find the way and *the theory* to attain success?"

That Lard intended to be cautions we admit. His is the language of modest restraint and humility, as opposed to the claims of the cocksure and dogmatic. But one glance through his essay will be enough to show that he was seriously presenting the teaching of God's word, and that he considered it important and inspiring. Who is there, inditing a mere hypothesis, or some uncertain system of religion, that would say, as Lard says: "That Christ is to visit the earth one day, as literally as he left it, is what we think no Bible student can deny [but it is denied!] without, in the act, avowing a principle which, if sound, at once extinguishes the truth of Christianity." Or again, after quoting 1 Thess. 4:13-17: "This does not sound like anything else than a strictly literal detail of facts. Accordingly, I cannot look upon it in any other light. I hence conclude that Christ will literally come in person at the commencement of the millennium, and literally remain here on earth during the entire thousand years."

It remains now only to take a brief look into the Webster Un-

bridged of our own times on the word "theory"; and then (next month) the essay proper.

"THEORY" IN THE DICTIONARY

The first definition given, before "speculation" or any other meaning, is "a contemplation." There is a note stating that in Mathematics a theory is "a body of theorems [established or provable truths] presenting a clear, rounded, and systematic view of a subject; as the theory of equations." This is in Mathematics; but is not the Bible as exact and accurate as figures? We sometimes say that figures lie; but God never. The Webster quotes from J. S. Mill: "In its most proper acceptation, *theory* means the completed result of Philosophical induction from experience." Under Synonyms, the Webster draws a clear distinction between ordinary *hypothesis* and *theory*: "In scientific usage, a hypothesis is a provisional conjecture . . . ; a theory is a hypothesis *which has undergone verification.*"

But, in our day, we have taken up the lowest definition of the word, and forced it even lower: "a principle or conclusion rendered more or less plausible by evidence in the facts and by the exactness of the reasoning."

Now, when the reader examines the famous essay, let him judge for himself in the context whether it was originally offered as a mere plausible speculation (if so, how can we honor Lard?), or whether it was offered as a "contemplation"; a body of truths "presenting a clear, rounded and systematic view" of the subject; "the completed result," may we not say, of Scriptural induction from earnest, honest Bible study; sound in conclusions "which have undergone verification" from the Word of God. And in most cases, his conclusions are simply the acceptance of *what the inspired text says*.

Let him who will brand this procedure contrary to the teaching method of apostles and prophets, of pioneer or modern preachers, and we will show it is *the unchallenged method of all*, not even the "soundest" living man excepted. Where, for example, does the Bible say that the church was established on the first post-resurrection Pentecost? It is so preached, and rightly so. It is the plain, undeniable truth. The Bible teaches it, but without exactly saying it. From the self-same chapter (Acts 2), Christ on David's throne is often valiantly preached and "proved"—so they say; yet the text does not say it, there or anywhere. And many other such-like conclusions are reached, by induction. Our methods are nothing; the truth is all that matters. Let all be tested by the Word of God.

Will the reader please keep our two installments concerning Lard before him (May and June) until he has examined next month's 5-page essay from the pen of Lard himself. We invite careful examination of all that we have said on the subject in the light of what Moses E. Lard himself has written.