

# THE WORD AND WORK

(Volume XLII, OCTOBER, 1948)

## Nor Any Liar

Rev. 22:15

Lois Nichols Bare.

There shall no murderer nor any liar  
Enter the gates of New Jerusalem.  
No tongue untrue shall join the white-robed choir,  
No soul unwashed, attain the pure attire.  
Our Lord prepares the heavenly halls for them  
Who have contended for the diadem  
With which He crowns the faithful. Judgments dire  
Await the others, there's a lake of fire  
For Satan and his servants, all of them.  
The very truth of God must still require  
That nothing faith or honor can condemn  
Shall ever enter His Jerusalem:  
Not he that loves a lie, nor any liar.

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## WORDS IN SEASON

R. H. B.

### WHAT AILETH MAN?

What is the matter with the human race? We read with strange wonder that "God so loved the world, that He gave His only begotten Son." We realize that it was good of God to do that; but really, has it not seemed like a somewhat extravagant exhibition of God's affection for us? We do not exactly realize the necessity of it. We are sinners, of course; but it is hard for us to think that it required such a gift, such a sacrifice, such a tragedy, involving God and God's Son, to save us. We are inclined to think that we are not so bad. "There is so much good in the worst of us," you know. We think we need nothing much more than to make resolution to do better and to live up to it. And of course God will forgive us for past lapses. In fact, we are averaging pretty well as it is. We are not as bad as some. We stand a good chance. Thus reasons the sin-blinded soul and the carnal mind. This very blindness is one of the marks of the ruin. Sin evidently does not mean to us what it means to God. We have lost the proper perception and estimate of both it and Him.

## THE IMPLICATION OF GOD'S GIFT

Let us look at the question of man's condition, for a moment, from God's point of view. When God gave His Son He gave His Best and His All. He could have given nothing better; nor anything more, for all else is bound up in this Gift. He gave His Son, His only begotten, His beloved; and that not only for a visit, but for something much more serious. He "*spared not his only Son, but delivered him up for us all.*" It involved the Son's renunciation of the glory which He had with the Father before the world was (John 17:5); the assuming of the human nature; the consequent drawing of the veil of separation between Jesus and the Father; the taking up of the burdens of human life, with unusual self-denials, labors, and agony; and finally a death that was uncommon in its shame and reproach and pain. All this. The motive in the Gift was love; the object, "*that whosoever believeth in him should not perish, but have eternal life.*"

Now, for illustration, I doubt not that most parents would give anything and everything they have to save a sick child of theirs from death. We love our children to that extent. But it is equally clear that, no matter how greatly we love a child, none of us would give up our all for it unless it were absolutely necessary. If, then, we are willing to ascribe to God the same good sense that controls us in such matters, we are forced to conclude that this precious and awful gift, with all it involved, was absolutely necessary. Such, then, is man's condition; such the appalling ruin wrought in him by sin; such his need and such his danger, that nothing save the supremest gift and effort of the God who is all-mighty and all-wise could meet his case and save him.

The Armours in Chicago sent to Austria for Dr. Lorenz to come and operate on their little daughter. The doctor's fee was twenty thousand dollars apart from all expenses. Without saying anything more, every one understands that something very, very serious must have been the matter with the little girl—something the relief from which justified the outlay of the time, effort, and money and the employment of the highest skill. And so it was in our case. So great is His love for us, and so extreme our condition, that God stopped at nothing, but felt justified to make a chance for relief and salvation for us even at infinite cost to Himself. Woe to the man, therefore, who misses this possibility! He will learn too late what is the magnitude of the disaster from which God would have saved him!

## MAN BY NATURE

Let us cease, then, to talk of the goodness and greatness of mankind. There is marked difference among individuals; but in this point there is no difference: that all have sinned and fall short of the glory of God; that they are dead in trespasses and sins (unless, indeed they have been made alive together with Christ) and are by nature children of wrath; that they are ruined and lost. I am saying nothing of hereditary depravity. This is just an instance where we are not facing a theory, but a condition. This is the actual con-

dition of mankind, regardless of how they came by it. It is a fact no one can or wants to dispute that all morally responsible men, under all circumstances and conditions, are sinners. Not that all are equally great sinners; nor that they never do anything but sin; not that they never do anything kind, noble, generous; but that all have sinned and are, therefore, devoid of righteousness in the sight of Him with Whom we have to do. And another fact is equally demonstrated both by scripture and experience: that the power to recuperate, redeem, and restore himself lies not in man. It must come from elsewhere—from without, from above. And it did come from above, in the person of our Lord and Savior Jesus Christ.

### **A MARK OF FALSE RELIGION**

It is here that the true religion of the Bible and the false religions diverge. The human religions are apt to flatter man. They tell him how great he is and can of himself become. They minimize the effect and meaning of sin or ignore the fact of sin altogether, and lay out systems of self-cultivation and indefinite self-improvement until by the evolution of the human nature the stature of the Divine is attained. They are optimistic, these religions and philosophies, and very comforting. They appeal to human wisdom and human pride, from whence, indeed, they did emanate. The Bible, on the other hand, is not only uncomplimentary, but humiliating. It makes the unsaved feel miserable and uncomfortable. It shows him how lost and ruined he is, and how unable of himself to retrieve himself. It paints sin in terrible colors and sets forth an inexorable judgment and doom. It is definitely pessimistic in regard to the character and innate power of humanity, and holds out no hope whatever for the individual or the race except through the refuge that is in Jesus. But ah! there at that point the gloom turns into glory—Jesus for man—that is enough. That fills the need. That is adequate to meet his ruined estate.

### **SAVED BY GRACE**

It follows from the premises laid down by the word of God, that if a human being is saved, he owes the fact wholly to God. Not for any worth of his or any merit, but because of an act of great mercy on God's part, by the favor freely offered through Jesus Christ, the Christian can say: "I am what I am." True, he responded to the call, he accepted God's salvation. And that is an important, essential point. But what glory or merit is there in *that*? Can the drowning man boast of clutching the rope that is thrown to him or feel self-exalted over climbing into the boat which at the life-saver's peril was brought to him? Much less ground for boasting has the redeemed sinner, saved from an intolerable fate at the cost of Christ's blood. If he glories, he must glory in the Lord. "For by grace have we been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory!" And even if, having become Christians, we do many works, we have nothing to glory of. It is God that made us vessels unto honor; we belong to Him, having been bought with a price; and God worketh in us

both to will and to work for his good pleasure. As the workmanship proclaims the glory of the workman; as the fruit of the branch is to the praise of the vine; so is the Christian's life and work to the praise and glory of God through Jesus Christ forever and ever.

### **POOR WORK**

We can measure the earnestness and zeal of our religion by what we will do for it under difficulties and inconvenient circumstances. The man who takes advantage of every *reasonable* excuse to absent himself from the meetings or to refrain from doing some special work for the Lord does not really care for the Lord or the Lord's work. If a man should on every *reasonable* ground that might offer itself excuse himself from the secular work of his business, we would unavoidably conclude that he does not like work. The diligent, faithful man works when he has "a bad headache" and when his digestion is out of order, when there are difficulties which others would consider just grounds for quitting, and when "no one could reasonably expect him to work." Be not deceived—the Christian who for every fair reason that arises saves himself from serving God is not as yet converted to Christ, but works perfunctorily, as he is compelled, and for motives that are not what God would.

### **REFUGE IN JESUS**

A striking and beautiful illustration of our refuge and salvation in Christ is seen in the escape from a prairie fire, as told by D. L. Moody. When the prairie fire is sweeping down on you, he said, there is no use of trying to run from it. With a good wind back of it, it will overtake the swiftest horse. But you get a match and set the grass in front of you on fire, and when a good-sized area has been burned over, you take your stand in it. When by and by the great fire from behind comes up, it may sweep and roar all around, but it cannot touch the ground on which you are standing, for the fury of the flames has already rolled and spent itself on it. Thus the fires of judgment have spent themselves upon Jesus Christ our Lord. Jehovah laid upon him the iniquity of us all, and he died for our sins according to the scriptures; and in him we are safe and sheltered from the wrath to come. Neither is there salvation in any other, for there is no other name given under heaven wherein we must be saved.

### **THE TRUE GROUND OF CONFIDENCE**

We are always trying to reach a point where we can justly think we are *good*. We can never do it. It is better for us not to think that *we* are good. It is sufficient to know that our Savior is good, and that we are in him and he in us.

We are evermore wanting to reach the point where we think we stand. It is not well. Let it suffice you to know that Christ is upholding you.

We greatly desire the assurance and confidence that we shall hold out to the end and be finally saved. But it is better for me not to trust in the perseverance of the saints, and to rest myself on the perseverance of the Savior.

# NEWS AND NOTES

Portland, Me.: "We were fortunate in having Brother R. H. Boll in a twelve-day meeting which just closed. The church enjoyed a great spiritual blessing and there seemed to be considerable conviction. There were two baptized and one restored. Brother Boll's preaching was with power and sweetness. We were sad to see him leave us."—Allen C. Harrington.

Frankfort, Ky.: "The work here continues with fine interest and attendance. We conducted an eight-day Vacation Bible School in July with fine results. Attendance averaged seventy and a fine spirit of cooperation prevailed.

"Brother Robert Boyd was with us in a two-week's meeting the last of July, which resulted in twelve responses: four for baptism, three for membership, and five reconsecrations. Bro. Boyd's messages were fine and very helpful. Glenn Baber had charge of the singing and did well. Several were added previous to the meeting. Unto God be all the praise.

"We are conducting a 15-minute program over WFKY (1490 kc.) each Tuesday at 4:30 p. m."—Asa Baber.

Searcy, Ark.: "Brother Paul Knecht and Stanford Broussard joined me in a soul-saving endeavor at Sugar Creek, Ky., the first part of September. Brother H. N. Rutherford came to us on the night of the twelfth and remained with us throughout the rest of the meeting. We had good crowds and the interest was very good. Stanford Broussard and Paul Knecht were certainly live wires in the service of the Lord there. They did an especially fine job of personal work. I certainly thank God for them and also for Brother Rutherford's assistance."—David Broadus.

Tell City, Ind.: "The Meeting with the Melrose church in Lexington, where the Overmans labor yielded good interest, attendance, and fellowship.

"The Lilly Dale meeting was well attended and ended with a basket dinner and fellowship meeting the last Sunday. We are entering the second week at Tell City

today (August 29), with a good morning crowd. We hope for better attendance and visible results this week. We have two more one-week meetings scheduled: one in Crawford County and the other in Perry County."—E. C. Ringer.

Brethren E. C. Ringer and Preston Winchell have been working together in the efforts in and around Tell City. They are to be commended for their missionary spirit.

## Two Fine Meetings

Louisville, Ky.: "Two Kentucky churches that I visit monthly have just concluded fine meetings: Parksville, where F. S. Spaulding (his first visit) endeared himself to all by his grand, clear spiritual preaching; and Ebenezer Church (Harrodsburg), where J. Scott Greer returned (after 25 years away) to deliver a series in his usual fine and effective manner. The dozen baptisms (four and eight) do not begin to represent the measure of good done and blessing obtained for these good churches."—E. L. Jorgenson.

## News from Abilene, Tex.

Abilene, Tex.: "The work here continues good. We had a forty or fifty prayer meeting crowd last week and the Sunday audience was probably one hundred. There seem to be no response of a public sort, yet the growth comes from somewhere—many of them unfaithful members who had more or less dropped out. Sunday School shows the least response in proportion to the work put in on it.

(Later): "This is just about the middle of our meeting, and things are doing fairly well. There have been unsaved ones here each night and some are coming rather regularly. One woman came forward Sunday for rededication and membership. Others seem moved, and we are praying for them.

"I know that I missed much by not being able to attend the preachers' meeting, but am anxiously awaiting the report of it. The Word and Work continues to be fine."—Carl Kitzmiller.

Nelsonville, Ky.: "Brother Bernard Wright recently closed a two-weeks' meeting at Nelsonville.

During this time there were twenty responses: five for baptism, thirteen came for membership, and two for rededication. Interest and attendance during the meeting were exceptionally good."—Robert Heid.

Jacksonville, Fla.: "Bro. John Adams has baptized three more in the two Sundays since our return from the fellowship meeting. Bro. N. B. Wright begins here Monday night for a two-weeks' effort (Woodstock). We shall need to hunt to find some more unsaved people for him to convert. The three just baptized bring the total baptisms to twenty-three since the first of the year.

"Brother Brady Green preached at Maxville and Woodstock on the way back to Ft. Lauderdale. Interest at Maxville seems much better as a result of the fine meeting that Brother J. E. Boyd held just before the Louisville meet."—Dan Richardson.

Namwianga Mission, Africa: "There were 136 baptisms reported in this area in June."—Alvin Hobby.

#### **Bohon Home-Coming**

Harrodsburg, Ky.: "Yesterday was a red letter day for the Bohon church. Besides being the closing day for our two-weeks' revival it was also our annual all-day Home-Coming. We had the best attendance yet with twenty-one churches represented. The farthest was from the state of Washington and the oldest person present was Mrs. W. H. (Granny) Reed, who is 94. She, as well as others, enjoyed the good dinner and good singing, which was led by Brother Demus Friend. All and in all it was a grand day for the Lord.

"During the meeting one young man made the good confession and was buried with his Lord in baptism and two girls placed membership. Brethren Orell Overman and David Broaddus, who declared the message in sermon and song, were at their best. We also had a Vacation Bible School with good attendance, wherein much good was done."—G. B. Whitenack.

Johnson City, Tenn.: "There were 12 responses to the invitation in the meeting with the Antioch church, near Frankfort, Ky.: four

baptisms, 3 or 4 for membership, and the others came to rededicate their lives to Christ. Brother Asa Baber is the minister and God is greatly blessing his faithful ministry.

"Brother Paul Clark and I were in a tent revival in the Martin's Creek section of Erwin, Tennessee, from August 9-20. Brother Clark led the singing and also preached two or three times in the meeting. This was a mission meeting and was well attended throughout. One man from Johnson City made the good confession and was baptized the same night. We plan to continue regular Bible class work in this section, looking to God to show us His will as to the work there in the future."—R. B. Boyd.

In the latter part of August and the forepart of September Brother Boyd was with the Berea church, near Sullivan, Ind., in a revival. Brother Boyd says, "The Berea church is a wide-awake, spiritual congregation." The meeting closed on September 5, with a basket dinner and an afternoon fellowship service and the final meeting at night. We do not have other details of this Gospel effort.

As these notes are being prepared Brother R. H. Boll is in a meeting at the Seventh and Camp Streets church in New Orleans, La., where Richard Ramsey is minister. Closing night is set for October 6.

Borden, Ind.: "On Sept. 5, Bro. E. L. Jorgenson began a meeting at Parksville, Kentucky. The following day I assumed the preaching and Brother Jorgenson continued as song leader, and was a strong and faithful support throughout this special effort, which closed Sept. 19. There were four who joyfully confessed their faith in Christ, and were baptized into His death. It was a season of sweet fellowship and strong co-operation on the part of the church. The hospitality and tender affection of all linger in my soul."—F. S. Spaulding.

#### **Overman Meetings**

Lexington, Ky.: "I have been active thus far this summer in four meetings and four Vacation Bible Schools. From June 6 to 20 I worked with Brother J. E. Blan-

sett and the East Grand Church of Dallas, Tex. This was a very enjoyable work to me and the cooperation and kindness of the church much appreciated. Five were added to the Lord in baptism and two added to the fellowship by statement.

"Then from July 5 to 18, I labored with Brother J. F. Stinnette and the Waterford congregation. This was my first trip to Waterford for such work and it was indeed pleasant in every way. This work resulted in three baptisms and one added by membership.

"The peak of the summer's work so far as crowds and additions are concerned was reached at the Fisherville meeting and Bible School. As for the past two years, we had the efficient help of Victor and David Broaddus and others. At-

tendance for the school averaged 138.7 for the 10 days. Visible results were 9 baptisms and 5 for membership. We were at Fisherville from August 2 to 15.

"From Fisherville, we enjoyed our third meeting and Bible school with the church at Bohon, Ky. One young man was baptized and two ladies were united with the believers. On the closing Sunday we had a most excellent fellowship in food and song. This was much enjoyed by all participating.

"At the present time we are engaged in a meeting at the Ormsby church in Louisville and looking forward to the work at East Jefferson St in Louisville from Oct. 4 and continuing for two weeks. A fuller report of this work will be written later."—Orell Overman.

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### NEW UNIT DEDICATED

On the afternoon of September 26 a few hundred people assembled at the Sellersburg Children's Home to participate in the dedication service of the new unit, which is about ready for occupancy. Thirty congregations were represented. Around \$550 was handed in though an offering was not taken. About \$10,000 is needed to finish paying for the new building and some over \$1,000 to finish paying for the new Carry-all car, which was recently secured for the Home. Brother Howard Marsh presided at the dedication, during which several ministers brought greetings from their congregations.

### READY TO BUILD

During the preachers' meeting the school building fund committee sponsored a ground-breaking ceremony for the new school building. Brethren Stanford Chambers, Claude Neal and R. H. Boll each took a turn in the ground breaking. J. L. Addams presided and D. H. Friend delivered a short address. Quite a number of preachers and other brethren and sisters were joined by the student body in this happy occasion.

The Portland Christian Training School is already in session. They have set up an English course along with the regular Bible Institute subjects. Regular college courses may be added as they are in demand.

### IN MEMORY OF SISTER YOUNG

Now and then among the churches one meets with Christians whose humble faith and devotion to the Lord Jesus Christ is outstanding. Such a one was our Sister Young, widow of Brother G. W. Young of Mackville. She passed away in her 77th year at the home of her daughter, Mrs. Garnett Gabhart. Sister Young was a true child of God—humbly filling her place, contented and faithful in her lot, devoted to her Lord, and always ready for every good work. Her Bible knowledge and understanding in the Word of God was unusual. In the happy and peaceful atmosphere of the Christian home of Brother and Sister Young, their two children, a daughter, Sister Garnett Gabhart, afore mentioned, and a son, Edgar Young, grew up; to whom the blessed memory of their true Christian mother will evermore be a strength and an inspiration. Other relatives, and friends many, mourn the passing of this true and faithful mother in Israel. But none could sorrow for her as those who have no hope. In peace with God she fell asleep after a long and faithful Christian life, still looking for and awaiting the day of Christ's returning.

R. H. B.

# CHRIST'S TEACHING ON PRAYER

R. H. B.

(In a number of churches at various places we took up in day-meetings the study of Christ's Teaching on Prayer—in simplest fashion, following His teaching on this theme in the order in which it is found in the New Testament. These studies proved so helpful that we have decided to make them available to a greater number, through the pages of the Word and Work.)

There is much teaching on prayer and many wonderful prayers of God's saints are recorded in the Old Testament scriptures. But with the coming of Christ prayer took on a new aspect, and rose to a new spiritual level. His coming into the world brought with it a new revelation from God, and a new relation to Him. Gradually, step by step, on the basis of the new revelation of God, did the Lord Jesus lead His disciples into a new prayer-life. The first teaching of Christ on prayer in the New Testament is found in the Sermon on the Mount; and there, also, we encounter a new and wonderful name of God which He taught to His disciples. This name was *Father*. Never before did His people address Him in such a way. Many great, loving, endearing, adoring names and titles are applied to Him in holy reverence in the Old Testament (as in the book of Psalms for instance) — but never once did the saints of old call Him "Father" — except in a few instances when He is called Father with reference to Israel, *nationally* (Isa. 63:16; 64:8). The message God sent to Pharaoh was, "Israel is my son, my firstborn" (Exod. 4:22); and, again, in Deut. 14:1 it is said, "Ye are the children of Jehovah your God." But this relationship is always to Israel as a people in a national sense. No individual among them did ever directly and personally address God as his Father. But when Jesus came He taught His disciples to call God "Father." The new relation of sonship came through Christ. For to as many as received him" — "even to them that believe on his name" — "to them gave he the right to become children of God . . . who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). The name "Father" occurs first in Matt. 5:16, where He says to His disciples, "Even so let your light shine before men that they may see your good works and glorify your Father who is in heaven." Then again in v. 45, "that ye may be sons of your Father who is in heaven." And then repeatedly afterwards.

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Christ's first reference to prayer comes in the course of His teaching on the necessity of sincerity and pure motive in religious acts — in alms, in giving, in fastings, in praying (Matt. 6:1-18). If, like "the hypocrites" they should do these things to be seen of men, or to get praise and credit from men, it will count for nothing with God; but what is done as unto Him alone, the Father who seeth in secret shall recompense. So when you pray don't do as the hypocrites, "for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men . . . But thou,



when thou prayest, enter into thine inner chamber, and pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matthew 6:5, 6). This is lesson number one. Don't pray for show — to be seen (or heard) of men. Not that public praying is wrong, for the Lord Himself and His apostles prayed in public. But the purpose and motive is everything. God looks on the heart. Let your prayer — whether public or private — be *unto God*, with no other thought or object beside.

But a further lesson is here implied and included: namely, *the need of private, secret prayer*. No public praying, no joint praying at prayer-meetings or with family-group, as good and valuable as these are, can take the place of our own private, secret communion with God. Often a Christian will be heard saying, "I pray all the time; I pray when I am working, or going, or resting." This, if really so — if not merely an excuse — is very good indeed. Of course the Lord Jesus knew the secret of that. Nevertheless He found it necessary to get away from the crowds, to get away even from His own disciples, to get alone with God. For Him there was no closet, nor inner chamber; He had no door that He could close. But there was the wilderness, the friendly solitude of the desert, and the lonely mountain-height, where in secrecy and free from all distraction He prayed to His Father. And as for Him (and much more so) this is a spiritual necessity for every one of us. Alone with God — the world shut out — we are, as it were face to face with our Father, before whom we present ourselves, who seeth in secret, and who hears all our confession, our pleadings, our supplications and intercessions. And He rewards openly. For it would not be possible but that an hour of such communion with God must be manifest in the public life and work of the child of God.

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Now follows lesson two. "In praying use not vain repetitions as the Gentiles do: for they think that they shall be heard for their much speaking" (Matt. 6:7). The Gentiles, in their ignorance, think that prayer is a sort of meritorious performance. And, of course, if that were the case, it would follow that the more prayers a man can put out, the more he will get for it. On that principle they have devised "prayer-wheels," to multiply and manifold prayers indefinitely by machinery, as it were. So like the prophets of Baal they cry monotonously through the weary hours, "O Baal hear us; O Baal hear us." If only that sort of folly were confined to the "Gentiles"!

But — the Lord continues — "be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him." But if He knows beforehand why do we need to tell Him of our wants, why do we have to ask of Him — why pray at all? Simply because he has made blessing depend on prayer. He wants us to come and ask of Him that He may keep us in touch with Him, coming back to Him continually as our needs recur. This is God's way; and it is good, as all His ways are. Had He chosen to do so, He could have given us full abundance of everything at once and without our asking. The result would have been that we would

have become independent of Him, and would have forgotten the Hand which bestowed the gift. For after all God loves us. What loving parent would not want to keep up close and frequent contact with His children. So our Father in heaven keeps us coming back to Him for help, for comfort, for the supply of constantly arising needs, and every want of spirit, soul, and body. And our asking prepares us for the receiving of His gifts.

At this point the Lord Jesus gave to His disciples a pattern-prayer – the “Lord’s Prayer” as we call it – not that the Lord ever did, or could have been, using it Himself – but because He laid out its simple words and petitions for them. This great prayer will be the theme of the next article.

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## THE EVOLUTIONARY THEORY FAILS

R. B. Boyd

The order of scientific proof is: First, prove a thing possible; then, prove it probable; and then, prove it certain. A thing is not even possible until reconcilable with many facts, and it cannot be *certain* until reconcilable with *all* facts. If it is irreconcilable with *one* fact, the theory must be rejected, for it can not be certain. Evolution is still struggling to show that its theory is even possible—and yet so bent on believing such a theory are some so-called scientists and many people who are their followers, that they claim it a proven theory! But within the theory that is given to substantiate evolution are so many inconsistencies, assumptions, and absolute contradictions of already proven scientific facts, that anyone is safe in concluding that try as the scientists may, never will the theory be reconcilable with *all* the facts. And that being the case, evolution will never be a proven scientific theory.

“We are fearfully and wonderfully made.” Did our body reach its present height of perfection through accident, chance, and natural selection? Even Darwin says: “To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I frankly confess absurd in the highest degree.” And yet after such an admission, he proceeds in his discussion as though it was a well established fact concerning evolution, being within himself inconsistent. Prof H. H. Newman says, in his “Reading in Evolution,” p. 57, “Reluctant as we may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution.” And Prof. Newman ought to know!

Thus, first of all, evolution fails to account for the physical body of man. And even if such could be accounted for, an unmistakable impossibility comes when they try to account for the origin of the soul. In fact, they do not make effort to account for it, and we will not accept their wave of the hand or contemptuous gesture in an effort to dismiss the subject as anything but an admission of defeat! If they persist in refusing to believe God’s word, then we want

proof on every phase of the subject. An evolutionist writes: "We do not undertake to account for personality." Why not? We suggest that they not only account for that, but also for intellect, emotions, the power to reason, conscience, spirituality, hope of immortality, sin, redemption, etc., through the medium of evolution—and if they cannot, we would suggest they cease wrecking men's faith in God, until they can do so! When evolution takes the place of Christianity, then will darkness of the most formidable kind be here, and we cry out, "God forbid"! (Note: If the reader is interested in further reading on this subject, secure a copy of "Evolution Disproved," by W. A. Williams, Camden, N. J., which contains 50 scientific arguments.—R. B. B.)

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## When The Love of God Is Welcome

"The love of God," says one, "is always a welcome theme." That is one of those pleasing fallacies which men repeat among themselves, and everybody agrees to. The fact is, however, that the love of God is an unwelcome theme. When truly set forth it stirs up hate and scorn, and antagonism. Do you say, "Love begets love"? Nay, only where love is received. And that demands a special condition. Who receives the love of God? Not the proud—they cannot; not the self-sufficient; not the strong, the wise, the self-righteous—unless they could regard it as a sort of reward and recognition of their work; which is out of the question. The determined sinner, the pleasure-seeker, the money-lover—these do not want it, unless it meant indulgence of their ways. Men of action and affairs look on it patronizingly, as a weak sentiment, fit for women and the little ones. Scoffers scoff at it; the rationalist denies it; few believe it. The love of God literally goes begging, and moreover the doors are slammed in its face. It gets no better welcome than Christ got. It has no better success than the gospel; for indeed in its essence it is the gospel.

And there lies the secret of its rejection. It implies something which the flesh resents. It speaks of man's dependence, of Divine pity, of human need. The greater the love revealed, the greater the need implied. For love must have occasion. It must shine against a background. And man hates to acknowledge his hopelessness and helplessness, and utter ruin and need—anything rather than that! But the love of God offered in the gospel is so great and extreme, that we cannot face it unless we have come to the very last end of ourselves. When all hope and help is gone, when nothing is left in ourselves of human resource and reliance, when the heart is broken and the spirit anguished, and all our pride laid low in the dust—then the love of God becomes intelligible, and then it is welcome. Then it fills the soul with wonder and with gladness and gratitude unspeakable and full of glory. Then, too, it will be true that "we love because He first loved us." Behold this is true conversion, when the heavy laden come to Jesus and find rest in the blood of His cross!—R. H. B.

## PREACHERS' MEETING ECHOES

The Louisville 'Preachers' Meeting which was held from September 6 to 10, was a great blessing to many preachers and others who attended the afternoon and night meetings. The addresses were excellent, every one—it seemed that each speaker was in top form. The open discussions were kept on a high level. The whole meeting was characterized by humility and spirituality. The preachers spent six hours each day in meetings—three sessions of two hours each. Ladies from various local churches served lunch each day. Around seventy preachers and student preachers were in attendance at one or more of the meetings. We hope to bring out a cloth-bound book containing the speeches and Brother Boll's meditations on 2 Timothy. As some manuscripts are not in we cannot expect the book too soon; we hope to have it for Christmas, however.

It seems that it was the consensus of opinion among the preachers who attended that it was the finest thing that ever happened in their experience as ministers. Many were the oral expressions to that effect. Some were even moved to write their impressions and send them to the Word and Work. We feel certain that these statements express the feelings of others.

### SPEAKING FOR FOUR

Dan Richardson

"I think I speak for all four of us (Adams, Boyd, Green and Richardson) that drove up from Florida when I say that the Louisville preachers' meeting was about the most spiritually refreshing experience that we have ever had. Whether I ever remember a single word that was said during the great lessons or not I got a lasting impression of the humility that should characterize a Christian preacher and the love that should radiate from his speech and actions. I had been looking for this a long time as I felt that I needed to put more love into my reasoning with people about their souls.

"I have so many people interested in that meeting next year that I don't know where you will house us, but we plan to come if it be God's will. The ladies were so kind in caring for our physical needs. As Brother Green said, now I know all of these brethren and can remember them when I pray for them in their work. Brethren Allen and Burks did a wonderful job planning this week."

### A GREAT BLESSING

"I want you and others there to know that the meeting was a great blessing to me and one that will be long remembered. I was sorry to miss Brother Olmstead's sermon, for if it was anything like the others it was well worth while, for all the speakers did extra well in my estimation."

—Dr. J. Miller Forcade.

24 September 1948

To the Preachers of the Louisville Area—  
Dear Brethren in Christ:

"I want to take this means of telling all of you how much I got out of the recent Bible conference and how much I appreciate your efforts in putting it over. I am very sorry that I was not there for all of the sessions, but if I can attend next year I certainly shall. I might

even put off my sailing to Africa until after the series.

"I do want you brethren to plan now for the conference next year. A tentative date was discussed, I believe, and it seems to me if that date is set now and the program arranged, publicity put out, etc., the attendance will be much more and there will be greater interest throughout the brotherhood. I know such a program is a lot of work, and you Louisville people do a lot of work already, but it is one of the greatest events of the brotherhood, it seems to me, I got a spiritual uplift such as I have gotten at no other affair.

"Let me add my prayer to yours for the success of this venture and for the furtherance of the other projects initiated from Louisville."

Yours in Christ,

John Kernan.

### PREACHERS' FELLOWSHIP MEETING

Brady M. Green

After having the privilege of attending the fellowship meeting of the preachers of the churches of Christ, sponsored by the Shawnee church of Christ of Louisville, Ky., it seems to me to be in order that I should write some of my impressions of this meeting.

FIRST: I could not help but admire the excellent program so perfectly planned, and so expertly carried out by Brother Willis H. Allen, and the brethren assisting him. While I was there, and since then, I have heard numerous favorable comments on how well rounded the program was. Each day we heard some of our most able preachers speak; and each day we had round table discussions where every one might be heard. However, it became a bit amusing sometimes to see how reluctant preachers were to speak in the presence of other preachers. Apparently each considered the other better than himself in this respect.

SECOND: The co-operation between the churches was also something to admire. Each day a group of sisters from different congregations served dinner for the preachers, and each group did a magnificent job of it. The preachers were indeed well fed. I suspect they all needed to do some fasting upon returning home. And whether or not they expressed themselves, I am sure that every one of them very deeply appreciated what these good sisters did. The co-operation of the churches was further seen in the mid-week prayer meetings. Brother Burks, whom some one humorously dubbed "The bishop," was able to send the preachers to the various churches throughout the area to conduct prayer meetings. It was evident that the churches were working together.

THIRD: Another thing that to me was impressive was the type men that made up the group of visiting preachers. From far and near they came to the meeting. And being with them in public and in private throughout the meeting, not one "smutty" thought did I ever hear expressed, and not one bit of tobacco did I see used. I can truthfully say this was the cleanest group of men I ever knew. Their conduct and attitudes were more impressive on these points

than any sermon could have been. Truly the churches can well be thankful for leaders such as these. That of course is only as it ought to be. These men are following in the wake of Jesus the Christ, of the apostles, and prophets, and it is evident they are keeping faith with the men of God in ages past.

FOURTH: The young people who were so nobly preparing themselves to go forward in the work of the Master were also a source of inspiration. To me it seems that when the time comes for these young people to step forward and take the lead, the cause of Christ will be found to be in good hands. May God richly bless these fine young people.

FIFTH: And the singing was indeed wonderful. It made me think of how it will sound when we hear the angels sing. And how it will sound when all the glad singers of all the ages are gathered home and join in the song of the redeemed. All in all the preachers' fellowship meeting was, in my opinion, a most wonderful success.

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## SHALL WE PROCEED OR RECEDE?

Stanford Chambers

### DIVISIVE CREEDS ABANDONED

A century and a half ago men of consecration and deep devotion began to feel burdened in spirit because of the divided and confused state of Christendom. These men represented different religious bodies. They were strangers to each other and knew not of each other's burdens. Each prayed that there might somehow come a solution to the distressing problem. It is interesting to note that they came to the same conclusion as to its cause, namely, the conflicting creeds over which had long been such bitter controversies. The creeds perpetuated division, a situation so contrary to what the Savior just before His passion so earnestly prayed, the oneness of His people. And, too, they reached the same conclusion as to the only possible real solution, found right in the Bible, penned by the apostle Peter (1 Pet. 4:11), "If any man speak, let him speak as the oracles of God." Each began an endeavor thus to speak, and to teach men so. It was also recognized that practice was involved as well as preaching. Thus came an endeavor destined to gain favor with the people, especially the spiritually minded, who find it both meat and drink to do the Father's will.

In course of time leaders in this noble endeavor began to learn of each other and to form contacts for comparing notes. Delighted to discover identical aims they united their efforts and joined their voices in the one aim to "speak as the oracles of God." This unison of voices added great momentum to the endeavor. Individuals and whole groups of individuals identified themselves thereby, not allowing party affiliations to deter. The yoke of ecclesiasticism was thrown off, human authority in religion was disregarded, the divisive creeds were out, and "party names no more." (*Inevitably those adopting*

the divinely prescribed aim to "speak as the oracles of God" became separated from those who continued to defend and propagate their creeds and doctrines of men; from those whose attachment to party outweighed this God-given aim. While thousands joined in the endeavor to "speak as the oracles of God," other thousands, in the interest of party, rejected the same, foreseeing that a general adoption of such an aim would mean the end of denominationalism, the end of their own party. The possibility of such a result led to the idolizing of the party and the ostracising of those speaking and practicing as per Peter's decree. At the same time those endeavoring to heed the inspired instruction, finding themselves on common ground, cherished a fellowship with kindred minds, and were driven the closer together by the opposition they encountered and the persecution they were made to suffer.

#### CHRISTIANS ONLY

Resultant of the earnest endeavor briefly outlined above are some thousands of congregations of Christians today known as churches of Christ or churches of God (desiring to be designated by any title found for God's people and churches in the living oracles). True to their avowed aim these churches can recognize no human authority, and with them, in *principle*, the Word of God is final. There is no other appeal. Each congregation is autonomous in character, recognizing as its Head the Lord Jesus only. Occupying this position independent of all control except His whose right it is, they cannot be denominational nor interdenominational. It is not assumed that all Christians are embraced in these congregations, or that those found therein are the only Christians there are, but inasmuch as there are no denominational attachment the constituents are Christians only.

To speak as the oracles of God does involve the duty of sounding forth the cry, "Come ye out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). Separation from the world ("for the whole world lieth in the evil one") and from unbelieving professors, and from all that which opposes speaking as the oracles of God is an *inescapable duty* of every child of God. (Separation too from the disorderly is necessary after due process of restorative efforts, enjoined in the living oracles, proves unsuccessful.) Because of imperfections and of inefficiency in carrying out these very instructions it has been found that even simple New Testament churches may include some who are not in reality children of God. It was so in New Testament times, but it should never be so.

#### BUT WHAT SAY THE ORACLES OF GOD?

The question as to what saith the Scriptures, always pertinent with all who love the Lord Jesus, took on new emphasis with those determining to speak as the oracles of God, and that for practice as well as for speaking. Like the noble Bereans of Acts 17, they must *take nothing for granted*. They must prove all things in order to hold fast that which is good. The final appeal on all controversial matters must be the Scriptures. Any other course is inconsistent

with the avowed aim — inconsistent with loving the Lord Jesus with a pure heart. Never mind what some man says or practices, be he ever so good or great; what say the living oracles? They of Berea are commended for searching the Scriptures to find out whether the things heard from even the apostle Paul were true. Freedom to search and find the truth (“Thy word is truth”) and freedom in the truth is the birthright of every son of the kingdom. The noble endeavor briefly outlined in this article was first baptized in prayer, and then launched forth to restore this birthright to the children and churches of God.

Now it is a matter most gratifying to note an approach toward unanimity in the truth on the part of those coming out from among unbelieving professors, modernistic affiliations, unholy alliances and from the denominations now controlled by them, to take their stand on the inspired Word. One might think that there would be *perfect* unanimity, but when it is remembered the frailties of human nature and how easy to be biased, how difficult it is to overcome the blindness caused by prejudice and to give up preconceived ideas, we should appreciate the importance of patience with and helpfulness to one another if and while earnest search is continued to find out what the living oracles say. We do know some things? Thank God and hold fast, even teach others, “with meekness correcting them that oppose themselves,” the while we let Paul tell us “we know nothing as we ought to know.” Let us beware of that knowledge that puffeth up — knowledge minus love. We are not only responsible for what we know, but for what we may know. Better to know not than to know and do not. But “if any man willeth to do his will, he shall know the doctrine . . .,” says the Lord Jesus. “If”—for not all will do His will. The will of man enters in as interference. There is need for heart searching as well as the searching of the Scriptures.

Today the leading denominations of Christendom are faced with the fact of cleavage and disintegration. It has come about from borings within, and now they are honey-combed with modernism which denies the supernatural, the deity of Christ, His atoning blood, in fact the very things fundamental to the faith of all who would speak as the oracles of God, and who, in the very nature of things, cannot speak the language of modernism. God is not the author of the confusion of denominationalism, and it should now become plain that His judgments have begun to fall; that His hand is raised against it, even as His voice was long ago raised against Pharisaism and sectarian bigotry. Better were it to have fallen victim to the truth than to termitic borings within.

#### WHAT WOULD MOSES DO?

Even yet to be identified with the endeavor to speak as the oracles of God and to be recognized as Christians only is not the road to prestige or fame. Stigma is attached, epithets are hurled, ostracism is imposed. One has to *decide* as to whether to suffer reproach with the people who earnestly avow this aim, or to take the way of least resistance and enjoy the pleasure of the more popular associations?



There have always been those not quite equal to suffering the reproaches involved in identification with a persecuted people. Feeling themselves worthy of more prestige and seeing little hope for the same while among the ostracised, such men desist from speaking the language of the living oracles and speak after the manner of men of broader minds. Such a course lends aid to the denominations, the while they are more and more being brought under the control of those "denying the Lord who bought them." To such as hold fast to the avowed aim this is as a recession, amounting to desertion. At the same time it stimulates others toward baneful extremes in an opposite direction and promotes sectarianism among the undenominational. Many can be found in the denominations who are "not sectarian," with whom almost anything goes, (except undenominational teaching and practice) who are quite congenial to mix with, whose association is quite apt to be sought after at the expense of speaking as the oracles of God and of the confidence of those undeniably holding fast the aim thus to speak.

Why should it not be recognized that it was just such a time as this the Spirit in Jude foresaw when he exhorted "to contend earnestly for the faith once for all delivered to the saints"? It is indeed a time for those whose feet are not on the Rock to plant them there; for those who have, to keep them there. It is a time for those who are there to stand by all others there. It is not the time to recede; it is not the time to desert the ranks.

"How knowest," O Christian man or woman, committed to the living oracles, "that thou art not come to the kingdom for such a time as this?" "Cry aloud, and spare not." Cry, "Come ye out from among them, and be ye separate" as "saith the Lord." All God's people belong together but not together in Babylon. We belong to any of God's people in Babylon and they belong to us if we are His. If the walls of Babylon separate, they are responsible who are behind those walls. Let them hear His voice and come out. Herein is professed love for Christ put to a real test.

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#### "WHY I DO NOT ATTEND THE MOVIES"

No one speaks to me; the movies are so unfriendly. When I go they always seem to ask for money. One ticket should admit my entire family, because there is only one source of income for all of us. When I get home from the office I am tired and must rest. I saw a poor picture once and it rubbed me the wrong way, so I decided not to go there again. There are so many hypocrites attending the movies I do not feel it is the place for me. Movies may be a good thing, but I got out of the habit of going. I don't like the manager's attitude toward some of the social questions of the day. I can see just as good movies out of doors in real life. I stay away from the movies because I was made to go so much when a child. I feel that no one in the seats cares whether I am there or not — they probably do not pay any attention to me because my income is not very large. I don't go to the movies because the manager never calls on me."

—Selected.

# REALITY IN RELIGION

J. H. McCaleb

*"Putting away therefore all wickedness, and all guile, and all evil speakings, as new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious." 1 Peter 2:1-3.*

Peter is here talking to Christians. To any who cannot rely upon the cleansing spirit of Christ, it would be useless to give the admonition as written in these verses. The human impulses just don't flow naturally in those channels. One of the sinful principles warned against here is guile. It is found in connection with such evil-smelling mates as general wickedness, hypocrisies, envies and evil speakings. If Christians indulge in such practices, they are sadly lacking in the spirit that gives life to their pretensions. Without that life the mere name of Christian means little.

Guile is that black and venomous state which imparts duplicity to the heart. A dishonest heart results in all kinds of fraud and trickery. And the man in whose breast lies that guile is altogether disgusting and loathsome. Such a description and stern indictment makes one think. It forces a stop and a pause to ask, "Lord, is it I?"

I suspect that practically everyone of us has been guilty of practicing some guile. That act, no matter how small, has betrayed a trust; and some good soul has lost faith in the betrayer. There is nothing that will wreck so quickly and so tragically the trusting heart of an honest friend as double dealing. When difficult situations arise in our lives, we are tempted to take the seemingly easy way out. We sometimes tell and act only a half-truth. Seldom does this double dealing fool any one. It serves only to inspire a contempt that often defies any attempt to overcome it. Once a man has lost our confidence through double dealing, years of continued honesty are required to wipe out the stain and sting of that memory.

Among Christians there can be no exercise of guile that breeds duplicity of heart. Honest mistakes will never be entirely overcome. But studied attempts to put something over and to deceive each other can only come from evil hearts. We must strive earnestly and always against the great evil of guile. If we are truly Christians there must run through our veins a great throbbing love for the brethren that will impel squareness and frankness each one to the other. Only in that way can we have a faith in each other that will inspire unity, love and peace. Guile is a duplicity of heart that will wreck the true life of a church. One who practices that kind of evil is in grave danger of eternal judgment.

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We need the full stature of whom the Bible tells: the Christ whose blood has colored the stream of time, the Christ whose philosophy fits every human need, the Christ whose teachings alone can solve the problems that vex our hearts and perplex the world.—William Jennings Bryan.

# THOUGHTS WORTH WHILE

D. H. F.

## OUR OUTLOOK

There are two ways of looking at the Lord's Coming. There is a looking FOR and there is a looking AT it. It is possible to look at it with a keen intellect and profound interest, and yet have it mean nothing to us personally. It is possible to know but little of the theology and exegesis of the subject, and yet have a deep and holy longing for our Lord to appear. When a wedding is about to occur, the public is looking AT it, but the bride is looking FOR it. Oh, that this great theme may not only be our study but our personal hope, for unto them that look for Him shall He appear a second time without sin unto salvation.—*A. B. Simpson.*

## DO YOU KNOW THE SONG?

The story is told of a man who was saved when he was an old man. He had been a great singer. He had sung many of the world's great songs. He had been applauded and honored by the world. A few days before he died, his daughter saw him weeping as he lay in his bed. She bent over him and asked why the tears were running down his cheeks. "Oh," he said, "I dreamed I was in Heaven, and everywhere I went, people were singing, and they wanted me to sing with them, but I couldn't sing the songs because I didn't know them. I cried so that I wakened crying." As he looked up into her face, he said, "I've sung all my life, but I never learned Heaven's songs."—*S. S. Times.*

## A BIG PASSENGER LOCOMOTIVE

A big passenger locomotive was bragging in the round-house, puffing out the words loud enough for the whole yard to hear. "I pull the Twentieth Century Limited," he boasted. "My cars are the acme of luxury. The diner is like a hotel. The parlor cars and sleepers are palatial. No one but nabobs can afford me. My last trip I carried Mark Moneygrub, head of the beef trust. Time before that, Senator Bullion, head of the sugar trust. J. P. Golden, the great banker, always goes with me. See how big I am! See how I shine! Hear the grand noise I make! I am the emperor of the rail, the monarch of transportation!"

Just then, as he stopped to get breath, a freight engine, over in a dark corner of the round-house, spoke up in quick barks that all the yard could hear: "Pooh, pooh! You are for show, but I am for service. You carry the head of the beef trust; I carry the beef. You have the head of the sugar trust lolling on your cushions; I have the sugar itself, ready to sweeten your apple-sauce. It is not necessary that your men and women should travel, but it is necessary they should eat. Where would Golden, Bullion and Moneygrub be if I didn't bring them shoes, coats, eggs, butter and beefsteak? You may

cut a shine, but the world could get along without you much more easily than without me."

Thereupon there arose such a clamor of approving whistles and bells and exhaust-pipes that the reply of the first locomotive, if he had any, could not be heard.—Sel.

### ALL IN HIS WIFE'S NAME

Dr. John Hall used to say that he had many brothers-in-law of the church. By this he meant that there were many men whose wives were members of his church but they themselves were not. Too many men are satisfied to let their wives do all the praying and churchgoing, while they attend to business and temporal things. A man of this kind dreamed that he died and went to the gate of Heaven. He tried to enter, and the gatekeeper said, "Who are you?" He then began to tell the gatekeeper how his wife had prayed, and how she had gone to church, and what a good Christian she was. "But you can't go to heaven because your wife prayed, and was a good Christian," said the gatekeeper. "But my wife prayed for me, and went to church for me," said the man. "Very well, then," said the gatekeeper, "she has gone into heaven for you, too."—*Wonderful Word.*

### A CHURCH CODE

Provide things honest in the sight of all men. Romans 12:17.  
Live a life which both inwardly and outwardly is decent and honorable.

Endeavor to keep the unity of the spirit in the bond of peace. In dealings and contacts with others try to be fair and friendly. "Bear ye one another's burdens and so fulfill the law of Christ." Galatians 6:2.

Practice kindness and consideration until it becomes a fixed habit.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Reap the benefit of the church by personal participation in the worship of God.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

Make the work of the church a means and an occasion of serving others.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." 1 Corinthians 16:2.

Support the church by democratic, regular systematic and religious giving.

—*Truth Advance*

# “FAITH OF OUR FATHERS”

E. L. J.

## QUOTING AND “MISQUOTING” CAMPBELL

Years ago, before I knew that the “positions” of venerable and noted men count for nothing in the settlement of *doctrinal* differences, I asked an older brother about Campbell’s “position” on a certain subject. His reply was somewhat surprising: “Campbell was on both sides of almost every question.” Brother H. Leo Boles once wrote: “The Alex. Campbell of 1823 was arrayed against the Alex. Campbell of 1849.” And there is some ground for both of these statements.

The explanation is, of course, that his massive mind was able to grasp, measurably, both sides of the infinite truth; but still more that Campbell was always a student, learning, growing, expanding. On certain primary matters of the gospel, he was hardly the same in 1823 and 1849, as Brother Boles pointed out; and certainly he was not the same in 1830, or even in 1841, that he became by 1860—in prophetic and millennial teaching. Being a student, his mind never fossilized. His constant growth in grace and knowledge is illustrated in the year-dated extracts given below. We offer these extracts, not only for what they may be worth as teaching (like all human comments), but chiefly to show the great man’s *interest* and *fairness*, as well as the *brotherly attitude* of the men of that day.

But we have at times throughout the years had the charge laid to us of having “misquoted” Campbell. We should like to make it clear to all men that we have never had any occasion to misquote Campbell, nor could we have the slightest possible interest in doing such a thing. We are not trying in these reprints to prove any doctrine by quoting or misquoting any man. What any uninspired man, Campbell or any other, may have said can never establish a doctrine. If we have quoted Campbell it was merely to show that he taught such things as some now so bitterly condemn and cast out their brethren for. Also we have referred to, quoted, or printed whole articles from, such men as Walter Scott, James T. Challen, Moses E. Lard, H. T. Anderson, J. C. Barclay, Dr. T. W. Brents, Daniel Sommer, J. W. McGarvey, J. A. Harding—things concerning the kingdom, the Millennium, the Second Coming, the Restoration of Israel, etc., for which some brethren (had they lived then and dared) would have disfellowshipped those great brethren on the charge of teaching “Pre-millennialism.” But in those days such sectarian methods were not encouraged in the church of Christ; and it seems that all brethren then freely taught what they found in God’s word, no man forbidding, and esteemed it as their inalienable right in Christ to do so.

Almost from the beginning of his *Harbinger*, the famous reformer showed the greatest fairness toward the “pre-millennial” writers of his day; I think a careful check would show that he gave them *more space than others*; certainly so, if one adds in those

writings from his own pen that *today* would be classified (and probably ridiculed) as "pre-millennial." It was in 1833 that S. M. McCorkle offered to the *Harbinger* readers his long series of "Premillennial" articles on the "Second Coming," which Campbell introduced with this gracious note under the title, "The Prophecies." (page 49):

"The attentive reader will have discovered before today, with what caution we have spoken on the prophecies and millennial matters. Among the causes of this the following is chief: We felt some misgivings in the most popular theories of interpretation; and, although prepossessed in favor of that system which flattered us with the expectation that the moral machinery about to operate, and which was operating upon the world, would usher in the glorious day, supported by the vials of God's wrath on an apostate church, we were involuntarily almost borne forward into another, and entirely different system of interpretation. Between these conflicting winds we thought it presumptuous to weigh anchor and launch upon the mighty deep. For the last five or six years we have been waiting for fair winds and a serene sky, and cannot yet say that the prospects are such as to authorize us to tempt the vast abyss. But here comes a bold adventurer who is determined to make the voyage at all hazards. As he seems destined for the same port, we shall help him to put to sea; and as he appears to sail the same stars, if he can brave the mighty dangers and get safe to land, we shall hail him as the most fortunate of modern adventurers.

Figures apart, we shall give this brother a fair hearing; for he deserves it! This we say, not because we may agree in the main propositions of his essay; but because he speaks like a man, and because the subject deserves more profound attention than any other, except it be the personal remission of sins. We may add a note occasionally, but he shall be permitted to tell his own story in his own way."

#### CAMPBELL'S GROWTH ILLUSTRATED CHRONOLOGICALLY

1830

"Some of the friends of the restoration of the ancient order of things are introducing matters entirely extraneous in their pleadings for this cause. To what purpose is it to preach their views of a millennium, or of civil government, when contending for the faith formerly delivered to the saints? In making much ado about millennial matters, do they not see that their opponents will identify their views of a millennium with their ancient gospel and ancient order of things? And if there should be a discrepancy or peculiarity in their views of the latter-day glory, will not their opponents connect the most important items of reform with said discrepancy or peculiarity, and thus endeavor to consign them together to one and the same fate? Remember Paul's resolution in Corinth, 'I determined,' says he, 'to make known nothing among you, save Jesus Christ, and him crucified—declaring to you the testimony of God.' Other topics at other times, but this was enough for that time and people. The ancient gospel and order of things, with the matters necessarily connected therewith, are sufficient to engross all the energies of the ablest proclaimers in the field."

That was 1830, in the first Volume of the *Millennial Harbinger*. From this statement, one might be amazed to see the wealth of material that later issued from his pen on *both* millennial and civil government subjects! But let us follow on to see what was the maturer teaching of this growing student:

1833

"But a time will come (and that very soon—sooner than many can be persuaded) when 'the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the

saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions (kingdoms) shall serve and obey him.' But this not until one like the Son of Man shall come on the clouds of heaven, and come to the Ancient of Days, and be brought near before him; and there be given him dominion, and glory, and a kingdom, and all people, nations, and languages shall serve him. . . .

"When Christianity gains the throne Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state. . . .

"Till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendant. . . . Now is the time for fighting the good fight—the time that tries men's souls—the time for the perseverance of saints—the time for suffering with him, that with him we may reign.

"No kingdom now on earth can be regarded as a kingdom of our Lord, because they were all founded by the sword. Ambitious aspirants, political demagogues, successful warriors, triumphant military chieftains laid the foundation of them all. . . .

"But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed."

#### 1842

"Can anyone believe that the following predictions have yet been accomplished? Isa. 50:16-21; 60; 62; 63; 65:17-25; 66:10-24. Also Jer. 30:1-3, 17-24; 31; 32:36-42; 33:1-26. Ezek. 36 and 37. . . . Can anyone say that these prophecies are now fulfilled? And if not can anyone show how they are to be fulfilled after the end of the world? **Dan. 2: 40:44; 7:7-14, 23-27.** Compare these with John's Apocalypse, chapter 16:12-22, with chapters 17, 18, 19, and especially chapter 20:1-10. **Surely no one will affirm that all these things have yet come to pass."**

#### 1849

"The revolutions, changes, and transformations of 1848, are such as to command us to break silence on subjects we have never before presumed to intermeddle with. We must note the attributes of European society, in order that we may better understand our own times, our country, and the prophecies."

"These [international political conditions] are more than 'the signs of the times.' These are the times themselves. **Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!"**

#### 1854

"The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. **We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly,** both in our country and in the Old World.

"As preparatory to these questions, there are certain preliminary matters, which seem to command the attention of the student of prophecy, such as:

1. The restoration of Israel to their own land.
2. The rise and fall of Babylon the great.
3. The one thousand two hundred and sixty days.
4. The coming of the Lord.
5. The first resurrection.
6. The thousand-years' reign of the saints.
7. The descent of the New Jerusalem.
8. The scenes following.

"These are to be our themes, the Lord willing, so soon as our readers are increased to ten thousand. We have had this subject often before our mind, and more recently has it become more engrossing. **We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles;** for the time has come 'when many shall run to and fro, and knowledge shall be increased.'

We are evidently approaching a new crisis in the ecclesiastical and political affairs of the world. . . .

We have been, and still are, hearing both sides and collecting documents in aid and furtherance of such an object. It will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation."—(Page 354.)

#### 1855

"Besides, the compass and grandeur of that sublime subject [millennium] demand a concentration of mind paramount to any other topic now in our horizon. We are glad to see a continually increasing interest in that theme, and the means of understanding the subject are continually increasing, so that we flatter ourselves that we will be better prepared for the work next year in consequence of the delay, and in the long run it will be no less."

"The subject of the Millennium was proposed to be introduced last volume. But such were our labors in other fields, we did not think we could do it justice. We have firmly resolved to introduce and discuss that great subject the ensuing year. The subject is annually growing in importance, and we feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention."

#### 1856

"The coming events of apocalyptic vision are pressing upon our attention, and have strong claims upon our grave consideration. Whatever is taught in the Oracles of God respecting present or future condition of the Christian profession, demands our most grave and serious consideration. The signs of the times are ominous, and coming events cast their shadows before them, indicating to us the necessity of preparing for them. But for this purpose it is indispensable that we understand our own times, and their position on the chart of prophetic developments."

"We are deeply penetrated with the idea that Christianity [by which evidently he means the present order of things] being a new dispensation of the Holy Spirit to Jew and Gentile under Christ, a dispensation not of the letter, but of the Spirit, must continue until the "fullness of the Gentiles" be consummated. But this clearly intimates that it is not to be forever, or to the final consummation of the drama of Christianity. That the redeemer shall come out of Zion and turn away 'ungodliness'—impiety, the fuel of unbelief—from Jacob—is an express oracle indicative of some special and glorious interposition of the Lord Jesus—which may usher in what we usually call 'the personal reign of Christ'—the subjection of all nations to him." Campbell then adds:

"Of the moral certainty of such an interposition we should not dogmatically affirm in advance of a most cautious and prayerful investigation of both the Jewish and Christian oracles"; and he refers to the series of articles on prophecy from Professor Milligan as expressing views which he, Campbell, himself had "warmly cherished," and that "for many years". [Which indeed, as regards the destiny of Israel, we too most heartily cherish.—J.]

#### 1860

"The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure word of prophecy, to see if they give us any foreshadowings of that which is soon to come. The cry comes up from the waiters, watchers, 'Watchman, what of the night?' and who is able to read the mysterious pointings upon the dial-face? We feel that the Providence of God is moving fearfully among the nations, and stand in awe before the mighty portents which rise up year after year, so threateningly, in the pathway of his wrath. We have already promised to furnish our readers with the results of our own reflections on this subject, and will, the Lord willing, keep it constantly before mind and heart, for their benefit. Let us search diligently, what manner of times are coming upon us."

(Emphasis ours.)