

# THE WORD AND WORK

(Volume XLII, January 1948)

## WORDS IN SEASON

R. H. B.

### ALL THINGS NEW

"Behold, I make all things new," says the Lord Jesus Christ. It is his prerogative, his only, to do that, and for us there is no precious boon like that in all the world. The old things are ruined, doomed to perdition: the old creation, marred through sin; the old life, ebbing away into death; the old record, stained with sin and guilt; the old nature, it "waxeth corrupt after the lusts of deceit." What a priceless, unspeakable privilege to shuffle it all off and to receive the new things from the Lord Jesus! "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ." (II Corinthians 5:17.) In Christ — a new man; a new life; a new, clean record; a new heart; a new body also in due time; a new Jerusalem; a new heaven and earth: "Behold, *I make all things new!*" Grant us, Lord Jesus, to be renewed in the spirit of our minds, that our lives may now testify aloud to thy renewing power, and others seeing it shall come to thee for a new beginning.

### BACKWARD AND FORWARD

In one sense it is not good to look back; in another sense it is necessary. The people of God can never forget "the hole whence they were digged;" that at one time they were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." They must not forget how God led and cared for them all along the road, nor their experiences by the way; their victories and failures and the causes of them; their vows and the purposes of their hearts toward God; nor (as many are prone), their first love, nor the object of the journey on which by God's grace they started. We can never forget that we are sinners redeemed by blood, nor can we cease to deplore and deprecate all our past sins.

Nevertheless, we may not idly repine over past follies and failures, nor suffer them to take the heart out of us for the coming days; but rather let us make them the ground for praise of the marvelous mercy of God, and let those dark memories fill us with deep thankfulness and hope because of the unfailing grace of God. Nor can we look back with satisfaction upon past achievements and successes, as if we had arrived at the summit, or as if the armor might now be laid down. Neither the good nor the bad of the bygone days should be depended on as fixing the issue of the days that are yet to come. The end is not

yet. The days ahead, be they ever so many or only a very few (God knoweth), are of vastly more importance to us *now* than all that went before. The attitude with which we face these days and the spirit and purpose with which we live them will determine the outcome of our lives.

#### MUCH LAND YET

"There remaineth yet very much land to be possessed." (Joshua 13:1.) Undoubtedly. We need not be discouraged because of the past, for there are good things ahead: resources as yet untouched; privileges and blessings unavailed of; so that the future need not be as poor as the past. Let us take hold with good courage. Neither can we be content and satisfied with the past record. In the face of the fact that there is more land to be possessed; more work ahead, and more power and blessing with which to do it; higher ground to be attained, and grace abundant to reach it; it would be a sin to run in the lazy rut of past days and years. Not that I would in the least imply that we have any ground at all for thinking that we are come to the point where we may safely "let well-enough alone." Far from it. Those who have really taken hold and served God will be the last people in the world to think anything like that; and the rest *must* not think it. As a matter of fact, we have not wrought any deliverances in earth, neither have the enemy's towers fallen. The church of Christ has not held up its light so as to compel the children of the world to bow their heads and acknowledge that God is among us. Few of our works have been found perfected before our God. The little lamp of faith has struggled but dimly through the gloom of our selfishness. Earthborn clouds have hid the stars of hope from many eyes. The fires of love are smothered beneath the stifling motives of the flesh. There surely is no room for complacency. There is *much* room, however, for repentance; for selfabasement before our God; and (O, the privilege!) for a new beginning with sure prospect of better things.

"There remaineth yet very much land to be possessed." Much land that is ours by right is held in usurpation by the devil. There are energies that can be released to the blessed service of God: money held back, that can be turned into a power of blessing through Jesus Christ; bodies still enchained in the slavery of selfish indulgence, that must be presented to God as living sacrifices. On God's side there are fountains that surely shall be opened on condition: peace and power, joy in the Holy Spirit; grace upon grace unto a fuller, truer, holier life, whose praise is, if not of men, certainly of God. If our mediocre, commonplace, tame, customary sort of Christianity were the best thing and the only thing attainable, we should have valid excuse. But if we fail to possess the land when it is before us and for us and God orders us ahead, we are excuseless with God. There will be many, no doubt, who will be lost because they never *meant* their Christianity, nor ever made it their real business and concern, but played at it and dabbled forever. Let us make a short, sharp turn in this matter, and live unto God with all our hearts; trusting God that as our days are, so shall our strength be.

## MEN WHO HAVE NO CHANGES

The men who have no changes are the men who do not fear God. (Psalm 55:19.) Under present conditions there is no greater obstacle in the way of many well-meaning men, Christians who really desire to please God, than their prosperity in earthly things: their wealth, comfort, success, and smooth course of life. What is generally considered calamitous — the breaking up of such tranquility — is oftenest one of God's great mercies. The reverses, dangers, difficulties, trials, sufferings that befall his people are of God's goodness; for it is not his will that any of these little ones should perish. Men are so easily sunk in a rut of carnal convenience and ease. Much of the deadness and unhappiness of Christians is traceable to what in physical ailment would be called "fatty degeneration of the heart." It is a pitiful testimony, but nevertheless true, that most of us need trouble to keep us straight. Therefore the faithful Father gives us our share — not too much, nor yet too little — when, where, and as we need it, adapting and apportioning it in perfect wisdom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But the chastening is always from his hands, regardless of the people or other instrumentalities through which it may come; and it is always a blessing. (Romans 8:28.) It is always "for our profit, that we may be partakers of his holiness." (Hebrews 12:10.) Nor have we anything to dread. He is always with us. (Isaiah 43:1, 2.) Underneath us are the everlasting arms.

### CONFIDENT EASE

"Moab has been at ease from his youth, and he hath settled on his lees" — like wine that has stood long in its first cask; "and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent ["flavor," as we would call it] is not changed." (Jeremiah 48:11.) Moab was an enterprising people: able, industrious, successful, wealthy. But the very advantages of a nation, as of a family or an individual, may easily become curses. Moab had had no changes. They consequently became very self-sufficient, confident, and independent, and wise in their own conceit. "We have heard of *the pride of Moab*," the prophet continues, "that he is *very proud*; his loftiness, and his pride, and his arrogance, and the haughtiness of his heart." (Verse 29.) Nor was that the case only in reference to men: they exalted themselves against God likewise.

The outcome of that is inevitable: it means judgment. "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18.) Therefore "Moab shall be destroyed from being a people, because he hath magnified himself against Jehovah." (Jeremiah 48:42.) "Therefore, behold, the days come, saith Jehovah, that I will send unto him them that pour off, and they shall pour him off; and they shall empty his vessels, and break their bottles in pieces." (Verse 12.) There is no more prosperous country in the world than the United States. Even the poor among us are generally well off when compared with the poor of other countries. And we have many Christians (though as a people they are not rich) who have abundance, and

some overabundance. Great is our obligation to administrate our means (which are the Lord's) so as to carry a blessing to others in accordance with God's will, and that thus, in turn, our means may become a blessing to us. For there is a curse upon all that is selfishly gotten and selfishly held.

#### **JESHURUN'S FATNESS**

When Jeshurun waxed fat, he kicked. "Thou art grown thick, thou art become sleek; then he forsook God who made him, and lightly esteemed the Rock of his salvation." (Deuteronomy 32:15.) Jeshurun's ease, through the wrong bent of his carnal heart, became a snare unto him. In the enjoyment of the good gifts he forgot the Giver; and they came to feel themselves independent of Him who is the only source of all good. They came to appreciate *things* without reference to Him who made them and gave them. They grasped at things and clutched them fast; but Him in whom all their hope lay, and who held in his hands their very souls and breath, they let go. In the sufficiency of all things around them died that sense of need which drives men to God for help. And as they lost their sense of need, they lost the sense of God's presence and reality. He was not necessary to their philosophy of life. The theory that God personally notices, helps, guides, provides, gives, withholds, to them was wild and irrational. Such and such like points did Jeshurun emphasize in his days of fatted unbelief, and he could sit in his sunshine and preach a fine gospel of "self-help" to the man in the shade. But God was to all practical purpose explained out of his universe. But, behold, the days come, saith Jehovah, that I shall wipe away the reproach of my people, and will lay low the haughtiness of the proud. "And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish *the men that are settled on their lees*, that say in their heart, *Jehovah will not do good, neither will he do evil.*" (Zephaniah 1:12.)

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#### **IF WE KNEW**

If we knew God, we would love him and serve him forever.

If we knew the meaning of the cross, we should never again glory in ourselves.

If we knew our weakness and danger, we should hold very close to the Lord.

If we knew the love of God, we should no more hesitate to bring all our guilt and burden to him than a child would fear to go to its mother with its troubles.

If we knew the power of the Savior, we could never despair.

If we knew the virtue of the blood of Christ, we would never again do without perfect peace and assurance of salvation for even one day.

If we knew how mighty forces are set in operation by a Christian's prayer, we would consider it as the chief means to receive and accomplish every truly desirable object.

If we knew the secret of walking by the Spirit, we would no more fulfill the lust of the flesh.

If we knew the value of the privilege of being children of God, we would not sell our birthright for a mess of pottage.

# NEWS AND NOTES

## GREETINGS

With this issue the Word and Work launches forth into a New Year with the same steadfast purpose to give to its readers the whole counsel of God. This is no time to curry favor nor to compromise for the sake of advantage. We are living in ominous times. Sin is rampant on every hand and the signs of His coming multiply. This is the time for men of conviction to come out in the open and take a stand for God's whole truth and to encourage those who declare it. We hope to give to our readers an even better ministry of the printed page during 1948. We solicit your prayers and patronage.

Gallatin, Tenn.: "The year 1947 has been, on the whole, a good year for us here at Gallatin. Exact figures not being at hand, only a general report can be made.

"There was a Vacation Bible School in June with an average attendance of 228. Brethren Robert Neil, H. N. Rutherford, Leon Gibson, and the writer spoke in the evenings. Several of our young people confessed Christ and were baptized.

"Brother Robert Neil has been working with our young people each Sunday night in Bible study and in singing. Our Bible school attendance has been the best in the history of the church under the leadership of Brother W. B. Hunter.

"A week's meeting this fall, in which Brother H. C. Crowder did the preaching in a very acceptable manner, yielded the best attendance in years and resulted in three persons taking their stand with the church. There have been some additions at regular services through the year.

"The congregation is in regular fellowship with Bowling Green and Spring Hill Orphan Homes, contributes regularly to the colored work and sends monthly to the Christian work in Japan. It has also assisted in the Merritt travel fund and several local charities. Their contributions have been, we feel, quite liberal. In addition we have an 'Expansion Fund' for building and remodeling purposes, which

by the time this reaches the press will be over the \$10,000 mark.

"Including a Monday Bible class and the Bible school, the church conducts six services a week. We thank God and take courage as we close the year's work."—H. L. Olmstead.

Dugger, Ind.: "We have had one restoration and membership since our last report. We are endeavoring to teach our young people the Bible on Thursday afternoons after day school is over. Enrollment and interest are better than we expected when we started making our plans. Just recently a Bible training class for older students was started. This we have on Tuesday nights and the interest has been fine thus far.

"An enthusiastic Thanksgiving service was enjoyed by all at the Be:ea congregation, four miles west of here."—Maurice Clymore.

Brother Clymore reports that over three hundred dollars came in for the Arthur Phillips fund during the month of November. A few congregations have promised to help regularly in this work. Brother Phillips and family are to visit Dugger the first Sunday of the year, and, thereafter, to spend some time in Louisville. Much more money must be contributed before Brother Phillips will be able to sail for his chosen field. Gifts should be sent to Maurice Clymore, Dugger, Indiana.

Chattanooga, Tenn.: "The McCallie Avenue church is getting along very well. Attendance, interest and offerings are good. In addition to our regular work (including radio) we have \$30 per month for foreign missionary work. The debt to our church property is about three-fourths paid out. One of the sisters in the church is carrying notes on our property without interest. We feel the hand of the Lord is with us."—E. H. Hoover.

Brother E. L. Jorgenson expects to leave Louisville late this month for a month or so in the West.

"A crowd estimated at four hundred heard Brother H. L. Olmstead, Gallatin, Tennessee, bring

a great message at the Highland Church, Louisville, on Thanksgiving day. When the total offerings were in, over \$1,000 had been contributed to the Christian Education Expansion Program." — N. Wilson Burks.

### 1500 NAMES WANTED

A goal of 1500 subscriptions to the Word and Work during January and February may seem to be a large order, but before dismissing the idea let us think it over.

Around a thousand names are yet renewable for December and January and several more will expire in February. Several renew singly each year and we can count on them. Others gather in clubs of from four to fifty names (and more) as regularly as the New Year rolls around; they will account for a few hundred.

But these regulars, who rally to our support without solicitation, will need help if we are to reach 1500 for the two months. Some will just not give in their names without being reminded! Thus we need a person in each congregation who will make it his or her business to gather up names.

Some may wish to help by sending gift clubs or gifts to be used on clubs selected by us from our files.

Perhaps as many as 500 who are interested enough to read this column will be concerned about our reaching this goal at the turn of the year.

All of this, along with the knowledge that God is also interested in our sending the Gospel message into many homes, fills us with hope that our prayers and efforts will be crowned with success.

We still offer the Pace Cartoon calendar, containing a large cartoon for each month, for a club of four, and an attractive scenic picture book with appropriate texts called "The Living Word" for a club of ten names. The price is \$1 the subscription; singles, \$1.25. Those who send in ten names are entitled to one free subscription.

### Children's Home Rally

Several congregations of Louisville were represented in the special Children's Home rally held at the Fifth and M congregation on Tues-

day night, December 16. Brother D. H. Friend was chief speaker of the occasion and Brother Howard Marsh master of ceremonies. Those present also enjoyed special singing by a few of the Sellersburg young people. Brother Marsh gave a report on the progress of the Home and introduce the matron and children. For the lack of room twenty-nine children have already been refused consideration for admittance. A new unit is to be built as soon as the weather permits. Brother Friend made an excellent speech.

To Bible readers who have been unable to find a pen suitable for marking india paper: the new Ball Point pens, while not entirely satisfactory for all writing purposes, are perfect for this purpose. The ink deposit is so slight that it does not show through or run. — E. L. J.

Interested Sunday school classes and individuals can still secure the Word and Work quarterly for the first quarter of 1948 as we have several on hands after making regular deliveries. The price is 10¢ each in any quantity. You will not find a quarterly that excells the Word and Work quarterly in going to the heart of the lesson and in keeping attention fixed on the Bible itself. Order from this office.

### WAITING ON THE LORD

Those who have an interest in a Christian College for Louisville should know in the near future as to whether it is the Lord's will for us to secure the Marine Hospital. This would be an ideal place for such an institution and is to be disposed of soon, according to reports. A letter has been sent through the proper channels to Washington soliciting final word from them as to when and how disposition will be made and what our next move should be. If it does not turn out to be the Lord's will for us to have this property, we hope to build added rooms on the present school grounds this summer. This is a good work and worthy of our support. The time is ripe for us to unite in asking the Lord to do great things for our children and young people for His Name's sake.

Please renew your subscription promptly.

Brother Bernard Wright, missionary to China, who preached in New Orleans for several months following Brother Mullins, has decided to return to New Orleans to do missionary work in and out of the city, making Seventh and Camp his home base. We are happy that he is coming to Louisiana again, and perhaps we may get to see him before very long. — Ivy J. Istre, Jennings, Louisiana.

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## WHY SOME CHURCHES ARE LOSING GRIP

"Why is the church losing her grip?" This question was proposed in a New York evening paper a few years ago, and of the answers received the following was thought worthy of special notice:

"Why is the church losing her grip? She is getting mixed up with worldly affairs. She is handing out the fruit of the 'Tree of Knowledge' (science and art) instead of feeding the people with the fruit of the 'Tree of Life' (the Bible). Modern Christianity is trying to civilize the world instead of evangelizing it. There is the cause!

"The church has a noble aim in 'uplifting mankind' — that's true — but she will never succeed in converting souls by first working for the comfort of the body! All true reforms must work from inside — outward. Get the heart fixed on God and the cross first, and the outside surroundings will take care of themselves."

An editor of a religious magazine adds these pertinent lines:

"A friend writes us from the Pacific Coast: 'Many of our churches cease to be houses of worship and are merely places of Sunday entertainment, and Sunday itself has ceased to be the Lord's day. The day is devoted to everybody and to everything else but to Himself. Columbus Day, Lincoln Day, Old Soldiers' Day, Mothers' Day, Purity Sunday, Tuberculosis Day, Anti-Saloon Day, White Slave Day, etc. No wonder His presence is there no longer.' How true it is! Ichabod (the glory is departed) stands written over present-day Christendom. Neither hot nor cold, but lukewarm — that is the condition of Laodicea which surrounds us on all sides, and ere long the Lord will do what he has threatened: 'I will spew her out of my mouth.'"

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## SISTER HOLLOWAY

At the good old age of 81 our beloved and esteemed Sister Holloway concluded her earthly pilgrimage and entered into her well-earned rest. She had served her own generation by the will of God, as few others. For she was ever faithful, and abounding in the work of the Lord, and continued doing what she could until her brief illness which preceded her death, during which she was faithfully cared for in the home of her son, Wallace Burns. Although for many years she was in ill-health she bore her affliction without complaint, and her indomitable spirit kept her going and working, despite all the difficulties and burdens of the way. And, withal, she loved the Lord. She put Him first. His work, His worship, His word, had precedence over all else in her life. It is not strange, therefore, that she was so greatly esteemed in the church of the Lord and honored in life and death. "If any man serve me," said the Lord Jesus, "him will the Father honor." Nor does this mean only the love and honor that falls to some of God's servants in this life, but the far greater recompense of honor and praise and glory at the revelation of Jesus Christ. Then shall it be seen that our labor was not in vain in the Lord. The memory of Sister Holloway — her faith, her love, her devotion, her untiring efforts in God's service will ever be an encouragement and inspiration to those who knew her. — R. H. B.

## TWO IRRECONCILABLE LOVES

R. H. B.

In close proximity two loves are mentioned in the word of God, which by their nature and object are utterly removed from each other and are wholly irreconcilable. The first was the love which Paul and those of like faith with him held. "Henceforth," he says, "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.*" It is the love of Christ's return; and it is manifested in longing for him, looking for him, waiting for him, and working and living in reference to that desired event. The other love is mentioned in the second verse after this (II Timothy 4:10): "Demas forsook me, *having loved this present world.*" It is better rendered in the margin, thus: "Having loved this present age."

This "present age" here spoken of is, as we are told elsewhere, an evil age. (Galatians 1:4.) Satan is its god. (II Corinthians 4:4.) It is, and will continue to be to its end, hostile to God and God's interests. In it Christ is still under reproach; and his people, in proportion as they are true to him, must bear his reproach with him and are persecuted if they would live godly in Christ Jesus. For even when the world comes with professions of friendship and offers its advantages to God's people, it is only the guise of its hostility. To make friendship with it is to enter into a relation of enmity toward God. (James 4:4.) If any man love the world, the love of the Father is not in him. (I John 2:15-17.) Now this age terminates at the coming of Christ; at which time he will deliver us out of it and from the wrath also which must fall upon it. (I Thessalonians 1:10.) If then a Christian loves the coming of Christ he cannot at the same time love this present age; and, on the other hand, if he loves the present age with its opportunities for self-pleasing, its honors, its emoluments, its possessions, its ideals, its "success," its pride and show and pleasure, then he would naturally take little stock in Christ's return, which puts an end to this age, nor will he countenance that teaching to any great extent. The two loves are incompatible.

### TWO LINES OF CONDUCT

Whether a professed Christian loves this present age or loves "his appearing" makes all possible difference as to the principle of his life and conduct, and in the motive, quality, and kind of his work. If it is Christ's coming on which he has set his hope and his love, then his walk will be characterized by a marked unworldliness. He will set his mind on things that are above, not on things that are on the earth. (Colossians 3:2-4.) In strong contradistinction from those faithless Christians who are "enemies of the cross of Christ" ("through which the world hath been crucified unto me, and I unto the world" — Galatians 6:14), and whose god is, despite all professions to the contrary, really nothing more than "the belly" (that is, the desires of the fleshly nature which make demands for gratification), and whose chief mark is that they "mind earthly things" — in strong contrast to such Christians, those who love Christ's appearing say: "Our citizenship is



in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Philippians 3:18-21.) They recognize the ruined and sin-cursed condition of a world dead in trespasses and in sins, and they are not spending their time trying to "improve" the world and "develop" things here below; but while endeavoring to snatch some as brands from the burning and to present Christ to the lost as the only possible help, they patiently await Christ's return and the new order which he himself alone will and can inaugurate. (Romans 8:18-23.)

They have no abiding city here (Heb. 11:10). Like Abraham, they are strangers and pilgrims on the earth, whose home and hope is inseparably bound up with their Lord's return. In consequence, they hold the things of this world lightly. If the nominal, worldly profession commit fornication with the world, these are true to their Betrothed, loving the Lord Jesus Christ "with a love incorruptible" (Ephesians 6:24) and walking in holy separation from the world (II Corinthians 6:17; James 1:27). While those are "conformed to this age" in ways and ideals, these are being transformed by the renewing of their minds (Romans 12:2) and into the likeness and image of the Lord Jesus Christ, whom the world hated and cast out.

#### THE COURSE OF DEMAS

Of necessity those Christians (for God is not speaking of outsiders in these connections) who have "loved this present age" pursue an opposite course from those who "have loved his appearing." The cross does not appeal to them. Paul's chain was too much for Demas, for example. The crown is what they wish, and that here and now. They are entwined in their affections in the affairs of the world; intensely interested in the progress of the age. Culture; civilization; advancements in arts, sciences, discoveries; political reforms; social betterments; civic improvements; all sorts of earthly institutions, forces, movements — these claim their chief interest in some quarters. With some the love of the present age appears in their seeking for place and for honor, or for ease and pleasure, for "prestige" and worldly success and recognition. They dote on numbers and on wealth. They love display. They "mind earthly things" (Philippians 3:18, 19); and those things hold the foreground in their hearts. The "things which are above, where Christ is, seated on the right hand of God," lack much of equaling in importance the present matters, both in their doctrines and in their practice. Neither is their hope centered in Christ and Christ's return. Their golden age is not directly connected with him or conditioned on his return, but on the development of present things; it is not to be a thing from above, but of the earth.

That does not mean that they surrender their Christianity and go back to the world. Far from it. Demas doubtlessly did not renounce his profession when he left Paul, "having loved this present age." Only, Paul's extreme sort of religion did not please him. He was weary of shame, of hardship, and reproach. There is an easier way. There is a type of "godliness" that proves to be a way of gain. Why should a man renounce everything? Is there no prudent com-

promise that combines the comfort of the gospel with the desirable things of this age? Surely there is; and "many" had found it even in Paul's day (Philippians 3:18), and many more are finding it now. As Abraham is the type of the pilgrims and strangers who claim no home here, and who have staked all on the hope of Christ's return; so the type of the Christians that love the present age is found in Lot, who pitched his tent toward Sodom and later became a citizen of that city, and lost all in Sodom's judgment. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." "If any man would come after me, let him deny himself, and take up his cross, and follow me." "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father."

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## CONVICTION OF SIN

Leroy Yowell

"I suppose it is just the old Devil in me" is the often and sometimes laughingly repeated excuse that the world gives for its meanness. Even Christians are sometimes heard to use the expression. If one should inquire as to why he said such a thing he probably would laugh it off as "idle talk" — and so it is. But underneath all such idle talk is a reason. And the Lord Jesus said that "every idle word that men shall speak they shall give account thereof in the day of judgment" (Matthew 12:36). Whatever other evil may be concealed behind such sayings there is one that is almost as old as man and one that is so natural to the flesh has to be engaged in unconsciously, namely the tendency to hide one's own sins and guilt.

It would be very fine, we may say, if one could just blame the Devil with all our misconduct. If it were the Devil alone who had sinned against God then he alone would have to suffer the punishment, but, alas, such is not the case, for even though it is true that Satan is the unseen force behind man's sins, "The spirit that now worketh in the sons of disobedience," man, his own self, has "sinned and fallen short of the glory of God." "There is none righteous, no not one," for "as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: — (Romans 5:12). It is needless to say that Satan is willing to take all the blame that man wishes to put on him, for in so doing the man's real state is hidden from himself, and eventually he too must suffer "the eternal fire which is prepared for the Devil and his angels" (Matthew 25:41).

Declare war on the Devil, condemn the dictators, expose evil men in government, denounce bootleggers, rebuke hypocrites in the church, demand law enforcement and your acclaim will be long and loud. Many a fake revival has swung along on just such preaching. But to declare all men — honest men, liars, good men, mean men, rich men, poor men, beggars, thieves, murderers, philanthropists, educated men, ignorant men, good citizens, scalawags, hard-working

men, lazy men, white men, black men — ALL MEN without Christ as lost sinners, now that is not so popular. But man's sins and guilt must be uncovered, for he will not see Christ as *good* until he sees himself as *bad*.

Jesus said that when the Comforter, even the Holy Spirit (John 14:26), is come He "will convict the world in respect of sin . . ." (John 16:8). That this convicting started on the day of Pentecost when the Holy Spirit came upon the apostles and that the mouths of the apostles were used of the Holy Spirit to do the convicting are plain from the record in Acts. But in John 16:19 Jesus gave the reason for this convicting: "Because they believe not on me." Now that was the sin of all sins. In fact, all sins are rooted in unbelief, and failure to believe God's Son is the worst kind of unbelief.

To those who had known the Lord Jesus in His personal ministry and had rejected and crucified Him came the scathing words of Peter on Pentecost: "Ye by the hand of the lawless men did crucify and slay" (Acts 2:23); and, later, on Solomon's porch: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release Him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life, whom God raised from the dead" (Acts 3:13-15). And again: "Repent ye therefore, and turn again, that your sins may be blotted out" (Acts 3:19). No such words were used by Philip to the Ethiopian Eunuch in Acts 8, for he had had no such opportunity to see and know the Savior, and yet Philip would hardly have preached unto him Jesus, beginning from Isaiah 53:7, without reading also Isaiah 53:5-6: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." When the thrice married Roman Procurator, Felix, who had a "more exact knowledge concerning the Law," came before Paul with his wicked wife, Drusilla, Paul "reasoned of righteousness, and self control and the judgment to come," and Felix was terrified, though not converted.

And if such was the preaching of the apostles in those days, what manner of speech should be ours today to a people who have long heard the gospel and rejected it. America today, for the most part, is a gospel-hardened nation, whose people will not be reached unless we are used of the Spirit to convict them of their sins.

Now convicting men of their sins does not mean nagging, fault-finding, nor meddling in other men's matters, but such comes from the judicious plying of men with the word of God at the right time and in the right way. Speaking truth in love as the Holy Spirit leads, and with the boldness that only the Holy Spirit can give.

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It is good to check up once in a while and make sure you have not lost the things that money cannot buy. — Lorimer.

## LAUNCHED, BUT WHITHER BOUND?

J. R. Clark

In a church auditorium in an Ohio town a funeral was to be conducted at one o'clock in the afternoon and a high school baccalaureate an hour and a half later. The family and friends gathered at the earlier hour for the funeral service. At the appointed time the casket was rolled up to the front and put in position. By coincident it was brought to rest under the school motto, "Launched, but whither bound," which was suspended on a large streamer across the front of the auditorium. How appropriate was this motto for the funeral as well as for the school graduates.

At this season, as we stand on the threshold of the New Year, we might well apply those meaningful words to our lives: "Launched, but whither bound?" There is much foreboding as to what the year may bring: perhaps sacrifice, suffering, losses, great changes, dangers, tears. On the brighter side, there may be joys, successes, victories, or the coming of the Lord Jesus for the church, His bride.

It is said that William Makepeace Thackeray loved to sit in the rear of the stagecoach and watch the road over which he had traveled. As we enter the New Year it would be well for us to look back over the year which we have traveled. Perchance such a view will give us a little added wisdom to cope with situations that arise. Then it would be well for us to take our position in the front of the coach of life and give thought to the future which lies before us. Some one has called attention to the fact that many passages of the New Testament look three ways: first, they focus our attention on the past to the goodness of God to usward; then, to the future glories prepared for those who love Him; and, lastly, to the duties and responsibilities of the living present.

As we turn our attention to the past there pass in review many blessings which have been ours during 1947 and gratitude wells up in our hearts. At least, we have had a respite from the horrors of war and many of our sons, daughters and companions are by our side enjoying peaceful occupations. Any sufferings, adversities and hardships which we have had to experience only gave emphasis to spiritual blessings. In many cases we found it even as the poet said.

"Ye fearful saints, fresh courage take,  
The clouds you so much dread  
Are big with mercy, and shall break  
In blessings on your head."

As another has said, "Rather than complaining about the thorns on the roses, let us be thankful for the roses on the thorns." It is good to face the New Year with a heart filled with gratitude.

Furthermore, we should profit by the mistakes of the past. In central Africa it is said that a native, when he finds that he has taken the wrong road, will break a bough across that path for future warning. So may we in a figurative sense break a bough across the wrong paths that we have taken in days gone by, to the end that we may cross the

threshold of the future stronger and wiser for such experiences.

Humanly speaking, the future lies before us as a dark curtain: mysterious, foreboding, challenging. Behind this mysterious veil are untried moments, hours and days fraught with dangers and heartaches, opportunities and joys. On this curtain Father Time writes of 50,000,000, "Thou shalt die in 1948." (This according to the law of averages.) At every tick of the clock some one is ushered into eternity. Besides this, pitfalls and dangers lurk on every hand. In view of such things we tremble as we approach the untried year before us. But, as we watch, another Hand writes, "Fear not; God is the King of the New Year." To the faithful disciple Jesus says, "Lo, I am with you always, even to the consummations of the age." God Himself hath said, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?" Some one has discovered that in the original Greek there are five negatives in this passage, as if God would say to the trembling soul, "I will never, no never, no never, no never, no never for sake thee." Thus with our hand in His we go forward unafraid and with our hopes high for complete victory as we look to Him and trust in Him.

We have passed through a solemn, eventful year. In this 365-page book are some rose-colored pages, some tear-stained, some whose corners we have turned down so as to remember; but in it there are no uncut leaves, no pages unscanned. But now God has given us a new book, with clean, unspoiled pages — we know not how many, for the Lord may come or we may be called Home otherwise. Our attitude and our faithfulness will have much to do with our life's volume that is written in 1948.

The Psalmist gives us the secret of the proper approach to each new day of the year. "This is the day which Jehovah hath made; We will rejoice and be glad in it," should be our morning greeting to the new day. Also we can profit much by the words of the Apostle Paul in Phil. 3:13-14, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." By "forgetting the things which are behind" Paul does not mean that we should be unmindful of all our past benefits, including the cleansing from our old sins and the manifold goodness of God otherwise, but he refers more especially to the things which he had just mentioned, which, though at one time were gain to him, he now counted loss for Christ — the things of the flesh and of the world. Neither would he have us linger in the past, but rather he would have us press on in the Christian life, to the end that we be found in Him . . . and that we lay hold on that for which also we were laid hold on by Christ Jesus.

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"WHEN THE HUMAN RACE loses its consciousness of God, it is genuinely sick; and we live in a sick world today." — William Ward Ayer.

## AN OVERLOOKED PASSAGE

John Kernan

Glancing through the Book of Acts recently, I was struck by the sixth and seventh verses of the first chapter: "So when they came together, they asked Him, 'Lord, will you at this time restore the kingdom to Israel?' He said to them, 'It is not for you to know times or seasons which the Father has fixed by His own authority.'" (RSV)

As I studied these verses I remembered that the Jews in general, including the scholars, expected the Messiah to set up an earthly kingdom. They received this idea from a study of their prophets. I asked myself the question which others before me have asked: "Were their prophecies so hard to understand, were they so couched in deceptive terms, that the body of Israelites misconstrued them?" The answer is, I think (and I have heard it expressed before), that surely God was not one to promise the return of the earthly kingdom without fulfilling that promise; therefore, the error of the Jews was not in expecting an earthly kingdom, but in placing it at the first appearance of the Messiah.

Considering this passage in terms of Jewish belief at that time, I was struck with the fact that here Christ indicates that the kingdom will at some time be restored to Israel. The Apostles, even after the resurrection, looked for an earthly kingdom on the basis of their (Jewish) prophecies. It is worthy of note that Christ did not rebuke them for this belief. If it were an erroneous expectation, He would surely have told them so, saying that He was never going to restore the kingdom to Israel.

But he did not rebuke them for asking the question; rather, He told them that He could not reveal the time. The time of what? Obviously, the time of the restoration of the kingdom to Israel. This is to me a new idea; this is the reason that I call this an "overlooked passage," as I have not found such an exegesis elsewhere.

Let us get this point firmly in our minds: Christ did nothing to eradicate from the minds of the apostles the idea that He was going to restore the kingdom to Israel. His answer was that they were not to know the time when that event was to take place. This is in direct line with His practice of not revealing the time of the fulfillment of prophecy. As McGarvey says:

The answer suggests that the times and seasons of God's purposes are kept more in reserve than the purposes themselves; and this is in harmony with the known characteristic of prophecy, that it deals more in fact and the succession of events than in dates or definite periods. (Commentary on Acts, Standard Publishing Co., page 6.)

What of the next sentence? "But ye shall receive power, when the Holy Spirit has come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth," reads verse eight. According to some Bible students, this passage intimates that when the power comes, then the apostles will be allowed to announce the kingdom. The kingdom was opened to man when Peter preached the Pentecost sermon. But this

was not the restoration of the kingdom to Israel. It is a new, spiritual kingdom, equally shared in by Jews and Gentiles; it is the great mystery which even angels desired to look into (I Peter 1:12). The kingdom restored to the Jews is that kingdom which they once had, of which Jerusalem is the capitol and the land of Palestine the territory. The promise of restoration we find in Isaiah 11:10 ff; Ezekial 36; Zechariah 10:6 ff; Romans 11.

This eighth verse, then, tells the apostles what to do until the time when the kingdom will be restored. It might easily read, "But, in the meantime, you shall receive power . . ."

Let us then, cease all fruitless quibbling over the restoration of the kingdom of Palestine to Israel — Christ has spoken.

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## FREEDOM OF CHURCHES

One of the most jealously guarded rights of the churches of Christ has been the freedom of the congregation. Each congregation under its elders constitutes an autonomous unit which cannot be governed by any outside influence or power. Between the elders of the congregation and the Lord Jesus Christ himself no mediator or middle man can come. The elders are directly responsible to Jesus and through them He governs His churches.

So long as this freedom and autonomous government is maintained there can be no wide apostasy from the truth. If a congregation goes to the bad as it follows bad leadership it goes by itself. The church in general is not infected by the disease and remains true to the Lord under its good elders who lead it in the paths of truth and righteousness.

In the first century of the church's history this freedom of each congregation was preserved and no falling away came. However, soon after the death of the apostles men began to arrogate to themselves power which did not belong to them. Certain men began to reach beyond the borders of their own congregation to dictate to other congregations which rightfully were free and autonomous under Christ. This finally culminated in one man proclaiming himself as "Lord God the Pope" and apostasy was complete.

Ruling all the churches from his throne in Rome this man led all the churches into all the errors of Romanism and today they still blindly follow his guidance in continuing in error. The only hope for reformation is and has been that individuals and congregations free themselves from the dictatorial tyranny of the Pope. Thus can they turn back to the Bible, the fountain of truth, and live as God would have them live.

The restoration of New Testament Christianity to the earth was one of the greatest and grandest events of history. With this restoration came the revival of the Lord's kind of church government and once more in the freedom of each church under its elders the truth was

given the protection that the Lord intended it have. Under this government the church was once more free from the evil of general apostasy as it had one time suffered when under the leadership of one man who had assumed too much power.

Today, however, we see a revival of the disposition to depart from the Lord's form of government. Elders in some churches would rule other congregation and dictate to them their policies, even going so far as to tell them who can preach for them and who cannot. Other individuals would become the Lord's over God's heritage and dictate to the churches what they can do and what they cannot. Thus is the way being paved for apostasy once more; not the apostasy of a congregation but many congregations being bound together under one man or eldership, the apostasy of a large part of the church.

Brethren, let history warn us that we give not up our freedom in Christ. Let elders rule in the churches, each eldership in its own congregation and let others cease meddling in that which is not their business. It is God's plan and changing it in the past has resulted in terrible consequences.

Let each eldership decide its own problems for that is the Lord's way. Let each church remain free to arrange and direct its own affairs in the light of the word of God and let us recognize that each congregation under its own leaders will have to answer to God. Let us teach the truth and fail not in proclamation but let not preacher, editor or elders seek to reach beyond their own congregation to destroy the God given freedom of the churches.

Eugene Smith in *Gospel Broadcast*.

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#### SELF-ANALYSIS

Does your assumed perfection in doctrine qualify you to judge, mark and avoid your brother in Christ? He needs growth but did Christ mark the point where perfection is attained? Can you grow from perfection? Jesus said, "Man, who made me a judge over you?" Do you judge the undeveloped or aid them to perfection? Who said, "Judge not"? If our Lord "Humbled Himself to behold the things that are in Heaven and in the earth" (Ps. 113:6) can you behold your brother's imperfection without humility? Does not God "resist the proud" (1 Pet. 5:5)? Are you not proud in assuming your fleshly mind able to have discerned all truth? "Thus sayeth the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit." (Isa. 57:15.)

If A and B are walking with Christ, are they not in perfect unity with each other? Is Christ divided? Can we walk with Christ without having His Spirit and attributes — love, tender mercies, humility, compassion and esteem of others above ourselves? If Christ humbled Himself why should we have pride of mind? If we act through faction and vainglory do we not prove the devil is not yet chained as God said he would be? — *Dr. Ray Allen Young.*



# THOUGHTS WORTH WHILE

D. H. F.

Upon entering the New Year — 1948, first, may we pray:

O Thou, the Keeper of the souls of men, hear our prayers, and grant us the power to start our lives anew, in finer faith." In Jesus' Name — Amen.

## "THE NEW LEAF"

He came to my desk with quivering lip,  
The lesson was done —  
"Have you a new leaf for me, dear teacher?  
I have spoiled this one!"  
I took this leaf all soiled and blotted,  
And gave him a new one, all unspotted;  
"Do better now, my child!"

I went to the throne with trembling heart,  
The year was done—  
"Have you a new year for me, dear Master?  
I have spoiled this one!"  
He took my leaf all soiled and blotted  
And gave me a new one, all unspotted;  
And into my tired heart he smiled,  
"Do better now, my child."

## COME YE

"Come ye, say they . . . tomorrow shall be as this day, and much more abundant." — Isaiah 56:12.

"Ye know not what shall be on the morrow." — James 4:14.

Tomorrow is the day when idle men labor, and fools reform. It seems as though it will be easy to do tomorrow the task that looks so hard and unpleasant today. But the prophets remind us that the vision of easy accomplishment tomorrow is a mirage that lures us on to a wasted, fruitless life.

The work you mean to do, the help you expect to give, the service you intend to render — do it now, tomorrow may never come.

"For Yesterday is but a Dream.

And Tomorrow is only a Vision;

But Today, well lived,

Makes every Yesterday a Dream of Happiness

And every Tomorrow a Vision of Hope." — *Duplex*.

## A RESOLUTION

"BURY the heartaches and pains; the disappointments and the failures of the Old Year in the grave of Forgetfulness and welcome with joy the New Year with its glories to be shared, its victories to be won. Make it yours. Live it. Live it as you never attempted to live a year that has passed. Put into each day of it that part of your

life too precious to be wasted. Determine now to pass down its corridors unashamed — with head unbowed and heart knowing no defeat."

"MY SYMPHONY — To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common — this is to be my symphony. — *Channing.*

#### THE NEW YEAR

"We are standing on the threshold, we are in the open door,  
We are treading on a borderland we have never trod before;  
Another year is opening, and another year is gone,  
We have passed the darkness of the night; we are in the early morn  
We have left the fields behind us o'er which we scattered seed;  
We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mold,  
May yield a partial harvest; we hope for sixty fold.  
Then hasten to fresh labor, to thrash and reap and sow.  
Then bid the New Year welcome, and let the old year go —  
Then gather all your vigor, press forward in the fight,  
And let this be your motto, "*For God and for the right.*"

#### PROFIT AND LOSS

"I counted dollars while God counted crosses;  
I counted gains while He counted losses!  
I counted my worth by the things gained in store,  
But He sized me up by the scars that I bore.  
I coveted honors and sought for degrees;  
He wept as He counted the hours on my knees.  
I never knew till one day by a grave  
How vain are the things that we spend life to save.  
I did not yet know until Jim went above  
That *richest is he who is rich in God's love!*"

#### FACE ABOUT

It had been one of those days on which everything goes contrary. and I had come home tired and discouraged. As I sank into a chair I groaned, "Everything looks dark!" "Why don't you turn your face to the light, Auntie, dear?" said my little niece, who was standing unperceived, beside me.

"Turn your face to the light!" The words set me to thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! she did not know what healing she had brought. — *Selected.*

## THE CHRISTIAN ANSWER TO UNITY

The relationship of a man to his wife is something on the order of Christ's relationship to the church or to us who compose the church. Perfect agreement on every question in the home should be the goal of every husband and wife and the same perfect agreement between each child of God and His will should exist, but man is sinful — he can only strive for perfection.

I am in no position to know if there will ever be unity between Christians, but I certainly hope to do my best to bring about a degree of it before I am called to the other side. There is nothing in all the earth more destructive to the church than disunity. If old Evilouse — the Devil, seeks any one thing it is some sort of a fence between followers of Christ. Take your local congregation — what can it ever do if there is disunity and trouble in the leadership? In the name of the Most High, brethren, we should do some thinking else we are ruined.

As a preacher said the other day, the whole religious world could unite on wrong and there would be no unity. We all know that to be true, but many a home has been, let me say, perfectly united where dispositions of the children, their likes and dislikes, varied in large proportions. When sinners come knocking at the door of Christ's great heart seeking entrance into His House and seek to hold true the Family name and uphold the fundamental principles of the Head of the Home, those differences which exist between us children today should not wreck the Household.

There may be far more unity between one lonely soul in Montana and another in China who follow the Lord and wear His name and who recognize His authority than between thousands of us listed in our Church Directory. Those of us who publish papers and other things as preachers lists and church directories should use care as to whom we include and exclude. The church of God is an invisible thing to man. We have no way of knowing who is in it or who is out of it — we cannot know a Christian by looking at a man or by baptizing him.

It would seem to me that any Bible class would prove a great lesson to us on this question. On practically every verse of the Bible there arises some degree of difference in the class, yet we dismiss it with a prayer to our God to continue to bless us and hold us together. Brethren, in fear of eternity, hear me: Many of these barriers which people of God have set up between themselves must be broken down. Christ is not divided. There is always room for one child to disagree with another on unessential things — even twins do so — but Christians must stand together else there is no hope. I thank God that I can say, *every Christian is my brother.*

Wear His name and recognize His authority; remember Him often; pray to Him without ceasing; search the scriptures; keep a clean mind and a pure heart; and remember, he that doeth righteousness is righteous. May God bless us to hold fast in love for one another — this is far better than any sign on your building — this is one way that the world knows followers of Christ. Please stop and think — please do, beloved brethren. — James L. Lovell in *Gospel Broadcast*.

## WORK AMONG THE JEWS

While I was out laboring in the Gospel of Christ among the Jewish people, I entered a book-store. I noticed a Jew glancing into a widely read book of a religious nature by a distinguished Jewish novelist. I introduced myself to my former co-religionist and we engaged in a discussion. He asked my honest opinion of that "best seller," assuming that I either had read it, or was acquainted with other works of his. I replied, "I am familiar with some, and although he eulogizes Jesus as a great Teacher and a noble man with lofty ideals, I, as a blood-bought Christian, who believe in the Lord Jesus Christ (His pre-existence, the virgin birth, miracles, etc.) view such philosophy as neither new nor startling. That Jewish novelist does not believe that Jesus was conceived by the Holy Spirit, and is the Son of God, who was crucified and shed His blood for the remission of sin as foretold by Moses and the Prophets. He is humanizing Jesus and His Gospel, thereby removing the basis for facts and the foundation of truth."

He said with vested assumption that a non-Jew told him that preachers are reviewing that "best seller" from their pulpits, thereby conveying the idea that that talented Jewish novelist is a Christian, which he himself vigorously denies. I fully concurred with him. I deplore such remarks from professed Christians that the Jewish novelist or any other thus presenting Jesus is a Christian. I say professed Christian, for no true Christian would make such an assertion. It is a scandal against God and the Church that preachers review that book from the pulpit on Sunday morning when the Gospel of comfort should be preached. Any one can easily see how these preachers are misleading people concerning Jesus, the Lamb of God and Son of God, the Redeemer of the world. It is hard enough as it is to approach a Jew concerning Jesus as the Mo-chi-ach (Messiah), but such incidents make it immeasurably more difficult. By the grace of God I shall continue uncompromisingly to proclaim Christ and His Truth. I thank God for the opportunity of meeting that Jewish man. I tried to explain away the prevailing misunderstanding which has caused him to view Christ and His Salvation in a wrong light. I believe I left a deep impression upon his heart as I presented the Messianic prophecy concerning Jesus as the Anointed of God. God grant that that Jew and many more may accept Jesus as their Mo-chi-ach. Pray for him and us.

2246 E. 70 Terrace  
Kansas City, Missouri

Stephen D. Eckstein, missionary

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### JUST AS I AM

A man may go to heaven without health, without wealth, without fame, without a great name, without learning, without big earning, without culture, without friends, without a thousand of other things; BUT, he can never go to heaven without Christ!— *Christian Digest*.

# “FAITH OF OUR FATHERS”

E. L. J.

We begin the 1948 series of “precious reprints” with this powerful resume and expose of what incipient Romanism did in the green tree, and what Romanism still does in the dry, to the Apocalypse, and to the great truths of Prophecy. The first paragraph will be a sweet morsel to all who stand in the “good old paths,” speaking “where the Bible speaks.” Let all who profess to love the “ancient landmarks” and the primitive gospel take heed to read the entire installment. — E. L. J.

## FROM AUGUSTINE TO LUTHER

In reviewing the testimony of the early church on the question of Chiliasm, it is of course admitted that they mixed errors with the doctrine. We remember that “the mystery of iniquity” worked in Paul’s day, and we have read his solemn prediction in his farewell charge given to the church at Ephesus. An English writer has well observed, “I do not appeal to the writings of the early Christians as authority; so far from it, I regard their writings as the history of truth perverted; so that while on the one hand I should be surprised to find any truth taught by the apostles unnoticed in the Fathers, I should be almost equally surprised to find it taught Scripturally and unincumbered by human additions, so early did the apostasy begin to work.” Above antiquity, tradition or human opinion, in the words of Burnet, “we should always require a higher witness, viz: the Bible.” This is the first. But we highly esteem the faith of that church whose characteristics, says Milner, were “to believe, to love, and to suffer.” “Whatever is first,” says Tertullian, “is true; whatever is later is adulterate.” And Faber has truly said: “If a doctrine totally unknown to the primitive church . . . springs up in a subsequent age, let that age be the fifth century, or let it be the tenth century, or let it be the sixteenth century, such doctrine stands on its very front, impressed with the brand of mere human invention.” Such, we argue, is Post-millennialism, and such also Anti-millennialism.

Having now arrived in our history of Millenarianism at the commencement of the fifth century, when the great apostasy had begun, and this Apocalyptic truth was deemed a heresy and accounted unpopular, we here purpose giving, through the combined testimony of many voices, a brief but fuller account of its decline. Paganism was fallen, but the Papacy was hastening to its birth, and even in its embryo was hung all over with idolatry. From Gibbon, Neander and Mosheim, we learn that in the fourth century monks, monasteries, convents, penance, church councils, with church control of conscience, excommunication, the perfume of flowers, the smoke of incense, wax tapers in the churches at noon day, prostrate crowds at the altar drunk with fanaticism or wine, imprinting devout kisses on the walls and supplicating the concealed blood, bones, or ashes of the saints, idolatrous frequenting of martyrs’ tombs, pictures and images of tutelar saints, veneration of bones and relics, gorgeous robes, tiaras, croises,

pomp, splendor and mysticism, were seen everywhere, and were the order of the day; and says Mosheim: "The new species of philosophy imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the gospel, and to the beautiful simplicity of its celestial doctrines;" and Gibbon writes that "If in the beginning of the fifth century Tertullian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation at the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation." Martyr worship was very common, and Eunapius the Pagan, A. D. 396, exclaimed, "These are the gods that the earth now-a-days brings forth, these the intercessors with the gods — men called martyrs: before whose bones and skulls, pickled and salted, the monks kneel and lay prostrate, covered with filth and dust." The mystery of iniquity worked like leaven, and to use the words of Coleridge, "The Pastors of the Church had gradually changed the life and light of the gospel into the very superstitions they were commissioned to disperse; and thus they paganized Christianity in order to christen Paganism." Dr. Cumming remarks that "The great multitude consisted of embryo papists, and what we call Puseyism in the nineteenth century, was the predominating religion of the fourth." Milner says that "while there was much outward religion the true doctrines of justification were scarcely seen." All of this Dr. Duffield does not hesitate to affirm was the genuine offspring of the allegorical system and Platonic philosophy of Origen, who made the church on earth the mystic kingdom of heaven. "Vigilantius," says Elliott, "remained true, and was the Protestant of his times," but Jerome, remarks Dr. Cumming, "became utterly corrupted," and Augustine, as Elliott has shown, scarcely escaped the universal contagion. Such was the character of the times, and need we wonder that the true Millennium was laid aside, and with it the Apocalypse that taught it? "Rome," says Burnet, "always had an evil eye on the Millennium!" Truly spoken! Says Newman, the Roman Catholic writer: "Whereas at first certain texts were inconsistently confined to the letter, and a Millennium was in consequence expected, the very course of events, as time went on, interpreted the prophecies about the church more truly," etc., i. e. in a mystical or anagogical manner.

Continuing our quotations on this point, we give the testimony of Bishop Russell, of Scotland, a strong Anti-millenarian, who writes as follows: "It is worthy of remark, that so long as the prophecies regarding the Millennium were interpreted literally, the Apocalypse was received as an inspired production, and as the work of the apostle John; but no sooner did theologians find themselves compelled to view its annunciations through the medium of allegory and metaphorical description than they ventured to call in question its heavenly origin. its genuineness, and its authority. Dionysius, the great supporter of the allegorical school, gives a decided opinion against the authenticity of the Revelation." Joseph Mede truly says of the Anti-millenarians of the fourth century, "They denied the Apocalypse to be Scripture, nor was it re-admitted till they thought they had found some commodi-

ous interpretation of the thousand years." Dr. Cumming observes, "Some divines of the fourth century rejected the Apocalypse, on the ground that it contained, as they alleged, prophecies of what they erroneously belived to be a carnal Millennium; just in the same way as some persons still argue that the Bible cannot be God's word, because it contains truths that cross their prejudices." Dr. Elliott testifies that from the Constantinian revolution in the eastern empire, with but few exceptions, we find the Apocalypse "passed over in silence by the great Greek Fathers of the remainder of the fourth century;" and he also shows that nearly all who rejected it were evidently under prejudices against, and misconceptions of the Apocalyptic doctrine of a Millennium. The pointed testimony of Prof. Stuart is as follows: "In the end of the fourth century, to guard against Chiliasm, quite a number doubted the genuineness of the Apocalypse — did not receive it as canonical, and carefully abstained from appealing to it; but after this period we find only here and there a solitary voice raised against it, until at length the reception became all but universal. When the question of Chiliasm had ceased to excite any special interest in the churches . . . all opposition to the Apocalypse either ceased or became inactive and indifferent." Gibbon, too, adds his testimony to this remarkable fact, and says: "In the Council of Laodicea, A. D. 360, the Apocalypse was tacitly excluded from the sacred canon, by the same churches of Asia to which it was addressed; and we may learn from the complaint of Sulpicius Severus that their sentence had been ratified by the greater number of Christians of his time." And to sum up this array of evidence with regard to the Millennium, as held by the church up to this period, together with its rejection, as also that of the Apocalypse, we give the following striking and truthful language of Horatius Bonar. On Revelation 20th chapter, he writes:

"In the first centuries great stress was laid upon this passage. It was considered the stronghold of Chiliasm — so strong and decided was its testimony deemed, that the Anti-chiliasmists deemed their only escape from it was the total denial of the Apocalypse. Chiliasm, and the Apocalypse, were deemed inseparable. They could only get rid of the former, by rejecting the latter. They never thought it possible to deny that the Apocalypse taught Chiliasm. This was not disputed; and hence those who disliked Chiliasm could not tolerate the Apocalypse. It was not till the church had learned to Platonize, or had taken lessons in the school of Origen, that they could condemn Chiliasm without disputing the inspiration of the Revelation."

Such is the voice of History, with regard to the doctrine of the Millennium, and its subsequent depression. We have been sufficiently copious, so that the intelligent and candid reader might know both the character of its advocates and opponents — its firm adherents, and its ultimate destroyers. Orthodoxy had sided with it, but heterodoxy waged war against it. The true church believed in it, but the apostate church crushed it. If this be true, ought not the church of Christ in the nineteenth century to unanimously maintain Chiliasm? We think so. Rome, with those in her employ, rose up against it. Brooks affirms that the works of Papias and Nepos, and Mede, and

those of Victorinus and Sulpicius, containing Millenarian views, were authoritatively suppressed by Pope Damasus. The extraordinary admission of Gibbon is that, "as long as for wise purposes this *error* was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind, should tremble at the appearance of their divine Judge;" but now the great Antichrist was at hand, and the way must be prepared for him to reign, and be worshipped. That which Chillingworth, Lardner, Taylor, Russell and others affirm to have been orthodox in the first centuries, began to be deemed heretical. The Council of Rome under Pope Damasus, in A. D. 373, formally denounced Chiliasm; and so effectual was the condemnation that Baronius, a Roman Catholic historian of the sixteenth century, observes that "the heresy, however loquacious before, was silenced then, and since that time has hardly been heard of." And of the fifth century he writes, "Moreover the figments of the Millenaries being now rejected everywhere, and derided by the learned with hisses and laughter, and being also put under the ban, were entirely extirpated!"

Says Bush — "through the dreary tract of the ages of darkness, scarcely a vestige of Millenarian sentiment is to be traced!"

Thus have we seen that through the rejection of the Apocalypse by Caius, Dionysius, and finally the church in general; through the Platonism and allegorizing of Origen and his numerous followers; through the misrepresentations of Eusebius; through the scoffing of the monk Jerome; through the hatred and opposition of a great church of embryotic Papists; through the denunciations of church councils; through the comminations and bitterness of Popes; through the laughter and hisses of Popish doctors; through the influence of an onward-creeping and awful apostasy; through, perhaps, the abuse of Millenarian truths by their advocates; and, finally, through the presentation and final reception of a new and erroneous Millennial theory more suited to the times, the Apocalyptic doctrine of the Millennium, as held by the primitive church, wasted away, and ultimately well nigh died — died, not at the hands of orthodox Christians, but at the hand of men noted for their unsoundness in the faith — died at the hands of the infant harlot, Rome! And, alas! how much truth died with it — how much error lived when it died! But it did not die utterly for

"Truth crushed to earth shall rise again,

The eternal years of God are hers!"

— From *Voice of the Church*.

Note: Three preceding pamphlets of this testimony, a total of 132 pages are available, free for the asking. A postal card addressed to the publishers of this journal will bring them free and postpaid. — E. L. J.

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"Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." — Acts 20:26, 27.