

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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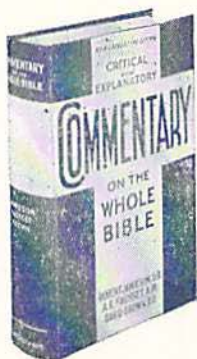
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THE WORD AND WORK

(Volume XLI, May, 1947)

CALL BACK

If you have gone a little way ahead of me, call back —
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
Call back, and say He kept you when the forest's roots were torn;
That when the heavens thundered and the earthquake shook the hill,
He bore you up and held you where the very air was still.

O friend, call back and tell me, for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us, and my spirit eyes are dim,
And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw through the night's sin-darkened sky —
If you have gone a little way ahead, O friend, call back —
'Twill cheer my heart and help my feet along the stony track.

—Selected.

WORDS IN SEASON

R. H. B.

THE PRESENT APOSTASY

The man must be uninformed of the course of religious affairs and circumstances, or else smitten with blindness, who does not recognize that within the past few years a most significant change has occurred. There have always been heresies and heretics, false teachers, apostates. But of very recent years some denominations have officially left their base and apostatized—not here and there in isolated congregations, but rather in the very sources and roots of their existence, their ruling powers and central governments and seats of authority and management. Sentiments not long ago voiced by infidels, by Tom Paine, by Voltaire, by Charles Bradlaugh and Bob Ingersoll, and looked upon as hostile attacks on the religion of our Lord Jesus Christ, are today being taught from many pulpits and sedulously inculcated in universities and colleges and theological schools whence the pulpits draw their supplies.

Dr. Howard Osgood once read a paper to a number of gentlemen of the "destructive-critic" stripe, and when he had finished he asked

them whether the things he had read did not fairly represent the latest, accepted, and "assured" results of the "higher criticism." They answered heartily in the affirmative. "Well," replied Dr. Osgood, "I have only read extracts I culled from Paine and Voltaire." The infidelity of a generation or two ago is now revamped and, under the learned pretensions of "higher criticism," is foisted upon professed followers of Christ as the best and most trustworthy Christian teaching.

Search in the records and see — has there ever been such a thing? Professed Christians have been known to depart from the faith — that is nothing new. Religious bodies have been known to drift into errors or even to constitute themselves upon some grave misconception of the truth. But, generally speaking, those errors were not due to an abandonment of the truth, but rather to a misunderstanding of it; and were not caused by a renouncing of the authority of God's Word, but by human interpretations and glosses and adumbrations of opinions and traditions. In the defense of their various beliefs and misbeliefs they still fell back on the Word of God as standard and authority. They believed the Word upheld and justified them. Even the Roman Catholics refer to the Scriptures to vindicate the authority of their traditions and their right to alter and add to the teaching of the Bible. But it is a wholly new departure that churches claiming to be Christian — yea, and Protestant — should begin to detract from the Bible and to repudiate the authority of the Word of God itself. Our eyes have seen such a development within the last few years, and today the preachers number into the thousands who by the official approval of their respective denominations stand in their pulpits and teach the doctrines of infidels, rationalists, deists, and even pantheists and atheists.

THE MEANING OF APOSTASY

It is one thing to observe fact and another thing to apprehend its significance. The fact referred to in the preceding section is patent, open to every man's observation. Now what does it mean? I want to suggest a significance which is not only clearly a possible one, but probable, and in my judgment the only true and satisfactory explanation of the phenomenon above described. In reassuring the Thessalonian brethren in regard to "the Day of the Lord," Paul says, "it will not be, except the falling away come first." There have been many "fallings away" all along, just as there have been "antichrists." But the antichrist cometh; and *the* falling away which is the climax and final fruition of all the apostatizing tendencies of all the past, an apostasy which is designated as, par excellence, *the* falling away, cometh also.

The principle of apostasy is worked covertly (in a mystery) even in Paul's day, and all along. The time comes when it shall be *revealed*, emerging into plain view, and at last personified in one man who heads it up, "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God; . . . even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with

all deceit of unrighteousness for them that perish." (II Thes. 2:4-9.) Up to a certain time this principle works latently. The defections, the false doctrines, the deceits of human traditions and additions are veiled demonstrations of that principle, practical evidences of hidden evil, premonitory and incomplete fulfillments of the final issue prophesied. The time for the complete filling out of the predicted outline is coming. The indications are exceedingly strong that we are living in the penumbra of its shadow.

IS THE POPE THE "MAN OF SIN" —

With due respect to those who have seen in the pope of Rome the fulfillment of the predictions of the antichrist, I would say that though the pope does remarkably correspond to the inspired picture in some points, he does not answer to it in every point, nor fill out the extent of the picture. He is clearly *a* fulfillment, but not *the* fulfillment. Prophecy, of course, like history, tends to repeat itself for the principle is always at work. But it always has its perfect fulfillment. It is only by some stretching and figurative adaptation of the descriptive terms employed by the apostle that they can be made to fit the pope all around. The antichrist, John informs us, denies the Father and Son; he denies that Christ came in the flesh and cometh in the flesh; he opposes and exalts himself "against all that is called God or that is worshipped"; he sits in the temple of God, setting himself forth as God.

Only in a far-fetched way, if at all, can these items be made to apply to the pope. The Roman church has never doctrinally denied Father or Son or the incarnation. If it be said that they do it *in practice* (Tit. 1:16) that is a charge that cannot be confined to pope and priest, but applies to many others, even of those who hold the pure word of truth. In like manner the pope has not exalted himself "against God and all that is worshipped." The principle of reverence for dignities is carried to an extreme in the saint-ridden church of Rome, and the pope's attitude and devotion toward even some of the canonized saints (to say nothing of God) is often abject. On certain occasions the pope humbles himself before God and confesses himself a sinner in need of mercy. This is by no means the same thing as exalting oneself "against all that is called God and that is worshipped." Even his title and claim as vicar of Christ betokens that his authority is derived, and therefore dependent upon the God whom he claims to represent, and is in itself an acknowledgment of God's *supreme authority*.

The "man of sin" will not be an impersonal thing, an institution, a line of successive popes, but an individual with whom the Lord Jesus will personally clash at His coming.

SATAN'S LIE —

Preceding the revelation of the man of sin there will be a development in the field of professedly Christian belief and teaching; namely, a falling away which is specifically *the* falling away. The situation and manner of the teachers and teachings of those days are set forth in such passages as I Tim. 4:1-3; II Tim. 3:1-9, 13; 4:1-4; II Pet. 2; I John 2:18-23; II John 7-9; Jude. These passages enumerate the ele-

ments of the coming great delusion which shall (in preparation for the day of wrath) come upon those who received not the love of the truth; unto whom, in retributive justice, God shall send "a working of error that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (II Thes. 2:11,12)

Now it would be difficult to imagine what more could happen than the simple increase in volume and popularity of that which is now becoming more and more current — the denial in the pulpit of the authority of God's Word, the denial of inspiration, of miracles, of the Virgin Birth, of the deity of Christ, of the blood atonement, of the bodily resurrection of our Lord, of the personality of God, and with these the assertion of the divinity of man, the denial of the need of a new birth and of the "salvation" set forth in the Gospel. It must be remembered that such things are held and taught, not in the world, but in religious bodies; not promulgated by eccentric individuals, or a recalcitrant congregation here and there, but that the fountain is poisoned at its source, and that the teachers and leaders and the institutions of learning where future teachers are being trained are leavened with this fatal infidelity.

Backing up in great measure the conceptions of this "new theology" are numerous strange cults which have recently sprung up or been revived: Spiritualism, Theosophy, the "New Thought" in various forms, Christian Science. It is notable that this whole coterie of teachings and cults are at harmony in at least one single point, which is the heart and soul of them all — the deification of man, the teaching that man is God. It is this that opens the way for the man of sin who "exalts himself above all that is called God, or that is worshipped," and sets *himself* forth as *God*.

It is notable, too, that where it says the "working of error" is sent upon the despisers of truth so that they may "believe a lie," the Greek has the article: that they may "believe *the* lie," the lie of all lies, which Satan propounded away back in Eden when he said, "Ye shall be as gods," — the lie that man is God.

"WHAT CAN THE RIGHTEOUS DO?" —

It was a brave answer, and an answer full of the spirit of true faith, which the psalmist made to the cowardly suggestion of discouragement and flight in a time of difficulty. To the psalmist's soul the cowardly adviser said, "Flee as a bird to your mountain; for lo, the wicked bend the bow, . . . that they may shoot in darkness at the upright in heart. If the foundations be destroyed, what can the righteous do?" To which David replies: "In Jehovah do I take refuge . . . Jehovah is in His holy temple; Jehovah, His throne is in heaven; His eyes behold, His eyelids try the children of men." (Ps. 11.) Well said: Jehovah alone is to be feared; and He alone is the righteous man's sufficient protection.

"If the foundations be destroyed." In one sense they cannot be. The Word of the Lord endureth forever. If Hymeneus and Philetus and their sort do "overthrow the faith of some" (and, of course, that can be done) nevertheless, "the firm foundation of the Lord standeth." (II Tim. 2:1-19.)

And while the enemy is busy undermining the foundation of faith in the hearts of many, there is much that the righteous can do. When the truth is held up to scorn in the high places, and even those who do not openly renounce the faith feel the force of the general current and the love of the many waxes cold, and sin and worldliness come rushing in as a whelming flood, it is the challenge of God to his soul — the soul of the righteous man — to come out the more boldly for the Word of God. The special need lends special strength and urgency to the people of God. (II Tim. 4:1-5.) For when the phenomena of the great falling away are in evidence, then faith and boldness are at a premium; then the people of God must hasten to snatch brands from the burning (Jude 23); then, too, the coming of the Lord to gather His own to Himself (I Thes. 4) before the storm of wrath breaks on the world (Luke 21:36) is near at hand. They are not to be pitied, but they are to be envied, those who live in such times and are minded to be true to the Lord; they have every motive and consideration in their favor.

We are living in momentous times. The Jew, long dormant in monotonous centuries of persecution, is rising as from the dead and pushing to the front; thousands are returning to the land of their fathers. Jerusalem, long trodden down by the Gentiles; has been filling up with Jewish inhabitants. There are many more who are striving for entrance but are being denied. None can say in how short a time the "holy city" shall again be in the hands of Israel. (Luke 21:24.) In Christian lands faith is failing. (Luke 18:8.) Men are giving heed to doctrines of demons. The Bible is discredited in high places. The picture of the great apostasy is filling out. The Lord is at hand. What now can the righteous do?

1. Stand up as never before for the Word of God; preach and hold forth the word of the truth of the Gospel of Jesus Christ.

2. Send out the Word to the nations that have not heard. We should be particularly earnest in this, the particular work the Lord has intrusted to His church and people.

3. Keep our children and (so far as we can have influence) the children of our neighbors out of the atmosphere of unbelief and contaminating infidelity of the higher institutions of learning infected with this unbelief, and send them to schools where the Bible will be taught them by Christian teachers; but even before this, teach the children the Word carefully from childhood.

4. Watch and be ready for the coming of the Lord. "Let your loins be gird about, and your lamps burning."

• • •

THE CHURCH OF THE APOSTASY

London is to get a unique church in which its parishioners can dine, dance, and attend theatricals. It is the new St. Columba's formerly the most fashionable historic outpost of the Presbyterian church of Scotland — the old St. Columba's having been blitzed in 1941. The new church will contain everything needed for a genuine social life — including an up-to-the-minute stage. The church will also be a beautiful place of worship. The pastor, the Rev. Dr. Rob-

ert F. V. Scott says, "We shall encourage young people to use the social amenities, but all these will revolve around a better love of the church's worship."

The new church is to cost \$600,000, of which \$448,000 has already been raised. Many subscriptions have come from America and not a few donations from New York.

This kind of church is the church of the apostasy — more like a club than a church. It is a church that has sold out to the world. They have no power, simply because they are so much like the world. They cannot save the world or worldlings because they themselves need saving. Someone has remarked concerning a particular church belonging to the apostasy, that it should be called "The Church of the Holy Refrigerator." The spiritual warmth and power was gone. Over its portals might be written "Ichabod" — the glory has departed. The "social amenities" mentioned above, do not mix with genuine worship and true spirituality any more than oil does with water.

The old St. Columba's church was blitzed. We venture to say that the new one is also exposing itself to the judgments of God.

Editorial from *Grace and Truth*,

THE MOST SIGNIFICANT "SIGN"

There are many signs present in the world that the prophecies concerning the Rapture of the Church, the Great Tribulation, Armageddon, and the Second Coming of Christ are about to reach their fulfillment. Among these signs are the apostasy of Christendom, wars and rumors of wars, dictatorships, perilous times, the increasing chaos, war preparation, universal fear, lawlessness and many others. But the revival of the Jewish nation, associated as it is with the land of Palestine, is the most significant and striking sign of the times. The bitter persecution of the Jews in recent years, and the increasing anti-Semitism in countries that have heretofore been friendly to this people, indicate that the "time of Jacob's trouble" (Jer. 30:6-7) is at hand. The shadow of the Great Tribulation is falling upon this people before our eyes. With this persecution there is a return to Palestine such as the world has not witnessed since Titus destroyed Jerusalem. That is very significant. It is doubly so because it seems to fit so clearly into the prophetic picture. It also gives a solemn significance to all the other signs. Our Lord was specific in saying that when the fig tree put forth its tender leaves, we could know that summer is nigh (Matt. 24:32). This is not date-setting. It is only calling careful and reverent attention to the unmistakable trends which so closely match up with the prophecies given by the divine Surveyor of time.

Editorial from *Grace and Truth*.

The offense of Christianity has always been the Cross; as of old, so still today, Christ crucified is to the Jew a stumbling-block and to the Greek foolishness. It would be easy to remove the offense by abolishing the Cross. But that would be to abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates Christianity.—B. B. Warfield

NEWS AND NOTES

Amite, La.: "We commend the people of the Amite and nearby churches of Christ on their faithful attendance on Sundays. In spite of the heavy rains the Amite congregation reported a normal attendance last Sunday morning with a number of out of town visitors present. The Oak Grove church also reports excellent attendance the same day, with Big Creek reporting that we were there, too, even though we had to 'wade.' Such faithfulness is worthy of mention. Although we have no report from either Shiloh or Hayden's Grove we are sure attendance was good at both places as is their custom."

"One young man was baptized at Amite last week. He was delayed in getting to the river and it was too dark to see to read, the river was overflowing with rapidly rising water. As the shadows of night gathered swiftly about us he was buried with His Lord in baptism. Here the credit of his turning to the Lord goes to another. A young girl with whom he has been keeping company taught him the way of the Lord. This is a fine example for other girls to follow."
— A. K. Ramsey.

New Albany, Ind.: "We are happy to report good progress at the church here. Last Sunday was another good day with us, with 90 in Sunday school, 100 at worship, and 91 at the night service. A mother made the good confession and was baptized into Christ. Interest continues good at all services. We have just recently purchased 100 copies of Great Songs, number 2. We feel that this will add much interest to our song service. Two new Sunday school rooms have been completed and the third one is nearing completion. We thank God for His blessings upon us. Our meeting with Gilbert Gibbs as evangelist is scheduled to begin June 8, and continue through the 22nd."
— E. E. Kranz.

Johnson City, Tenn.: "Our youth revival, with most excellent preaching by B. D. Rake of Louisville, was extra well attended, and received fine cooperation from our young people. The Lord blessed

with twelve responses to the invitation, three for baptism, several for membership, and some to rededicate their lives to the Lord. The Sunday preceding the meeting one came to rededicate her life to Christ. Since the meeting, a young married man has been baptized, and another has responded to confess having sinned.

"On the first Sunday in April we observed the first anniversary of a definitely established congregation in the Carter-Sell addition. God blessed with a record Sunday school and worship attendance of 64. Our previous high attendance was fifty.

"Lord willing, we go to Glenmora, La., the latter part of April. I am to preach in Alexandria, where W. J. Johnson labors, on April 27, and at Glenmora, where J. Edward Boyd, my father, labors, for eight nights, beginning April 30. Brother L. A. Singleton will fill my preaching appointments here, and brethren Dees and Edmonds, assisted by our young men, will have charge of the prayer meetings."
— Robert B. Boyd.

Pekin, Ind.: "Our revival services with R. R. Brooks of Mackville, Ky., preaching, have come to a close. The interest was very good and the attendance larger than in years past. Six came forward for baptism. We had four additions last month. Brother Brooks gave us some fine messages."
— A. M. Simpson.

Lexington, Ky.: "We had a good meeting at Cramer and Hanover, with fine preaching and, most of the time, excellent crowds. Brother Hall Calhoun Crowder was our evangelist."
— J. L. Morrison.

Simultaneous Meetings

By the time this reaches our readers the simultaneous meetings of seven congregations of the Louisville area will be well under way. These meetings are to continue for twelve days and to close May 11. Those participating are Highlands, South Louisville, Camp Taylor, Seventeenth and Portland, Shawnee, Ormsby Avenue, and High View. Brother E. H. Hoover is at Highlands, Elmer Ringer at Camp Taylor, W. H. Allen at Shaw-

nee, Winston Allen at Ormsby, Wm. Cook and John Kernan at Seventeenth, N. B. Wright at South Louisville, and Edward Schreiner at High View. Local members are being urged to support their own meeting with members from other congregations lending aid as they see fit to the various efforts.

J. L. Addams of Parkland church canceled the Parkland Meeting, because of an attack of appendicitis. He reports two baptisms last Sunday. Friends of Brother Addams should remember him before the throne of grace.

Unity Trend

Houston, Texas: "I do not know who sent you my name but I have been receiving your publication for a little over a year, and must say that though I do not hold to your views concerning many prophetic Scriptures, I do appreciate your spirit and endeavor. . . . Sometimes I think that many of us in all 'groups' of the church represent Phariseism gone to seed. Perhaps a conscientious re-study of Romans chapter 14 is in order for us all. . . ." — Rex Kimbrough.

The above is taken from a letter sent to us by this unity-minded brother. He also said other Christ-like things in his letter. Many others are thinking and writing in this strain these days. The Word and Work is glad to line up with this effort for a better spirit among us. Let us have a truly non-sectarian church in spirit as well as in practice. As one brother says, "What is the need of love if we do not use it." Another suggests that none of us are infallible and we do well to bear with one another. Being already one in the fundamental principles of the gospel, it behooves us to keep the unity of the spirit in the bonds of peace till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ. Those who are working for unity may count us in one hundred per cent.

Great Songs Sales

Great Songs Press reports that the dollar price (enforced by nearly doubled costs of manufacture) has not in the least reduced demand for the alphabetical hymnal. In

fact, April orders have excelled those of a year ago.

Where, after all, can we find a hymnal, laid down at our door at one dollar (prepaid), that will bear comparison with the alphabetical hymnal, "Great Songs of The Church"—in content and beauty, in size and quality, in popularity and dignity? At least, hundreds have written in, marvelling at the value for the money.

Fort Lauderdale, Fla.: "The work here is growing. Attendance and interest is increasing. Our 'Easter' Sunday crowd broke all our attendance records thus far. Four people have accepted Christ and obeyed Him in baptism thus far in April. To Christ be all the glory. We look forward to greater things for God, one of which is the building of our house of worship. We deeply appreciate our friends far and wide who have contributed toward the building of this house. We solicit the prayers of all the Lord's servants." — Brady M. Green.

Louisville, Ky.: I recently assisted the Worthington, Indiana, church in an eight-day meeting especially for the edification of the brethren. On the last night this young congregation was set in order by the appointment of elders and deacons. Those set apart as elders were Paul E. Wells, Immanuel Hinds, and Ariel Hinds. The new deacons are Orley Need, and Alva Cooksey. Paul Griffith was formally set apart to the ministry. During my visit with them the church was saddened by the death of one of their faithful members, Charlie Reagan. Attendance was good and included many visitors from neighboring congregations." — J.R. Clark

We have discontinued giving our quarterly free with a subscription to the Word and Work. Those who wish the quarterly along with the Word and Work may have both for \$1.50 for the year. Or you can order the quarterly for 10¢ per copy.

Twelve Visits Per Year

Suppose a gift of one dollar would enable a missionary to make twelve visits to a home and that each time he would bring needed Bible messages to this home. Would it not be a good investment? The Word and Work can

serve you in that capacity. Last year we were able to send it into two or three hundred homes through gifts sent in for that purpose. This year we again have a few hundred names on what we shall call our waiting list. If several of our readers wish to have a share in a good work we would be glad to repeat last year's performance. Each ten dollars will renew eleven names, five dollars sends to five, or, on the gift plan, \$1 for each name.

Jacksonville, Fla.: "Work goes along well at Woodstock and at Maxville. The church at Woodstock recently bought a 65 passenger bus and we plan a great work with it. Have had two additions at Woodstock in the past two weeks. Brother Adams is a wonderful worker. Maxville church plans a meeting in the next month with Brother Brady Green. We are praying for a good meeting. Brother Green has done a job that few of us would have had faith enough to do at

Ft. Lauderdale. The work there has seemed discouraging at times during the past year, yet he has stayed on and worked and now he writes that they had an attendance of 74 on 'Easter Sunday.' With workers like Brother and Sister Green, the Lord will do a mighty work in that city."—Dan Richardson.

Book News

We are again able to supply the big print No. 650 American Standard Testament. Leatheroid boards, \$2.10.

The popular church Bible No. 1900 is again available. Good type, leatheroid boards, \$2.00. Or we can supply the smaller bold face edition at \$1.90. The bourgeois reference Bible, similarly bound, is \$2.75.

We also have several nice numbers of leather and morocco Bibles in stock. Give us your Bible and book business, please.

Whitson

Leroy W. Whitson, son of James and Hulda Whitson, was born at Borden, Indiana, August 10, 1870. Here he lived his entire life with the exception of one year spent in New Albany, Indiana.

On June 15, 1892, he was united in marriage to Mary Bell Kelleher, who preceded him in death on March 14, 1933. Brother Whitson departed this life March 4, at the home of his daughter, Mrs. Ethel Littell of Pekin, Indiana, who lovingly cared for him in her own home for nearly a year.

In September, 1887, he was united with his Lord in baptism and lived a faithful Christian life for almost 60 years. He was a member of the Borden congregation and was seldom absent. Even when he was not able to attend the services because of failing health, his interest continued, and to the last he expressed his desire to be in the meetings.

F. S. Spaulding

Arley Markland

Arley Markland, son of James Rand and Martha Gresham Markland, was born on a farm about four miles west of Pekin, Indiana, on June 20, 1872. Early in life he united with the church of Christ at Big Spring. On May 17, 1896, he was married to Merdelia Martin. To this union were born ten children, eight boys and two girls. One of the sons, Merle Glenn, died when two years of age.

Brother Markland's entire life was spent in farming in Washington county, Indiana. He was always in good health until about a year ago. He became critically ill about two weeks ago. He died on the morning of April 9, 1947, at the age of 74 years, nine months and 20 days.

He was one of the staunch members of the Pekin church of Christ, which meets in the Legion Hall. He loved the Lord and was faithful to His appointments. He will be missed by the church and by his large family, including his companion, nine children, and twenty-two grandchildren. We sorrow not as those who have no hope.

UNDER OUR OWN VINE AND FIG TREE

J. Miller Forcade

There is an old Chinese proverb which says, "A hundred men may make an encampment, but it takes a woman to make a home." "The most essential element in any home is God." (Dr. Frank Crane.) But the human agent around which it centers is a woman. "Households there may be, well-ordered and abounding in comfort; families there may be, whose various members live in harmony and love; but homes, in their true sense, there cannot be where there is not one whom manly choice has made a wife and infant lips have learned to honor with the name mother." (Dudley A. Tyng) "Home is *the seminary* of all other institutions" (E. H. Chapin) "The family circle is the *supreme conductor of Christianity.*" (Henry Drummond)

The above quotations speak of the place God-fearing mothers have in the home and the importance of the family circle in the spread of Christianity. The Bible amply confirms these conclusions. To the apostle Paul it was part of sound doctrine "that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Titus 2:3-5) "I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling; for already some are turned aside after Satan," summarizes Paul's instruction to Timothy concerning young widows and their work in the church (I Tim. 5:14).

Timothy is one of the best young men mentioned in the Bible. Concerning his faith the apostle Paul wrote, "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also" (II Tim. 1:5). One reason for his unusual faith was the early teaching which he received from his mother. One of Paul's last admonitions to him was, "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that *from a babe* thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14,15). Faith is not inherited by children as they inherit the physical characteristics of their parents but must be transmitted by the teaching of the word of God (Rom. 10:17).

Moses is one of the greatest men that history records. For his preservation and early training God used his own mother. It was her faith that enabled her to hide him contrary to the king's commandment (Heb. 11:23; Ex. 2:3). Through her confidence she was led to provide the means whereby God delivered Moses from the destroying hand of Pharaoh. It was through his own mother that God gave Moses his faith by which he made one of the most momentous choices ever made by mortal man (Heb. 11:24-26). In the providence of God his own mother instilled such faith in the heart of Moses that is was

neither destroyed by "the wisdom of the Egyptians" nor forsaken for the wealth of Egypt. All this was done while he was yet a child for he was not very old when "she brought him unto Pharaoh's daughter, and he became her son" (Ex. 2:10).

The prayers of Samuel rank high in God's dealings with the nation of Israel (Jer. 15:1; I Sam. 12:3). Samuel was the son of a praying mother who consecrated him to Jehovah before he was conceived in the womb (I Sam. 1:10-11). God gave her the son for which she prayed and she, according to her promise, dedicated him to Jehovah "all the days of his life." At a very early age Hannah took Samuel to Shiloh and committed him to Jehovah under the hand of Eli. All the opportunity that she had to teach him was before he was weaned and perhaps on her annual trips which she made to Shiloh to worship. The tabernacle environment was very corrupt because of the wickedness of Eli's two sons but in the providence of God the early training of Samuel saved him from defilement. Later he grew up under God to be the great judge and prophet that we know him to be — a son of whom Hannah could well be proud.

Today many thoughtless doctors are advising nervous women to get jobs for the sake of their nerves when it would be far better for them to give more attention to being good wives, good mothers and good home makers. In many cases this would correct the cause of their frayed nerves which can be traced back to unpleasant home life. Covetousness may be one of the chief reasons why some women do not want to stay at home and fill the place that God gave them in the family. Many women are deceiving themselves into thinking that it is best for the family for them to work only to discover when their home is broken up and the lives of their children blighted that it was a grievous mistake. Women have made for themselves a name in business, politics and in the professions but the chief place for any woman to fill, and especially any Christian woman, is the center of a good home. The temptation for women to forsake their homes for a job in the world may be greater in the city but no community is free from it in this evil day.

— From *The Evangelist*.

WHY EXPAND CHRISTIAN EDUCATION

Albert Von Allman

From a Christian's viewpoint our public schools are failing to meet the needs of our youth by leaving God out of the curriculum. This is not entirely the fault of our school system since it is restricted, due to the diversity of religious beliefs. While anything construed as religious teaching has been carefully avoided, another element has crept in. This THEORY which has seeped into our textbooks through ungodly writers, I desire to discuss.

It is generally recognized, and correctly, that evolution is taught in state colleges and universities. How widely is it known however, that this pernicious doctrine today has infiltrated the junior high school level of learning!

Oh, our evolutionary authors are clever enough to refrain from labelling it as such, but that does not alter the half-truths and false conclusions they present as scientific facts. Neither does it keep it from being a part of the evolutionary theory.

In one of the junior high school science textbooks now in adoption in our state we find conclusive proof of the above assertions. Because of copyright laws only the general ideas presented can be given, not exact quotations. They are as follows:

From fossils we learn (?) that many of our land animals are the descendants of creatures which lived in the water and possessed gills and fins. On the other hand, many scientists claim that the whale formerly had legs and lived on land.

IF THE ABOVE STATEMENTS ARE TRUE, that land animals developed from creatures living in the water and vice versa in the case of the whale, then God did not CREATE land and sea animals as taught in Genesis. Personally, I believe the above ideas to be an opening wedge to the teaching of evolution in the lower grades.

The book continues and asserts that living things have developed through mutations. A mutation is any marked variation in an offspring from its parent. An example of such a helpful mutation is the gill which some scientists claim certain water animals developed. Note carefully that they claim gills were developed, NOT created in the creatures of the sea! And animals developing lungs instead of gills could come out of the water and live on land. To substantiate this contention they use the lungfish as an example of such a development. This fish has both a gill and a simple form of air bladder or lung. As the lung-bearing animals continued to live on land, they PROBABLY developed legs and feet instead of paddles or fins. Scientists profess to believe that many other changes have taken place and that animals are continuing to change even today.

If the above ideas and statements are not a form of the evolutionary doctrine, what can they be called! Certainly it is not the teaching presented in Genesis. Did God create the creatures that live in the sea (Gen.1:20), and the animals inhabiting the earth (Gen. 1:25), or did they evolve through mutations? Did God create fish with gills or did they just happen to develop? Why hasn't the lungfish, if it, in centuries past, evolved a simple lung, continued to develop so that today it would have LOST its gills with the growth of lungs usually associated with the so-called higher order of animals? In other words, why evolve so far, THEN STOP with the task only partially completed?

What happens if the young students have a science teacher who is not a Christian as is many times the case? As these evolutionary concepts are discussed the fuller picture of the insidious theory is stamped on the youngsters' impressionable minds. They accept it without question since it is in the text and their teacher has confirmed and enlarged on it.

What chance has the Sunday school teacher who has them one hour a week, or the parent, to combat or eradicate the ideas implanted by the teacher who is supposed to be an AUTHORITY in his field,

and who is fortified by the text and books in the library? Need I say more, the answer is obvious.

What then is the answer? — increase Christian education. There our youth will receive the Bible and TRUE scientific teaching. This is what the Portland Christian School is, endeavoring to do. We hope to erect a large modern school with good laboratory equipment where science and not theories are taught.

WHAT F. B. SRYGLEY SAID

Flavil Hall

In my circular, "Violent Compression of John 3:16," I quoted in substance statements from the late F. B. Srygley, the exact words not being then available, so did not place quotation marks where such was the case. But a critic, not being able to answer the article as a whole, tried to make a material difference in my representation and the words of Brother Srygley just as he wrote them. The following is the paragraph to which the critic referred, in which the accurateness of Srygley's words are placed in brackets, and from which it will be seen that I did not misrepresent a dead brother as it was claimed:

The late Brother F. B. Srygley was severe for some time on brethren who differed from him on future things, but when he got clearer light about righteous dealing and withheld his severity, his former companions [a former companion] in wrong said to him, "It hurts us so much [me] to see you change!" But he answered, "It will not hurt ME to change from wrong to right. I can not even defend myself when I see I am wrong and will not change." In the same [another] article he said he had seen there had been too much "personality" in the fight against R. H. Boll from its beginning ["early in the beginning"]. (In a creditable Webster's Dictionary "from" is defined, "noting source of beginning.") He had been abusively circularized in his city and elsewhere, concerning which he left the following golden nugget: "What most of us need is mercy and forgiveness. If Christ had no more mercy than some of us have we would all be lost, though we might boast of how sound we are in the faith." (*Gospel Advocate*, [August 29 and] Oct. 5, 1939.)

I was trying to honor Brother Srygley with having written truth and to say something conciliatory in its effect, and the reader can see that he wrote in substance all I attributed to him. No matter what he may have written thereafter it can never dim the golden qualities of that which I, in substance, correctly represented him as saying. The same is true of my oversight concerning the issues in which it appeared. He never repudiated it.

My article concluded as follows, which, like that which precedes the above, my critic could not answer to his satisfaction and that of his readers:

All thoughtful, fair-thinking disciples know that the following from the lamented F. D. Srygley (brother to the afore-mentioned

F. B.) is eminently true: "When we believe in Christ and obey his commands we are Christians. Having done this, if we differ, we should differ as Christians — as brethren in the Lord — and not make our differences denominational barriers . . . and promote strife and ugly contentions." (From preface to Larimore and His Boys.) But, though as firmly true as the Rock of Gibraltar are these words, when partisan war is declared the aggressors will not lay down their puny arms in surrender, unless the heart is changed, though they be shown to be at variance with Gospel truth and reason. The objects of their attacks teach that Christ is King, and ruling and reigning over all who accept him and that these constitute the kingdom of Christ. This is all that their adversaries can claim for this age, and all representations to the contrary are idle and vain.

Let John 3:16 bring its perfect peace and bliss to the hearts of all who would seek the Scripture-revealed path to glory. Otherwise, modernistic infidelity will, in a measure, find its way into those hearts, and cause spiritual wreck and ruin.

CHRISTIAN ONLY

IN DOCTRINE, NAME AND PRACTICE

Those who claim to be Christians only, and reject all party names and contend for the restoration of the ancient order of things in matters of faith and practice, should, of all people, be the most devoted, reverential and godly in all that pertains to life and duty. In our efforts to be theoretically right let none of us become practically wrong. Guard the moral life and the incomparably precious interests of the soul. Honesty and purity of life are found even among worldly people who lay no claim to the transforming influences of the gospel and who have no hope of heaven. Much more should these be manifested in the Christian's life. The Australian Christian says:

"That the Christians who reject all human names and creeds and prefer to be called Christians only have made marvelous numerical progress is self-evident. Their numbers throughout the world must approximate 1,700,000 actual church members or communicants. But it is not so clear that there has been a corresponding advance in spiritual life. The aim of our early pioneers was "to return in teaching and life to the doctrine and practice of the primitive church," We may not claim that we have fully realized this ideal. While in our plea for the restoration of "the ancient order of things" we have restored the simple plan of salvation by faith in and obedience to Christ, and while we have presented the New Testament teachings on the subject of Christian union and other important topics, it does not appear that as a people we have manifested such a marked adherence to the spirit of the teaching of Jesus as to differentiate us in this respect from those in the denominations around. It is easier to repudiate human creeds and names than to abandon human selfishness and other feelings. It is even possible while condemning sectarianism to unconsciously become sectarian, and to speak or think

of "our" work and "our" cause as though it constituted the church of God. It is also possible in our advocacy of certain generally neglected truths to give them an undue prominence, and thus unwittingly to convey the idea that we attach to them a measure of importance that has no scriptural warrant.

"But the point we have especially in mind is that our advancement in spirituality has not kept pace with growth in numbers. Had it done so we should be one of the greatest forces for righteousness in the world today. Are we more self-denying, more self-sacrificing than others? Do we live in closer communion with God, and manifest greater practical love for men? Are we giving more and doing more to send the gospel to the unsaved of our own and other lands? In a word, are we more Christ-like? If not, what is the practical value of our plea for a restoration of primitive Christianity? The religion of the New Testament is vastly more than the right observance of baptism and the Lord's supper, or the wearing of the name of Christ, and pleading for Christian union. It means the whole-souled consecration of life and pocket. It means a growth in grace and knowledge associated with a yearning for the salvation of men. It means the visiting of widows and the fatherless, and keeping ourselves unspotted from the world. It means more interest in the prayer meeting, and less in the picture show; more enjoyment in communion with the Lord and his people, and less in socials and entertainments; more of Christ and less of self. Are we really New Testament Christians?"

From *The Gospel Proclaimer*

BEN'S BUDGET

Ben J. Elston

The apostle said to his Jewish brethren (Rom. 10), "My heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God." How very wide spread *now* is a zeal *against* God. More than one age has "refused to have God in their knowledge." Man seeks a light of his own, and with all too much success seeks to shut himself in fatal darkness, away from the saving light which God has for all who will to walk in it. His word gives true, enabling light. He has not spoken weakly, nor darkly, nor to be continually repeated. He was in loving earnest when He spoke, and will deal with those addressed according to that message. This hint should not be lost on such as essay to speak in Jesus' name to the people now. Say, all in unison, what He bids. Not more, less, or differently. For every good reason all recklessness and guessing should be abandoned. As 'the day approaches,' 'speak as it were oracles of God'—constantly, "in love." "The day is at hand."

A temptation is that which puts to the test. A test is never employed for the purpose of injury, but to certify the power of resistance.—J. H. Hurtz.

THOUGHTS WORTH WHILE

D. H. F.

THE BIBLE MADE AMERICA

America rests upon four cornerstones: the English Bible, the English language, the common law, and the tradition of liberty.

But liberty, language, and laws might have been drawn from the Bible alone. Had we brought nothing with us across the sea besides this supreme Book, we might still have been great. Without this Book, America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more.

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny Mayflower. The hope and faith of ancient poets, kings, and lawgivers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a commonwealth in the Western World were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all. — *Odell Shepard*.

WHENCE THE FACULTIES TO EARN?

Father was a contractor and builder in the city of Chicago. He was a man of God, and had the good habit of giving thanks for his food, even in the presence of ungodly workmen. One day a workman asked him, "Why do you give God thanks for your food when it is your own wisdom and strength that enable you to earn the money with which to purchase food, clothing, and shelter?" Father answered: "Because it is the Lord who has given me life and breath and endowed me with all the faculties I possess. Were it not for the good hand of my God upon me I might be an idiot unable to think properly, or an invalid unable to exercise my muscles." The workman was silenced save to say, "There is a lot of reason in what you have just said."—*S. S. Times*.

THE VALUE OF SINGING

A brave little girl was taken to a doctor for a minor, but for the moment a painful, operation. When all was ready, the kindly doctor said, "This will hurt, but you may cry or scream as much as you please." The little girl looked up at him, smiling, and said, "I would rather sing," which she did with her sweet, childish voice and went through her brief ordeal without sigh, groan or tear.

It seems to us in hard days it would be great gain if Christians learn to sing. In the Bible and through the Christian centuries, singing has been an important feature of noblest living. *It is beautiful to be Christian enough to sing, especially when the heart is heavy. When hard things come and sorrows press, we can change all by prayer and song of praise to God.* — *The Presbyterian*.

STUDIES IN ISAIAH

R. H. B.

STUDY 29. *About Jerusalem.* Isaiah 29. "Ariel" is Jerusalem (2 Sam. 5:9). Jerusalem's final crisis haunts the pages of prophecy. See on ch. 17:12-18. All nations are gathered against her; in the extremity of her distress Jehovah interferences (Zech. 14; Joel 3). Note how suddenly her relief comes, and how her adversaries are reduced to *chaff* and *small dust*. (Ps. 83, esp. v. 13; Dan. 2:35). Verses 9-12. Blindness is itself a judgment, as well as precursor of judgment. So is Israel today; Rom. 11:8, 25. So is most of Christendom today. Verse 13 describes their conventional manner of worship. A matter of human custom rather than living spiritual sacrifice and service. How that applies to modern church conditions! See the Savior's significant wording of it in Matt. 15:9. On v. 15 see Ezek. 8:12; on v. 16, Ps. 94:7-10. Contrast the future condition of v. 18 with 9, 10. The kind described in vs. 20, 21 is not dead yet. (Luke 11:53, 54.) Verses 22-24, Jacob's happy future.

STUDY 30. *Warning against an alliance with Egypt.* Isaiah 31 and 32. With vs. 1-7 read 2:22; 20:6. Should God's people ask counsel at His mouth before entering into alliances or transactions? Prov. 3:5, 6. These not only did not ask, but spurned the counsel offered them; vs. 9-14. What aspect of God's character was particularly distasteful to these people? Verse 11. Is it much better today? With v. 18 study Jer. 29:11. The blessed future God plans for Israel again takes the foreground in vs. 19-26. With v. 26 cp. Hos. 6:1. The "bridle that causeth to err," v. 28; comp. 2 Thess 2:11; also Rev. 16:13, 14. Another protest, 31:1-3. Never through Egypt, but only through God will their ultimate deliverance come, 31:4-9. How we fly to human help and refuge when the God who has smitten is the only one who can heal! (Hos. 5:13-6:3.) The Assyrian of the End is the great representative and personification of evil—the "man of sin." With this enemy will Israel conclude a compact. (28:15, 18.)

STUDY 31. *Kingdom Days.* Isaiah 32. Who is *the King* in verse 1, and *the Man* in v. 2? The answer is easy. But who are the princes that shall rule with Him? See Rev. 2:26, 27; 3:21; 20:4; 2 Tim. 2:12. The evil done away (Isa. 25:6, 7; 29:18) and the great Deceiver bound (Rev. 20:1-3), things are now seen as they are (vs. 4-8). The "careless" women (Comp. 3:16, etc.) are told of the impending desolation (vs. 9:14); but this, as Israel's punishment always, is limited by an "until." (Luke 21:24; Rom. 11:25.) On v. 15 see 29: 17, 18; on the outpouring of the Spirit, 44:3, 4; Ezek. 39:28, 29; Joel 2:28-32; Zech. 12:10. Pentecost was a fulfillment, but did not fill out the measure and extent of the prediction: Acts 2 *does not exhaust* the prophecy. (See principles of prophetic interpretation, pages 1, 2.) The present faithful activity of God's people (v. 20) is an essential factor to bring about the good days of vs. 16-18. To do our task faithfully today in view of the great con-

summation which God has promised and will bring about is *true faith*. Prophecy inspires true hearts to present earnestness and obedience.

STUDY 32. *Zion's Redemption*. Isaiah 33. The man (or nation) who does evil with impunity is hastening to a doom of woe. Read on this Ps. 73:3-20 and Ps. 37. Israel, penitent, calls on Jehovah in the day of her trouble. An illustration of vs. 3, 4 is found in 2 Kings 7:6, 7. Zion's righteousness after her cleansing, v. 5; see 1:26, 27; 4:3, 4. In Ps. 72 the prediction of v. 6 is found enlarged. Out of the distress and the judgment of vs. 7-12 comes this glorious condition. With v. 8 compare the notes on 28:15, 18. When Jehovah thus comes down to take His possession of Zion, the sinners in Zion are filled with consternation (v. 14). "Who can dwell with Him?" they ask. God answers, according to Ps. 15. He is thenceforth *visibly* present in redeemed Zion. Cp. 4:5, 6.

STUDY 33. *A Message of Judgment to all Nations, especially Edom*. Isaiah 34. It cannot be but that world-wide judgment — utter slaughter and destruction against all nations and their armies — must precede the better day. The unparalleled wars of our time may well be the *beginning* of this universal sentence. (Vs. 1-4.) He turns especially against Edom — Israel's inveterate and bitter enemy. The world's punishment is in reference to the Jews (v. 8, Joel 3); the hatred against whom will lead to the final great demonstration of Armageddon, the gathering of all nations against Jerusalem, where the finishing stroke will overtake them. See Ps. 83, where Edom is prominently mentioned.

STUDY 34. *Times of Restoration*. Isaiah 35. Like a clear burst of sunlight when the black clouds have rolled by, like the rainbow after the storm, comes this vision of God's gracious redemption. (Jer. 29:11.) To God's trembling people the day of Vengeance issues in salvation (Comp. 1 Thess. 5:3, 9.) The very curse of nature is lifted. God did not make the desolate wilderness at the first, and the glowing sands of the desert. God's first will was not that thorns and thistles should grow, that the beasts of the field should tear one another and be a menace to man. In the restoration times that will be corrected. (11:6-9; 55:12, 13.) For this the whole creation waits (Rom. 8:12-25.) It comes with the return of our Lord Jesus Christ. (Acts 3:21.) Verses 5-10, especially v. 8 are sometimes given a spiritual application to the present dispensation. There is no objection to the position that such glorious predictions have their spiritual anticipations in this day; or that spiritual principles which are of universal application, pervade all the word of God. Nevertheless the *fulfillment* of these things are not yet. They abide the day of the Lord's Second Coming.

STUDY 35. *Isaiah 36-39 and Retrospect*. We are at the end of the first great division of the Prophecy of Isaiah. Chapters 36-39 form a historical interlude, a parenthesis between the first and second great divisions. We have had marked subdivisions in this first part of Isaiah:

I. The Great Arraignment. Chapter 1.

- II. Zion Restored Through Judgments. Chapters 2 to 4.
- III. The Song of the Vineyard. Chapter 5.
- IV. Isaiah's Call and Commission. Chapter 6.
- V. The "Book of Immanuel." Chapters 7 to 12.
- VI. The Book of "Burdens." Chapters 13 to 23.
- VII. World Judgment and Restoration, Chapters 24 to 35.

Would it not be well now to gather the various predictions under classes; as, for example:

1. All the prophecies concerning Christ.
2. All the prophecies concerning Israel (and Judah).
 - a. Desolation and Distress.
 - b. Redemption and Restoration.

All the prophecies concerning other nations.

Lastly — in every chapter look for spiritual and practical teaching for present application. There is a great wealth of it throughout.

THE BOOK OF COMFORT

Isa. 40-52

The last great division of Isaiah is chapters 40-66: The Book of Zion's Comfort and Redemption. Critics have assigned this latter portion of the prophecy to a different author, a "Deutero-Isaiah" (Second Isaiah). In the New Testament Isaiah is quoted *by name* 21 times: ten of these quotations are taken from the first part (1-39); eleven from the second part. Both alike are indiscriminately assigned to "Isaiah" by the Lord Jesus and His apostles. The critics are not wiser in this matter than Jesus Christ and the inspired writers of the New Testament; and this testimony of the New Testament settles the question for common Christians, and makes further proof which could be presented to the unity of Isaiah's prophecy unnecessary.

STUDY 36. *The Message of Comfort.* Isaiah 40:1-11. The first two verses strike the key-note of this whole latter portion of Isaiah. A message of consolation and redemption pervades these 27 chapters. Her waiting-time, her trouble, warfare, and heavy chastisements are overpast, and the Lord turns to comfort her. Abruptly follows the voice of the Herald — familiar from its quotation in Matt. 3 and Luke 4. But has verse 5 been fulfilled? Only in a much modified way. If the mission of the Fore-runner had succeeded, (John 1:6, 7), it would have been exactly and literally fulfilled, as some day it shall be. But John was rejected of his generation, and the world-wide blessing waits. In verses 6-8 we have a dialog (as pointed out by Moulton and others) (1) A voice of command: "Cry." (2) A plaintive voice, discouraged over the extreme weakness and misery of Israel, and weary in hopeless waiting, replies, "What is the use?" (64:5, 6.) We are like grass that grows up but to wither in a day. (3) The answer: Despite all human weakness and vain hope — the word of God shall not fail of fulfillment. Therefore cry, cry! What encouragement to the preacher today!

Now (vs. 9-11) a glad message to Zion: Her Shepherd-King comes. (Jer. 31:10; Matt. 2:6). These *four voices* form the introduction to this portion of Isaiah.

STUDY 37. *The True God, fainting Israel's Rock and Stay.* Isaiah 40:21-31. Jehovah's infinite power and wisdom is held up (in contrast with the idols of the nations) that His afflicted people may take new hope, vs. 12-26. This is one of the wonderful passages of the Bible. The force of verse 27 is that Israel has got to the point where she thinks that God has ceased to care or pay any attention to her; and that she will nevermore obtain help and vindication at His hands. But He has not forgotten. (49:14-16.) *Just because* she is now utterly weak and helpless (Deut. 32:36) will He rise up for her help. To the faint—to those who have no might and resource of their own, and know it—to them He imparts power and strength. This is God's way today and always. (Matt. 5:3; 11:28.) The youths and young men (representing human strength at its best) shall fail and utterly fall, for human strength is wholly insufficient; but those weak ones who lean upon Jehovah, shall be more than conquerors.

STUDY 38. *Jehovah's Challenge to the Nations.* Isaiah 41. Verses 2-5 refer to Cyrus, the Persian King (45:1-3) whom God had destined to release Israel from Babylonian captivity. The one whom God raises up, subjugates the nations, his adversaries. The nations on their part (vs. 5-7), in great fear of the advancing conqueror, make great preparations of armaments (or idols?) to meet this avenger. But God consoles His people: "Fear thou not." Note two things about this encouragement, (1) God never says merely "Be not afraid," but always gives a reason and foundation for confidence. (Comp. Josh. 1.) (2) The ground of confidence is never the world's—"You are strong and great and wise"—that is, *self-confidence*—but Jacob is a *worm*. Israel's power lies not in themselves, but in God alone. Vs. 8-14 are of exquisite beauty and tenderness, and our hearts may confidently rely upon the spiritual promise that runs through these words, which is so beautifully gathered up in the old hymn:

"Fear not, I am with thee, O be not dismayed

For I am thy God and will sure give thee aid.

I'll strengthen thee, help thee, and cause thee to stand

Upheld by my righteous, omnipotent hand."

In verses 21-29 Jehovah challenges the idols to show their power. The specific challenge He throws into their faces is their inability to predict and bring to pass future things. (vs. 22,23,26.) Verse 25 again refers to Cyrus. But Cyrus is also a type of Jesus Christ. With the vanity of the idols (vs. 23, 29) compare the unbelief of besotted Jews, Zeph. 1:12.

CHRISTIAN UNITY CONFERENCE

A conference on Christian unity is scheduled to take place at the **Cincinnati Bible Seminary** house of worship, corner Grand and Prince Avenues, Cincinnati, Ohio, from May 20-22. There will be a discussion of Instrumental Music in Public Worship by two competent brethren, ten other set addresses, and an open forum in four of the sessions.

"FAITH OF OUR FATHERS"

E. L. J.

The following statements concerning the famous "church fathers," and quotations from them on the subject of the Reign of Christ are taken from D. T. Taylor's book, "The Voice of the Church." H. L. Hastings' Introduction to this great historical work was published last month.

THE EARLY CHURCH, FROM HERMAS TO ORIGEN

The early church was eminently pre-millennial in her cherished expectations of the Lord's advent. His coming and kingdom was her constant hope, and she deemed it, says Massillon, "one step in apostacy not to sigh after his return." And this faith and hope, with her, was practical: even Gibbon admitting it to be "an opinion which may deserve respect, from its usefulness and antiquity." With her, too, Millenarianism was connected with all that is orthodox. On this point Mosheim is somewhat unfair. He places Chiliasm among the heresies of Cerinthus, in the first century, and yet affirms it had "met with no opposition till the third." The infidel saw and rebuked this unfairness. Says Gibbon, this "learned divine is not altogether candid on this occasion."

We have introduced Hermas into this catalogue, who, while he may be apocryphal, is still antique. Like Paul, he writes of a "world to come." Clement, too, advocates a future kingdom at the Redeemer's advent. Of Barnabas, we observe in the language of Professor Bush: "the genuineness of this epistle is disputed, but as far as the present argument is concerned, it is immaterial who the real author was. There is sufficient testimony that it is the production of a very early period of the Christian church." Ignatius says nothing of the millennium. His hope lay in the better resurrection. So also Polycarp, who was a strenuous advocate of the personal advent of Christ. Papias' testimony is both interesting and credible. Of Justin Martyr, the following testimony is borne by Semisch: "Justin dwells with deep emotion on this hope. It was in his esteem a sacred fire, at which he kindled afresh his Christian faith and practice. That this hope in its pure millenarian character and extent might possibly be vain, never entered his thoughts. He believed that it was supported by scripture. He expressly appealed to the New Testament Apocalypse, and such passages in the Old Testament as Isaiah 65:17, in evidence of the personal reign of Christ in Jerusalem. From the Apocalypse, and Isaiah 65:22, in connection with Genesis 2:17; 5:5, and Psalm 90:4, he deduced the millennial period. How could he doubt it?"

And Irenaeus — how explicit and weighty his testimony. In the language of Edward Winthrop, we ask, "Is it credible that that excellent and pious father, with the advantage of being instructed by Polycarp, who was himself instructed by St. John, did not know what the beloved disciple held, as to the fact, whether the second coming of Christ would usher in the millennium, or be delayed to its close. We

think not." Still, it is said by Post-millennialists, that the Hebrew church believed the same, and that the early Christians drew their Chiliasm from this source. "It is, therefore," writes Bishop Russell, "a Rabbinic fable." "No mistake," replies David N. Lord, "could be greater. Justin Martyr, Irenaeus, Tertullian, and Lactantius expressly found their doctrines of the millennium on the twentieth chapter of the Apocalypse, and the prophecies of Isaiah 65, Zech. 14, and other passages of the Old Testament, that are alleged by millennialists as foreshowing the reign of Christ and the saints on the earth. Not a hint is uttered by them that they were led to their belief in that reign by Jewish interpretations, or traditions; or that they drew their notions of it in any manner from the opinions that were entertained by the Jews of the reign of the Messiah." Such are the men to whose authority and writings we are about to refer. The opponents of pre-millennialism cannot quote them without being condemned. "Jerome never mentions Justin Martyr," says Mede, "being afraid of the antiquity and authority of the man." In the midst of these early Christians we love to linger, while as yet the dark cloud of apostasy had not come over the path of the church.

CLEMENT, A. D. 96.

The third Bishop of Rome, and "fellow laborer" of Paul, whose name is "in the book of Life." Phil. 4:3. Says Eusebius, "Of this Clement there is one epistle extant, acknowledged as genuine, of considerable length, and of great merit. This we know to have been read for common benefit, in most of the churches, both in former times, and in our own."*

Nor does he deny the genuineness and authenticity of the second Epistle, though he does not speak of it so approvingly.

Clement wrote about A. D. 95. In his first Epistle, he says, "Let us be followers of those who went about in goat skins and sheep skins, preaching the coming of Christ. Such were the Prophets." Again, alluding to some who scoff at the apparent delay of the advent, he says: "You see how in a little while the fruit of the trees comes to maturity. Of a truth, yet a little while and His will shall be accomplished suddenly, the Holy Scripture itself bearing witness that He shall quickly come and not tarry; and the Lord shall suddenly come to his temple, even the Holy One whom ye look for." In his second Epistle he says, "If therefore we shall do what is just in the sight of God, we shall enter into his kingdom, and shall receive the promises, which neither eye hath seen, nor ear heard, nor have entered into the heart of man. Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing." He uses the phoenix to demonstrate the possibility of the resurrection. †

Dr. Duffield says, "there is not in Clement's writings the most remote hint of a millennium of religious prosperity before the coming of Christ." Roman Catholics count him a saint. Clement of Alexandria calls him "an Apostle," which Jerome qualifies by styling him

*Eusebius, B. iii. ch. xvi.

† See His. Epistles, pp. 21, 30, 357.

"an Apostolic man." If a companion of Paul, how valuable his testimony — he plainly putting the kingdom at the coming of Christ. Clement was martyred A. D. 100, by being drowned in the sea, under the reign of the Emperor Trajan.

BARNABAS, A. D. 71.

He was the companion of St. Paul. He was a Levite, and was born on the Island of Cyprus. He was brought up with Paul at the feet of Gamaliel, and is declared by Clement to have been one of the seventy sent out by the Savior. He first introduced Paul to the other Apostles (Acts 9:27.) "He was a good man, and full of the Holy Ghost and faith." An Epistle is extant bearing his name, in which the writer speaks as though he were Barnabas the Apostle. It was read in the churches at an early period, and was cited by Clement of Alexandria, Origen, and others, the latter styling it, "The Catholic Epistle of Barnabas." Jerome and Eusebius pronounce it Apocryphal. Vossius, Dapuis, Dr. Mill, Dr. Cave, Dr. Burnet, Dr. S. Clarke, Archbp. Wake, Bishop Fell, Whiston, and many others esteemed it genuine.

Barnabas recognizes the Abrahamic covenant as surviving and superseding the Mosaic, and as yet to be perfected by Christ, who is the covenant pledge of its fulfillment. He uses the style of Peter in speaking of the Advent, and says, "The day of the Lord is at hand, in which all things shall be destroyed, together with the wicked one. The Lord is near and his reward is with him." On the creation-week he says, "Consider, my children, what this signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end. For with him one day is as a thousand years; as himself testifieth, saying, Behold, this day shall be as a thousand years. Therefore, children, in six days (i. e. 6000 years) shall all things be accomplished. And what is that he saith, 'and he rested the seventh day;' he meaneth this, that when his Son shall come and abolish the wicked one, and judge the ungodly; and shall change the sun, and moon and stars; then He shall gloriously rest on that seventh day," (i.e. millennium). He taught the "restitution," or "renewing of all things," and said that we should "call to our remembrance day and night the future judgment." *

Mr. Brooks and Dr. Duffield esteem this extract as of good authority, and the Fathers who call his Epistle apocryphal, do not deny that Barnabas wrote it. If this be so, and if he was the associate of the apostle Paul, was not the latter very likely to have been a pre-millennialist? and is not this testimony overwhelming? Barnabas is supposed to have been martyred about A. D. 75, by being stoned to death by the Jews.

IGNATIUS, A. D. 100

He was Bishop of Antioch. Of his parentage and birth, nothing is known. Greek and Syriac writers affirm that he was the little child the Saviour took in his arms and sat in the midst of his disciples, as a model of innocence and humiliation. Chrysostom, Mosheim, Chalmers, Fox, and others, affirm that he was the disciple and familiar

* Apostolic Fathers, p. 186.

friend of the apostles, and was educated and nursed up by them. He wrote about A. D. 100. Dr. Elliot highly commends him, and says his seven Epistles are almost universally acknowledged to be genuine.

To the Ephesians, Ignatius expresses his faith thus: "The last times are come upon us; let us therefore be very reverent and fear the longsuffering of God, that it be not to us condemnation." He also bids them "stop their ears" when one shall speak contrary to the evangelical record of Jesus Christ. To Polycarp he wrote: "Be every day better than another; consider the times, and expect Him who is above all time, eternal, invisible, though for our sakes made visible." To the Smyrnians he says, that Peter and the other disciples did actually prove, by the sense of touch, the real presence and resurrection of Christ, "being thus assured of his personal resurrection, and consequently their own at his coming, for this cause they despised death and were found to be above it. . . ."

Not one word of a temporal millennium or spiritual reign, but instead the advent of the Redeemer and resurrection of the body, appears to have been his blessed hope. And if, as Eusebius says, he succeeded Peter at Antioch, they were doubtless of the same faith.

POLYCARP, A. D. 108.

This eminent man was born, it is supposed, in Smyrna. Spanheim says, he was ordained Bishop over the church in that city by John; and Usher and others affirm that John in the Apocalypse addresses him as the "angel of the church of Smyrna." He was the disciple and familiar friend of John the Revelator, and contemporary with Ignatius, Papias, and Irenaeus. Eusebius bears the highest testimony concerning him, and makes him a pattern of orthodoxy. His epistle is both authentic and genuine.

Polycarp taught in this epistle that God had raised up our Lord Jesus from the dead, and that he will come to judge the world and raise the saints, and that if we walk worthy of him we shall reign together with Him. He alludes to the other life, or world to come, and asks, Who of you are ignorant of the judgment of God? "Every one," he adds, "that confesses not that Jesus Christ is come in the flesh, is Anti-Christ; and he who doth not acknowledge his martyrdom on the cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts, and shall say that there is neither resurrection nor judgment to come, that man is the first-born of Satan. *

Polycarp taught no spiritual reign, but otherwise. Dr. Burnet pronounces him a decided millenarian, and Irenaeus hints the same. He must have received the doctrine from St. John. Duffield, Brooks, and Ward, quote him as confirming millenarian views. Who has not read of the sainted Polycarp? He was burned at the stake about A. D. 167. His tormentors urging him to blaspheme Christ, he thus nobly answered: "Four score and six years have I served Him, and he never did me any harm; how then can I blaspheme my King, and my Saviour?" When further urged, his answer was, "I am a Christian." Being threatened with wild beasts, he cried, "Bring them forth!" †

* Apostolic Fathers, p. 56.

† Eusebius Eccl. Hist., B. iv. chap. 15.

ELIZABETH PEARL GREER

Elizabeth Pearl Greer, wife of J. Scott Greer, minister of the West Point Church of Christ, Detroit, Michigan, passed away the morning of February 4, 1947, in the Detroit Osteopathic Hospital, after a week of severe heart illness.

Sister Greer was born near Glasgow, Kentucky, the daughter, and the last remaining member of the family of the late Pearle and Margaret Chamberlain.

She was united in marriage to J. Scott Greer December, 1909, and together they had lived and worked in the Church of their Lord in nine states of the United States and two Provinces of Canada, Nova Scotia and Ontario.

Her early life was spent in teaching school. Later she taught Art in the Maritime Bible and Literary College, West Gore, Nova Scotia, Canada. She was also a wonderful Sunday School teacher, especially fine with young boys.

Besides her husband, three children survive her, Mrs. Christine Moss of Horse Cave, Kentucky, Mr. Junius S. Greer, Nashville, Tenn., and Mr. Louis B. Greer, Detroit, Mich., and Toronto, Ont.

The remains were in charge of Social Funeral Directors, Grand River Ave., Detroit, where a host of friends and associates paid tribute, after which she was sent by train to Horse Cave, Ky., where the funeral was conducted from the church in Horse Cave by Stanford Chambers, assisted by N. Wilson Burks. Interment was made at the Horse Cave Cemetery.

—J. Scott Greer

BOOK REVIEW

Though The Mountains Shake Amy Carmichael

This book "has been written for those who find in the simplest of true things something that quickens 'the sense of the Unseen behind the seen,' and for whom the temporal holds the seed of the Eternal." The author, Amy Carmichael, is a missionary in India, and has written many devotional and inspirational books. Those who desire food for their faith and a "soul-refreshing view" of the majesty of our Lord and how He works for and through those who are companions in His sufferings, will find this book well worth reading.

The book is centered around the work of the Dohnavur Fellowship which has as its central mission the salvation of children who have been dedicated to the gods of the temples, which means in reality to a life of shame. The work has expanded through the years until there are now over eight hundred in the family.

The book gives a delightful insight into the daily life of Dohnavur and the Christ-like spirit that pervades the place. It also reveals the author as one who has endured and suffered much for the Master's sake, who knows well the struggles and temptations of the human soul, and yet who knows its possibilities when laid upon the altar to be used by the Lord Jesus. Though the author is one "who follows not with us," the reader cannot but be impressed with the depth of her love for the Lord Jesus and for all who are His own.

Many choice poems and quotations will be found throughout the book. Fourteen pages of choice illustrations of Dohnavur and the surrounding country add to its appeal. Such a book is strengthening to one's faith and opens up new vistas of service and possibilities for one's own growth and development.

Loizeaux Brothers, 19 West 21st Street, New York, N. Y.. Publishers. Price: \$3.50. 294 pages.

—Dennis Allen.

"The real sources of joy in this life are not the result of easy tasks, but of hard ones."—Grenfell.

A PARTIAL LIST OF TEXAS CHURCHES

That Have Purchased Our "New No. 2" Alphabetical Hymnal,

"GREAT SONGS OF THE CHURCH"

(The total number of Texas churches that have purchased "Great Songs of the Church" is now approximately 220)

Abilene:

Five churches and
the College Chorus

Anson
Arlington

Austin:

Bouldin Ave.
Northside

Ballenger

Beaumont (Central class)

Bellevue

Benbrook

Big Springs (14th St.)

Bowie

Brady (4th St.)

Brazos

Breckenridge (McAmish St.)

Brownwood (Southside)

Burnett

Cleburne

Commerce

Conroe

Corpus Christi

Crystal City

Dallas:

Seven churches and
three other Radio groups

Decatur

Denison (Armstrong Ave.)

Edna

El Paso (Montana St.)

Floydada (City Park)

Ft. McKavitt

Ft. Worth:

Five churches and
the Calmon Ave. class

Gainesville

Garland

Gatesville

Georgetown

Gladewater

Gorman

Granville

Hamilton

Hereford

Hillsboro

Houston:

Five churches and
the Male Chorus

Iraan

Kingsville

Kress

Lampasas (1st and Walnut St.)

Lockney:

Main St.
West Side

Lubbock:

Broadway
Pioneer Park
17th St.

Marfa

Marshall

Mereta (Eola church)

Midland

Midlothian

Mineral Wells

Morton

Munday

Nederland:

Nederland church
Central Gardens

Odessa (Northside)

O'Donnell

Ozona

Paris:

Lamar Avenue
Lewis Avenue class

Pasadena

Perryton

Plainview (Denver St.)

Pleasanton

Port Arthur (11th St.)

Pottsboro

Quinlan (Boles Orphan Home)

Rising Star

Robston (5th St.)

Sabinal

San Angelo

San Antonio:

Five churches and
the Gov't Hill class

San Marcos

Sherman:

Walnut St.
Grand Ave.

Slaton

Stanton

Sterling City

Taft

Texas City

Texon

Tom Bean

Trumbull (Palmyra)

Tuxedo

Tyler (W. Erwin church)

Vernon (class)

Waco (Columbus Ave. classes)

Waxahachie (College St.)

Wharton (Abell St.)

Whitesboro (Sullivan St.)

Willis

Wingate