

# 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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# WRITINGS OF R. H. BOLL



Robert Henry Boll was born of Catholic parents in Germany, June 7, 1875 — one of his kinsmen being an Archbishop. He lived a short time in Switzerland, was taken back to Germany, and came to the U. S. in 1890; was converted in 1895, and the same year entered Nashville Bible School, "working his way"; finished at the Bible School in 1900, and has continued a diligent student of the Bible in various languages. He has evangelized since 1896; and since 1904 has been minister of Portland Avenue Church, where his revivals are notable for their fruitfulness; and his winter Bible classes are attended by both local patrons and students from distant places. In 1907 he became editor of **Gospel Guide**; and was six years first-page editor of the **Gospel Advocate**, after which he was offered space in five other papers;

but since January, 1916, he has edited **Word and Work**, as well as taken upon himself the extra work of writing a Bible School Quarterly for adults. To the writer, no one else is known who for such a long period of time has given himself so completely to one thing — studying and teaching the Bible.

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## BOOKS BY R. H. BOLL

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Coleridge calls the epistle to the Romans "the profoundest book in existence." Luther in his famous preface says, "This Epistle is the chief book of the New Testament, the purest gospel. It deserves not only to be known word for word by every Christian, but to be the subject of his daily meditation . . ." Melancthon, in order to make it perfectly his own, copied it twice with his own hand. We do well to make a new study of this Epistle. **Lessons on Romans** by Boll will furnish helpful sidelights. 79 pages, blue cover, 50¢ each, 3 for \$1.

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(Continued on back cover)

# THE WORD AND WORK

(Volume XLI, September, 1947)

## MY BIBLE

"My Bible is not true in spots,  
But true in every sense;  
True in its titles and its jots,  
True in each verb and tense,  
True when it speaks of heaven's joys,  
True when it warns of hell;  
Its truth is gold without alloy,  
Its source a springing well."

— Author Unknown.

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## WORDS IN SEASON

R. H. B.

### TWO KINDS THAT HATE CREEDS

There are two sorts pleading for the abolition of creeds, but from utterly opposed motives. The one class want to shake them off that they may follow their own thoughts without restraint or fear of criticism; the other that they may enjoy the light and fullness of the whole word of God. To the one class the human standards of orthodoxy are a fetter upon their rationalism; to the other a hindrance to the full knowledge of God's revealed truth. For, the one class having abandoned faith in the infallible authority of the Scriptures, care nothing, of course, for human deductions based on the Scriptures. The other class, though recognizing the precious truths contained in creeds, feel that they confine the minds of men to a partial and more or less warped conception of God's teaching, and hinder personal study and research. It is strange that two such contrary aims should converge upon one common point; for aside from their opposition to creeds the two classes have nothing whatever in common. The fact that they both unite in this shows that creeds have served as a check upon religious anarchy on the one hand, and have been a hindrance to the free and full investigation of God's word on the other. Creeds have seen their day. The modern unbeliever will not be bothered with them, and the earnest believer will not be bound by them. And things are coming to an issue; one class will wander away into deeper darkness, and the other advance into a better light.

### THE BROTHERHOOD OF UNBELIEF

There is a brotherhood and fellowship which does not stand in a common conviction, but in the common lack of it. There is a tolerance which is not due to breadth of vision, nor to love, nor to patience, but to an utter indifference regarding questions and issues. Certainly if I held no fundamental conviction that the Bible is the word of God, that Christianity is supernatural, that the gospel is

*the truth*, and the only saving truth, I could look with patronizing good-naturedness upon doctrinal differences between sects and parties, and could frown contemptuously upon the narrowness and bigotry that yet dares to contend for any belief as the true one. But that is not tolerance nor is it fellowship. Though it glitter with an appearance of kindness and sweet-spiritedness it is not the real gold. It ill behooves men like that to disparage anyone that holds a definite faith, even if he hold it with some bitterness; for a true man will be aroused over whatever challenges what he believes to be holy and right, and what in his judgment involves the soul-interests of others. If I had to choose between two evils I would even rather be a bigot than the fellow to whom all religion is just a matter of personal "views." For the bigot at least *stands for something*. The other sort stand for nothing in particular and everything in general — if only you are a good fellow and commendably philanthropic, and altruistic and progressive, and hold to sociological ideals and to the belief in the general advancement of the world in its onward sweep toward that "far-off divine event to which all creation moves," and the like modern poppycock. Of all pitiful creatures, who cover their hopelessness and darkness under great swelling words of vanity; who prate of improvement while the world is perishing under their eyes; who think they know somewhat, and know nothing, and are too blind to realize the fact — they are these truthless, Christless, gospelless modern idealistic religious unbelievers, to whom every fellow is "brother," and "God" (whom perhaps they hardly regard as "personal") the father and author of the whole confusion of sin and error. The Lord deliver us. The wounds of honest enemies are better than the patronage of such friends.

#### **BROTHERLY HATE**

"Hatred stirreth up strifes," says the book of Proverbs; "but love covereth a multitude of transgressions." One cannot nurse hate in his heart long before he will be in a fight; for hate is critical and suspicious, and quick to note a wrong and magnifies fault and brings unjust accusation. Every man or woman that hates also misrepresents; for such is the blinding effect of this passion that it makes it impossible to speak the truth of the hated one. (Prov. 10:18; 26:24.) This is the genesis of the word "devil." For as God is love, so hate is Satan's trait. But he who hates slanders, whence the term "diabolos," the "slanderer," our English word "devil." "How these Christians love one another!" exclaimed the Roman pagan who had seen them tried by life and death. But in these days it could too often be said, "How these Christians hate one another!" Far from wishing to cover up a fault, these haters try to find faults where there are none. And far from wishing to do *justice* (to say nothing of kindness and mercy) they grasp eagerly at every misrepresentation and rejoice in it as a sweet morsel. They trump up groundless accusations, and labor to make out a case against their brother on slim evidence, and are grieved when facts turn out to be in his favor. And all this they do in the interest of Christianity and "sound doctrine!" Harken my beloved brethren — the troubles prevalent in the churches and the divisions are

not so much due to alleged "speculation" and hobbies, but to that evil spirit of *brotherly hate*. Until that is cast out there will always be dissension.

#### **"OF ONE ACCORD"**

Unity in Christ is the concord of many varying sounds. It is a "harmony of differences." It does not consist merely in sameness and uniformity, but also in mutually supplementing powers and gifts. We are not one because we have identical conceptions of the truth, but because each has his share in the same Life and in the same Truth and contributes his part to the building up of all. The whole truth is with the whole Body, and no one member has it except as he is perfected in the fellowship of all the rest. It is in our peculiar differences that the possibility of mutual helpfulness lies. Not because we are of the same mould and type, and thought and talent, and manner of expression and ability of perception, and turn and temper, but because we differ in these things, we are bound and welded together into one organism. It is because each supplies what others need and what all have not got, the members of the Body are mutually interdependent. They are also mutually corrective and balancing. Thus they grow up into Him who is the Head "even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4:15, 16.) This is the unity of God's intention, the symphony of a multitude of instruments under the direction of the Spirit of truth and love in Christ Jesus.

#### **THE NEW CREEDISM**

If leaders in the church agree and decree among themselves that it shall be believed and taught that Dan. 2:44 was fulfilled on Pentecost, (for example); that the church and the kingdom are to be regarded as identical; and that it shall not be admitted that Christ will return to the earth to reign, and such like things; and that all scriptures of the Old and New Testament are to be interpreted in harmony with these tenets; and that all preachers who do not subscribe to these articles of faith are to be discredited and marked as "dividers," "unsound," "Adventists and Russellites," and unworthy of the fellowship and Christian confidence of the brotherhood — and if while setting up these denominational shibboleths, these leaders yet claim to represent the simple church of Christ, and profess before the world that they have no creed but the Bible — what is such a claim worth? If any man can distinguish between that and the position of all creed-bound sects, I should be glad to hear. It is to no purpose to answer that they believe that these their tenets are the truth: all the denominations profess to believe in their creeds. It is no argument to say that they regard the prescribed views as false, unscriptural and harmful, or hold them as speculative and divisive: all the sects have a bad opinion of doctrines that conflict with theirs. The question is, if a people lay down such tests, and will cast out of their fellowship their own brethren against whose life and teaching they can raise no other objection than that they do not subscribe to these creedal articles as

agreed on by a few editors and others, should such a people still claim to be "undenominational Christians," and "the church of Christ" having "no creed but the Bible;" or should they take their place as a sect among sects? For when facts no longer justify a claim it becomes a fraud. It is high time to recognize the danger and return to the New Testament ground.

#### SECTARIAN UNITY

The plan of unity with some, when stripped of all superfluous verbiage, amounts in essence to this: Agree with us and we'll all be united; but differ with us and there will certainly be trouble. They also maintain that since their views and teachings are (of course) the infallible truth, that any conflicting teaching is "opinion" and "speculation," and should therefore be privately held. Yet not just that either exactly — for again they argue that if any man believes a thing he is but a sneak and a coward if he does not "come out with it." In fact, they hold that a man ought to "express himself" so they may know how to "place" him, and that that much is due to the churches. And to facilitate the matter they institute a sort of inquisition, and put the questions to a suspected brother direct through the paper, or perhaps put him on the rack in some "conference." Should the victim refuse to answer, that in itself would be sufficient evidence to condemn him. If he makes damaging admissions, assurance is doubly sure. The next thing is to publish him and warn the brotherhood against him; and any man that, figuratively speaking, killeth him thinks he is doing God a service.

It is regrettable that the church which professedly stands as undenominational, non-sectarian, free from human creeds, should be ridden by such a human dictatorship. It is evidently not a case of simple controversy (which might be helpful and good) but an attempt to impose upon the church the views and teachings of certain leaders, whose principle, summed up short and sweet, is "If you don't agree with us, get out." It is a case of creed-making and religious tyranny which, as far as it goes, the worst sects in Christendom could not surpass. Such a state of affairs would not be possible if it were not that the majority of the brethren are asleep to the fact that it is not a doctrine that is at stake here, but an essential principle of New Testament Christianity. Eternal vigilance is the price of liberty. If brethren do not awake and arise, they will live to see the professed church of Christ degraded into a man-ridden sect and one the more contemptible because of its lofty claim to purity and freedom.

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#### THE WAY OF FAITH

Subjection in affliction is only possible when we see that nothing can happen to us except as our Father permits — lifting the cup meekly to our lips, lovingly trying to learn the lesson written on the page of trial. But this, though the only true and safe course, is by no means an easy one. — Dr. F. B. Meyer.

# NEWS AND NOTES

## IN THIS ISSUE

We wish to call especial attention to the "Words in Season" paragraphs in this issue. They are timely, especially because of the trend toward sectarianism in the church today. We plan to reprint these paragraphs in tract form under the caption of "Unity and Creeds."

We are bringing to our readers several short articles this time, many of which tie in with Words in Season and go to the heart of things. The longer article on "British Israelism" is rather unique and will perhaps introduce a new trend of thought to our readers. Brother Jorgenson is giving us some of the very best material in "Faith of Our Fathers" in the last few numbers. Those who think premillennial teaching is erroneous should have the honesty of heart to read what the "fathers" say about the faith of the early church. Also they would do well to investigate the scriptures fearlessly and with open heart. But the often expressed purpose of this department is to bring about a better understanding among simple Christians by showing that great, good men have believed and taught on such things as the millennium since the beginning of the church. Our first objective is unity. Of course, we would rejoice to know that men see and accept the truth of God's word on this as well as on other matters.

Lexington, Ky.: "From July 14 to the 27th we conducted a very enjoyable meeting and Vacation School with the good church at Mackville, Ky. It is a rare privilege for one to work with this fine church and we enjoyed much the blessings of the Lord while there. Brother R. R. Brooks, minister, Brothers David and Victor Broaddus all rendered invaluable assistance in carrying on this meeting and school. We appreciated the fine spirit of cooperation manifested by local religious bodies.

The meeting closed without visible response to the gospel, but according to the promise of God, much was accomplished in ministering His word—especially to the children. Our school had an enrollment

of 155, daily average of 102, with 45 of the children having perfect attendance. We consider these Bible Schools vital and are happy to be used of the Lord in this type of work.

"The Broaddus Brothers and I started another school and meeting at Fisherville, Ky., on August 4, and continued to August 17. This was one of the most interesting and successful of our efforts thus far this summer. A school bus was run approximately 500 miles, transporting the children to and from the school. Many used their cars and in many other ways contributed to the success of the effort. We appreciate every bit of such work. It was indeed a joy to be back with Brother Curry and the church there in this second meeting. The Lord blessed us with a total of ten responses for immersion and five for membership with the local church. Enrollment in the school was 145, daily average of 110½, with 65 winning certificates for perfect attendance. We thank God for such fruitful and enjoyable meetings and thank all sincerely who had a part in this work.

"At present we are engaged in another school and meeting with the Bohon, Ky., congregation. A full report of this will appear later."—Orell Overman.

Brother E. E. Lyon of the Ormsby Avenue church, Louisville, reports a helpful and inspiring meeting with Frank M. Mullins as evangelist. There were both day and night services including Saturday night. The meeting was especially beneficial to the church. Many visitors from other congregations were present from night to night. Brother Mullin's messages tend to expel legalism and to build up the church. Christ finds a prominent place in every sermon. Two were baptized, three placed membership and three reconsecrated their lives to the Lord.

Worthington, Ind.: "We had another wonderful meeting at Borden. There were ten baptisms, one restoration, and one for membership. The building was filled to

capacity several times, and good interest was manifested throughout. Brother and Sister Spaulding have done an excellent work at Borden. We praise God for such useful servants of the Lord.

"I went immediately from Borden to Summerville, Indiana, where we had a glorious meeting. The church at Summerville had not had a revival meeting since before the war. They were hungry and all seemed to enter into the effort with great interest and zeal. The attendance grew as the meeting progressed until their large house was pretty well filled on a few occasions. The fellowship of some ten neighboring congregations was enjoyed during the time, especially on the closing Sunday afternoon, when a song service and mutual exhortation meeting was conducted. During this effort, two men and a young man were baptized, two men were restored, and one lady re-dedicated her life to the service of the Lord.

"From Summerville, I came to Worthington, Indiana, where I am at the present in the first week of what promises to be a fine meeting. The attendance for the first two evenings has been very good. Pray for us." — Howard T. Marsh.

Davis City, Iowa: "We spent about three weeks in a tent meeting at Eagleville, Mo., and two weeks at Blythedale, Mo., four miles east. We had good listeners. Closed with tent about full. An earnest man was baptized.

"The annual meeting here at Davis City was held yesterday (August 20). Around 175 were present, including ten preachers, among whom was Brother W. N. Short from Africa. There were eighteen speakers with good messages on the subject of "Authority and Power of Christ." Seventeen congregations were represented in this good meeting. Brother Short is to visit some churches in this part. Brother W. S. Hoar, who also was present, began a meeting with the Zion church near Eagleville, Missouri, last night. Three were added in his recent meeting with the church at Webster City, Iowa." — Wm. J. Campbell.

Camp Taylor, Ky.: "One of our boys, Jule Miller, conducted a tent meeting at a point about four miles

south of the Camp Taylor church. Each evening he gathered several young people and children around him for an early meeting after which he preached to the neighbors and church members who were assembled. This was his first evangelistic meeting and he did surprisingly well in his preaching. Five responded to the Gospel and were baptized into Christ." — J. R. Clark.

### CHAMBERS MAKES LOUISIANA TOUR

Louisville, Ky.: "We ended an extended five weeks' trip over the central and south portions of Louisiana on August 19. During that trip I preached at Oakdale, Glenmora, Alexandria, Jennings, Crowley, Amite and New Orleans. Preaching brethren cooperating at one or more points were: Mayeux, Johnson, Hazelton, Burges, Istre, LaFleur, Harry Prather, Ramsey, Jr., Ramsey Sr., Sitman, and Forcade. Others who cooperated are 'near preachers.'

"On this trip we observed the lack of sorely needed personal work. Congregations giving most attention to this house to house ministry, Jennings, Amite, and New Orleans, registered the largest attendance. Jennings, who provides for more activities for the young folks, has a large percentage of young people in all the services. They are not afraid of front seats, and are not too stiff to kneel.

"Perhaps the most vigorous personal worker found on the trip, Dr. J. M. Forcade, is establishing a mission in a needy section of New Orleans. He purposes and makes contacts by prayer, obtaining help from above. I saw him baptize a man at Seventh and Camp. There, too, I baptized eleven-year-old Barbara Ann Oubre, whose mother Nellie McLaughlin Oubre I had baptized when she was the same age and in the same pool.

"Brother A. K. Ramsey baptized a man while I was with him. He and Ivy Istre have radio time, the former at Hammond and the latter at Crowley. 'Gospel waves roll' from both stations. Richard Dean Ramsey will be the resident minister at Seventh and Camp now, following Bernard Wright, who was there in a short ministry. Brother R. H.



Boll is booked for a series of meetings there this fall.

"Space does not permit fuller reports of our meetings at the several points visited."—S. C.

Amite, La.: "Interesting things are taking place around here which bear a hopeful significance. Brother Ivy J. Istre, of Jennings, La., was with the Big Creek church eight days. His messages were fine and the attendance good. The meeting closed with an all-day meeting, including dinner on the ground. Brother Istre spoke twice over radio at Hammond while here.

"Brother Stanford Chambers was with the Amite church from Thursday through Sunday, August 7 to 10. By request he spoke on Daniel and Revelation, bringing splendid messages which were timely and helpful. Some interest was shown by some who were not members of the congregation. One man was baptized. Vacations, sickness, and heavy rains interfered with attendance. Mrs. Chambers accompanied Brother Chambers and we were happy to have them in our home and in our midst.

"Richard Ramsey was up a few days during Brother Istre's meeting and spoke once over the Hammond radio. Judging from reports coming in we are reaching a very large number over the radio in our fifteen minute program each Wednesday at 9:45 A. M. We are trying to make the messages in large measure evangelistic."—A. K. Ramsey.

The Cedar Springs congregation out from Fern Creek, Ky., has just completed a fine meeting with Willis H. Allen as evangelist and Paul Clark as song leader. Crowds were good in spite of the extremely hot weather. Brother Allen brought some excellent messages. Five young people were baptized on the closing day of the meeting. Brother Philip Bornwasser is minister of this congregation. He did a fine job of advertizing.

Louisville, Ky.: Assisted by Brother Paul Knecht as song leader and special worker with the young people, I held a ten-days meeting with the Three Forks Church near Smith's Grove, Kentucky, August 9-18. Four fine young people confessed their faith

in Christ and were baptized in the Barren River. Brother Paul is an excellent leader in this type of work. He made a good impression upon both young and old. We had good audiences throughout the meeting. This effort, we feel sure, will continue to bear fruit in this church."—Claude Neal.

### PORTLAND CHRISTIAN SCHOOL OPENS

By the time this reaches you the opening of the Portland Christian School will have taken place. Most of the old teachers will be back on the job. It is a rare privilege to send our children to a school where all the teachers are members of the church and where the Bible is taught daily by a competent, consecrated teacher. This school is carried on without tuition. It is a venture of the Portland Avenue church, which looks to the Lord for money to pay the teachers and to take care of the other expenses necessary to carry on the school. It is amazing how the Lord has blessed and used the Portland church in carrying on this work through the years. Nevertheless, all of us parents who have children in the school would do well to set aside a weekly freewill offering for this good work. Others who have had children in the school in years gone by, who make up the alumni, or who have a special interest in this work could also remember the school in this way. All together we could be used of the Lord as a great blessing to the school. How many will begin with September to lay aside a weekly offering as our part in this enterprise?

### LOUISVILLE CHRISTIAN TRAINING SCHOOL

The Louisville Christian Training School opens September 22. Registration night is September 19, 7:45. It is important that each student be present in order that classes may be organized without loss of time. Mark the date and the hour.

Correction: Third term scheduled to begin January 26, 1948, should be marked to end March 20. Fourth term should be marked to begin March 23, and to end May 22.

For further information and particulars address the Registrar, Philip

Bornwasser, 2630 Montgomery St., Louisville, Ky.

#### TUNE IN "WORDS OF LIFE"

Brother N. Wilson Burks, 3206 Taylor Boulevard, Louisville, handles funds for the "Words of Life" program heard each Sunday morning at 7:45 over WGRC. He reports good response. Those heard lately on this program are Frank Mullins, Orell Overman, R. H. Boll and Willis Allen. Each Sunday one of the local preachers serves as announcer calling attention to sponsoring churches and special meetings around. Song recordings are being used from time to time. Brother Boll will be the chief speaker during September. Brother Willis H. Allen is to bring the messages in October. Get the habit. Tune in each Sunday morning.

Dugger, Ind.: "I think this year's meeting at Greenville, Alabama, was the best one in which I have assisted them. Attendance was exceptionally good from the first night to the last. There were six responses. One was a fine young husband and father who was wounded in battle during the last war.

"Brother Bernard Wright will be with us the fifth Sunday of Aug. He is spending a week in these parts visiting congregations and telling them of his work in China. A

month later he will be with the Dugger congregation in a series of meetings.

"The Dugger congregation will take over the sponsorship of Brother A. T. Phillips who plans to go to Africa right away. Send funds to me." — Maurice Clymore, Dugger, Indiana.

Johnson City, Tenn.: "There were four responses to the invitation in the meeting with the Southside church, Abilene, Texas — three for baptism, and one for restoration. Enjoyed being with Jimmie Hardison and the Southside brethren again.

"Brother Wilson Burks is now preaching in a tent meeting here in Johnson City. Interest and attendance have shown a steady increase, and we're enjoying great preaching, and good stirring services. The Locust Street church is improving its building now with a brick veneer job.

"Lord willing, I will be with the Worthington (Ky.) church for about two weeks beginning September 7. We hope to have a revival at the church in the Carter-Sell Addition the latter part of September or early October. I'm scheduled to be with the Cramer and Hanover Church, Lexington, October 13." — Robert B. Boyd.

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### FRANK CURTIS AND WIFE TO CHINA

To the Lord's People:

If there ever was a time when the whole world needed the gospel of Jesus Christ, it is now. Possibly there never was a time when so many nations would welcome the preaching of the Christ as now.

To argue that our own nation should be evangelized to the extent of planting the cause of Christ in every community before going to China and other foreign countries is to reject the approach of the Christians of the first centuries.

Frank Curtis and wife are now ready to go to China to help Brother Lowell Davis and wife in a big job for the Lord. We need about \$1000 to get them there and to get them well started in the work.

They are much needed there and they have their hearts set on going. Brother Davis has baptized about 150 people since returning to China; he has done much toward restoring our school at Canton; and he has established an orphan's home.

Will we sit complacently by and let this great work go undone? We have been telling ourselves and others that we are the church of Christ through which the world is to learn the truth. Do we mean this?

This is an appeal to churches and individuals to respond at once to this great need.

These young people should sail in September.

Send your contribution to T. H. Sherrill, Searcy, Arkansas.

Yours in Christ,  
T. H. Sherrill

## SIMON THE SORCERER

R. H. B.

Men will thoughtlessly repeat one after another things that will not stand serious investigation. I find here and there, in commentaries and elsewhere, discussions of the case of Simon the Sorcerer, statements which are in no wise borne out by the facts given us in the record of Acts eight. We are informed, for example, that Simon, though he had "believed" and "was baptized" was nevertheless an *unregenerate* man — that he had never been born again. The proof offered for this statement consists of Simon's bad lapse, recorded in Acts 8:18, 19 and Peter's severe rebuke of him in verses 20-23. But when we examine these verses we find that the alleged proof is wholly insufficient.

1. It is no unheard of thing, shocking and regrettable though it be, that a newly born child of God has slipped into sin. The reasoning of some commentators seems to proceed upon the assumption that a man once born again will never again sin. Yet they do not in their general teaching avow such a position. Then where is the force of this argument?

2. If indeed Simon was never born again it would not only show that baptism is valueless in bringing about the New Birth, but that believing also is equally valueless, for Simon both "believed" and "was baptized." If it be said that his belief was spurious, the argument fails again, for spurious faith is not faith; and where there is no faith there cannot be baptism. So if Simon was a fraud and therefore not born again that fact could prove nothing one way or the other, as to the efficacy of baptism as a factor in the New Birth for in that case there was no real baptism as there was no real faith. But the word of God does not so much as hint that Simon's belief and baptism was not genuine.

3. Peter's words do not prove that Simon had never been born again. They prove rather the opposite. Simon's sin was indeed great. It was such a relapse into old habit, coupled with unbelief, and virtual contempt for the divine power manifested through the apostles, that a doubt might well have arisen in Peter's heart whether perhaps the man was not a counterfeit or (more likely) an apostate. But Peter does not say (though some quote him so) to Simon: "thou art *still* in the gall of bitterness, and in the bond of iniquity"; but, simply, "I see that *thou art* in the gall of bitterness and in the bond of iniquity." That could properly be said to any backslidden Christian. Moreover Peter does not say, "Repent of all your past sins and start over again," but, "Repent therefore of *this* thy wickedness, and pray the Lord if perhaps *the thought* of thy heart be forgiven thee." This is the course prescribed for the restoration of a sinful Christian. To the alien sinner it is, "Repent and be baptized"; never "Repent and pray."

4. Finally, one is bound to wonder where, if not out of their own preconceived ideas, such commentators get it that Simon's answer showed no real penitence; that he "did not want to draw near unto God himself"; that he was only "frightened at the possible penalty." That he was the latter is evident; and he showed *faith* to that extent, certainly. He could have done no more had he been a sincere, peni-

tent Christian. But it is not at all evident that he had no genuine desire to return, nor does it appear that he was unwilling "to draw near unto God himself" simply because he asked the apostles to pray for him. That did not at all exclude his own willingness to pray as well. It seems rather that he showed no little humility and submission and contriteness of heart in thus receiving the severe rebuke, and asking the prayers of the one who had so rebuked him. It was precisely what you and I would have wished to have done had we been in Simon's place. If the apostles followed their own teaching, they surely did pray for Simon as he requested. And in the absence of any information to the effect that Simon was insincere, we must conclude that God forgave him. (Heb. 4:16; I John 1:9.)

If there had been a plain statement to the effect that Simon was an unregenerate hypocrite, we could fit the language used concerning him to this statement. But without such a declaration, to surmise such a thing and then profess to find justification of it in the words of the scripture, is a bad principle of interpretation.

It is worthy of notice that Peter and John did not command Simon to make confession to them nor did they offer to give him the "absolution" after the manner of Rome; but they pointed the sinful brother to God, to find forgiveness from Him by repentance and prayer, even as you and I may obtain it today.

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## UNDERSTANDABLE AND PRACTICAL

E. L. J.

The teaching in Revelation 13 and 14 is an excellent illustration, both of the understandableness and the practicalness of prophecy in general, and of Revelation in particular. In chapter 13 that wicked world-ruler, the Beast, announces a boycott upon all who will not kowtow to him. Unless men accept his mark or number they will be unable to buy or sell — which may mean starvation. The temptation to knuckle to the beast will, of course, be tremendous, and, to many it will be overpowering. But in chapter 14, God declares that those who yield to the temptation shall drink the undiluted cup of His wrath, and be tormented with fire and brimstone.

But how could God propose to punish those who accept the name or number of the beast *unless it is possible to know and understand* what the number or name is? The mark may not be recognized until the time comes, but *the facts* must be found out beforehand. Here then, is a proof of the understandableness of one of the most difficult things even in Revelation.

That there will be believers who will yield to that temptation and accept the mark of the beast, will not, I suppose, be disputed. But is it not also conceivable that among them will be believers who would not have so yielded had they known the warning of the following chapter? namely, that while it may mean the destruction of the body to refuse the mark, it will mean destruction of the soul to accept it. Here then, is also a proof of the practicalness, and the possible essentiality of prophecy.

## WAS THIS WRITTEN FOR OUR DAY ?

Stanford Chambers

"A factionist I never can nor will be. Should I stand in the way of the present reformation in the opinion of any, it will not be long. Let them publicly withdraw from me their fellowship. To cast me out of the Church they can not, without they cast out all those who receive the Bible alone, and who are anti-sectarians.

"The sects have their churches, like the states of Greece, closely concatenated, though sometimes the chain is broken. Are we beginning to imitate them? Do we begin to yield the power and right of the churches to the clergy? It may be a harmless thing in the present generation; but posterity may writhe under the galling chain. What means so much written on organization? The first link is loose — unfastened — and that link is love. Without this the churches may be chained together by human device; but this is not the organization of the Head of the Church. We may devise plans of organization, but they will all prove fallacious. Human bonds may bind human beings who have not the spirit; but spiritual bonds cannot bind together such persons.

"The great secret of church government and organization has been almost overlooked. It is the indwelling of the Holy Spirit in each believer and member of the Church." — Barton W. Stone in *Pioneer Sermons*, pp. 152-153.

Whenever and wherever there is teaching and learning there comes *divided sentiment*. Some learn faster than others; some do not learn at all. Are those who learn to set at nought those who do not? Are those who do not learn to set at nought those who do? How many thousands there are who want to learn only what is "essential to salvation," do not bother and do not want to be bothered with anything beyond that. Then, too, they have concluded that together with a few doctrinal points "first principles" are all that are essential, so they never get beyond that. Divided sentiment. What is the proper course to pursue? The quotation above gives wholesome instruction. There can be the law of love and the language of love notwithstanding divided sentiment, and may the Lord pity those who cannot exercise that love. Cutting fellowship with those who pass beyond us, or with those whom we may decide are so far behind, that is the way of the flesh, not the mind of the Spirit.

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### "HOW READEST THOU?"

Some read to prove a pre-adopted creed  
Thus understanding little what they read  
And every passage in the Book they bend  
To make it suit that all important end.  
Some people read, as I have thought  
To teach the Book instead of being taught.

## I READ SOMEWHERE

W. H. Crain

I read somewhere "that printed matter causes a great deal of mischief in our modern world, that many false prophets have gone abroad and they wear book's clothing. All sorts of wolves, jackals, serpents also, and birds of prey, are moving through the world scattering and tearing the sheep. The teaching of unbelief is enormous and millions are reading it. Fools and dunces, ignoramuses and fanatics, knaves and mischief-makers of many stripes, all writing for the daily papers and magazines, and pouring forth in books their shallow thoughts and low ideals and pestilential fancies upon the world."

No wonder the apostle Paul said, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." Heb. 2:1.

I don't believe that there are any riddles in God's word to the earnest, honest searcher after truth. There are many things we do not understand. But if we get started correctly, having a proper understanding of how to rightly divide the word of truth, and then study solely to understand the truth, for truth's sake, and, as James 1:5 tells us, ask God for wisdom to understand what we study, we can rest assured that whatever we learn, or however much we grow, we will never learn any truth that contradicts what we learned when we first started out.

For instance, as stated above, if the new beginner gets started correctly, learning that Jesus is the Christ the Son of the living God, and that faith in Him and obedience to His word is necessary to one's salvation, regardless of how much he may study and learn, he will never learn anything from God's word that will contradict his first lessons in truth.

But if he reads in the New Testament where Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (or, consummation of the age)," and some one says, "You don't have to be baptized in order to be saved; all you have to do is to just believe," this man's statement must give way to the plain word of God. Now, if we all would take just what the Lord says, instead of what some man said about what the Lord says, we would all agree, not only among ourselves, but with the Lord also.

May God hasten the day when all who claim to be Christians will be satisfied to walk with the Lord, and not with some man. The Psalmist said, "It is better to take refuge in Jehovah than to put confidence in man. It is better to take refuge in Jehovah than to put confidence in princes." — Psalm 116:8, 9.

What we are doing each day, without knowing that any one is watching us, may be our best means of honoring Christ. — J. Sherman Wallace.

## A RENDEZVOUS WITH CHRIST

J. R. Clark

"Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." This instruction of Paul applies to Christians today with greater force, if anything, than when it was first written, for he says, "so much the more, as ye see the day drawing nigh."

We are guests at the Lord's supper, not hosts. Who are we to invite or to exclude? Let the Host extend the invitations. To His disciples Jesus said, "Drink ye all of it," and "This do in remembrance of me." Indeed, what disciple has a right to set aside this command of the Lord?

In Romans 6:4, Paul makes it plain that our death to sin is consummated in baptism ("we were buried therefore with him through baptism into death"), and our new life generated therein ("that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.") This fellowship in Christ's death and life is pictured and proclaimed in the supper. Only those who have died unto sin and are alive unto God are eligible. After all, what has a dead man to do with a feast? Only the Father's family has a right to sit around the Father's table, but they all have equal right. This is not a narrow sectarian ordinance. It is a great undenominational monument, a strong rebuke to divided Christendom.

Some read I Cor. 11:27 and draw back from the supper in holy fear, saying, "I am not worthy." But does this verse say that one must be worthy to eat? Read the verse carefully and you will see that it has to do with etiquette instead of personal merit. "In an unworthy manner," are the words. Verse 29 makes it clear that one partakes in an unworthy manner "if he discern not the body." Such is the point of this passage rather than personal merit.

Who is really worthy of any of the Lord's blessings? To discern the Lord's body means to see our own unworthiness! The Lord's supper is not holier than Christ, and we approach Him for salvation and in prayer. If one is worthy of a seat at the Marriage Supper of the Lamb, he is surely worthy of a seat at the Memorial Supper on the same ground, namely, the blood of the Lamb.

Let every Christian come! There is forgiveness for the erring in penitently remembering the blood. Leave enmities and come. Drop secular thought and come. If you are weak come for strength, if strong, come lest you grow weak. The careless should come to renew his faith. He that has leisure has no excuse. He that has no leisure should come to sanctify his business. Come with humble, penitent hearts discerning the Lord's death till He come.

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Every day we may see some new thing in Christ; His love hath neither brim nor bottom. — Samuel Rutherford.

## PANTON ON BRITISH ISRAELISM

British Israelism (says D. M. Panton in an article on this theme) is a much more dangerous error than the Church of Christ has yet realized. In a jungle of bewildering verbiage over prophecies concerning Israel, a fundamental overthrow of New Testament revelation (not observable at the first glance) has been too long veiled from sight, in which the truths critically needed for a world on the eve of judgment are cleverly neutralized or denied.

1. BRITISH ISRAELISM IS HISTORICALLY IMPOSSIBLE AND A MYTH. No migration of a vast horde has ever occurred without carrying with it language, religion, customs, physiognomy; synagogues and circumcision (for example) mark today every city to which the Jew has wandered: yet British Israelism supposes that two or three million Israelites poured into these islands, and somehow dropped everything — language, physiognomy, records, customs, even their names, their very memory; so that for two thousand years no one in the world even suspected this stupendous fact. The entire lack of evidence simply means that the event alleged never occurred. That a race which once wrote from right to left should (without government compulsion, which would have been impossible) silently, unanimously, with no conceivable motive, and leaving not a single trace of the process behind — that an entire race should thus revolutionize its penmanship by now writing from *left to right* is one of the most extraordinary phantasies that can ever have entered the mind of man. Moreover, ten 'tribes' which intermix and intermarry with countless other 'tribes' over a vast area of two continents for two to three thousand years, whatever they are after twenty-six centuries, they are not the 'ten tribes.' *The Jew has gone through exactly such a scattering (without intermarrying) and yet has preserved practically everything.*

2. BRITISH ISRAELISM IS IRRECONCILABLE WITH EXPLICIT SCRIPTURES. When Amos was sent to announce to the ten tribes their final doom, Jehovah said: — " will destroy it [the sinful kingdom] from the face of the earth, and I will sift *the house of Israel among all nations* like as corn is sifted in a sieve" (Amos 9:8). Therefore no individual nation, on national territory of its own, can be Israel. So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number and flee before their enemies (Deut. 28:62): the huge numbers of the Anglo-Saxon race, and its enormous military prowess contradicts this prophecy. Moreover Hosea declares (Hosea 3:4), that Israel, till restored, remains without king, without prince, without sacrifice: Britain's thousand years of royalty exclude her finally from Israel. These are but samples of numerous Scriptures decisively antagonistic.

3. BRITISH ISRAELISM AN UNCONSCIOUS BETRAYAL OF THE GOSPEL. All men today, whether Jews or Gentiles, are either believers or unbelievers; if unbelievers they are under the Curse: yet 150,000,000 of mankind — for America they say is 'Ephraim' — British Israelism declares to be as richly blessed of God as the Jews will



be in the kingdom of Christ. Though uncircumcised, and therefore (according to Jehovah Himself) self-excommunicated from the Covenant (Gen. 17:11), a hundred and fifty millions of unregenerate souls, drifting steadily further from God, and ripening for apostasy, are distinguished by God's signal favour because "under the Covenant." "Israel," says British Israel Truth, "has been re-covenanted by being baptized into the one Catholic and Apostolic Church"; and now "the Gospel of salvation must be preached by his constituted agents, the House of Israel." That a *nation* can be baptized into the Church, still remaining a nation, with a destiny of imperial rule over all other nations, while simultaneously evangelizing them as God's sole embassy of the Gospel, is not only a conception profoundly un-Christian, but a direct negation of what the Holy Spirit says the Church is; "where there CANNOT be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman." (Col. 3:11.)

4. BRITISH ISRAELISM A PROFOUND OVERTHROW OF DISPENSATIONAL TRUTH. Anglo-Saxons, even if they be Israelites, are either saints or sinners: if saints, then they are Israelites no longer, but belong to the 'holy nation,' the Church, in which there is neither Jew nor Greek; if sinners, then they are doubly under broken law — both the Law of Eden and the Law of Sinai — and therefore doubly under curse. Nationalism — all favoured-nation claims before Jehovah — within the Church and under grace, is a complete subversion of church-truth: for it re-erects the barriers of the flesh which the Cross has thrown down; it makes national prosperity and worldly greatness, instead of righteousness and truth, the hallmarks of God's spiritual favour — an error negated even by the Law itself; it ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord; and it concentrates the blessing of God on, the British Empire becoming the mistress of the world. No spiritual truth is more radical, more elementary, than that "the flesh profiteth NOTHING" (John 6:63); and therefore no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not the Spirit, any standing whatsoever before God.

5. BRITISH ISRAELISM IS, FUNDAMENTALLY, AN ABANDONMENT OF GRACE FOR LAW. National blessing, it is true still follows national obedience; but to make acceptance with God depend on blood, is something Law itself never did, and is profoundly hostile to grace. Even if the claim be true, and proved up to the hilt, it founders on a fact swift and deadly as a submarine torpedo. Paul, himself a full-blooded Hebrew of the tribe of Benjamin, and out-soaring all possible rivals in purity of descent and Covenant privilege, gathering in one wide sweep the flesh in all its glory sums it all up as *dung* (Phil. 3:8); so that the very fleshliness which is the glory of the British-Israelite — birth, covenant relationship, national privilege, identification with the Law — the Holy Spirit pronounces, in his dispensation, obnoxious refuse. The more the claim is established, the clearer is the proof of the worthlessness of the claim.

6. BRITISH ISRAELISM PRESENTS TO THE WORLD A PITIFUL TRAVESTY OF THE KINGDOM OF GOD. "The

Prince of Wales — Prince David, as he is known at home — is in the hundredth generation from Israel's King David." \* For the surrounding nations to be told that the British Empire is the Divine Kingdom on earth, and the British throne the Throne of David to which all nations must ultimately bow, is too utterly tragic, and (to the nations) ludicrous, if it were not also so politically dangerous. For thus war on Britain, by any nation, is war on God, and Chinese resistance to the imposed opium is sacrilege. Nor is it easy to conceive a blunder more gratuitous or more solemn; for, as a matter of fact, Great Britain is an integral part of the Roman Empire, whose idolatrous self-worship and emperor-worship — tragically aided by British-Israelite doctrine that this section is already a divine kingdom — will constitute the Empire of Antichrist.

7. BRITISH ISRAELISM, BY DENYING THAT THE COMING WRATH IS UPON ALL NATIONS, ROBS THE WORLD OF ITS MOST URGENT WARNING. The Most High has said, again and again, that He will "punish the world for their evil" (Isa. 13:11); that the hour of trial will fall "upon all the world" (Rev. 3:10); that "the Lord hath indignation against all the nations" (Isa. 34:2); and that "the whole earth" shall be seized by the Man of Sin (Rev. 13:13). British-Israelism on the contrary, affirms that one Empire covering a fourth of the globe — the enormous majority of whose citizens are Hindu idolaters — has been so "reconvenanted into Christ" as to become "the ministering angel to all kingdoms of the earth"; that the Ten (British) Tribes, "now basking in the smile of God," Christ himself has "sought as lost sheep, and brought back to the fold"; that Anglo-Saxondom "now embodies in itself the church of Christ"; that this is "the church which shall be spiritually used of God to evangelize the world," and that shall "draw all the Gentiles to itself"; so that "after his advent, Christ will occupy the throne of David, and will reign over the 'stone kingdom, which has been gradually growing, and which will then smite the 'image' " — i.e., all Britain's enemies — "and fill the whole earth." The sharp cleavage of the two prophecies is fratricidal. One or the other is false. The summary of British-Israelism's own handbook is unavoidable: — "If contrary to Scripture, it may become a formidable obstruction to true faith." — D. M. Pantou.

\* This quotation from an official "British-Israel" journal dates back before the days of the Prince of Wales' accession and shameful surrender of his throne for the love of a divorcee.

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Are you living on top of sins, or are they on top of you? Fears. Fears of men, of things, of the future. Are they on top? Feelings. Are you on top of your feelings, or do they rule you? Circumstances. Are we on top or do the things that happen in daily life tend to crush us down? Are we on top of life? God's intention for every Christian is that he shall reign. — Guy H. King.

# THOUGHTS WORTH WHILE

D. H. F.

**P**ARALYZED. That expresses the situation today as to large scale missionary work according to the Great Commission — world-wide, age lasting. And the cause? Division. Modernism has no soul-winning message, indeed cannot have. And denominational missionaries are ever party-minded. The denomination must propagate itself. Going forth with a party axe to grind vitiates the message. The competition between parties perplexes the poor pagan, who has to choose between contradictory doctrines. Evangelization in the homeland is determined largely by the prospects afforded for the increase of the party. The pure gospel of Christ is modified or supplanted, the creeds of men given first place. Tares loom in the field where should be only pure wheat. "An enemy hath done this." Whoever adulterates the pure seed of the kingdom aids that enemy.

—*Truth Advance*

## UNOSTENTATIOUS SERVICE

When the celebrated Oberlin was traveling in Germany one winter, he was overtaken by a severe snowstorm and lay down to perish. A wagoner rescued him and carried him to the next village. Before parting Oberlin said, "Tell me your name that I may at least have you in grateful remembrance before God." The reply was, "I see that you are a minister of the gospel. Please tell me the name of the good Samaritan." Oberlin said, "I cannot do that, for it is not put on the record." The wagoner replied, "*Then until you can tell me his name, please permit me to withhold mine.*" — William R. King.

## HE WILL BRING US HOME

Storm-tossed, troubled, tempted soul, the Lord is thy keeper. Be of good courage; He has hold of thy hand and will bring thee through all the storms of life, over the wild waves, past the dangerous rocks, to the desired haven. He "ever liveth to make intercession" for us, and that is why we are so blessedly safe. Your life, and the life of every one who belongs to Him, is in His control. Fear not! As He guided millions of saints before our earthly existence ever began; as He guided and kept and brought to the desired haven the mighty hosts of martyrs, so will He bring us Home. "He shall not fail nor be discouraged." As darkness increases, as storms gather, as winds become more contrary, as He is nearing, let us learn to lean hard upon Him and walk in greater dependence upon Him. "He bringeth them unto their desired haven." — *the King's Business*.

## A CHRISTIAN IS —

"A mind through which Christ thinks,  
A heart through which Christ loves,  
A voice through which Christ speaks,  
A hand through which Christ helps."

"NOTHING THAT WE may say for Christ can have as much influence as the way we live. Recently a young man was telling of how he became a Christian. He said: "On my way to and from my business I pass a certain home. I am generally on my way about their breakfast-time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with heads bowed, waiting for him to read. It was only a glance, but it haunted me all day. It had a purifying influence. The next morning I found myself looking into the window as I passed, with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

"I had never been a church-goer, but one Sunday morning I resolved to go to church nearby. I was ignorant of the time, and so dressed leisurely and I sauntered in. The Sunday School was in session. I glanced over the classes, and was pleased to see my unknown friend teaching a class of young men about my age. Before the year was past I had made the good confession. That was twelve years ago, and my faith is stronger today than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else."

#### PRAYER AND HICKORY

George R. Stuart once said: "A lady who had raised seven noble Christian sons, with not a black sheep in the fold, was asked by an old friend of mine how she did it. She replied, 'I did it with prayer and hickory.' Two better instruments were never used. I do not mean to encourage the brutal punishment of children, but when solid piety and wholesome authority go hand in hand, obedient and pious children are the result. I am profoundly thankful, above all things, for the fact that I had a good mother — a mother who, when she said, 'George, you shall not,' I did not. If I did, then she did. I owe all that I am, morally and religiously, to the authority of a good mother. — *B. M. Dobbin.*

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#### BEN'S BUDGET

Ben J. Elston

The "honest and good heart" is indispensable. Such will guard against all manner of misrepresentation. No good cause permanently gains by misstatements made by its advocates. If one's belief is scriptural, present it as from God — that is its real power. Error writhes under calm and careful presentation of indisputable truth. Slander is not to be relished, but God notes it, and no one will finally suffer so much as the slanderer. Never spurn the corrections of God's word. Help others — "Make all men see." Their opportunities may not have been as good as ours. We owe to God all our blessings. What have we that we did not receive? An account is to be given.

## DO YOU LOVE HIS APPEARING?

When nearing the time of his departure Paul said to Timothy, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge, shall give to me at that day; and not to me only but also to all them THAT HAVE LOVED HIS APPEARING." (II Tim. 4:7, 8.)

The other morning I spoke to a fine Christian young woman whose countenance was radiant with joy. She had just received a telegram informing her that her husband who had been in Japan was granted a furlough and was coming home by air. She was waiting for and earnestly desiring his return.

A few weeks ago I met a young woman who lives in a distant town. Her husband has been overseas for quite some time. In answer to an inquiry concerning the time of her husband's return she said, "I don't know when he is coming back, and I don't care." What a contrast with the attitude of the young lady mentioned in the preceding paragraph! Which of the two do you think has the greater love for her husband?

What do you think of the attitude of a brother concerning the Lord's return who says, "I DON'T CARE WHEN CHRIST RETURNS, OR WHAT HE DOES WHEN HE GETS HERE?" Do you think that one "LOVES HIS APPEARING"? Will he classify with the group which Paul mentioned in II Tim. 4:8, and be a recipient of the "crown of righteousness?"

A certain brother said to a fellow-Christian, who would soon be in eternity, "Tell the Lord to hurry and return, for we want Him to come and we are waiting for Him." That brother loves the Lord's appearing, and is yearning for His coming. Such a hope has a purifying effect on one's life. (I John 3:3.) The beloved John had such a yearning for he prayed, "Come Lord Jesus." (Rev. 22:20.)

Dear Reader, do you actually love the Lord's appearing? Are you yearning for Him to come? Are you waiting for HIM? Note what the inspired scriptures say, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, TO THEM THAT WAIT FOR HIM, unto salvation." (Heb. 9:28.) Do you LOVE HIS appearing, and are you WAITING for HIM? — Ivy J. Istre in *Friendly Visitor*.

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### PRAYING OR FAINTING

Men either pray or faint. Praying is falling back upon God. Fainting is falling back upon nothing. A Cantonese version translates that Scripture in language that almost staggers us at its suggestiveness, "Men ought always to pray and not to be lazy." That truth quaintly denies the world's thoughts about the man who spends much time in prayer; in the estimation of heaven he is labouring in a sphere where physical values take a secondary place, and that which concerns the purpose and will of God is focussed on the accomplishment of tasks that lie outside the scope of earthly activities. In the kingdom of the Spirit, it is the man who prays whose success is most marked.

# "FAITH OF OUR FATHERS"

E. L. J.

The book from which we quote again this month has long been out of print, and is already very rare — Taylor's "Voice of The Church." Its excerpts from famous historians and scholars may be considered accurate, since the sources are almost always cited. It seems fair to assume that students, even of the coming generations, when such books become still rarer, may find these pages useful for research.

*The pre-millennial Coming of Christ was the well-nigh universal hope and teaching of the early church during the first three centuries* — the purest days of Christianity (See Harnak article in Encyclopedia Britannica). Even those who seek to oppose this stubborn fact with historical testimony cannot do so without revealing, inadvertently or otherwise, that the statement is true. For instance, an esteemed brother (in another journal), attacking the Millenary testimony of Papias, quotes from "Wadington's History":

"The first distinguished opponent of this doctrine was Origen, who attacked it with great earnestness and ingenuity, and seems, in spite of some opposition, to have thrown it into general discredit." Now, that is a historical quotation from the opposition — that Origen was the first distinguished opponent, and that it was he who threw the teaching into general discredit!

But who was this ingenuous Origen who accomplished so great a feat? He was, on several lines, the prime heretic of the early church! Imagine then, that well-meaning brethren should have to lean on Origen and such-like broken reeds for primitive support! And this good brother's reference is not the first in print, by implication honoring this erratic teacher as champion of those who would "spiritualize," evaporate, figurate, and explain away *what God has plainly said* in the prophets, and what God has said in plain, indicative, declarative sentences, *without symbol or figure of speech*, in the inspired language of Revelation 20:1-6.

But, that all may know the character of the first opponents to the Millenary teaching, we print the following sum-up concerning Origen, not only for those who may read it while the type is warm, but that posterity may know! — E. L. J.

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## ORIGEN, A. D. 250

"For the time will come when they will not endure sound doctrine; — and they shall turn away their ears from the truth, and shall be turned unto fables." — II Tim. 4:3, 4.

Up to this period, we meet with no writer of reputed soundness in the faith, or of distinction in the church, who opposed the doctrine of Christ's millennial reign. The most that can be said of some of them is, that they do not mention the doctrine in their writings; but at the same time, all that do refer to it adopt the Pre-millennial view, and do not even appear to dream of any other . . . We have traced it through the early church back to the inspired apostles, and forward

to times of apostasy. And for the first time in the whole history of Chiliasm, it now began to be strenuously opposed. Would that we could speak well of the soundness of its opposers. But we cannot; truth forbids it.

Origen had his birth at Alexandria, A. D. 185. He was unquestionably a man of great talents, an indefatigable student, and the well known champion of Anti-millenarianism. But what shall we say of him? He was certainly a strange professor of Christianity. He circulated two books on magic attributed to Jannes and Jambres, representing those two prime magicians of the court of Pharaoh as inspired prophets. He taught that magic was a true and lawful science. From his master Ammonius, he learned the art of communicating with the demons. "He went so far," says Hagenbach, "that contrary to general opinion, he did not even take from Satan all hope of future pardon." \* Dr. Clarke [Adam Clarke] says that according to his plan of interpretation, "The sacred writings may be obliged to say *anything*, *everything*, or *nothing*, according to the *fancy*, *peculiar creed*, or *caprice* of the interpreter." †

Glassius says that "it was from the allegorical system of Origen that Porphyry, his pupil, drew the strength of his arguments, as well as the point of his ridicule against Christianity." Origen taught that "the Scriptures were of little use, if we understand them as they are written;" that "words in many parts of the Bible convey no meaning at all;" that "the Scriptures are full of mysteries, and have a three-fold sense, viz., a literal, a moral, and a mystical, and that the literal sense was worthless." He also taught the pre-existence of human souls previous to the creation, and perhaps from eternity; their condemnation to animate mortal bodies in order to expiate faults committed in their pre-existent state; a spiritual or ethereal resurrection of the body; the universal restoration of the damned, after a limited punishment, to a state of probation, etc., etc. The Universalists have usually claimed Origen as one of their faith. He brought in a torrent of allegory on the church which, according to Mosheim, Duffield, and other good authority, evidently laid the foundation for the rise of the Papal hierarchy, the monks being his enthusiastic admirers. Church historians speak of Origen as follows:

Spanheim says: "He fell into several doctrinal errors, which afterward supplied fuel for the flames of discord, and produced deplorable effects in the church." ‡

Mosheim observes: "After all the encomiums we have given to Origen — it is not without deep concern we are obliged to add that he also, by an unhappy method of interpretation, opened a secure retreat for all sorts of errors, which a wild and irregular imagination could bring forth." He then alludes to Origen's system of interpretation, and calls it "wild, fanciful, chimerical, mystical, licentious." He says again, on the doctrine of the Millennium: "Now its credit began to

\* Hagenbach's History of Doctrines, vol. 1, p. 147.

† Sacred Literature, p. 153.

‡ Spanheim's Hist., p. 219.

decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." \*

Milner declares: "No man, not altogether unsound and hypocritical, ever injured the church of Christ more than Origen did. From the fanciful mode of allegory introduced by him, uncontrolled by Scriptures . . . A thick mist for ages pervaded the Christian world, supported by his absurd allegorical mode." . . . It was not till the days of Luther and Melancthon that this evil was fairly and successfully opposed." †

Saurin says: "He was famous for the extent of his genius, and at the same time for the extravagance of it; admired on the one hand for attacking and refuting the errors of the enemies of religion, and blamed on the other for injuring the very religion that he defended, by mixing with it errors monstrous in their kind, and almost infinite in their number." . . . "In spite of all his Greek and Hebrew, he was a sorry philosopher, and a very bad divine. The church has condemned his doctrine in the gross. All his philosophy was taken from the ideas of Plato." ‡

Dr. A. Clarke [Adam Clarke] justly observes, that "every friend of rational piety and genuine Christianity must lament that a man of so much learning and unaffected godliness should have been led to countenance, much less to recommend, a plan of interpreting the Divine Oracles in many respects the most futile, absurd, and dangerous that can possibly be conceived." § No orthodox Bible student will for a moment admit the soundness of his system of Biblical interpretation. The great Martin Luther wrote, "Origen is to be avoided."

But, the Emperor patronized him, and finally Origen and his fellows prepared the way of Mystery, Babylon. Well may the London Quarterly Journal of Prophecy ask, "Are we to call Origen a Christian?" At least his opposition to Chiliasm should by the church be accounted as nothing, and those who mention his name in such connection get to themselves no honor.

We are aware that Origen died a martyr, but his principles of Scripture interpretation we deplore and condemn. "Origen, Augustine, and Jerome," observes the critical author of the Theological and Literary Journal, "do not deny that the prediction of the restoration of the Israelites, the rebuilding of Jerusalem, the first resurrection, and the reign of the Messiah, teach, if taken in their literal sense, what the Chiliasmists ascribe to them. They admit it; but they maintain that that is not their true sense." How could they do otherwise, we ask, when Origen had "laid down the broad principle," writes President Porter, "that the scriptures are of little use to those who understand them as they are written!"

\* Eccl. Hist., vol. 1 pp. 181, 186.

† Milner's Ch. Hist., vol. 1, p. 435.

‡ Sermon 40, vol. 1, pp. 335, 337.

§ Sacred Literature, p. 150.



## ORIGEN'S ADMISSIONS

Origen was an Anti-millenarian, but still we do not give him to the modern Post-millennialists. He allows a first and second resurrection . . . To admit two resurrections is to admit a cardinal point in Millenarian doctrine. It is but just to say of Origen that, unlike Caius, he received the Apocalypse as genuine and canonical. In being an Anti-millenarian, he seems simply to have laid aside the Millennium as being the seventh thousand years, and expected an eternal age to commence at the coming of the Lord. Had he been a literalist he would not have done so, for he admits that "they who deny the millennium are they two interpret the sayings of the prophets by a trope [figure]; but they who assert it are styled disciples of the letter of scripture only."

Says Mr. Brooks, "The majority of Christians did nevertheless continue some time after Origen to maintain the Millenarian view."

### DIONYSIUS, A. D. 250

Dionysius was Bishop of Alexandria. He was a disciple of Origen, and of course an Anti-millenarian. He opposed Nepos, his contemporary, and won over Coracion to his faith; but in his opposition he questioned the canonical authority of the Apocalypse, and denied it was written by John the apostle: "From which," says Brooks, "a fair inference may be drawn that he found himself hard pressed by passages in that book;" and Dr. Duffield has shown that he only received the book at all from mere motives of policy. Prof. Stuart intimates that his object in denying that John wrote it was to take away from the Montanists their apostolic authority for the Millennial doctrine; and says, "It may well be doubted, I think, whether he would have thought of assailing the Apocalypse if he had never heard of Nepos' book;" and Dr. Elliott declares that "It was in the act of writing against Millenarians that he pronounced judgment against it." Here again we have the character of the opposition, and it amounts to this: that if the Revelation is to be received as canonical, the primitive doctrine of the Millennium is of God.

### VICTORINUS, A. D. 280-290

He was the Bishop of Pettaw, and the author of an Apocalyptic Commentary, which is mentioned by Jerome, who speaks of it as one of Millenarian views. From Dr. Elliott, who has published an abstract of the same, we give the following items on the points under consideration. Victorinus made the twenty-four elders mean the twelve patriarchs and twelve apostles seated on the thrones of judgment; the voices and thunderings from the throne he made notices of Christ's threats and of his coming to judgment. He speaks of the last times, and mingled with the continuous persecution of the saints, alludes to wars, pestilences, and famines which would precede Christ's coming. The earthquake of the sixth seal meant the last one, and the silence of the seventh seal he made to be the eternal rest. He contended that chronological order was not followed in the Apocalypse, but the Holy Spirit, when He came to the end, returns often, and repeats. He, with all the Fathers, who had not as yet adopted the year-day theory, made

Antichrist's time three years and a half, and taught that he was at hand. The first beast meant Rome; the ten horns ten kings that would rise, three of whom would be plucked up by Antichrist; the woman was the city of Rome. The rider on the white horse was Christ, who will come and take the kingdom, a kingdom extending from the river to the world's end ["ends of the earth," Ps. 73:8] — the greater part of the earth being cleansed introductory to it; and, finally, the last judgment and the eternity of the kingdom, the millennium itself not ending it." \*

Victorinus was martyred during the persecution by Dioclesian, being faithful unto death, and evidently expecting a part in the first resurrection.

#### LACTANTIUS, A. D. 300

Lactantius was born about A. D. 250, and flourished as a writer A. D. 310. He was tutor to Constantine's heir, and the purity of his Latinity gained for him the title of "the Christian Cicero." Mosheim styles him "the most eloquent of the Latin Fathers." . . . Stuart allows him to have been "a zealous Chiliast." Jerome, the Antimillenarian, charges him with the error of the Manichees, but Dr. Lardner, in his "Credibility of the Gospel History," has satisfactorily vindicated him from this charge. Says Dr. Lardner: "It is well known that Lactantius expected a terrestrial reign of Christ for a thousand years before the general judgment. Jerome ridiculed his millenary notions, and took the same freedom with Irenaeus, Tertullian, and other Christians who held the same sentiment." † Lactantius taught a mixed Millennium, as do many now, but Dr. Duffield and Mr. Brooks have vindicated him from the charge of sensualism preferred against him by Jerome. He asserted two resurrections according to the Revelation, and speaks at large upon the Millennial period, which he denominates "the thousand years of the heavenly empire, when righteousness shall reign on earth. . . . When the Son of God shall have destroyed injustice, and shall have restored the just to life, he shall be conversant among men a thousand years, and shall rule with a most righteous government. At the same time the Prince of Devils shall be bound with chains, and shall be in custody for a thousand years of the heavenly kingdom, lest he should attempt anything evil against the people of God. When the thousand years of the kingdom, that is, seven thousand years, shall draw toward a conclusion, Satan shall be loosed again; and then shall be that second and public resurrection of us all, wherein the unjust shall be raised." ‡ Having enlarged on this topic, he thus concludes: "This is the doctrine of the holy prophets which we Christians follow, this is our wisdom." Whitby allows that Lactantius taught "this Millennium belongs to all the just which ever were from the beginning of the world." Lactantius died at Treves about A. D. 325.

\* *Horae Apoc.*, vol. 4.

† Lardner's *Credibility*, vol. 3, pp. 316, 319, 520.

‡ Lactantius *Div. Inst.*, Book 7, ch. 24.

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