

THE WORD AND WORK

(Volume XLII, April, 1948)

The Way, Truth, Life

THOU ART THE WAY: to Thee alone,
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.

THOU ART THE TRUTH: thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

THOU ART THE LIFE: the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

THOU ART THE WAY, THE TRUTH, THE LIFE:
Grant us that way to know—
That truth to keep—that life to win—
Whose joys eternal flow.

—Selected.

WORDS IN SEASON

R. H. B.

THE PRESENT WORLD-CRISIS

Much has been said in recent days about an impending world-crisis. We have read about it in papers and news-magazines, we have heard it over and over on the radio. Nor does the report emanate from alarmists and sensationalists. It is not the foolish talk of irresponsible, uninformed talkers: it comes to us from the highest sources — from men of official position, and the leaders of our nation. Insistently and persistently we hear the note of grave warning: "*We are facing a world-crisis.*" And that inevitably would mean a crisis for our nation and our people as well.

ATOMIC POWER

Now a "crisis" is a turning-point. It means that things cannot go on as they were before. We became aware of the fact that such a point had been reached when the news of the atomic bomb and its unspeakable effect in Hiroshima and Nagasaki was first flashed to us. We knew then that a new epoch had suddenly broken in upon the world — an epoch terrible in its possibilities. Some forty years ago Sir Oliver Lodge, explained the difference between molecular

power, such as men had learned to employ in steam and gasoline engines, in guns and explosives; and, on the other hand, that atomic force which is locked up in every form of that mysterious thing called "matter." "If ever mankind becomes able to release atomic power," said Sir Oliver, "they will destroy themselves. There is enough energy contained in a pebble to destroy a whole city."

It appears now that man has at last found the key with which to set free the terrific atomic forces. The bombs of Hiroshima and Nagasaki, we are told, and even those of Bikini, were only crude, elementary things, and since then bombs have been perfected which are potentially one hundred times more powerful — bombs capable of destroying not only cities, but vast territories, and affecting in incalculable ways whole oceans and continents. All thinking people must stand aghast at such a development. The only hope for humanity and civilization would now lie in the possibility of universal friendship and good-will among the nations of the earth. That there is no prospect of such a thing in the world today, and that all signs look the other way, is now a matter of common knowledge. Some days ago Secretary Marshall pronounced the world-situation as "very very serious." And coming from so high an official, those words meant even more than they expressed. Since then, almost daily, such like utterances have reached us. What does it mean? What will the outcome be?

CHRISTIANS FORE-WARNED

To the enlightened Christian this situation is one of deep concern indeed, but not of surprise and dismay. The word of God has fore-warned him of just such a crisis to come upon the world. Nevertheless we are concerned — naturally so — for our own fair land and country, for our nation. What will this crisis mean for us? A third world-war? And what would that third world-war be like? When we think of the new weapons, (not only of atomic, but "bacterial" warfare) the imagination is staggered at the possibilities. We have come through two world-wars. In comparison with what other nations have suffered, our country has been wonderfully spared. If there should be another world-conflict, will this nation again come out of it unscathed? It does not seem likely. Humanly speaking the outlook is very dark. Does the Word of God give us any light that may be applicable to the present world-situation and to our country in particular? The answer is yes. The Bible tells us something about it. It declares that God in time past suffered all the nations to go their own way. Because (as Paul tells us in Romans) when they knew God they glorified Him not as God neither were thankful . . . He gave them up. Three times is this statement repeated in the first chapter of Romans. But though God gave them up to walk in their own ways, He did not utterly abandon them, nor did He abdicate His throne and sovereign jurisdiction over the nations of the world. "He made of one every nation of men to dwell on all the face of the earth," we are told, and "determined their appointed seasons, and the bounds of their habitation" (Acts 17:26). Moreover (and this is a thing many refuse to believe) He watches closely their doings. "His eyes

behold, his eyelids try, the children of men." And, again, "Jehovah looketh from heaven: he beholdeth all the sons of men. From the place of his habitation he looketh forth upon all the inhabitants of the earth, he that-fashioneth the hearts of them all, that considereth all their works" (Ps. 33:13-15). "Consider, ye brutish," He says, "and ye foolish, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye shall he not see? He that chastiseth the nations shall not he correct, even he that teacheth man knowledge?" (Ps. 94:8-10.) These words were spoken long ago, but they are just as true today as they ever were.

GOD'S JUDGMENT OF THE NATIONS

From the Old Book we learn that God judges the nations (1) according to their ways; and (2) according to their light. Whether it be Egypt or Assyria or Rome or Ammon or Moab or their equivalents today — in His balances are they all weighed, and over the pages of history we see again and again the mystic handwriting, "Mene, Mene, Tekel, Upharsin." The United States is not directly mentioned or spoken of in God's oracles; but in so far as she is the equivalent of the nations on which God executed judgment in ancient days, the same judgment is due for her; and in greater measure, as her light is greater. The same sins for which God punished the nations of old, will bring like retribution upon the nations of today. When we look upon the record of this people in recent years our fears for the nation's future are fully justified. A spirit of infidelity has, like death-dealing fume, poisoned much of the people. Murders robberies, rapes, and other crimes are the common order of the day. "Juvenile delinquency" (as it is called) has risen to unprecedented magnitude. Greed and covetousness, adultery, and sexual transgressions in general, have become more and more common. A noted volume recently published by a doctor might well have portrayed the statistics of Sodom.

OUR NATION'S ONLY HOPE

Does it not seem that this nation is ripe for judgment? There is only one thing that can avert the judgment of God whether for the individual or the nation: it is *repentance*. If in view of the present emergency our nation would humble itself, as did Nineveh at the preaching of Jonah, God may turn the tide of threatening evil. But there is no prospect of such a thing. Next to that the hope for our country would hang on the question of whether there might be enough of a remnant to warrant the preservation of our country and people. If there had been as many as ten righteous persons in Sodom the city would have been spared. If a sufficient number of righteous, God-fearing men and women be found in our nation, would not God spare it and see it once more safely through the floods that threaten to engulf it? And lastly, there are the prayers of God's faithful children. Paul writes to Timothy: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiving, be made for all men; for kings and all that are in high place, that we may live a tranquil and quiet life in all godliness and gravity . . ." The prayers of God's people avail much in their working.

A CALL FOR NATIONAL REPENTANCE

About 85 years ago, on April 30, 1863, when the country was in the dire distress of the Civil War, and the future hung in the balance, at the request of the senate of the U.S. Abraham Lincoln made a call for national repentance and humiliation, from which this is an extract:

"And, inasmuch, as we know that by His divine law nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power, as no other nation has ever grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Surely such a call to prayer and repentance is in order today!

BEN'S BUDGET

Ben J. Elston

Has not God graciously given an age-lasting, properly-balanced book? Each portion has its lesson, or lessons. It is not in conflict with itself. Human productions abound in inconsistencies, if not irreconcilable conflicts. If such seem to appear in the sacred volume, a closer view in clearer light, is all that is needed for understanding. And if "clouds still intervene," it is doubtless "sweet to feel that we need not know." Surely we need not know *now* and fully. Truth inherits "the eternal years of God,"—a long, delightful season in which to learn, and every perplexing mystery dissolved in cloudless light, and unobstructed vision. And our childish fancies, that craved to know the curious and needless, that could never have promoted our happiness even here, will also have been swallowed up by our transformation, as the dim mirror is forever laid aside, and we truly see and know.

One of these days I shall be invited to a public dinner, and the master of ceremonies will ask me for a speech . . . Then, with all the confidence in life, I shall talk about "The Man Who Leaves Things Behind Him." "Gentlemen," I shall say, "I propose the toast of the man who can leave things behind him! You all know him and love him. He never keeps up things. He never brings forward the arrears of yesterday's grudges and enters them conspicuously at the head of today's accounts. He has learned the divine art of forgetting."

F. W. Borcham, *A Reel of Rainbow*.

NEWS AND NOTES

Frankfort, Ky.: "Our work here is progressing nicely with good attendance and a fine spirit prevailing. We enjoyed the blessings of the Lord in 1947 as there were 20 added to our number: 18 by baptism and 2 by membership. The Lord enabled us to build a good six-room parsonage for the minister and his family at a cost of \$6500 with a debt of only \$2500, which is being met in monthly payments. The Lord very graciously enabled us to maintain a weekly 15-minute program over the local radio station. We have made many new friends for the church through this ministry.

"We conducted an eight-day Vacation Bible School in July with an average attendance of 86. H. N. Rutherford was with us in a Gospel meeting in August and did us much good with his fine preaching and singing. One has been baptized since the first of the year."
—Asa Baber.

Lexington, Ky.: "The close of December marked the end of our most profitable year. Many encouraging things came in our experience. Our offerings were the largest in our history, our new basement unit was completed and used, twelve were added to our number by immersion and membership, and five Bible Schools and seven meetings conducted by their minister, with a total of 31 responses. We have had two baptisms thus far in the new year and have prospects of more soon.

"We have on hands an old Neo-style No. 8F duplicator that does reasonably good work. We would like to place this with someone who needs it at small cost. If interested write Orell Overman, 110 Thompson Road, Lexington 40, Ky.

"In April I wish to complete preparations for printing Vacation Bible School lessons for 1948. Those interested in using them should contact me soon so that I shall be able to print a sufficient quantity."
—Orell Overman.

Gray-Greer

Miss Mary Gray of East Detroit, a teacher, and J. Scott Greer, minister of the Farmington, Michigan, church of Christ, were united

in marriage on February 20, at the home of Brother Daniel Harless, minister of the Northwest Church in Detroit. Miss Gray came from western Kentucky to Detroit in 1942 and has been worshipping with the Roseville church of Christ since it was started. Brother and Sister Greer are at home at 11832 Ohio, Apt. 304. Detroit 4, Michigan.

Commendations

"I like the Word and Work very much. We read it and then give it to our friends to read." — Mrs. Joe Sandage.

"The Word and Work is food for the soul." — Annas Shelton.

"I feel that the Word and Work will do good wherever it is read. It surely will do no harm as personalities are avoided and as there is so much good teaching in it." — J. Scott Greer.

"I certainly do deeply appreciate the deep, spiritual nature of your publication." — Andrew M. Dudley.

Borden, Ind.: "For two months we suffered a decline in attendance; however, we are now back above the average for 1947, the highest in five years.

"Brother Howard Marsh will hold his fourth consecutive meeting for the church this summer. The dates will be announced later. His preaching is well-balanced with strong gospel appeal.

"Brother Russell Martin preached for the church Sunday morning, March 7, Brother E. L. Jorgenson spoke Sunday evening, March 14. Both gave fine lessons." — F. S. Spaulding.

Brother J. L. Adams announces that because of circumstances beyond control there will be no Christian Courier for April. However, a special issue is planned for May.

Winchester, Ky.: "Since last report we have had two responses for membership and two for baptism. This brings the total for the last four Sundays to five memberships and four baptisms." — Ben Rake.

New Orleans Radio Program

A new radio program has been launched from WWEZ, 690 kc.,

New Orleans, La. The time is 8:15 each Sunday morning and the speakers, Richard Ramsey and N. B. Wright. This program is dedicated to the Lord, being supported by Him through faith and prayer. It is under the supervision of the Seventh and Camp congregation.

Question of Eternal Security

A new 24-page tract dealing with the above subject is now ready for distribution. This is a well-balanced treatment of the subject and should help extremists to a more balanced view on the one hand and to a greater appreciation of the love and keeping power of God on the other. Price, 10¢ each, 15 for \$1.

Louisville, Ky.: "We thank the Lord for a month or more of good winter meetings in the 'Deep South.' Good health, good welcome, and good services everywhere, with an average of one appointment for every other day. I preached somewhere every Sunday morning (one soul reclaimed); but Sunday nights and week nights were for singing.

"A week each is now set for New Orleans and Amite, La., in May, and a week or two in Florida later on—all if the good Lord wills."—E. L. J.

As we go to press the Shawnee church of Louisville is in the midst of a revival meeting with John Adams of Jacksonville, Fla., as evangelist. The effort started March 28 and is to continue for two weeks.

Report of Ft. Lauderdale Work

Ft. Lauderdale, Fla.: "The work at Ft. Lauderdale is moving along about as well as might be expected. Attendance and interest is on the increase. Three people placed membership with us last Lord's day. The foundation for the new church building is now completed; we hope shortly to have the walls built. We now have our large highway sign for the church placed on the main north-south coastal highway some miles north of Ft. Lauderdale. The credit for the Ft. Lauderdale work is largely due those faithful souls who have and are contributing to the Home Mission Fund begun by Brother Robert B. Boyd.

"From letters received from Greenville, S.C. we learn that a new congregation has recently been

started there. This is a small but very zealous group, and the good they can do is already being seen. This group has been strengthened by others moving in from other places. Recently a good sister was baptized into Christ there. But they are in need of leadership, especially do they need a preacher. Any brethren who think of moving into this section of the South might well contact Brother James T. Morris, 21 Piedmont Avenue, Greenville, S.C., or J. B. Green, 2 Sumter Street, Greenville, S.C."—Brady M. Green.

WANTED. MORE CLUBBERS

We are not publishing a list of clubbers this month. We hope to have an honor roll in the May Word and Work. Why not send in a club during April? At this season every club begins to count in bringing our circulation over and above the average. You can help by sending in a list of names.

CITY-WIDE YOUNG PEOPLE'S REVIVAL

The young people of the churches of Christ in Louisville are planning a city-wide young people's revival to be held at Fifth and M congregation from Sunday, May 2, to Sunday, May 9, inclusive. Hall Calhoun Crowder of Oklahoma has been selected as the evangelist. Brother Crowder is a young man of unusual ability. Let the young people from all the congregations in Louisville rally to the support of this meeting. Adults are also welcome.

Louisville, Ky.: "Since last report we have had thirteen responses to the invitation at South Louisville. Three of these were for restoration, four for baptism, and six for membership. Seven of these came during March. We are thankful that the Lord is blessing the brethren at Fifth and M. Many are working in visitation, following our neighborhood canvas.

"Brother Edward E. Kranz is to be with us in the evenings of April 19, 20, and 23, for a 'worker's meeting.' Neighboring churches in and around Louisville are invited to participate, especially those who feel the need of more training in visiting and reaching those who are out of Christ."—N. Wilson Burks.

WHAT A MAN BELIEVES

R. H. B.

It is a thought widely prevalent that it makes little or no difference what a man believes, so long as he lives a decent and upright life: honest, clean, charitable, altruistic. Sometimes we hear it said that, after all, Christianity is not a doctrine but a life, meaning that if a man behaves himself he is a Christian. There are many men of many minds; some of us believe one way and some another. The main thing is a true and noble life — it matters not about the beliefs. So runs the thought. Akin to this is the idea commonly held, that if a man is sincere and honest in his belief that all will be well with him, regardless of what his belief may be. For (they ask) why should a man be held responsible for what he believes? Such shallow thinking passes lightly among people, although every fact of common life and everyday experience contradicts it. For, all regardless of whether or not a man were responsible for what he believes, the consequences to him are bound to be great.

It makes a vast difference in the end whether what a man has believed is the truth or a falsehood. Let me mention a few subjects.

1. It makes a vast difference what a man believes *about the Bible*. The old Book claims to be a message from God (Heb. 1:1, 2). Is the claim true? Well, if it is, then the man who believes it has a lamp for his feet and a light for his path. He has a standard by which he can know right from wrong, good from evil. He has light for the future; he can truly have a hope — a thing which, apart from the Bible, no man can have. "For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (I Thess. 3:13). These Thessalonians had received the word of God as the word of God, a fact for which the apostle was deeply grateful to God, as well he might be. For the difference it made to these people was the difference between night and day, between life and death. And so it still is.

2. Again, it makes a difference what a man believes *about God* — how profoundly it affects and influences his thoughts and actions! Of the false gods of the nations the psalmist said that they who worship them shall be like unto them. But to know the true God is life eternal. The great majority of men, even in what are called Christian countries, entertain unworthy conceptions of the God of the Bible. To some He is a hard Master who would gather where He did not sow, and take up what He laid not down. In the minds of others He is a kind of genial old gentleman, who does not mind our wrongdoings and is far too soft-hearted to send a sinner's soul to hell. These ideas have their effect in the life and conduct of the men who hold them. But the true knowledge of the true God is life indeed.

3. Again, it certainly makes a tremendous difference what one believes *about Christ*. "What think ye of Christ? Whose Son is He?" That is the great and paramount question, the answer to which decides

a man's destiny. "Except ye believe that I am He," He said to the Jews, "ye shall die in your sins," and "whither I go ye cannot come" (John 8:21, 24). At Cæsarea Philippi He asked His disciples saying, "Who do men say that the Son of man is?" Much hinged on that then; much hinges on it today. And blessed is the man who has received this truth and holds it fast. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).

4. It makes a great difference what we believe *about Man*. If one regards himself as having sprung from primeval slime, that he is no more than a highly specialized beast, a perfected ape, or what not, you may be sure it will register in his soul's career. He loses in that measure the meaning of guilt and sin, and the sense of accountability. He will come to think that "evil is but good in the making," and that the sinful passions of his flesh are only a sort of hang-over from the ancestral ape and tiger. In fact such convictions, where deeply held, will undermine the moral foundations of character, and degrade man below the level of the beast—as might have been observed in the case of the highly educated scientific Nazis, for example.

The word of God has quite another story to tell about man. From it we learn that God created the man in His own image and likeness; that He tenderly formed him out of the dust of the ground, and breathed into his nostrils the breath of life, "and man became a living soul." It also tells of man's first disobedience, and how it affected all the human progeny; and of God's faithful love for man by which He provided redemption at infinite cost and sacrifice to Himself. The old Book reveals man in his greatness and littleness, in his dignity and also in his utter dependence upon God. It will make quite a difference to you and to me which we believe.

5. It makes a great difference what a man believes as to *the way of salvation*. It is the common notion that by clean living and good works a man is saved and gains admittance into heaven and life eternal. The Bible denies that. It declares that by the works of the law (and certainly the law commanded all that was right and good) no flesh shall be justified in His sight. It says emphatically that salvation is God's free gift, through faith in Jesus Christ, not of human merit, not of works, lest any man should have aught wherein to glory—that, in fact, since all were sinners, no man *could* perform any good work so as to merit salvation by it. "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, 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" (Tit. 3:3-5). What a difference it makes which of the two ways a man puts his trust in is manifest in the case of the Jews who, striving for righteousness and acceptance with God, missed it all. And why? "Because they sought it not by faith, but as it were by works" (Rom. 9:32); and "being ignorant of God's right-

cousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:3, 4).

6. Now *as to human destiny* in the hereafter – to the man who believes that death ends all, naturally suicide would seem an easy way to escape from trouble. But he who believes the truth concerning man's accountability before God, involving judgment, retribution, hell, and heaven, will be greatly influenced by that. He will feel, as well he may, that nothing else is so important as to flee from the wrath to come, and to find refuge in the Shepherd's sheltering fold. He would have no difficulty in answering Christ's searching question, "What doth it profit a man, to gain the whole world, and forfeit his life? (Mark 8:36.) And the home of God which Jesus has gone to prepare for us will mean more to him than the best of what earth can offer. It will surely make a difference!

7. Finally – it cannot be a matter of indifference whether or not a man believes the New Testament teaching *concerning Christ's return from Heaven*. If that is the goal of the Christian's hope, if all the promises of God finally center in that event for us, if that is to be our constant expectation, and if God's people should wait for it, look for it, watch for it – then it is bound to make some difference whether or not we really believe it, and whether our lives are lived in the light of that glorious expectation. The servant who said in his heart, "My Lord delayeth his coming" became an unfaithful servant and lost much by his false belief. But to them that wait for Him Christ "shall appear a second time, apart from sin . . . unto salvation" (Heb. 9:28).

It remains to be said that it makes no difference, so far as the truth itself is concerned, whether men believe it or not. Facts are facts and will remain facts whether people choose to believe them or to deny them. Whether a man believes the truth or not will not affect the facts in the case, but will affect the man's life and destiny forever.

IN THE MINORITY

During the time Noah was building the ark, he was very much in the minority – but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority – but he won!

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority – but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority – but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority – but he won!

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority – but he won!

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority – but He won!

– Selected.

“WHY THE DIFFERENCE?”

J. Edward Boyd

Lot in Sodom — Joseph in Egypt: each was in a foreign land, away from his own people, in the midst of idolatry and various forms of wickedness. But how different the consequences in each case: to Lot came loss of all his property in Sodom, when by reason of the urging of the divine messengers he reluctantly fled from the doomed city; the loss also of his wife when she disregarded their warning and looked back; the shameful conduct of his daughters; who evidently had learned too well the lessons of Sodom's vileness; but to Joseph, after a period of suffering and humiliation, there came promotion, exaltation, honor, happiness in the reunion with his family. The curtain falls as we are viewing Lot's degradation; his name is not inscribed in the New Testament hall of faith — the eleventh chapter of Hebrews. But Joseph's is there, as he is pictured looking confidently forward to greater things for his people.

Why this difference? It was not that Lot was a bad character. Indeed, Peter speaks of him as “that righteous man,” vexing his “righteous soul from day to day” because of the wickedness of the men of Sodom. But good men sometimes make serious mistakes. Often they permit themselves to be led by wrong principles. So it was with Lot. Why was he in Sodom? Did he go there as a missionary, to bring to those people a knowledge of the true God? Did he go because of the call of duty, or because he felt that it was the Lord's will for him to live there with his family? No, it did not come about in any such way. He “saw all the plain of the Jordan, that it was well watered everywhere . . . like the garden of Jehovah . . . So Lot chose him all the plain of the Jordan.” That is the way it started: a selfish choice, merely for material gain, and that in disregard for the prior rights of his uncle Abram. No thought, either, of considering what the will of the Lord might be. “And journeyed east” — one thing leads to another; one step in the wrong direction is often followed by another — “and moved his tent as far as Sodom.” And then — right into Sodom itself.

But Joseph, when a mere lad, found himself in Egypt through no fault of his own: always he was in God's hand, in the very place where God wanted him to be, and serving the very purpose which the Lord had in mind for him. So he came to understand it; for to his brothers he said, “God sent me before you to preserve you a remnant in the earth . . .” Even in the most trying circumstances he did not turn aside from his course of faithfulness in the Lord.

As Christians, may we not profit by these examples? “For whatsoever things were written aforetime were written for our learning.” . . . When faced with the necessity of making a choice, do we take the Lord's will into consideration, or do we make it merely on the basis of our own personal advantage? The consequences may be greater than we think. To make one specific application of the lesson: I wouldn't feel right to deny myself the precious privilege of the simple New Testament worship with a congregation of “Christians only,”

with the unaccompanied singing and the Lord's supper on the first day of each week, merely to gratify some personal desire, whether of financial gain or other worldly consideration. Only if I felt definitely led of the Lord to make such a sacrifice for the good of others would I feel justified in such a course. And in other things, too, this should be our guiding principle.

NO INFIDELS IN HELL

Frank M. Mullins

The fool hath said in his heart, "There is no God." A person is a fool to deny a proven fact. The infidel will awaken in hell, eternally lost, yet no longer an unbeliever, but a believer in full realization of what a fool he has been. Too late will he realize the evidence was sufficient for him to have believed the truth of God's word concerning life after death and what he faced in his sins, and that one's faith in Jesus Christ, the Son of God, in this life, determines his eternal destiny.

To be sure, one can today hear from the lips of learned men and can read from the pen of scholars that there is no hell of fire, nor life beyond the grave, or that one can be saved without faith in the shed blood of God's Son as the atonement, *the only atonement*, for sin. Man cannot change God's eternal truth, the Bible. Many unbelievers will awaken in hell with the words of King Saul of old (who rejected God's word and later said, "I have played the fool,") upon their lips and imbedded in their heart for eternity.

It will be too late as far as salvation is concerned for one to become a believer after being cast into the hell of fire. "Behold NOW is the acceptable time; behold, NOW is the day of salvation." THERE IS NO HOPE OF CHANGING ONE'S ETERNAL DESTINY AFTER DEATH. THERE IS NOT ONE IOTA OF SCRIPTURE WHICH INDICATES THAT THERE WILL BE A CHANCE AFTER DEATH TO BE SAVED. ONE IS EITHER SAVED OR LOST NOW! And if saved, it can only be through the blood.

It is not enough to say, "I am a believer in God." To believe in the God of the Bible, the ONLY TRUE AND LIVING GOD, one must believe on Jesus Christ, the Son of God, as his personal Saviour, or else be condemned. "He that believeth not hath been judged already" (John 3:18). "Whosoever denieth the Son, the same hath not the Father" (I John 2:23; John 14:6). — In *The Evangelist*.

I want to think I left behind
An easier trail for men to find,
A stronger bridge, a smoother road
To bear some other fellow's load —
That someone's lot will better be,
When I am gone, because of me.

— Douglas Malloch.

CARETAKERS

Maurice Clymore

"But if a man knoweth not how to rule his own house, how shall he *take care* of the church of God? (I Tim. 3:5.)

While reading this verse the other day it impressed me as never before of the great responsibility placed upon bishops. They are CARETAKERS of the house of God, which is the church of the living God. This term or word is not new for we have caretakers of parks, private lawns, golf courses, cemeteries and such like. It is their business to take care of that over which they have been placed. That means planting, replanting, cultivating, watering, grass cutting, cleaning up unsightly places, pruning, spraying, pulling out weeds and other duties, all of which help to beautify the landscape, and to enhance the value of the property.

Bishops are God's CARETAKERS of His church. What labor of love is needed; yea, what keeping of diligent vigil; what exercise of oversight; what humility and patience; what weeping over lambs gone astray; what faithfulness to exhortation and admonition to give all; what pleading before God on behalf of the flock; what nurturing of each one according to his individual need, even to special formulas for the sick; what genuine interest in each member's troubles and sorrows; what visitation among them for the personal touch that counts; what manifestation of enthusiasm for the work of God; what wisdom and caution in crises; what keeping of one's self of good report within and without for the building up of the body of Christ! God's house will be what the CARETAKERS make it, and it is a work they personally must oversee.

GOD'S LOVE

J. H. McCaleb

God's love is so great that it escapes one's imagination. And yet, without some adequate concept of this vital force, you and I must lack the motivating power to live the Christian life. Many attempts have been made to do God's will as a matter of law-keeping. The miserable failure of man to even approach perfection is so self-evident as to need no argument. When you and I are fair with ourselves, we know that in our own power alone we are miserable failures.

Your mother, and mine, represent the greatest love that we can experience in our human relations. We are often slow to evaluate that love in our thinking, but finally it sinks in. Incident after incident piles up, until our minds begin to grasp how great is the continuous sacrifice. Always our good is constantly before her eyes. She gives up everything so that we may have. She does without food and clothing so that we may enjoy both more abundantly. Even in our deepest disappointments and gravest errors, our mothers have remained loyal and true. It is a love that almost passes under-

standing, and our appreciation at last breaks out in a reciprocation that is warm and fervent. We want to please the one who has shown us so much kindness. We do things for her because we want to.

Now, when your mother and mine, can look upon every child with the same affection that she holds for us, her children, that love begins to approach the great love of God.

One must accept the fact that he is living in a world that of himself he cannot overcome. We cannot direct our steps unerringly through life, nor through death. All the philosophers and thinkers have pondered this question and have found no answer. Only Jesus Christ has promised without question victory over all things that surround us.

This Christ is God in the flesh. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The powers around us are so mighty that it required the very life of God to overcome them for us. It matters not that we do not understand fully all of the details of the universe and of life itself. Suffice to know that here we are, and here we live and die. Through Christ we may have in us the power of God himself, the power that conquers eternity.

We love God because he first loved us. When we taste of his mercy and kindness, the same love is kindled in our own hearts. We serve God because we want to. We can then love God and love our neighbor also. The kingdom truly is within us.

JUSTIFICATION

Maurice LaFleur

The inspired apostle Paul wrote to the Roman Christians, "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) I am glad that Paul told us how we receive justification and peace — through Jesus Christ — for too many are claiming that justification is from some other source. The apostle Peter, speaking about that justification, says, "Who his own self bare our sins in his body on the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." Notice again in that passage that it is on HIM, the Lord Jesus. All they had done was to lay their sins on His body, and He carried them away to the cross.

Again Paul wrote to the church at Corinth, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in Him." (II Cor. 5:21.) It is always "in HIM," "by HIM," "through HIM," or "on HIM" — always the PERSON, the Lord Jesus Christ. For HE, and He alone, can justify, cleanse, wash, and save, because that was His mission on earth, "to save that which was lost." The only way that God justifies is through Jesus Christ, His Son. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." From *Friendly Visitor*.

ARE SERMONS TO BE ENJOYED?

In its section entitled "Religion," Time (July 9) says:

"I enjoyed your sermon very much." Countless beamingly polite church-goers so inform their preachers every Sunday. Last week the Rev. Robert E. Woods, veteran preacher of Manhattan's St. Patrick's Cathedral, took the wind out of their sails. Said he, from the pulpit: "Sermons are not intended to be enjoyed [but] to instruct, to inspire . . . to make you uneasy about yourself. Any sermon that doesn't do that has misfired."

That may be true of sermons as sermons; but if the sermons are expository in character and the hearers are helped to a better understanding of the Word of God, there should be, and there will be, real enjoyment of the messages.

Recall the incident recorded in Nehemiah 8. The people gathered together for a very long Scripture-reading and exposition; it lasted from "morning until midday."

There was much in the reading and exposition to make the hearers uneasy about themselves. "For all the people wept, when they heard the words of the law."

Then Nehemiah, Ezra and the Levites said unto all the people, "This day is holy unto the Lord your God; mourn not, nor weep.

"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord: neither be ye sorry; *for the joy of the Lord is your strength.*"

So the Levites stilled all the people saying, "Hold your peace, for the day is holy; neither be ye grieved.

"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them,"

It seems to us that the need today is not the suppression of enjoyment of the Word of God, but the development of it.

There is so little manifested enjoyment of the Word of God, even on the part of the sermonizers that we stand in need of a revival of the attitude of Jeremiah toward the Word.

Jeremiah is often referred to as the "Weeping Prophet" — and certainly the conditions prevailing in his day were sufficient to make a prophet weep — but he should also be known as the "Rejoicing Prophet," for he said:

"Thy words were found, and I did eat them; and Thy Word was unto me *the joy and rejoicing of mine heart*: for I am called by Thy name, O Lord God of hosts." (Jeremiah 15:16.)

If people today prized the words of God to the extent that they were more desirable than gold; and sweeter than honey and the honeycomb, they would be able to say with the Psalmist: "*I rejoice at Thy Word, as one that findeth great spoil.*" (Psalm 119:162.)

The following back issues of the **Word and Work** have been requested to complete a file: Feb., 1924; April, May, Nov., 1927; May, June, 1928; Aug., Sept., 1930; Aug., 1932; April, 1934; Nov., 1937.

MISSIONARY METHODS OF PAUL

(Second Outline Study)

Dennis Allen

Organization of the Church:

1. Christ the Head; each congregation independent. Ephesians 1:22, 23; Revelation 2:1, 8, 12, 18.

2. Offices in the church: General: Apostles, Prophets, Evangelists Ephesians 4:11; II Timothy 4:5; Local: Elders, Deacons, Teachers. Ephesians 4:11; I Corinthians 12:28; I Timothy 3:1-13.

3. Paul maintained the closest connection between the church and the home. I Timothy 3:12; Romans 16:5, 10, 11; Philemon 2.

4. Established churches were given full power to propagate themselves, i.e., establish other congregations.

Authority and Discipline:

1. Paul possessed authority but used it sparingly. I Corinthians 4:14, 18-21; II Corinthians 10:8; 13:10.

2. He placed responsibility on local congregations and their leaders for maintaining discipline. I Corinthians 5:7, 13.

3. He kept the ideal presented in Christ ever before them rather than appealing to law. Colossians 2:6, 7; 3:1-4; Ephesians 5:1, 2.

4. He emphasized the power and preeminence of the Holy Spirit. I Corinthians 3:16, 17; 6:11; 19, 20; Galatians 5:16, 25.

Finances:

1. Paul took great care that his conduct in this matter might not be stumbling block to his converts or to the furtherance of the Gospel. I Thessalonians 2:9; II Thessalonians 3:7, 8; II Corinthians 11:12; Acts 20:33, 34.

2. He did not seek financial help for himself, yet he was glad to receive gifts from his converts. II Corinthians 11:8; Philippians 4:16.

3. He did not bring financial aid to his converts. They were self-supporting from the start.

4. He did not administrate the funds of the local churches. This was their responsibility.

5. Congregations with which Paul labored sent out workers and contributed to their support. Acts 13:1-4; Philippians 4:15, 16.

6. Individuals were also encouraged to make gifts to further the Lord's work. Titus 3:13; III John 5-8.

7. I Corinthians 16:2 gives the system for congregational giving.

General Characteristics of the Early Church:

1. The church grew by multiplying individual congregations.

2. There was no missionary organization outside of the church.

3. The expansion was spontaneous—carried on from the beginning by the native converts.

4. Local leaders were trained largely in the congregation in which they worked.

5. Evangelists were trained through association with older evangelists and by assisting them in their work.

6. The education of the whole church was carried on in the church, by the church.

7. They did not professionalize the teaching ministry—each member felt an individual responsibility for bearing testimony by word and life.

8. They were diligent and steadfast in prayer as well as in teaching and preaching.

9. Their message was not merely a doctrine but a life, and they believed that there was no limit to the potentialities of that life.

10. Their methods were simple, suited to human nature and entirely adequate.

Results:

1. People were not indifferent to Paul and his message; he was either bitterly persecuted or joyfully received.

2. People were brought from darkness to light and from the power of Satan unto God.

3. All classes became obedient to the faith.

4. The churches which Paul established in turn sounded out the word to others.

5. Paul completed his work of evangelization from Jerusalem to Illyricum. Romans 15:19, 23.

6. Multitudes were obedient to the faith. It is estimated that by the close of the Apostolic Period the number of converts had reached half a million, and the Gospel had been preached from Babylon to Spain, from Alexandria to Rome.

(This outline is not intended to be exhaustive but rather suggestive and a stimulus to further study.)

WORSHIP IN HYMNS

From *The Tie*, monthly publication of Southern Baptist Seminary, Louisville, we clip the following sensible and spiritual article, written by the Seminary's Professor of Music, R. Inman Johnson. Our friend, Brother Jonah Skiles first drew our attention to this essay. I have taken the liberty to delete a few paragraphs, to suit our limited space.—E. L. J.

Hymns have been said to be directed toward God, toward the Christian (including ourselves), or toward the sinner. To God we sing our praise and thanksgiving and pour out our songs of aspiration, petition, and promise of faithfulness. For the Christian we sing songs of encouragement and lift each other in prayerful tones to God. To the sinner we show our love for God, His love for the sinner, and plead for the sinner's acceptance of this love. These are high and holy ideals. Hence, we should give attention to the singing part of the service.

We do not undertake to define "worship service" beyond saying it should result in an awareness of our relationship to God and His purpose for our lives. True it is that God may be met anywhere, in the sanctuary, in the street, or in the field. We may worship alone or as a component part of a congregation. To be a member of a congregation which gives itself to intense worship is a thrilling experience. We go away saying that God has been with us.

Corporate worship must be directed through man by the Holy Spirit. There must be both preparation and correct performance. A real worship period does not just happen. We need to know how to prepare a service and the people need instruction in their responsibilities. The fact is, the preachers have not taught the people how to worship. Surely it is worthwhile, for only true worship promotes real spiritual growth.

In choosing hymns for a service we need to know the contents of the hymnal as related to the needs of the people. And, they should be chosen for a definite purpose, with some relationship of ideas. This idea may correspond with the ideas in the sermon or it may not. Certainly it should not be foreign or antagonistic to the sermon. Seldom do I know the sermon subject beforehand and I am often amazed at the fitness of my selections. If you ask, the Holy Spirit will help you choose the hymns. In evangelistic meetings, I usually wait to choose the invitation hymn until I see where the sermon is headed.

In preparing ourselves to sing we need to remember that most

good hymns represent a spiritual experience in the life of the writer. By our singing we make this experience our own. We should thrill with the idea that thousands of saints before us have sung the text and thousands will sing it after us. Thus we are members of one great choir which one day shall be gathered before the throne of God to sing eternal hallelujahs. What a privilege to join that choir of heavenly witnesses.

If, then, in corporate singing we share the spiritual life of others, we should see to it that we grow in grace through a wide variety of experience. Often we fail here because we want good singing; hence, we choose over and over a few hymns the people sing well. New hymns and tunes should be introduced to deepen our Christian experience.

For instance, in 58 chapel services and broadcasts we have sung 157 different hymns. This is a large number when compared with the average church repertoire. I have a typewritten copy of the index of the hymnal. When a hymn is selected, the date is written after it on this copy. Thus, too frequent repetition is prevented. In the limited church program a hymn should not appear more than once per month.

Many ideas may be followed in selecting hymns. Usually, when three hymns are used before the sermon, the first is a strong hymn of praise. The second spot may be used to introduce new or less familiar texts and tunes. Also, I like here the short hymns of definite worship value set to such tunes as Manoah, Bera, Belmont, St. Agnes, etc. They have both beauty and strength. The third hymn may be more subjective with a sense of individual devotion, consecration or aspiration. It should be thoroughly familiar. The fine gospel hymns are well placed here.

Remember also that these three hymns should vary in key signature, mood and pace. It is tiring to sing consecutive songs in the same key and at the same rate of speed. Start with a good tempo, the next may be slower. The mood may change from objective praise to subjective examination of our own hearts. For instance, using the idea of serving Christ: 1. We praise Him with "Crown Him with Many Crowns." 2. In a slower tempo and quite different quality of tone, we consider our relation to Him in "Must Jesus Bear the Cross Alone." 3. In a stronger rhythm we make our promise in "O Jesus, I have promised to serve thee to the end."

The manner of our singing has much to do with its effectiveness for ourselves and for others. Ineffective singing is by no means confined to the small rural church but is to be found in all classes of churches. It most often is the result of a lack of understanding on the part of the people of the worship value of hymns. God desires our hearts and minds, not merely the sacrifice of attendance on His services. Many of us go to church merely to hear the sermon, having no interest in the praise service. Many are too tired physically and mentally to sing, not realizing that a thrilling spiritual experience by means of a great hymn will completely remove this burden of fatigue. Our poor singing may be due sometimes to the hymns themselves, which may depict experiences quite foreign to our own and

which, furthermore, give a situation in which we cannot conceive ourselves. Hence, congregational hymns should contain universal experiences, those to which we are all subject. This is true of the hymns which survive the test of years. A song which is local or limited in subject matter to a small group may be popular for a time but not for long.

Again, poor singing may result from a poor fit of hymn and tune. A joyful hymn set to a doleful tune loses much of its worth for us. Likewise, a superficial tune may destroy the value of a noble hymn. . . . Many other things may enter to cause poor singing, such as acoustics, temperature, stuffy atmosphere, etc.

I am convinced that the most intelligent congregational singing requires a director or precentor. By this I mean a person who can direct the people in their worship in song. . . .

Effective singing, solo or group, takes cognizance of the fact that music rises in intensity to a climax somewhere in the composition. All good hymn tunes progress in some way from the first chord to a climax. The hymn itself also reaches a point where emotion is most intense. Ideally these points in text and tune should coincide. This climax may result in more volume or in more intensity at the same level of volume. Certainly it should keenly intensify the meaning of the text in our consciousness. For after all, the text is the hymn. The tune makes easier and more emphatic the entry of its meaning into our hearts.

It is the director's problem to interpret text and tune for the congregation. One chief method is a change in dynamics from loud to soft or vice versa. Frequently we hear a leader say, "Sing the second verse softly." Few stanzas call for quiet singing throughout at the same level. They demand a change of dynamics within themselves. This calls for controlled directing, not just "time-beating."

A good example may be found in the hymn, "Jesus, Lover of My Soul," to the tune, Martyn. Beginning from the first stanza, quietly increase the volume and intensity until the words, "Hide me, O my Savior hide," are poured out with all of our being. Diminish from "Safe into the haven guide" to the end. The tune is well-suited to the stanzas. . . . There is no place here for lifeless singing. Let us by no means, though, confuse loud singing with intensified singing. Quiet singing with awareness of our purpose can be beautiful and thrilling.

The goal of congregational singing is the participation of every individual present, suitable hymns varied in mood and tempo, a variation inside the hymn itself, and often a variation inside the stanzas. This demands a competent director and a responsive audience.

Good "church music" may not always be good music, for the purpose of church music is spiritual growth. This then, which may also be said of preaching, is my answer: "Good church music is that music which in a given situation intensifies and promotes spiritual growth."

"In the midst of the congregation will I sing thy praise."—Heb. 2:12.

THOUGHTS WORTH WHILE

D. H. F.

MOODY SAID:

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory and, thank God, every one of us may have the victory if he will. — *D. L. Moody.*

THE GOD I WORSHIP

"The God I worship is never worried. He is more powerful than any evil and is certain of ultimate victory. No wrong or injustice can persist forever in opposition of His will. He may move slowly but He can never be stopped. He may be disappointed but He can never be denied. Evil may defy Him. Love is His law. Patience is His habit, Character is His objective, and History is His vindication. Therefore in the midst of my hardest battles for the right I remember that God and Time are my allies."

WHO CAN STAND ALONE?

A minister traveling on a train was the sole occupant of a compartment, except for a young man reading a newspaper. He found the young man was a professed Christian, but he admitted that so weak was his faith and so great were his temptations that he did not feel he was able to live the Christian life any longer.

The minister took from his pocket a penknife and took his Bible, saying, "See, I will make this penknife stand up on the cover of this Bible in spite of the rocking of the train." The young man, thinking it was some magic trick, watched the proceeding with interest, saying, "I am afraid that it will not be easy to do that, Sir."

"But," said the minister, "I am doing it." "Oh, but you are holding with your hand," retorted the young man.

"Why of course, did you ever hear of a penknife standing up on its end without being held up?"

"I see," returned the young fellow, with a smile. "You mean to teach me that I cannot stand unless Christ holds me. Thank you for showing me that. It is a lesson I shall not soon forget."

Let your faith depend — not on your power to stand alone, but on His power to hold you! — *Message.*

"MY SUN"

I went out one cold, windy day to see a poor young girl, kept at home by a lame hip. Her room was on the north side of a bleak house. "Poor girl," I thought, "what a cheerless life is yours."

"You never have any sun," I said: "not a ray comes in at these

windows. Sunshine is everything. I love it!"

"Oh," she answered, with the sweetest of smiles, "my sun pours in at every window and through every crack."

I looked surprised.

"The Sun of Righteousness," she said softly. "Jesus — He shines in here, and makes everything bright to me." — *H. W. B.*

GOD'S PLAN

Some people stop merely with the possession of life; but this is not the whole plan of God, and it is His will that every hour of every day the waves of the life of our blessed Christ should roll in upon us. There will be for every one of us a constant influx of life and overflow of blessing so long as the channel between ourselves and Christ is kept unhindered. — *Spiritual Life.*

A BASKET OF BEANS

Rowland Hill, a famous preacher, was going down a street, when he saw a drove of pigs following a man.

"This," said Hill, "excited my curiosity so much that I determined to follow. I did so; and to my great surprise I saw them follow him to the slaughter-house. I said to the man, 'My friend, how did you get the pigs to follow you here?'"

"He replied, 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.'"

"And so it is," added Hill, "that Satan has a basket of beans under his arm; and drops them as he goes along, and what multitudes he gets to follow him to an everlasting slaughter-house!"

POSSIBLE — BUT NOT PRACTICAL

"Do you think a man could get to Heaven without joining the church?" asked three good men of a preacher. "I think he could." They laughed, patted him on the back, and called him broad-minded. "Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to Heaven that way?" They were speechless. "Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?" "Well," they said, "we will ask you that. Now what is the answer?" "I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves — if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?" — *Watchman-Examiner.*

What makes the Dead Sea dead? Because it is all the time receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out. — *D. L. Moody.*

“FAITH OF OUR FATHERS”

E. L. J.

INTRODUCTION

Three illustrious sons of the seventeenth century are quoted in the pages immediately following — the first, a famous allegorist; the second, a brilliant scientist; the third, a learned and noted commentator: John Bunyan, Sir Isaac Newton, Matthew Henry. Add their deathless names, dear reader, to the long list already quoted in our pages in support of the personal, visible, pre-millennial, and “imminent” (always-to-be-looked-for) coming of our Lord Jesus Christ! — *J.*

JOHN BUNYAN, A. D. 1660

John Bunyan was born 1628, in Bedfordshire, England, and died in 1688. He is the widely known and ingenious author of “Pilgrim’s Progress,” “The Holy War,” and other noted works, and is universally acknowledged to have been one of the most original and interesting writers of the seventeenth century. His name was attached to the Baptist Confession of Faith presented to King Charles, and he evidently believed in the personal reign of Christ “on the throne of his Father David, on Mount Zion, in Jerusalem, for ever.”

On Zech. 14:4, “His feet shall stand in that day upon the Mount of Olives,” arguing against the spiritualizers of God’s Word, he says: “This is the day of His second coming,” and he then asks, “Where is the Mount of Olives? Not within thee! But that which is without Jerusalem, before it, on the east side.”* A pointed and summary argument truly.

On the Millennium, Bunyan writes as follows: “God’s blessing the Sabbath day, and resting on it from all his works, was a type of that glorious rest that saints shall have when the six days of this world are fully ended. This the Apostle asserts in the fourth chapter to the Hebrews, ‘there remaineth a rest (or the keeping of a Sabbath) to the people of God,’ which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of creation, and rested on the seventh, so in six thousand years he will perfect his works and providences that concern this world — as also he will finish the travail and toil of his saints, with the burden of the beasts, and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years; wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord (Isa. 2; Joel 2:31; Rev. 16:14) which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, such as the Sabbath of weeks, the Sabbath of years, and the great Jubilee.” †

“None ever saw this world as it was in its first creation but Adam

* Works, vol. 5, p. 486.

† Works, vol. 6, p. 301.

and his wife, neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God. . . . In the seventh thousand years of the world will be that Sabbath when Christ shall set up his Kingdom on earth: according to that which is written, "They lived and reigned with Christ a thousand years." *

SIR ISAAC NEWTON, A. D. 1700

Sir Isaac Newton, "the greatest of philosophers," was born 1642, in Lincolnshire, England. He was the first discoverer of the laws of gravitation, and his name, connected with all sciences, is renowned throughout the world. "He gave," says Dr. Duffield, "his powerful mind two whole years to the study of the prophecies, and has avowed his belief in the pre-millennial coming of Christ."

On Daniel 12:4, 10 Newton writes: "The time is not yet come for the understanding the old prophets (which he that would understand must begin with the Apocalypse), because the main revolution predicted in them is not yet come to pass. In the days of the voice of the seventh angel the mystery of God shall be finished. . . . Among the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about opening these mysteries." †

Sir Isaac used to say that "about the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." "How exactly," says Wm. Thorp, "has this observation of that sagacious man been verified."

MATTHEW HENRY, A. D. 1700

Matthew Henry was born in Flintshire, England, 1663. He was a pious Dissenter, and deservedly eminent as a commentator of the Scriptures, Wm. Romaine declaring, "There is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's." We give copious extracts.

On the resurrection of Rev. 20:4, he says: "This may be taken either literally or figuratively." Still, throughout his Commentary he advances sentiments utterly at war with modern Post-millennialism.

On Luke 12:45, 46: "Our looking at Christ's second coming as a thing at a distance is the cause of all those irregularities which render the thought of it terrible to us."

On watching: "To watch implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when He comes, should find us in. To watch is to be aware of the first notices of his approach, that we may immediately attend his motions and address ourselves to the duty of meeting him."

* Works, vol. 6, p. 329.

† Observations on the Prophecies.

On 2d Peter, 3rd chap., of the final fire, he says: "It is yet to come, and will surely come, though we know not when nor upon what particular age or generation of men; and therefore we are not, we cannot be sure that it may not happen in our own times."

On John 18:19: "It is meet that disciples should be warned of the haste and end of time, and apprised as much as may be of the prophetic periods of time."

On Romans 8:18-25, Henry makes "the creature" to mean "the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures;" the vanity and bondage and corruption is the curse to which the whole creation is subject, now "hastening to a total dissolution by fire."

He says, "The creature, that is now thus burdened, shall, at the time of the restitution of all things, be delivered from this bondage into the glorious liberty of the children of God. They shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world shall be renewed, when there will be new heavens and a new earth, 2d Peter 3:13; Rev. 21:1; and there shall be a glory conferred upon all the creatures which shall be (in the proportion of their natures), as suitable and as great an advancement as the glory of the children of God shall be to them. The fire at the last day shall be a refining, not a destroying, annihilating fire. Compare with this Ps. 96:10-13; Ps. 98:7-9, Let the heavens rejoice, etc."

On verse 19: "At the second coming of Christ there will be a manifestation of the children of God. Now, the saints are God's hidden ones; the wheat seems lost in a heap of chaff; but then they shall be manifested. And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with and for man shall they be delivered. All the curse and filth that now adheres to the creature shall be done away then, *when those that have suffered with Christ upon earth shall reign with him upon earth.* [Italics ours. E. L. J.] This the whole creation looks and longs for."

"Verse 23: We groan within or among ourselves. It is the unanimous vote, the joint desire of the whole church; all agree in this. Come, Lord Jesus, come quickly. The groaning notes a very earnest and importunate desire, the soul pained with the delay."

2 Peter 3: "That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginings put that day far away from us; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world."

"The first coming of our Lord Jesus Christ was what the people of God earnestly waited and looked for; that coming was for the consolation of Israel. How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption, and of his most glorious manifestation?"

"They (the wicked) will still attack us till the end of time; till

our Lord is come they will not themselves believe that he will come; nay, they will laugh at the very mention of his second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it."

On Luke 18:8: "Now when he comes, will he find faith in the earth? The question implies a strong negative; no, he shall not, he himself forces it. . . In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith. Even to the end of time there will be occasion for the same complaint; the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous. In particular he will find few that have faith concerning his coming. It intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come — Isa. 5:18, 19 and Amos 5:18, 19 — and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, because he has passed their reckoning."

On Matt. 25: "As Christians, we profess not only to believe and look for, but love and long for, the appearing of Christ, and to act in our whole conversation with regard to it. The second coming of Christ is the center in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency."

"The Bridegroom tarried, that is, he did not come as soon as they expected. But though Christ tarry past *our* time, he will not tarry past the due time."

On Dan. 12:10: Matthew Henry, though looking for an extensive proclamation of the gospel, looked not for its universal reception, but says: "As long as the world stands there will still be in it such a mixture as now we see there is of good and bad. We long to see all wheat and no tares in God's field; all corn and no chaff in God's floor; but it will not be till the time of ingathering, till the winnowing-day comes; both must grow together until the harvest. There is no remedy but that wicked people will do wickedly; and such people there are and will be in the world till the end of time."

On Rev. 22:20: "This is Christ's farewell to his church, and the church's hearty echo to Christ's promise. Come, Lord Jesus! thus beats the pulse of the church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. What comes from heaven in a promise should be sent back to heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world!"

So writes the pious Matthew Henry in a commentary . . . of which Dr. Adam Clarke affirms, "It is always orthodox!" Henry died in 1714.