

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### THE NEED FOR AUTHORITY IN RELIGION

Authority in religion is a great desideratum and necessity. The assumed authority of the church of Rome is the secret of her strength. The absence (rather the disregard) of authority accounts for the disintegration of Protestant Christendom. The real controversy between Rome and Protestantism is as to the *seat* of authority — is it the Bible or the “church”? Rome claims it is the church — by which she means not the church as such, but the Roman hierarchy. She asserts that the Bible spring from the church, not the church from the Bible. The church, she says, gave birth to the Word, the church is its custodian, the church’s voice attests its genuineness, authenticity and Divine inspiration, she is its authoritative interpreter. Thus the final authority rests with the church. So teaches Rome, and by that she stands. But Protestantism declaring for the sole and Divine authority of the Scriptures has played fast-and-loose with the Scriptures and is declining into religious anarchy. That means the knell of doom.

### THE CHURCH UNDER AUTHORITY

The true Christian stands upon the authority of the Word of God. He knows that the “church” (which is the company of the saved, gathered out of the world by the gospel) did not originate the Word, but, as all things were created by the word of God (“He spake and it was done”) the church itself also is the creature of the Word. And the Word is not subject to the church — as though she had the right to pass on it, to modify it, to alter it (Galatians 1:8, 9) — but the church is subject to the Word of God.\* The Christian has for his only and final authority the Bible — endorsed to him and given to him by his Lord and Savior Jesus Christ. “For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything.” (Ephesians 5: 23, 24.) The principle that the woman must learn in quietness with all subjection, that she is not to teach nor in any wise to usurp authority over man (I Timothy 2:11-14) applies in the higher sphere also; the church teaches nothing authoritatively; she only voices the authoritative word of her heavenly Spouse, pointing all men to Him, and being herself in subjection to Him. He shines upon her; she reflects His light. He speaks; she hears and obeys, and by word and life bears her testimony of Him and for Him.

\* The church is the creature of the gospel, incomparably inferior to the gospel. “The church cannot give more authority or force to a book than the book has in itself. A council cannot make that to be Scripture which, in its own nature, is not Scripture.” (Luther to Eck.)

## **"INFALLIBLE INTERPRETERS"**

But — we are told that an infallible Book needs an infallible interpreter, else it is no more infallible. Rome claims to be that infallible interpreter. Her interpretations, she asserts, are authoritative and final. The man on the street (we are told) may have his opinion, for example, as to what the law says and means; but that is neither here nor there. The court decides that, and in fine, the Supreme Court interprets the law officially and authoritatively. Thus (it is argued) the common man may have his views as to the meaning of God's word, but there must be an official and authoritative interpretation. Rome arrogates that right and power to herself, of course. And, naturally, she makes much of the differences and dissensions that have always existed among the students of Holy Writ, and sets that fact up as proof that unless there be an authoritative interpretation no one can have certainty as to the Bible's meaning, and the Word of God would therefore be no guide to anyone. Which implies that the Word of God is meaningless to the common man, a cryptogram to be read only by Rome's official infallible interpreters.

## **THE WORD SENT TO THE COMMON PEOPLE**

The readers of the New Testament will note the fact that the Word is always sent and addressed to the people themselves, to the rank and file of the church, never to an official body, nor to any council of priests or leaders, nor to inspired interpreters who were to hand down their findings and "interpretations" to the common people. A glance at the addresses of the New Testament books will reveal that fact. Luke and Acts are addressed to one Theophilus. Romans, "to all that are in Rome, beloved of God, called to be saints," and it is the book itself, not merely the salutation that is thus addressed to all. In Corinthians — "the church of God which is at Corinth, even them that are sanctified in Christ Jesus . . . with all that call upon the name of our Lord Jesus in every place." So likewise Galatians, Ephesians, Colossians, Thessalonians. (See especially I Thessalonians 5:12.) In the case of Philippians, the rank and file of the church is specially addressed as distinguished from its bishops and deacons who however, are also included (Philippians 1:1). Timothy, Titus and Philemon were individuals — the latter not even a preacher. He brews is unaddressed, yet is evidently written to the rank and file, as the concluding portion shows. And so on. Apostolic discourses (Acts 2, 3, 13, 17) were spoken to common, sinful humanity. Could the people thus addressed rightly *understand* what was said to them? If *they* could understand God's messages without authoritative interpreters, why cannot men today? And if language were so indefinite that it could not be understood without authoritative interpretation, who would interpret the authoritative for us? Can only *men* talk one to another intelligibly, while God who has made us needs an "authoritative interpreter"?

## **PERSONAL RESPONSIBILITY**

Another fact that negatives the pretensions of "authoritative interpreters" is that the people to whom God's word is given are each

and all personally and directly responsible to God as to their reception of it and their obedience to it. No man, having heard the Word, can shift his responsibility on the shoulders of another on the pretext that "he deceived me," or, "he told me it meant this or that." It is not what another man told him, but what God said to him that matters and it is each man's business to ascertain that. (Read the story of the man of God in I Kings 13.) It is "*everyone therefore that heareth these words of mine*" that is responsible for his disobedience of them, or accepted because of his obedience; and according as he deals with the word he heard he builds his house upon the rock or upon the sand, and according to that shall his end be. (Matthew 7: 24-27.) "He that . . . receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (John 12:48.) If then they are thus personally responsible must they not have free and unhindered right to hear the word of Christ for themselves and to follow it as they hear? For in that day no man will be permitted to blame priest or church or preacher: it will be a question between him and God as to how *he* has dealt with *the word*. Moreover it is expressly stipulated that Christ's disciples shall acknowledge no Rabbi, no (authoritative) teacher, master, father, or spiritual overlordship of any kind (Matthew 23:8-10) — all things are to be referred to the teaching of Christ alone.

#### **THE SITUATION IN THE NEW TESTAMENT**

In strict accordance with these principles is the whole situation we find in the New Testament. The apostles deliver the message, but there their authority ceases and they stand aside. They cannot alter the gospel they have once for all delivered. (Galatians 1:8, 9.) They have no lordship over the faith of their own converts. (II Corinthians 1:24.) All they could do was to point them back to the Word. If error came in they urged the word they had preached. (See Galatians, the whole epistle.) If disputes arose they were not settled by a dictum, "*ex cathedra*," but by consultation, argument, and appeal to God's word. (Acts 15.) Never was any matter referred to any authoritative council for verdict. All the apostolic admonitions to unity and faithfulness assume each man's right and duty to search and see for himself what God has said.

#### **THE LIMITS OF INTERPRETATION**

But granting for the moment that there were such a thing as "authoritative interpretation" of the Bible — if it is to be an *interpretation* pure and simple — it can do no more than bring out the just and fair meaning of the language employed by the Holy Spirit in the Scriptures. If alleged "interpretation" is not to supersede the scripture and become itself a new, additional revelation, it must come within the following limits:

1. The "interpretation" cannot be arbitrary; it must inhere in language of the scripture, and must be justified by what the Scripture says. It cannot alter, contradict, add to, subtract from, the language of the scripture, nor do violence to it in any way. (Much of what is called differing "views" and "interpretations" of the Bible really

consists of such high-handed, arbitrary treatment of it.) If any alleged interpretation is anything more than the fair unfolding of the language of the scripture itself, it is really a pretended supplementary revelation.

2. The "interpretation" cannot ascribe to God's word any inner mystic sense, not contained in the ordinary meaning of the language, and not accessible to the readers so as to be checked up and verified by them. All the different "keys" to Scripture are frauds; and every pretense to inside ("esoteric") information as to some cryptic meaning of the Bible is fraudulent and false.

3. All such "authoritative interpretation" can do (unless it exalt itself above the scripture) is to set forth faithfully and carefully the accurate import of the Word, point out principles involved, and make application to any given case.

That is, in sum, it must be acknowledged that God meant what He said and said what He meant; and that therefore the true meaning of His word is accessible to all to whom the Word is given, and subject to their examination or verification. (Acts 17:11.) And the language of the word of God is not so indefinite as to mean everything or nothing, nor is it so vague as to be chargeable with justifying the multitude of differing "views" in the world.

#### THE TRUE INTERPRETATION

There is however, a Divine interpretation of the word of God. Beyond the plain surface meaning accessible to all men. (though many see and perceive not), the Word carries also a deeper and ever deepening meaning to the faithful child of God, *as he grows in grace and conformity to the mind of the Spirit.*

Disobedience darkens the spiritual vision. Pride, hatred, enmity, strife, selfishness, covetousness, prejudice, partisan feeling, if not given up, warp the outlook and veil the truth. If thine eye is single thy whole body is full of light, but if thine eye be evil thy whole body is full of darkness. A certain "congeniality" is necessary for understanding even between man and man. So here. The ear attuned to the world-spirit understands the world's language, but does not take in the mind of God (I John 4:5; John 8:43). The Holy Spirit interprets God's word to the child of God by bringing him into spiritual conformity with God (Galatians 5:22, 23). The children of God (for the whole truth lies never exclusively with any *one*) mutually helping, teaching, supplementing, correcting, counter-balancing one another *in love*, are able to arrive at true conclusions. In this sense only has "the church" the authoritative interpretation. The word of God was not committed to ecclesiastical councils nor to learned authorities but to the people of God. And the sure and unalterable Word is their *authority* and their firm foundation. Thank God for it! (Psalm 119: 105.)

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If God places a Joseph in Egypt, a Daniel in Babylon, saints in Caesar's household, He will be with them there. But if a Lot deliberately chooses Sodom, God may have to burn him out. — Selected.

# NEWS AND NOTES

Davis City, Iowa: "I was at Rockford, Illinois, from March 29 to April 2, having a part in the 'lectureship,' wherein we discussed the work of the Lord in these north central states, how to prepare for it and how to carry it on according to the revealed word of God. We had an interesting and helpful assembly with twelve preachers present most of the time. On Tuesday night, March 30, Brother E. W. McMillan was there and gave his stirring report of his findings in China and Japan.

"Have spent Lord's days with the churches in these parts. We made a special re-study of the Old Testament prophets during the winter and now feel better qualified to help others in understanding their messages." — Wm. J. Campbell.

Johnson City, Tenn.: "During Brother Wright's meeting here God blessed us with ten responses to the invitation: four baptisms, some for membership and others for re-consecration. Since the meeting another man has been baptized into Christ.

"We were blessed with 110 in Sunday school yesterday, with 58 in Carter-Sell addition. Sixty-five were at Carter-Sell the Sunday before. We have had 100 or more at Locust Street for the past seven Sundays for which we praise the Lord. Between fifty and sixty have been attending our midweek meeting.

"Lord willing, I shall be with the Oakdale, La., church in a meeting from April 25 to May 2 at which time I shall be staying with my parents at Glenmora, La." — Robert Boyd.

Lexington, Ky.: "Our son Clinton and wife are scheduled to be with us here at Hanover and Cramer church in a Vacation Bible School from June 7 through June 20, and at the same time assist in a tent meeting in another part of the city. The Broadus brothers and I are to conduct a Vacation Bible School at Ebenezer beginning June 21.

"We decided in our last business meeting to spend some more on improvements on the church building. We finished paying our old

debt last week and burned the mortgage last Sunday morning. We are building new rooms in the basement of concrete blocks and may build a sound proof nursery room in the auditorium." — H. N. Rutherford.

Carl Kitzmiller, who graduates from Harding College this spring, is to locate with the North Side Church in Abilene, Texas, after graduation. He is to conduct a young people's revival at Sellersburg, Indiana, before going to Abilene. Brother Kitzmiller is from the Johnson City, Tenn. section, and has formerly assisted Brother Robert Boyd in the work of the Lord. He is a promising young preacher. Perhaps we should mention that he has a consecrated Christian wife as a coworker. The Abilene congregation has a beautiful building and some very fine members.

Jule Miller, another Harding boy with a good wife, has taken up work with the Judsonia, Arkansas, church. He had been working in the Lewis community where the little church met in a school house. The Lewis congregation is now meeting at Judsonia, being transported by bus. These two groups plan to purchase a bus if they can receive sufficient assistance from other congregations. They would need about \$2600 for equipment. Brother Miller may be addressed at Harding College, Searcy, Arkansas.

Dallas, Tex.: "May 9 is the last day of holding services in the old building at 712 Parkview. The contract has been signed for the removal of the Army chapel at Mineral Wells, Texas, and they will start dismantling this structure right away. We bought this chapel (which cost the government \$37,500), for \$1500. The central heating unit alone cost \$4,000. What a bargain! Our total cost is \$11,000. Seems that the Lord is making things happen fast for us. The financing came without any difficulty. Things are definitely looking up at Mount Auburn Church." — Horace E. Wood.

### The Foothills of Kentucky

Roslyn, Ky.: "I have had a very severe sick spell, but thanks to the Lord who intervened in my behalf I am able again to go up hill and dale trying to spread the Gospel of Christ. The work here looks very encouraging; many church folk now seem so interested in working.

"While I was sick one of my elders went into the home of a man who had killed his brother several years ago and preached the Gospel to them. The mother of the murderer and two of her grandsons came to Christ. She is old and sick and they were obliged to carry her into the water on a chair and the elder baptized her. I got out of bed and went and beheld that beautiful scene. That brother with tears streaming down his cheeks baptized those people who had brought sorrow to his heart. That was a demonstration of the kind of forgiveness that the Lord speaks about. I feel that it was the best message that has ever been preached in this area. The work will go forward when we have Christians like that.

"I am trying with all my heart to reach as many people as possible with the Gospel. If we all live close and pray hard many things will be accomplished for the Lord."  
— Albert Martin.

Louisville, Ky.: "The responses to the invitation continue at the South Louisville Church of Christ. During April, at the regular Sunday services, there were nine to come forward, one for confession and baptism, two for rededication, and six to place membership. There seems a 'mind to work' among many of our members, and a spirit of healthy growth. Brother Edward Kranz spent three nights with us presenting work plans for home evangelism. We hope our young people will have a powerful and successful revival at our place May 2 to May 9. — N. Wilson Burks.

Dallas, Texas: "The Lord has given, and is giving, us great freedom here and great blessing, the sweetest fellowship that I have ever known and increasing crowds. Ten have responded to the invita-

tion since my return from Indiana, six of these for baptism and four for restoration. The contract for our new building has been let and God is blessing all arrangements."  
— Frank M. Mullins.

Louisville, Ky.: "There have been two restorations, one of these for membership, in recent weeks at Camp Taylor. Our attendance in Bible school has grown steadily each Sunday for the last two months, and we note a correspondingly fine attendance in our worship services.

"We are especially interested right now in helping Colis Campbell and wife reach Japan, their chosen field of labor. Their travel fund has been contributed by a father and son and about \$200 has been promised on their monthly support, \$100 of this from the father and son just mentioned. The additional need is \$50 more on the regular support and a car for transportation after they arrive on the field. If any are interested in having a share in this good work they may address J. R. Clark, 2229 Dearing Court, Louisville 4, Ky."  
— J. R. Clark.

Several are planning Vacation Bible Schools for the summer. The Word and Work will be glad to help you obtain supplies for such a venture.

Brother Willis Allen, minister of Shawnee church, Louisville, reports a good meeting recently with John Adams as evangelist. Five were buried with the Lord in baptism and four came for reconsecration and membership. Many were in attendance from other congregations. Brother Adams brought fine uplifting and soul-convicting messages and endeared himself in the hearts of the brethren.

We would like to call to the attention of our readers two exceptionally fine articles which appear in this issue. One of these is by Brother Boll and is presented under **Words in Season**. The other, under **Faith of Our Fathers**, is a contribution from Brother Chambers. Also you will be helped by the shorter articles from other good men.

## ELIJAH'S COURAGEOUS STAND

Willis H. Allen

Recent happenings in the modern city of Haifa bring to mind the ancient Biblical story of an important happening on nearby Mount Carmel, to which many Arab refugees were taken in their evacuation of Haifa last month.

In the midst of Israel's rebellion against Jehovah during the reign of the wicked king Ahab and his heathen wife, Jezebel, Elijah came very suddenly upon the scene. He is first mentioned in I Kings 17:1 when he appeared before Ahab and said to him: "As Jehovah liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah's soul had been deeply grieved over Israel's apostasy. He had been studying God's word over in Gilbead beyond the Jordan. He had also been praying that God might fulfill His word that there be no rain in such times. God had so warned during the days of Moses. We read in Deuteronomy 11:16, 17: "Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you." And now Elijah knows that God has heard his prayer. When he thus made known the decree to Ahab, he showed a mighty triumph of courage as well as faith, for Ahab was not a man to trifle with. He was wicked beyond all the wickedness of men and did more to provoke the God of Israel to anger than did all the kings of Israel that were before him. But Elijah knew no fear. His trust was in the living God, and he was acting according to His will and word.

A long drouth of three and a half years followed this appearance of Elijah to Ahab. The cisterns and pools and other watering places were dried up; the fields and pasture lands were parched; no crops could be grown. Elijah was sought as the instigator of these woes of Israel, that he might be slain, even as most of the other prophets of Jehovah had been. God cared for His faithful servant during this time. By and by he met the wicked king and proposed a gathering of the people that a decision might be reached by them as to the object of their devotions. The details as recorded in I Kings 18 are familiar to Bible students.

His ensuing contest with the prophets of Baal on Mount Carmel remarkably demonstrated his faith in God. Just before the fire fell and consumed his offering Elijah prayed, "O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." This whole crisis revealed some outstanding qualities in this man of God: (1) He had an absorbing desire for Jehovah's honor. (2) He had but one desire for himself -- to be God's servant, and to act according to His word. (3) He possessed an unwavering conviction that he WAS Jehovah's servant. (4) He had an intense desire for the conversion of his people. Israel

was still halting between two opinions (verse 21), and Elijah would have them to be out and out for Jehovah and for Him alone. (5) He possessed faith in God, faith to risk all upon His word. He made a remarkable proposal to put matters to a test because Jehovah had bidden him to do so. It was a daring thing to do, but Elijah had God's word, and he risked all upon that. That is faith and the secret of achievement — finding out what God's word is and risking all upon it.

Note carefully, step by step, what Elijah did. (1) He sought to know God's plans. He did not think out some test of his own and propose that. He did these things at God's word. (2) He gave himself wholly to God's plans. (3) He dealt fairly even with the enemies of the Lord. (4) He stood single-handed for God. (5) "He repaired the altar of the Lord that was broken down." (6) He built his own altar in the name of the Lord. Many altars and churches that are in this day thought to be built in His name are not really so built. They are built to the name of some man, or congregation, or denomination. (7) He stood for the unity of God's people against all man-made divisions. Israel had been rent in twain, but Elijah, when he came to build his altar, would not recognize the division, but "took twelve stones, according to the number of the twelve tribes of the sons of Jacob." (8) He crushed apostasy with a relentless hand. Perhaps many people today would criticize Elijah's treatment of the 450 prophets of Baal. But Elijah did just right, just what God's word for that dispensation commanded. God spoke through Moses Deuteronomy 13:5 with reference to false prophets: "That prophet or that dreamer of dreams shall be put to death, because he hath spoken rebellion against Jehovah your God." And again in Deuteronomy 18:20: "But the prophet, that shall speak a word presumptuously in my name, WHICH I HAVE NOT COMMANDED HIM TO SPEAK, or that shall speak in the name of other gods, that same prophet shall die." And so Elijah was doing just the right thing in giving commandment that all the prophets of Baal should be slain — that not one of them should escape.

God declared to His ancient people that He was a "jealous God." And so He is now for He changes not — His nature cannot change, nor His attributes. We must have no other gods before our Lord. He does not even want our time, or talents, or means divided between Himself and others, whether animate or inanimate things. And if we have become unfaithful to Him; if we have allowed ourselves to be overcome with worldly allurements and sinful entanglements, He would call upon us to return unto Him with all our hearts in sincere and genuine repentance. Israel had to give up all her idolatry, and put aside all unfaithful practices before she could be accepted of the Lord. The method of many today is to fraternize the prophets of Baal. Let us follow Him with true and undivided allegiance.

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Guard well your spare moments. They are like uncut diamonds. Discard them and their value will never be known; improve them and they will become the brightest gems in a useful life. — Emerson.



# A GREAT PRAYER

J. R. Clark

In a desperate effort to save the Jews from destruction at the wicked hands of Haman, Mordecai sent word to Queen Esther to go to the king and make supplication for her people. The law read that if anyone came into the inner court to appear before the king without invitation he would be put to death, unless, perchance, the king held out to him the golden sceptre. Out of love for her people Esther spurned the danger and stood in the inner court before the king. When the king saw the beautiful queen standing in the court she found favor in his sight and he held out to her the golden sceptre. She then made her request which resulted eventually in the salvation of her people from destruction.

This beautiful story comes to mind as an illustration of a Christian-life experience in the life of the Apostle Paul, an account of which is recorded in the latter half of Ephesians three. In this passage Paul declares that through Christ we may have boldness and access in confidence through our faith in Him. He has just referred to the principalities and powers in the heavenly places, which, though later applied to evil angels, here appears to be applied to good angels. The picture I get is of Paul boldly approaching the throne of grace and, to the challenge of angelic guards, presenting his passport — Christ. The Name gains for him access and as he approaches the throne he falls to his knees. He says, "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named . . ." As it were, the Father holds out to him the golden sceptre. Paul, what is your petition? Be not afraid to ask whatever you wish, for Jesus' sake. Is not God able to do exceeding abundantly above all that we ask or think?

Paul did not petition for the sick or the poor or any temporal blessings at that time, though God does hear and answer prayer relative to such things, but at that time Paul was bent on obtaining some priceless spiritual blessings for the Ephesian Christians. Too often we are content to let our prayers rest after remembering the poor, the sick and the down-trodden of earth. Often these temporal misfortunes turn out to be blessings. But spiritual weakness, the absence of love, the lack of the Holy Spirit, and destitution of Christ and God always amount to a serious catastrophe in the life of a Christian!

As we listen to the bold petitions of Paul before the Heavenly King we feel like saying, as did the disciples of old, "Lord, teach us to pray."

First of all he prayed that the brethren might be strengthened with power through his Spirit in the inward man. Samson was strong physically but weak morally. Solomon had social, economic and political power, but in his Ecclesiastes sermon confessed that all such was vanity and a vexation of spirit. Alexander the great (?) could conquer the world, but went down in miserable defeat when it came

to ruling his own spirit. Paul prayed that these brethren might have the power that comes from the indwelling Holy Spirit, inner soul-power: strong convictions, moral and spiritual stamina to stand for the right against all opposition.

Next he requests that Christ might dwell in their hearts through faith. Not that they should believe He does dwell in them and He doesn't, but that through faith as a door He might come in and take up his abode in their hearts. He dwells in our hearts in the same real sense that He is in the assembly of those who gather together in His Name: "For where two or three are gathered together in my name, there am I in the midst of them." Paul says, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me:" (Galatians 2:20.) Paul was dead; he didn't live there any more; Christ was the new tenant! The same is true of every Christian. No longer need we say, 'I can't live the Christian life; I can't overcome drink; I can't exercise self-control.' You are dead and must reckon yourself to be dead unto sin and alive unto God. It is not a question of what *you* can do; it is rather a question of what *Christ* can do. Can the Christ in you overcome sin?

Then Paul prays that they might be rooted and grounded in love. He did not wish for them a fickle love that was aflame today and dead tomorrow. He wanted them to have a constant, stable love that was ever aflame, and which could not be quenched. He wanted their love to have roots and then it would be like a mighty oak, strong to defy wind and storm. He asked that their love be grounded, to the end that it be like a house built on a strong foundation. Then would they be strong to apprehend with all the saints the four-fold dimensions of the love of Christ. It is broad enough to cover all our sins and the sins of the whole world: in its length it stretches from Adam to the coming of Christ and on into eternity, for the mercy of the Lord endureth forever; it is as deep as sin and death, and as high as the throne of God, for it lifts us from the depth of sin and gives us an inheritance in heaven. Yea, this love which passeth understanding Paul prayed that they might experience and fathom.

He brings the prayer to a breath-taking climax and close, by asking that they might be filled unto all the fulness of God! Filled with the Spirit, filled with Christ, filled unto all the fulness of God! Who is able for these things? Yet this blessed experience is offered to consecrated Christians.

Too many have sin, Satan, and the world in their hearts, with the door barricaded against the One who stands knocking. He will not force Himself into their hearts. He will not batter the door down. One must throw wide open the door and then He will come in and drive out Satan and his ugly horde, but not until then.

While praying let us not neglect to pray for spiritual blessings, for in the lack of these lies our greatest need.

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Persisting in a charge which one does not know to be true is simply malicious slander. — Lincoln.

# BECOMING LIKE THE THINGS LOVED

R. B. Boyd

Man becomes like that which he loves. This principle can find scriptural foundation and can also be observed in our present age. Man cannot love the world and expect to become like Christ. Neither is it possible to truly love the Lord, and be a lover of the world, or the things that are in the world. For true love directed toward the Lord leads that one who possesses the love in his heart to become like that Christ whom he loves.

This great and fundamental principle is found in Hosea 9:10. "I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree at its first season; but they came to Baal-peor, and consecrated themselves unto the shameful thing, and became abominable *like that which they loved.*" These people consecrated themselves unto the shameful, abominable thing — they set themselves apart, or devoted their attentions to things of a distinctly fleshly nature and the result — they became abominable and shameful like that which they loved.

That God has made us with such natures as to become formed or patterned like that which we love is a good characteristic if used right — only there is great need that we watch ourselves and keep ourselves in the love of God. Indeed, it is impossible to be both like the world (or the things that are in the world) and also to be like Christ. For one is of the flesh — it pertains to those things that are in direct opposition to the Lordship of the Christ. The other is of the Spirit — and the flesh and the Spirit are not congenial friends, but are enemies constantly at war.

Christianity involves following Christ and the Christian's goal should be nothing less than becoming like Christ, our captain and our Master. "More and more like him repeat the blest story!" But too many are the efforts to become like Christ without first learning to love Christ fully. And thus the many loveless religionists! For they have taken upon themselves the impossible task, trying to become like something which they do not love. Thus our lesson — love Christ and since we become like that which we love, we shall attain toward our goal of becoming Christlike — and as that love grows stronger we become more and more like him.

But the objection is suggested that "love" cannot be forced (e.g. as of mere obedience to law) but must come from the heart and is of necessity a natural reaction, otherwise it is not love but mockery. And the truth of that statement should not be denied. For just to say with our lips that we love Him, while our hearts remain far from Him, and while we continue to lay treasures up on earth and not in heaven, is only to make ourselves abominable as hypocrites in His sight.

We close with this enlightening thought: It is not necessary to force this love for Christ (as it is neither possible). If you find yourself not deeply in love with Him, it is evident that you have not come to

KNOW Him as you ought — (as Paul knew Him, II Timothy 1:12) — for to know Him is to love Him. “We love because He first loved us.” But we must know about that love before we can appreciate it and return it. Learn to know the Christ and realize what He has done for you, and then you will love Him.

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## A READINESS TO HEAR

J. Edward Boyd

“Show me thy ways, O Jehovah; teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day” (Psalm 25:4, 5). My brother, is that your prayer? Is it the desire of YOUR heart, as it was of David's, to be shown the ways of the Lord and to be guided into His truth? A willingness — yea, and earnest desire, to be taught of God even though that teaching be contrary (as probably it will be) to our former ideas, wishes, and purposes, is a characteristic highly commendable in the sight of God. Surely nothing pleases Him more.

Cornelius could well be praised for his honesty, his piety, his generosity; but it seems to me, when I read the account of his conversion, that even greater than these was his readiness “to hear *all things* that have been commanded thee of the Lord.” Such a readiness implies a complete surrender to the will of God. We are no more to have our own way, pleasant and agreeable and even profitable though it may seem to be, but we are to yield our wills unreservedly to God. We rely for instruction and guidance, not upon the vaunted wisdom of man, which comes to nought, but upon the sure word of Jehovah, for “it is not in man that walketh to direct his steps” (Jeremiah 10:23).

My brother do you believe God? Do you believe *everything* He says, all His promises, even when they seem contrary to “that which is seen?” “Take heed brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God” (Hebrews 3:12). Recently a good brother, speaking of God's dealings with man, expressed the belief that He has nothing at all to do with man now in his mortal body of flesh and blood. Hence it would avail nothing to pray in cases of drought, floods, sickness, physical suffering, etc. God has turned such things over entirely to “natural law.” But James, speaking of Elijah, says that “he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.” “But Elijah was a man of God,” objected the brother. “Hold on,” was the reply, “James knew you would raise that objection; so to meet it he said, ‘Elijah was a man of like passions with us.’” Indeed, James was teaching and illustrating the truth that “The supplication of a righteous man availeth much in its working.”

That such things are entirely under the control of “natural law” is purely a human opinion. I have heard the idea advanced many times; but I have never yet heard quoted a single passage of scripture in its support. Has God said that? Or is it only what man thinks? It seems to be an attempt to leave God out of the affairs of this life.

Let us beware, lest by our human reason, we bring dishonor upon the name of Jehovah! Did not the same natural laws exist in the time of Elijah? Indeed, the answer to Elijah's prayer had the appearance of ordinary occurrence; "The heavens grew black with clouds and wind, and there was a great rain." Yet this great change came about as the result of the fervent prayer of a MAN — a man of like passions with us! What a strong encouragement to prayer! Let us not be discouraged or drawn aside from a simple child-like trust in Jehovah, because of those things which seem to be contrary; for it is the strong assurance of His word that He cares for us (I Peter 5:6, 7). To believe God against all seeming — this is faith. "In nothing be anxious; but in *everything* by prayer and supplication, with thanksgiving let your requests be made known to God" (Philippians 4:5).

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## NEED FOR BIBLE STUDY

R. H. B.

If there is anything needed now more than anything else it is Bible Study, both by preachers and by the church as a whole. One reason for the unending controversies is that the people have no ultimate standard of judgment, such as is obtained by a real knowledge of the word of God. They hear this and they hear that and read this and that; and are confused not knowing what is right or what to believe, and perhaps wind up by taking sides with some majority, or with the loudest talkers.

Preachers, too, are lamentably short on Bible-knowledge. Those who get their sermons one from another and from the papers, and preach "the representative views of the brotherhood" rather than what they have learned from God's word are more likely to make partisans and sectarians of their hearers than simple Christians, and to become sectarians themselves. There are some, perhaps not a few who, as someone has said, have "made them a pig path through the Bible" and think they know the Bible. There are some also who fulminate against they know not what. For example, there is a hue and cry being raised against premillennial teaching by many who do not seem to know what premillennial teaching is, and have no good reason for opposing it; and some who perhaps have never in all their life, all told, spent twenty-four hours in honest direct study of God's word of Prophecy. They have no doubt spent many hours and days hunting for points to use against somebody and something, but have given but little time just to learn God's will and mind.

No better way to arrive at agreement in the present prophetic controversy could be found than a renewed thorough, honest, independent study of God's word on these lines, by all parties concerned. And so in all controversies. A general, free, earnest, un-besppectacled search of God's word would go far to bring the unity in the denominational world for which we plead. Let us go back to God's word, and learn anew and directly from Him "who is the source of all light and truth."

## WORKING WITH A FEW

So far as we can gather, all our Lord's choicest followers were the result of His personal ministry. To one and another He said, "Follow me!" His life was full of personal interviews. He sought out individual souls (Matthew 4:19-21; 9:9; Luke 19:5). He would spend much time and thought to win one solitary woman, her character none too good (John 4). He believed in going after one sheep that was lost. And the steadfastness of their characters vindicated His methods. And it is most beautiful to trace the same characteristic in the Apostle Paul, who says that he "warned every man, and taught every man, that he might present every man perfect in Christ Jesus" (Col. 1:28).

We never know what we do when we win one soul for God. Is not the following instance, culled from the biography of James Brainard Taylor — called home to God very early, and yet not before he had won hundreds of souls by his personal appeals — a fair specimen of myriads more?

On one occasion he reined up his horse to drink at a roadside well. Another horseman at the same moment did the same. The servant of God, as the horses were eagerly quenching their thirst, turned to the stranger, and spoke some burning words concerning the duty and honor of Christian discipleship. In a moment more they had parted, and were riding in different directions. But the word of God remained as incorruptible seed, and led to the conversion of that wayside hearer. He became a Christian and a missionary. Often he wondered who had been the instrument of his conversion, and sought for him, in vain. But he did not succeed in identifying him till years after, when, in a packet of books, sent him from his native land, he opened the story of that devoted life, and in the frontispiece beheld the face which had haunted him, in sleeping and waking hours, ever since that slight but memorable interview.

It has been said that the true method of soul-winning is to set the heart on some one soul; and to pursue it, until it has either definitely accepted, or finally rejected, the Gospel of the grace of God. We should not hear so many cries for larger spheres, if Christians only realized the possibilities of the humblest life. Christ found work enough in a village to keep Him there for thirty years. Philip was torn from the great revival in Samaria to go into the desert to win one seeker after God.

Have you ever spoken to your servant, your shoeblick, your postman, your companion, your neighbor? Ah, it would not take long to evangelize the world, if every man would teach his neighbor, and every man his brother, saying; "Know the Lord." — *F. B. Meyer.*

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"A lukewarm church is a powerless church. There is nothing about it to make unsaved men believe its testimony is worth while. But a church characterized by fervent love for Christ, and energetically reaching out after the lost makes an impression even upon the most ungodly that it is hard to ignore. When the churches themselves heed the command to repent and get right with God, we may expect to see repentant sinners flocking to their altar." — *H. A. Ironsides.*

## CONSECRATION

E. C. Ringer

A man once was telling the life of Jesus to some children. He had not yet mentioned the name of Jesus when one little boy spoke up and said, "I know the man you are talking about, for he lives just down the street."

This illustration suggests that the greatest usefulness one can render comes through consecrating one's life fully to God. This consecration involves three things, namely: being, doing and suffering. The life of the Apostle Paul furnishes an example of each.

As to being, he said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Galatians 2:20.)

As to doing, he wrote, "I can do all things in him that strengtheneth me." (Philippians 5:13.)

As to suffering, he declared to the elders at Ephesus, "The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:23-24.)

In all points wherein one's life may honor and glorify God this man excelled. "Follow me as I follow Christ" was the challenge he offered to all men!

Have we accepted this challenge? Have we been crucified with Christ? Are we really willing to lean upon Him and do all things in His might even to the point of suffering for Him, if need be?

**OUR GREATEST NEED IS A DEEPER CONSECRATION TO THE WILL OF GOD, THAT THROUGH US THE WORLD MAY SEE JESUS.**

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### MOTHER FERGUSON LEAVES FOR HOME

At about 3:30 p.m. Friday, April 16, one like unto the holy women of old left our midst to be at home with the Lord. "Mother Ferguson," as we all knew her, after 87 years, 7 months, and 10 days, ended her earthly pilgrimage, departed from a frail and sickly body, and in the spirit ascended to be with the Lord Jesus Christ, and to wait till the coming of the Lord for His saints when "Spirit, soul, and body shall be preserved entire." All who knew her knew her to possess that "meek and quiet spirit, which in the sight of God is of great price." The testimony of her pure godly life is evidenced in her Christian sons and daughters and grandchildren. The love and esteem in which she was held by those in and out of the church was evidenced in manifold ways during her long illness and through her long useful life to God's glory. The Mount Auburn church in Dallas, of which she was a member from its beginning, feels keenly the loss of her influence and testimony in the community, but rejoice even in sorrow, for all know she lived for but one thing: to glorify God, to abide in the love and fellowship of His Son and her Savior, and to enjoy the fellowship of God's people — she was truly one who hungered and thirsted after righteousness and was filled — and now the desire of her whole life is satisfied in His presence. She, being asleep in Christ, yet speaketh, for her influence shall long be felt for good and to God's glory. — Frank M. Mullins, Sr.

# THOUGHTS WORTH WHILE

D. H. F.

## KEEP ME FROM TURNING BACK

Keep me from turning back  
My hand is on the plough, my faltering hand:  
But all in front of me is untilled land,  
The wilderness and solitary place,  
The lonely desert with its interspace.  
What harvest have I but this paltry grain,  
These dwindling husks, a handful of dry corn,  
These poor lean stalks? My courage is outworn.  
Keep me from turning back.  
The handles of my plough with tears are wet,  
The shares with rust are spoiled, and yet, and yet,  
My God! My God! Keep me from turning back.  
— Author Unknown.

## A WASTE THAT CANNOT BE UTILIZED

The biographer of a prominent statesman wrote, "He was a man of great gifts, but not strong convictions; his path led from nowhere to nowhere." It isn't enough to have fine views and brilliant ideas; we must have strong convictions, and courage to stand by them. The soul can become lazy just as inertia attacks the body. We must remember life's brevity and deep significance. That was a striking thing a chemist said, "You can utilize any kind of waste — except waste of time." — *Christian Herald*.

## WHY WORRY?

Jacob was worried about that meeting with his brother. But things were not as bad as he thought. Hannah Whithall Smith tells about a man sliding down a rope into a well. He supposed the rope to be of ample length, but to his dismay he reached the end of it without touching the bottom of the well with his feet. He tried in vain to climb up the rope, and dared not let go for fear of being dashed to pieces. He held on as long as he could, and when utterly exhausted let the rope slip from his grasp. He fell — *just three inches!*  
— *Blessed Hope*.

## TRIED THE PRODUCT

Judge Ben B. Lindsey was lurching one day — it was a very hot day — when a politician paused beside his table. "Judge," said he, "I see you are drinking coffee. That is a heating drink. In this weather you want to drink iced drinks — sharp, iced drinks. Did you ever try gin and ginger ale?" "No," said the judge, smiling, "but I have tried several fellows who have!" — *From Classmate*.



## DAILY BREAD

But it is not enough to look at food, or to admire it. We must eat it. Nor is it enough to admire Christ; we must feed on Him. And just as no one else can eat your dinner for you, so no one else can feed on Christ for your soul. Not even your parents can do it for you. Feeding on Christ as the Bread of Life is something you must do for yourself. And Christ has told us how. "He that cometh to me," He said, "shall never hunger." By coming to Him our hungry hearts are fed. As you must come and take the food your body needs, so you must come to Christ and take Him as the Saviour your soul needs. But then you must go on feeding on Him. A hungry man cannot eat a hearty meal once and expect it to do him for the rest of his days. Yesterday's food nourished us yesterday, but for today we must eat again. So our first turning to Christ must be followed by a day-by-day coming to Him for the needs of each day. You should no more think of going a day without feeding your soul on Christ than you would go without eating your meals. Use your Bible and pray every day. So will Christ be to you the Bread of Life.

## THE PATHWAY

The pathway in which the Master has preceded His servants involves conflict with the adversary at every step. Satan tempts us, as he did the Lord in the wilderness, by presenting that which is naturally pleasant and attractive, and also seeks to turn us aside from the path of usefulness — as he did Christ in Gethsemane — by bringing before us the cost of obedience; but for us too there is the assurance of victory in the pathway of submission to the will of God. — *W. H. Bennett.*

## WHO IS ABLE?

"A drunkard, very conscious of his weakness and helplessness, was urged by a lady to 'sign the pledge and keep it!' 'But,' cried the distressed man, 'I don't want to keep it! I need something to keep me!' Thank God, he soon got, not something, but Someone, who kept him — that Saviour, the Lord Jesus Christ, of whom it is said, 'He is able to keep.'" — *Times.*

## SEARCHING FOR SATISFACTION

One evening as I was walking home after a short visit with some friends, I saw a sparrow darting here and there after a small bug flying in the air. It dipped and dived, high and low. A car came speeding by and the bird dodged just in time. It continued to pursue the bug until another car came by — there was a dead sparrow lying in the street!

I could not help thinking of many young people that I know who are doing the very same thing: running here and there; indulging in this and that; seeking that which is in the world; searching in vain for satisfaction. There is death in that course. Safety and satisfaction lie in "living for Jesus." — *Selected.*

## *The Sufficing Bible*

When I am tired, the Bible is my bed;  
Or in the dark, the Bible is my light.  
When I am hungry, it is vital bread;  
Or fearful, it is armor for the fight.  
When I am sick, 'tis healing medicine;  
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;  
Or play, it is a harp of happy sound.  
If I am ignorant, it is my school;  
If I am sinking, it is solid ground.  
If I am cold, the Bible is my fire;  
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;  
Or naked, it is raiment rich and warm.  
Am I imprisoned, it is ranges wide;  
Or tempest-tossed, a shelter from the storm.  
Would I adventure, 'tis a gallant sea;  
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.  
Or ugliness? It is a garden fair.  
Am I athirst? How cool its currents run!  
Or stifled? What a vivifying air!  
Since thus thou givest thyself, to me,  
How should I give great Book, to thee!

— Amos R. Wells

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### GOD GIVES THE INCREASE

Christian work often has in it the element of discouragement, which can be met only by a constant faith. Missionaries on the foreign field are not the only ones who have to wait many years before visible results are secured. The home missionary in cities and rural districts, the pastor of a church, and the Sunday School teacher also have long periods of service in which apparently nothing is being accomplished. There is need on such occasions that we comfort ourselves with the thought that was in the mind of the Apostle Paul when he wrote to the Corinthians that it is "God that giveth the increase."

Whether he sees results or not, the Christian worker must continue faithfully at his task. He must have the spirit Peter had on that memorable morning, when his reply to the Master's command was: "Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net." God is never in a hurry. If we are faithful in sowing the Seed, we may be sure that in His own time there will be the gathering of the fruit. — *Christian Observer*.

# “FAITH OF OUR FATHERS”

E. L. J.

For this installment, we depart from the usual historical reprint, and offer instead a new, fresh article from the pen of Stanford Chambers. The writer is known as a careful, thoughtful teacher, a man of sound and balanced judgment, and a man far removed from sectarian bias and prejudice. We ask our readers to mark well the argument — which should have been more fully stressed long ago — that if any prophetic teaching has caused trouble and discord, it is precisely the noisy, dogmatic, unscriptural, and hurtful speculations of the “post-millennial” preachers that have done so. — E. L. J.

## A MODIFIED MILLENNIUM

We easily recall when even men of post-millennial views applied the term millennium to a future time, when the kingdom of the world “under the whole heaven” would be the kingdom of Christ and of “the saints of the Most High.” They commonly described that age in Bible language. Without disagreement it was to be a time of universal [non ending] peace, a time when righteousness should prevail, when oppression should cease, when “the knowledge of the Lord should cover the earth as waters cover the sea.” His kingdom should extend “from the River to the ends of the earth.” They with others were accustomed to refer to such a time as “the Golden Age.”

An issue arose with the teaching that such an age is to come during the time of Christ’s absence; that the millennium comes as a result of the preaching of the gospel and its universal acceptance; that the coming of Christ is post-millennial; hence the term post-millennialism. This doctrine demands, of course, a converted world and everything else the prophets foretell that is to constitute the millennium. Such teaching has caused controversy because of its variance with the waiting and expectant attitude to which the Lord and His inspired teachers exhort the people of God. How could they be “as men waiting for their Lord” if they knew He could not come for a thousand years? Post-millennialism has put preparation for death in the place of “that blessed hope” of our Lord’s return, a thing which, to the saints, is surer than death. “We all shall not sleep,” says Paul, but His coming is a certainty. The admonitions of the New Testament are written with His coming in view rather than with death in view, and this is neither incidental nor accidental. We must grant that divine wisdom is back of it.

That there are thousands of spiritually-minded people, earnest Bible students, who do not subscribe to the post-millennial doctrine is well known. When Christianity was young such a doctrine had no propagandist, no voice. Men like Barnabas, Clement, Papias, Justin Martyr, Ignatius, Irenaeus, Tertullian, Polycarp, and many others — men who laid down their lives for the faith — expected and taught (as their writings show) that the glorious age foretold in the word of God would be ushered in and administered by the Lord Himself. Irenaeus and others show this to have been the hope of the whole church in that early day.

Following the days of the men just mentioned came the Papacy. As it began to take form and to take over, the post-millennial doctrine began to take root. As the professing church appeared to gain enormously and rapidly, men in ever-increasing numbers concluded that the world was being converted, and that the kingdoms of earth were becoming the kingdom of Christ. The "Golden Age" was being ushered in, the Millennium had dawned. The Papacy's false millennium had indeed dawned, and thus the coming of Christ was proved to be post-millennial! But even those who have but little Bible knowledge see instead a striking resemblance to John's vision, the scarlet woman riding the scarlet beast, the false church in control of the beastly state.

The Papacy and its regime are far removed from the government of Christ. Denominationalized Protestantism with its creedism, and its drift into modernism and atheistic apostasy, is also far removed. The "Golden Age" is not yet. Our "Atomic Age," which affords civilization the power and equipment to destroy itself, is not the "Golden Age" by God's seers foretold. At the present rate of true conversion it would be millenniums before the Millennium could, by man's endeavor, be brought in. The spiritual birth rate trails far behind the natural birth rate, and every year sees it trailing farther behind. The post-millennial position is untenable.

Down toward the end of the Papacy's false millennium, there rose up men as reformers, leading the people back to the Bible. From the Reformation times and even until now there have been men, outstanding on the pages of church history, who found no warrant for the hope of the millennium in the time of Christ's absence, but who believed and taught as did those men of early days, that the great day of peace is dependent on the presence of the Prince of peace. Truly a Roll of Honor it is, which holds such names as Wyclif, Tyndale, Luther, Knox, Alford, Whitefield, Wesley, Bunyan, Muller, Spurgeon, Toplady, Bonar, Pierson, Edersheim, Gordon, Moody, and many also of our own generation and kind. These, though like the Master, "not wishing that any should perish, but that all should come to repentance," and therefore exceedingly zealous in missionary work, nevertheless have failed to find any Scriptural ground for expecting a converted world at the coming of our Lord, or before that time. Instead, they find such teaching as the following:

"When the Son of man cometh will he find the faith on the earth?"  
(Luke 18:8)

"As it was in the days of Noah, so shall it be in the days of the Son of man." (Luke 17:26)

"As it came to pass in the days of Lot." (verse 28)

In the Savior's panoramic view of the times ahead, as given in Matthew, chapters 24 and 25, there is not to be found any hint of a period of time before His coming in which peace ensues and righteousness prevails. The parallel passages, Mark 13 and Luke 21, likewise leave no space for such a time. Instead it is "wars and rumors of wars," kingdom against kingdom, nation against nation, family against family; famines, pestilences, earthquakes, evils and series of

evils, reaching a climax at last in such a time of trouble and tribulation as never was nor ever will be again. Next comes the Son of man on the clouds of heaven, "immediately." (Matthew 24:29, ff.) Nineteen centuries of history verify the panorama our Savior gives down to now; and that "immediately" clause will prove just as dependable in its time.

"Evil men and impostors shall wax worse and worse, deceiving and being deceived." (II Timothy 3:13)

"Because iniquity shall abound the love of the many shall wax cold." (Matthew 24:12) No improvement is to be seen.

"Be patient therefore, brethren, until the coming of the Lord," says James. In exhorting the oppressed, he says, "establish your hearts; for the coming of the Lord is at hand" (James 5:7, 8). The brethren are not promised that the oppression will cease; the coming of the Lord will be their relief therefrom. Let them be patient till He comes.

"Let your forbearance (moderation) be known unto all men. The Lord is at hand" (Philippians 4:6).

"Whom the heavens must receive until the times of restoration" spoken of by the prophets, says Peter (Acts 3:21). He does not say until after the times of restoration. Post-millennialism does.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). "The times of the Gentiles" and "the times of restoration" are certainly not contemporaneous; they do not run side by side. The former will end and the latter will begin. The times of restoration are yet future, and must be future as long as the holy city over which Jesus wept those bitter tears is "trodden down of the Gentiles." The restoration waits for the great Restorer.

"A hardening in part hath befallen Israel until the fulness of the Gentiles be come in." (Romans 11:25, ff.) "There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob . . ." "For yet a very little while, He that cometh shall not tarry" (Hebrews 10:37). Post-millennialism says, No. He will not come until after the Millennium; that is, until all things have been restored, or put in order. No inspired writer so teaches.

But again, it is at the time of the seventh trumpet that "the kingdom of the world is become the kingdom of our Lord and of his Christ" (Revelation 11:15). Not even the first of the seven trumpets has yet sounded. The trumpets are embraced in the seventh seal, which has not been opened. And no one will likely claim that even the sixth seal has been opened. Revelation 11:15 is therefore future. The glorious and universal reign of Christ lies not behind us, but ahead. The Papists won the debate in their day, but they did not win the kingdom. It must be "given to the saints of the Most High" (Daniel 7:22). "Fear not little flock; it is the Father's good pleasure to give you the kingdom." That takes place when "the ancient of days" comes, according to Daniel, when "judgment is given to the saints." It is the event of Matthew 16:27; of 24:30; it is the event of Jude 14, 15. (And see I Corinthians 6:2; Matthew 25:31.)

Paul declares that it is to be at the appearing of the Lord Jesus that "He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords" (I Timothy 6:15). See Revelation 19: 11 ff.

"This present evil world" (margin, "age") is the Holy Spirit's designation for this dispensation (Galatians 1:4), which is "according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience" (Ephesians 2:2). But the millennium is at that time when "the prince of the powers of the air" will be confined in the bottomless pit.

The course of this world in "this present evil age" presents a number of misplacements; and these misplacements will continue as long as Satan is "the prince of the powers of the air." He belongs in the pit. The bride of Christ belongs with her Husband. He has not yet presented her to Himself (Ephesians 5:27). Jerusalem belongs to the seed of Abraham, the true Israel; it does not belong under the foot of the Gentiles. Our Lord has not come into His inheritance of "the nations" as promised Him in the Second Psalm. Truth does not belong "on the scaffold," with wrong upon the throne. The coming King and Lord of lords will restore all things, will set things right, each in the place where it belongs. It is not in the power of men to do it.

It is not only in "this present evil age" (man's day, I Corinthians 4:3, margin), but "in the age to come" also, that He is to be "far above all rule and authority, and power, and dominion, and every name that is named." (Ephesians 1:21; Hebrews 6:3) This He is yet to be in completeness, in fulness and without a rival — but not separate from His bride, the Lamb's wife, His glorified church.

But why should we go on multiplying passages, as though God must say it over and over again to make it so? We are not setting forth things theoretical. These are utterances of inspiration. Post-millennialism is but a theory, and its propagandists have to subject all these and many other words of Holy Writ to special treatment, which thing they do with the aid of the best exegetical art they can procure. By "spiritualizing" many Scriptures, and unspiritualizing those who oppose their theory, they make a show of perfect soundness and loyalty. They are orthodox, and all others are heterodox. "We speak where the Scriptures speak, and are silent where the Scriptures are silent," so say they. But does that make it so!

Attention is attracted by a shift of methods pursued in defense of this theory, that the Millennium is to come first, that is, before Christ comes. The interpretation is being propagated that the Millennium is now — this present gospel dispensation. Now is the glorious age by prophets seen, and seeing which they became poetical, ecstatic. By an adopted and adjusted method of "speaking where the Bible speaks," inspired utterances are trimmed down to fit the theory. The theory must be true though every prophet a hyperbolist. The theory predetermines their interpretation. Thus the time of peace foretold repeatedly, time and again, is now. It is modified peace. The time foretold when oppression should cease, and justice and righteousness

should prevail is now – a modified righteousness, a modified justice. The reign of Christ foretold is now – a modified reign. The reign of His saints is now – likewise a modified reign. The glorious things to which the Prophets devoted so much space have their fulfillment now – a modified fulfillment. The Millennium is now – a modified Millennium. The Millennium involves a bound Satan; thus that spirit “that now worketh in the sons of disobedience” is bound now – in a modified sense. “The prince of the powers of the air” is bound now – figuratively. But what about the loosing of Satan for the “little season”? If the binding is figurative can the loosing be literal? And what about the lake of fire which ends the chapter for Satan and the lost? Is theirs a figurative doom? A modified doom? What about the Book of life and the Holy City? That figurative trick has been made to cover a multitude of Bible truths. Its logical conclusion goes a bit too far!

Post-millennialism is a tree that bears much evil fruit. Consider these results:

It neutralizes the admonitions and warnings of the Lord Jesus concerning His second coming, His instructions to “Watch,” to “Be ready,” to be “as men looking for their lord to return.”

It is responsible for substituting preparation for death for “that blessed hope” of His personal return.

It lends encouragement to the mockers who say, “Where is the promise of his coming”?

Like the mockers, they are saying, “There have always been fanatics, pessimists, alarmists, and the like. We pay no attention to that. ‘All things continue as they were.’” etc., etc. Were there then no inspired predictions? Or has time really proved them false?

Under the guise of orthodoxy versus heretodoxy it ostracises brethren in Christ, thus partitioning the family of God, dismembering the body of Christ.

It resorts to a perversion of the Scriptures, such as get in the way of the theory. Many of its adherents are not conscious of this, as in the case of all erroneous teaching, but it is true nevertheless.

It is a “plant which my heavenly Father hath not planted.” It will be rooted up. It is not of heaven, but of men. It was conceived in the spirit that produced the Papacy. It pampers the ambition and pride of man, encouraging the fleshly mind these many centuries in the vain hope of doing that which is impossible without the Lord, of establishing peace in the absence of the rejected Prince.

We would appeal, if possible, to those who are committed to “the Bible and the Bible alone,” seeking to “speak where the Scriptures speak,” to do just that; to take such a plea seriously, not feignedly; to do it at any cost to themselves, lest we be of the number who “say and do not.” In His absence our Lord must have servants over His household to “render them their food in due season.” The household needs food. The Lord supplies the food. The faithful servant does not provide; he only distributes. “Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you that he will set him over all that he hath” (Matthew 24:46, 47). Count

the cost if you will, and added into that cost will be the suffering of ill treatment at the hands of the unfaithful servant who says "in his heart, My lord tarrieth"; for that decidedly affects his conduct toward his fellow-servant who strives faithfully to please his master, and to minister "food in due season" to his master's household. But when you count the cost of faithfulness, fail not to note the cost to that servant who beat (and browbeat) his fellow-servants, being intoxicated with the old wine, the mixed wine of this evil age.

"The mystery of iniquity," already working in Paul's day (II Thessalonians 2:7), has never ceased to work. The whole lump is becoming quite thoroughly leavened. The Babel spirit animates the vaster portion of religious activity today. The Papacy, plus denominational creedism and modernism, plus cultism lodging in the branches of Christendom, minus those whom "the Lord knoweth" to be His, are fast adding up to the great "Mystery Babylon" of Revelation. In that Babylon are many misplaced persons who should hear His voice, "Come forth, my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Revelation 18:4). It is not possible for those who dwell in Babylon to be "as men looking for their Lord to return." They are drunken with the spirit of the age, they secularize their religion, they compete and commercialize, they "play politics," they are conformed and conforming, they love the plains of Sodom more than the heights of Abraham; they, like Babylon, whose spirit they have imbibed, are of the earth, earthy, having lost or never having confessed their pilgrimage. "Be not ye like unto them," my beloved brethren. Better than success here, even religious success, would it be to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord . . . shall give to me in that day, and not to me only, but to all them that have loved his appearing."

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H. L. Mencken, former editor of *Mercury*, has long been regarded in America as a cynical non-religionist. Has he had a change of heart? The following is a recent sentence from his pen:

"All I desire to point out is that the New Testament offers a precise and elaborate specification for the events preceding the inevitable end of the world and that a fair reading of them must lead any rational man to conclude that these events are now upon us."

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Writing against the Whitbyan "Theory" (as Whitby himself called it) — the now common "Post-millennial" view — D. T. Taylor says, in "Voice of The Church," p. 231:

"It is an occurrence without a parallel in the history of theology, that a theory without antiquity, without support from the plain literal sense of Scripture, a theory named by its originator at its birth 'new,' and hypothetical, and which impugns the faith of the Church for more than sixteen centuries, has come to be at this time almost universally received and taught among all classes of men as a part of the Christian faith. Reader, is it not passing strange?"