

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, EDITOR
J. R. Clark, Publisher

Single subscription, \$1.25; two subscriptions, \$2.25; Clubs of four or more, \$1.00 each; a free subscription with every ten names.

The Word and Work, 1046 Dudley Ave., Louisville 4, Ky.
(Entered at the Louisville, Ky., Post Office as second-class matter)

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GIFTS TO CLUBBERS

In December and January hundreds of Word and Work subscriptions expire. Each year many of our friends arise to the emergency by sending in several names. We find that some will let their subscription lapse if they are not approached about it. Why do we receive from 50 to 100 names from one community and scarcely any from another, when both communities are equally interested in such whole counsel articles as we offer in the Word and Work? There is only one answer to that question: an interested clubber in one place and none in the other. Will you volunteer to gather up subscriptions in your section? The club price of four or more names is \$1 each.

We have decided to present a gift to each of our clubbers during December and January. To those who send in a club of four at \$4.00 we shall present a Gospel Cartoon Calendar, which contains a poster size cartoon and Gospel message for each month. It is very nice. For those who send in as many as ten names at \$10 we have a Christian picture book called *The Living Word*, containing lovely pictures from many parts of the world. These pictures illustrate various scripture texts. This book is beautifully bound in plastic. We have thought of these gifts as a way of saying "Thank you" to those who may wish to present the Word and Work as a gift to a few friends or to those who go to the trouble of gathering up a club of names.

Let us all unite in a great effort to double our list for 1948.

SIX BOOKS TO COLOR

Here is a splendid gift for children from ages four to seven. The six educational activity color books are put up in an attractive box. The six titles are: **Children of Many Lands, Numbers One to Ten, Holidays and Playdays, Before We Read, A B C, Animals and Birds.** We have these books in stock. We can mail them to you or you may wish to pick them up if you live in Louisville. The set of six books.....\$1.00.

A COMBINATION OFFER FOR DECEMBER

It occurs to us that the two cloth books, **Lessons on Hebrews** and **The Revelation**, by R. H. Boll would make an ideal gift to a friend. The two have the same page size, are beautifully bound, and are stamped in gold. **Lessons on Hebrews**, \$1.50; **The Revelation**, \$1.25. During December only we will make the two at \$2.50, postpaid, and will inclose a name card upon request.

MEET YOURSELF IN THE BIBLE

By Roy L. Laurin

This book was reviewed in October Word and Work. As was said there, "A few of the twenty-eight chapter headings will give some idea of the material presented: Noah—The Conquest of Circumstances; Jacob—The Conquest of Self; Joseph—The Conquest of Temptation; Ruth—The Conquest of Sorrow; Elijah—The Conquest of Discouragement; Christ—The Conqueror."

282 pages, Cloth, \$2.50.

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WORD AND WORK, 1046 Dudley Ave., LOUISVILLE 4, KY.

THE WORD AND WORK

(Volume XLI, December, 1947)

A CHILD OF HOPE

To us a Child of hope is born,
To us a Son is giv'n;
Him shall the tribes of earth obey,
Him, all the hosts of heav'n.

His name shall be the Prince of Peace,
For evermore adored,
The Wonderful, the Counsellor,
The great and mighty Lord!

His pow'r, increasing, still shall spread,
His reign no end shall know;
Justice shall guard His throne above,
And Peace abound below.

— Lowell Mason.

WORDS IN SEASON

R. H. Boll

HUMAN SCHEMES OF BETTERMENT

When Jesus came to save his people from their sins, he struck at the root of all their misfortunes and miseries. The first blessing he brings comprehends in itself every other blessing. "Unto you first God, having raised up his Servant, sent him to bless you, *in turning away every one of you from your iniquities.*" (Acts 3:26.) Will men never learn that the root of all sorts of earthly trouble is sin? that every reform and every kind of scheme and movement and legislation apart from the abolishment of sin is no more than a palliative, a temporary and unsatisfactory makeshift—a poulticing of eruptions while the disease that causes them still rages in the blood? There can be no heaven to men who have the essence of hell in their hearts—selfishness and hatred and pride and all the rest of the brood of sin. Because of the corrupt heart, because of the universal and invariable presence of sin in human lives, every kind of government must be deficient and every Utopia must fail. All hope of real happiness and amelioration of man's lot apart from a change of heart and true righteousness is but a mirage of the desert. One Government alone, and one Utopia, will have its perfect success and realization—the one that Jesus came to establish, the only one with which his people have to do, and whereunto they labor in the Word, in life, and in prayer. And that is a scheme that involves for the fundamental basis a change of heart and eradication of sin.

That men should overlook so vital a point—the very heart of

the problem, in fact, the question of sin — in devising their plans for universal happiness and prosperity, is very strange. On second thought, it is not so strange, after all. Such is the pride of man; such his unwillingness to acknowledge himself as that which really he is — a helpless, ruined, lost sinner; such his carnal defiance of the humiliating truth concerning himself, that he will set himself to ignore the fact of sin, or else to make frantic endeavor to save himself by his own wisdom and power from the curse of sin and from sin's consequences. But that is a feat which taxed the resources of God, required the coming and death of Jesus Christ. That is a blessing which demands the power of the gospel and the blood of Jesus Christ, and is obtainable through humble, submissive faith. But this method is highly unpopular and despised, for no greater reason than that it gives the death-blow to human pride and pretense and makes the man dependent on the undeserved favor of God.



SOCIALISM

It is here precisely that the weakness of Socialism, as well as of other similiar schemes, lies. As some one aptly remarked: "Socialism has no psychology." That is, that system does not take into account the universal nature and disposition of man. It assumes fundamentally that its constituents and leaders are going to be angels and its officials paragons of virtue. The trouble with present governments, they tell us, is that there is so much graft, wire-pulling, dishonesty, selfishness, and injustice. Grant it. What then? "Wait till *we* get into power. Our laws and our arrangements will make corruption impossible, and will insure fairness and equity to all." And, tell me, who will execute those laws? And who will see that they are enforced aright? And who will watch the watchers! Ah, it is easy to dream, but to meet the prosaic and rude force of facts and events is quite another thing.

That there is the real reef of doom, the one insuperable difficulty, high as heaven, deep as Sheol, is proven and illustrated by the following quotation from an article in an English paper, in which a preacher, "R. W. Cummings, vicar of Owthorne, Withernsea, near Hull," tells why he "abandoned the Socialist movement, after six years of active work." He had conceived of the socialistic scheme, he says, "not as a distant millennium, but as a tangible, near reality; a kingdom of perfection created in solid economic and commercial forms by *the very human, and therefore very erring and sinful and selfish, men and women around me*; a political and industrial order that would dispense with the necessity for that duty of personal repentance and regeneration that had grown stale in our ears with the insistent repetition of its demands." [Italics mine.]

The bubble burst for him. His dream was dispelled by the garish light of day. The shattering fact was simply the universal sinfulness of the human heart of which we have spoken. He calls it "human depravity." He goes on to say about this evil of human nature:

How desperately unattractive it [the old doctrine of man's sinfulness] sounded to our emancipated souls! How little we foresaw that in

it resided the disruptive dynamic that was to scatter to the four winds of heaven the exploded fragments of our heart-melting dream!

For, alas, though ten righteous men might have saved Sodom, yet ten righteous men will not suffice to sustain the immense ethical and moral demands that socialism will make not upon some, but upon all. And not all our comrades were thus splendid. With huge expenditure of time and money we launched our socialist crusade. Comrades, carefully selected out of the movement, we gathered to our banner. Emancipated from the necessity of service to a capitalistic master, we sent them forth to storm the very ramparts of the foe.

And at once the gulf began to yawn wide between the ideals of the movement and its men. Victims of capitalism, our comrades in the cause, up to their chins in card parties, dance parties, too busy consuming the fleshpots of Egypt to go with us into the wind and cold and plead with Pharaoh on their behalf! Comrades, daily eating our bread and nightly proclaiming the loftiest ideals (at our expense), robbing us as unscrupulously as ever sweater robbed his slave! Trickery, malingering, idleness, disloyalty — our march to the Promised Land was broken and hampered by personal and moral defects of character that no socialist organization could withstand for twenty-four hours.

I, at any rate, have learned by close and prolonged contact with my socialist comrades, that neither they nor we are good enough to respond to the demand that socialism will make on our loyalty, our sacrifice, our devotion. Something from the **Unseen World** is needed to **transform human lives to conformity** with its strenuous and resolute demands.

For years I have passionately wished that it could be different but the experience of my life has contradicted the hope of my heart, and in the cold light of an awakened day I know that the vision of a perfect human society, constructed out of imperfect human characters, is the unsubstantial phantom of a dream.

Even so. The fruit cannot be good except the tree be good. If human beings were such as socialism assumes them to be, every governmental problem would already be solved and socialistic promoters would have nothing to do.



MAN'S HOPE LIES IN GOD

Man's hope lies in God alone. By sin came death, and by sin came toil and suffering and thorns and thistles. Our own conduct may, in a measure, relieve the situation for ourselves and others. But there will be no millennium apart from Christ; no peace without righteousness; no heaven on earth without men and women created again in Christ Jesus, new creatures whose walk is according to the Divine Nature which is implanted in them. The man who works in line with God's plan and subject to Christ's orders only may not seem to be doing much by his "foolishness of preaching," but he is the only man who is not wasting his time. The day will come when truth and justice shall rule, and when the evils of human society shall be abolished; when thorns and thistles shall cease and no enmity or wars shall disturb. But it will not come by man's self-will, nor by human power, nor by the schemes and rebellions of unregenerated men. That stone is cut out of the mountain without hands. It is by God's interference, by his might and his wise plan, that the Day will be ushered in. Wherefore let us not be foolish, but understand what the will of the Lord is. Let us who are Christians not walk in the schemes of the unsaved, or stand in the concourse of sinners, or sit in the assembly

of scoffers, but let us delight ourselves in God's word. (Ps. 1:1, 2.) The Day will come — the Day when every human scheme shall have failed, and every government of the earth shall be broken to fragments and shall disappear as chaff chased by the wind and no place shall be found for it. (Dan. 2:35.) But we are working unto the kingdom that shall never be destroyed, and which will rule in power in the day when the knowledge of Jehovah covers the earth as waters cover the sea.



THE LOVE OF THE TRUTH

A man loves the truth when he seeks after it, conforms to it, holds it in highest regard, will not compromise it nor surrender it for any consideration. If this is correct, then the lovers of truth are few. With many — I speak of professing Christians — truth is a thing of secondary concern. They have not sought it specially; they accept teaching on small evidence; they believe this and that just because others do, or because the party to which they belong holds it. Above all, they pursue certain courses because they like to do so. This "I like" is a great enemy of truth. I like — this preacher, this church, this doctrine, or this sort of worship; it appeals to me, pleases me, is convenient, is popular, is supported by leading men, etc. Alas, where does the claim of truth come in? The man who is swayed by what he likes is not a lover of truth. Instead of asking, "Do I like it?" there should be but the one question: "Is it true?"

Truth has the disadvantage of seeming hard and harsh at first appearance. It is unpleasant and uncomfortable until obeyed. Error is made to suit and to appeal. It is apt to be pleasant and flattering. But truth has an advantage over error: truth is *so*. It represents actual facts and realities. Things are not what we think them to be, nor what we would prefer them to be, but what they are. Truth tells us just what they are. The man who conforms himself to things as they actually are, and holds the true course respecting the awful spiritual facts of time and eternity, has a tremendous advantage. Error is disappointing. It fails us when the real need comes. It is annihilated when the facts appear, and leaves its dupes in the lurch. What boots it how agreeable and pleasant a concept may be if it is *not so*? Truth alone is worth while. "Sanctify them in the truth: thy word is truth."

OPEN HEARTS

We cannot live our lives according to the standard of others. We stand or fall according to the revelation that God has given us. Is there an indulgence, innocent in itself, in your life that you know God is putting His finger on, something you are doubtful about? If there is, give God the benefit of the doubt; and let it go.

Unwillingness and disobedience show a condition of heart which is disloyal. May we be willing to open our hearts and our lives, so that the Lord Who sees these things, and longs to remove them, may find in us, not disobedient and disloyal children, but those who love to do His will. This is a matter for each of us to face up to in the presence of God's Holy Spirit, — Sel.

NEWS AND NOTES

Eastern Kentucky Field

"For two weeks I was guest of Brother Albert Martin, faithful and spiritual leader of three congregations in Powell, Estill, and Bath counties. During this time I preached one week at Furnace church and another week at Cat Creek. These people are growing in the Lord and have been well shepherded by Brother Martin and the leaders of the churches. Brother Martin is a minister who grips the hearts of his people.

"This field needs help, in prayers, in interest and in more preachers. Right now Brother Martin could put another man to work. While I was with him he was petitioned by two communities to come and help them. If any churches wish to aid in sending a preacher into this eastern Kentucky field, they should write to Albert Martin, Rosslyn, Kentucky. The Macedonian Call includes all needy fields, and close to the top is the eastern Kentucky counties, where many are asking that the gospel be preached. Regular contributions upward to \$200 per month would supply the present needs and put another man on the field." — N. Wilson Burks.

A Prospective Missionary

"Today I received a fine piece of news from the good church at Salem, near Cynthiana. They plan to lay aside their fifth Sunday offerings for the mountain work in eastern Kentucky. Salem is also sending regular support for Brother Collis Campbell, who is in Louisville completing preparations to enter the Japanese mission field. He is taking Bible classes offered at Portland Avenue Church, aiding with athletics at the Portland School, and visiting churches in this section. Brother Campbell is a graduate of Harding College. He and his wife are eager to join the workers in Japan as soon as possible. If any church would like to have him visit them for a Sunday appointment, he may be reached at 2105 Rowan Street, Louisville, Kentucky." — N. Wilson Burks.

Camp Taylor, Ky.: "Our November meeting with J. E. Blansett of Dallas, Texas, as evangelist was one

of the best meetings that we have had at Camp Taylor since we began work with them around four years ago. The house was filled night after night, with only a slight drop one Saturday night and another rainy evening. We had good day meetings in which we took up a study of I Peter. Brother Blansett proved to be an untiring worker. His messages were strong, scriptural and spiritual. He shunned not to declare the whole counsel of God. Twenty came forward during the meeting, five for baptism and the others either for re consecration or membership or for both. Eight of those who responded were relatives of Brother Blansett. Our own Joe A. Blansett led the singing in a very acceptable manner. Among those who were baptized was the evangelist's own brother, Arthur. On the Sunday following the meeting crowds were extra fine with one accepting the Lord as Saviour and obeying Him in baptism. We are still rejoicing over our good meeting." — J. R. Clark.

NEW CHURCH BUILDING

The church at Pekin, Indiana, is glad to see their new house of worship nearing completion. The construction of this building is proving to be a matter of no little interest in the community. Many have given a helping hand.

The building fronts the highway, State Road 60. The structure is 35 by 55 feet, and will have a seating capacity of about 300 people. It is equipped with a 10 by 12 feet vestibule, a baptistry, dressing rooms, full basement with four Sunday school rooms, and an automatic oil heating system. The seats are individual and upholstered. An indirect lighting system is installed. Two attic fans will make for comfort in the summer months.

The building is about ninety per cent finished, being ready for the flooring and interior painting, which should be completed near December 1. The total cost will be about \$12,000; everything to date is paid for. About one-tenth of the work has been donated; some twenty-one non-members of the local congregation have made gifts of

money; others, of materials.

Brother R. R. Brooks of Mackville, Kentucky, has been invited to come to Pekin to work with the church, and by the time you read this will be on the field. In fact, he and his wife have driven up the last two Sundays, having begun their work with the congregation the second Sunday of November. We hope they will enjoy their stay and work in our midst.

The congregation at Pekin, which believes in and stands for the whole Word of God, has passed through many trials. Their stand has been at a price, yet God has blessed them. He is our Strength and Song. May the minister and congregation continue to be blessed, to the end that they may go on in faith with God. Pray for us. — N. B. Wright.

Davis City, Iowa: "I got home a week ago Monday from a meeting in northeast Missouri, at Bible Grove, a small country place. There was good attendance the first eight nights after which rains set in, hindering the rest of the meeting. However, the meeting did good in encouraging the brethren. We hope for future good results.

"We are planning to have another Bible school during January and February if we have class enough. Our Thanksgiving service will be in Leon, Iowa, November 27. During Brother Bernard Smith's meeting with them two young people were baptized." — Wm. J. Campbell.

In his last word to us Brother Vernon Lawyer stated that he was to sail for Africa the latter part of November to join the Robert Browns' at Nhowe mission. Around \$600 (over \$300 of which was from Portland Church) was sent to him by a few Louisville congregations in response to an appeal made to supplement his travel fund. Brother Vernon reports that he now has an adequate amount for his trip. He does not yet have a sponsoring church. This is an opportunity for some congregation who wishes to do a good work for the Lord.

Brother W. S. Hoar of Linton, Indiana, reports a good meeting there with Howard Marsh as evangelist. Many attended from the community and nearby congregations, and interest was high. Two accepted Christ as Saviour during

the effort. Brother Hoar and family were to be at Leon, Iowa, for the annual Thanksgiving service of the churches in that area.

Rays of Light, a Christian monthly, published in Africa, has just come to our desk. Again this month it is filled with good things. The brethren in Africa seem to be doing a fine work. **Glimpses of Africa** is another of their publications, which brings news of the work and workers. If interested in either of these publications contact S. D. Garrett, P. O. Highland, Salisbury, Southern Rhodesia.

A Worthy Woman

The Word and Work staff feel keenly the loss of Sister M. E. Holloway, who departed to be with the Lord on Friday, November 21, after a long and useful life in the Master's Vineyard. She was a close friend of the Word and Work. Through the years she has sent in more names to the Word and Work than any other person. Her club mounted to a hundred names and over year after year; also her Bible and book orders were many. She was continually about the Lord's work; her life was a benediction; her speech was with grace, seasoned with salt.

Now that Sister Holloway has left us we would like for each local congregation to appoint one or more to gather up names for the Word and Work. Our good clubber at Ormsby is Mrs. George Leffler, who endeavors to increase her list each year. Others have sent in clubs from the various churches, of course, but Sister Holloway made a practice of contacting individuals from all the churches. She would be happy to know that one or more from each congregation was carrying on this good work that she loved so much. The many could raise that club of a hundred plus to several times that number.

A Catalog for the Asking

Now that you have our catalog (or, do you?) we request that you send in an initial order. This is one way you can share with us in the Gospel ministry of the printed page. Unless we sell Bibles, books, tracts, and church supplies we cannot carry on with our publications. It is generally understood

that the subscription price of a religious journal is not adequate to meet necessary expenses. Thus we have brought out a catalog which we hope to be a help rather than a burden. Your orders for the Season's most helpful gifts will tip the scales in the right direction. Have you received your catalog? It may be had for the asking.

For American Standard Testaments see insert in November Word and Work or write for description. Our New Testament page was un-

intentionally omitted from our catalog.

Correction

In the November Word and Work, page 250, 10 lines from the bottom of the page, we made Brother Chambers say, "Thus James uses three illustrations of faith from the life of Abraham. . . ." when he simply intended to say, "Three illustrations of faith from the life of Abraham. . . ." Only one of the three illustrations was from James.

SISTER LAURA HOWARD

On October 4th fell asleep in Jesus our Sister Howard, after a long, useful, faithful, fruitful life in the service of the Lord. Of her last days and her home-going her daughter, Sister G. B. Dasher (but lately bereaved of her beloved husband, a preacher of the gospel and a true and faithful servant of Christ) writes as follows:

"In the latter part of March she was stricken in a way that caused her left side and limbs to be almost paralyzed. However, through the faithful efforts of an able doctor, she came out of this helpless condition and was enabled to walk around in the house with a cane. She did much mending and reading, and quite a bit of writing. Her cheerfulness and Christian spirit attracted all who met her here. She was a comfort indeed after Brother Dasher's departure. The Lord is very good to us. Though our home is bereaved and very lonely, we had the blessing of a precious mother in our home for a long time.

Hers was a useful and happy life, even down to the close of the last day she had on earth. She helped prepare the box to send to Brother Bixler for Japan, doing all the mending and altering. She put her glasses on the table by her Bible . . . and during the night she passed away . . . The funeral was at Sherman, Texas, 2:30 Monday afternoon. A host of friends were present, as well as the members of our families. Dr. Wood and Brother Mullins spoke wonderful words of comfort and joy to us in our sorrow . . ."

I shall never forget the faith and love of Brother "Cordie," who died some years ago, Sister Howard of the old Celtic days, and their good hospitable home. Now they have both passed on, and the old home-place shall know them no more. But they are at home with the Lord. "where changes never come"; and their children and children's children are blessed and comforted by the memory of a godly father and mother. — R. H. B.

SISTER CHOWNING HARRELL

Sister Chowning, and her husband, Brother J. O. Harrell ("Ollie"), were both members of the old Celtic congregation, near Sherman, Texas, though in later time they spent a number of years in West Texas. After a prolonged illness Sister Chowning passed away on Oct. 13th. She was fifty years of age. In the old Harrell home I spent many, many days, from 1901 on; and until Brother and Sister Harrell moved to Sherman. Even after that I was often with them, after the death of Brother and Sister Harrell, with their children. I saw the children of that old home growing up into maturity. I have known Brother Ollie from childhood, and (if I remember correctly) I baptized his wife in her girlhood days. One by one the dear old Celtic folks are passing away. With every year the old friends and brethren are fewer. Our sympathy goes out to Brother Ollie who is now bereaved of the wife of his youth. May we so hold fast our faith in the Lord Jesus Christ and the confession of our hope that at our journey's end we may be found in Him, and may share in that sabbath-rest that remaineth for the people of God. — R. H. B.

DO ANGELS SING?

E. L. J.

It is sometimes said that angels never sing. Is this true? The denial is of some interest, as it is at variance with common thinking from our youth up and with many of our hymns and gospel songs (which of itself proves nothing).

It is indeed probable that angels can never join in the personal redemption song, since they have never fallen — though the “living creatures” do refer to redemption, Revelation 5:9, 10 and elsewhere). This redemption song is the eternal privilege of the blood-bought saints — of “sinners saved by grace”; and I think that they shall never tire of its strains.

But, at the least, we can say that angels sing *in the poetic sense*. Their sayings, whether read in Greek or English, are often in the lilt and rhythm of poetry. We sometimes say that poets “sing”; and Milton himself refers to his own poetic utterances as “singing.” We have heard Greek poetry read so beautifully that its rising and falling inflections seemed very much like a lovely song. In this sense, the angels sing.

Further than this, one of the words used in Luke 2:13 — at least when used with the dative of person — (according to Thayer may mean “to sing.” The word is *ainounton*, from *aineo*, translated in our common versions, “praising God”; and Rotherham (New Testament Critically Emphasized) translates it, sing; “singing praise unto God.”

On grounds of “poetic license,” therefore, and apparently on more strict lexical authority, we seem justified in joining in song with Fanny Crosby —

“Tell how the angels in chorus,
Sang as they welcomed His birth,
‘Glory to God in the highest!
Peace and good tidings on earth.’”

Or with the author of the sweet and popular lines —

“Don’t you hear the bells a-ringing?
Don’t you hear the angels singing?”

Or with Frederick Faber in his exquisite hymn —

“Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.”

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men in whom he is well pleased, — Luke 2:13, 14.

THE END OF THE CHARGE

R. H. B.

"But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned."

So wrote Paul to Timothy. The "charge" of which he speaks, which he gave Timothy, was to restrain certain men from preaching a different doctrine, and from giving heed to fables and endless genealogies, which do not edify but lead to fruitless and bootless disputations. For there were certain men at Ephesus who (as the apostle declared) had turned aside unto vain talking, desiring to be teachers of the Law (rather than of that gospel of the glory of the blessed God, which Paul preached) — understanding neither what they said nor what they so confidently affirmed. It was to forestall this peril to the truth that Paul gave Timothy that charge. It was an important charge. The truth of the gospel and the souls of men were at stake. Much depended on how faithfully and efficiently Timothy would carry out the charge. Yet in all the conflict there was one thing which was not to be forgotten nor lost sight of — the most important thing — namely, that which constitutes the ultimate aim and purpose, the chief end and object of this charge, yea and of every charge and of all the charge of the gospel. And what is that? "The end of the charge," he says, "is love out of a pure heart and a good conscience and faith unfeigned" (I Timothy 1:5). Just as the final aim and purpose of all the toil of the farmer is the harvest of the field; just as the horticulturist has no other object in the end than to gather the good fruit from his orchard, so all the final purpose of the gospel-teaching is summed up in this one thing: "love out of a pure heart and a good conscience and faith unfeigned." And as all the plowing, planting, cultivating is a failure if there is no harvest, so is Christianity a failure in its result if it does not produce love. For love is the one thing, the great thing, the chiefest of all things.

A Christianity without love is but an empty shell — its form may remain, but the kernel is blasted. "If I speak with the tongues of men and of angels but have not love, I am become sounding brass or a clanging symbol. And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." Yea, I might give all my goods to feed the poor, and give my body to be burned, but if I have not love it profiteth me nothing. It is the one thing the Lord Jesus Christ laid upon the hearts of His disciples on that memorable last night of the Lord's Supper and the betrayal — this one great new commandment: "that ye love one another even as I have loved you." That was to be their distinguishing mark in the world: "By this shall all men know that ye are my disciples, because ye have love one to another" (John 13:34, 35).

"Behold how these Christians love one another," exclaimed the Roman noble, who saw the Christians' tender solicitude one for another when the wild beasts were turned in upon them in the arena.

"Behold, how these Christians hate one another," the modern scoffer sneers. Alas, if it be so, how great is the failure! For the one thing, the chief thing, the end of the charge, the sum and goal of Christ's work for His own is just this that they of all men should love one another. It is the one thing most dreadfully lacking in the world. A poet of later times sums up the philosophy and meaning of common human life thus:

"For life and all it holds of joy or woe
And hope and fear — believe the aged friend -
Is just one chance o' the prize of learning love;
How love might be, hath been indeed, and is;
And that we hold thence forth to the uttermost
Such prize, despite the envy of the world."

If this be true of life in general, how much more is it so in Christianity. There everything is subordinate and secondary to this chief aim. "*Above all things*," says Paul, "put on love which is the bond of perfectness." "*Above all things*," says Peter, "being fervent in your love among yourselves, for love covereth a multitude of sins." For "now abideth, faith, hope, love, these three; but the greatest of these is love."

At this point someone may say, "Yes — that is what I have been saying all the time: what does it matter about doctrines and the like — just so we have love. If we have that that is all that is necessary, and that is all sufficient for us all." But that, too, is a mistake. The farmer could not say "I don't care anything about agriculture, nor anything pertaining to it, all I want is corn"; nor would the fruit-man speak slightly of the care and nurture of trees, if only he could have fine apples." Christianity is founded in truth; and if the foundation fails the house falls. Love cannot be had by itself. It is an effect; it is the fruit and outgrowth of the gospel. It springs from the recognition of the love of God in Christ Jesus. Love is greater than faith or hope; yet faith must be that love may be. The stalk may not be what the farmer aims for, but he can have no ear except he have the stalk. Where the gospel is perverted, where the truth is despised, love cannot grow. Therefore, how needful it is that the man of God should "contend earnestly for the faith which was once for all delivered to the saints"!

Moreover the love which is "the end of the charge" is "out of a pure heart and [out of] a good conscience, and [out of] faith unfeigned." This is the triune source from which this great Christian love springs. It cannot come in any other way. Pure love cannot spring out of an impure heart; nor can it come out of a defiled conscience; nor can there be any good things in God's sight without faith (Hebrews 11:6). The three things are enumerated in reverse order: the unfeigned faith necessarily comes first. Through this faith comes the cleansing of the conscience, in the forgiveness of sin, through the blood of Christ (Hebrews 9:14; 10:22). Many have tried, and are trying to live right with a bad conscience — even hoping that by good works they might find a cleansing of the conscience and peace of mind,

It is in vain to try this. Only as a free gift to the penitent, believing soul, and through — a gift of love — faith in Jesus Christ in acceptance of the gospel of the grace of God is the burden lifted from the heart and the conscience, and the score of our sins blotted out. Then we can love, and must follow after love. In all that we do and say in His service love is to be the supreme goal, and is never to be lost sight of.

Love divine, all love excelling
Joy of heaven to earth come down
Fix in us thy humble dwelling
All thy faithful mercies crown.

Jesus thou art all compassion
Pure unbounded love thou art
Visit us with thy salvation
Enter every contrite heart.

BEN'S BUDGET

Ben J. Elston

I think it wise and loving to be personal only with proper prudence. I write to say of Brother Chambers' two recent articles on "Eis," that they are safe. They were needed. I have read with pain, and heard with sorrow, much about "law" and "works" that, as I see it, distorts the "whole truth." Evidently the sinner's pardon "takes place in the mind of God." So, for years, I've tried carefully to teach; but that that pardon takes place in God's heart before a change takes place in the heart of the sinner, I do not believe, and think it eternally hazardous to so declare. That "Christ died for our sins" is a divine declaration. Upon that meritorious, procuring fact, God was enabled to be just, while He announced to all penitent, responsible sinners the terms on which alone (so far as man can know) this graciously provided pardon can be appropriated. To do something of intrinsic merit in itself, that legally compels God to pardon, is far removed from humbly complying with graciously offered, appropriate conditions. The one fact that while I was yet a sinner, Christ died for me, ransoming me from death, and also presenting such love as to be the base of an irresistible appeal to all who have the "honest and good heart" — that fact "demands my life, my soul, may all." To Him is the merit; to me the eternal blessedness, if I have the wisdom to grasp the "free gift of God."

"Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, 'Don't you see,
'They really cannot live with me?'"

DUGGER CHURCH SPONSORS PHILLIPS

Maurice Clymore

There's a call comes ringing o'er the restless wave:
Send the light! Send the light!
There are souls to rescue, there are souls to save;
Send the light! Send the light!



Brother Arthur T. Phillips and family have heard this call from Africa, and the Lord has laid it upon their hearts to answer it. They are trusting Him to make it possible. As you perhaps already know, the Dugger Church of Christ, though just an average congregation financially and numerically, has by the grace of God accepted the responsibility of gathering together the funds necessary to send this faithful and truly devoted family to this needy field. We are asking God to lay it upon the hearts of His

children to give liberally to this undertaking. Brother Phillips loves lost souls; he has heard the call from dark, benighted Africa and has accepted it. There is no question about his qualifications. He has proven over and over again in this country his sincerity, his zeal, his longing for precious souls all over the world who are lost in sin. He is deeply spiritual, courageous, and not afraid to work with his hands.

The Dugger congregation is not asking for itself, but for this Christian family who are anxious to be on their way to the field where the harvest indeed is plenteous, and the laborers are so few. Souls are perishing in that dark land without one ray of light or hope. Many have never yet been told the message of God's redeeming love through Jesus Christ. Brother Phillips eagerly awaits the time when he can go to them with the message of redemption. Are we equally anxious to see him on his way?

Dear Friend or Friends in Christ, will you let this appeal become in your hearts a leading of the Lord to put forth a special effort to send the Phillips Family on their way? We are asking boldly that you send a



special contribution, over and above what you are already doing, for this family some time between now and New Year's. Please do not put this matter aside until in prayer you have asked God to direct you in doing His will in regard to this urgent request. May He bless you in laying this burden upon your hearts, as He has on ours.

If Brother Phillips and family are willing to give themselves, along with thousands of dollars worth of farm equipment, to the African field, cannot interested churches furnish their transportation? How many congregations will send Maurice Clymore, Dugger, Indiana, a check for \$25.00, more or less, for this purpose? — Pub.

VICTIMS OF THEIR OWN CIRCUMSTANCES

N. B. Wright

Years ago when the attitude of many congregations was being formed, preachers were in the forefront of efforts designed to turn the mind of the people away from the prophetic Word. In order to gain their ends many misrepresented the teachings of Christians who believed in the premillennial coming of the Lord so as to raise up a wall of prejudice against them. Since that day many others have fallen into line, resorting to false accusations to foster their own private ends.

I say "private" ends, because such was (and is) the case. These preachers knew that apart from matters of prophecy men with premillennial convictions had a message the churches would most gladly welcome (and, in my opinion, badly needed) if they were given an opportunity to hear. So, what happened? Preachers falsely accused and misrepresented messengers of the full Word of God for selfish reasons, attempting to close the doors of churches to all but themselves. They proved how unscriptural they were (and are) by taking to themselves the rights of the elders, so that the elders came into subjection to *them*. However, their being scriptural or otherwise was secondary to their own selfish ends. The plans which they formulated, if successfully carried out, would have completely isolated all but them. But, in spite of their sectarian efforts, God has seen fit to keep many doors open.

Nevertheless, they have been successful in part. They have succeeded in causing many congregations to have an unchristian attitude, which they seem to have adopted as a permanent policy — so much so that if any preacher wishes to be a Christian and a gentleman, he cannot be so and still maintain a good standing with these churches. These churches do not dare to do otherwise, lest they too feel the lash of these dictator preachers and their cohorts. Each of us must make a choice in this matter. We can either choose to be Christian and be thrown out of fellowship, or to be ugly in spirit, mean, unchristian and be in the good graces of the many. You know which choice is popular, for a machine has been built up, the purpose of which is to get brethren to submit without question or be crushed. You also know which choice is right and becoming to a simple Christian. These lines will appeal favorably only to those who have a conscience.

JESUS AND MONEY

Dennis Allen

When Jesus begins to probe into the lives of men, His accurate diagnosis always lays bare the real trouble centers. Because the Great Physician "knew what was in man" He could immediately lay His finger on the sore spot of each individual. Strangely enough these "sore spots" have not changed much since Christ was on earth despite the tremendous social and economic changes that have taken place. The people of Jesus' day had tried to segregate religion to one department of their lives, just as men do today, attempting to keep Christ out of those areas where they instinctively feel it would be uncomfortable for Him to probe. However, He relentlessly continues to knock until each closet is opened, or He is shut out entirely. Christ will not be a "parlor" guest in my heart.

Few will deny the materialistic outlook of the age in which we are living. The unprecedented advances in science have turned the attentions and energies of men to those things that pertain exclusively to matter. Millions have been deluded into thinking that the hope for mankind lies in scientific development and the betterment of economic conditions. Especially has this materialistic outlook prevailed in our country, which is blessed with a greater portion of the material things of life than any other nation.

What has been the result? Men's lives are more and more occupied with external things. The more intently men's eyes are fixed on the material, the more difficult it becomes for them to see the spiritual. Spiritual things are just not "real" like the things that they can see, hear, feel, and taste. It is ever true that whatever gets a man's attention gets *him*. Hence, when his interest and thought is dominated by money and the things money will buy he has come under its bondage. That this is largely true of modern civilization is shown by the fact that all their interest is centered on the here and now. The life to come is of little concern to them.

This result did not come over-night, but Jesus recognized that it would come in His explanation of the parable of the sower. In speaking of the seed sown among the thorns He said: "These are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, *choke* the word, and it becometh unfruitful." (Mark 4:18, 19.) May this not be an explanation of why so much of our preaching today seems to fall on deaf ears and bear little fruit? Unfortunately this condition is found among many who have named the name of Christ. They half-heartedly want to do the Lord's work, but there are so many secular interests that have the precedence and so many material possessions they are set on having that the Lord's work is effectively crowded out. They keep up their outward religious obligations, but, as Jesus said, "bring no fruit to perfection."

Why did Jesus take the attitude toward material things that He did? Did He not make the world and were not all things made pro-

nounced "very good"? It is not possible then that material things *in themselves* are bad. Again we remember that many of the Lord's most faithful servants of old were blessed with great possessions. Possibly that was why the disciples were so amazed when Jesus said: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." (Matthew 19:24.) In all of Jesus' teaching, in the Sermon on the Mount and elsewhere, He never said that material things are inherently evil, but He did say a great deal about their relative importance and proper place in life. They become evil only when they assume an importance, or are used in a way, that God never intended. Material things have no right to the dominant place in man's life - "For a man's life consisteth not in the abundance of the *things* which he possesseth." (Luke 12:15.) Neither can a man divide his loyalties between God and mammon (Matthew 6:24). Sooner or later it will be evident whether we have bowed the knee to *things* (mammon) or to *God*. The time comes when we must decide who will be master, God or material interests. Nor is it easy to live up to the decision for God in this materialistic age.

Many pay lip service to Jesus' words: "Lay not up for yourselves treasures upon the earth," but how many Christians are seriously trying to follow them? Are Christians noted for their aversion to life insurance, stocks, bonds, houses, lands, home luxuries, bank accounts, etc.? Not that all of these are wrong in themselves, but do they not often reveal our attitude toward material things? We consider what Jesus said too impossible and impractical to take literally. But just what did He say? First of all, we should notice that He did not say, "Lay not up treasures upon the earth." Instead He said, "Lay not up *for yourselves* treasures upon the earth." The thing He is condemning then is treasures laid up for fundamentally selfish purposes. Each Christian, then, must continually ask himself, "Is this to pamper self or to promote the kingdom of God?" When material things are dedicated to spiritual ends they assume their rightful place, but when dedicated to selfish ends they act on the spiritual life very much as a cancer acts on the physical body. They will gradually work their way into the vitals of a man's spiritual life and kill it. As the apostle Paul said: "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (I Timothy 6:10.)

From the Christian viewpoint it is dangerous to teach that a man should give one tenth of his income to the Lord. A man can faithfully do that and yet maintain an attitude of utter selfishness regarding the use of the other nine tenths. Giving from this legalistic standpoint ignores the fundamental truth that the Christian does not own anything, not even himself.

No man can decide for another what shall be the extent of his giving. However, there are principles given in the Word to guide us into the will of the Lord on the matter. It is not just coincidence that the term "need" is used so consistently with respect to the material.

The Apostolic church made distribution of material possessions "according as any man had need." (Acts 2:45; 4:35.) Jesus repeatedly assured His disciples that their Heavenly Father had an intimate knowledge of their individual needs (Matthew 6:8, 32; Luke 12:30) and would supply them if they sought first His kingdom. The Christian is not promised a life of luxury and abundance nor does he have a right to it as a bondservant of Christ (I Timothy 6:8-10). "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? (I John 3:17.) According as we have been prospered so are we to give. (I Corinthians 16:2.)

Christians above all others can afford to be free and generous because of their Heavenly Father who owns "the gold," "the silver," and "the cattle on a thousand hills." (Psalms 50:10-12; Haggai 2:8.) As we prove ourselves to be good stewards more and more will be entrusted to our hands to pass on to others. (Luke 6:38; II Corinthians 9:8-11.)

George Müller, who began his great work for God a poor man and died the same as far as personal possessions were concerned, was entrusted by the Lord with the astonishing sum of \$7,500,000 for the Lord's work during his long life. His own personal gifts amounted to a total of "eighty-one thousand, four hundred and ninety pounds, eighteen shillings and eight pence."

At a time when our brethren in Japan and other parts of the world are "naked and in lack of daily food" we need to question seriously our right to luxuries and conveniences when they are deprived of the bare essentials of life. If Christians everywhere would rise to this emergency as did the saints in Macedonia in response to the need of the brethren in Jerusalem we would doubtless be amazed at the result.

Churches can also be selfish and unfaithful stewards just as well as individuals. How many congregations are paying a janitor to do work that the individual members of the congregation ought to be doing freely because of their love for the Lord Jesus? How much is spent on building improvements that would better have been spent to build up a new work in a needy part of the city or on the foreign field? These are questions that each congregation must decide for itself in the sight of the Lord. Circumstances vary and we have no right to lay down hard and fast rules for one another to follow. However, we must as individuals and individual congregations seek to follow the example of the Lord Jesus who "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (II Corinthians 8:9.)

We are all investors, and the one great thing we have to invest is our lives. If we invest our lives in material things, they will perish with them, for "the things which are seen are temporal." The only investment that will endure is the investment in human souls, for "the things which are not seen are eternal." (II Corinthians 4:18.) What kind of investments are you making? (Luke 12:16-21.)

THE BLESSED HOPE

(This timely article was given in by Brother D. H. Friend, who requested that it take the place of his **Thoughts Worth While** for December. The article itself abounds with soul-stirring thoughts worth while. It in turn should provoke thought in the hearts of God's children.)

Paul, in writing to Titus, said, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13. Hope in Scripture is ardent desire accompanied by expectation. One who has hope is not like the mariner lost in a storm at sea without a chart and compass and no fair haven in sight. This is not a forlorn hope, but a "blessed," Scripture-sustained hope; a joyful, happy confident hope. The Gospel is a Gospel of hope and, "We are saved by hope." It is a cardinal grace of the Christian believer. I Corinthians 13:13.

A few decades ago Arthur Brisbane was the \$100,000 columnist. He was no preacher, but he did have some good sense, born of acquaintance with God's Word and observation of our humanity. So, long ago, he wrote: "We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flags of republicanism. We may hang on the walls the thrilling pictures of freedom — here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the lamb of the proletariat. But if we turn into that splendid room mankind with the same old heart, "deceitful and desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace.

We are all familiar with such high sounding words as the Kellogg Pact, the Peace Treaty, the Hague, The League of Nations, A War to Make the World Safe for Democracy, the San Francisco Conference, The United Nations, ad infinitum. Yet in my day I have lived to see two global wars and as I write I still hear the sound of the clashing sabers and the beating of the drums of war.

Socialism, Communism, and Modernism unite in their neglect of the inner man while they tinker with outward conditions. Stage-setting politicians, for the most part, are Godless and run the ship of state amuck. Legislators are on the golf links or out fishing on Sundays instead of being in the house of God. The cocktail party is more popular with national leaders than the prayer meeting. We need more Lincolns who will take time to pray about national affairs.

There is no hope for the world outside of Christ and His return to reign in righteousness and glory. Republicans are temporizing, at best, with the liquor traffic, and the Democrats are dripping wet. The Eighteenth Amendment has gone and the Volstead Act repealed. France went down because of liquor in the recent war and our war camps were literally soaked in liquor despite the vigorous protest of

the temperance forces. Today we have industrial unrest and national distress, wars and rumors of wars and a great falling away in the Church itself. With the Democratic donkey submerged and drowning in liquor and the Republican elephant in the same accursed murky stream how can we hope for good government at Washington, D. C.? And England, too, has sold out to the liquor interests long ago. But this is only one phase of world conditions. Time fails us to mention Communism and the spread of its satanic wings, black as the walls of eternal despair, with its world program of tyranny, hate, and Godlessness; of the clash of world forces as seen in India and Palestine; nationalism with its bigotry and pride; decadent social conditions and "evil men and seducers waxing worse and worse"; the divorce evil; juvenile delinquency; the menace of the movies; the curse of the race track and the gambling hells; Sabbath desecration and the repudiation of sacred things in life, home, and nation. The picture is dark and discouraging to the stoutest heart.

But there is a golden age coming, the blessed hope of the bride of Christ. He will be the Ruler Supreme and of "His government and peace there shall be no end." Creation is groaning and awaiting the day of release. The animal kingdom will again be tame, and roses will bloom in all their pristine beauty in the desert. Social conditions will be bettered. The sanctuary will be freed from the trafficker. Human life will be secure under the government of Christ. Unparalleled prosperity will characterize that glorious day and peace and plenty will abound. Profiteering and exploitation will end and "the earth will be filled with the knowledge of the Lord as the waters cover the sea." For the first time in history righteousness, justice and good government will be happily wedded and the saints shall judge the earth. Blessed hope! Hail that glad and glorious day! Blessed, blessed hope! — From *The Midnight Cry*.

PRAYING FOR THE MINISTER

A person called on his minister to tell him he could not enjoy his preaching as much as he once did. "Well, my brother," said the minister, "before you tell me what you have to find fault in me, let us pray together; will you kneel down and pray for me?" They knelt down and prayed, and when they arose, the minister said, "Now, my brother, sit down and tell me what fault you have to find." The man said, "I'm ashamed of myself. I have no fault to find at all." "Why, how is that, my brother?" "Why, sir, since you have asked me to pray for you I cannot find fault with you; I believe now, sir, the fault is in myself; I never prayed for you before, but now I will." — *Wesleyan Methodist*.

UTMOST CONFIDENCE

There is a trial in stillness; and oftentimes the still chamber makes a larger demand upon loving trust than the battle field. O that we could trust God more and more with personal things! O that He were the God of our chamber, as well as of our temples and houses! O that we could bring Him more and more into the details of daily life.

SECOND CHANCES

A good deal has been written about the doctrine of the second chance. The discussion has been regarding a second chance after death. I know of no scripture that would give any hope regarding an opportunity of this kind. We have this life only in which to determine our eternity.

I am afraid, however, that we are unmindful of the many chances we have received while we are living. Through the grace of God, our lives have been spared, and we have the privilege of hearkening while it is yet today. Truly, God's mercy is beyond our understanding.

In secular life we are blessed with many opportunities also. Some of them never occur twice; but, in general, we have more than one chance of overcoming our mistakes. Those of a major description, however, seem to defeat us for life. In business, one can make few big mistakes. Once a failure, a man finds it difficult to obtain further consideration. The social order likewise lays a heavy hand upon one who has violated certain laws. Many a man of great promise has erred grievously and has been compelled to drag out the rest of his life with a broken heart.

It is here that God shows his great compassion. God gave his only Son that he might come to seek and save those who are lost. If it were not for this great love we would be in a sorry plight indeed. Sin is sin, and we have the privilege of repenting no matter how black the circumstances.

Some sins of immorality can wreck our lives here on earth. A heavy penalty is exacted. Life itself may seem wholly lost. But God will forgive if we turn with penitent hearts. The results of our misdeeds stay with us, but we can look to God to see us through.

The great intemperance of drunkenness can bring similar disaster. God is willing to have every such man turn again and to receive help from above.

Or, there may be a wanton lack of self-control both in thought and in speech. God is willing to forgive and forget.

What life is free from the stain of sin? Not one of us can afford to neglect these golden chances of repentance while it is still today. If we could only lay hold of the true love that God has for us and the great power to heal, we would not wait so long to turn again and plead for the help we so greatly need.

Our God is a God of great mercy and unlimited power. Through faith, we can make that mercy and power ours. — J. H. McCaleb, in *Chicago Christian*.

CLASS RECORD BOOK

Designed to be used by the teacher. Ruled for 26 names, providing a record for one year. Space for totals, Visitors, Daily Bible Readers, Contribution, and Church Attendance. As a six months record book it will take care of 52 names. It can be used for week-day classes as well as for Sunday school. Bound in heavy bristol cover, 3½ x 7 inches. Price, 10¢ each; 12 for \$1.00.

“FAITH OF OUR FATHERS”

E. L. J.

No. 31

In the 1947 series of “precious reprints,” now closing for this current year, we have quoted rather copiously from those famous Christians of the early days — most of them martyrs for their faith — and now generally known as “the fathers.” We have distinctly traced that “Blessed Hope,” and the millennial teaching, back to the days of the apostles, yea, to the very lips of the apostles — those men who spake as they were moved upon by the Holy Spirit. To quote words taken from the *London Journal of Prophecy*—“By the testimonies of men, many of whom are unfriendly to our doctrine, we have established this point: that during the first two centuries and a half ‘Pre-millennialism,’ or Chiliasm as it was then called, was the faith of the church.”

And with Mosheim, the celebrated church historian, we may safely say that the millennial teaching — “that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world” — we may say, without fear of contradiction by any student of history, that the millennial teaching had *met with no opposition* before the third century.

Such quotations could be multiplied. We will abridge a few others. — E.L.J.

Bishop Russell, Professor of Eccl. History of the Scottish Episcopal Church, writing on the Millennium, says: “So far as we view the question in reference to the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth, and exercise authority during a thousand years, there is good ground for the assertion of Mede, Dodwell, Burnet and other writers on the same side, that down to the beginning of the fourth century, the belief was universal and undisputed.”

John Wm. Augustus Neander, born 1789. A distinguished German Protestant Theologian, of Jewish origin, Professor of the University at Berlin, famous church historian, writing of the early church: “They believed that the struggle of the Christian church with the heathen state would continue on, until the victory should be conceded to it, through the immediate interposition of God, and through the return of Christ . . . This was the idea of a Millennial reign, which the Messiah should establish on earth at the close of the whole career of the world, during which all the saints of all ages were to live together in holy communion with each other . . . In the midst of persecution it was an attractive thought for the Christians to look to a period when their church, purified and perfected, should be triumphant even on earth, the theatre of their present sufferings. In the manner in which this notion was conceived by many, there was nothing unchristian in it. They imagined the happiness of this period in a spiritual manner, and one that corresponded well with the real nature of Christianity; for they conceived under that notion only the

general dominion of God's will, the undisturbed and blessed union and intercourse of the whole communion of saints, and the restoration of harmony between man as sanctified, and all nature as refined and ennobled." *

From *The American Encyclopaedia* we give the following extracts. "Chiliasm, or the expectation of a blessed Millennium, became a universal belief among the Christians of the first centuries, which was strengthened by the prophecies contained in Revelation of the times which were to precede and indicate the happy times of the Millennium . . .

"This faith the Christian teachers of the first centuries were unanimous in adopting and promulgating. * * * When Christianity became the predominant religion of the Roman Empire, it lost its interest for the multitude; victory, liberty, and security, which the Millennium was expected to bring, being now actually enjoyed." †

Giessler says of the first centuries: "Millenarianism became the general belief of the time." Dr. Kitto remarks that "The Millennial doctrine may be regarded as generally prevalent in the second century." Bishop Newton says, "The doctrine of the Millennium was generally believed in the three first and purest ages." Mede, "This was the opinion of the whole orthodox Christian church in the age immediately following St. John." Maitland, of the first two centuries, says: "As far as I know, no one, except such as were notoriously out of the pale of the church, had impugned the doctrine of the Millennium, as held by Justin, or taught any doctrine contrary to it." Bishop Russell admits that "The Apostles clung to the expectation of the Millennium during their whole lives." Whitby, on the Pre-millennial views of the early church, says: "They held that this (first) resurrection was not confined to the martyrs only, but that all the just were then to rise and reign with Christ." Jeremy Taylor admits that "The doctrine of the Millennium was in the best ages esteemed no heresy, but true Catholic doctrine." Stuart affirms that Justin Martyr, Irenaeus, Tertullian, etc., regarded the descriptions of the thousand years' reign on earth, of the first resurrection of the dead, and of the New Jerusalem, as designed to be literally interpreted in order to elicit the true meaning of the Apocalypse." Milner on the Pre-millenarian faith of the early church, says: "This fact is not disputed."

SCHAFF, CHURCH HISTORY

"The most striking point in the eschatology of the Anti-Nicene age (i.e. before the council of Nice, A. D. 325) is the prominent Chiliasm or Millenarianism, that is, the belief of a visible reign of Christ in glory on earth for a thousand years before the general resurrection and judgment." — *Schaff Church History*. Vol. 2, p. 614.

* Neander's Church History, vol. 1 pp. 403, 404.

† Encyclopaedia Amer., Art. Millennium,

ACCOUNT OF STEWARDSHIP

E. L. J.

AS TRUSTEES OF THE JANES ESTATE

Our status under the law is that of an "absolute trust," and no public reports are required. We are answerable on earth only to a Court of Equity, and in heaven to the God above. Still, we feel that there are interested friends who like to hear reports of plans and progress in a general way. We submit the following outline.

Four years ago our friend and neighbor of 30 years' standing — "Carlos" as we called him — entrusted us, by will, with his personal estate of some forty thousand dollars.* Much time and study has been given to the management, care, and preservation of these assets: the many scattered "common stocks" have been sold and converted into safer securities, against the uncertain days that are before us in this debt-burdened land. In making these conversions, however, we had to sacrifice practically all dividend income. But by careful management, under the blessing of God, we still have two-thirds of the original valuation to work with — for operating, publishing, and distributing. This figure may, of course, decline, should evil days come upon us, but we have done our best to make it safe. The fund is not a long-term "foundation."

OUR GENERAL EXPENSES

1. We paid about \$6000 to settle a suit against the Will — the compromise payment of \$4000, attorney's fees, and the expenses incident to preparing our Answer, by which we broke the suit.

2. We have paid a reasonable club price to the *Word and Work* each year for a special list of near 2000 names — in order to give wider circulation to the Second Coming series, "Faith of Our Fathers"; we consider it a real service to give these free readers the rest of the *Word and Work* also, with its fine, balanced, spiritual teaching. Besides this, the F. F. series has been issued each year-end in a free pamphlet for still wider dissemination.

3. From the outset, we have paid our share of office upkeep at the Missionary Building (the rent is free), and much paid desk work and clerical help has been required. The highest type of clerical and business assistance has been available at reasonable cost from Miss Spaulding, my niece and personal secretary. She and my wife (who is Co-trustee, and who happens to have a fine business head on her shoulders, as Brother Janes knew) — these two are fully capable of carrying on during my rather long periods of absence from the office.

4. Many other expenses there have been, especially in connection with the management and conversion of securities. But this condensed report must suffice.

OUR PLANS AND PURPOSES

The Janes materials came to us unedited and unorganized — clippings, scrapbooks, some typewritten extracts, but mostly in scores

* Not one penny of money gathered for missions was in this fund, as some have slanderously or ignorantly reported.

of books, many of them rare and very valuable. Included is a full set of Campbell's *Harbingers* in fine and perfect condition. All these we are culling and winnowing, as best we can, for the "precious reprints."

Besides F. F. series in the magazine and the yearly pamphlets, we are working toward a book — a great "Handbook on the Second Coming," containing the cream of these reprints. We hope — if God may grant us life and strength — to recover from antiquity, and from later times, for our own times and for posterity, a wealth of precious testimony which is now inaccessible to the average reader, and even to most students. The book should be of \$2 size, four or five hundred pages, attractively bound in cloth, fully indexed — and then offered *free* to Bible teachers and preachers. (Even now, names and nominations for the free book may be placed on file.) It should turn out to be the greatest reference work on the Second Coming extant, and as useful to the Bible student as other "handbooks" have been on other lines.

That wisdom which we sorely need and lack for this assignment — that pure and peaceable wisdom which is from above — this we are earnestly asking of God "who giveth to all liberally and upbraideth not." For the work must be to His glory — in such a way and spirit as to heal and help, and not to hurt and hinder. We want to show again and again how Christian people have worked together down through the years — in spite of many variations and diversities — on the basis of that love which was once the badge of true discipleship. Brethren, pray with us.

AS TREASURER OF MISSIONARY FUNDS

According to Brother Janes' Will, the missionary funds left by him, and all other trust funds, were to be *liquidated*. Thirty-five missionaries were to receive and did receive set sums, as he specified. The Free Tract work was to go on while funds held out, and the *Messenger* continued "for at least one year." Otherwise, we were not appointed to continue Brother Janes' work, but to *close out his finances* in a legal manner. This part is all in order and nearly finished. (The tent has not yet been bought, because the church which is to operate it still has a tent.) We presume that no one could have inherited Brother Janes' zeal and missionary experience, to take over all phases of his service. That was his own voluntary life work. We do not profess the same full service. For instance, we cannot travel among the churches in the interest of missions, as he did for some years.

But — the *Messenger* has continued these *four* years, and many hope it may go on. Your prayers, your interest, your orders, your subscriptions and renewals — singles and bundles — have made it possible. This year Sister Sevedge (long-time secretary to D. C. J.) has added a beautiful line of Christmas cards, Birthday cards, Scripture greeting cards, Scripture Text calendars, plaques, etc., to add what it may to the *Messenger* income. (These are on display at the Missionary Office, and advertised in the pages of the magazine.)

Thus, the *Messenger* and the Free Tract work are being continued;

yet not these alone, but the service of forwarding missionary funds to every field — wherever directed by the donors as well as many related services; all this goes on. But it goes on as *our own* individual, voluntary work — in a simple, satisfactory, and scriptural way, we trust. We are not a Society, nor a Board, nor even a church with churchly authority — nor yet a service as delegated by our beloved Brother Janes. We are simply servants of Christ, going forth as Titus went, "of his own accord," joyfully doing what we can, in our own way, to further the glorious gospel of God.

It remains now only to explain that it is not I, but our Sister Ethel M. Sevedge, who is chiefly the doer of these things. Supported (all too meagerly) by a few understanding friends who believe her work is a real missionary service, she has given her time, her life, everything, in this labor. True, I am at her beck and call for counsel and assistance; so far, I am legally responsible for the funds on hand and for occasional inspection of her beautifully clear and accurate books. But she is fully capable of carrying the whole responsibility, and she would do so if I were to die or move away. As all who know her know, she is trustworthy, honorable, painstaking, zealous, of good judgment, and deeply in love with the work — for Jesus' sake! Brethren, pray for her, and for all of us who are associated in the missionary and publication work at Dudley House in Louisville.

UNITY PARAGRAPHS

God adds A and B to His church. They obey all moral laws. The Bible is their only creed. They believe Jesus, placing love for God and man as the greatest commands, and interpreting all church ordinances and forms of worship perfectly. A thinks a certain Bible theme non-essential and not understandable, while B thinks it important. B studies the Bible and comes to a belief. Does God give him the right to teach his belief? If not, whose belief should he teach? If A's name is legion, do they have the power to remove B from the heart of God?

* * *

God adds A and B to His family by spiritual rebirth. They accept the Bible as their only guide. Will they both get the same shade of meaning on all points? Will this difference unchristianize either? Did God make us all identical? Did God give the right to A or B to disfellowship the other? Does God give A the right to force B's conclusions? If B will not accept A's dictatorship, who is responsible for the division?

* * *

. . . Could God give all men the equal right to think and at the same time give another man or men the exclusive right to think for us? Why were you given the power, if not the right, to think? If you have that power is he not a self-appointed dictator who would take that from you?

— Dr. Ray Allen Young.

The Revelation Reviewed in Sunday School Times

A review of R. H. Boll's *The Revelation* which appeared in the November 22 issue of *The Sunday School Times* will be interesting to our readers. As far as we know the review editor of the *Sunday School Times* has never met nor heard of Brother Boll. Thus his conception of the book and the author would be based wholly on the contents of the book itself. We have heard a great deal pro and con about what some choose to call the teaching of R. H. Boll. Now what would be the estimate and impression of others of this Bible teacher? Would they think of him as being careless and wildly speculative in his handling of the Word of God? We shall let the following afore mentioned review from the *Sunday School Times* speak for itself. Perhaps men among us should be less critical and more open to the truth. — J. R. C.

The Revelation. By R. H. Boll. (Word and Work Publishers, 1046 Dudley Ave., Louisville, Ky., \$1.25.) "In the study of this book [The Revelation] it is especially important to hold to the main road, and to let side issues and questions be, until we have a clear vision of the main thought and purpose. We have sacrificed detail to lucidity." These two statements, taken from the closing chapter, entitled, "The Survey of the Whole," properly set forth the character of the book. There are only 164 pages in all, but the author has done a very remarkable piece of work in presenting a panoramic view of the Revelation. The reader is carried right through, from chapter to chapter, and from scene to scene, without a break and without monotony.

There is evident at all times a desire to let the Word speak for itself, along with an absence of speculation and unwarranted dogmatism. The author has obviously spent much painstaking effort, and considerable research in the preparation of his manuscript, and, in this (third) edition, has added footnotes that are suggestive and indicative of the open-mindedness of the writer to new light from the divine Author of Revelation. At the close of each chapter there are some practical observations and spiritual applications that are both elucidative and inspiring. A sweet and gracious spirit is manifest throughout the book. The reader will be greatly impressed with devout earnestness and longing to ascribe honor and glory to the Lamb that sitteth upon the throne. The book is one of the best treatments in brief compass of this portion of Scripture. It should be read by all, and no one can read it without profit.

"BE NOT DISMAYED"

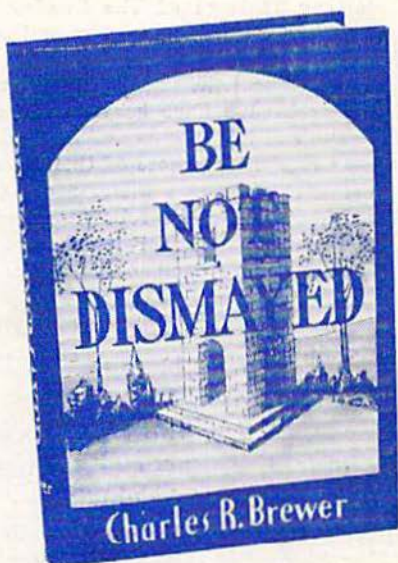
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Word and Work and Missionary Messenger have stocked several items for the holiday trade, including Bibles, Testaments, study books, visualized books, "Great Songs of the Church," greeting cards, calendars, mottoes, plaques, scripture pencils, mirrors, etc. They invite their friends of the community to pay them a visit and look over their stock. While shopping also shop with us. Proceeds from our business help to make our publications possible. Our offices are located at 1046 Dudley Avenue, to the rear of 2229 Dearing Court.

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