

THE WORD AND WORK

(Volume XLVI, August, 1952)

Petition

Be not afraid to pray — to pray is right.

Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light.

Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.

Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see.
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.
—Hartley Coleridge.

WORDS IN SEASON

R. H. B.

THE BLESSING OF THE EARLY YOKE

It is God's verdict that it is good for a man that he bear the yoke in his youth (Lam. 3:27). Surely, blessed is the child that has learned industry, self-restraint, self-denial, submission, obedience, duty, and uncomplaining endurance in his tender years, when all lessons are most easily learned. His is an inheritance better than silver or gold. Life can have no terrors for him; and when his hard schooldays are past, his good days draw on. For a man must bear the yoke; and if it is not the comparatively easy yoke of early training, it will be the hard yoke of bitter experience and lifelong handicap; if it is not the yoke of quiet, steady industry, then the galling yoke of want and necessity; the hardship of unliked, unwilling, unaccustomed labor, which is very hard indeed; or, if he be wealthy, the yoke of an empty life, the dreary, bored, effete existence of the idler, which is the most accursed of all. Instead of the kind and wise corrections of the home, he shall have to face the unsympathetic rebuffs and penalties of the world. Alas, the mistaken kindness of indulging parents!

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THE FAITH OF OUR LORD JESUS CHRIST

Jesus became so entirely a partaker of human nature that He, like those whom He came to redeem, walked by faith, not by sight. To this does the writer of Hebrews refer when he applies the words to Christ in the days of his flesh "I will put my trust in him" (Heb.

2:13). His separation from the Father was real. The veil of flesh hung between Him and the Father. He went by the word. He refused to turn the stones into bread because He had no orders to that effect from His Father. His answer to Satan's suggestion was, "It is written." In the scriptures He saw His path marked out, and wherever the word spoke He would not depart from it. Some of the prophecies of the scriptures were fulfilled without His cooperation; but wherever His choice could affect it, He willingly fulfilled them Himself and pursued the course the Messiah was, according to the prophets, destined to pursue, and that regardless of the cost to Himself.

When Peter drew his sword to defend his Master that night in Gethsemane, He said, "Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?" But why did He not call for such help if He knew it would be given Him? The next word shows: "How then should the scriptures be fulfilled that thus it must be?" In view of the scriptures' word, His own desires were as nothing. And after His resurrection He calmly announced to His disciples the supreme fact that His life and death and resurrection had all been laid out in the scriptures. Such was Jesus' esteem of God's written word, such His faith and unquestioning, trustful self-surrender to the Father's will, whether revealed directly to Him or whether marked out in the Old Testament. Jesus' life was a walk of faith.

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THE KEY OF KNOWLEDGE

If it be asked why, with all the assurances of every means and grace for a transcendently Christlike life, the walk of the average Christian is so unsatisfactory, the first reason perhaps lies in lack of knowledge. What advantage is it if I have a gold mine on my land that I know nothing of? What success can I have in the Christian warfare if I know of no reliance nor power except that which I find in my own self? A young man, the story goes, with a big appetite and but small purse, took his passage on a steamer; and feeling financially unable to take in the meals served on the ship, provided himself with cheese and crackers. It was dry, monotonous fare; and he was much tantalized with the sight and inviting smell of the rich tables set in the dining hall. One day when he could forbear no longer, he asked one of the officers: "What would it cost me to sit down there and eat a square meal?" "Cost you?" said the officer. "Why, nothing at all. That is already paid for in your ticket." And so do Christians live on dry crackers and bones and scraps, for sheer ignorance, when they might have feasted at the table spread for them by the Lord. No wonder that the apostle (Eph. 1:17-20) offers so earnest a prayer that they might know, know, know the things God freely prepared for them.

THE KEY OF OBEDIENCE

There is another reason of failure to realize the good of our possessions in Christ. It is because of lack of willingness to use our privileges that we fail. For the blessings God gives us are inert and dead until they are put into operation. They represent, like a stick of dynamite, an enormous amount of latent power, which, except

under proper condition, will never manifest itself. The proper conditions are in actual work. "That man is blessed in his doing." The occasion of need and use calls it forth. We may have wondered why our Bible knowledge and every other blessing we have count so little. Well, it is because we do not use it to the honor of God and the blessing of man. Another, knowing much less, may be much the better and happier man: not because he knows less—that is a great disadvantage—but because he uses what he does know and is getting the good of it. Now the only motive that can make us rightly willing to work is love; and so the apostle prays again that we may be strong to apprehend what is the length and breadth and height and depth and to know the love of Christ which passeth knowledge (Eph. 3:17-19). So shall we also love (1 John 4:19) and will and work unto God's good pleasure. Let us seek after it.

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THE RELIGION OF PUBLIC OPINION

Under this title Charles G. Finney, in a lecture, sets forth a list of telltale marks which betray that religion of outward show which is without corresponding inward reality, the pretentious religion of the Pharisees who loved the glory of men more than the glory of God. It makes very heartsearching reading. I give the points here in condensed form:

1. They measure themselves by themselves, and thus miss the true standard of God.
2. They do not trouble themselves about elevating the standard of piety around them.
3. They make a distinction between those requirements of God that are strongly enforced by public sentiment and those that are not thus guarded.
4. This class are apt to indulge in some sins when they are away from home that they would not commit at home.
5. They indulge themselves in secret sin.
6. They indulge in secret omissions of duty.
7. They have a conscience in those things that are popular, and no conscience at all on those things not required by public sentiment.
8. They generally dread very much the thought of being considered fanatical.
9. They are intent on making friends on both sides.
10. They will do more to gain the applause of men than to gain the applause of God.
11. They are more anxious to know what are the opinions of men about them than to know God's opinion.
12. They refuse to confess their sins in the way God requires, lest they should lose their reputation among men.
13. They will yield to custom what they know to be injurious to the cause of Christ and the welfare of men.
14. They will do things in obedience to public sentiment, the righteousness of which they doubt.
15. They are often "ashamed" to do their duty—so much so that they will not do it.
16. They are opposed to all advance of light that would encroach on their self-indulgence.

17. They often are opposed to men and measures while they are unpopular, and when they become popular fall in with them.

18. They never aim at forming public sentiment in favor of perfect godliness.

How many Christians, preachers, and others, may have to answer when the roll call of this class of hypocrites is read. If these marks describe your case, repent and learn to deal with God personally and to walk as in His sight without reference to man, and to obtain that religion of the true heart whose praise is not of men, but of God.

HID TREASURES

God's wonderful resources are good to think of and rest our souls upon. The bare knowledge that these great treasures of grace and power are there, and that sufficient supply to cover all our need is laid up in God's hand, gives us strength and courage before we ever avail ourselves of it; just as a man could bear poverty and eat a crust and wear rags in comparative contentment, if he knew that a thousand dollars were locked securely in an iron box he had in possession, even though he could not immediately avail himself of the money. It is refreshing and inspiring to life up our eyes and see in Christ all power in heaven and in earth laid up for us; we forget our weakness in the contemplation of His strength, and our grief in His unbounded power to comfort, and our doubts and fears depart in the certainty of His victory. Yet who would stop at that? Those things are not only laid up for us, but they are accessible and available to the faith that boldly lays hold on them. Let us boldly claim and act upon all the promises and blessings in Christ Jesus.

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"EPHESIANS"

The letter to the Ephesians has been called the Christian's Magna Charta. It sets forth his high standard in Christ Jesus, and the privileges and blessings pertaining thereto, which are not small nor few in number. The first statement is overwhelming. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." "Every spiritual blessing"—that leaves nothing to be desired. Then, the thing is settled—the blessings are ours; for he does not say he would, might, or is going to so bless us, but He has done it. The "heavenly places in Christ" refers not to a future estate, but to a present position which God regards us as occupying in Christ (Eph. 2:6). We are not taken aback now when we see the great object God had in view concerning us—namely, "that we should be holy and without blemish before him in love." The blessing announced in verse 3 makes it all possible. Every excuse, all claims of weakness and inability are taken out of our mouths. Granted the privilege of verse 3, we can and shall fulfill the purpose and demand of verse 4. I am willing to fly if God gives me wings; I am ready to conquer if God prearranges my victory. Thus the first three chapters of Ephesians reveal to us what God has given, granted, prepared, and done for us, and what He is going to do for us yet. And having laid hold of these, we accept in reverent confidence and delight the great requirements made of us in the last three chapters.

NEWS AND NOTES

Work at "Bayou Jacque"

New Orleans, La.: "'Bayou Jacque' has been a household name to many for years. It was our privilege to spend eight days there in June. There are three encouraging features pertaining to the church there. One: there are a few families who have the burden of the work on their hearts; two, whereas attendance at revivals used to be the smallest of the three community churches, it is (I understand) now the largest; three, there appears to be a number of people about ready to move toward the Lord.

"Lowell LeDoux, of Jennings, ably led the congregational singing and the children in song drills. We had a private house in one parish and ate with the Morelands in another!"—N. B. Wright.

The Gruvers in the States

"Last Friday, June 27th, Bro. Chas. Gruver, Mrs. Gruver and the two boys disembarked at 8:30. We were very glad to see them. These worthy servants of the Lord are now making the rounds of eye and dental offices. Bills will be pouring their way. Would that some congregations who as yet are doing no mission work, or doing less than their capacities allow, would fellowship these people during their stay in America. They are preparing to return next year to work with Bros. Garrett and Lawyer in Africa."—N. B. Wright.

Jennings, La.: "Brother Robert B. Boyd, Dallas, Texas, spent the first nineteen days of June in meetings with us in this part of Louisiana. The first 11 days he spoke at the Jennings church, and the next 8 days he was with the North Parkerson church in Crowley. At Jennings he conducted morning and evening services, and spoke twice on the local radio station. His messages were spiritual and very uplifting and brought blessings to all who heard him.

"The services were all very well attended, and the churches were builded up and edified. There were 11 responses in all—5 baptisms, 3 placings of membership, and 3 rededications.

"The Jennings church conducted a Daily Vacation Bible School the

first two weeks in June, and the results were very gratifying."—Ivy J. Istre.

Mobile, Ala.: "Since arriving here in Mobile, the Lord has blessed in many ways. Through His grace we were able to obtain radio time each Saturday on Station WKAB, 840 kc. from 11:15 to 11:45. I am giving you this information in the hopes that some of the Word and Work subscribers are living in this area and will tune in and cooperate in the establishment of a New Testament Church here in or near Mobile. This program reaches westward to New Orleans and eastward into Florida. If you know of any churches or individuals in this area that I might have fellowship with, I would appreciate hearing from you."—Cecil E. Brooks.

Brother Brooks adds, "The Lord willing, I'll see you all at the Bible Conference." (Sept. 1-5.)

Wichita Falls, Texas: "Doctor Forcade is now engaged in a month's mission work in Mississippi. Our work with the church here is very enjoyable. Bro. Boll's meeting in June was very good—the lessons on the Holy Spirit excellent."—Mrs. Esther E. Forcade.

Maxville, Fla.: "The Southside brethren in Jacksonville (John H. Adams, minister) are at last, after many delays, beginning the construction of their new building. A young lady was baptized at Woodstock Park church recently. Bro. Eugene McGhee is assisting Bro. Dan Richardson in the work this summer. Their vacation Bible school was well attended. Bro. Brady Green recently held an eight days' meeting for the Raiford Road church, near Macclenny, Florida. Attendance and interest very good. Robert Boyd is to hold another short meeting for them in July.

"Hope to see you in September."—J. Edward Boyd.

Leon, Iowa: "We are now in our new home and like the place very much. This coming Sunday I am to preach my first sermon for this summer in Leon. Sunday morning and night of the sixth of July I preached in Osceola, where some brethren are trying to get a work started. They now meet in

the library building. Because that is a hard place to work these brethren need all the support that we can give them in prayer.

We have been going to Ridgeway, Missouri, the past week with Bro. Wm. J. Campbell in a series of tent meetings. There is no church of Christ there, but there are some members of the church in that community, and the tent has been pretty full each night of the meeting, with many community non-members present.

"We are planning to come to the Bible conference this fall. Brother and Sister Campbell are considering coming with us."—Bob Morrow.

Brother Morrow is one of the Kentucky Bible College boys. He was married to Jo Ann Smith in the spring and has begun work in Leon, Iowa, and in those parts. He states that he has persuaded a young man from there to come to K. B. C. in the fall. Good work, Brother Morrow.

Gallatin, Tenn.: "From June 23 to July 6 I was with the Lily Dale, Ind., church, near Tell City, Ind. Brother Preston Winchell is their regular minister. Despite the extremely hot weather fine crowds attended. Five were baptized and one restored. E. C. Ringer and the Tell City congregation gave us good assistance and good fellowship.

"On the last day of the meeting dinner was served on the ground. A speech by Bro. Winston Allen, a song rally and special songs by a group, brought by Brother Allen from Kentucky Bible College, made it a joyous occasion and a general homecoming."—H. L. Olmstead.

Write for Reservations

Read the program for the September 1-5 fellowship meeting, which appears again this month on a cover page of W. W. Then write Brother Willis H. Allen, 4118 Vermont, Louisville, Ky., for a reservation in a Christian home. Of course, if you don't get this done for some reason we'll be glad to arrange for you when you arrive.

MELROSE TENT MEETING

The Melrose church, Lexington, Ky., is announcing a tent meeting

V. Houtz, says that the tent is to be pitched in the Melrose subdivision. Brother Houtz refers to two U. of K. professors, who have had praise for Brother Boll: one refers to his "Words in Season" in Word and Work as "masterpieces." and the other commends Brother Boll's scholarship in dealing with prophetic themes. Brother Houtz comments. "Those of us who know less about scholarship and masterpieces have been impressed by the sincerity, humility, and spirituality of our brother."

AUGUST MEETING AT ORMSBY

The Ormsby church of Christ is announcing a Gospel meeting which is to run from August 3 to 15. Paul Clark of Johnson City, Tenn., is the evangelist for this soul winning effort. The Ormsby church enjoyed hearing Ben Rake of Winchester, Ky., on Sunday, July 20. On that day J. R. Clark preached at the Main Street church in Winchester, along with his family, renewing old acquaintances.—J. R. C.

20th ANNIVERSARY

The 20th anniversary of Brother Rutherford's work with the Cramer and Hanover Church, Lexington, Ky., will be celebrated Sunday, Aug. 3. This will be a Homecoming to which all friends and former members are invited. Bro. Rutherford's morning sermon will be "Pilgrims Going Home" and at night he will speak on "Reaffirming What We Believe."

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- * **Colis Campbell Travel Fund**
 - * Colis Campbell, wife and baby wish to visit home after four years of very successful work in Japan. It seems best for the work for them to come now rather than a year later.
 - * This means we need to raise \$1200 by late fall for their passage home plus incidentals. To date we have less than \$200.
 - * Send contributions to J. R. Clark, 2518 Portland Avenue, Louisville 12, Ky. Make checks out to COLIS CAMPBELL.
 - * Please state that your gift is

the surrounding regions yesterday. Brother Robert Boyd was in a meeting with us in June and his messages were very uplifting and edifying."—Antonie Valdestero.

New Orleans, La.: "The meeting from Monday through Sunday night at Boothville, La., was well supported by the membership. A few visitors from the community were present. Bro. Holdeman, the minister, began the meeting on Sun-

as headquarters. There were no responses. We praise the Lord for the four confessions of faith made there within a month, before the meeting started."—N. B. Wright.

Bryantsville, Ind.; "Our revival meeting at Bryantsville church starts August 10 and runs through August 21 with Richard Ramsey of New Orleans, La., doing the preaching. We are looking forward to a great meeting."—Cecil Williams.

THE GALLATIN - NASHVILLE DISCUSSION

Early in July, I went down to Gallatin and Nashville to hear two of the three subjects that were scheduled for discussion there, Brother Frank Mullins of Dallas, Texas, and Brother Gus Nichol of Jasper La., being the speakers. These two men spoke once each (55 minutes) on each subject at each place—first at Gallatin, in the spacious high school auditorium there; then at Nashville, in the large auditorium of the Charlotte Ave. church—six sessions in all. The subjects were: "The Kingdom," "The Second Coming," and "The Resurrection."

The all-round behavior and courtesy of the brethren who attended, and of those who were in position of hosts to the meetings, was, of course, beyond all criticism; and—without any intention of reflection on others—it is needless to say that our friend and brother, Frank Mullins, left an impression upon all, I think, in complete harmony with his settled character as a clean-thinking, high-toned, spiritual man of God. He spoke from a broad, sweeping knowledge of the prophets and the Revelation, and he held consistently to the course requested of him by the elders of the great Gallatin church, and by its ministers, Hall Calhoun Crowder, and H. L. Olmstead. That request was simply that he present the Bible teaching in a straight-forward, affirmative, expository manner and in a fraternal spirit. The other speaker, though not unbrotherly in comparison with some we have heard on these lines, seemed to look upon the meetings as more of the nature of a debate, and spent much time in rebuttal—not only against what Mullins was saying, but against the many things—true or untrue—that the brethren of "the premillennial view" have been reported to believe. But this difference in the approach of the two speakers is, of course, only a reflection of their different attitudes—the one believing that our prophetic differences are not rightfully a bar to fellowship; the other of the view, apparently, that the lines have been drawn and must still be justified.

In an early installment of our special department, "Faith of Our Fathers," the present writer will take up for brief review some of the common but very superficial arguments that were made, and are constantly being made, against the brethren of "the premillennial view."—E.L.J.

ALLIE MAE WAGSTAFF

The oldest member in service in the Lynnville, Tennessee, Church passed away in her sleep on the last Sunday in May, being in her 77th year. She served the Lord faithfully from childhood. These 36 years I have known this beloved saint of God, I can bear testimony that she netted out the description of the Worthy Woman in Proverbs 31. Her adorning was the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. I was closely associated with Sister Wagstaff in the work of the Lord during the six years I labored with the Lynnville Church and she labored with me in the Gospel; "for she herself also hath been a helper of many, and of mine own self."

She loved the Lord and His Word, especially His prophetic Word. The Blessed Hope and appearing of the glory of the great God and our Savior Jesus Christ was the inspiration of her godly life in Christ. She fought the good fight of faith, she finished the race, she hath kept the faith, she loved the appearing of her Lord, now there is laid up for her the crown of righteousness which the Lord the Righteous Judge shall give to her in that day and not to her only, but to all who have loved His appearing.

The saints from the Lynnville Church who have preceded us to that Land of Pure Delight far outnumber those who are left behind. But we all are awaiting that Meeting in the Air, when we shall all together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. "Some from earth, from glory some Severed only 'Till He come." "Wherefore comfort one another with these words." (1 Thess. 4:13-18.)

For her faithful daughter, Mrs. Sam Blackburn, whose hearty devotion and love is broken, and the granddaughter, Mrs. William H. Smiley together with us all who loved Sister Wagstaff, this my prayer shall be "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word" (2 Thess. 2:16, 17).

H. N. Rutherford

HOW TO KILL YOUR CHURCH

1. Don't come.
2. If you do come, come late.
3. When you come, come with a grouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticise.
6. Visit other churches about half of the time to show the preacher that you are not tied down to him. There is nothing like independence.
7. Let your preacher earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Do not impoverish yourself by giving. There will be enough collections to keep things running anyhow.
10. Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.
11. It is good to tell your preacher's failings to any stranger that may happen in; they might be a long time finding them out.
12. Of course, you can't be expected to get new members for the church with such a preacher as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

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WHY JOHN THE BELOVED'S MUCH WEeping?

Stanford Chambers

John's account of the occasion when as he says, "I wept much," is in the 5th chapter of Revelation. The immediate cause was that no one in the heaven or on the earth or under the earth was worthy or able to take the seven-sealed scroll from the hand of Him who sat on the throne and to open said scroll. It was a challenge which no one in God's universe appeared able to meet.

What was the import of that book? Grave import there was else why the universe-wide challenge? Grave import it had else John had not wept. What were the contents underneath those seven seals?

One there is, however, who is both worthy and able, who stands forth and takes the book. Heaven reverberates with His praises and John's tears are dried. It is a great HALLELUJAH time in heaven, and John is there to witness it. Why such jubilation in heaven? and why had John wept?

Some commentators are saying that the sealed book is the Old and New Testaments, unintelligible until the slain Lamb unlocks the mysteries thereof. But John already knew that and already had the key. Where in such an interpretation is there occasion for John's much weeping? Other commentators say John wept because he had been promised that he should be shown things to come to pass and here the promise is about to fail of fulfillment. But John is being shown at the very time of his weeping, and it is something being shown him that causes the weeping. Others yet say that this seven-sealed book contains the history of God's church in its earthly career from John's day onward, persecuted, afflicted, in the furnace of tribulation yet finally triumphing over all opposition, that unless the seals should be opened the things to come to pass would not be known. Then John's weeping was because there was no prospect of his finding out such things of the future? Hardly. John had heard Jesus' Olivet Discourse affording a panoramic view of the future from that day until the coming of the Son of man on the clouds of glory. It was no mere glimpse. In addition John has just been shown "the things which are" for the present or church dispensation stretching away to His coming for his own. "Hold fast that which thou hast till I come." He says, and repeatedly refers to that coming momentous event while he portrays church conditions internal and external till He comes. John is not crying for more church history to be shown him. He is not that sad from no apparent prospect of seeing other things paralleling what he has already been shown.

The seven-sealed book is a document which, though it does look to the future indeed, has import vaster than a mere array of events. Note how He qualifies as the One able and worthy to open the seals. It was by being the slain lamb. The "new song" is the song of redemption, the redemption of men of this fallen race. But embraced therein is dominion also. "And they reigned upon (*epi*, over) the earth." "Creation itself" is to "be delivered from the bondage of corruption into the liberty of the glory of the children of God." See Rom. 8:21.

Said the Father, (2nd Psalm) "Thou art my Son, This day have I begotten thee. Ask of me and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel." This dominion involved in the promise to Him was first given to Adam. By sinning he forfeited the same and Satan took over, and is by the Lord Jesus called "the prince of this world"—by Paul, "the god of this world." Satan, however, is a usurper. He has possession so that as John in his epistle writes, "the whole world lieth in the evil one," but the *right* is not his, nor the *title*. The title deeds upon man's forfeiture reverted to God, who holds the same until the time comes for the necessary breaking and dashing in pieces required in the clearing of the title by Him whose right it is. The sealing of legal documents even then was no unusual thing at all (See Jer. ch. 32, e. g.), and it was not merely for secrecy but for security. Such seals are broken only by one of authority. Titles are cleared by power. The slain Lamb (none the less the Lion) qualifies in every particular, and the universe praises Him for His established worthiness and in anticipation of His opening the seals, clearing His title, taking His great power to reign. In Rev. 11:15 John foresees the goal reached. The rod of iron begins to be used in Rev. 6:2 and the dashing in pieces, and is vigorously prosecuted until "It is done."

John's weeping was occasioned by what appeared to be a breakdown in the great divine scheme of things, which plainly could not go forward as long as no one could be found in heaven, or on the earth, or in the spirit world to meet the challenge of the document in the right hand of him who sat on the throne. With that challenge unmet Satan remained in control and really master of the situation. If that continued John's life work of preaching and suffering would be nullified, his converts' faith would prove vain, hope dashed to the ground. John's reaction came in overwhelming emotions which sought relief in tears. Then came relief from tears, and his tears were turned to jubilant joy when he saw the Lion-Lamb stand forth and take the book. Heaven reverberated with its praises of Him and who could have been happier than John. Unbounded praise they ascribe unto the Lamb because He is worthy, and in anticipation of the opening of the seals and His taking all measures necessary to the utter dethroning of the enemy and establishing Himself manifestly, without a rival, as "King of kings and Lord of lords."

OUR SURE GUIDE

With God there is no such thing as defeat, and with Him lamp of hope is *never extinguished*. Is there anyone trembling lonely or despairing? At each obstacle God will make a way through as He did at the Red Sea. In trials He will provide, as He did the Wilderness. In delays He will give a fresh start. And when you face the enemy He will lead you to victory.—G. R. Harding Wood.

A SUPREME DANGER

The history of the church during the past nineteen hundred years shows clearly that one of the supreme dangers facing the church at any time is the tendency to make a denomination of Christ's body. This tendency is so strong that the hope to escape it in any generation cannot be too great. Every attempt to reform or to restore the New Testament order has rapidly deteriorated into another denominational organization. Only the greatest diligence can keep the nineteenth century restoration effort, by the Campbells, Stone, and other men of that time, from suffering the same fate.

These men, as all know who have studied the documents, had a life and death struggle with the denominations of their day. The reform movements of the fifteenth and sixteenth centuries had done much to break the strangle hold that the Catholic Church had on the people and had held for about one thousand years, but these reform movements did not go far enough. They did seem to conceive the idea of going all the way back to Christ and the New Testament. As a result, their excellent reforms crystalized into denominational creeds which meant that instead of one "Catholic" Church, there were many smaller ones, each with its name, its organization, its struggle for proselytes and power.

This was the situation that Campbell and others of similar mind saw, faced squarely, and undertook to destroy. It was a severe and hate-filled struggle. A denomination and its leaders always hate those who threaten the hold they have on the people. These leaders have power and receive much money from their pupils and other instruments of power.

This restoration of the New Testament order, this freeing of the people from the clutches of denominational organization and denominational leaders, is something that must be done in every generation. If we get the idea that a restoration to New Testament teaching can be done once and for all, then we are lost. We are certain, under those circumstances, to drift rapidly into the mire of a sect that conceives itself as the true Body of Christ.

Here are some of the more prominent symptoms of such a drift toward denominationalism which should be watched carefully by Christians in every generation:

1. A creed is formed which is not the whole of the New Testament and that creed, written or unwritten, takes the place of God's Word in the minds of the people. The true Christians and the true church should have no creed but Christ, no rule of faith but God's Word. The tendency to form creeds and bind them upon others is so great that Christians in every generation must constantly resist creed forming.

2. A professional clergy is developed. These men take on special powers and even eventually wear special clothes. They get a following and their word comes to be more highly respected than God's Word. In short, they presume to speak for God. In the final analysis this process leads to something like the authority of the Pope, whether it is on a small or large scale. This professional

clergy eventually makes considerable money out of its "work of God." In history, this official clergy or priesthood has oppressed, exploited, cheated and misled the people. The New Testament order is opposed to such a system, lock, stock and barrel. But this ancient and pernicious system of the clergy tends to grow like a noxious weed whenever and wherever people strive to be religious.

3. A denominational name is assumed and "copyrighted." There is a strong group of people here in Los Angeles who call themselves the "Assembly of God" and another group that calls themselves the "Church of God." Both these designations are scriptural but used as they seem to me to be used by these people, they become denominational in nature and so, in reality, are little better than any other denominational names.

The denominational nature of a name is probably not so much in the name as it is in the way it is used. My very dear friend, now gone on, Bro. John Kurfees of North Carolina, tried very hard to warn us about the denominational use of the scriptural name "Church of Christ," but we paid him little heed and some thought he was a little touched on this point. He knew very well the nature of denominational development and looked with concern upon the direction we were taking in this matter.

4. Power in the church is shifted from the local congregation with its properly qualified elders, to professional preachers, to schools and colleges, to journals and eventually to super-scriptural organizations which completely subordinate the local congregation. The first line of defense against denominationalism is the autonomy of the local congregation. Destroy that autonomy and the road to all forms of apostasy is wide open.

The local congregation studying the Bible for themselves and following it to the best of their ability will make mistakes, sometimes very serious mistakes, but their errors are less serious and less dangerous than those made by self-appointed authorities, whatever their nature and professed learning may be. If you really want to know how far any people have traveled toward denominationalism, ask and get an answer to this question: Is the center of influence and control among that people, in the local congregations, or has it shifted to the preachers, the journals, the schools or some other authority? The important point is, where does the *power* lie? Whether the power is wielded officially or unofficially makes little difference. Thus, the local congregation working through its elders, guided by God's Word, is the key defense against the ever present surging tide of denominationalism.

5. Perhaps most serious of all, the people cease to study the Bible for themselves. They are willing to let their favorite preacher, teacher, editor, or professor tell them what the Book *really* teaches. The ordinary Christian, including the local elder, doesn't know Greek or exegesis, or whatever it is so-called learned men know. Also the ordinary Christian cannot speak in public or, in other words, stand up to those who want to dominate his thought. Therefore, such Christians lose confidence in their ability to read, understand and apply the Bible for themselves. They come to the place where

first they wish to know what their favorite preacher, teacher, or church paper says when a question arises.

Thus, step by step, the Bible is taken away from the people. They are awed by their talkative leaders, cease to study for themselves, and eventually the Book, itself, is taken away from them. Or, if the Bible is not bodily taken away as has often been the case down through the centuries, it ceases to exist for them because they hear only through the interpretation of others. The ultimate bulwark, therefore, against the horrors of denominationalism is careful, prayerful and continuous study of the Bible for ourselves in every generation, refusing to allow anybody to interpret it for us.

It follows then, if we would escape the devil's most potent weapon—the supreme danger—against Christ's body, we must (1) have no creed but Christ as revealed in the New Testament; (2) avoid a professional clergy like the plague; (3) avoid using the various scriptural names for the body of Christ in a denominational sense; (4) protect with all diligence the real autonomy of the local congregation; and (5) study our Bible for ourselves and urge all to study it for themselves, and to follow wherever it leads.—E. V. Pullias, in *Gospel Broadcast*.

EXPECTATIONS IN ISRAEL

The return of the Jews to Palestine and the establishment of the State of Israel has led many to think that now the long-drawn-out trouble of the Jews will be at an end, that the many prophecies predicting peace and prosperity and a widespread knowledge of God, will soon be fulfilled, and that the Messianic reign is at hand.

Though we rejoice in the evident token of God's faithfulness in gathering the scattered nation into the land of promise, and though we see signs of the budding figtree, and believe that we are living in end-times, yet we cannot but remember that there are predictions in the Word of God which are not all rosy. "The time of Jacob's trouble" is still to come. The misery of the Jew is not yet at an end. Hatred and jealousies are an ever-increasing evil among nations which abut on the Land of Israel, and among those whose anti-Semitic feelings make them bitter enemies of this people.

Problems in Israel itself are gathering thick and fast. The assassination of King Abdullah removed one whose conciliatory attitude towards Israel gave cause for some satisfaction. Whether his successor, King Talal, will inherit this understanding remains to be seen. But there are indications that the Arab States are still resenting the presence of Israel, and are, doubtless under the influence of the Grand Mufti, plotting her eventual downfall.

Internal strife has also been a cause of danger to the new nation. The powerful Misrachi faction, the orthodox part of Jewry, has persistently opposed the liberal free-thinkers of the Mapai, and brought about the downfall of the Government. And though Mr. Ben Gurian has been re-elected Prime Minister, and will possibly form a Coalition Government, his position is not easy, and the ultra-orthodox are fighting tooth and nail for observance of Talmudic tra-

ditions and laws. The Act giving women equal rights with men is unprecedented in the history of the Jews, who have always regarded women, as far as religion is concerned, as inferior to men. It has given another motive to the resentment of the pious, and added fuel to the fires of fanaticism.

The economic condition of the land is worsening. The influx of tens of thousands of immigrants who bring no material gain, but add rather to the financial difficulties, and the impossibilities of feeding so many unproductive people is producing a state of unrest and much grumbling. And the tide of Jewish immigration is still flowing steadily. Nearly 110,000 Jews from Iraq have entered Israel and been accommodated in settlements and immigration camps; 27,000 have left Libya for Israel during the past three years, and of the 7,000 still left in Tripoli, 3,000 are soon to emigrate. The Jews of India are flocking into the land in such numbers that soon very few Jews will be left in India. Many of these are reported to be converted Jews. The entire Jewish community of Harbin, the capital of Manchuria, is planning to leave for Palestine.

Certain essential commodities are almost impossible to get, except in the Black Market where prices, as the following, are prohibitive: Meat is £4 a kilo, sugar £1 15s. od. a kilo, potatoes 10/- a kilo, and a chicken about £5. *The Jewish Chronicle* of September 7th reports that Israel's food position, already serious, is again deteriorating. Sugar and fats are scarce, meat almost unobtainable; there is no fish, flour, or macaroni; vegetables and fruits are rationed; adults receive at present no milk.

But in spite of such gloomy outlook, there are many things for which the friends of Israel may be thankful. We are glad that the Prime Minister, though a leader of the Liberal Socialist section, openly acknowledged the need for a spiritual approach to pressing problems. In a recent speech he said, "I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people. We must help our suffering people to come to their homeland from their dispersion. If you want for some reason to call me a "visionary," then, I am such. We were the prophets . . . This is another exodus out of Egypt. We cannot deal with this matter merely on a business basis. Such problems can only be faced on a basis of spiritual vision."

Another cause for thankfulness is the fact that missionary activities are not being curtailed, and that gospel literature is being widely disseminated in the settlements and towns of Israel.

But the chief cause of rejoicing is the promise that, though Jacob's trouble will be extremely severe, "he shall be saved out of it" (Jer. 30:7). No enemies from without, no dissensions within, no unbelief nor faithlessness on the part of the nation, will be able to break God's covenant with their fathers, nor alter His plan for Israel. Repentant Israel will one day overcome all her troubles when, in humble dependence on the Savior Whom the nation has so long rejected, they shall "blossom and bud and fill the face of the world with fruit." (Isa. 27:6.)—J. G.

THE EIGHTH LESSON IN ROMANS

R. H. B.

THE ONE AND THE MANY (Rom. 5:12-21.)

Now the apostle launches forth into deeper depths. It may puzzle us a little to find what that first word "Therefore" in Rom. 5:12 points back to. Perhaps it looks as far back as 3:24; or to the statement in 4:25; or (and this would be the most natural) it has reference to verses 10 and 11 of Rom. 5. In any case—Paul is now showing what the *many* get through *one*; that whether for good or for evil, the *many* receive something through *one* who is their head, who represented them and acted on their behalf. Thus to all mankind something has been transmitted from their forefather, Adam, the head and source of all our race. In the same way, due to their vital connection with their new Head, Christ, all that are in Christ Jesus receive certain things. The things mentioned as derived by inheritance from Adam are evil; but what men derive from Christ is surplingly good.

"In Him the tribes of Adam boast
More blessings than their father lost."

* * *

Verse 12 begins a sentence which is never finished. Verses 13 to 17 are an excursus, somewhat like a footnote or a parenthesis, given to explain certain facts. Then at verses 18 and 19 he returns to his main subject. Verses 20, 21 add a point concerning the Law and its work on the one hand, and the greater work of grace through Jesus Christ our Lord.

Sin (he tells us in v. 12) entered into the world through one man; and death through sin; and so death passed unto all men, for that all have sinned—not themselves individually, for he presently shows there were some (such as infants, or irresponsible persons, or those to whom never any law had been given) who had *not* sinned after the likeness of Adam's transgression. Yet all had sinned representatively in Adam. This has furnished much grist for theological mills. Some hold that all the race is guilty of Adam's sin; some in the face of what is stated here, flatly deny that Adam's sin has anything to do with us. Both are wrong. *Guilt* cannot be transmitted from one person to another; but that the *consequences* of sin and guilt are handed down we all know. Nowhere in the Bible is it stated that any human being was ever held responsible, or was condemned, for the sin of Adam, or for any one else's sin (See Ezek. 18:20). It is always and only "*your* trespasses and sins, in which *ye* walked" (Eph. 2:1f) that condemn. Nevertheless in Adam all his race was on trial, and his action was representative for them all. The consequence of Adam's action affected all mankind, for all descended from him. All his progeny was, like himself, cut off from the source of life. The life transmitted to them from Adam was a death-bound life, enfeebled and vitiated, sure to pass out. Verses 13, 14 show that each individual's death is not due to his own, but to Adam's sin; for even those who themselves have not so sinned must die.

Since it is not for anything they themselves did, it must be because of their connection with Adam.

But Adam was a figure and a type of Another, namely the One who was to come, the consequence of whose righteous act was to come upon us even as the consequence of Adam's sin has come upon us all. But it is not as though Christ's work merely cancelled the loss and ruin which came to us from Adam. It did that and *much more*. This is set forth in verses 15-17. In v. 15 the grace which is ours through the one man, Jesus Christ, more than heals the death that came down to us from Adam. In verse 16, the "free gift" we get through Christ is seen covering not merely the one sin committed by Adam, and thus cancelling its evil entail to us; but as bringing justification of many trespasses, even of *all* our sins. In verse 17 — although death reigned through the trespass of the one (Adam) it is not merely that through the righteousness of the other, the last Adam, life reigns, but they who receive the abundance of the grace of the gift of righteousness through Him, themselves reign in life through Him.

The question arises (in regard to vs. 18, 19) whether Christ's work is, like Adam's, for all the race, or only for those who are "in Christ"—united to Him, as Head, spiritually, just as physically the race is connected with Adam. Certainly we know that *all* men are not justified or constituted "righteous" through Christ's obedience. What He did He did for the whole race, indeed; but those only who are joined to Him do actually obtain His salvation. This is shown in all the New Testament.

Finally, the function of the Law, rather one design of the Law, was to bring sin to notice, and to make the trespass abound; but the grace more than covers man's sin. Do not pass over verses 20, 21 lightly. They mean much to us.

A LOOK FORWARD

Thus far is the teaching about justification. Note at this point begins a new line of teaching, which has to do with *Christian living*, a theme of the greatest interest and importance to every Christian. How many Christians live beneath their privileges in Christ! How many deplore and bemoan their weakness and the proneness to sin! In this section of the letter to the Romans (Chapters 6, 7, 8) is revealed the secret of victory over sin. See the question raised in 6:1. In chapter six you will find three reasons why a Christian should not continue in sin. Really the part from 6:15 to the end of chapter 7 is only explanatory of the statement found in 6:14. Read these chapters over, several times, thoughtfully. Is the man described in 7:7-24 Paul himself? Is the experience described there a common one? Is it a *normal* Christian experience? Or is it (as some say) the experience of a man under the law? Do not jump at any conclusions about that. Is the description given in Rom. 7 one of final defeat? Is the note that rings through chapter 8 one of victory or one of failure?

Our next serial lesson will be on this great and wonderful section of "Romans."

QUESTIONS TO ANSWER

What two persons run through this section? Why are these really the only two men? What have "the many" received by their connection with Adam? What do the many receive who are in connection with the one Man, Jesus Christ? Does the Christ merely cancel, or does the blessing He brings surpass the evil derived through Adam? What is one function of the law? In what ratio does grace abound?

LESSONS ON THE BOOK OF ACTS

(Acts 21:27 to 22:21.)

J. Edward Boyd

IN PERIL FROM HIS OWN COUNTRYMEN. How effective this attempt was in counteracting the misrepresentations against Paul we do not know; but it was followed by a result that was not foreseen. Among the vast multitudes that were in Jerusalem for the feast of Pentecost were some Jews from Asia who had caused the apostle much trouble during his recent ministry in that province. (Acts 20:19.) They saw him in the temple; and they had formerly seen him in the city in the company of Trophimus the Ephesian, one of his companions in travel. (Acts 20:4; 2 Tim. 4:20.) From these facts they "supposed" that he had brought Trophimus into the temple. This was indeed a pure supposition for which they had no justification; but it served their purpose. It is difficult for us to realize the intensity either of the Jew's fanatic devotion to his temple or of his loathing for the Gentiles. But the Jews from Asia knew that scarcely anything would so infuriate their countrymen as a report that Gentiles had by their presence desecrated those sacred precincts. So they proclaimed their supposition as a known fact and added it to the other charges against Paul.

We may well pause to remark that this has always been a favorite method of gossipers and tale-bearers. Some circumstance, perfectly innocent of itself, or a combination of such circumstances, is made the basis of evil suspicion. Soon the suspicion is accepted and circulated as a fact, none of the tale-bearers calling in question or taking the trouble to make a personal investigation. So it continues to spread and grow until the reputation of an innocent person is damaged, perhaps irreparably. Even religious leaders sometimes resort to this sort of thing in order to gain advantage over one who has aroused their envy. It is perhaps the most pernicious form of lying, and a crime much worse than robbing the victim of material possessions. No doubt there are some who could not possibly be induced to steal money or other valuables from another, and yet who will with no apparent compunction of conscience rob that same person of his or her good name. In the language of Shakespeare:

"Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

extending all along the northern side, was the fortress Antonia, where was stationed a garrison of Roman soldiers, kept in readiness to put down any disturbance that might arise among the Jews. From one of its turrets the sentries could see that a great commotion had arisen in the temple court below. The matter was promptly reported to Claudius Lysias, the military tribune of the cohort. At once he led a band of soldiers and centurians to the center of the disturbance. Paul had been seized and dragged from the temple; and its doors had been closed, lest the holy place be contaminated. Thus the apostle suddenly found himself in the midst of an enraged mob; men were striking him from every side. Was he about to suffer the same fate that had befallen Stephen a quarter of a century before? But suddenly the beating ceased. At sight of the Roman soldiers his persecutors had drawn back. Naturally the tribune thought that this man, since he had been the object of the mob's fury, was a notorious criminal; and he immediately put him under arrest. He then turned to the people and inquired who he was and what he had done. A chorus of unintelligible shouts was the answer; some were saying one thing, and some another. Unable to gain any information in this manner, he ordered the prisoner to be brought into the barracks. As Paul was led away the crowd surged forward with the same cry that years before had been sounded against the Lord Jesus: "Away with him." So great was the pressure when they reached the steps that he had to be carried by the soldiers.

In the midst of this tempest of human passion one man was calm and self-possessed. The outrageous conduct of the mob against him did not cause Paul to lose sight of his mission nor lessen his fervent love for his kinsmen according to the flesh. How easy it would have been for an ordinary man to turn away from them in anger or despair! But in his heart there was no bitterness against them; his desire was still to win them, if possible, to his Lord. But *was* it possible? Was it worth while to attempt it, in view of their bitterly hostile attitude? He was unwilling to give them up without another effort. He himself had once been as they were now, and he had changed. If only he could tell them his story, giving the reason for his own transformation! Respectfully he spoke to the tribune: "May I say something to you?" Claudius Lysias was taken by surprise. For in his mind there had been a suspicion, amounting almost to a conviction (as his question seems to imply), that this man who had fallen into his hands was a certain seditionist, an Egyptian whose rebel band had recently been dispersed, but who himself had escaped his Roman pursuers. But his prisoner's use of the Greek language did not accord with this theory. He appears to have been favorably impressed with Paul's straightforward answer to his question; for he readily granted his earnest request that he be allowed to speak to the people. Here was the opportunity so fervently desired. With a gesture the apostle stilled the multitude; and when he began to speak to them in their own beloved Hebrew, they became the more quiet.

PAUL'S DEFENSE TO HIS COUNTRYMEN. What a scene was this: Paul on the castle stairs, bound with two chains, the Roman tribune

and soldiers standing by, a vast throng filling the area below; and it was under these circumstances that he delivered one of his great speeches. He addressed his countrymen with an expression of respect: "Brethren and Fathers"; and he then appealed to them to give him a hearing. In no part of the speech is there a harsh tone, or rancor, or recrimination; throughout it is characterized with courtesy and dignity. It is his own story, simply and graphically told; his personal testimony to the transforming power of the Lord Jesus Christ. He spoke first of his early life, especially of his early training under one of Israel's most capable and respected teachers. He recalled his zeal for God, the same sort of zeal that they themselves were manifesting. That is a splendid trait; but it needs to be properly directed. They indeed had a zeal for God; but it was not according to knowledge—Rom. 10:2. (It was Paul's desire to give them that knowledge.) He then reminded them that he had once "persecuted this way to the death, binding and delivering to prison both men and women." He had done just what they had been trying to do. This could be verified by the high priest and the members of the Sanhedrin, from whom he had received the letters authorizing him to bring Christians from Damascus to Jerusalem for punishment.

As the apostle spoke thus of his past life, his audience listened quietly. Were some of them thinking, "Why did he change? Why is he now so zealously building up what he was then trying to tear down?" If so, they were soon to have the answer, as he continued his story. He told them of the bright light that blinded him as he approached Damascus, and of the voice that said to him: "Saul, Saul, why persecutest thou me?" He told them also that when he inquired, "Who art thou, Lord?" the answer came back to him, "I am Jesus of Nazareth, whom thou persecutest." Jesus had been crucified, as they well knew, some years before this took place; yet Paul was now declaring to them that he had heard His voice speaking to him in the desert near Damascus! But they listened on as he continued the story, telling of the Lord's directions to him, of his going on to Damascus, of the coming of Ananias with further instructions, of the recovery of his sight, of his further obedience to divine guidance. It is here (and appropriately so, since he was addressing an audience of hostile Jews) that he pointed out that Ananias was a devout man according to the law and in good standing with all the Jews in Damascus. Evidently they had not yet become embittered against their brethren who were disciples of the Lord Jesus.

A few special points should perhaps be noted before proceeding with the rest of the speech. The apparent contradiction between Paul's statement in 22:9 and Luke's in 9:7 has already been considered in our comments on chapter 9: they heard the sound of the voice, but did not understand what was said. But Paul not only heard and understood the voice of Jesus; he also saw the Lord. It was indeed appointed of God that he should see the Righteous One. (22:14.) So Barnabas, when he later introduced him to the apostles at Jerusalem, told them "how he had seen the Lord in the way." (9:27.) "Last of all, as to the child untimely born," Christ had appeared unto him as He did to the others. (1 Cor. 15:8.) And he was to be a

witness to all men of what he had seen and heard. He was not to preach something that he had received from men; the gospel which he proclaimed came to him through revelation of Jesus Christ. (Gal. 1:12.) Yet Paul's conversion was not fully accomplished apart from human agency. The gospel treasure had been placed in earthen vessels; the word of reconciliation had been committed to human representatives. (2 Cor. 4:7; 5:19.) To qualify him for the apostleship, the Lord appeared to him personally; to direct him in the way of obedience of faith, Ananias was sent to him. So that humble disciple, mentioned only in connection with Paul's conversion, came to him with the words: "And now why tarriest thou? arise, and be baptized (middle voice, translated by Rotherham, "and get thyself immersed"), calling ("rather, 'having called,' i. e., *after* having done so; referring to the confession of Christ which *preceded* baptism, as ch. 8:37"—J. F. B. commentary) on his name."

After this story of his conversion, Paul next related an incident that had occurred after his return from Damascus to Jerusalem. Only here do we have this story. He had fallen into a trance while praying in the temple; and in that trance the Lord appeared to him, telling him to get out of Jerusalem quickly. Now that is not what he had planned to do. When he returned to Jerusalem it was with the hope of converting many of his Jewish brethren. Evidently he felt that, to those who knew how ruthlessly he had formerly persecuted the Christians, the story of his own conversion would be convincing. But the Lord said, "They will not receive your testimony." Paul had made the mistake of giving them credit for honesty of heart equal to his own. But against his protest the Lord was firm: "Depart; for I will send thee forth far hence unto the Gentiles." There are times when the Lord's servant should stand his ground in spite of all perils: but there are other times when it is His will for him to leave for other fields. And in this address one idea stands out prominently: in all that he had done, whether in ceasing his persecutions and becoming a disciple of Christ, or in going to the Gentiles with the gospel, he had been walking according to the express will of God.

"NOTHING PROPHETIC PREACHED"

Brother A. K. Ramsey says in the Louisiana Christian: "I once knew a good brother out in Colorado who frequently remarked: 'Some of us stand up so straight that we lean over backwards.' I am reminded of that when I see advertised by churches of Christ: 'Nothing Prophetic Preached.' Now I am made to wonder just how a preacher can preach the gospel and not preach anything prophetic. If he preaches about hell, that is prophetic. If about the resurrection, that too is prophetic; and if about the judgment to come—that is prophetic. If about the first verse of John 1:1, he is still on prophetic ground. And Paul says of the Lord's Supper: "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11:26). So even in the Lord's Supper is found the prophetic word. So I am at a loss to know just how one can preach Christ without preaching some prophecy."

FAITHFUL IN LITTLE

Richard Ramsey

All of us think that we would like to be used of the Lord. We wish that God would take hold of us and fill us with His power and send us forth on some mighty mission that would sweep souls by the thousands into salvation.

And while we dream of many mighty things that we want to do for the Lord, we let many little things go undone. While we wish that we could convert millions, we never say a word to our neighbor; while we dream of giving away billions of dollars for schools, hospitals, missionaries, and so on, we don't give one dime to the poor widow around the corner; while we yearn for a chance to pull down mountains for Christ's sake we don't do the little things like helping the sick, or tidying up the church building, or being at church on time. Every day most of us are passing up dozens of opportunities to do little things that would glorify Christ; but we are blind to these opportunities for we are looking for big things to do.

"Father in heaven, teach us to be faithful in little things. May we never pass up an opportunity to do good in the name of Christ. Teach us to have the same spirit of our Lord, who had compassion on the sick and healed them, who took little children into His arms and blessed them, who touched the leper, who wept at the tomb of Lazarus. Make us to be faithful in the little tasks which you have given us, and make us worthy of greater tasks. And may all the praise and honor and glory be thine forevermore. In Jesus' name, Amen."

"More than martyr's aureole,
And more than hero's heart of fire
We need the humble strength of soul
That daily toils and ills require."

"FAINT NOT CHRISTIAN"

Let us encourage our hearts in the Lord and press forward. It will *soon be made manifest* before the universe that the only kind of work that was worth doing was work for Christ. Then many who are unknown and despised will be confessed by Him before his Father. God is not unrighteous to forget our work and labor of love.—David J. Findlay.

NOT OF THIS WORLD

It should be plainly seen that we, like Jesus, are not of this world. Around our Master, as He moved among men, there was always something that suggested another world than this. We too are in the world order that we may bring to bear more fully upon its life the saving power of that other world into which Christ has lifted us.

—Francis B. James.

The claim of Jesus Christ to set us free is a claim to give deliverance from every bondage however strong, that there is nothing too hard for the Lord. He is the Liberator. And from whatever power sin may have over us, or from any habit, or custom contrary to His mind, He can set us free.—H. W. Hinde.

“FAITH OF OUR FATHERS”

E. L. J.

(The Barclay article from “Millennial Harbinger” on Hermeneutics and Application of Prophecy is here concluded. Please refer to last month’s installment before reading this).

PROPHECY: HERMENEUTICS AND APPLICATION. II

Dr. J. T. Barclay

To refute arguments addressed from prophecy by the primitive preachers of the gospel, in proof of the Messiahship of Jesus the Nazarene, on the present recognized interpretation, was indeed a task easily performed by the cabalistic scribes, pharisees and lawyers; and will serve to explain the slow progress of the gospel among them; and on just such spiritualizing principles does the infidel of the present day allege the atonement to be “a dream,” and all the Christian system “a fable.” And the truth is—if it must needs be confessed—that there is not a single prediction, doctrine or fact in all the range of revelation—not excepting the crucifixion itself—that may not be mystified and spiritualized into a mere nullity, by precisely the same species of interpretation and construction as that by which the Scriptures declaring the restoration of Israel and the glorious events connected with their restoration are construed by the allegorizing expositors.

But let it be constantly borne in mind that prophecy is not all of one and the same style, kind, and character. Future events are sometimes indicated by types and symbols, and sometimes by parables and visions, as well as in plain terms of ordinary verbal communication. Now if the literal principle of construction be indispensable for the interpretation of plain verbal prophecy, just as necessary is the figurative for visionary, typical, metaphorical prophecy. But each in its proper place. It is just as injurious to apply the literal system to symbolical prophecy, as the figurative to plain verbal prophecy. Hence the importance of rightly dividing the word—duly discriminating between the literal and metaphorical, so as to know what principle of hermeneutics to apply in unfolding its true meaning.

Symbolical prophecy, like that which characterizes the book of Revelation, must, of course, be figuratively understood; but ordinary verbal prophecy, like that of the concluding chapters of Zechariah—which is merely history penned in advance—must be construed as literally as common sense and consistency will allow. Nor can any system of exposition be reliable that does not recognize the typical character of some portions of prophecy and the double fulfillment of others—which, however liable to abuse, is certainly a principle of divine appointment. And that prophecies coming under this rule of construction are liable to perversion, is candidly admitted (as what oracle of Truth is not?); but what of that if heaven so ordains! Has not the Righteous Judge of all the earth a right to order as he lists! We find figurative language mixed with the literal throughout the Bible, and indeed in all books in all languages, and hence their universal liability to misconstruction. . . .

A wide distinction must always be made between direct verbal prophecy and the figurative style. And it must be borne in mind that the literal and figurative styles are often blended in the same passage. It is an egregious blunder to allege, as is sometimes done, in cavil, that the literal system of interpretation is at all averse to the true spiritual exposition and enjoyment of prophetic composition. Quite the reverse is the fact.

By such an inculcation of the "literal system of exposition," is not by any means to be understood its application to the symbolical, the typical, or the figurative, tropical prophecies, but only to the ordinary, plain, narrative styles. To interpret these literally, would be just as improper and injurious as to interpret literal prophecies figuratively, or spiritually—so called. To lay down an exact canon for the interpretation of symbolical or visionary prophecy may fairly be classed on the category of impossibilities; but yet equally true is it that the difficulties in the way of the interpreting of plain, direct, narrative predictions, are mainly of our own creation.

"Literal interpretation," as Dr. Duffield well remarks, "does not reject the tropes of speech and rhetorical embellishments of style, but interprets the meaning of the prophet always by the same rules of exegesis that would be applied to the same kind of composition." . . . "The literal interpretation," says the same accomplished expounder of prophecy, "carefully searches for the great leading theme of prophecy which gives shape, character and import to the entire system; and applying them to the rules of philosophical and Bible exegesis, the principles of grammatical interpretation and construction, determines whether they are to be interpreted literally or allegorically."

The Holy Spirit has seen fit to deliver some portions of the prophetic word in language highly symbolic, others in types, others in the adornments of figurative style; while other portions are conveyed in the plainest alphabetical style. But it is generally very easy to discover the particular style, and apply the principle of interpretation accordingly. For, in most cases, the observant reader, at all conversant with prophetic diction, intuitively perceives whether the expression is literal or figurative. And if a literal construction involves an absurdity, or in any way transgresses the dictates of common sense, or other oracles of Revelation, the figurative system of interpretation must, of course, be adopted—but only *ex necessitate rei*.

"It is a cardinal rule, however, that the literal meaning is never to be abandoned without evident reason or necessity. The sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sense according to the known usage of the language and the writer, is the common rule of all rational interpretation"—as Dr. J. Pye Smith well remarks.

Because a portion of the prophetic record has been delivered in metaphorical language, and, of course, requires to be metaphorically construed, the mystical interpreter imagines that he triumphantly answers the literalist by requiring him in all cases to apply the literal rule of interpretation. But how absurd the requirement! When Christ says of Jehovah, "My Father is an husbandman," and of his

disciples, "Ye are the branches;"—of the loaf, "This is my body;" and of himself, "I am the true vine," "the door," "the shepherd," "a rock," etc., surely none but the blindest enthusiast, steeped in the dye-stuff of some darling error, could insist on a literal construction of the terms! That all such passages, therefore—involving as they do when literally construed, an absurdity, not to say impossibility—should be understood figuratively, of necessity, is self-evident. The strict application of the literal principle to figurative, topical, or visionary prophecy would be almost as absurd as the ultra figurative principle to plain verbal prophecy.

It is very justly remarked by Prof. Stuart, that "it is one of the plainest and most cogent of all rules of hermeneutics that every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary and literal sense, unless good reason can be given why it should be tropically understood."—According to Vitranga, "It is an unerring canon, and of great use, never to depart from the literal meaning of the subject mentioned in its own appropriate name, if its principle attributes square with the principles of the prophecy." Hooker holds it for a most infallible rule in expositions of Scripture, that when a literal construction will stand, the farthest from the letter is generally the worst." And Ernesti goes so far as to say, that "theologians are right when they affirm the literal sense to be the true one;" but this, of course, must be understood as implying the limitations and restrictions as above expressed. It is generally assumed that when a portion of a prophecy is construed metaphorically, *all* of it should be similarly interpreted; but for a conclusive refutation of this notion, see Ps. 22, and a great many other portions of the Scriptures, where the literal and figurative are intermixed so promiscuously.

It is a fact so obvious as scarcely to need a remark that a large portion of the prophecies relating to the times and the seasons of the ages to come are entirely unsusceptible of any other than a literal interpretation, without such a violent wresting as to outrage all propriety. It was precisely by such a process of perversion as that practiced by many spiritualizing anti-millenarian scribes that the lawyers and scribes of old disallowed the claims of Jesus of Nazareth to the Messiahship. And indeed, no phraseology whatever can be made so definite and strong that the truth designed to be set forth cannot be *Spiritualized* away by the emasculating sublimations manipulated in the laboratory of the hyper-metaphoric school, whose cardinal maxims seem to be that the Author of eternal truth never means what he says.—*Millennial Harbinger*, 1867, p. 303.