

THE WORD AND WORK

(Volume XL, June, 1946)

HE LEADETH ME

"In pastures green"? Not always; some times He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
So whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.
—Barry.

WORDS IN SEASON

R. H. B.

THE BEST WE HAVE

"A son honoreth his father, and a servant his master: if then I am a father, where is mine honor? and if I am a master, where is my fear?" The people to whom God said this had ceased to make God's service their chief concern and to put God first and above all else in their lives. They had begun to regard their religion as a side affair, a kind of necessary evil, a burdensome matter that must be attended to, of course, but to be dispatched at the least expense of time, trouble, and money. This state of mind exhibited itself in a practice very dishonoring and insulting to God. They brought the worst and the poorest of their goods as offerings to the Lord — blind and sick and crippled animals for sacrifice, things which would not have been offered to the governor or to any man whom they held in real esteem. (See Mal. 1:6-14.)

There is something delicate about the quality of a formal present. A mean gift, or a blemished gift, carries a slight to the person to whom it is offered. It may be inexpensive as to the money cost, but it must not be "cheap." It must be good of its kind, show some care and thought and attachment of value, and, if it is to be a gift of first quality, must be the best the giver can afford. The proper offering and receiving of gifts among men involves the exercise of the finest principles of honor and love. It is certainly no less so when we bring our gift to God. The motive, the attitude, the quality and cost of the gift, and the manner of bringing it afford an opportunity for honoring and glorifying God or of casting reproach and insult upon His holy name. Christians without number are in the fixed habit of giving God the rag-ends of their time and goods, the leavings and trimmings of their energy and substance. And they call this their sacrifice and service of God!

"CHRIST WANTS OUR BEST"

"Christ wants our best. He in the far-off ages
Once claimed the firstlings of the flock, the finest of the wheat;
And still he asks his own with tend'rest pleading
To lay their highest hopes and talents at his feet.
He'll not forget the feeblest service, humblest love:
He only asks that of our store we give him
The best we have.

"Christ gives the best. He takes the hearts we offer
And fills them with his glorious life and joy and peace,
And in his service we are daily growing stronger,
The calls to grand achievement still increase.
The richest gifts on earth or in the heaven above
Are hid in Christ. In Jesus we receive
The best we have.

"And is our best too much? O friends, let us remember
How once the Lord laid down his life for us,
And in the prime of his mysterious manhood
Poured out his precious blood upon the cross:
The Lord of lords by whom the worlds were made
Through bitter grief and tears gave us
The best we have."

GOD'S BEST

When God gave unto men, His gift was worthy of Him. He gave the best He had. He gave that which really cost Him something, cost Him everything. His gift was just as great and wonderful as God himself. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." It is not, as a false teacher of our day is teaching far and wide, that God in redeeming man simply traded off one creature for another. The God of the Bible gave not a creature, such as he could speak into existence with a word, but His Son, even Him who was with God before aught was created; the Son who from before the foundation of the world was the object of all God's infinite love. And it follows naturally that this supreme gift carries in its wake all lesser ones. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32.) Is it a strange thing that God, who loved us so unreservedly, and gave up His all for us, cannot be satisfied with anything less than a whole-hearted response, a full surrender of love on our part, which will give God nothing less than the *best*?"

THE VALUE OF A GIFT

It would be a mistake to suppose that an offering, to be acceptable to God, must be of great intrinsic value. It may be. Under certain conditions it necessarily would be. In other circumstances its relative value may be slight. Mary poured out a flask of precious ointment upon the Savior's head. That was a rich gift from any point of view, and made doubly precious by that spirit of devoted

love that counts no cost. The widow cast two mites into the treasury. It was a small amount as we count it, but very valuable and precious in the Lord's eyes, for she, of her penury, had cast in all the living she had. These were both gifts that cost something and meant something. Our gifts may not amount to much. Yet the smallest offering is priceless with God if it bears this stamp: "It is his best." ✠ A young colored man, a convert of an African mission, relates the *Christian Herald*, having nothing to give on collection day, solemnly lifted the plate from the table, placed it on the mud floor of the meetinghouse, put both his big, bare, black feet in it, and stood upright, explaining that he was giving himself to the Lord Jesus. Precious gift! He cast in more than they all! And when a man has presented himself to God, he will nevermore make the service of God a secondary matter, nor offer to God a dishonoring sacrifice.

THE SURRENDER OF THE CITADEL

In every one of us there is a something that stands supreme, something that is dearer to us than aught else, to which we hold when we let everything else go; something in which all our self is intrenched and around which all our self-life gathers and revolves. It may be one thing, it may be another. In some it is the love of money; in some a strong ambition — perhaps a perfectly legitimate one — in some, a love of sensual or æsthetic pleasure. In some it is a person; in some, a love of home and comfort. And so forth. But every man has something, some possession, some passion, some desire, proper or improper, some object of love which forms, so to speak, the core and center of his life. Leave that chief thing untouched, and the man will give and do anything. In the service of God he will work, or contribute, or preach, or sing, or anything at all that does not encroach upon his heart's secret treasure. But that thing, whatever it is, that occupies that central place, is *the very thing that God wants*. When He has that thing, He has the whole man. Until God gets that, He has no possession of the man. He is not that man's God, for the man has another god. That thing surrendered, all lesser things naturally follow suit. Without that one thing all other gifts and service are worth little or nothing. That thing is the man's *Best*, and God must have it.

Abraham must offer up his Isaac, the child of hope and promise, the center of his father's earthly existence. Nothing less than that will do. With Isaac surrendered, however, Abraham is wholly God's. And God wants possession of the man only that He may bless him abundantly. Mark how He restores the child to the father; mark the tender words, the oath of promise that ensues. Now can God follow the promptings of His exceeding love toward Abraham without restraint. And Abraham loses nothing. The child is his more than ever; the sense of possession is henceforth unclouded by any shadow of fear or insecurity. It was the giving up of his life — of that which made life worth the living. But "he that loseth his life for my sake, the same shall find it." The man who, on the other hand, withheld his best from God will learn in the bitter end that "he that

findeth his life shall lose it." "The secret of my success," said Florence Nightingale, "is that I never refused God anything." That is the secret of all success worthy of the name.

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"AS THE WORD OF GOD"

It was a specially blessed circumstance, and one which called forth Paul's fervent thanksgiving, that the Thessalonians, when they heard the gospel, received it not as the word of men, but as the word of God. (1 Thess. 2:13.) It makes all the difference in the world. The literary study of the Bible, the critical study of its text, the studying of it from the archæologist's, linguist's or from the scholar's point of view in general, is good, especially since now and then it happens that the word takes hold on the heart of a student thus engaged. But this is nothing compared to that study which examines the Bible in reverent faith "as the word of God."

The latter draws out our deepest interest. The word becomes exceedingly precious and sweet; it breathes affection to us and meets affection in our hearts. Imagine the difference between a scholar's study of a document and a boy's reading of a letter from his old mother! The letter may be of trembling hand and abounding in incorrect spellings and grammatical errors, but the boy is not finding fault. Perhaps the tremulous lines will remind him of the loving and faithful and hard work those old hands have done for him. To him his mother's love and concern shine through every sentence. He will read it and reread it.

McClure's Magazine had a letter from a little Italian orphan girl to the mother who adopted her. "Preshus angle mother," she writes. ". . . I ustohate my 'sylum close but now no more for its gotta pockit to keep your darling letter in. All day I love it with my hand and all night with my cheek. It makes a wisper in my pocket and I wisper back to it." If we understand the love of God and the porport of his loving message, we shall be glad to carry it in our "pockit" and love it all day with the hand and all night with the cheek." For it is the outpouring of God's great tenderness and concern and love, and his power to usward. Happy he who receives the Message "as the word of God." To such a one it yields all its precious blessings.

He who lives without prayer, he who lives with little prayer, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls on God, in the secret chamber, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and, as his heart is, such will his life be.—From *The Free Methodist*.

"I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."—Matthew Henry.

"We need the background of eternity against which to see the real worth of a man."—R. C. Gresham.

NEWS AND NOTES

Jennings, La.: "Brother and Sister Robert Boyd and little son are with us now. We are having a good meeting with ten responses so far."—Ivy J. Istre

Sellersburg, Ind.: "We have just closed a most successful youth revival here at Sellersburg. Brother Monroe Hawley of Rock Island, Illinois, was with us and brought a timely message each evening. His wife assisted in the day classes and they both endeared themselves to our young people. The visible results of this effort were twenty baptisms and increased interest. We are thankful for our nice lot of young people.

"I am to be at Gallatin, Tennessee, from May 26 to June 2 for one week of special effort. From there, I go to Harlan, Ky. Plan to return to Sellersburg on June 16."—Howard T. Marsh

Camp Taylor, Ky.: "A young lady has come for membership and restoration since last month. Our bus is now operating and we feel that it will help the work. Our meeting, with Brother Frank M. Mullins as evangelist, is to begin Sunday, June 16. Bro. Mullins is to arrive on Monday, the 17th.

"I just returned from a pleasant visit with my people in Springfield, Mo. I also attended commencement exercises at Harding College which I enjoyed to the full. Ben Henthorn of Kansas City, Mo., was speaker and brought a helpful, thought-provoking message. Many of our young people of Louisville have attended Harding through the years. I met some lovely people there."—J. R. Clark

Wanted, Church Seats

W. S. Hoar, 249 N. Main St., Linton, Indiana, requests that we announce that they would like to have information concerning used seats for a church house. He says that they are expecting their brick work to start on their new church building in a few days.

Pekin, Ind.: "The attendance at our Sunday services is showing signs of improvement. There is a strong desire to advance the work of the Lord here. The brethren have been able to get a dwelling-place for us

in Pekin. About fifty brethren visited us on Thursday night and gave us a shower, for which we are very thankful. The prayers of our brethren are requested for the work here."—A. M. Simpson

Lexington, Ky.: "We had a very interesting meeting at the Main Street Church in Winchester, Ky. There were good crowds throughout including many visitors. The effort lasted only eight days but was very good. There were two baptisms, two for membership, and one for rededication. Brother H. E. Beck is doing an excellent work with this congregation."—Orell Overman

Searcy, Ark.: "I must tell you how much we have been comforted in the reading of many of your articles. Your April 'Words in Season' is most surely a timely message—touching and comforting the heart of those who want truth. Legalism will not and cannot receive such teaching."—S. A. Lawyer

Ft. Lauderdale, Fla.: "The work here moves along as well or better than might be expected. This is a resort town and everything tends to slow up after the tourists go back north for the summer. But our attendance and interest continues to be good. We have made a number of contacts since we have been here, and, with the good blessings of our Heavenly Father, the outlook is that eventually a good strong church of God will be built up here. We have been offered the gift of a lot upon which to build a house for the church, but it seems best to decline the offer as the location does not seem advantageous. We earnestly solicit the prayers of all the saints that our God will use us to His glory here in South Florida."—Brady M. Green

Since the last report, the preachers of central Kentucky have had cooperative meetings at the Mackville, Ky., congregation and at the Salem church near Cynthiana, Ky. Brother Willis H. Allen was the chief speaker at the Mackville meeting. By request he brought a message on "The Holy Spirit," which was very timely and good. R. R.

Brooks ministers at this place. Bro. H. N. Rutherford reports that not so many attended the meeting at Salem, but that they had a good meeting. Brother Jack Blaes is minister there. He is a fine talented young man, who shows every evidence of knowing and loving the Lord.

Brother Boll has just returned from a meeting with the McCallie Ave., church in Chattanooga, Tenn. He reports a good meeting, with fine interest and attendance. Two men came for baptism and another made the good confession and was to be baptized after Bro. Boll left. Brother E. H. Hoover, who serves as local minister, is a fine, faithful, earnest worker and is to be commended for the excellent work he is doing. Brother Hoover has conducted many meetings in his years of labor for the Lord and is a very capable evangelist. The church with which he labors now has a lovely house on McCallie Ave.

Dugger, Ind.: "The Lord willing, I shall be with the Greenville, Alabama, church in a series of meetings in June.

"Brother Preston Winchell of Tell City, Indiana, will preach two Sundays each month at Sullivan, Indiana, at East Jackson Street. His messages have been well received by the members and others who have attended. We are glad to have him visit this part of the state.

"Three were added to our membership here at Dugger last Sunday when two moved their membership here and one confessed his faith in Christ and was baptized. Attendance was exceptionally good at all our services."—Maurice Clymore

Just as we go to press Brother E. L. Jorgenson blows in from the "Spring Sing-Swing" (not "Swing Sing"). He conducted twenty-five services of song and preached fifteen times, a total of about forty services held in twenty cities and ten states. He reports several restorations and baptisms. A fuller report of the fine Hollywood meeting will be given next month.

St. Matthews Tent Revival

Some interested Louisville brethren have planned a tent meeting to be held at St. Matthews, beginning Monday, June 16. Howard Marsh

of Sellersburg, Indiana, has been selected as the evangelist and the Highland young people have consented to take the lead in personal work, inviting other young people of the city to join them in this good work. To this end they are inviting interested young people to meet with them on the first three Friday nights of June to make a study of personal evangelism and to plan the St. Matthews campaign.

Revival at Parkland

J. L. Addams reports five for baptism and four for membership in the last few weeks. As these notes are being prepared the Parkland church is beginning a revival meeting with D. H. Friend as evangelist. This evangelistic campaign is to conclude about June 16. The church edifice is located at Southern and Beech Streets, Louisville.

Revival Meeting at New Albany

The Cherry Street church of Christ is announcing a meeting to begin Sunday, June 9. Edward E. Kranz of Sellersburg, Indiana, is to do the preaching and Bruce Chowning who has recently returned from service and who lives in Sellersburg is to be the singer.

Robert Heid of Louisville is preaching every Sunday at the church in Nelsonville, Ky.

Fisherville, Ky., News

Mrs. Rudolph Schooling reports the following news from Fisherville, Ky. Their new preacher, Jack Curry, is doing a fine work. Four have come for baptism and two for membership recently. Around twenty attend a special young people's meeting on Sunday evenings, in which Brother Curry is teaching the Book of Hebrews. These fine young people recently went to Kossair Children's Home where they presented gifts and entertained the children.

Redecorating Church Building

Several congregations in Louisville are redecorating or remodeling their buildings. East Jefferson church with A. C. Reader as minister is in the midst of quite a building program involving about \$6,000. They are enlarging their auditorium by about one-third, installing a baptistry, and building a new addition for class rooms.

An attempt to discredit the good name of the late D. C. Janes is challenged in this timely article.

CAN THERE BE RIGHTEOUS ANGER?

Stanford Chambers

The answer to our question is, "Yes." In Mark 3:5 it is recorded that Jesus looked round about on them with anger. Many would like some other translation for the word anger. It is incompatible with their ideal of Jesus that such a thing as anger should ever have been manifest in Him. They would like to think of Him as One who was never angry. Modernists are calling it a defect in Him, that much of imperfection. They are saying that God revealed Himself through Jesus only as far as such a thing was possible through a man; that Jesus was at times depressed, at times impetuous, at times resentful toward those who disagreed. What gratuity on the part of our super-wise! It is the modern effort to deny His deity and make Him man only, and not "the only begotten of the Father, full of grace and truth."

But anger is the correct translation, the same word as in "Be ye angry and sin not." Our Savior was capable of anger, and that because He was deity, and because He was perfect. He was not subject, of course, to fits of temper like men in the flesh generally, else Pilate's "I find no fault in Him" had been challenged and concrete examples and faults had been promptly established. His anger was a righteous indignation, and the righteousness of it is plainly manifest. He was opposed as He went about doing good; opposed by the religious leaders, and on this particular occasion as he was ministering healing and wholeness to a pitiful paralytic. Jesus looked round about on them with anger." This anger was stirred when he saw their hardness of heart and was grieved. When later during His last week at Jerusalem He administered His stern rebuke and pronounced seven woes upon this same class, it was His righteous indignation aroused again by the hardness of heart and hypocrisy of men, holding down the truth in unrighteousness.

In all this, no less than when He was manifesting love and healing, he was revealing the Father. He had failed to do so if His anger had not arisen, for there was occasion. God is capable of anger and wrath, is incapable of any "keep-smiling" attitude toward ungodliness, such as there confronted Jesus, who indeed came to reveal the Father's love, and did it perfectly, of which Calvary is proof. It is also written, "Our God is a consuming fire," and if Jesus had not risen up in righteous anger in rebuke of sin in high places, he had failed fully to reveal the Father, His modern critics to the contrary notwithstanding. But no attribute of God went unrevealed. "He that hath seen me hath seen the Father also." Moreover, have ye not heard of "the wrath of the Lamb"? "Kiss the Son, lest he be angry, and ye perish in the way." It is "Jesus Christ, the same yesterday, today, and forever," who will delight in saying, "Come, ye blessed," and grieve in saying, "Depart, ye cursed."

"INASMUCH." Our thoughts on our Savior's righteous anger had taken shape as set forth in the article above before we learned of renewed attempts to smear the good name of the late D. C. Janes, charging that in his will he misappropriated missionary funds, applying them to other purposes than that for which they were contributed. No missionary believes that, no contributor to the funds believes it, and no one who really knew Brother Janes believes it. Those who have audited the Janes books know the charge to be false. And his false accusers can hardly be ignorant of the fact that the stipulations of the Janes' will as concerns missions have been officially and authentically published, affording them full right to know that there were not only missionary funds for disposition, but the brother's own possessions, the disposition of which was his own personal affair. Inasmuch as this post-mortem persecution has been meted out to one of the Lord's now defenseless ones, the same has been done likewise to the Lord Jesus. "Saul, Saul, why persecutest thou me?"

AND THE CAUSE? Of his own means the deceased brother's will designates a portion for the publication of writings of "the fathers" on the subject of the millennial reign of Christ. This does not please these accusers, and so it is undertaken to discredit him who collated such writings, and also to discount the writings themselves. These accusers and their collaborators *seek to establish a fellowship exclusive* of their brethren and congregations that teach the thousand years' reign of Christ, the binding of Satan, and the establishing of lasting peace to be *yet future*. This vehement severance of fellowship and attempted purge has backfired wherever the people have learned that greater than these have taught the same things now being labeled *heresy*, and being exceeding mad they breathe out slaughter against those who protest their divisive propaganda — propaganda which of necessity demands that kind of fuel. Here is a case then not of righteous indignation, but of partisan excitement, and a manifestation of that same heart-hardness which grieved the spirit of the Lord Jesus and provoked His righteous anger. And it is worthy of the same rebuke.

SAVED TO WORK

"We are not saved by any meritorius work that we do. God saved us so that we might be His workers; or, so that He could work in and through us. Paul, writing to the Thessalonian Christians, speaks of their 'work of faith and labor of love.' They were not working for salvation because they had 'turned from idols to serve a living and true God; and to wait for His Son from heaven.' To the Ephesians Paul wrote: 'We are His workmanship created in Christ Jesus for good works.' (Eph. 2:10.)

So, always, the good works come after we have been prepared for them by God through His Son, the Lord Jesus Christ, "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works: (Titus 2:14.)—Maurice Lefleur, in *The Evangelist*.

THE JUDGMENT OF MATTHEW 25

R. H. B.

The following queries, presenting certain difficulties concerning the judgment of Matthew 25 are sent in by an earnest and sincere student of God's word; and perhaps touch points of difficulty felt by many others..

1. How inclusive is the term, "all nations" in Matthew 25:32?
2. Is the church included in this judgment?

The language, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world," (verse 32) and "the righteous into life eternal" seems applicable only to the saints of God. This consideration is the chief difficulty which I face to the acceptance of the view that only the living nations, or Gentiles, who remain after the rapture of the church, are included in this judgment.

3. Would the language of the text permit an interval of time between the coming of Christ mentioned in verse 31, and the gathering of the nations before him, mentioned in verse 32; an interval during which Christ's sitting on the throne of His glory would continue?

Does the text demand that this judgment take place immediately after Christ begins to sit on the throne of His glory? Does it say how long He might continue to sit on the throne of His glory before the nations are gathered before Him?

F. S. G.

ANSWERS TO THE ABOVE

1. The fundamental principle of right interpretation is that words are to be taken at their ordinary significance. This rule is not to be deviated from unless the simple meaning of the words fails to make good sense, or unless the context shows that some unusual or figurative meaning is intended. The statement of Matt. 25:32 makes good sense, and is not qualified by anything in the context as meaning more or less or anything else, than it means. We take it then that "when the Son of man shall come in his glory . . . then shall he sit on the throne of his glory; and before him shall be gathered all the nations"

We must note here, however, that (1) in Bible usage the term "nations" usually means only the *Gentile* nations; and (2) that not a word is said to justify the supposition that these "nations" are resurrected dead of past ages. In fact this could not be; for how could the dead of the long ago and of far-away lands be judged according to their treatment of Christ and His brethren, of whom they had never heard nor could have had the remotest knowledge? Only the living nations are included in that statement.

2. No—the church is not included in that number. And that for the following reasons: (1) The church was previously caught up to meet the Lord in the air. (1 Thess. 4:16f.) This necessarily precedes the scene of Matt. 25:31f, which evidently takes place on the earth. (2) When Christ comes in His glory the church comes *with Him*. (Col. 3:4; 2 Thess. 1:10.) (3) When Christ takes the throne of His glory, His Church, the Bride, sits down in His throne with Him. (Rev. 3:21.) (4) When Christ comes to judge, the saints of the Church are associated with Him in the judging ("Know

ye not that the saints shall judge the world?" 1 Cor. 6:2)—as also they are in the ruling of the nations with the rod of iron (Rev. 2:26, 27.) They could not judge the world and be judged in the same judgment with the world.

Those of the nations who had shown mercy to Christ's "brethren" during the Great Tribulation, (as for good reason we are bound to conclude) thereby sided with Christ and demonstrated their faith and love by ministering to His servants, as once Rahab did with reference to the God of Israel by entertaining and protecting the spies. To them, according to Matt. 25:34, the Lord accords inheritance of the kingdom.

3. The language of the text could not be said to necessitate that this gathering of the nations and this judgment should take place *immediately* upon the advent of Christ in His glory. But that would be the natural impression. To make it later would seem to be a possible, but a rather strained conclusion.

The prophetic setting of this judgment takes in the greater scope of Old and New Testament prophecy. But the *practical lesson* of it applies now and always. Whatever is done in the way of kindness and mercy to those who are Christ's, because they are Christ's, is done unto Him, if it were but the giving of a cup of cold water. (Matt. 10:40-42.) It is not indiscriminate general "charity" that is rewarded in Matt. 25, but deeds of mercy and love done to Christ's brethren as such.

R. H. B.

PURPOSING FOR GOD

J. R. Clark

After King David had subdued his enemies and had a breathing spell affording time to think, a noble idea possessed him. He suddenly awoke to the fact that, while he dwelt in a house of cedar, the ark of God dwelt within curtains. A desire gripped him to crown his life's work with a great masterpiece for God. He would build a house for Him! At first, Nathan, the prophet, encouraged him, but that night God appeared to Nathan in a vision and announced that not David, but Solomon, his son, should build a house for His name. The next day the dream-temple, which had stamped itself on David's heart, lay shattered in a heap at his feet.

David was by nature gentle, kind, peaceful, the sweet singer of Israel, a man after God's own heart; nevertheless it fell his lot to be a man of war, a man of blood. In the propriety of things, though David had been fighting God's battles, it was not good and fitting that his hands, thus stained with war, build the temple of God. In getting things done God gives thought to the workman as well as to the work.

But Jehovah said unto David, "Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart." Thus it is good to have noble desires even though at times they mis-

carry. Little purposes make little men; noble purposes tend to make great men. In this case the dream of the father became the deed of the son. Furthermore, the dream-temple that took shape in the heart of the father was seen and remembered by the One who looketh upon the heart. A sure house and an everlasting throne was vouchsafed to David, which more than made up for his disappointment of being denied the privilege of personally building a house for God. Today the church needs men who dare to dream of great and noble things that should be done for His great name's sake.

In recent months some noble purposes of considerable proportions have come to the hearts of certain ones in the Louisville area, namely, that we carry through a school expansion program comprehending a new modern high school and Junior College building, and, also, that we purchase a small farm near Sellersburg, Indiana, and establish a home for homeless children. Around \$12,000 has already been given for the school venture. Offerings for the children's home site lack only a few hundred dollars covering the entire initial cost. The deal for this latter has been closed and plans for needed repairs are under way.

Our section is a great church community and we have long neglected to launch such programs, which will in no way overlap nor conflict with similar ventures by simple Christians elsewhere. The good which should result from such youth movements cannot be computed. Means turned in that direction will indeed be a good and noble investment. Christians who have been intrusted with material wealth would do well to consider these youth movements in fulfilling their obligation as stewards of God. And, too, the apostle Paul introduces us to a man of means who can be used of God in this noble work. In speaking of this man, who is none other than the body of Christ, Paul says, "for ye all are *one man* in Christ Jesus." The wealth of this composite "one man" is so distributed throughout his being as to safeguard him against highmindedness. Though singly we may be weak and poor, yet, unitedly, as God's stewards, our innumerable small amounts will add up to ample for all our needs in carrying these good works forward to the glory of God, but this only as we look to Him and allow Him to bless these bits of wealth and strength that He has so graciously bestowed upon us. Today we need more Davids who will catch a vision of greater things for God, for we, too, so to speak, should not be content to let the ark of God dwell within curtains, while we enjoy our houses of cedar.

A SHINING EXAMPLE

The gift of one man shines out in these latter days like a star. Robert Arlington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave foreign missions 500,000 pounds on the condition that it was all to be spent on pioneer work within twenty-five years. A slip was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table rather than that men should perish for want of the knowledge of Christ."—*Church Chimes*.

FALSE TEACHING CAUSE OF ATROCITIES

Clinton Rutherford

Japanese atrocity stories, released from Manila, are almost too cruel to believe. We explain these inhuman actions by saying, "The Japs are savages. These atrocities result from the lack of civilization."

We were just as greatly shocked and also puzzled when we read about the German atrocities and saw pictures of the prison camps in the movies. Many asked, "How is it possible for civilized people to do these things?" When one stops to think of the atrocities that were practiced in Germany under the direction of highly educated leaders, we know that lack of civilization was not the reason why.

There is a reason, however, which explains why the German cruelty equalled that of the Japs—a reason why the actions of both were so similar. It is important for everyone to understand this reason, so that the United States in its race for higher educational standards will not make the same mistake which Germany and Japan made.

Students of history know that what happened in the German and Japanese prison camps was not abnormal or unnatural. What we, today, call inhuman treatment of prisoners of war was customary and expected, prior to the Christian era, and is still normal procedure where the teachings of Christ have not permeated. Those who have read *Beau Geste* and the other stories of Sir Christopher Wren regarding the activities of the French Foreign Legion in North Africa shudder with horror as they read how some tribes treated captured Christians.

When our soldiers took part in the early battles in North Africa, they could not understand why free hospital and medical service was not given by the wealthy natives to their fellow citizens who lined the streets with open sores on their bodies, begging, begging, begging. Our boys had forgotten that free hospitals, orphans homes, public sanitation and other evidences of kindness to fellow men, progressed with *Christianity* and not with civilization. Our boys saw the same inhuman conditions in North Africa that existed there 2,000 years ago. There is just one reason why—and that is, *Christianity* had not found entrance in that section of the country.

The same applies to Japan. The inhumanity of the Japs did not begin with this war and is not confined to their national enemies. It is one of the normal, natural qualities found among the majority of the people who have not been affected either directly or indirectly by the teachings of God. For example, after Rome had reached a high degree of civilization, the Roman Senate promised Carthage that its freedom and territorial integrity would be preserved provided Carthage turned over to the Roman Counsels 300 children of the noblest families as hostages. The Carthaginians complied, relatives crowded the shores crying and screaming and some mothers committed suicide. After receiving the hostages, Carthage was attacked, homes

with their owners in them destroyed by fire and the survivors sold as slaves.

Yes, civilization, both ancient and modern, is filled with inhumanity, brutality and blood-spilling atrocities. On the other hand, national brutality is reduced in proportion to the degree in which Christianity controls the population. The more Christianity, the less brutality.

One might well ask, "How, then, do you account for the German brutality which equalled that of the Japanese?" It is due to Christianity's losing control in Germany." The fact that Nazism attempted to replace Christianity with a new, pagan belief is known by all newspaper readers. Our general public, however, does not know that the Prussian militarists and intellectual leaders of Germany have for several generations repudiated Christ, denied the historic character of the Gospels and have referred to the entire New Testament as a collection of myths. The Prussian militarists and the intellectual leaders of Germany were more civilized than the Japanese and the fanatical Bedouins but they had no greater belief in the Bible, in Christ and the Christian religion than these pagans.

It is vitally important for us to follow from the beginning the progress of the Atheistic teaching in Germany which finally controlled the thinking of more than ninety percent of the leaders because as it spread through their universities, it was taken over by a few of the educational leaders in England and the United States and later on under the title of "higher criticism" it permeated the post-graduate schools in this country, and then started on its course of saturating every educational organization—first the colleges, then the science and history teachers in high schools and it is even heard today in upper grades of the public grammar schools throughout the entire United States.

Many teachers who today are teaching our children that the miracles recorded in the New Testament never happened, that the Old Testament stories are mere fables and folk lore, that Jesus Christ is no more God's son than you and I are and that the Bible is no better than Shakespeare, do not realize that this teaching originated in Germany, and was the cause of Germany's downfall. I shall briefly trace from the beginning the history of this atheistic teaching which is called "higher criticism."

In 1706 the University of Halle in Prussia appointed Christian Wolff professor of philosophy. In 1719 he published a book stating that either the doctrines and miracles claimed by Christianity are capable of demonstration or are not worthy of belief. In many state universities today students are being taught that if God cannot be seen, heard, felt, tasted or smelt he does not exist, but they do not know that this teaching bears an unseen label, "Made in Germany." Acceptance by other German theologians of Professor Wolff's teachings resulted in a translation of the Bible to embody them and by 1740 many German philosophers had been won over to his skeptical teachings. At that time a popular keen-witted prince (Frederick

the Great) ascended the throne and made Wolff his protege. History says that this king contributed more than any other man of his day to the progress of skepticism.

In 1745 Professor Reimarus at Hamburg wrote a 1,400 page manuscript criticising the orthodox belief in Christ. In 1796 Herder, another German, made skeptical statements regarding the four Gospels and in 1828 Heinrich Paulus taught that there were no evidences of Christ's having miraculous power. In 1835 David Strauss wrote massive volumes claiming the miracles were myths and that Jesus was a mere human. Ferdinand C. Baur likewise attacked the Epistles of St. Paul in 1836 and in 1840 Bruno Bauer wrote passionately trying to show that Jesus was a myth and that the doctrine regarding him was devised in the second century from a fusion of Jewish, Greek, and Roman religion. Other German educators also taught that the fundamental Christian doctrines were "superstitious folly" or repudiated Christ or promoted anti-Christian thinking.

The German skeptics who were called "higher critics" claimed falsely in hundreds of instances that certain Bible statements were not true. For example, the seventh verse of the 13th Chapter of Acts refers to a proconsul named Sergius Paulus. The critics claimed that the title of the chief ruler of this island was not proconsul, that the Bible was not accurate and the writer of Acts therefore was not to be credited. Later on, however, coins of this epoch were found bearing the inscription "proconsul" and still later a coin was found on this island with the inscription "Paulus the Proconsul."

The faith of the great majority of the intellectual leaders of Germany was undermined by hundreds of instances in which higher critics falsely claimed that statements in the Bible were historically incorrect, although time and time again in literally hundreds of cases, archeology has proven the questioned Bible statements to be correct.

Likewise many of our young people are today losing their faith in the Bible and in Christ because professors in our schools and universities have borrowed from German teachers a philosophy which destroyed, in German leaders, all the advances Christianity had made in almost 2,000 years and which replaced Christian ideals with the same kind of brutality and inhumanity that existed before Christ was born.

The seed of this destructive teaching in Germany bore fruit in the life of a more recent philosopher whose philosophy was adopted by the Prussian Militarists and who had a profound influence upon modern German spirit. I refer to Nietzsche who died only 45 years ago. He began the works for which he was noted in 1878. He denounced *all* religion and taught that *Might Makes Right*. He claimed that anything that enables an individual to have victory over others is "good" and "true," that anything which is useful to maintain the German people as a master race is true and right. This philosophy enabled the German leaders to starve and massacre millions of helpless individuals while maintaining clear consciences themselves. They

reasoned that if by massacring the entire Jewish race they helped Germany maintain its position as a master race, they did no wrong. According to Nietzsche they did good. Nietzsche became insane and was confined in an insane asylum in 1895 but even so his teaching has dominated the thinking of the German militarists for about fifty years.

Hitler's writings and actions were the natural outgrowth of the work of Germany's intellectual leaders during the last 200 years. The seeds of Atheism which they sowed resulted in Hitler's trying to establish a new pagan religion (a German religion) to replace Christianity. These same skeptical seeds which grew into the ruthless, cruel teaching of Nietzsche enabled Hitler to kill millions of helpless people and enslave whole nations in the name of Truth and Goodness.

When corn is planted we expect a crop of corn and when thistle seed is planted, we can expect to reap thistles. Unless something is done to counteract the German "higher criticism" ideology which is being taught in the schools of this country, we can expect the same results here within a few generations. Just recently a mother wrote, "I have a son, finely educated, but his years in the university have undermined his faith. He confessed Christ Jesus as Savior and was baptized and joined the church as a boy. When he came home last year, after being eight years away, he called God's Holy Word 'twaddle,' taunting me for believing it. It has almost broken my heart. . . . We denied ourselves to send our boy to college, little dreaming what the result would be."

Fortunately something is being done in America to counteract this atheistic teaching. I refer to the churches and church schools. The only place in this country where this destructive teaching is being counteracted today is in the Parochial schools, the Sunday Schools and the Church affiliated colleges. When you send your children to Sunday School and to Church, you are not only helping them to lead happier and more profitable lives but you are doing the most patriotic thing you can do. There is nothing you can do that will benefit the future of your country as much as sending your children to Sunday School every Sunday—unless it is going there with them.

Note by the Editor:

The author of this excellent and timely article is a bit optimistic in his final paragraph. German infidelity has deeply penetrated the higher education of our country, and even entrenched itself in the religious realm. As Brother Clinton Rutherford shows, it is bound to bear the same fruit here as it did in Nazi Germany. The "Sunday School" (good so far as it is good) is too feeble and inadequate a measure to counteract the rampant floods of atheistic teaching. And as for the churches—their members are themselves knowingly or unwittingly committing their sons and daughters to infidel institutions, there to be deprived of what faith they may have had and to be indoctrinated with German rationalism; and many Protestant churches are controlled by "liberal" leaders. The outlook is dark. The Roman church is taking advantage of the situation, and gathers thousands into her fold who think they see there the only refuge from the prevailing atheism. Only God can help the nation, See 2 Chron. 7:14.

THOUGHTS WORTH WHILE

D. H. F.

FAITH

"There are two ways in which we may go through our years on the earth. We may look upon life as one long struggle to satisfy human desires, or we may look upon human incarnation as a special commission to accomplish some divine purpose. We may go through all the motions of living, or we may walk by faith. Without faith life is merely a series of disconnected acts. With faith life is like the close woven threads of a tapestry, revealing a beautiful design."

CONSCIENCE

A New York minister, eager to see and hear Booth the actor, once wrote him: "I am anxious to be at one of your plays, but as I have always been opposed to the theater, and would appear inconsistent, could you not admit me at some private or stage door?"

Booth's reply was short. "*There is no door to my theater through which God cannot see.*" — *Christian Digest.*

THE KIND GOD WANTS

God never goes to the lazy or to the idle when he needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth:

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

David was caring for his father's sheep.

Peter and Andrew were busy casting a net into the sea.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

—*Christian Digest.*

BELIEVING AND BEHAVING

A negro preacher declares that there are two parts to the gospel: "*Believing it and behaving it.*" Could the message of the gospel be put more definitely or more strikingly?—*War Cry.*

NOT CLOCKS ONLY

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "*Don't blame my hands—the trouble lies deeper.*"

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.—*Christian Witness.*

WHAT IS CHRISTIAN PERSONALITY?

Recently a newspaper columnist offered a reward for the best definition of Christian personality expressed in five words or less. Quite appropriately the one chosen was, "He went about doing good." These words fittingly describe the Christian who daily gives Christ an opportunity to live in him.—Preston, in *Open Windows*.

THE WAY TO HEAVEN

"Fine sermon, wasn't it?" asked one of Farmer Peter's friends, referring to a scholarly discourse with which the congregation had been favored that morning by a city preacher. "Maybe," returned Farmer Peter. "Why," persisted the first speaker, "that man knows more about the Bible, and has made a deeper study of biblical history and geography, than almost any other minister in the country." "Has he now?" inquired Farmer Peter, mildly. "Well, then, I reckon the trouble must have been with me. You see, I'd calc'lated I sh'd hear somethin' about the way to heaven, and I only learned the way from Jerusalem to Jericho."—*Author Unknown*.

A BIG LITTLE WORLD

Grace is one of the great words of the New Testament and calls for special emphasis. Let us notice what it includes: G, R, A, C, E. Grace means gift as the principle, redemption as the purpose, access as the privilege, character as the product, and eternity as the prospect. Let us constantly glory "in the gospel of the grace of God" (Acts 20:24):—W. H. Griffith Thomas.

ABSENTEEISM

—*But Thomas . . . was not with them when Jesus came* (John 20:24). Absenteeism is not the problem of industry alone, the church knows a great deal of it as well. As far back as the resurrection of the Lord Jesus Christ, Thomas was an absentee, and he missed one of the most eventful weeks in history. His absenteeism tended to unbelief. . . . We recently heard of a brother in a place where a gathering was to be held who asked another brother, "Do you know whom we are to have with us today?" The latter began naming one prominent speaker after another until the first brother said, "Why, no—the Lord Himself!" He has vouchsafed His presence in the midst of His saints. Absenteeism means the missing of His blessed presence at the service.—*From Now*.

STOP AND LISTEN

There is a grove of trees outside Stratford-on-Avon, England, that I have driven past many a night. It was an ordinary grove of trees as I rushed by. One evening my host asked if I would like to hear the nightingales sing. He drove me to the familiar grove of trees, and, stopping the car, said, "Now we will sit quietly and listen. And, oh, what music! I had rushed by it other nights. You, see, we refuse to believe we can really talk with God only when we refuse to stop and listen.—J. Burford Parry.

THE THIRD CHAPTER OF SECOND THESSALONIANS

R. H. B.

CONCLUDING WORDS

How much hinges on Prayer we may see again in the opening words of this chapter, the last of II Thessalonians. "Finally, brethren, pray for us." The apostle pleaded for the prayers of the brethren. In Ephesians he asked for their prayers on his behalf that utterance might be given to him in opening his mouth, "to make known with boldness the mystery of the gospel that in it I may speak boldly, as I ought to speak." (Eph. 6:19, 20.) In Colossians, "that God may open unto us a door for the word, to speak the mystery of Christ that I may make it manifest, as I ought to speak." (Col. 4:3, 4.) And here, "that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith." Even an inspired apostle could not do his best work and could not speak with the boldness and plainness he ought, nor find open doors and favorable reception for his message, apart from prayer. Even power actually bestowed, fails for lack of prayer (Luke 9:1 with Mark 9:28, 29). How necessary is prayer in every line of Christian work and service! Oh, the blunderings, the failures, the wasted time and effort, the hindrances and frustrations and disappointments of prayerless endeavor! Prayerless preaching, prayerless Bible-study, prayerless work — how much there is of that! Nor can anyone live a Christian life or gain victory over the world, the flesh, and the devil, except through prayer.

PAUL'S CONFIDENCE IN THE LORD FOR THEM

The apostle always commended the poor, helpless little flock of his converts to the Lord (Acts 14:23; 20:32). He had confidence—not so much in them, but in *the Lord concerning them*. "The Lord is faithful," he says, "who shall establish you, and guard you from the evil one." (Comp. John 17:15.) And again: "We have confidence in the Lord touching you, that ye both do and will do the things which we command." And once more he breathes the same assurance in a brief sentence-prayer: "The Lord direct your hearts into the love of God, and into the patience of Christ." The difficulties in the road for the church and for the individual Christian, are, humanly speaking, insurmountable. It is as when the tribes of Israel were bidden to go over the Jordan to dispossess seven nations greater and mightier than they (Deut. 7:1). So these Christians, who had come out of the heathen life of vice and but lately delivered out of the power of darkness, had to face a foe for whom they were no match. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." In such a conflict the wisdom and strength of man cannot avail: they must be "strong in the Lord and in the power of his might," and "put on the whole armor of God," the greatest item of which is what

John Bunyan called "the weapon of all prayer." (Eph. 6:10-20.)

ABOUT DISORDERLY BRETHREN

The next paragraph (2 Thess. 3:6-15) gives instruction how to deal with brethren (professed or real) who were idlers,—perhaps like those of Crete (Tit. 1:12)—who were indolent, unwilling to work, busybodies, who took advantage of Christian kindness and hospitality. This seems to have been a prevalent local fault in Thessalonica. In his first epistle Paul admonished all the Christians to "do your own business and work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing." (1 Thess. 4:11, 12.) And even before that, at his first visit to Thessalonica, he told them that if any man would not work he should not eat. (2 Thess. 3:10.) We call attention to this again here because so often it is represented that this condition at Thessalonica was due to their fervent expectancy of Christ's return. But for that there is not the slightest proof. How various commentators fell in with such an unwarranted inference (which obviously is but a figment designed to discredit the earnest looking for of Christ's coming) is a cause of wonder. Perhaps they imagined that the fervent hope of the Lord's return might produce such an effect on Christians, and so they boldly stated it as a fact that that was what happened in Thessalonica, and readers and hearers believed them. But there is no foundation for such a surmise.

WITHDRAWING FELLOWSHIP

The apostle speaks sternly. He *commands*, in the name of the Lord Jesus Christ, that such disorderly brethren be withdrawn from. Then as now the church was reluctant to take such a step; and in their Christian charity were willing rather to put up with the nuisance of those loafing, sponging, idling brethren. But love must sometimes act sharply. For the church's sake, for the sake of the outsider—yea for the good of the disorderly brethren themselves, that state of affairs must not be tolerated. Severe measures must be taken to rid the church of those parasites—those who *walked* disorderly. Yet, to withdraw from an offending brother is not the same as casting him out of the church. Though cut off from *the fellowship* of the church, he is still a brother, and is to be regarded as such. Nor should he be given up, nor accounted of as an enemy. They were to admonish him, if haply they might restore him again. Another point must be guarded: they might become over-cautious and critical in the bestowal of their charities; and that might easily dry up the fountain of their love and kindness. Hence Paul puts in this saving word: "But ye brethren, be not weary in well-doing." We cannot always distinguish "the worthy poor"; and it is better to be imposed upon a few times by the unworthy than to miss helping one who should be helped. Christians are often too prone to become hard and selfish, and harsh in their judgment of the unfortunate and erring. The poet was not far wrong when concerning the poor, homeless suicide he said

“Alas for the rarity of Christian charity
Under the sun!
Oh it was pitiful, near a whole city full,
Home had she none!”

The “Water Street Mission” in the days of Jerry McAuley and Samuel H. Hadley, used to request the churches of New York to send them their “*unworthy poor.*” For there comes a time when a man needs help, regardless of whether he is worthy or unworthy. So if we must err, let us err on the side of mercy.

Then follows a loving benediction—one of those verses we should “learn by heart.” (V. 16.)

Paul appends his salutation with his own hand. In this way he authenticates his epistles. It was by some forged epistle that the Thessalonian brethren had been misled into thinking that the Day of the Lord had already broken in (2 Thess. 2:2). So Paul safeguards against such frauds. This is the token in every epistle, he says: so I write: “*The grace of our Lord Jesus Christ be with you all.*”

A WORTHY WOMAN

In February, 1911, I started on a traveling job that eventually carried me through several states. After I had packed my suit case, my wife took my New Testament out and wrote the following lines in it and placed it back without a word to me. I soon found it. And, although she has been gone these last ten years, I still treasure the message she wrote, not only with her pen, but also with her heart and her prayers. “A worthy woman who can find? For her price is far above rubies.” Prov. 31:10.

Don’t toss me aside. Please! (The Bible.) For in me (Christ) you have eternal life. Spend your evenings reading my pages for more light. How easy it is to forget God.

How soon you may be called to give an account of the deeds done in the body. How would it be?

Keep no company you would not be willing for your companion to keep.

Work for the cause of Christ, not against.

Don’t hide your talent away in a napkin, it might be lying away when the summons comes.

It is better to never have known the way of Christ than to forsake it.

O! what joy and pleasure to live the Christian life. But to disobey God’s plain teaching brings sadness, disappointment and misery in this life, and in eternity all the miseries hell affords.

—W. H. Crain.

WOODFORD NEAL

In the passing of Brother Woodford Neal, the Summerville congregation lost one of its two elders and a member who had been faithful and dependable for many years. Only uncontrolled circumstances and his own impaired health of the last few years kept him from the services of the church. He was beloved by those who knew him. The large attendance at the funeral service on a rainy day was truly a tribute of respect to his long life of usefulness to the church, and a token of the high esteem in which he was held not only by the members of his home congregation, but by those of neighboring congregations. His hope rested in the Lord and not on the things of the world. He looked for the city not built with hands, eternal in the heavens. We believe his anchor was well secured to the Rock of Ages. He was the father of Bro. Claude Neal of Louisville, Ky., and Bro. Paul Neal of Jasonville, Ind., both ministers of the Gospel.

“FAITH OF OUR FATHERS”

E. L. J.

EVERLASTING GOSPEL

By Alexander Campbell

This Gospel, which has been our motto for three years past, has never yet been preached. It was the symbol of every number, though not a word has yet been said about it. As *the gospel of our salvation* was only found in type and prophecy, in the Jewish scriptures, so the *everlasting gospel* is found, in the Christian scriptures, only on the page of prophecy. We have been, for years, developing the *ancient gospel*: a gospel proclaimed by the twelve angels of the Messiah; first in Jerusalem, then in Samaria, and then to the uttermost parts of the earth. But now we are about to speak of a *future gospel*, a gospel soon to be preached; a gospel which is to be borne on the wings of an angel in the midst of heaven, whose voice is to be heard from pole to pole, and from the rising of the sun to the place of its going down. John, in vision, first saw the angel of this gospel spread his wings, and, with a speed which left behind “the swift-winged arrows of light,” fly across the heavens; and as he flew, he heard a voice—a voice of majestic and momentous import—the meaning of which no mortal yet has fully comprehended. * * *

Let it, for the present, be noticed, that the message of the angel was never before announced; that till John saw him in vision, or till the time arrived when he made his appearance in the prospective drama of the mysterious future, the items of this gospel had not been divulged. Now, that it has not yet been preached, is as plain to us as that it was not in the days of the vision and prophecy.

Before presuming to consider the items of the everlasting gospel, we must attend to some preliminary matters; and of these, two shall suffice for the present:

I. *The Jewish Christian scriptures commence with history, and end with prophecy.* Three lessons are implied in this fact.

1. That historic and prophetic facts are both necessary to operate on the heart to produce those great moral results necessary to its becoming a temple of the Holy Spirit.

2. That as both history and prophecy are revelations, they are and must be, morally intelligible, or the moral influence of them is lost to the world.

3. That as the Jewish Scriptures, ending with prophecy, imported another dispensation; so the Christian Scriptures, ending with prophecy, intimate a new state of things on earth.

II. *The first prophecy, and the last delivered to apostate man, indicate that affliction and sore trials shall always precede triumph, exaltation, and glory.*

“IT SHALL BRUISE THY HEAD.”—The bruising of the serpent’s head was the first gospel ever preached, and the first prophecy recorded. And when his head shall have been bruised on earth, then

will be an everlasting joy, because an everlasting gospel shall have been announced to the world. * * *

The Christian religion and the true church have been always oppressed. From the days of Herod the King, till the present, their lives have been sought — their property, reputation, and life have been accounted like sheep for the slaughter. 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, it cannot otherwise be. Like the Jewish church symbolic, the Christian was to be evilly treated for hundreds of years; for until now we have never had *one Christian King*, except the name has been given in derision by Satan to his Catholic Majesty of France. Christianity and Christians have all been baptized in a cloud and in a sea of troubles from the first day of their march till now; and all that is wanting for Christians to be more hated, and to be more slandered and persecuted, is more similarity to Jesus in character, and a little more power on the part of those who surround the throne of political power. No kingdom in this world has yet become the kingdom of Jesus Christ.—EDITOR, *Millennial Harbinger*, 1833, pp. 70-72.

EVERLASTING GOSPEL

No. 2.

The angel of the everlasting gospel announces the good news that the suffering days of Christians are numbered — that *the hour of judgment has come* — that the Lord is about to recompense his enemies, and to commence his reign over all the kingdoms of the world. We closed our first essay on this subject, saying that not one of the kingdoms of this world had become a Christian kingdom — no kingdom of this world has yet become a kingdom of Jesus Christ. Let us now examine this assertion with all attention.

Christians there are in many of the kingdoms of this world. In all the American states, in all the European kingdoms, in some of the Asiatic and African nations; but not one of these states, nations, or tribes, *as such*, is a kingdom of Jesus Christ; for one of the very plainest reasons in the world — not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King and administers his laws. Not one of them became a kingdom by adopting his constitution, and vowing allegiance to him as Governor in all things.

Says one well versed in the policies of nations, and in the laws of Christian ethics, and all the writings of the Christian teachers, 'No nation can be governed by the New Testament alone, nor by the principles which it inculcates; for were we to take Jesus for our King, the Romans, or some unchristian kingdom would come and destroy our country and government; for Jesus would not allow us to have a sword or cannon by which to avenge our wrongs — nay, he would have us to turn the other cheek when smitten in the face; and when compelled to go one mile, to make it two.' Grant it in all its force: and what follows? That no one kingdom can become a kingdom of

Jesus Christ until all kingdoms become his; and then it follows that the New Testament is only adapted to Christians while citizens of other kingdoms, being under the governments of those who know not God, and obey not the gospel of his Son. Hence the New Testament is only written and adapted to Christians in a suffering state — not as triumphant, not as having the reigns of government in their hands.

But a time will come (and that very soon — sooner than many can be persuaded) when “the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all *dominions* (kingdoms) shall serve and obey him.” But this not until one like the Son of man shall come on the clouds of heaven, and come to the Ancient of days, and be brought near before him; and there be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him.

The government of no nation is now in the hands of those who acknowledge the rights of Messiah — nay, *the best government of this world*, (our own) may be in the hands of a Turk, a Jew, or an Atheist, for aught our constitution cares. And this very government is indebted for its comparative excellency to the follies of all other governments in making a court religion, and in causing all, both small and great, to bow to the idol or creed which those in power prefer. The New Testament being only adapted to Christians in a suffering state, it never can mount the throne, nor become a court religion; and, therefore, any religion *called* Christian, which has been by law established, has been an impudent imposition or base counterfeit, and not the religion of Jesus Christ. When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state.

We again repeat it, 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. At different periods of the prophecy we have the anticipated triumph spoken of; we hear the echo from afar, saying, “Alleluiah! for the Lord God omnipotent reigns!” “Rejoice over her, you saints, and apostles, and prophets, for God has avenged you on her.” “The kingdoms of this world have become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever.” But till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendant. Now is the time for fighting the good fight — the time that tries men’s souls — the time for the perseverance of saints — the time for suffering with him, that with him we may reign.

No kingdom now on earth can be regarded as a kingdom of our Lord, because *they were all founded by the sword.* * * *

This is the age of improvement in everything — but morals. Labor-saving expedients spring up like grass that grows upon the field; but is human labor lessened? Are the toils and drudgery of life diminished by it? Not in the least: for as soon as one invention is adopted, it opens a new field for speculation, new objects of enter-

prise, and the ever active passions in the human breast impel the children of the flesh into everlasting toils. There can be no radical amelioration of society under the influences which now govern the world. * * *

But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed. * * *—EDITOR, *Millennial Harbinger*, 1833, pp. 119-122.

EVERLASTING GOSPEL

No. 3

No kingdom of this world has yet become a kingdom of Jesus Christ. The constitution, laws, and customs of each and every kingdom of this world contemplates a state of society wholly unlike that which the constitution, laws, manners, and customs of the Christian religion would mold and fashion. * * *

Wars are the curses of nations: foreign or domestic wars have always been ruinous to those long exercised in them. But our fightings with neighboring states and nations, grievous as they are, occasionally cease; and the piping times of peace afford a breathing interval, in which we recruit our national finances: but in this long war, in this untiring rebellion against heaven's rightful sovereign, there has not been a moment's respite now for two thousand years, and this has made bankrupt our happiness and involved us in ten thousand evils which no politician has ever yet thought of. The annual expenses of this our national war against Messiah are greater than the annual revenues of the richest kingdom under heaven. * * * Thus they who would shout hosannas to the rightful sovereign, and whose joy would be complete if he were the only King, are groaning and travailing in pain, waiting for the adoption or redemption promised at the coming of the Lord.

When, then, an angel is heard announcing the everlasting good news that the hour of judgment is come, all Christian ears are attentive, and every Christian heart dilates with joy, anticipating what is to follow the dethronement of all the rivals of our Lord Messiah. He shall put down all rule, all authority, and all power opposed to the benign spirit and tendency of his reign.

The nature of this judgment is the first thing that claims our attention. * * *—EDITOR, *Millennial Harbinger*, 1833, pp. 224, 225.

D. L. Moody, asked by a new convert if he would have to give up the world, replied: "Just you give a clear testimony and the world will give you up.—*Christian Digest*.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.—D. L. Moody.