

# THE WORD AND WORK

(Volume XXXIX, June, 1945)

## “THY SPEECH BETRAYETH THEE”

Matt. 26:73

Oh, that my tongue might so possess  
The accent of His tenderness,  
That every word I breathed should bless!

For those who mourn, a word of cheer;  
A word of hope for those who fear;  
And love to all men, far or near.

Oh, that it might be said of me,  
“Surely thy speech betrayeth thee,  
As friend of Christ of Galilee.”

—Thomas R. Robinson.

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## WORDS IN SEASON

R. H. B.

### WHO HAS THE RIGHT TO PRAY?

Every man. But not every man for every thing. The sinner's prayer, granting it is sincere, of course, is heard of God and answered if it is for light or opportunity or enabling or any help needful to his case, that he may take the right step and become a child of God. After that his prayer has larger scope. But the “whatsoever” promise is for those who keep God's commandments and do the things which are well pleasing in his sight. (1 John 3:22.) They whose hearts beat in unison with the heart of God may ask for anything in the wide world and nothing will be withholden from them. But any of us in need of help may obtain help from God in the time of need.

### ANSWERED PRAYER PRODUCING LOVE AND FAITH

“I love Jehovah,” said David, “because he heareth my voice and my supplications.” (Ps. 116:1.) When a man has called on God in a time of trouble and God has signally answered and helped him, it draws forth the affections of his heart toward God who has so condescended and befriended him in need. That was the psalmist's experience. It is an illustration of the principle announced in 1 John 4:19: “We love, because he first loved us.” It is often God's initiative step toward a friendship between himself and a human being, a friendship destined never to end. But it is not only love that comes by God's answering our prayer, but a growth in confidence which opens the way to yet nearer approach to God. “Because he hath inclined his ear

unto me, therefore will I call upon him as long as I live." (Ps. 116: 2.) He has heard me this time—I can trust him. I will pray again, yes, and always, as long as I live, and place my trust and dependence nowhere else. And God loves to have it so. That Christian is to be pitied who has never realized this nearness of God in his experience and has not gripped God's hand in the call and response of prayer.

#### WHY PRAYER GOES UNANSWERED

It is a general truth that Christians live far below their privileges and do without many a blessing they might as well have. If we knew what we lose—what we might be, what peace and joy and power we might possess, what we might accomplish through God, what blessing we might be to our friends and loved ones and all with whom we come in contact, I am sure we could not be so lightly content. The one simple reason of all our lack is often just this: "ye have not, because ye ask not." But there are circumstances in which prayer is not answered. Barring the case when petitions are contrary to God's will and spirit, and barring the instances of delayed, not refused, answer, it transpires that Christians ask for proper things and receive not. Why not? Let us not shrink from God's reasons. They are humiliating to us; yet, if we accept them and set these matters right, God will not fail us. And it is worth while.

(1) "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." (James 4:3.) This is a prolific cause of failures in prayer. We ask for good things for selfish ends. A certain preacher confessed that he had often asked God for special power in his preaching and nothing seemed to come of it. But one day he became suddenly aware of the fact his desire was centered in self: he had asked for power that he might win admiration, excel others, draw crowds. That was why God did not answer. But in the self-abasement and humble repentance which followed that discovery he became possessed of a power and sincerity of speech he never had before. God has all manner of blessings, material and spiritual, which He is eager to bestow. But Christianity is the most selfless religion in the world, as Jesus was the most selfless Lord; and God cannot minister to desires that begin and end in self. The bestowment of large financial gifts, if they are to come from God, will go to men whose purposes are as divine as, say, George Muller's, of Bristol. The places of honor and power at the King's right hand and left are not for men who seek them in the spirit of the sons of Zebedee, but for those who drink the Savior's cup of sacrifice. But with all that, it must not be inferred that God pays no heed to private requests—for daily bread, for healing of loved ones, for help in perplexity, for supplying personal desires and needs. He has emphatically taught us otherwise. It is not so much what it is we ask for, but the purpose and spirit in which we ask, that determines whether God can answer or not.

(2) Another frequent cause of abortive petition is unbelief. Prayer must be in faith. (James 1:5, 6; Mark 11:24.) Faith, however, is not merely a mental assent. It accepts the promises of God as abso-

lute realities and acts on them as if they were things palpable and seen. Let us rest confidently on God's word in every promise of His instead of raising the question whether God will ( or how He can, answer our petitions.

(3) Unconfessed sin is a barrier to our communion with God. "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." (Isa. 59:1, 2; see, also, James 5:16.)

(4) Grudge, ill will, hatred, anger, interfere with prayer. It is vastly to our interest if we adjust all difficulties with our fellow-men, and straighten out all wrongs on our part, and forgive all offenses. "Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." (Mark 11:25.)

(5) Wrong marital relationship. In 1 Pet. 3:1-7 the respective attitude of Christian wife and husband is set forth. Especially to husbands the Lord says that they should dwell with their wives according to knowledge" (compare 1 Thess. 4:5—"not in the passion of lust, even as the Gentiles who know not God"), and to show "honor [that is, respect and consideration] unto the woman, as unto the weaker vessel," and to treat her as a Christian, "as being also joint heirs of the grace of life; to the end that your prayers be not hindered."

(6) Lastly, it should be understood that those who would walk with God and talk with God and have communion with Him through Christ should be true-blue friends of God. When some of the elders of Israel came to Ezekiel to ask of Jehovah, God said to Ezekiel: "Son of man, these men have taken their idols into their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?" "As I live, saith the Lord Jehovah, I will not be inquired of by you." (Ezekiel 14:1-3, etc.; 20:3.)

Now, if these if's and but's of prayer seem many and hard to comply with, and the reader is discouraged, this little article has failed of its purpose. These things, in fact, are almost self-evident, and far from being unreasonable; and God does not stipulate them to discourage our praying, but to teach us the right way of loving filial intercourse with Himself, who is the Fountain of all love and goodness. It can all be summed up in this expression: "Let us draw near with a true heart." A humble, trustful, honest heart never fails to gain the ear of God. "For thou, Lord, art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon thee." (Ps. 86:5.)

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"You are writing a gospel, a chapter each day,  
By deeds that you do, by words that you say.

Men read what you write, whether faithless or true—  
Say, what is the gospel according to you?"

## NEWS AND NOTES

From England: "Recently our soldier quartet was asked, along with one of our dietitians, to go to a nearby village to help present a musical, scriptural program. At this meeting, we took the 'New No. 2' book, and on using it for two of the numbers, the people were interested, and asked if it could be ordered for them during times like these.

"Today the Chaplain received a call from the preacher of that church, and he asked that we order 30 copies of the book. Later, the minister of this same church came into our Chapel, and he was so enthusiastic about the books that he wants us to order an additional 30. I'm supposing that the blue round-note edition is the one being sent, so send on the second shipment also.

"This is a pure Anglican church; and, as you may know, few English songbooks have notes, but only the words, or 'poems,' as we would call them. The people of this congregation were so pleased with the book that I feel sure it will be a much-used treasure to them for years to come, even as in all the American congregations where it has been introduced."—Robert Heid.

Borden, Ind.: "On May 6 I began a meeting with the Main Street Church in Winchester, Kentucky, which continued through May 17. On May 8 I was called to Nebraska to officiate at the funeral of Sister Samuel Michael. Brother Orell Overman of Lexington, Ky., carried on until I returned and resumed the work. Inclement weather hindered the attendance some, however, large audiences were present for both services on the last Sunday. The brethren felt that the church was strengthened and there was every evidence of true zeal and loyalty. Brother McEwen was the faithful and efficient song leader. The Winchester brethren wish to locate a man and some one would experience a very enjoyable fellowship with these good brethren."—F. S. Spaulding.

Brother J. M. Forcade reports seven restorations in the Rowan St. Mission gospel effort conducted this spring. Brother Forcade was assisted in personal work by several

young people, including Dennis Allen, junior minister of Highland Church, Harry Prather and Fulton Curtiss, both from Louisiana. The meeting continued for three weeks. An unusual number of brethren from other congregations visited from night to night. Brother and Sister R. A. Zahn work with this mission and are to be commended for their faithfulness and steadfastness in carrying on for the Lord in this field.

The Sellersburg, Indiana, congregation has enjoyed another young people's revival of a week's duration. Brother Monroe Hawley of Harding College brought the messages from night to night. About one hundred young people attended the day meetings, conducted especially for them, and even more on the average were present in the night meetings, at which both adults and young people were invited. The average attendance in night meetings was perhaps two or three hundred. The young evangelist delivered excellent messages, bringing blessings to all who attended. Four were baptized into Christ during the week.

The meeting at Jefferson Street congregation here in Louisville is now in progress with Brother F. S. Spaulding as evangelist. In the first few nights two have come for baptism and one for membership and restoration. The crowds are very good and the spirit of the meeting excellent. Just before the meeting two young people were baptized and one was restored to the Lord and placed membership with the church. Brother A. C. Reader is the minister of this congregation.

New subscriptions of soldiers, who are overseas must now be accompanied by a written request from the soldier who is to receive our magazine. Perhaps the one desiring a soldier to have the Word and Work can obtain this request.

### Gospel Meetings

The Camp Taylor church is happy to announce the coming of Harold Reck of Abilene, Texas, to be with them in a gospel meeting, beginning June 17 and continuing for two

weeks. The local minister will conduct the meeting until Brother Beck arrives, perhaps on June 20. Services will begin at 7:45 each evening. By the time the meeting starts their Vacation Bible School is to be at the halfway mark. It is scheduled to begin Monday June 11.

F. S. Spaulding is to assist the Beeler Street church in New Albany, Indiana, in a tent meeting beginning June 17.

The annual tent meeting of the Portland Avenue Church, Louisville, is scheduled to begin July 16, with R. H. Boll bringing the messages.

The Melrose congregation in Lexington, Kentucky, plan a combination Vacation Bible School and Tent Meeting over a two weeks period beginning Sunday, July 3. Howard Marsh is to be the evangelist. Brethren Rutherford and Overman, ministers of the Gospel in Lexington, are cooperating in this effort and plan to take care of 200 children in the Vacation School.

Lexington, Kentucky: "Brother H. L. Olmstead has been in a meeting at Mackville, Kentucky. I participated in the funeral service of Brother Lee Watts at Ebenezer this week; also heard Brother Olmstead at Mackville."—H. N. Rutherford.

Brother Rutherford is to be at Pekin, Indiana, in a tent meeting early in July. The date, as we remember it, is July 8.

#### **Tune in WGRC**

Those in and around Louisville should tune in "The Words of Life" program which comes over WGRC every Sunday morning at 7:45 a. m. In the absence of Brother Boll other local and visiting ministers speak on this program.

Brother C. B. Rigsby, 2317 Montgomery St., Louisville, is casting about for a used outdoor bulletin board to be used for the church at Utica, Indiana, where he labors. Any one knowing of one for sale may contact this office or Brother Rigsby direct.

#### **Portland Christian School**

The Portland Christian School (Louisville) has had a good year. Ernest Lyon of the Ormsby Church is to be the High School Commencement speaker and Brother Stanford

Chambers is to give the Baccalaureate address. J. R. Clark is to speak to the grade school graduates. Plans are under way for a new building for the school, with a view to enlarging the work. Those of us on the side lines hope that the school facilities will be enlarged to include a junior college with competent teachers.

Keosauqua, Iowa: "Attendance at the church meeting at Finley Ave. and Adella, Ottumwa is steady, the chapel usually being practically full on Lord's Day morning. A young man from Texas, who is stationed at the Naval Air Base, was baptized on April 29. He is one of three Navy officers who have been attending this assembly for a number of weeks. Protracted meeting is scheduled to begin the last week in June."—Frank S. Graham.

Winchester, Ky.: "On April 27 Brother Martin closed a two weeks' meeting at Cat Creek with best of interest manifested and 19 responses, 14 of these for baptism. Twelve of this number were young men, which is very unusual for that part of the country.

"On April 24 I closed five years and nine months ministry with the Upper Salt church in Bath County. Three were baptized on that day, making 83 responses during the time I labored there, 51 of them being baptisms.

"I began full time ministry with the Antioch church on Sunday, May 6. The work there is taking on new life and our attendance at all services is increasing."—Asa Baber.

We learn from more recent word from Brother Baber that he and his family plan to move to Antioch community July 1 and spend full time in gospel work. He has heretofore been employed in secular work.

Minneapolis, Minn.: "We had a good meeting with the church at 2202 O Street, Auburn, Nebraska, from April 22 to May 6. More non-member attendance than usual. We were favored by a visit of Brother Lowell Davis and others from Omaha, and heard an interesting message by him.

"We began with the Prospect Park church (21 Clarence Ave.) here, yesterday, with good attend-

ance. Brethren Childress and Southern, supported by the Polytechnic church, Ft. Worth, Texas, are doing good work in this field. They have begun a mission in a Seventh Day chapel at Owatonna and have other places in view. Brother F. L. Rowe's recent visit here was appreciated.

"Now is a good time to send men with the gospel of peace to Europe."  
—Wm. J. Campbell.

Winchester, Ky.: "Brother F. S. Spaulding of Borden, Indiana, is giving us some great sermons, and while there has been no outward demonstration in our meeting, we feel that he is accomplishing quite a lot of good, by his good, strong counsel to the church."—H. A. Barber.

W. S. Hoar of Linton, Indiana, is conducting eight services per week in and around Linton in his regular work. He says that Shiloh church, near, has invited him to add another regular appointment to his schedule by conducting a service there once or twice per month on Lord's day afternoons.

Brother Boll is now in Louisiana in evangelistic work.

Northern Rhodesia, Afr.: "There have been three baptisms and three confessions of sins here on the mission during the past month."—Alvin Hobby.

Tulsa, Okla.: "Brother E. L. Jorgenson paid our humble little mission church a visit recently, conducting a song rally on Saturday night and preaching for Sunday a. m. He did us good at both services and we will be glad to have him come again.

"We welcome any servant of the Lord to work or worship with us here. None of us have ever (so far as I know) drawn any lines against brethren who may not agree with us on prophetic matters—nor do we intend to. We offer our fellowship—**not just tolerance**—to any and all who want to serve and worship God in simple New Testament faith. I heartily sanction the "reprints" and hopefully pray that they will bring better understanding and harmony.

"Address of the mission is 1115 West Admiral Street, Tulsa, Okla. Mail care of writer is received at 1113 West Admiral."—Leroy Yowell.

### Comment on New Type

Johnson City, Tenn.: "Just a word of congratulation and praise for the new type being used in The Word and Work. The change is just like laying aside an old suit that is wrinkled and baggy at the knees and putting on a new one, clean and freshly pressed. The new type has really done something for the magazine. It makes it look so much neater, trim and clean cut. And too, it is much easier to read. The extra space between lines makes it much easier for the eye to follow copy, and leaves the mind freer to concentrate on the article being read. All in all, I think it is a great improvement."—Louis A. Singleton.

### WAVE Broadcast

E. L. Jorgenson has been appointed Radio preacher on WAVE for five months, 22 weeks, one day each week, beginning Sept. 1. Exact day and hour will be announced here later. WAVE is a good outlet, next to the strongest in Kentucky. This course of 22 addresses may take up the 21 chapters of John's gospel, using the heart of a chapter a day.

A load of singing preachers (Demus Friend, Benny Yelton, and E. L. Jorgenson) are visiting the churches in Mercer and Boyle counties, Kentucky, this week: Bohon, Ebenezer, Parksville, possibly others.

### Louisville News

"The two-weeks meeting at Fifth and M Street closed Sunday night, May 27. Of the six responses, four were for primary obedience, one renewal, one for membership. Strong and forceful messages were presented by Bro. W. H. Allen.

"The little flock at Rowan Street was much encouraged by their three-weeks meeting which closed taking membership. Dr. Forcade's preaching. Bro. Dennis Allen spoke one night. The seven responses were reconsecrations, one of them also taking membership. Dr. Forcade's good work while in our midst is greatly appreciated."—Mrs. L. B. Holloway.

New Orleans, La.: "Brother Boll was with us three nights recently—spoke on The Radio Bible School program three mornings. Great blessing from each of these messages."—Frank M. Mullins.

## BY-PASSING THE NARROW GATE

Stanford Chambers

Eternal life is reached by a straitened way at the entrance of which is the narrow gate. The life is desirable, appealing, but not the narrow gate nor the straightened way. People are averse to being considered narrow, far less so about being shallow, hence the broad gate is the popular one, notwithstanding shallowness in the way and destruction at the end. A wide entrance gate, a broad way, the way of popularity, the way of least resistance, these are facts easily observed, the viewpoint easily understood, the folly generally admitted. Nevertheless the multitudes press on toward their own destruction.

The necessary requirement that they who enter the way of life must repent makes the entrance gate narrow. But repent they must. Sin is incompatible with life and the way of life. Sin cannot get through the gate. It must climb up some other way. They who are bearing a load of sin and will not be separated therefrom cannot get through the narrow gate. They must travel the broad way—unless they repent.

“Repentance and remission of sins” must “be preached in his name unto all the nations.” The blood of Christ cleanseth from all sin only if sin is repented of. Remission of sins, for which His blood was indeed shed, depends upon repentance. They are yet in their sins who have not repented. They have by-passed the narrow gate and the way of life. The great need today is that “all men everywhere repent.” They fail at this point, “not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God.” That is the destruction which lies at the end of the broad way.

Gospel preaching is to convict the world of sin. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness.” There is needed that quality of preaching that produces the godly sorrow which leads to repentance unto salvation. Men need to be reminded that “the axe lieth at the root of the tree, and that the fire unquenchable awaits the tree of sin. They need to know that “the chaff he will burn up with unquenchable fire.” They need to be told that the Lord Jesus will come “from heaven . . . in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might.” When there comes the conviction and godly sorrow that leads to repentance, then can be applied the blood of Christ and the loosing from sin. The narrow gate is thus entered. Bringing forth fruits worthy of repentance—this is the fruit borne by those who do not by-pass the narrow gate and the way of life.

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“Every word of God is tried: He is a shield unto them that take refuge in him.”—Proverbs 30:5.

## “HIMSELF HE CANNOT SAVE”

Dennis Allen

*“Oh, to save these! to perish for their saving;  
Die for their life; be offered for them all.”*

God sometimes uses the words of His enemies to express His deepest truths. As the chief priest, scribes, and elders stood looking at the cross on which their rejected Savior hung, they sneered, “He saved others; himself he cannot save.” (Matt. 27:42.) Yet in those words of scorn, they revealed unwittingly the deeper meaning of the cross — a meaning we have well-nigh lost sight of today. Christ could not save himself if He would “save to the uttermost them that draw near unto God through Him.” His life was above reproach, but that life could not save until He took the reproach of the world’s sin upon Himself and bore it on the cross. “Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.” (2 Cor. 5:21.)

There is also a message for us today in those words uttered by the enemies of the Lord. It is not enough that the messenger of Christ preach His Gospel faithfully in its purity and simplicity. It is not enough that the *name* of Christ be exalted in that message. The message will not be with power until Christ shines *through* the messenger, until men see in the messenger the same spirit which was in the Christ he proclaims.

The secret of Paul’s success as a missionary does not lie merely in his message or his methods, important as these are, but in the cross-spirit which caused him to lay himself out for those whom he would bring to Christ. Because of this spirit he could say, “I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.” (Acts 20:24.) He saved others; himself he *could* not save. “For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we are afflicted, it is for your comfort and salvation.” (2 Cor. 1:5, 6.) “Yea, and if I am offered upon the sacrifice and service of your faith, I joy and rejoice with you all:” (Phil. 2:17.) He knew well the fellowship of his sufferings.” Consider the things that he endured: “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?” (2 Cor. 11:24-29.)



Paul might have avoided many of the things which he endured. They were not forced upon him, but the things which might have been gain he purposely turned his back upon, "that I might gain Christ," he said. He realized that these very sufferings were a means of bringing men to Christ. It was this cross-spirit which even won those who persecuted him. (Acts 16:23-34.) Paul not only endured his cross which he bore for the sake of the lost; he rejoiced in it. It was not a burden, but a glory and a pleasure to him. Is this spirit not a beautiful reproduction of the spirit which the Savior manifested in His infinitely greater trial which caused Him to say, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.)

How were you first brought to Christ? Was it not the example of some true Christian who made the Christ-life appealing to you by his self-sacrificing life? Such Christians become lights that point men to Christ. Yet we cannot be lights unless we are willing to be fuel for the flame and experience death to self. As the candle yields itself to the fire that it may become a light, so we who would be lights for Christ must yield our bodies a spiritual sacrifice.

Often the cost seems to bear no relation to the fruit we hope to produce. It seems we are making a futile sacrifice; but the time comes when we realize that, "the glory of tomorrow is rooted in the drudgery of today." A missionary in Mesopotamia labored for thirteen years without baptizing a single convert. To human appearance it was a hopeless, futile effort. Then an epidemic of cholera swept the country. Those not afflicted fled in panic, leaving the sick and dying. The missionary, however, stuck to his post ministering to the sufferers without thought for his own safety. His name was blessed by the living and dying. At last, his resistance gone, he too fell a victim to the dreaded disease. The survivors reverently laid his body to rest in a little grove outside the city walls. His work was ended. When a successor came to take his place he was met nine miles outside the city and brought to their midst with honor. Many turned to Christ, and before long a meeting house was erected, dedicated to the memory of "the man who died for us." "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (John 12: 24, 25.)

Is it God's will that we live comfortable, sheltered lives when the need of the world is so great? Men may ignore the Savior in our sermons but they cannot ignore the Savior in our lives, if indeed He is there. The true Christian is dead not only to sin, but also to many of his rights, privileges and social advantages, for these often become stumblingblocks to winning the lost. May it sink into our hearts, that if we would save others, we cannot save ourselves. Against this cross-spirit, Satan is powerless; it turns enemies into friends, melts the hearts of sinners, and brings the one who possesses it into intimate fellowship with God.

## THE FIELD IS RIPE

John Kernan

*"Go ye into all the world, and preach the gospel to every creature."*

At the present time the people of the United States are going into all the world and spreading death and destruction, albeit such action is generally deemed necessary. When the war is over, however, there will be a wonderful opportunity for Christians to follow the command of the "Great Commission." There will be open one of the richest mission fields since Pentecost, and we must be prepared to take advantage of it.

Europe, which is nominally Christian, has been plunged into terrific darkness; war has caused destruction not only to material things, but also to spiritual pursuits. Particularly is this true of Germany and German-controlled nations, where God and Christ have been outlawed in favor of Hitler. These peoples will need to be taught the true God in place of the man-god. Other countries have religious backgrounds and religious heritages that will not have suffered so heavily; people in these lands will need guides and leaders to help them renew those ideals. They of themselves will not be able to find their way out of the darkness—they need the uplift that we can give—we who have not been plunged into the night.

Another big mission field will open with the fall of Japan, namely, the Pacific Islands, China, India, and Japan itself. The Islands, China, and India have been blessed with a certain amount of Christian endeavor in the past, yet even that has been woefully small. Now, that all of these countries have become familiar with Americans and their ideals through the servicemen, now is the time to follow up that familiarity with the story and the benefits of Christ.

As for Japan, she is another example of a people who follow an anti-Christ, a man who is not only emperor but also god of the people. Work here has made little headway in the past, but must become extensive and successful in the future in order to bring these people from their warring, lying, cruel ways (which might cause further wars) into the truth and peace of Christ.

In speaking of fields open for mission work, we must not forget the United States itself. Allegedly a Christian country, perhaps not more than fifty per cent profess Christianity, and of this number many are Christians in name only. Rapidly approaching the position of Sodom and Gomorrah, the United States may cease to find itself a great nation unless it places emphasis on Christ and the Word instead of on lust and money; unless it gives credit for its greatness to God instead of to men.

It is a great task set before us Christians, particularly those of us in our youth, but a task in which we must not fail. True, all of us cannot go into the field to teach, yet each of us has some talent that can be used for the Lord. Let us all work, each in his own way and to the utmost of his strength, to the end that the whole world may hear the Gospel. The field indeed is ripe unto the harvest, and the workers are all too few.

## A BETTER UNITY

J. R. Clark

If any thinks that the primary purpose of the new "Faith of Our Fathers," department in Word and Work is to convert brethren to a certain view of prophecy, or to expose some one, they have misinterpreted our motives altogether. The farthest thing from our mind is to "get somebody told," as we say. And, while all would rejoice in any amount of truth learned on any subject, still that is not at all the real purpose of these reprints.

First of all, we are deeply concerned about a better unity among us. We have been counted out by good brethren because we teach on prophecy, and there is nothing that would make us happier than to have fellowship with all our brethren in the Lord.

Now, we realize that a short-cut to such fellowship would be for us to either surrender our views and teaching on prophecy entirely; or, perchance, if we would sincerely promise never to mention prophetic matters again we might enjoy, for a time at least, the unity which we so much desire.

We are convinced, however, that we could not be loyal to God and promise to be for ever silent on a portion of His word, even for so coveted a prize as the love of brethren. Who among our brethren who mark us because we teach on prophecy would be willing to promise to be silent on the subjects of Hell or Heaven or Eternal Life, or some other truth, to appease brethren? To do so would be falling short of loyalty to God in order to be loyal to men. And so it would be in our case if we promised to leave off any part of God's word.

The free, undenominational stand that we take as simple Christians would be forfeited if we allowed ourselves to come under the authority of those who tell us what to teach or what not to teach. We would thereby become sectarian, and we would be giving the lie to the undenominational Christianity which we hold out to others.

Since we cannot conscientiously seek unity by being untrue to God and our conscience, the only recourse left to us is to point out the fact that true New Testament unity, among those who take the whole word of God as their rule of faith, must of necessity allow for differences on such matters as prophecy. Else how could each of us be free to study the whole counsel of God? Basically, therefore, since we all do stand on the same foundation fundamentally, *it is a principle that is involved rather than agreement on prophetic truth.*

The purpose of the "Faith of Our Fathers" department is to forward this principle by showing that some of the revered pioneer preachers did teach on unfulfilled prophecy and that their expressed views and teaching did not disturb fellowship. If they had such freedom then, without jeopardizing fellowship, we can follow in their train today.

Since we cannot, therefore, because of the principle involved, take the short-cut toward gaining the love of our brethren, we have chosen to ask us all to re-live the days of our pioneer fathers and to

see what undenominational Christianity meant to them, through these reprints which we have called, "Faith of Our Fathers." Furthermore, if there is anything in any way that we can righteously do further to promote love and unity among us, we would be glad to have it pointed out to us.

Let us never lose sight of the fact that a principle comprehending the whole structure of undenominational Christianity is involved and overshadows the doctrine which has been put to the front, though the acceptance or rejection of this doctrine has been thought to be the thing upon which unity hinged. Let us bring *love* into the picture, and we shall see discord and unbrotherly feelings melt away.

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## OUR ONLY HELP

J. H. McCaleb

*"Heal her, O God, I beseech thee."*

Those were the words of Moses when he was praying for the cleansing of his sister, Miriam, from a dread disease. There are many places in life when only God can help. This was one of them. As far as man was concerned, Miriam had no chance. Moses cried out to God.

*"Lord, save me!"*

That was Peter's cry when he found himself sinking down into the depths of the sea. The Lord had the only power that could cope with the might of the ocean, and Peter knew it.

There have been moments when my own heart has stood still. Force of circumstance, or our own blunders, can bring us to places where the thread of life runs exceedingly thin. For some reason at those times we have no difficulty in recognizing that God is and that there can be no other. Involuntarily we cry out and beg for the mighty hand of the Almighty to help us. It is as if the fog of doubt has been cast aside at one sweep of the will. The mind becomes clear. The many confusing factors of life and living, and the very doubts of the heart, all are swept aside. God, and God only, remains. He only can help us.

How can we ever turn from such a vision? How should it be possible to lose ourselves in the clouds of doubt that violate every principle of faith in God? Perhaps we are selfish. As soon as the danger is over, or the crisis passed, we revert to our own wants and desires. As we build up ourselves, God is placed in the background. We are sufficient for all things. We need no help. It is through our own powers that we have accomplished great things.

And then comes the crash again. Once more we prostrate ourselves before God. Our cry ascends to the heavens. Only God can help us.

How long can we expect our Father to have patience with our selfish hearts?

# THOUGHTS WORTH WHILE

D. H. F.

## GOD'S WILL THE PLACE OF SAFETY

"Is it safe to work among the lepers?" was asked of Sam Higginbottom, of India, whose missionary service has been so blessed to the outcasts whom Christ asked us especially to remember and heal. "Yes," was the answer, "it is safer to work among the lepers, if it's my job than to work anywhere else." A place of safety outside God's will is too risky a place for any child of God to contemplate.—*S. S. Times.*

## "HOW HEAR YE?"

A gentleman once said to Rev. Roland Hill, "It is sixty-five years since I first heard you preach, but I well remember that you spoke to us in this way: 'Supposing one is hearing a will read, and expects to get a legacy. Will he spend the time in criticising the lawyer's manner of reading? No, he will see if anything is left him and how much. Let that be the way in which you listen to the gospel.'"—*Earliest Worker.*

## HOW TO SETTLE IT

The story is told of a man who spent considerable time one morning debating with himself as to whether or not his collar was too soiled to be worn another day. Economy was not to be entirely overlooked in his affairs, yet he did not wish to wear an untidy neckpiece. His wife settled the question for him finally by remarking, "*If it's doubtful, it's dirty.*" As a rule avoid the thing that is doubtful.—*Earliest Worker.*

## SOUL-WINNING

Perhaps the strongest love of a Christian friend is that which impels him to speak to another of his Savior.

Gipsy Smith says that when he was converted he immediately became anxious for the conversion of his uncle. Among gypsies it was not considered proper for children to address their elders on the subject of duty, and so the boy just prayed, and waited for God to open the way.

One day his uncle noticed a hole in his trousers, and said, "Rodney, how is it that you have worn the knees out your pants so much faster than the rest of them?" "Uncle, I have worn them out praying for you, that God would make you a Christian," and then the tears came, of course. Nothing more was said, but the uncle put his arm around the boy, and drew him close to his breast, and in a little while was bending his knees to the Savior.

When we wear our clothes thin in praying for others we shall not find it hard to speak to them if the opportunity occurs.—*New Illustrator.*

## THE THIRD CHAPTER OF "FIRST THESSALONIANS"

R. H. B.

We have already had some glimpses of Paul's great love and anxious concern for the Thessalonian Christians. He had been there so short a time, and had to leave them before, it seemed, they could have been established, rooted and grounded in the faith. Moreover, he had to leave them in the midst of riot and persecution. It was a severe test for those poor babes in Christ. Would they stand fast? Would they endure sufferings for Christ's sake? How this weighed on the apostle's mind! So (he writes) "when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you and to comfort you concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed."

To be left alone was a sore trial to Paul. When the Lord Jesus sent out His disciples He sent them two by two (Mark 6:7; Luke 10:1). He well knew how needful the mutual help was in the difficult work they were to do. "Two are better than one" says the wisdom of the "Preacher," "for if they fall the one will lift up his fellow; but woe to him that is alone when he falleth." (Eccl. 4:9, 10.) There is needed strength in Christian fellowship and companionship; in the mutual encouragement, and the joint prayers of two believing souls. ("One of you shall chase a thousand, and two shall put ten-thousand to flight.") Paul's sensitive nature felt this need most keenly. Did he not once leave a promising field and an open door because he did not find Titus his brother? (2 Cor. 2:12, 13.) But he was willing even to be left alone for the concern he had for his beloved Thessalonians. Alone at Athens! What that meant to him words cannot express. (But see his work there, in spite of all that. Acts 17:16-34.) And alone he came to Corinth—"in weakness and fear and in much trembling" (1 Cor. 2:3)—all for the sake of those Thessalonians.

Although Paul was so well assured of their "election" (for all the circumstances indicated it) and had spoken in such confidence concerning it, (1 Thess. 1:4-7), he nevertheless was not taking anything for granted. All the tests had not yet been passed. What would they do "when the sun was risen" with scorching heat? Would they line up or would they wither? (Mark 4:6.) The event must tell whether the seed fell on rocky ground or into the deep soil of good and honest hearts. He sent Timothy therefore to see about their faith, "lest by any means the tempter had tempted you and our labor should be in vain." (1 Thess. 3:5.) Evidently the divine election does not release the elect from personal responsibility; nor is the preacher absolved from concern for God's elect ones. (See 2 Tim. 2:10.) "Wherefore brethren give the more diligence to make your calling and election sure." (2 Pet. 1:10.) Though we can rest and rejoice in it, we may not presume upon it.

Paul had faithfully told them to expect tribulation. (Comp.

Acts 14:22.) "For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know." Alexander Campbell said well what he said upon this point: "The New Testament is only written and adapted to Christians in a suffering state—not as triumphant, not as having the reins of government in their hands. . . ." From the Sermon on the Mount, to the 4th verse of the 20th chapter of Revelation, every address delivered to Christians contemplated them as suffering adversity. . . . Till Jesus appears in the clouds of heaven His cause and people can never gain the ascendent. 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." (Mill: Harb. 1833, pp. 119-122.) Again, in another article M. H. 1833, p. 71) he says, "There never has been a genuine follower of Jesus Christ that was not an afflicted and oppressed man, either in person, property, or character, and while the dragon's head has life in it, it will not, and cannot be otherwise. . . . All that is wanting for Christians to be more hated, and to be more slandered and persecuted, is more similarity to Jesus in character. . . ."

#### CHRISTIANS MUST EXPECT PERSECUTION

Persecution is one of the inevitable things of the Christian life. It may not be upon us all the time; but it will come in some form sometime. For "hereunto we are appointed"; and "all who would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) We are not to court it; but neither should we shrink from it, or think that some strange thing has happened to us. Its slightest and commonest form is sneers and criticisms and contempt on part of associates or even members of one's family. Also there may come the loss of friends, alienation of loved ones, ostracism from former companionships, monetary loss, loss of employment, business boycott and failure; in its grossest shape personal mistreatment, violence, bodily injury, imprisonment, death. All these things have been suffered by faithful Christians throughout the centuries; and some, if not all of them, will come to us also, if we stand for Jesus. "Behold we call them blessed that endured."

But not always did such a storm break upon new converts at the very beginning of their Christian life. Paul did not know how the babes in Christ in Thessalonica would stand the shock of the sudden onslaught. Short days ago they were living in tranquility in their accustomed way and place; now suddenly all was changed. What furor, what strife, what rage and clamor has broken loose, what overturning of everything has taken place! Will they give way under this stress and turn back to their old life and their idols? No doubt the pressure was great: whether by pleadings of friends and threats of foes, all efforts had been made to turn them from the faith. So Paul sent Timothy to see. And we may be sure that in the meanwhile Paul's prayers went up for them "day and night exceedingly," that by the grace of God they might come forth victorious out of the conflict.

## TIMOTHY RETURNS WITH GOOD TIDINGS

Paul was in Corinth when Timothy came to him and brought him the good news from Thessalonica. It was indeed a "gospel" to Paul. The Thessalonians had stood fast; their faith held; their love had not grown cold; and they treasured the remembrance of Paul and his message in their hearts. Paul was under a heavy mental and spiritual burden while in Corinth (1 Cor. 2:3); but this comfort revived his soul. "We were comforted over you in all our distress and affliction through your faith: for now we live [i. e. now life is worth the living to us] if ye stand fast in the Lord." (1 Thess. 3:6-8.) Paul's words here (and in verses 9, 10) seem almost extravagant. We can hardly understand such intensity of feeling. It seems as if this preacher's life and soul was bound up with the weal or woe of these Thessalonian converts. Did Paul really so feel? Or was it hyperbole, or emotional overstatement? No—it was even so. Such was his care, such his deep interest, such his consuming love for these brethren.

## CHRIST IN PAUL

On a volume of sermons in a book-shelf shone this title: "The Spirit of Christ in Saint Paul." Now it must be remembered that though Paul was a "saint," he was no more a saint than any other of those who are in Christ, even the humblest man or woman, or boy, or girl, in Christ. All Christians are "saints"—that is, "sanctified ones." Nevertheless the title was a good one. The Spirit of Christ was in Paul, and found full expression in his consecrated life. There is no other explanation of Paul's extreme concern, and his tender care, and his surpassing love for a people who, from the worldly point of view, were nothing to him. You would seek in vain for any human motive in all this. It was not natural—it was supernatural. There was no earthly reason why those Thessalonian Christians should mean so unspeakably much to Paul. It was indeed "the Spirit of Christ in Saint Paul." The love which filled Paul's heart was the Divine love: the concern he felt was Christ's concern; the joy over them that welled up in his soul was the joy of the Holy Spirit. And by the extreme love and concern which was shown toward the Thessalonian brethren by this devoted servant of the Lord, we can see something of the love and care that burns in Christ's heart for each one of us, yea, even for the poorest and least of us. For the stream can never rise so high as its source.

## THE FINAL PRAYER

The chapter concludes with a running prayer—two petitions: (1) that God the Father Himself and the Lord Jesus Christ might guide Paul's way to them (see how anxious he was for that, in v. 10); and (2) that the Lord might make them to increase and abound in love toward one another, and toward all men—to what extent?—"even as we also do toward you." And we have seen what the measure of that was.

This latter petition has a purpose and an end in view. It is "to the end he may establish your hearts unblamable in holiness before



our God and Father." And when would such a consummation as that take place? "*At the coming of our Lord Jesus with all his saints.*" That is, therefore, that when the time comes for the Lord Jesus' return from heaven with all His saints, that they, among the rest of His saints, and together with them all, may be established "unblamable in holiness before our God and Father." This is the same wonderful prospect which is held out to us elsewhere in the epistles: that we shall stand unreprouvable in the day of our Lord Jesus Christ (1 Cor. 1:8); that He will present us "holy and without blemish and unreprouvable before him" (Colossians 1:22) "in exceeding joy" (Jude 24.) This is "the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13.) To prepare us for that blessed consummation may the Lord, as the apostle prayed, "make you to increase and abound in love one to another and toward all men."

#### NOTES AND PERSONAL THOUGHTS

The word for the "Coming" in 1 Thess. 3:13 is literally, "the Presence" (Greek, *parousia*); always and only used of His literal, personal presence; always the presence consequent upon the arrival of the One that had been absent; therefore properly translated as the "Coming." It is never used of Christ's first coming.

**Coming with all His saints.** Before He can come with His saints, He must come to receive them to Himself (John 14:3.) He will descend from heaven, the dead in Christ will rise first; the living saints, together with the raised dead, will be caught up to meet the Lord in the air. (1 Thess. 4:17.) His coming with them is necessarily subsequent. Col. 3:4.

**Established in holiness.** The Lord will present the church to Himself, a glorious church, without spot or wrinkle or any such thing. (Eph. 5:27.) We shall be like Him when He shall appear, for we shall see Him as He is. (1 John 3:2.) And all who have this hope set on Him, begin here and now to purify themselves even as He is pure. (1 John 3:3.) The hope of Christ's coming, and our transformation into His likeness in that day, is the most powerful incentive to a Christian life.

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### Sellersburg Church Sponsors Brother Garrett

For some time, Brother S. D. Garrett has been seeking for some church to sponsor his work when he returns to South Africa. A short time ago, Brother Garrett visited the church here and laid his plans before us. After discussing the matter at our next officers' meeting it was unanimously decided that we undertake this responsibility. Knowing Brother Garrett to be a qualified and capable worker for the field and worthy of our support, we do not hesitate to assume this obligation. We have promised Brother Garrett a liberal monthly offering and shall seek to interest as many others as possible in contributing through us to him. All gifts will be promptly acknowledged, and all postage and other expenses will be paid by the church here. Brother Garrett will always receive the full amount contributed. All who are interested in having a part in this work may correspond with the Church of Christ, Box 85, Sellersburg, Indiana, or with Howard T. Marsh, minister, same address. Travel funds are needed immediately.—Howard T. Marsh.

## “FAITH OF OUR FATHERS”

Our “precious reprint” this month is taken from the *Millennial Harbinger* of 1864, pages 43, 44, 174-180.

First, we exhibit Campbell’s commendation of his successor-Editor, W. K. Pendleton, who had already been his trusted co-Editor for twenty years.

Next, three months later, Pendleton’s commendation and virtual endorsement of J. C. Waller’s strictly “premillennial” article, “Speedy Coming of Christ.”

Finally, the wonderful Waller article itself, complete as used by Pendleton, in the *Harbinger*, and worthy of all study on its own merits.

For clearness, we have set the Campbell and Pendleton notes in small (8 point) type; while the Waller article appears in type like this (10 point).

That the gifted Pendleton wished to throw the weight of his editorial influence on the side of Waller’s scripture reasoning seems perfectly clear, even while deploring “the evil effects of enthusiastic dogmatism” (have we not all seen the “evil effects” of such dogmatism and date-setting?). The only part of the article which he saw fit to criticize is that which he calls “an offering to Calvinistic orthodoxy,” impertinent to the subject proper. On the other hand, he reminds us that “the author argues with great plainness and point”; that “the subject is one which must ever deeply interest the children of the kingdom”; that it is our duty “to search the Scriptures for the signs of his coming, and to wait and watch as those who expect and desire his coming”; that he wishes to excite the reader “to examine the whole of his (Waller’s) argument on all the points discussed”; and finally he concludes with the mention of “a legitimate and wholesome interest in the subject.”—E. L. J.

### CAMPBELL’S SEMI-VALEDICTORY

I do not address you, dear readers, to bid you a final farewell, yet I feel that this is, in some sort at least, a semi-valedictory. I have been for forty-one long, laborious, anxious years a hard-working Editor. I have not only written much and endured much contradiction of sinners, but in travels, in speaking, in thinking, in feeling, and in suffering for the interests of our noble cause, I may say with the great Apostle, my life has, in no small degree, “superabounded.”

The *Harbinger*, henceforth, will be conducted and published by my long and well-approved associate and co-laborer, Prof. W. K. Pendleton. I need not say that I have the fullest confidence in his fidelity and ability. He has been my co-editor for twenty years, and it is needless for me to say anything in special commendation of his scholarship, his enlarged Christian knowledge, his sound judgment, his great prudence, his devotion to the broadest and most permanent interest of our cause, and his high moral courage in proclaiming and defending the principles of temperate disposition, his firmness and fixedness of principle, his life-long apostolic Christianity. He has been my reliable counsellor in much of the labor of my life, and my constant and unswerving co-operant in all the great interests of the cause for which we plead. It is with peculiar gratification that I find him thus prepared and willing to go on with a work from which I feel that it is time for me to retire; and it is my earnest prayer that a generous and confiding brotherhood will hold up his hands,

and give him courage and confidence to persevere to the end.—**Millennial Harbinger**, January, 1864, pp. 43, 44.

### "SPEEDY COMING OF CHRIST"

(Pendleton's Review)

This is the title of a **duodecimo** volume by J. C. Waller, of Louisville, Ky. It advocates the personal appearing of Christ, as introductory to the Millennium, and his reign during the thousand years personally on the earth with the risen, translated and glorified saints; and all this, according to chronological calculations of the prophetic periods, as near at hand. As introductory, the author gives us several chapters on the fall and recovery of man, in which he develops and defends the theory of a limited and unconditional atonement. We do not see that this has any logical connection with the question of the second coming, which must be treated as a subject of specific, positive revelation; and receive it therefore and let it pass as a free-will offering to Calvinistic orthodoxy.

The proper subject of his book, the author argues with great plainness and point. By much repetition of scriptures, and an almost prolix elaboration of formal syllogisms, he has succeeded in placing fully and clearly before the mind of even the cursory reader, the positions and the proofs upon which the pre-millennial adventists rely for their expectations. The subject is one which must ever deeply interest the children of the kingdom; and much as we deplore the evil effects of enthusiastic dogmatism on a subject which we believe the Author of our faith has intentionally left obscure as to many of its features, and indeterminately indefinite as to its **precise time**, still we think it our duty, and indeed an almost necessary fruit of an active faith and lively hope to search the Scriptures for the signs of his coming, and to wait and watch as those who expect and desire his appearing. It is only the infidel scoffer who throws the chilling breath of indifference over the subject, and pushes it from him as a vain and idle dream. These ought not to shake our faith, but be taken rather as a confirmation of the prophecy; for we are assured that "in the last days scoffers shall come, walking after their own lusts, and saying, Where is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The question upon which the greater part of the controversy on this subject hinges, is as to the time of the personal coming of Christ, relatively to the millennium; that is, whether it shall **precede or succeed the thousand years**. The author, of course, contends for the former; and as we wish to excite our readers to examine the whole of his arguments on all the points discussed, we cannot do better than to lay before them some extracts from his chapter on this question. He says (page 128):

#### WALLER'S ARGUMENT

"It seems to be a belief very general, if not universal, among the professed believers of the sacred Scriptures, that a time, yet future, will come, when this earth, now cursed for man's sake, shall be restored to its Eden-like harmony and beauty. When the barren and waste places shall become as the garden of Jehovah's first planting; and be made again to rejoice and blossom as the rose. When no briars, nor thorns, nor noxious growth, shall again mar or despoil its fair surface. Where now there are parched and thirsty plains, there then shall be refreshing pools and springs of water. Where thorns and thistles were wont to grow, there shall *then* the rose and myrtle blossom. Then the inhabitants shall no more build, and another inhabit; or plant, and another eat the fruit of his labor. But every one shall sit under his own vine and fig-tree, and none shall make them afraid. Wars will then cease unto the ends of the earth; and the sword of the warrior shall be beaten into a plow-

share, and his spear into a pruning hook for the use of the husbandman. The fierce warrior shall then become the peaceful tiller of the soil. No more shall carnivorous beast prey upon his inoffensive victim. Then the rapacious leopard and the wolf shall lie down with the lamb and the kid; and the calf and young lion and the fatling shall feed, and dwell together in safety; and the lion shall eat straw like the ox. The poisonous reptile shall then lose its venom, and the sucking child may in safety play with the asp, and the weaned child upon the serpent's den. And then shall the peace of paradise, and the beauty of Eden, be again restored to this now sin-stricken and groaning earth.

"This will be the long promised time of peace and safety, and sabbatical rest to the people of God. The time when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall possess the kingdom. If these things be so, and we with confidence rely upon it—and what reader of the Bible doubts it?—then may we not with equal confidence believe that the Lord our Redeemer shall be King over all the earth in that day?

"If the truth of such a happy period yet future, is admitted and believed; and that Christ will be King in the earth at that glorious millennial day, should there be any question as to his *visible, personal presence*? We think not. We think that both reason, and the testimony of the sacred Scriptures, upon which alone we can found our reason, furnish ample assurance that the Prince of Peace will be personally present and visible to all, in his millennial kingdom.

"We may, we think, safely affirm from an abundance of scriptural authority, that there will be no permanent general peace on this earth until the Prince of Peace shall come. There can be no general peace until Satan, the enemy of peace, shall be bound and cast out of this earth, with his myriad of unclean spirits that do his bidding, that the world be no longer deceived by them. This, we are assured, Christ, the mighty angel who has the keys and can shut and no one can open, will do, when He comes with his holy angels and all his saints to raise the bodies of the sainted dead, and change the righteous living and to establish his millennial kingdom on the earth.

"We are told as plainly as words can tell it, that when Satan shall be bound and cast into the bottomless pit, and shut up, that he shall deceive the nations no more for a thousand years; that *then*, the sainted dead—*they who sleep in Jesus*—whose spirits Christ will bring with him, shall live and reign *with Christ* a thousand years. This the inspired author explains to be, "*the first resurrection*." And then adds: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but *they* shall be priests of God and of Christ, and shall *reign with him* a thousand years."

"If Christ reigns with his saints during the millennium, he must come at its commencement. And if Satan is to be bound during the millennium, and the angel that comes and binds him is Christ, then Christ comes at the beginning of that period. And if the reign of a thousand years, in which Satan shall be shut up, is that kingdom which

Christ as the 'nobleman' went into a far country to receive, and for which we are directed to pray, then Christ comes at the commencement of that period; for the apostle Paul places his 'appearing and kingdom' together. He says (2 Tim. 4:1): 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom.'

"It is nowhere mentioned, nor intimated in the sacred record, that the saints shall 'possess the kingdom' in the personal absence of the King of glory. But on the contrary, it is said, 'When the Lord shall build up Zion,' and establish his people in the earth, 'He will appear in his glory.' \* \* \* When the Son of man came first, it was as a servant, in humiliation and suffering, and he was not then glorified, but learned obedience by the things which he suffered; but when he shall come the second time, he will come in his glory, with his holy angels and all his saints with him. Then he shall arise and have mercy upon Zion; for the time to favor her, yea, the set time, shall then have come.

"They, therefore, who believe the set time to favor Zion, mentioned in this connection, relates to the millennium, even if they do hold that it is the result of the spread of the gospel, with the influence of the Spirit in the conversion of the world, must nevertheless accept this also, that whenever that shall occur and by whatever means 'the Lord shall build up Zion,' 'He will then appear in his glory.'

"The connected details in the order of events given by our Lord in his great prophecy, delivered on the mount in answer to the inquiry of his disciples as to what should be the sign of his coming and of the end of the world, precludes an intervening millennium of holiness, happiness, and peace on the earth, before the coming of the Son of man in the clouds of heaven. This we think will clearly appear by a careful attention to the order of events as our Lord gave it. In concluding his prophetic description of the days of vengeance upon the Jewish people, our Lord proceeds to say: 'Then shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.' And 'immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'

"The order of events as they were to occur, as detailed by our Lord himself, is: first, the destruction of Jerusalem, with great distress among the Jews in the land; then they are to be led away captive into all nations, and their city and land to be trodden down by the Gentiles until the *times of the Gentiles be fulfilled*. Then, as recorded by Matthew in continuation of the discourse, *immediately after* this long captivity and consequent *tribulation*, and the *times* allotted for the treading down of Jerusalem by the Gentiles, there will be

darkness upon the earth, the sun, moon and stars failing to give their light; *then*, not before, but at that time, shall appear the *sign* of the Son of man in heaven, amid the surrounding darkness that shall cover the earth, and thick darkness the people. And *then*, at that time, shall all the tribes of the earth mourn, and they *then* shall see the Son of man himself coming in the clouds of heaven with power and great glory.

“Here we may ask with emphasis; where, or at what time, from the carrying away of the Jews captive in all nations, and the treading down of Jerusalem by the Gentiles, to a time *‘immediately after the tribulation of those days,’* when Christ is seen *‘coming in the clouds of heaven,’* can there be found space for an intervening thousand years of holiness, happiness, and peace on earth? There is not in our Lord’s discourse, pointing out the order of events that are to precede his coming, any intimation of, or space for, such happy intervening millennial period. Nay more, the connecting order in the events preceding his coming, on the contrary, wholly excludes it.

“If an event so marked as the millennium—a thousand years of holiness, happiness, and peace on the earth—which must of necessity terminate the captivity of the Jews and the treading down of their city by the Gentiles, had been contemplated by our Savior as a period to precede his coming, he would not certainly have entirely omitted to mention it, or to at least leave space for it. But on the contrary, his statement that the coming of [the Son of] man should follow *immediately after the tribulation* consequent upon the captivity of the Jews, and the *times of the Gentiles*, in which Jerusalem should be trodden down by them, precludes even the possibility of such an intervening millennium.

\* \* \*

“In 1 Corinthians 15:22, 23, we have this language: ‘For as *in Adam* all die, even so *in Christ* shall all be made alive. But every man in his own order: Christ the first fruits; afterwards *they that are Christ’s at his coming.*’ And in verses 51, 52, ‘Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead shall be raised incorruptible, and we shall be changed.*’

“Here we are taught that the resurrection of the righteous *dead*—‘they that are Christ’s’—and the change of the righteous *living*, take place at the *coming of Christ*, when the last trumpet shall sound. This is shown to be the *first resurrection*, in contradistinction to ‘the rest of the dead,’ by the 43d verse, thus: ‘*It is sown in dishonor; it is raised in glory.*’ So that all who are included in, and referred to, by the pronoun “*it*,” are to be *glorified* by the coming of Christ, for *they are ‘raised in glory.’* They who contend that the apostle is here speaking of a resurrection which is general, and common to all mankind alike, must perceive the difficulty of answering, or avoiding, the conclusion that all mankind will be *glorified*, and therefore saved. We see not how such a conclusion can be avoided, if the premises are

admitted. But the apostle was not speaking of a general resurrection, and therefore no such conclusion is involved. He was only speaking of the dead *in Christ*—‘*they that are Christ’s at his coming;*’ whose bodies though ‘*sown in dishonor;*’ will at the coming of Christ be ‘*raised in glory.*’

“In corroboration of these views, the apostle, in 1 Thess. 3:13, says: ‘To the end he may establish your hearts unblamable in holiness before God, even our Father, at the *coming* of our Lord Jesus Christ with *all his saints.*’ And again in chapter 4:14, 17, ‘For if we believe that Jesus died and rose again, even so them also that *sleep in Jesus will God (Christ) bring with him.* For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the *dead in Christ shall rise first: then we which are alive and remain,* shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.’

“We have given this extended quotation because there is a minute, detailed account of the order of Christ’s *coming* in the clouds of heaven, with all his saints—they that sleep in Jesus; the resurrection of their bodies; the change in a moment, in the twinkling of an eye, of the righteous living, and their being caught up together to meet the Lord in the air. Here are made to synchronize the resurrection of the dead in Christ, and the change of the righteous living, and the coming of Christ with all his saints to commence his glorious millennial reign on earth.

“In Revelation 20, we learn that the binding of Satan and the first resurrection, whatever that resurrection may mean, take place at the same time; and by the consent of all, both take place at the commencement of the millennium. The apostle tells us that the dead are divided into two classes; the first class ‘lived and reigned with Christ a thousand years.’ ‘*This*’ he defines to be ‘*the first resurrection.*’ ‘But the rest of the dead *lived not again* until the thousand years were *finished.*’ During this period, Satan was to be bound and shut up, ‘that he deceive the nations no more till the thousand years should be fulfilled.’”

In a few pages more the author states the three distinct views of the resurrection to which the apostle refers in 1 Cor. 15; and rejecting the **metaphorical**, which makes it consist in **the saints living in the spirit and temper of the martyrs**, and also the **spiritual**, which makes it consist in **rising from a spiritual death** by resurrection; he defends the **third** or literal rising of those that have died in Christ, from **literal death**, by the following argument. (p. 145): (Pendleton)

“As the first resurrection, or rising of the righteous dead, takes place at the beginning of the millennium, and synchronizes with the binding of Satan and the first resurrection synchronizes with the coming of Christ; therefore, Christ comes at the *beginning* of the millennium. And again: Either Christ will come and bind Satan, and raise the righteous dead at the commencement of the millennium, or the dead in Christ will remain in their graves, and Satan continue

at liberty to deceive the nations *during* the millennium; the dead in Christ *will not* remain in their graves, and Satan *will not* continue at liberty *during* the millennium; therefore, Christ will come and bind Satan; and raise the sainted dead, at the *commencement* of the millennium.

“From all this, we conclude, and we think with sufficient reason for doing so, that a period approaches, distinctly marked and pointed out in the sacred word, and which we believe is near at hand, when our long absent Lord—the Son of man—will come *himself* in the clouds of heaven, according to his promise, and raise the *bodies* of the sainted dead, and change those of the righteous living, and enter upon his glorious millennial reign of peace, on this *now* bloodstained and sin-polluted, but *then* redeemed and beautified earth.—*Then*, not till then, will wars cease unto the ends of the earth, and happiness and peace prevail in every land. Then, too, will every hill and vale of this then renewed earth with its Paradise regained and Eden restored, be vocal with praises to Him who hath caused these once wildernesses and solitary places to rejoice and blossom as the rose, and hath brought peace on earth and good will to men.”

Our space constrains us to close our examination of this book here. Our object has been simply to excite what we regard as a legitimate and wholesome interest in the subject of which it treats, that Christians may not, in the overwhelming passions of the hour, forget that “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is only of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever.” (1 John 2:16, 17.) **This shall be in the last time.—Millennial Harbinger, April, 1864, pp. 174-180.**

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CORRECTION: In the May installment of Faith of Our Fathers, page 127, please read: “The defection began in 1835.” This refers to the defection of Dr. Thomas, which, by typographical error, was given as 1845. This date is important, since the point and purpose was to show that the Campbell-Thomas break came many years **before** Campbell’s strictures on Dr. Thomas’ “Throne of David” teaching in 1852.—J.

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## THE BIBLE

Lamp of our feet, whereby we trace our path when wont to stray;  
Stream from the fount of heavenly grace, brook by the traveler’s way;  
Bread of our souls, whereon we feed, true Manna from on high;  
Our guide and chart, wherein we read of Realms beyond the sky;  
Pillar of fire, through watches dark, and radiant cloud of day;  
When waves would whelm our tossing bark, our anchor and our stay;  
Word of the Everlasting God, will of his Son—  
Without Thee, how could earth be trod, or heaven be won?  
Lord, grant us all aright to learn the Wisdom it imparts,  
And to its heavenly teaching turn with simple, child-like hearts.  
—Bernard Barton.

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Why is it easy for some to make it to the picture show one or more nights each week who cannot get to prayer meeting or to Sunday night service?