

THE WORD AND WORK

(Volume XL, May, 1946)

HE WALKS WITH ME

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide,
About me everywhere.

Beside the plow he walks with me;
I cut the furrows deep.
I know his gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And I well know the care
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow he walks with me;
And lo, the sun shines down;
The same that smiled on Galilee,
And on the thorny crown.
God grant that when the shadows creep
Across the mountain fair,
His love may still be wide and deep,
About me everywhere.

—Margaret Sangster, Jr.

WORDS IN SEASON

R. H. B.

ABOUT "HEREDITARY DEPRAVITY"

The following queries, sent in by a sister, have to do with the subject of what is sometimes called the doctrine of "Total Hereditary Depravity"—a very misleading term which has given occasion for much needless controversy and to wrong conclusions. But here are the queries:

1. "Do we sin because we are sinners, or are we sinners because we sin?"

2. "What is the meaning of the expression, 'by nature children of wrath' (Eph. 2:3) and Rom. 5:19, 'through the one man's disobedience the many were made sinners'?"

3. "Are babies born with a sinful nature, but are not sinners until they sin; and if they die in infancy will they be given glorified

bodies, due to Christ's [atonement and] resurrection?"

1. It depends on what is meant by "sinners." If a sinner is "one that sins," or "has sinned"—then one is not a sinner until he has committed sin. But if by "a sinner" is meant one who has sin-bent nature, then, of course, he sins because he is a sinner. To illustrate: a carnivorous animal is a flesh-eating animal. In one sense he is not a flesh-eater until he has eaten flesh (which he may never have the chance to do); in another sense he is a flesh-eater because he is of that kind and nature. So both statements are correct, depending on the definition we give to the word "sinners."

2. It is because of connection with fallen Adam that all of us, all mankind, are sinners. Without exception "all have sinned and fall short of the glory of God." (Rom. 3:23.) Without exception from the age of responsibility—yea, even before they know what they are doing—the children of men choose to do what is wrong. A universal fact points back to a fundamental and universal cause—a primal, original something that has affected all the race. Call it "hereditary depravity" or what you will—we may say here boldly that "We are not face to face with a theory but with a condition." Any child, every child, is a potential evil-doer, yea, under certain surroundings and influences a potential criminal; and it is only by the repressive influences of training, discipline, education that the wrong tendencies are kept from full manifestation. Even at the best those evil tendencies will manifest themselves to some degree. This points back—not to the original creation, for all that God created was "good"—but to some corrupting influence proceeding from the first root of humanity which has warped the entire race. In no other way could the universal sinfulness of mankind be accounted for. And so it is declared in the word of God also. "Through one man"—the first man, Adam,—*"sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."* (Rom. 5:12.) According to this, death is not due to every man's own transgression, but to our connection with Adam, who in his fall involved the whole race. A vitiated, corrupted, moribund life and nature was transmitted from Adam to all his descendants. It is in this sense that "through the one man's disobedience the many were made sinners." (Rom. 5:19.)

But two things should be understood here: (1) that it was not the *guilt* of Adam's sin that was transmitted to his descendants. The doctrine of "original sin" as set forth in some of the creeds as an article of faith is a mere philosophical inference, not only lacking scriptural support, but contradicting the plain declaration of the word of God. "The soul that sinneth, it shall die," we read in Ezekiel (18:20)—*"the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."* It is quite true that the *consequences* of fathers' sins frequently descend to the children; and "the fruit of the family-tree" demonstrates that to this day God visits the iniquity of the fathers upon the children, unto the third and fourth

generation of them that hate Him; the while He shows mercy to thousands of them that love Him, and makes all things work together for their good. But the transmission of *guilt* is a different matter. The children of a dissolute father may run about naked and hungry; but nobody seeing them would say "There go those little drunkards and gamblers." Sinning is a personal thing. Sinners are dead in trespasses and sins — not Adam's but their own, wherein *they* have walked. "in the lusts of our flesh, doing the desires of the flesh and of the mind," thus indeed showing themselves to be "by nature children of wrath." (Eph. 2:1-3.) This distinction is of greatest importance. It is only by further dubious processes of theological and philosophical reasoning that the doctrine of "original sin," can be separated from the awful corollary of "infant damnation." It is good to be content with the simple teaching of God's word, and to refuse to be entangled in the webs of human thinking.

In the second place, the sinful tendency inherited from Adam while it accounts for man's universal failure, is not such as to *compel* any man to sin in any given instance. Where inevitable force is brought to bear there can be no moral responsibility. Men sin because they are willing and choose to sin, some more, some less. But the fact that all have sinned shows man's proneness to evil.

Now as to infants — the word of God is altogether silent. The Lord Jesus' attitude toward little ones when He was here ("Suffer the little ones to come unto me and forbid them not, for of such is the kingdom of heaven") gives us an intimation of what His attitude would now be. But we must respect the silence of the Bible. The secret things belong unto the Lord our God. Only, we may be sure that He doeth all things well. We need not fear for our children whom death has taken. Will they always be infants or young children? Or will they develop into maturity sometime, somewhere? Will they have to be tested as we are? Such questions may come to our minds; but we will not speculate where God has not spoken. We know that "God is love," and there is no unrighteousness with Him. According to the true old saying, "He is too wise to make a mistake, and too good to do anyone a wrong." So we gladly leave it all in His hands.

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TRUSTING GOD OR TEMPTING GOD

It is a serious question, and worthy of much thought; How far can I go trusting God without being guilty of tempting God? And where is the line 'twixt faith and presumption? Satan suggested to Jesus to cast himself down from the temple's top. Why should He do that? O, just because God promised in His word that the angels should bear Him up in their hands lest He dash His foot against a stone! Jesus replied: "Thou shalt not make trial of the Lord thy God." There lies a principle. If the will of God demands it, if duty certainly required it, if God's glory be furthered by it and His kingdom extended, then Jesus may step off the pinnacle, calmly leaving the consequences to God. But for selfish advantage, for exper-

iment, or for any reason to put ourselves into a place of unprescribed danger, is sin. There is that which is called "faith" which is nothing but fanaticism. There are lives of "trust" which are but lives of presumptuous daring of God. Such is not "the boldness of faith"; this is arrogance, effrontery, impudence toward God.

You have noticed how Jesus withdrew himself from the place where He was persecuted and went elsewhere. If it had been God's will and direction, He would have remained and braved all assaults, as in several instances He did do — but never except by God's will and to God's glory. To His disciples also He gave the rule: "When you are persecuted in one city, flee into the next." It is not faith to abide unnecessary dangers only because God promised to protect us. If danger comes unsought, unavoidable, or we are obliged to meet it or else be untrue to duty, we can implicitly trust God. It is not faith to thrust ourselves into temptation simply because God is able to save us out of it. But if temptation comes uncourted to us while in the path of duty, God will give us the victory. It is not faith to throw away earthly means of support, abandon an occupation, neglect one's work, leave fields untilled and tools unused, just because God has promised to provide. But if for righteousness' sake or in the carrying out of God's will and work one is forced to give up his earthly sustenance, God will not forsake him.

It is notable that George Muller, whose wonderful work of faith in rearing orphans and whose success is widely known, started into that work, as he said, not so much to help orphans (though that was a work near his heart) as to glorify God, and to demonstrate to the world that God still hears and answers prayer and has a hand in the affairs of men. The work of bringing up orphans only offered a good scope for demonstrating that. But within the limits he set himself, George Muller was an incessant worker, using all the energy, foresight, economy, and business wisdom he and his associates were capable of. There was no slipshod, presumptuous "trusting in the Lord" with him; nor yet, on the other hand, that worldly reliance on means that amounts to idolatry. But keeping his eyes wide open and his hands ready to seize every hold God offered, he worked with God, for God, unto God, always diligent and always looking to and relying upon God. And that is the way to trust God."

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RULED BEFORE RULING

Men and women who have never in all their lives obeyed any one nor learned to obey are apt to make good autocrats, if ever they happen to get into a place of authority. Whimsical, self-willed, dictatorial, tyrannical, they adopt the motto, "Rule or ruin," and exact the most absolute obedience from those under their power, and that without regard to either their rights or welfare. Only those make good bosses or rulers who have themselves first learned to obey, and have been taught self-control, patience, and unselfishness. Even Jesus, "though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5:2, 9.)

NEWS AND NOTES

Frankfort, Ky.: "The work at the Antioch church is doing well with increased interest and attendance since January. Previous attendance records were broken in April. We have begun broadcasting over WFKY, 1490 kilocycles, Frankfort, Ky., each Tuesday at five P. M. We are looking forward to the coming of R. G. Moreland of Greenville, S. C., to assist in a series of meetings beginning August 4. Two have been added by membership since our last report."—Asa Baber.

As we make up this issue of the Word and Work Brother Boll is in a meeting with the Cramer and Hanover church in Lexington, Kentucky. Brother H. N. Rutherford, who labors with this congregation, has done a splendid work there and in evangelistic meetings through the years. He has a fine coworker in Brother Orell Overman who is located with the Melrose mission in that city. They plan a joint Vacation Bible School beginning Monday, June 3. They charter a special bus each year to transport children and have had good success in their vacation schools.

Pekin, Ind.: "Interest in the Lord's work at Pekin seems on the increase. We were pleased to have visitors from the Portland boys and from Brother G. E. Worley of Camp Taylor, Ky. The young men were with us in the interest of the expansion of Christian education and Brother Worley spoke on relief in connection with a contemplated missionary effort in Japan. Brother F. S. Spaulding of Borden, Indiana, has visited several of our week-night Bible classes. We have had a number of visiting brethren at our services and we appreciate their help very much."—A. M. Simpson.

Camp Taylor, Ky.: "The Camp Taylor church has been enjoying Sunday after Sunday increase in Bible school. Our peak for April was 137. Then on the Sunday the clocks were set up we took a nose-dive to 60. However we have a come-back goal of 200 set for the first Sunday in May. The worship service has also been having in-

creased attendance and did not suffer quite so much on the time-change Sunday. Our meeting is scheduled for the middle of June with Frank Mullins as evangelist."—J. R. Clark.

Julie Miller of Harding College, Searcy, Arkansas, reports that he has been assisting in some mission work in a school house while in school this winter. Recently he was gratified by a response for baptism. Others seem almost persuaded as a result of personal work and the school house meetings.

The Bryantsville, Indiana, congregation near Mitchell, Indiana, has enjoyed a few nights' meeting to strengthen the church held by Howard Marsh of Sellersburg, Ind. E. E. Kranz is preaching there two Sundays each month.

Words of Life

Brother Boll gave three excellent messages on "The Lord's Prayer" in recent weeks. His two radio messages on "What if the Lord Did Not Come Back" are being reproduced in the Word and Work, this and the last issue. We hope to offer soon these in pamphlet form. Brother Boll will be away some this summer and other preachers of the city and visiting evangelists will speak in his absence. The recorded hymns of the Golden Gospel Chorus will be heard from time to time to introduce the program. Why not be a regular listener and also tell your friends about this Gospel broadcast? The time is 7:45 (daylight saving time) each Sunday morning. Contributions may be sent in care of E. L. Jorgenson, 1061 Everett Ave., Louisville 4, Kentucky.

Several young people have expressed interest in the Bible Institute which is being planned for the coming winter in connection with the Expansion of Christian Education Program in the Louisville area. This is what we hope to have immediately with the Junior College scheduled for a later time.

Word and Work Clubbers

We hope that the following list of clubbers, who have sent in four or more names for the Word and Work since the last report, will be

an incentive to others to gather a list of names in their community. Many on this honor roll have collected names by speaking to their neighbors and friends while others have resorted to the gift method. We are indeed grateful for this excellent list of friends who have helped to keep the Word and Work going.

N. Wilson Burks, Ky.	6
Mrs. Grover Elrod, Ind.	4
Mrs. Rice Fryman, Ky.	7
Mrs. J. L. Allen, Ky.	7
Walter Ballard, Ky.	4
Miss Alice Winchell, Ind.	4
A Friend, Tenn.	27
Mrs. Frank Hand, Pa.	4
Mrs. Chas. Campbell, Ky.	4
Jack Blaes, Ky.	5
Mary A. Wright, Ind.	4
Mrs. A. E. Hays, La.	25
Tillman Terry, Okla.	4
Dennis Allen, Ill.	25
Ivy Istre, La. (second list)	10
Mrs. Earl Reisser, Ky.	5
Albert Gruver, Ind.	50
Mrs. E. A. Simmons, Ky.	21
Quintis Raisor, Ky.	4
Phillip Bornwasser, Ky.	4
Thelma Largent, Calif.	4
Mrs. J. I. Hamilton, Wash.	4
A K. Ramsey, La.	6
Horace Hinds, Ind.	4
H. N. Rutherford, Ky.	4
D. H. Friend, (second list)	4
Maurice Clymore, Ind. (2nd list)	16
Bess W. Rhodes, Calif.	13
Mrs. M. E. Holloway, Ky. (second list)	12
A. L. Stults, Me.	4
Elmer C. Ringer, Ind. (2nd list)	10
Salome Ogdon, Ga.	25
Joe Brackett, Ohio	4
Mrs. T. G. Harvey, Tenn.	4
Lois Albright, Ill.	4
H. J. Sudbury, La.	8
J. W. D. Skiles, La.	8

Johnson City, Tenn.: "The new congregation in the Carter-Sell addition of Johnson City had its definite beginning early in April. I preached each night in the new basement structure for one week, beginning April 1st, and the meeting closed Sunday night, April 7th. Sixteen members of the Locust St. church were living in the community when the meeting started, and each of the 16 placed membership with the new congregation during the meeting. There were four other responses to the invitation during the meeting, 3 of which came to

place membership. God has blessed with good services continually there, and also at the Locust St. church.

"Those who are contributing to the home mission fund will be glad to know that God has sent forth another laborer into His harvest, namely, Bro. Brady M. Green. He has gone to Ft. Lauderdale, Fla., and is being used greatly of the Lord there, and his zeal and enjoyment in his new work is very encouraging. We are at this writing sending \$50.00 per month toward his support, and even so, the little congregation there could well use more assistance."—Robert B. Boyd.

Moberly, Mo.: "I moved to Moberly about March first and began work with the Logan Street church. We have a fine group here with a mind to work. We have had two additions to the congregation so far. We are planning to put a basement in before long. My new address is 323 Hagood, Moberly, Mo. May God bless all of the efforts that are being made to preach the gospel."—Lowell E. Manchester.

Hendrich-Cook

Miss Agatha Neola Hendrich, daughter of Mr. and Mrs. Noble Hendrich, and Mr. William Cook, son of Mrs. Bertha Cook, were united in the holy bonds of matrimony at the Portland Avenue church of Christ, Louisville, on the evening of April 26. Brother Stanford Chambers was the officiating minister. Mrs. Edward Schreiner was matron of honor and Mr. Schreiner best man. After a brief honeymoon they will be at home at 630 N. 27th Street. Brother Cook is a young minister of the Gospel.

How It Can Be Done

We are not in the publication business to make money but to do good. All around us prices are boosted; materials and labor are higher and yet we maintain prewar subscription rates on the Word and Work: \$1.00 the year in singles, 75¢ each in clubs of four or more names.

This year we are endeavoring to hold our entire 1946 expiration list back to December and thus far have not discontinued names back to that date. Month by month that little expiration slip has been inserted in

hope that our expired friends will yet renew.

If a sufficient number will respond the rest can be dated up on the strength of gifts received for that purpose—and that will constitute a **clean sweep** to date. Let's keep the Word and Work going into as many homes as possible.

Need a Bible or Testament?

We have just received notice of another price raise in Bibles. The raise on the better Bibles range from a dollar to two dollars. However, we have several good leather Bibles and Testaments on hand which we can sell at the old prices. Those in and near Louisville may wish to drop in at the office and look over our supply. We also have some Bible study books in stock which might interest our friends.

Shawnee Home-Coming

"Shawnee church at 41st and Michigan celebrated their annual home-coming Sunday, April 28, with a good gathering, including some who had been members there in the early days of the church and other friends. From out of town were Brother and Sister De Force, now living in Huntingburg, Indiana, who labored there when the mission was started in 1920. The house, comfortably filled, would doubtless have been overtaxed but for sick-

ness among the members. Sister Neal, having the care of her invalid father, was thus detained, while Brother Neal was preaching at Bohon. The singing was excellent. Brother Willis H. Allen, the present minister, is a live wire and the growth of the church reflects his and Sister Allen's work, especially the Sunday School. The church has just completed some new class rooms in the basement."—Mrs. L. B. Holloway.

Dugger, Ind.: "There were two responses in the meeting with the Woodstock Park church, Jacksonville, Fla. One was baptized and the other rededicated her life to the service of the Lord. This congregation is growing in grace. The members worked hard to get disinterested people to come to the services. Brother John Adams and wife, beloved by all, are working hard to keep the work growing. He is a splendid fellow-worker. The singing, led by Brother Adams, Brother Aubrey Dodd, Brother Dan Richardson and others, was above the average.

"Brethren Adams and Richardson began a revival with the Maxville congregation the day of our meeting closed at Woodstock Park. There is much work to be done in Florida, but the laborers are few."—Maurice Clymore.

BE GOOD TO YOURSELF

R. H. B.

Yes, be good to yourself—but not in the way the world means it, by sensual indulgences or idleness. How often have you looked back and realized that your self of last year was the enemy of your present self; and you hate and almost curse your foolish past self because he was not good to your self that now is. Your self then made serious debts; your self now has to pay them. That self selfishly sowed to the flesh, reckless of the fact that today's self must reap the corruption that comes of it. And it may be that you look back and gratefully recognize that five years ago you were good to yourself—to the self that has to face the world today. With what satisfaction, then, and affection, do you remember the man that bore your name and stood in your shoes five years ago and prepared all the good that is yours today! He was your friend; he was good to you. Be good to yourself, then; and especially be good to that poor soul of yours that will have to meet God and face some sort of an eternity. You can do that by committing your life now in trusting obedience to Jesus, as unto a faithful Redeemer.

WHAT IF CHRIST DID NOT COME BACK? II.

R. H. B.

In last issue of the Word and Work this question was taken up: "What if Jesus did not come back?" and some of the tremendous issues that hinge upon Christ's return from heaven were shown. There are many (it was pointed out) who understand the paramount importance of Christ's first coming. If any man would deny that His first coming was the most important and world-shaking event in all the history of mankind, such a one could hardly be called an infidel—he would rather be an ignoramus. Most people know and acknowledge the vast importance of Christ's first entry into the world, the work which He did and the forces which were thereby set in operation, and all the consequences temporal and eternal, for individuals and nations that have followed from it. But not many Christians—not even preachers and teachers—understand what great things hang upon Christ's second coming. We pointed out a few of these in our first article. It was shown that apart from Christ's return from heaven there could be no final salvation for His people; that there could be no resurrection of the dead in Christ, no change of the living, no "rapture of the saints"—that is, no taking up of these resurrected and changed ones to meet the Lord in the air—no blessed final union and reunion of Christ with His own—all of which things are vitally connected with Christ's return. In fact if Jesus does not come back the distinctive hope of the Christian (which centers in "the appearing of our great God and Savior Jesus Christ" is lost. We will take up now the next fact, which was merely referred to, not discussed, in the preceding study—namely that

If Christ does not return from heaven the whole creation will be disappointed. For the creation—the whole material world of nature—is represented as standing in an attitude of intense expectation. So declares the apostle Paul in Rom. 8:18-24. And what is it that creation is waiting for? The answer is, "The revealing [or "unveiling"] of the sons of God." The "sons of God," those who today are Christ's people in the world, are as yet veiled and hidden—unrecognized by the world. "Behold what manner of love the Father hath bestowed upon us," says John, "that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not." But this veiled and hidden state of God's children is not for always; for, as John goes on to say, "Beloved now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him, for we shall see him as he is." This will be their unveiling. Suddenly transformed into His likeness and image. Christ's saints, the lowly ones of the earth, are clothed with the brightness of His glory. For "when Christ, who is our life shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4.) For that event the whole creation waits. For we know

that the whole creation groaneth and travaileth in pain together even until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit the redemption of our body." And that refers to that hour of Christ's return when "the dead shall be raised incorruptible" and the living ones shall be changed, and they together in His glorious likeness shall appear. For this the groaning creation, as well as the children of God (who to this day are yet groaning within themselves) is waiting and hoping; for that event also strikes the signal for creation's deliverance. If Christ does not come back the hope of all creation goes by default. This leads on to another great eventuality which depends on Christ's return from heaven:

If Christ does not return the "restoration of all things" promised by God's prophets of old, will never take place. The climax of Peter's last appeal to Jerusalem is his call to repentance and the promise connected with it: "Repent ye therefore and turn again that your sins may be blotted out; that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3:19-21.) Now "restoration" always means the retrieving of some good thing once possessed or enjoyed and lost. When God made the world He beheld all His work and pronounced it *good*. And when God declares a thing to be good it is not just fairly good, partially deficient and defective, but perfect. The Bible tells us what it was that came in to mar God's fair creation—why the ground was cursed, why thorns and thistles sprang up, why suffering and pain and disease and decrepitude and death—yea and why all the tribulation and heartache and sorrows and separations and bereavements—the disturbances of nature and the wars and commotions in the world of mankind have come to be. The groaning of all creation and the distress of humanity bear witness that something has gone badly wrong. Now whatever the cause—from the beginning it was not so; and "the restoration of all things" can mean nothing less than the bringing back of the original harmony and perfection of God's world. And that cannot be till Jesus comes; for as Christ's apostle declared heaven must retain Him until the times of the restoration of all things. David Lipscomb the great teacher and preacher has this comment on Acts 3:19-21:

Jesus had been to earth and returned to heaven. Heaven must receive Him until 'the times of restoration of all things.' Then the 'times of restoration of all things' must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world as in the spiritual. Sickness, death, mortality, afflicted the material world. When man rebelled against God, his Maker, the under-creation rebelled against man. The laws of the natural world

were disordered. The germs of vegetation put forth: biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again the will of God will be done on earth as it is done in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."

In his first letter to the Thessalonians the apostle Paul remniscently spoke of their conversion under his preaching—how they had turned to God from idols, to serve the true and living God, and to wait for His Son from heaven, whom He raised from the dead," "even Jesus who delivereth us from the wrath to come." (1 Thess. 1:9, 10.) Here another feature of Christ's coming is introduced to us. Clearly Paul in his preaching at Thessalonica had foretold the coming of a great day of wrath and had given out the hope and promise to those who turned from their idols to serve the true God and to wait for His Son from heaven that they would be delivered from that wrath, by the return of the Savior from heaven. It follows therefore that if Jesus does not come back there will be no deliverance of Christians from the wrath to come. Now by this expression, "the wrath to come" is not meant the final doom of the unsaved at their final judgment, but the great and terrible Day of the Lord, the day of wrath and vengeance which at the end of the age will break upon all the world, and engulf all mankind. The boasted progress and improvement of the world will end in terrible catastrophe. He speaks more explicitly of this in the 5th chapter of the same letter.

"When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do."

The Christians, therefore, to whom Paul is writing shall not have to face this day of wrath. He says distinctly that "God appointed us not unto wrath, but unto the obtaining of salvation"—this being part of that future salvation" which stands connected with the return of our Lord; and that one purpose of His death for us is that (when that day of wrath comes) "whether we wake or sleep we should live together with him." If Christ does not come back the world will go on in ever deepening sin and misery. There will be no extermination of the wicked and of wickedness, no end of wars, no true government, no relief from the accumulating harvest of evil. Human life will become unceasingly unbearable, impossible, and the only prospect will be final ruin and chaos. But if Christ comes back there will indeed be a great clean-up. He will trample out the vintage where the grapes of wrath are stored. He will take vengeance in flaming fire on them that know not God and obey not the

gospel of our Lord Jesus Christ, and will destroy them that destroy the earth; and when the 7th trumpet sounds the voices in heaven will announce that the kingdom of the world has become the kingdom of the Lord and of his Christ and he shall reign for ever." (Rev. 11:15.) And that is a consummation devoutly to be desired and hoped for. But before this execution of His wrath the Lord will gather up His own to Himself. Before the Sun of righteousness shall rise upon the sin-troubled world the Morning Star will appear to the waiting eyes of Christ's redeemed ones. It is the coming of Christ first of all to take His own to Himself, that they may "escape all these things that shall come to pass, and to stand before the Son of man." A saint of former centuries has enshrined this precious hope in the hymn of the Morning Star.

I woke and the night was passing
And over the hills there shone
A star alone in its beauty
When the other stars were gone.

For a glory was filling the heavens
Which comes before the day,
And the gloom and the stars together
Faded and passed away.

Only the star of the morning
Glowed in the crimson sky—
It was as a glad voice singing,
Rejoice for the day is nigh.

O children, a star is shining
Into the hearts of men,
It is Christ with the voice of singing:
"Rejoice for I come again."

"For the long, long night is passing
And there cometh the golden day:
I come to my own that love me
To take them all away.

"It may be today or tomorrow—
Soon it will surely be:
Then past all the tears and the sorrow,
Then home forever with Me."

My album is the savage breast,
Where darkness reigns and tempests rest
Without one ray of light.
To write the name of Jesus there,
To point to mansions bright and fair,
Is my supreme delight.

—Moffat.

A STRATEGY NOT UNCOMMON

Stanford Chambers

From of old men have resorted to the strategy of discrediting the witness establishing evidence damaging to their plea. It is the strategy resorted to of late by men opposed to teaching by early church leaders, including martyrs, of the future reign of Christ and the millennium of peace, ushered in by His return. To resort to this strategy toward the early century leaders and martyrs is to concede that they did so teach, an unwilling admission, but of a fact established by the historians both religious and profane, as well as by the writings these disciples left behind. But such teaching on the millennium has been pronounced by certain modern teachers heresy. Of course if it is heresy today, it was heresy in that day, so the martyrs and their contemporaries must now stand up and be marked. It is discovered that they were heretics. Heroes to their own generation, heretics today! Ignatius, Polycarp, Justin Martyr, et al., in fact no martyr escapes this second death. They sacrifice their lives for the sake of Christ that their testimony might live when they could have sacrificed their testimony and they themselves have lived. Instead they sealed their testimony in their own life's blood. Now men—some professing a super loyalty to the Scriptures—would sacrifice such testimony as martyrs died for that their own anti-millennial doctrine might live! The martyrs are crucified afresh and put to an open shame! And loyalty is justified of her children! But how desperate the case when men resort to such strategy!

The Papacy, after all, rendered one great service in its setting the church free from the bondage of this heresy (?). Appropriating Origen's spiritualizing methods of interpreting the Scriptures and the later elaborations thereon by Augustine, et al., upon its taking over the affairs of state, the Papacy silenced all audible protest and put across its doctrine that the millennium is *now*, that the kingdoms of the world have become the kingdom of our Lord, that the church is *now* reigning, its saints being priests and kings, disembodied souls now on thrones, canonized saints reigning above, and other such fables. Despite "this present evil age" (Gal. 1:4), despite the continued working of "the mystery of iniquity" till now, (2 Thess. 2:7), despite the darkness of the middle ages and the great apostasy of this modernistic age, in which evil seducers wax worse and worse, deceiving and being deceived, despite the perilous times of these last days of the world's most terrible wars and post-war famines, we must believe that the kingdoms of the world *have* become the kingdom of our Lord and His Christ" (Rev. 11:15), that the beast and the false prophet are now in the lake of fire, that Satan is now bound, deceiving the nations no more—you must believe these things or you are a heretic! "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." Thus have we demonstrated the meaning of "loyalty to the plea." Apologies to the pioneers.

We have at times quoted the leaders of the first centuries of the church, not as though they were inspired and spoke with authority,

neither because we needed their interpretations or arguments, but to establish the historical fact that they taught in their day what some today by pronouncement make heresy, and until of late making it out as some new doctrine. As to whether the early heroes of the cross were heretics, they hardly need our defense. We here let one speak for himself:

Irenæus: (Died about A. D. 202, and so lived during most of the 100's). Writing against heretics of his day, he said, "Now all these are of much later date than the bishops to whom the apostles committed the churches, which fact I have in the Third Book taken all pains to demonstrate. It follows then as a matter of course that these heretics aforementioned, since they are blind to the truth and deviate from the right way, will walk in various roads; and therefore the footsteps of their doctrine are scattered here and there without agreement or connection. But the path of those belonging to the church circumscribe the whole world, as possessing the sure tradition from the apostles, and gives us to see the faith of all is one and the same, since all is one and the same, since all receive one and the same God and Father, and believe in the same dispensation regarding the incarnation of the Son of God, and are cognizant of the same gift of the Spirit, and are conversant with the same commandments, and preserve the same form of ecclesiastical constitution, and expect the same advent of the Lord, and await the same salvation of the complete man, that is, of soul and body. And undoubtedly the preaching of the church, is true and steadfast, in which one and the same way of salvation is throughout the whole world."

—Book 5, 21:22.

Irenæus was no heretic. He was in harmony with that unity of which he thus wrote. He is pronounced a heretic by some modern teachers, however, and because he taught such things as the following. (We quote but a fraction.) Why could he not have foreseen that his teaching such things would cause trouble in the twentieth century, and have desisted! (But Irenæus was not a prophet.)

Quote: "When in the end we shall be suddenly caught up from this (referring to the rapture, S. C.), it is said, 'There shall be tribulation such as has not been since the beginning, neither shall be.'" 29:1.

Again, "But knowing the sure number declared by Scripture, that is, six hundred, sixty and six, let them wait, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, (let them learn) to acknowledge that he who shall come claiming the kingdom for himself, etc. . . . 30:2.

"But when this antichrist shall have devastated all things in this world, he will reign for three years and a half . . . and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom," etc. 30:3.

On Isaiah 11:6, "I am quite aware that some persons endeavor to refer these words to the case of savage men, both of different na-

tions and various habits, who come to believe, and when they have believed, act in harmony with the righteous; but although this is true now with reference to some men coming from various nations to the harmony of the faith, nevertheless in the resurrection of the just (the words will apply) to those animals . . . for God is rich in all things. And it is right that when the creation is restored, all the animals should obey and be in subjection to man and revert to the food originally given by God" . . . Ch. 33.

THE GREAT EMERGENCY

J. R. CLARK

The present state of the world is as though a man did flee from a lion, and a bear met him. Just as the world is pausing to get its breath after escaping from the terrible monster, War, it is met by another disaster of scarcely less magnitude. For the world which has been liberated from war has been caught in the throes of famine. A news commentator said recently that there is danger that as many will die of starvation in Europe and the Pacific area as were killed in the late war. It is evident that the world is facing one of the greatest and gravest peace-time emergencies in its history. Whole nations are being aroused to meet this challenge created by physical want and destitution. None should be more sympathetic and more willing to help than the Christian whose heart has been made peculiarly sensitive to suffering through contact with Christ.

Though men of the world can see and feel this great human emergency yet there is another and even greater world-wide emergency which only Christians are capable of seeing and feeling; for God has opened their eyes that they might see and has touched their hearts that they might feel. This great emergency consists of the fact that millions of men, women and children are without God and without hope in the world. While the material world is famishing for lack of material food their souls are also starving because of the need for spiritual sustenance.

There are several things that unite to mark this latter condition as the world's foremost emergency. Let us take note of a few of these things.

First, the words used by the Lord and His apostles to describe these poor destitute souls suggest its unmatched greatness. The picture which they paint in the New Testament is vivid and realistic. As bit by bit we gather it together the Christless of earth are seen to be wretched, miserable, poor, blind, naked. They are lost, for in Luke 19:10 the Lord said, "For the Son of man is come to seek and save the lost." In John 3:16 the word that describes their condition is "perish," "that whosoever believeth in him should not *perish*." Further we read: "He that believeth not shall be damned"; "These shall go away into eternal punishment"; "There shall be the weeping and gnashing of teeth"; "Who shall suffer punishment, even eternal destruction from the face of the Lord"; "The wages of sin is death." Wretched, miserable, poor, blind, naked,

lost, perish, damned, eternal punishment, eternal destruction, death —with these and other such words the truth about our non-Christian friends and neighbors is set forth. Let us not seek to tone down or to trifle with these true words of God! They stand as written! We should never minimize the sins of the sinner nor try to comfort him in his lost condition. God knows that his state is even worse than he can realize.

Again, the eternal verities involved in this spiritual emergency lift it to first place. In feeding the physical man we prolong his life for a few years, but in caring for his soul (after we feed him) we equip him for eternity. In Rom. 6:23 we read, "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord." Again, in Matt. 25:46, "And these shall go away into eternal punishment: but the righteous into eternal life." From these and many other scriptures we gather that it is not all of death to die, nor all of life to live. Some who think to choose death as the way out of trouble will find that it merely brings more trouble rather than relief. If we were speaking of the dangers besetting an animal it would not be so serious, but when we realize that we are considering eternal souls and eternal truths the whole matter looms before us as a great, vital, urgent emergency, which we can ill afford to neglect.

Furthermore, the vast numbers involved serve to further impress the greatness of this emergency. Says Jesus, "The harvest indeed is plenteous, but the laborers are few." (Matt. 9:37.) The Christless population of the world is estimated at one thousand million. In spite of Christian work the number of the lost has increased about two hundred million in 100 years. While a half million were brought to Christ in a period of ten years, twenty million were added to the Christless. The number of lost would gird the earth thirty times. If they should line up and march single-file before a child he would become an old man and they would still be marching. And this is only one of sixty generations that have been since Christ walked among men. The pathetic thing is that these Christless ones are going into eternity at the rate of 1000 every 15 minutes, 100,000 every day, 36,500,000 each year, yea, one every tick of the clock.

If you were to see a man on the way to execution it would make your heart sick, but just pause and think of how God must feel as He watches that endless procession falling one by one over the great precipice into darkness and eternal despair!

"They're passing, passing fast away.
A hundred thousand souls a day;
They're passing to their doom."

"Oh, I seem to hear them crying.
As they sink into the grave,
'We are dying, we are dying,
Is there none to help and save?'"

The reason that all this concerns us, as Christians, is because it is *our* emergency. The Lord has committed unto us their pardon, instructing us to carry the joyful tidings to those in the prisonhouse of

sin. *Christianity's greatest crime is neglect to deliver this pardon to lost men!*

A few years ago a man under sentence of death was found to be innocent and a messenger was dispatched with a pardon from the governor to the place where the man was to be executed. But the messenger thinking he had plenty of time, lingered along the way, stopping to rest and refresh himself at the inn, and thoughtlessly fell asleep. Waking suddenly he realized the seriousness of his mistake and made a great effort to arrive on time. He rode into the courthouse square loudly shouting pardon, but he was a minute too late. Could he ever forgive himself for this crime of neglect?

What about those of us who hold the pardon for lost millions and refuse or neglect to deliver it? Let us launch out into a great program of mission work both in our own communities and abroad! This, my friends, is the great emergency that threatens the world of lost men and faces the church of the redeemed today.

GOD BLESS OUR HOME

Many homes have this or some similar motto on the wall, but how many homes have the actual indwelling presence of Jesus Christ because the inmates have opened their hearts to Him? We read of a wealthy man who purchased at high cost a famous painting of Jesus. He sought, with difficulty, an appropriate place for it on the walls of his home. At last he called in an architect who after carefully examining the house and the picture, said: "Man, you cannot fit this picture into your home! You must make a home to fit it!" Just as surely we must so order our home life that it would be appropriate to invite Jesus to abide therein.—*Evangelical Messenger*.

LET GOD WORK

"Except Jehovah build the house, they labor in vain that build it."

Many Christians hinder God's purpose and power in them by not giving Him full sway over their lives. He wants to work in us and through us and we do not give Him a chance. And in this failure we actually limit God in the accomplishments He wants to make through us. God has ever used human agents for carrying out His will, and there is so much we can do if we will but let Him have His way with us. We may think our talents small, but in the hands of God they will be made large. That was a small instrument in the hands of Moses—just a shepherd's rod. But with it God wrought His wonders in Egypt, and opened the waters of the Red Sea. That was a small instrument in the hands of David—just a shepherd's sling. But in God's hands it became a mighty instrument for the slaying of Goliath and routing the Philistines before the Israelites. Whatever powers you have, large or small in your own eyes, give them over to the Lord. Make full surrender of yourself to Him. And God will do great things through you.—From *The Bible Way*.

“HOW” AS IT RELATES TO FAITH

Modernism, which is another brand of infidelity, is teeming with how and why. Doubt and unbelief have always used those words as their chief weapons. They can ask more questions than a child, and how and why are at the head of the list. Somebody has said “they are not required to give a reason for the doubt that is in them.” But they want the believer to give all the reasons.

In His teaching Jesus asked “how” many times, but it was always to instruct, or to confound the arrogant and hypocritical Pharisees. One outstanding “how” as recorded in Matthew 22:42-46 is as follows: *“What think ye of the Christ? whose son is he? They say unto him, The son of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word. . . .”* When Jesus or His apostles ask “how” it is always momentous. And since He is proven to be the Son of God by many infallible proofs, it should be the part of sinful man to take heed. For instance: “If Satan is divided, how shall his kingdom stand?” “How shall ye escape the damnation of hell?” “How shall we escape if we neglect so great salvation?” “How can we that are dead to sin, live any longer therein?” “If you love not your brother whom ye have seen, how shall ye love God whom ye have not seen?” And many others of vital import.

There is a very noted and altogether honest “how” born of astonishment and wonder in the budding faith of Nicodemus as he was stirred to the depths by the miracles of Jesus. It is true, there was a grain of unbelief in “How can a man be born when he is old?” But the Lord was fast begetting faith in him with its attendant courage, as manifest in his facing the Sanherdin with “Doth our law judge any man, before it hear him, and know what he doeth?” and also in his boldly assisting Joseph with the Lord’s burial after having procured a hundred pounds of sweet spices to wrap His body in. His faith was not complete when he went to see Jesus by night, but it was before the Lord was through with him.

Then, there is that well remembered “how” coming from the eunuch: “How can I except some man should guide me?” An honest how, directed to God’s word, leads to faith always. But when faith has led to the Savior; and one is born again, having tasted that the Lord is gracious; when he has given his life over into His hands, and is trusting in Him in all things, and has received His Holy Spirit; if he really has set his affections on things above, and not on the earth; then his hows should be very few and far between. He believes the Lord when He says anything without asking Him, “HOW?” After all the proven wonders wrought out by our God through the centuries fulfilling all His promises so far, and even sending “His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life”; and after He has saved us, clothed us, loved us, housed us, fed us, it would seem that faith of the average

church member is something to be ashamed of, instead of something to boast about.

Just recently in a class studying the providences of God, and reading that precious statement in Rom. 8:28: "For we know that 'all' things work together for good to them that love God," much doubt was expressed, and the question asked, "how" can all things work together for our good?" There is that "HOW" again. Where is the faith in such a how? Such a how does not honor God, nor trust His ability and honesty, for surely the Lord would not make such a statement without seeing to it that it works. If we can believe God, then it all rests on this one vital thing: Do we "love God?" Love is the proof of our faith. And again, faith is the proof of our love. Let us be sure that we love God, and then it will be no trouble to believe that He can make "all things" work together for our good.

Let us stop using that word how when the Lord says anything. There is no faith in "HOW?"—how is full of doubts. If the Lord tells us how, we should know how, but if He does not, let us trust Him. He can manage without our knowledge of the means, or of details. Before we ask how, "let us examine ourselves to see if we are in faith." That is, if we really do believe that He has all power in heaven and earth, and will make His word good. Let us believe what the Lord has revealed and be satisfied, and leave the how and why to Him. We can trust Him to prepare a place for us in Heaven without telling us how. We can trust Him to raise us out of the grave, after some of our bodies have been there for thousands of years, and even the bones have long ago turned into dust, and fashion them like unto His glorious body, without telling us how. We can trust Him to catch us up to meet Him in the air without describing the intricate working of "His mighty power."

Abraham knew it would take a miracle to give him a son by Sarah, but he was perfectly confident that she would bear him a son, and through that seed all the families of the earth would be blessed. He believed God. He staggered not at the promise of God that he should be the heir of the world. Of course they both go together. He was more concerned about the facts of the promises than the "HOW." He believed God would attend to the "HOW," and he trusted Him. Then, when the child was born, he loved him as his life, and was training him in the nurture and admonition of the Lord, when the Lord appeared to him and told him to take the child up into a mountain a three days journey and offer him up as a burnt offering. "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. (Heb. 11:17-19.)

There is too much quibbling at the word of God, too much fear and holding back from just what it says. Many seem to be afraid to lay hold of it and to receive it wholeheartedly. "Who art thou that repliest against God?" "HOW," laden with so much doubt, seems very close to replying against God.—*The Good Way.*

THOUGHTS WORTH WHILE

D. H. F.

WHEN A MAN CANNOT BE PARDONED

God is gracious, but He will not force the acceptance of His grace upon men.

In 1829 George Wilson, in Pennsylvania, was sentenced to be hanged by a United States Court for robbing the mails and for murder. President Andrew Jackson pardoned him, but this was refused, and Wilson insisted that it was not a pardon unless he accepted it.

That was a point of law never before raised, and the President called the Supreme Court to decide, Chief Justice John Marshall gave the following decision:

"A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged."

And he was hanged! Provisionally, the gospel of Christ which is the power of God unto salvation is for everyone irrespective of what he may be or what he may have done. Potentially, it is only to "everyone that believeth."—*Sunday School Times*.

"KARL MARX WHACKED TO A FRAZZLE"

A soldier came to a chaplain one day, and said, "I have little use or time for this dope called religion." "That's a bit strong," replied the chaplain. "You sound as though you are an atheist." "I certainly am. Not only that, I am a communist. I know how hollow this religious stuff is." The chaplain soon discovered that the man was well read, and commented on his knowledge. "I read as much as I can and I have read everything that Karl Marx ever wrote," boasted the soldier. "Have you ever read Mark's Gospel?" asked the chaplain. "I have read everything that Marx ever wrote." The chaplain took a copy of Mark's Gospel from his pocket. "Since you enjoy reading, take this little book. It won't take you long to read it." A week later the soldier came back to the chaplain. "Padre, I am not going to apologize for what I said last week because I believed it was true. But I would like to thank you for letting me read this little book. It has Karl Marx whacked to a frazzle. Have you any others?"—*From Sunday*.

RECAPTURE THE MEANING OF LIFE

The director of the Bureau of Prisons, Department of Justice, Washington, D. C., says:

"Too little attention has been given to the moral and spiritual values which condition the lives of our people. It is historically true that in our democratic civilization, education, child welfare, public housing, social work, the care of the dependent and the unfortunate, and even our penal institutions had their origin in religious institutions and were developed by men and women who found

inspiration for their work in religious conviction. With the increase of material achievement, the state and the federal governments have taken over these functions, but the spiritual and moral values on which they were founded have been neglected. If we are to recapture the meaning and the worth of life, then the family and the Church must once more become the vital forces in the pattern of American life they once enjoyed. The creation of moral and spiritual values and the development of a sense of the importance of the ends of living rather than the means, is a problem of our adult world."—Bennett, in *War Cry*.

STREAMLINED OR SILLY?

A talented young pianist was asked by a group of young people for a musical selection. He instantly flung this question over his shoulder, "Swing or sanctified?" At once there was unanimous response, "Sanctified."

Is this world's music, set to a smattering of gospel truth, as attractive to young people as its exponents believe it to be? Even to some Christian young people, who certainly enjoy life and variety in every phase of the Lord's work, the modernized swing rendition of old hymns of the church seems a sacrilege.

Some of our exciting "swingly" choruses lead one to wonder by what stretch of the imagination they are included in the category of sacred music. Doubtless the intent of the authors is to embellish the gospel of the Lord Jesus Christ with the attractions of the world in order to win souls for Him. The method is gaining favor in other lines of Christian work. But is this plan pleasing to God?—*The King's Business*.

IT KEEPS YOU SANE

Because occasionally an insane person incoherently dwells on religious questions, unthinking persons jump to the conclusion that often religion is responsible for mental unbalance. Some one wrote Dr. A. B. Richardson, superintendent of an insane asylum in Ohio, for information, perhaps expecting to get confirmation of the notion that religion and insanity are closely related.

Dr. Richardson's answer is worth quoting: "You have asked me an easy question. I have tested that matter thoroughly. There are only two patients in the hospital whose insanity has any relation to religion, and I think from their predisposition to insanity, that they would probably have become insane on some other subject if they had not on religion.

"Now if you had asked me how many people in Ohio are kept by religion from insanity, you would have given me a question hard to answer, for they are a multitude.

"The good cheer, bright hopes, rich consolation, good tempers, regular habits and glad songs of religion are such an antidote for the causes of insanity, that thousands of people in Ohio are preserved from insanity by them. But for the beneficial influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."—*Fellowship News*.

“FAITH OF OUR FATHERS”

E. L. J.

Among the many and varied lines of religious literature there is perhaps no line more readable and interesting than Biography. The story of a great and noted man (or woman)—not only what he said and what he taught, but what he was and what he did—this is something to arrest the attention of old and young alike.

This month, therefore, we divide our allotted space between biography and testimony. First, a short “pen picture” of the founder and editor of *Millennial Harbinger*, from which we quote so often to show the attitude of that great man; and then a few extracts and testimonies from other noted writers of the “Restoration Movement” on “The Jews, and Prophecy,” with an added note from Robert Milligan.—E. L. J.

THE MAN AND THE MESSAGE

Among the clans of Scotland, some of whose branches have overflowed into north Ireland, none holds higher or more honorable place than the Campbells, whose position in Scottish history has been conspicuous. Of this clan Alexander Campbell was born near Ballymena, in the County of Antrim, Ireland, Sept. 12, 1788. His father, Thomas, was a minister of the secession party of the Presbyterian church. On his mother's side he was of Huguenot blood. The family life of the Campbells was simple and beautiful, and to this no doubt the young man owed as much as to any one influence in his life. The Bible was studied continuously, certain verses having to be learned every day, and the weekly review of the whole was a part of the Sunday's duties.

In 1807 Thomas Campbell, already filled with ideas of reform by conditions prevailing in the region of his home, and deeply concerned with the divided condition of the church, came to America to improve his health and the fortunes of the family. In the following year Alexander and his mother started with the younger children for the New World to join the father, but were shipwrecked off the coast of Scotland, which untoward accident brought about the happy result of Alexander's only university experience, as it enabled him to spend several months at the University of Glasgow. Here the influence of his early life was deepened and his conscience was roused on the subject of the church's departure from the unity of the apostolic age and from the simplicity of Christ. When finally the family reached America, father and son found themselves like-minded regarding the necessity for some method of reform in the church which should bring about larger liberty and closer union of the followers of Jesus. Thomas Campbell was already brooding the historic document known as “The Declaration and Address.” In this the son, now rapidly maturing, heartily joined. The proclamation of these views wrought the gradual but certain enlistment of sentiment on the part of many who were distressed by the unhappy state of the church. Among the Presbyterians, with whom the elder Campbell was an ac-

credited minister, there was much variance of views, which resulted in the separation of the Campbells from that fellowship. Meantime a closer study of the Word of God led to the conclusion that infant baptism was unscriptural, and in obedience to New Testament command and example they and their families were immersed. This was in 1812.

Meantime Alexander Campbell had begun work as a preacher and the spread of the new views resulted in the formation of the Christian Association, which was not at first intended to become a church, but out of which presently grew the Brush Run church. From this time on the growth of the movement was rapid. Alexander Campbell soon became the leader through his aggressive spirit and was recognized as a powerful speaker and writer. In 1820 he held a debate with the Rev. Mr. Walker, a Presbyterian minister, on the subject of baptism. Later Mr. Campbell debated with Archbishop Purcell of Cincinnati regarding the claims of the Roman Catholic Church; with Robert Dale Owen of New Harmony, Ind., an apostle of socialism and free thought, and with N. L. Rice at Louisville on baptism, the Holy Spirit, and human creeds.

In order to further the work of the reformers, Mr. Campbell had begun in 1823 the publication of the *Christian Baptist*, which, at the completion of a seven year period, was discontinued and followed by the *Millennial Harbinger*, which Mr. Campbell continued to publish until his death. Many other works came from his prolific pen, and in the later years of his life, which closed in 1866, he traveled many times over the country and once to Great Britain.

Mr. Campbell's great purposes were the arousal of the church to the sin of division and the removal of the cause which led to this—namely, the departure from apostolic teaching and practice, the substitution of human for divine methods of work, the organization of useless machinery in the church, and the formulation of speculative creeds which were not merely testimonies but tests of orthodoxy. The removal of these was the task of the reformers, and to this task Mr. Campbell devoted an arduous and eventful life.

As the reformation became an established force its development became the chief concern of its founder. He saw that its ministry must be educated to meet the demands of the age. With this in mind he organized Bethany College in West Virginia, the oldest of the academic foundations of the brotherhood, and never ceased by voice and pen to emphasize the necessity for growth in vision and development of mind and heart as the fittest and most essential means of accomplishing the great tasks for which the movement he inaugurated ought to stand.

The program of Alexander Campbell, like that of his father, may be summed up in the words: "the unification of the people of God through a return to the ideals of the apostolic church in doctrine, in practice, and in spirit."—*Christian Century*, Oct. 16, 1902.

THE JEWS AND PROPHECY

"I believe the Jews are to return to their own land in peace."

—S. McCorkle, *Millennial Harbinger*, 1834, pp. 20-25. (Campbell published a mass of material from him along this line.)

"[The angel] then related their future history; . . . the return of the Jews to Palestine; their conversion to Christianity, and their agency in evangelizing the world; the commencement of the millennial reign; and the safety and security of Daniel, notwithstanding the wreck of thrones and the fall of empires.

"These are the angel's themes. These are ours. On these we propose to write a series of articles for readers of the *Millennial Harbinger*."—Robert Milligan, *Millennial Harbinger*, Jan., 1856, pp. 26-30.

"We are pleased to learn that Dr. Barclay's essays on Prophecy, in course of publication in the *Harbinger*, are read with much interest, and are exciting attention to the prophetic portions of the Bible. . . . If we are careful not to *dogmatize*, when there is so much room for honest differences of opinion, the free investigation of Old and New Testament prophecy may do much to increase our faith, and enlarge the domain of our spiritual enjoyment. We have no tolerance of idle dreams. . . . But when great workers like the senior editor of the *Harbinger*, and Dr. Barclay, undertake, as earnest, practical men, to lead us into such an acquaintance with the letter and spirit of prophecy as may confirm our faith, exalt our hopes, and quicken our energies, we cannot but feel a deep interest in their communications."—(This paragraph was initialed "I. E." We understand it to be from Isaac Errett.)

"I am much interested in Brother Barclay's investigations of the prophecies in relation to the return of the Jews to the land of their inheritance. I have no doubt of their ultimate restoration, and that Messiah will return and occupy the throne of his father David, to which all the governments of earth will submit."—B. K. Smith, in *Millennial Harbinger*, July 1861, pp. 410-412.

"His second advent, with the great events of which it is pregnant, was intended, and of right ought to be preached to the disciples, for their *perfection*."—Walter Scott, in *Millennial Harbinger*, June, 1842, p. 298.

"And finally brethren, let us, one and all, add to our faith all the graces of our holy religion, while we look for the second appearing of our Lord."—George W. Elley & J. T. Carpenter. (Bowling Green, Ky.) *Millennial Harbinger*, Oct., 1842, p. 478.

MORE FROM MILLIGAN

Recently, in this department, we offered our readers a valuable reprint from Robert Milligan, on Hebrews, second chapter, concerning "The Earth's Future." Milligan was in later years co-editor with Campbell of *Millennial Harbinger*; and afterwards he became president of the "College of the Bible," Lexington, Ky. In the Biography of Milligan (Commentary, page 393), J. W. McGarvey says:

"When Luke undertakes to tell why Barnabas was selected from among the great spirits in the church at Jerusalem to go on an important mission to Antioch, he uses the words, 'For he was a good

man and full of the Holy Spirit.' This is the high encomium which first of all springs to the lips when we speak of President Milligan."

The following extract is from page 105 of "The New Testament Commentary." Volume 9, Epistle to the Hebrews, by Robert Milligan—published by Chase and Hall, Cincinnati, 1876:

"God has provided a home for his children (Heb. 2:5, 9). 'The meek,' says Christ, 'shall inherit the earth.' For ages, the dominion of the world has been a matter of strife and contention; and ambitious men have waded through seas of blood to obtain it. But it is all in vain. They will never, except by temporary usurpation, enjoy even so much as a foot-breadth of it; For to Abraham and his seed it has all been given by an irrevocable decree of Jehovah, as their everlasting inheritance (Rom. 4:13). It matters not how humble and how destitute we may now be if we have the earnest of the Spirit (Eph. 1:14); 'then indeed are we Abraham's seed, and heirs according to the promise' (Gal. 3:29)."

STRAINING AT THE GNAT

Stanford Chambers

The Lord Jesus found would-be leaders in His day who were continually magnifying the small matters and minimizing the weightier matters of justice, mercy, and faith. He deeply deplored and sternly rebuked the inconsistency and hypocrisy of such practice. They "strained at the gnat," but had no trouble swallowing "the camel." By magnifying small matters they camouflaged their neglect of grave responsibilities concerning the things of greater import. And they taught men so. Jesus called them "blind guides."

Notwithstanding the plain teaching of the Bible, and the stern rebuke administered the same practice is observed today, and among those who profess to take the Bible as their guide. So vital is made to appear some technicality or other that it at once becomes more important to deal with him who differs than it is to "exhort one another unto love and good works." "How can two walk together," they quote, "unless they be agreed?" So they very Scripturally see to it that they walk apart. Non-fellowship becomes the outstanding mark of loyalty and soundness. Holding to orthodox phraseology, following the established mode of doing things, knowledge of the technique of hairsplitting—these are greater than "the greatest of these," which "is love." Straining at the gnat is conclusive evidence of that article in much demand (in certain circles) namely, "super-soundness." Swallowing the camel with them is good swallowing. And heaven beholds the swallowing and the straining, the while new cleavages occur, new factions arise, new worshiping groups are formed, new papers are started, political wires are worked in the name of the religion of our Lord and Savior Jesus Christ, the while, too, the world looks on with a nausea which they charge up to His good name. "Is there no balm in Gilead?"