

THE WORD AND WORK

(Volume XXXIX, September, 1945)

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;

A word to rouse the church from rest,
To heed the Master's high behest.
The call is given: Ye hosts arise,
Our watchword is — Evangelize!

Let glad Evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the skies:
Evangelize! Evangelize!

—*American Christian Review*

WORDS IN SEASON

R. H. B.

THE TEMPLE OF GOD

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

This was said by Paul to a church which had fallen far short of the divine standard. Yet it was a church—the house of God, a holy temple of the Lord, a habitation of God in the Spirit. (Eph. 2:21, 22.) In the temple of old dwelt God—not in actual reality (1 Kings 8:27-30) but it was the place of His presence, His abode in the midst of Israel (Exod. 25:8) where He could be approached. It was His citadel in the midst of His nation, the center where He could meet with the people to bless them. But today the church is a spiritual house, built up of living stones, a sanctuary in which God dwells in truth, by His Spirit.

The church at Corinth was such a temple, built up of many individual units (1 Cor. 6:19) and itself a unit of the great Temple, the church universal. It was a wonderful fact which the inspired apostle declared to them; also a very momentous one. If there was a lesson that God taught in the Old Dispensation it was certainly this, that His house was not a thing to be trifled with. "Ye shall reverence my sanctuary." Ask Nadab and Abihu, ask King Uzziah, ask the men of Beth-shemesh, and Uzzah, who ran afoul of God's holy place and holy things. And of His house in the New Testament God says, "If any man destroyeth the temple of God, him shall God

destroy; for the temple of God is holy, which temple are ye." (1 Cor. 3:16, 17.)

THE TEMPLE DEFILED

There are instances of the defiling, and destroying of the temple in the Old Testament. King Ahaz, for example, saw a charmingly beautiful altar in Damascus, took the pattern of it, had one made just like it, moved God's altar to one side (for it was still needed "to inquire by") and put the "great altar" in its place (2 Kings 16). What God thought of that is not hard to surmise. King Manasseh went a step farther: "he set the graven image of Asherah, that he had made, in the house of which Jehovah said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever." (2 Kings 21:7.) In a vision God showed to Ezekiel what Israel had done to His temple, and the wickedness that was carried on within its sacred precincts (Ezek. 8:3-18; see also chapt. 9, a passage much worth our study). Nothing could avert the doom of the temple and of the city after that; it was given over to destruction and desolation, and the people to captivity. After the return and rebuilding of the temple, Nehemiah found that the priest in charge had rigged up a great chamber in the temple for one Tobiah, who was an arch-enemy of God and Israel. (Nehemiah made short work of that, Neh. 13). And the four gospels tell us how twice the Lord Jesus cleared the traders and money-changers out of His Father's house, saying "It is written, my house shall be called a house of prayer for all the nations; but ye have made it a den of robbers."

THE CORRUPTING OF GOD'S WORSHIP

There are other ways of corrupting God's house. "Go into a Roman Catholic church," says a certain writer, "and witness the services which are carried on there, and the question will at once arise, How is it possible that the simple spiritual worship of the primitive church could have degenerated into such a mass of grotesque ceremonials and idolatrous abominations as are here exhibited? The answer is easily found on looking into history. For a while the church was content to occupy the place of holy separation from the world appointed her by the Lord—witnessing for Christ, working for Christ, waiting for Christ. This austere attitude gave offense to the heathen who had often desired to be friendly with the Christians, and were ready to tolerate their religion if only they would accord some slight token of respect to their own deities—a gesture of reverence or a grain of incense. But all this was rigidly withheld by the disciples of Christ. Not the smallest concession would they make to pagan customs; not a shred would they incorporate into their worship from the heathen ceremonials; and so long as they maintained this spirit, they went forth conquering and to conquer. Then, upon the enthronement of Constantine, the sentiment gradually changed, and the notion grew up that in order to convert the heathen it was necessary to conciliate them by conforming somewhat to their customs. The great Augustine also fell under this delusion, and gave his countenance to the engrafting into Christian worship of

usages borrowed from the heathen. He said: 'When peace was made (between the emperors of Rome and the church) the crowd of Gentiles who were anxious to embrace Christianity were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. *It seemed good then to our leaders to favor this part of their weakness, and for those festivals which they had relinquished, to substitute others in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety.*' [Aug. "Epist." p. 29.]

"Here is the door opened through which the whole troop of abominations entered—saint worship, idol worship, virgin worship—till in an incredibly short time the church, which had gone forth to Christianize the heathen, was found to have become herself completely paganized."

MODERN CORRUPTIONS

The same writer observes that our century presents almost the exact facsimile of the fourth century in this particular. "The notion having grown up that we must entertain men in order to win them to Christ, every invention for world-pleasing which human ingenuity can devise has been brought forward, till the churches in multitudes of instances have been turned into playhouses . . . and there is hardly a carnal amusement that can be named, from billiards to dancing, which does not now find a resting-place in Christian sanctuaries . . . And this is not all: the temple has been defiled. 'For what agreement hath the temple of God with idols? For ye are the temple of God: as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people.' Anything thrust into God's place is an idol."

"WHEN CHRIST CAME TO HIS CHURCH"

I have quoted at some length from a devoted man, long since departed, who in his early ministry had a dream of Christ visiting his church and attending a service there. The dream—rather the great truth which it vividly brought to his mind—had a profound influence upon all his work after that. It was judgment day when Christ came to His church. Everything was seen as in the light of His presence there. The search-light revealed the unfitness and unworthiness of much that had been practiced or tolerated in the worship and service of God's house. The rented pew-system was condemned (and after that discontinued); the hired choir, the service of unconverted singers, the artistic music was abandoned, and the service of song was given back to the congregation; and all that ministered to the lust of the flesh, the lust of the eye, and the pride of life; yea, even the sermons of the preacher, which unsuspectedly had been man-pleasing and self-magnifying, fell under the judgment of the presence of the Son of God, though never a word He spoke. Such a "dream" would help churches, and would be salutary for those members who attend (and those who stay away), and the preachers generally. It would work a revolution in most places.

It would put reverence and awe into the worship; an entirely new spirit and meaning into the "psalms and hymns and spiritual songs" of the church. No one could quite imagine the effect Christ's personal presence at one of our church-services would have on all that were there, and on all that was done and said. How each heart would be solemnized, how every guilty soul would be convicted of its sin; what humbling of ourselves, what confessions of wrong and lukewarmness would be made, what new hope and joy and confidence would arise in our hearts, and how we would return to our homes strengthened and sustained and renewed—if Christ had been there! But was He not? Is it not still true that where two or three are gathered together in His Name (Lit. "unto my name") there is He in the midst of them? And does not the presence of the Spirit of God fill God's house? Who has the faith to realize this fact, and to let it control his thoughts and worship and actions in the congregation of the Lord—yea, and in the private life of the Christian? For "know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17 mg.)

THERE'S A WAR ON

Many Christians seem not to have heard about the world-wide war. They have been greatly concerned about the conflict between the Allies and the Axis powers. But that there is another war of immeasurably greater scope and importance seems not to have dawned on them.

Theoretically, we all agree that when Satan committed his act of aggression and sought to wrest man and all creation from God, the latter immediately declared war. Since that day the earth has been and still is a gigantic battlefield. Here is really a world war. The battle line has been drawn. God, with Christ at the head of His army, including the Church, powerfully reinforced by the serried ranks of angels, is arrayed in mortal combat against Satan and his subject spirits, ably fortified by "carnal flesh."

We know that all fairly well as far as the theory of it is concerned. But as to the practice of it and our active participation in it, that's a horse of a different color. We sing with gusto and much spirit, "The Son of God goes forth to war," but fail to do much about answering the next words, "Who follows in His train?" In our peaceful church assemblies we sing, "Onward, Christian soldiers," with genuine martial rhythm and, having finished the last stanza, we close the book and sit down. Period. One would think the war suddenly ended, just that easy and that quickly. Or that it was only an imaginary struggle of which we were singing.—*The Banner*.

Christ leads me through no darker room than He went through before.—Richard Baxter.

NEWS AND NOTES

Lexington, Kentucky: "The Lord blessed us richly in our efforts with the Antioch church, Frankfort, Ky. The greatest interest was manifested in the Vacation Bible School for the children. Our attendance for this school averaged 57 for the ten days. Four boys were led to Christ largely through the influence of this school. Good interest was also shown in the meeting with very fine attendance throughout. Four boys and one man came for baptism and four adults for membership. Bro. Baber is doing an excellent work with this church."—Orell Overman.

Johnson City, Tenn.: "Our annual tent meeting in Johnson City, with preaching by Frank M. Mullins, was a great blessing. Five responded to the invitation, two of which were for baptism.

"I recently visited the Vonore, Tenn., church, and preached six nights. At this writing, I am with the Ormsby church in Louisville, and God is giving a good meeting. Four responses to the invitation to date. Lord willing, I shall begin a tent meeting in the Carter-Sell addition, Johnson City, about Aug. 28.—Robert B. Boyd.

Linton, Ind.: "The meeting at Pleasant Grove closed on July 24. Attendance was not so large due to extremely heavy farm work in the community at the time, but was better toward the last. I enjoyed fine fellowship with the brethren there. Three were baptized into Christ.

"I am to begin at Summerville on August 6. We at Linton are looking forward to having Brother Boll with us from September 10 to 21."—Waldo S. Hoar.

Borden, Ind.: "Our two weeks' meeting closed the fifth of August with Brother Howard Marsh of Sellersburg, Ind., doing the preaching. I have never known a more cooperative and joyful working together than we experienced. Bro. Marsh proved himself not only a godly man, but a capable preacher of the gospel. He endeared himself to the church and community. There were 25 baptisms and one reclaimed.

"On Monday, August 13, I began a meeting with the church of Christ in Utica, Indiana. Brother R. B. Rigsby is the regular preacher at this place and is a hard and conscientious worker. During the meeting one soul was restored to the fold. Brother Paul Clark was the efficient song leader.

"On the 26th of August I begin a meeting at Alexandria, Louisiana. This is a missionary effort supported by various churches. We ask an interest in your prayers."—F. S. Spaulding.

J. E. Blansett, minister of the Fair Park church, Dallas, Texas, closes a two weeks' meeting with the Duncan church in South Carolina Sunday, Aug. 26. One baptism and one restoration were reported by Aug. 13.

Sellersburg, Ind.: "Glorious! This is the only word that properly describes the fine meeting we had at Borden, Indiana. It was my privilege to assist Bro. Spaulding and the fine church at Borden in this special effort. Interest and attendance were very good and 26 responded to the gospel invitation.

"We are now engaged in our meeting here at Sellersburg with Bro. E. Gaston Collins as evangelist. Good crowds and 4 baptisms to date."—Howard T. Marsh.

Sellersburg, Ind.: "The church at Cedar Springs (Ky.) has enjoyed a good season and a fine spirit of cooperation prevails. Recently the officers arranged to give \$100.00 toward the building of Portland school and to send \$25.00 to South Carolina negro mission.

"The Cedar Springs church expects a good meeting with Brother Maurice Clymore of Dugger, Ind., September 10-23. Dinner on the ground and a special fellowship meeting September 16. This is also home-coming day."—E. E. Kranz.

Baton Rouge, La.: "We closed the meeting at Oakdale on the night of July 29. There were two restorations and one baptism. On Monday I went to DeRidder to see the Forcades and Brother Elston. The Forcades were planning a mission

trip in their trailer and invited me to go along.

"We are now (Aug. 3) at the outskirts of Baton Rouge in a trailer camp, holding a few nights meeting at the church which is very weak, though there is some good material here. From here we plan to go to Hammond, then to McComb, Mississippi, where there is no church of Christ."—Dennis Allen.

Davis City, Iowa: "We had our yearly meeting yesterday. Attendance was not as large as usual as some of the nearby members were threshing. Two, who came from Webster City, Iowa, a distance of 150 miles, came the longest distance.

"Hope that the close of the war may open the way for the gospel to be sent to the nations and that our own country may be stirred to turn to the Lord."—Wm. J. Campbell.

Brethren of the Louisville area are interested in a joint meeting of leaders to discuss the opening of a local Home for homeless children.

Two came for membership on the first day of the Shawnee church of Christ (Louisville) meeting which at this time, is in its early stage. Willis H. Allen of Ft. Lauderdale, Florida, is the evangelist.

Bro. Claude Neal, minister of the Shawnee church, called a preachers' meeting recently. Over twenty preachers were present and enjoyed sweet fellowship, joint prayers, talks from visiting ministers, and a round table discussion. We hope this is repeated often.

Brother Ben Rake and family who minister at the Judson church in Greenville, S. C., have returned home after a visit of about two weeks in Louisville. While here Brother Rake preached at the following churches: Camp Taylor, Highland, Fisherville, and Parkland.

Brother Maurice Clymore of Dugger, Ind., reports a meeting in progress at Farnsworth, near Dugger, conducted by himself and Eugene Graham. Brother Clymore is to begin a meeting at Cedar Springs church, out from Louisville, on September 10.

Brother Harold E. Beck has moved to Winchester, Kentucky,

where he is taking up work with the Main Street Church. Brother Beck did a good work with the South Side Church in Abilene, Texas, which, in turn, was a blessing to Brother Beck and family.

Twenty in all came forward in the Portland Tent meeting (Louisville, Ky.) according to report that we received. Most of these were for reconsecration, some for membership, and three for baptism. Many were in attendance from night to night. Bro. Boll brought old-fashioned gospel sermons in simplicity and power. The good done cannot be measured by visible responses by any means.

Chattanooga, Tenn.: "Church work with McCallie Avenue group going on very well. Good progress is being made in payments on our building."—E. H. Hoover.

Frankfort, Ky.: "We had a fine meeting at Antioch with Orell Overman as visiting minister, who brought fine messages each night. Interest was excellent throughout the meeting. There were nine responses: five for baptism and four for membership. In many ways it was the best meeting in the history of the church. We had a record attendance at Bible School on the last day of the meeting.

"The Lord surely has blessed our efforts here, and prospects look good for the future. We praise Him for that!"—Asa Baber.

The Portland Christian School (Louisville, Ky.) announces Monday, September 10, as its opening date.

Commendations of P. C. S.

The following statements of endorsement have been received by the "Building Fund" committee of the Portland Christian School:

"I am pleased to commend wholeheartedly the Portland Christian School, and your efforts to improve and expand the facilities of that institution. All that I have ever seen or known of the school has been strictly favorable. From the spiritual standpoint, I personally know that it has brought great blessings to some young people who are dear to me; and from the scholastic standpoint, it was thrilling to know that not one of its graduates was without a useful position dur-

ing depression years, when so many others were hunting jobs.

"I have known from my youth, by observation and experience, the immense difference that Christian education makes."—E. L. Jorgenson.

Louisville Radio Programs

We now have two weekly radio programs running on Louisville stations, one paid and one free:

WGRC

WGRC, 1400 kc, Sunday mornings at a quarter of eight; R. H. Boll and others speaking. The reach of this station is local and the adjoining area. An exceedingly fine series of addresses has been heard on this program in the last few months.

WAVE

The new program over Radio Station WAVE (970 kc, Louisville) will be heard regularly on **Wednesdays**, instead of Tuesdays, as formerly announced. E. L. J.'s first address comes therefore on Wednesday, September 5, 1:45 P. M.

This is our assignment in the regular devotional program of the Church Council which uses five speakers for the winter—one for each day of the week except Sat-

urday and Sunday. Though sponsored by the Council, the speakers are given absolute freedom to speak as they believe they ought to speak, under God; and the music to be used on **our day**—at least through September—will be our own recorded a cappella hymns. Pray earnestly for this work: it is thought that perhaps 100,000 will hear these messages.

American Standard Bible number 172X listed on the back cover of this magazine now retails at \$8.00, but we are leaving the price at \$7.50 through the month of September. We have stocked this number and those in Louisville may pick it up at our office. This is a neat little Bible. We also have other American Standard Bibles and Testaments in stock.

Friends in reach of our office will also be glad to know that we have stocked scripture stationery, friendship greeting cards, some gift novelties such as scripture pencils, scripture mirrors, and greeting booklets; also a few reference and devotional books, and a few numbers of the King James Bible. Those interested should drop in at the Word and Work office and see what we have.

REPORT ON HOME MISSION FUND

(Activities)

Robert B. Boyd

Beginning Sunday, August 26, a special effort is being made to save souls in Alexandria, Louisiana. Bro. F. S. Spaulding, minister of the Borden, Indiana, church, has consented to do the preaching, and J. Edward Boyd, minister of the Maxville, Florida, church is to lead the singing. The meeting will be conducted under the tent that was recently donated to the La. field by the Mt. Auburn church in Dallas. Six or eight personal workers, young people from various points on the La. field, will be on hand to do house-to-house advertising and tract distribution work. This effort is being sponsored financially with funds from the co-operative home mission fund. Local preachers on the Alexandria field, faithful and true to the Lord, are W. J. Johnson and John Burgess.

Your writer recently visited the Vonore, Tenn., mission—a point where Winston N. Allen is being sent twice monthly—and preached six nights. Prospects are bright for doing good there, and Brother Allen is well liked in the community, and the brethren appreciate his work among them.

Most donors continue faithful in their support of this home mission effort. If others care to have part in this good work, send your donation to Robert B. Boyd, 1105 S. Roan St., Johnson City, Tennessee.

Much fruit does not depend upon great gift, but upon great devotedness.

SYMBOLS IN REVELATION

(The Aug. - Sept., issue of "Truth Advance," edited by Stanford Chambers, is given over entirely to a discussion of prophetic matters, under the head of "Of Whom Thou Hast Learned." Brother Chambers says, "Observing that much space is given in the prints of these days to the matters considered herein, we conclude there is great interest in them." We have lifted a few paragraphs dealing with symbols from his excellent overall treatment of the subject and pass them on to our readers. The paper may be secured from Brother Chambers, 2605 Montgomery St., Louisville 12, Ky.)

—Publisher

"Who can understand symbolic language, such as makes up the Book of Revelation?" Sixth grade pupils in school take fright at algebraic symbols, but in later years some of them will come to realize what a great help they are in mathematical computations. The things symbols stand for are real, actual things. Paul's "thorn in the flesh" expresses something very real. The thorn is a symbol, but the buffeting not so. When he wrote, "Shall I come to you with a rod?" the Corinthians understood that the effects of his exercise of apostolic authority, if made necessary, would be a very real something they did well to avoid. "Chains of slavery" symbolize something very real, likewise "the oil of gladness." When we say, "Wyclif was the morning star of the Reformation," no one mistakes the meaning. If we read of the devastating FLOOD which swept over Russia even unto Stalingrad, and then receded, no one misunderstands. Some one is called a "Quisling," and the one word conveys more than a whole paragraph without the symbol. And a trainee has just received his "wings." The angel lays "hold on the dragon, the old serpent, which is the devil and Satan," and there we have the character of our great adversary given us in small space. Give some careful thought in reading and rereading key passages, like for example in Revelation 17, and let the Book give the meaning of the outstanding symbols it uses. Let us not be hiding behind symbols. They are for the illumination of God's people, who are supposed to have spiritual discernment. To the world and the carnally minded they will be obscuring and SHOULD BE. Fake fulfillments would more easily be palmed off, were the future forecast altogether in common speech. Let us be appreciative of our Father's careful choice of words and seek to understand Him.

If I say of a certain conference, "It turned out to be 'a Munich,'" I have told you in one word what it would otherwise take many words to say. When Jesus said, "Tell that old fox," He gave in one word the outstanding attribute of King Herod. Jesus, Himself, is called the Lamb of God. There we have the Gospel truth of His sacrifice and atonement for our sins. But He is also the Lion of Judah. In that you have in a word a function He is yet in power to perform. When Ignatius, being carried to his martyrdom by the Roman soldiers, writes, "I am chained to ten leopards," we get his point in one word. If a certain woman is called a "Jezebel," you know her character without a paragraph of description. If a nation

is spoken of under the term beast you know the character of that nation as God sees it, and if the head of that nation comes to be called pre-eminently "the beast," you as easily know HIS character, and that HE has become the government of the beast-nation. (Like, for instance, Hitler, who said, "I am Germany.") And if the beast has horns, don't take such fright as to fail to note the Lord's own explanation of what the horns are. (Do we not speak of a certain law being given teeth? as in Rev. 17:12.) Many have been surprised to discover how few symbols there are which the Book itself does not somewhere explain. Consult your concordance.

"Will Jesus rule with a literal rod of Iron?" When Theodore Roosevelt was president he advocated occasional use of "the big stick"; does any one have difficulty in getting his point? Does not his symbol help one to get his point—AT ONCE? As to Christ, see Acts 3:23.

"Is Satan to be bound with a literal chain?" No more and no less literal than the everlasting chains in which the fallen angels of Peter and Jude are held until the judgment. Likely the "pit" is not different either, and it is not likely just "the truth turned upside down" and THEREFORE "bottomless," as per a certain tract in circulation!

"Is the first resurrection a literal resurrection?" They who suggest this question point to the fact that John in his vision "saw the souls of those who had been beheaded"; "not their bodies," they say. Does any one mistake the meaning of the account of Pentecost when it is stated "There were added unto them in that day about three thousand souls?" "And Joseph's race became manifest unto Pharaoh . . . threescore and fifteen souls." (Acts 7:13, 14.) "Manifest," yes, every soul of Joseph's race. No, John did not see disembodied souls on thrones and reigning!

"But what about the symbolic numbers?" There ARE symbolic numbers. But just because the number seven, e. g., is often symbolic, it does not follow that it's always so. It was prophesied that the Jews should be in captivity seventy years, and it was so. Abraham's seed should be sojourners in a foreign land, and be evil entreated 400 years, and it was so. "Time, times, and half a time" are interpreted as "forty and two months," also as 1260 days; what is wrong with that? And what inspired writer ever laid down the rule that a day in prophecy means a year in time? Not one. Uninspired men have given such a rule. As to "the thousand years," what necessity is there for making it less or more? PROVE that the thousand years mean more than a thousand years and we'll say Amen. No objection to it if inspiration could be found so teaching.

Hon. William E. Gladstone said: "Talk about questions of the day! There is but one question and that is the Gospel: it can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with the Divine Revelation."—*The Christian Digest*.

VISIONS AND RESPONSIBILITIES

Augustus Shanks

The book of Acts tells of the visions God gave to four different men. With each vision there followed a corresponding responsibility.

The first in importance is the vision granted to Saul of Tarsus of the Lord Jesus Christ, as he journeyed toward Damascus bent upon the persecution of the saints of Christ. He was halted in his mad career by the vision of the Lord Jesus, above the brightness of the midday sun. There and then was laid upon Saul the responsibility of bearing witness to the Gentiles of that which he saw and heard. Referring to this experience later to King Agrippa he declared, "Wherefore O king Agrippa, I was not disobedient unto the heavenly vision." (Acts. 26:19.)

A character much less in importance was a disciple named Ananias, to whom the Lord spoke in a vision, charging him with the responsibility of ministering to Saul's physical and spiritual needs. He did that which he was bidden to do.

The account of the first Gentile convert's admission to the body of Christ begins with the vision of a man named Cornelius. The vision was that of an angel who charged him to send to Joppa for Peter, who would tell him words of salvation. When Peter came, Cornelius explained to him the vision and the charge that he received and said, "Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). Here is a picture of an ideal convert: a man who obeyed to the letter the first commandment of the Lord, and, who also was minded to obey any further instructions.

It was Peter's vision of a sheet let down from heaven containing all manner of beasts that was responsible for Peter's answering the call of Cornelius to come to him. As Peter explained, "God showed that I should not call any man common or unclean: wherefore also I came without gainsaying when I was sent for." (Acts 10:28.)

In these brief statements concerning these four men we can see a pattern of teaching. Three things were common to all: first, a vision; second, a charge or responsibility; and third, prompt and full obedience. Finally, there is a fourth thing of great importance common to all, namely, the far-reaching and divinely blest effects of the obedience of each one. What an honor it was to Ananias to baptize the humble Saul who became the great apostle Paul! What blessings have come down through the centuries to mankind because of the obedience to God of Cornelius and Peter!

Without the miraculous elements that went with these recorded visions there are, nevertheless, similar experiences in Christian lives today. The Lord has ways of granting visions to His saints of what He would make of their lives if yielded to Him. What Christian has

not had laid upon heart and conscience some responsibility by the Lord? What Christian has not felt the call of God (through the Word, of course) to more sacrifice and service? And who are so dull, spiritually, as not to have had the vision of a Caanan-land experience of victory? All too often have such visions faded in pre-occupation with worldly things, and a wilderness experience instead of a Caanan experience has resulted.

But the God of our salvation is still gracious. If we cannot say of our vision as Paul declared: "I was not disobedient," we can at least confess our failure and plead forgiveness. And, "As long as the lamp holds out to burn, The vilest sinner may return."

BAPTISM

W. J. Johnson

Baptism as taught in the Bible is from heaven. Christ holding all authority both in heaven and on earth instructed His disciples to baptize believers in His name and promised salvation to them who believed and were baptized (Matt. 28:18-20; Mark 16:15, 16; Luke 24:47-49). He still holds this authority and forbids that any one should make any change in respect to the meaning and purpose of baptism as some have assumed to possess.

Some look upon baptism as if it were something distinct from faith. They have made it a door into the church, to be opened or shut against any one as the church sees fit. In other words they have made it an act of initiation into the society or group of people who have subscribed to a set of principles peculiar to the organization, whatever that organization may be religiously.

But as baptism is set forth in the scriptures it is an act of faith that makes one well-pleasing unto God. It marks the point of separation from the world. It is the circumcision made without hands, for when we were buried by baptism into the death of Christ, we put off the body of sin, the body of flesh, the old man with his deeds, and put on the new man Christ Jesus. We were planted with Him in the likeness of his death and raised with Him in the likeness of His resurrection. (Rom. 6; Col. 2:11, 12.) In baptism we accept the death of Christ as our death. For this reason baptism is not a work that merits salvation. And besides it is written in Ephesians 2:8, 9 "By grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Also in Titus 3:4, 5, "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior." And Gal. 3:26, 27, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ."

In baptism, we may say further, there is a transition from the

old life to the new, from bondage in sin to liberty in Christ Jesus, from servants of sin to servants of righteousness, from death to life, from darkness to light. Hence Peter saw the likeness of baptism in the transfer of Noah and his house from the old world into the new when they were borne in the ark upon the water, and said, "Even so doth baptism now save you, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3:21, 22).

Now if any one desires to believe and teach that a person is pardoned of his sins before he is baptized, let him consider the conversion of Saul of Tarsus. After he had seen the Lord and was blinded because of the vision, he was led by the hand of them who were with him into Damascus, where he continued three days and nights in fasting and prayer. It is clear that he was a believer and penitent. He still felt the weight of his sins resting heavily upon him; he was still seeking the answer of a good conscience toward God; he did not enjoy the peace of God which passeth understanding; he was still out of Christ, for he had not been united with Him in the likeness of His death; he had not accepted by faith the death of Christ as his death which is the form of doctrine. No other understood his condition better than he. So he tells us in plain language what Ananias told him to do, "and now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)

BEN'S BUDGET

Ben J. Elston

The Psalmist (146:2) says: "While I live will I praise Jehovah: I will sing praises unto my God while I have any being." Note that he does not hinge this on the faithfulness of another, or others. That is the only perfectly safe way. But how good God is that He so often associates even a few—even one—with us in life and worship. "How good and pleasant it is!" And it may not have the full appreciation it deserves. "Because iniquity shall be multiplied, the love of the many shall grow cold." Let us strive, in God's way, to increase the number (and quality) of the saved, since no one can estimate how much they may yet add to the certainty of our own salvation. Indifference is ugly as well as dangerous. God can make all things work together for our good, only when we sincerely seek to do all our duties according to His will. He only knows the way, and to those who obediently ask, furnishes light to keep us from hurtful stumbling. Paul thanked God for brethren. Let us use the pattern. In saving others we save ourselves. Thank God for Christian fellowship!

You can give without loving, but you cannot love without giving.

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.—Augustine.

WAITING!

There is no greater need in the life of one and all today than the grace and strength to wait, just to wait. Some time ago the writer of an article in *The Readers Digest* said: "War is nine-tenths waiting—in line for chow, waiting for mail, for reinforcements, for orders." And another writer said: "The waiting period before the action takes place is one of the most trying things the soldier has to undergo."

This is not only true of the soldier in the camp or at the battle-front, it is just as true of those who wait at home—waiting for the day when their soldier loved one can return to stay, or even for a few days—waiting for the news of a safe crossing of the sea or for news of one reported missing in action or for the casualty list to be published after the great battle. Your severest trial may well be just waiting. And this is just as true of the Christian as of any other. God's people have always been a waiting people—waiting for Jesus to come, and many grow weary in waiting and turn to the world for consolation and but intensify their misery. Waiting for God to lift some burden, to bring some relief from the burdens that have pressed so long and heavy—and it seems that God has withdrawn Himself and no longer hears our prayers and the night grows darker—and it seems we can stand it no longer and learn something of the cry of Jesus on the cross: "My God, my God, why hast Thou forsaken me?" It is this waiting that crushes the very heart and spirit whether of the soldier still in the States or over-seas, whether the child at home waiting for his father to return, or the mother or father or wife or other loved ones—waiting tears at the very heart, but there is blessed consolation and assurance of ultimate blessing when one waits with his trust in God and commits all into His hands while he waits.

The word of God is replete with promises to those who wait on the Lord. The Psalmist David went through all the agonizing hours and days of waiting, pursued by the enemy who sought his life and at the point of death often. He also knew the goodness of God as he committed himself to His care and waited for the Lord to over-rule and work things out. David bore this testimony: "I fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: Be strong, and let thy heart take courage; yea, wait thou for Jehovah" (Ps. 27:13, 14). And again he said: "Unto Thee, O Jehovah, do I lift up my soul. O God, in Thee have I trusted, let me not be put to shame; let not mine enemies triumph over me. Yea, *none that wait for thee shall be put to shame*" (Ps. 25:1-3). And he knew the faithfulness of God toward those who wait with their faith in Him, for he said: "I waited patiently for Jehovah; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in Jehovah" (Ps. 40:1-4).

Jeremiah, the prophet, also had this experience, having known the persecution of the enemy and the dark, weary days of waiting for deliverance. He wrote: "It is of Jehovah's lovingkindnesses that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. Jehovah is my portion, saith my soul; therefore will I hope in Him. Jehovah is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should hope and quietly wait for the salvation of Jehovah" (Lam. 3:22-26).

Make Jesus your blessed hope (Titus 2:13) and wait for Him. Make God your confidence and strength and wait on Him in the trials of life . . . "Jehovah is good to them that wait for Him." "Yea, none that wait for thee shall be put to shame."

"Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but . . . through?
Then wait on the Lord with a trust secure
Till the night of your fear is gone;
He will send the wind, He will keep the floods,
When He says to your soul: 'Go on.'

"In the morning watch beneath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To a land you have not known.
You shall be no more afraid;
And the years shall pass as your foes have passed.
You shall sing His praises in a better place.
A place His hand has made."

—Frank M. Mullins in "The Evangelist"

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Though feet should slip, ne'er let the tongue!"

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—Selected.

THOUGHTS WORTH WHILE

D. H. F.

A FAMOUS COACH'S HONESTY

Probably no man ever had a longer or more distinguished career in the world of sports than the veteran coach, A. A. Stagg. For forty-two years he was the idol of students and graduates of the University of Chicago. Yet he is more admired for his rugged character and uncompromising honesty, no matter what the cost.

A successful businessman told how his whole life was changed by a little incident on the baseball diamond. Stagg's champion baseball team was defending its college title. The batter had singled, and one of Stagg's men was racing home with the winning run. Stagg came rushing up to meet him. "Get back to third base," he shouted, "you cut it by a yard." "But the umpire didn't see it," the runner protested. "That doesn't make any difference," roared Stagg. "Get back!" *It cost a game, but a character battle was won.* "When I saw that," said the businessman, "I determined always to play square."—*United Presbyterian.*

DISCOURAGED? IS THIS THE REASON?

Two pastors' wives were visiting together. One said: "I don't know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue he no longer cares to visit his people and pray with them, and so he just sits around the house nearly all the time."

The other pastor's wife said: "We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord's Day, and our salary is paid promptly every month."

While the two ladies were talking they were working—mending trousers. The first was mending her husband's trousers in the seat; the second was mending her husband's trousers in the knees.—*Missionary Herald.*

THE "ONE-NOTE" MUSICIAN

"A series of pictures in a popular magazine portrays the story of a one-note musician. . . He takes his seat in the orchestra with the other musicians, arranges his score, and tunes his instrument. On the arrival of the conductor, the music begins with the leader skilfully bringing in first one group of musicians and then another. After a long time the crucial moment arrives—it is the time when the one note is played. The conductor turns to him and his one note sounds forth. Once more the orchestra plays and the one-note man sits quietly through the rest of the concert. . . . *One note only! It may be that our part in life's work may be very small, . . . but even that is important.*" It was only a colt, but the Lord had need of him—*Secret Place.*

HOW TO MEET DELINQUENCY

After all is said and done, there is only one way of combating juvenile or adult delinquency. That one way is to bring the power of the word to bear on the lives of people. Until that is done, all else will avail little enough. However, the gospel of Christ is still the power of God also over the lives of the young, as well as old. So there is just one thing for the church to do. Apply this power of God. Nothing more need be done. This must be done. Nothing more can be done.—*The American Lutheran*.

TODAY? TONIGHT?

At night as Dr. Horatius Bonar retired to rest, his last action ere he laid down to sleep was to draw aside the curtain and, looking up into the starry heavens, say: "*Perhaps tonight, Lord?*" In the morning, as he arose, his first movement was to raise the blind, and looking out upon the gray dawn, remark: "*Perhaps today, Lord?*" —*Dawn*.

CLOSING WORDS OF SPURGEON'S LAST SERMON

"What I have to say, lastly, is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus! I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Savior. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him meek and lowly of heart, and you will find rest unto your souls. When the wind blows cold He always takes the bleak side of the hill. These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him."

FAITHLESS WORDS

"I will not invade Austria." But he did.

"The saloon will never be allowed to return." But it has.

"I want no more territory in Europe and will not invade Czechoslovakia." But he did.

"We want only light wines and beer." What the nation got was everything.

"I have no intention of going into the Netherlands." He did.

"We will promote temperance." But they haven't.

"Taxes will be reduced; bootlegging will be ended; conditions among young people will be greatly improved." Judge for yourself.

Not a single promise Hitler made has he kept. Not one single promise assuring better conditions made by the liquor traffic and the politicians who serve the liquor traffic has been kept. They are birds of a feather.—*Times of Refreshing*.

THE FIFTH CHAPTER OF FIRST THESSALONIANS

R. H. B.

I CONCERNING THE DAY OF THE LORD. (1 Thess. 5:1-11.)

There are times and seasons which the Father hath set within His own authority (Acts 1:6, 7). The secret things belong to the Lord our God, and the things that are revealed belong to us and to our children for ever (Deut. 29:29). The time and date of the advent of the Day of the Lord—which always means that day of wrath and vengeance when divine judgment will be executed upon the world—is one of the secret things of God.

The Thessalonians did not need to be told of this again. They knew perfectly "that the day of the Lord so cometh as a thief in the night." Some have taken this to mean that it will come in gradually, stealthily and unperceived, and that men would not be aware of the fact that it had come. But the point of comparison lies in the suddenness and unexpectedness. As the thief and the robber always come by the way of surprise, so will the Day of the Lord overtake the careless world. "Suddenly, as a snare," shall it "come upon all them that dwell on the face of all the earth" (Luke 21:34, 35).

Not so shall it be with the people of the Lord. From verse 3 through verse 11 the apostle draws the strongest contrast between the guilty world, upon whom the Day of the Lord will come as a thief, and the church of the Lord. It is the distinction between "they," the people of the world, and "ye," the Christians at Thessalonica to whom Paul is writing (sometimes himself included, when he says "we"). The contrast is between those who are Christ's and "the rest" (v. 6. Comp. 1 Thess. 4:13, and Eph. 2:4). "When *they* are saying, Peace and safety, then sudden destruction cometh upon *them* as travail upon a woman with child, and they shall in no wise escape. But *ye* brethren are not in darkness that that day should overtake *you* as a thief: for ye are all sons of light and sons of the day: ye are not of the night nor of darkness." This, of course, cannot mean that Christ's disciples would know when that day is coming, any more than the people of the world—except that they will be able to see things shaping up, and will recognize the "signs of the times," which the blind world cannot read ("Jehovah, thy hand is lifted up, yet they see not," Isa. 26:11). But they know that that day is coming. They are alert and expectant. They "see the day approaching." (Heb. 10:25.) They are not put to sleep by the lullabies of false prophets. They are not deceived by glowing forecasts of world-betterment, progress, and peace. As Noah foresaw the doom of the great world of his day, so does the Christian today know beforehand the impending end of the age and the downfall of the present world-system with all its vaunted civilization and glory; and they value all things accordingly. But it is needful that they maintain their watchful and expectant attitude. "So then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night, and they that are drunken are drunken in the night,

But let us, since we are of the day be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." (Vs. 6-8.)

But the mere fact that Christians are enlightened as to the coming of the Day of the Lord, would of itself, be worth nothing. We might even say that this were a case where ignorance is bliss, and 'tis folly to be wise. "The wise man's eyes are in his head, and the fool walketh in darkness; and yet I perceive that one event happeneth to them all . . . and why was I then more wise?" (Eccl. 2:14, 15.) No—they not only expect that day, but they expect to be *exempted* and *delivered* from the wrath and the judgments of that day. On the dark night of the Passover Egypt was asleep, or engaged in the nocturnal revellings, as they had been on many nights before. But behind blood-sprinkled doors the Israelites, the people who had the promise of deliverance, kept solemn vigil, with their loins girded and their feet shod, and their staffs in their hands—waiting, not for judgment, but for the summons to depart from Egypt and her bondage for ever. That was a type, a foreshadowing. Christ's own people are today waiting and watching. They know the day of the Lord is approaching; but they are not waiting for *it*. Their expectation is the coming of Christ, "who delivereth us from the wrath to come." (1 Thess. 1:10.) This is the event of 1 Thess. 4:16, 17, which must necessarily precede the Day of the Lord. And (as will be seen more fully further on) when Jesus comes in glory to execute judgment upon the world, His saints are already glorified and come *with* Him.

Christians therefore, wearing the breastplate of faith and love, and for a helmet the hope of salvation, are fully awake, knowing what is coming; and they are watching and praying, assured that they shall "*escape* the things that shall come to pass," and "stand before the Son of man." (Luke 21:36.) "For God appointed *us* not unto wrath," says Paul, "but to the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep, we may live together with him." (V. 9.) Not "wrath," but "salvation" awaits them. And this is that salvation which shall be brought to us at the coming of Christ, when He comes to take up His saints. (Heb. 9:28.) "Wherefore exhort one another and build each other up, even as also ye do."

There is always the danger that we think of those saints of old, to whom, and about whom, such glorious things were said, as being a class of very strange and extraordinary beings; paragons of virtue and spiritual giants; and thus we subtly discount such teaching as this, as not applicable to ourselves. Ah yes, (we are prone to think) if we could be like those Christians at Thessalonica! But, alas, we fall so far short: we are weak, stumbling, blundering, halting believers. However, those Thessalonians were like us—of poorer background than most of us, and sorely beset with trials and temptations just as we are. They had but lately come out of paganism (1 Thess. 1:9, 10) and turned to the Lord who has promised, and who is able to save. They were common, ordinary people, whom God

had called out of darkness into His marvellous light. What was said to them He says to us. Let us appropriate their promise and share their hope.

(The discussion of the latter part of this chapter we must defer to next month.)

THE CHURCH OF CHRIST

By O. E. Shields

In these days of many denominations we have no means of finding the right church except by stopping our ears to men's claims and to their plausible arguments, and turning back to the Bible to learn from God only.

"Upon this rock I will build my church." (Matt. 16:18.) Jesus said that, therefore the one true church is that which He established. It is also plain that at the time Jesus spoke, the church of Christ was not yet builded. Read through the rest of Matthew, and through Mark, Luke, and John, following the course of events to the death and resurrection of Christ, and even to his ascension. Have you found there the slightest intimation of the church as being in existence? **Absolutely none. When then was it established?** The following passage will help us to determine that point: "When he raised him from the dead, and made him to sit at his own right hand in the heavenly places . . . and gave him to be head over all things to the church, which is his body." (Eph. 1:20-23; Col. 1:18.) The church is here called "the body." Over it Christ is head. This passage alone shows that the risen Christ was made the head of the body. Previous to Christ's resurrection the church could not have been in existence, for its most essential part was lacking. It would have been a body without a head. The church was completed by Christ's becoming its head, after his ascension and exaltation.

The church is also called "the house of God, which is the church of the living God, the pillar and ground of the truth," (1 Tim. 3:15), a spiritual house built up of living stones (1 Peter 2:5), a holy temple builded together for a habitation of God in the Spirit. (Eph. 2:21; 1 Cor. 3:16.) But the Spirit was not given until Jesus was glorified (John 7:39). The Holy Spirit came down after Christ's ascension and exaltation, on the day of Pentecost. (Acts 2.) Only after that day is the church of Christ mentioned as being actually in existence (Acts 2:47; 5:11), 50 days after the Passover Feast on which Christ was crucified.

HOW MANY CHURCHES ARE THERE?

The word "churches" in the New Testament, as used in Romans 16:16, is never used to mean various denominations, but congregations of the one true church which Christ established. (Gal. 1:22; 1 Thess. 2:14; Rev. 1:4.) These all being of "one faith, one hope, one baptism," constitute the one body. "There is one body." (Eph. 4:4.) So Christ predicted, "they shall be one fold, one shepherd." (John 10:16.)

The splitting up of the church into factions, parties, denominations, and the consequent use of names to distinguish these parties from one another, is severely condemned in the Bible, for it is flatly against Christ's will, and teaching of the word of God. Christ prayed over and over that his followers might be one, "that the world may believe that thou didst send me." (John 17.) And far from considering that to be an impossibility, the apostle solemnly enjoins it upon the factious brethren at Corinth.

"Now I beseech you, brethren, through the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no

division among you, but that you be perfected together in the same mind and in the same judgment. For it hath been signified unto me . . . that there are contentions among you . . . that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" (1 Cor. 1:10-13.)

In chapter three (verses 1-3) he shows them that this denominationalism among them came of the carnal mind. Read in the Revised Version Galatians 5:19-21.

HOW CAN I FIND THE TRUE CHURCH?

First Called Christians at Antioch

One cannot find the true church by asking men—for each one will say, "My church is the one." Neither worry yourself with genealogies and church histories, creeds, claims of apostolic succession, etc. All these show only the folly and confusion of human wisdom. Go to God's word.

You will find in Acts 2, that on the day of Pentecost sinners in obedience to the gospel, repented and were baptized (Acts 2:38-42). These were afterwards known as members of the church—the one only true church, for there was no other. Take the same steps they took, in the same way, to-day and—has the gospel changed? (Gal. 1:8, 9), has Christ changed? will not the same teaching and obedience today cause you to be added to the same church of Christ? (Acts 2:47.)

Why let men impose on you with great claims in this thing? Why subscribe to creeds and doctrines which are "after the commandments and ordinances of men"? Deal directly with God through His word. Enter the church of Christ, as men did 1900 years ago; be nothing but a Christian, and "glorify God in this name."

NOT GOOD IF DETACHED

I bought a railroad ticket the other day and on the coupon read these words, "Not good if detached."

Strange thing about that coupon. It was made of the same material as the ticket, printed with the same kind of ink and about the same size and shape, but it was no good if detached! Its value was entirely dependent upon its relation to the rest of the ticket.

Ever think of that little gem of philosophy contained in these words, "Not good if detached"? How many things are valuable when related to something else and not so valuable when detached!

In the fifteenth chapter of John, the Savior teaches the lesson of the Vine and the Branches. Jesus is the vine and His disciples are the branches. In this lesson Jesus says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." In Christ the Christian can work and do great good in the Master's name; but out of Christ—detached—the worker is worthless to the Lord and has no promise of eternal reward. The Christian must be in Christ. He is "not good if detached."—*Christian Education*.

“FAITH OF OUR FATHERS”

In the *Millennial Harbinger* of 1832, pages 322-324, the Editor (A. Campbell) gave his readers the following thought-provoking article from the pen of James A. Begg of England.

Introducing the short article (or rather, the short portion concluded from the preceding issue of the *Harbinger*), Campbell offers the opening paragraph from his own pen. It not only demonstrates the editor's latitude of mind and spirit toward brethren who differ on prophecy—the spirit which we ourselves especially seek to inculcate in this series; but it leans definitely to the principle of accepting prophecy in its plain and “proper” meaning—that is, the simple grammatical sense. But here is Campbell's own statement, followed by Begg's fine article.—E. L. J.

“The subject of prophecy is daily eliciting more attention, and an increase of light must be the result of the discussions now in progress. In this, as in other matters, we desire to give our readers all sides; not merely the views consonant with our own, but those from which we must dissent. In this way they are better prepared to judge for themselves. The views of this author are rendered much more plausible from the fact that his principal rules of interpretation will give the results which have been approved by the fulfilments already agreed upon; and therefore, had he written one hundred years before the coming of the Messiah, or two thousand years ago, he would have come to the results which distinguished the times of the Messiah. But as we have given place to him, we shall reserve a more full examination of this work until a more convenient season.”

LITERAL FULFILMENT OF PROPHECY

By James A. Begg

The legitimate conclusion from this literal fulfilment of Prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment; and that as Jesus was really born of “a virgin,” so will he also “come with the clouds of heaven,” when there will be “given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.” Is. vii. 14—Dan. vii. 13, 14. That, in the day of his power, he will as certainly come to Egypt “riding on a swift cloud,” as, in his humiliation, he entered Jerusalem seated on an ass. Is. xix. 1—Zech. ix. 9. That as “the spirit of whoredoms in the midst of Israel” has hitherto blinded them, that “they have not known the Lord,” they shall “know that the Lord of hosts hath sent” him, when he shall inherit Judah, his portion in the Holy Land. Hos. v. 4—Zech. ii. 11, 12. That as, when formerly he tabernacled with men, he brake not the bruised reed nor quenched the smoking flax, so shall he yet “go forth as a mighty man, stirring up jealousy like a man of war.” Is. xlii. 3, 13. That as he really submitted to oppression and affliction, while “he opened not his mouth,” so will he, in the day of his fierce anger, “destroy and devour at once.” Is. liii. 7; xlii. 14. That as

the humble Shiloh truly came ere the scepter had departed from Judah, so will the Lord, when he builds up Zion, appear in his glory. Gen. xlix. 10 - Ps. cii. 16. That as, when formerly he appeared in our world, the Jewish nation saw in him no form nor comeliness," so will he be "the desire of all nations" when he comes again. Is. liii. 2 - Hag. ii. 7. That as, at his first coming, he was truly "a man of sorrows and acquainted with grief," he will, at his return, "rejoice in Jerusalem, and joy in his people." Is. liii. 3; lxxv. 19. That as the children of Israel have really remained "many days without a king and without a prince," so they will, in the same sense, have this reproach removed, when, in the latter days, they "shall return and seek the Lord their God, and The Beloved, Their King." Hos: iii. 4, 5. That as he who "Is to be Ruler in Israel" was really born in Bethlehem, so, when he has "returned unto Zion, he will dwell in the midst of Jerusalem." Micah v. 2 - Zech. viii. 3. That is "the city and the Sanctuary" were really destroyed by "the people of the prince" who came to execute the vengeance of God, so will the House of the Lord of hosts "be built" again when he is "returned to Jerusalem with mercies." Dan. ix. 26 - Zech. i. 16. That as really as his disciples "hid their faces from him" in the hour of his distress, shall "many people and strong nations come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Is. liii. 3 - Zech. viii. 22. That as on Calvary he really "made his soul an offering for sin," so will he reign "in Mount Zion, and in Jerusalem, and before his ancients gloriously." Is. liii. 10; xxiv. 23.

What valid reason can be offered for putting a spiritual interpretation on the one class of predictions, in the above series, which was not extended to the other? Notwithstanding the unbelief of the Jews, those concerning his sufferings and death were fulfilled to the very letter; and what is there in the language of the other which should induce us to adopt a system of interpretation so opposite in its nature? This mode of spiritualizing certain prophecies appears the more exceptionable when we perceive, that while one clause of a sentence is allowed to have a literal significance, another is understood spiritually, although there be nothing observable which can direct to such a change - the system being still farther encumbered by the difficulty of managing certain portions which will in no way bend to such accommodation as it requires. Have we, then, no reason to fear that in thus introducing an unauthorized system of prophetic interpretation, we may be "teaching for doctrines the commandments of men"? Instead, therefore, of unreasonably persisting in adherence to such opinions, and putting upon prophecy a meaning it cannot bear, let us inquire whether the more natural and more obvious sense be not that which the Spirit of God designed. The answer to this inquiry may perhaps be read in the fact, that prophecy has hitherto been fulfilled in its proper sense; while the consequences of abandoning this mode of interpretation by the Jews, form a beacon which ought ever to be kept in view. By overlooking the plain declarations of his sufferings and death, they would not receive the despised Nazarene as their anointed Lord. Let us

not, in defiance of their punishment, reject the more numerous declarations of his coming and kingdom in glory. Let Christians attend to the lofty descriptions of the holy prophets—let them weigh their united evidence—let them examine the multitude of these predictions, and the sublimity which pervades them—let them consider the harmony with which they all bear testimony to His coming and abiding with his people—and let them then reflect whether it is probable that all these promises, clear as they seem, and literally as prophecy has hitherto been fulfilled, do not in reality imply, and afford evidence of the truth of Christ's personal reign on earth during the Millennium.

THE DESTINY OF ISRAEL

By J. T. Barclay

Dear Brother Campbell: Deeply impressed with the belief that we are on the eve of a "novus ordo seclorum"—a conviction unconsciously engendered by contemplating the signs of the times, in connection with the "sure word of prophecy"—I have felt constrained to bestow much thought upon the subject of the special duties that devolved upon the present generation in relation to God's ancient people. * * * *

But inasmuch as I find myself in a fearful minority, allow me therefore to state—however unseemly it may appear—that I entirely dissent from the views most generally held in relation to the present position and future destiny of Israel. It is usually maintained, to a greater or less extent, as you are aware, that by a kind of irreversible decree in the eternal counsels of the divine will, the whole Hebrew race—inclusive alike of the branch of Israel and the branch of Judah—are so far heaven-abandoned and judicially blinded, as not only to be perpetual outcasts from the material heritage of Israel, but from the spiritual favor of God also, and even incapable of Christianization: that they are not fit subjects for social amelioration or political enfranchisement: that it is not agreeable to the will of Heaven that they should be restored to their ancient patrimony—lying under the interdiction of an everlasting curse—as is alleged: that they have no claim whatever upon our consideration; and are, in no way, concerned in the introduction of the millennium, and the future government of the world.

Now, in opposition to all such outrageous ostracism, proscription and perversion, I can but enter my decided protest, and contend most earnestly, on the contrary, that though the curse of heaven now rests upon both the land and the nation of Israel, it is ordained to be removed; and this noble race fully restored to their Fatherland—there re-enfranchised, and finally invested with the scepter of universal dominion, as chief of nations: that so far from being hopelessly offcast and irreclaimably doomed, not only is the resumption and conversion of this elect race possible, but probable in the highest degree; it is not only so, but absolutely certain: that the time is coming, and probably nigh at hand, when every Jew on earth shall be brought within the pale of salvation: that the universal conversion

of Israel, however, does not occur while they are dispersed abroad, but is almost restricted to Palestine: that the conversion of the world being held in abeyance by our neglect of Israel, human instrumentality should be speedily put in requisition for their restoration—if not by an appeal to governmental interference by diplomacy and negotiation, at least by the social combination of the friends of Israel: And that such an ingathering and colonization of Israel is an honor specially devolved upon America, and particularly that class of her citizens whose motto is, “the Bible, the whole Bible, and nothing but the Bible.”

* * * And in quite recent issues of the *Harbinger*, we are permitted to rejoice in such expressions as these [Barclay then quotes from the pen of A. Campbell as follows]: “The subject of the millennium is one of thrilling interest to the Christian community. We have it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the old world.”

* * * “We design to give this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come when many run to and fro, and knowledge shall be increased; and we are evidently approaching a new crisis in the ecclesiastical affairs of the world.” * * * “It will undoubtedly soon be, if not already, one of the most engrossing topics of our generation.” * * * * —*Millennial Harbinger*. December, 1860. pp. 661-668.

CAMPBELL ON OPINIONS

(Compare April Word and Work, 1945, p. 103)

Reason and experience unite their testimony in assuring us that, in the same proportion as individuals labor to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's loving kindness to the children of men, than of themselves, their views and attainments. * * *

If I were to attempt to produce the greatest uniformity of opinion, I would set about it by paying no respect to opinions, laying no emphasis upon them, admiring and condemning no opinion as such. But if I wished to produce the greatest discrepancies in opinion, I would call some damnably dangerous, others of vital importance; and I would always eulogize the sound, and censure the erroneous in opinions. We all know that strife is like the bursting forth of water—it always widens the channels; and many a broil in churches, neighborhoods, and families, would have been prevented if the first indication had been sympathetically attributed to the infirmity of human nature. Editor, *Millennial Harbinger*, 1830, pp. 149, 150.