

THE WORD AND WORK

(Volume XLII, February, 1948)

MY HOUSE

If ever you come to my house as you are passing near,
You will find a box outside the door; leave there your hate and fear.
Put in your cynical wisdom, your cunning and your guile.
You may come in with grief or sin, or with an honest smile.

If ever you enter my house, don't pass but step inside.
You will find a hook behind the door; hang there your cloak of pride
And your mantle of self-righteousness. You will not need them here.
For the hearth is warm against the storm, and aglow with friendly
cheer.

Take off the mask of your pretense, and put it on the shelf.
And, good or bad, or merry or sad, just be your genuine self.
You need not feign an unfelt mirth if you have cause to weep,
Or hide your shame, or tell your name, or talk if you would sleep.

And when you come from my house (yours as much as mine),
Where all is frank and friendly and nothing grand or fine,
After an hour's rare luxury of being your simple self,
You will leave your pride, forgot, inside, and your mask upon the shelf.
— Unknown.

WORDS IN SEASON

R. H. B.

WORLD JUDGMENTS

"Make the chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned. Destruction cometh; and they shall seek peace and there shall be none" (Ezekiel 7:23-25).

This was spoken of Jerusalem and the land. It was literally fulfilled by the invasion of the Chaldeans. ("For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs" Habakkuk 1:6). But it has its application wherever else the same situation exists. God's judgment upon Jerusalem was His warning to all the world—a foreshadowing of the Day of Wrath and Vengeance to all the earth. "For, lo, I begin to work evil at the city which is called by my name: and shall ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts" (Jeremiah 25:29).

THE FUTURE FOR OUR COUNTRY

In these troubled days many are anxiously asking and wondering what will be the outcome and the future for our country. We may read the answer in God's Book. Wherever like causes operate which brought God's judgment upon cities and countries of old, and upon His own city, Jerusalem — wherever the same wickedness prevails, there the like judgments will fall. God waits long; He will not execute judgment till the measure is full (Genesis 15:16). When that will be we do not know. But once the cup is full, retribution comes swiftly, just as it came upon Jerusalem.

Judgment begins at the house of God; but it does not end there. The fate of Jerusalem was a demonstration to the nations of the earth. Sooner or later all that share Jerusalem's guilt must share her judgment. Our United States is no exception. And we can see reason why the wrath of God should fall upon this nation as upon every other nation that has violated the fundamental laws of righteousness and rejected the light and the warnings sent to her (Romans 1:18, 21). And is it "the worst of the nations" that is sent to execute the judgment? One guess would be enough as to what nation that would be, in this day of ours.

As in Jerusalem's day God used the wicked, and permitted him to swallow up men more righteous than he (Habakkuk 1:13) so can He do again. He will also at last judge the wicked whom He used as executioners. For Jehovah hath indignation against all the nations, and in that Day will bring their way upon their heads.

The hope and prospect for our country hangs upon two factors — and the two are really one: (1) whether, as in the case of Sodom, there is a remnant sufficient to justify the sparing of the city; (2) if there are Christians who can and will pray and intercede that it may yet please God to spare our country (I Timothy 2:1-4).



"I WILL RAISE HIM UP AT THE LAST DAY"

Three times over, in His great discourse in the synagogue at Capernaum were these words spoken by the Lord Jesus. (John 6: 39, 40, 44.) It is clearly evident that this was not merely a statement of a future fact, but a special promise to those who believed on Him. Christ will certainly raise up *all men*. For "the hour cometh when all that are in the tomb shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (John 5:28, 29.) It is plain therefore that when the Lord Jesus said in regard to some that He would raise them up at the last day he was not saying that there would be a "general resurrection," but was making a special distinctive promise to certain ones, namely to those who had been "given" Him by the Father, who therefore were peculiarly *His own*. This is evident from the connection in which those words occur.

"This is the will of him that sent me, that of all that which he has given me I should lose nothing, but should **raise it up at the last day**. For this is the will of my Father that every one that

beholdeth the Son and believeth on him should have eternal life; and I will raise him up at the last day. . . . No man can come unto me, except the Father that sent me draw him: and I will raise him up in the last day." (John 6:39, 40, 44.)

Let us note what is said here. This is evidently not an announcement of the "general resurrection" at which all men, good and bad shall be raised; but a specific promise made to a special class — namely to those who, having been drawn by the Father, have come to Christ, and upon whom He bestowed eternal life. These are the ones whom, He said, He will raise up at the last day. This then is a special, select resurrection, which is the high promise and privilege of His own redeemed ones.

THOSE WHO ARE ACCOUNTED WORTHY

In like fashion He speaks in Luke 20:35 of certain ones who shall be "accounted worthy to attain to that world [Greek, "age"; see Rev. Version margin] and the resurrection from the dead."

"And Jesus said unto them, The sons of this world marry and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection."

The Greek word which here is translated "world" is "*aion*," which properly means "age"; and is so given in the Revised Version margin. And the expression "resurrection from the dead" is literally "resurrection out of (Greek "*ek*") the dead" — a select resurrection therefore, from among the number of the dead. Again then the Lord is speaking here not of a "general resurrection," but of a special resurrection. Evidently all men will not be accounted worthy to attain to that age, and to the resurrection from the dead. The resurrection here spoken of is certainly the same as that which Christ promised to His own at the last day — the resurrection of the dead in Christ which will take place when Christ comes to receive His saints unto Himself — when "the dead in Christ shall rise first" (i. e. before the living are changed, I Thessalonians 4:16, 17 and I Corinthians 15:52, 53); and it is certainly also the same as that which is called "the first resurrection" in Revelation 20:4-6, which precedes the resurrection of "the rest of the dead" by a thousand years.

WHAT "LAST DAY"?

The question will now be raised — if Christ will raise His redeemed ones at *the last day*, how could there be a thousand years after that? That may present a perplexity to some. Some will even flatly deny that there can or will be any time after "the last day"; and take the position that at the last day there will be a general resurrection, and that that will mark "the end of the world" and "the end of time." So it necessarily would have to be if the term "the last day" is taken in an absolute sense. But here we do well to look carefully, for such words as "first" or "last," or "all," or "more" are often used in a relative sense. The pertinent question here is: The "last day" of what? What "last day" is meant? Did the Lord mean the final and ultimate last day, beyond which there can never be any other; or was He simply speaking of the end of the age?

WHAT WILL COME AFTER THE "LAST DAY"?

Doctrinal prejudice may lead some to insist that "the last day" of which the Savior spoke is the last of all days. According to this theory (for a theory it is, concocted by theologians of early centuries and middle-ages, and till yet generally received by the people)—according to this theory, then, Christ will come; there will be a general resurrection and "general judgment": the righteous will be taken to heaven, and the wicked sent to hell and the world will be burned up. This scheme has the merit of simplicity. It simplifies the whole future program, and it is a short and easy method of disposing of the bulk of all the Old and New Testament prophecies. A man may shoot a bullet into a wall, and draw a circle around the hole, and say, "See, I have shot a bullseye!" It all seems very plain and satisfactory. But it completely fails to take into account the many clear predictions which speak of an age to come. In fact that is what the advocates of this theory boldly declare. After having constructed their plot of the future, they say, "See, there can't be any 'millennium'—for there is no room for it." No—really, according to that plan, there couldn't be room for a millennium, or in any future time to come. And in that very fact lies the refutation of the scheme so mapped out. According to that there could never be any "times of restoration of all things, of which God spoke by the mouth of all his prophets." (Acts 3:21.) In vain will the groaning creation wait and long for a day when it shall be delivered from the bondage of corruption. (Romans 8:18-23.) There could never be an era when the kingdom of the world shall have become the kingdom of the Lord and of His Christ (Revelation 11:15) and when His saints shall reign with Him, ruling the nations with a rod of iron (Revelation 2:26, 27); nor a time when "the kingdom, and the dominion, and the greatness of the kingdoms *under the whole heaven* shall be given to the people of the saints of the Most High (Daniel 7:27); nor a day when the nations shall beat their swords into plowshares, and their spears into pruning-hooks, and shall learn war no more; and when all nations and all flesh shall worship Jehovah, and the knowledge of His glory "shall cover the earth as waters cover the sea." (Psalms 65:2; 86:9; Revelation 15:4; Habakkuk 2:14.) These and many other plain promises and predictions will have to be cast aside as unintelligible, or else twisted into some sort of "figurative" or "spiritual" meaning, so as to make them fit into that preconceived system. No wonder that those who hold this idea "do not know what the twentieth chapter of Revelation means." How could they? And, indeed, if it does not mean what it says, who could tell what it means?

THE "LAST DAY" AND THE "END OF THE AGE"

Now to come back to our Lord's words, "I will raise him up at the last day"—we have seen that the Lord Jesus did not speak of the last of all days. But He often spoke of the end of the age. (The expression "end of the world" should, according to the Greek, "*sunteleia tou aionos*," be rendered "end of the age," or, as in R. V. margin, "the consummation of the age.") Thus, for example, He

speaks of "the harvest" in the parable of the tares: "the harvest is the end of the age;" and in the parable of the dragnet, "so shall it be in the end of the age." (Matthew 13:39, 40, 49.) So also the disciples' question which led to Christ's great prophetic sermon — "What shall be the sign . . . of thy coming and of the consummation of the age?" (Matthew 24:3.) In the discourse that followed the Lord made repeated reference to "the end." Did He mean the absolute end of everything, or (in accordance with the disciples' question) the end of the age? Clearly it was the latter. For many things were predicted to follow after that "end." So also in "the last day" — the last day of this age, at the coming of Christ for His saints, He will raise up His own redeemed ones. This glorious promise is a distinction conferred upon His people, and not upon the rest of mankind. And being thus raised up, they shall thenceforth be with their Lord, reigning with Him judging with Him, and sitting with Him in His throne. (Revelation 2:26, 27; 3:21; I Corinthians 6:2, 3.) This, then, manifestly, is what He meant when He made them the promise —

"Be of good cheer, time's painful conflicts
Shortly will end when Christ appears:
Then will begin the glorious era,
To reign with Christ a thousand years."

"To reign a thousand years with Jesus
More than requites for all our tears
This is the Savior's glorious promise
To reign with Christ a thousand years."

BEN'S BUDGET

Ben J. Elston

The DeRidder, Louisiana, congregation makes considerable effort to keep alive. A recent writer on the Revelation says: "The Holy Spirit cannot tell you what the Bible means until you know what the Bible says." Well said. I am not framing excuses for ignorance of what the Bible states. I wonder if any one realizes fully just how important it is to "continue steadfastly" in "searching the scriptures." God hath spoken, and continues to speak. And how we need to hear and heed. Perhaps nothing is easier than to neglect to hear our God, and nothing is uglier or more dangerous. Final rejection may easily be only protracted neglect. Ignorance is not always to be excused. Faithful study will afford us the information necessary to save ourselves by laying hold of the hope set before us.

ANOTHER MATTER

According to the latest figures of a religious survey, 92 per cent of the people of America are not in church services on Sunday morning, and 98 per cent are not found there Sunday evening. Church membership figures have risen to an all-time high, but church attendance is another matter. — *Christian Digest*.

NEWS AND NOTES

Houston, Texas: "Today is my eightieth anniversary, and thanks be to God, I am feeling fine. I just hope and pray that He still has something for me to do, and that He will help me to learn more and more of His truth for truth's sake, and give me wisdom and strength to meet my responsibilities, and discharge them with honor to Him.

"My sincerest regards and Christian fellowship to all of you and may God help all of us to work while it is called today, for the night soon cometh when no man can work. And it may be later than we think."
— W. H. Crain.

Johnson City, Tenn.: "Vernon Lawyer preached a week for the Mountain View church in the Carter-Sell addition. He was well received by the brethren here, and the Mountain View church has decided to send him something monthly toward his support on the S. African field. One placed membership during the meeting, and two others have placed membership since.

"We had three responses to the invitation at the Locust St. church during November, and there have been two responses so far in December.

"The Lord has opened a door in Erwin, Tennessee, and I am preaching every other Saturday night there. I could go even more often, but my schedule of work is already much too heavy. Other invitations to preach at other points in this section are being received rather frequently now, and it seems good to have some time to accept these also. Pray the Lord to continue giving us opportunities to develop this field for Christ. and that we may have necessary laborers and equipment to take full advantage of the opportunities."
— Robert B. Boyd.

"I feel much helped in reading Brother R. H. Boll's writings. I hope he might write some time on the following passages of scripture: I John 1:8, 'If we say that we have no sin, the truth is not in us'; and I John 3:9, 'Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God.'"
— Mrs. A. L. Deatherage.

"Thank you, and especially thank the Lord for the many good issues of Word and Work during 1947. I am blessed, refreshed and encouraged by what Brother Boll and several others have written — as published in Word and Work. May I commend November and December editorials regarding Unity and Human Schemes of Betterment."
— H. L. Richardson.

"I've always appreciated the spirit in which your magazine is written. If unity is achieved it will be through the kindness and truth of a publication like yours."
— Virginia L. Adams.

"I enjoy the Word and Work and the fine loving spirit of its writers."
— J. O. Hottel.

Dallas, Texas: "The church work here is very pleasant. We have outgrown our seating capacity and have now wrecked the other side of the building, and have had plumbers, electricians, plasterers, and carpenters at work this week and last, and there is much work yet to be done."
— J. E. Blansett.

Alexandria, La.: "Several members of the church at 2026 Day St., Alexandria, attended services last Monday night at Oakdale. Brother N. B. Wright of New Orleans gave an excellent lesson on the Gospel, emphasizing the believer's need of it. Brother Elston followed him with some timely remarks and also sang a beautiful song of his own composition.

"Dr. J. M. Forcade of New Orleans has been assisting in Gospel meetings at Leesville, Louisiana, where Brother Odis Ford, a worthy young man, is minister." — W. J. Johnson.

Brother Ivy Istre, along with his wife and son, Kenneth, made a visit to Louisville from their home in Jennings in the month of January. Brother Istre attended Brother Boll's classes several years ago. On this trip he renewed acquaintance with several friends of those by-gone days. Some of the Louisville brethren, also O. L. Caubles and Stan Wrights of Pekin, Indiana, enjoyed having the Istres in their homes. Brother Istre is doing a

rine work with the Jennings, La. church and in the Louisiana field in general. He spoke on the radio while here. His son, Kenneth, remained in Louisville for Brother Boll's classes and other work.

Abbeville, La.: "Good interest is manifested in the services of the church which meets in our house. Brother LaFleur is doing a good work here." — Henry Reed.

A packed house (mostly young people) enjoyed a Youth Rally at the Shawnee church, Louisville, recently. A bus load of young people came from Cedar Springs, a bus load from Sellersburg and about as many from New Albany, Portland, Jefferson Street, Highlands; and other congregations were well represented. A surprisingly large number of young people were present from Shawnee itself. It was gratifying for us to know that we had so many young people interested in the work of the Lord! The young people had charge of the meeting. Brother Willis Allen brought the main address.

Brother Boll is taking a class through the book of Romans on Monday, Tuesday, and Wednesday afternoons at 3:15. Brother Phillip Bornwasser states that this is proving to be a great study. The Highland Library class which meets Thursday mornings at 10 is well attended. Brother Boll is continuing his study in great chapters of the Bible in the Friday night Portland class. Any of these classes are well worth attending.

Tune in WGRC each Sunday morning at 7:45 and hear "Words of Life." Last Sunday Brother Boll brought an eloquent appeal for Christians to include the study of the prophetic word in their search for truth. It was an unusually fine message and we hope to publish it in the next Word and Work. Brother Wilson Burks is doing a good job managing this program. Brother Burks states that sixteen speakers have been heard during 1947, including several visiting evangelists. Eighteen congregations of this area have contributed for this program during the year.

"I am currently working as associate minister with the Artesia, California, Church of Christ, while

I am a student at Pepperdine College in Los Angeles. This congregation is such an inspiration to me that I want to try to send the spirit of it to other congregations throughout the land.

"The minister, Brother Jimmy Jones, took up the work here about six months ago. At that time there were 15 adult members and a few children (or perhaps it was the other way around). Now, however, there are 75 adult members, over a hundred persons in regular attendance at Sunday school and just about that many at the "preaching" service. The Sunday evening adult training class has an average of 25 in attendance, while the teen-age training class, which disintegrated into non-existence, was reorganized a month ago, and last Sunday had 20 present.

"The change was brought about by the interest and zeal of Brother Jones and the congregation. This group engages in extensive personal work and is planning a regular series of three or four cottage meetings a week. It utilizes roadside signs and the mail to let people know that here is a group of Christians worshipping Christ. The congregation rents two buses to bring the crowds to the various services. It has a church office and a church secretary and with the first of the year is undertaking to publish a news-letter for the benefit of all the citizens of the Artesia area. Every Saturday night the young people have a social affair of some sort, which has been the means of bringing several young people to Christ.

"Does this seem a full program for a congregation which has been organized only a year, which rents for Sunday only the building in which it meets, which, though sponsored spiritually by the Bellflower church, receives no outside financial support? If so, wait for the report this time next year." — John Kernan.

Winchester, Ky.: "In recent months the Main Street congregation in Winchester, Kentucky, has been honored with a visit by Brother J. L. Addams, who told of the developments to date and the future plans of The Christian Education Expansion Program. Also Brother Howard Marsh has visited the church here and has brought us

the up-to-date facts on The Sellersburg Home. Brother Marsh was able to bring two groups of singers with him. Their message in song was most inspirational.

"Each of these special meetings was most helpful to our members and we continue our prayers that God may richly bless both these very worthy projects.

"The work at Winchester shows steady progress in general interest, in increase in both Sunday School and church attendance, and in our recently revived Young People's Work.

"The attendance of the Young People's Group averages about twenty-five. This group recently conducted a Sunday night program in a most commendable manner.

"We all enter this New Year with high hopes and a feeling of greater faith and trust in God's great and precious promises." — B. D. Rake.

"J. Edward Boyd of Glenmora reports he is recovering satisfactorily from the mumps. Says he had a SWELL time." — Brady M. Green.

Sellersburg, Ind.: "The work at the Cherry Street church in New Albany started off with fine interest. Unity and peace and love of the brethren continue to prevail. A desire to work and do for the Lord is in the mind of the church. During the month of January there were four added to our number, two were baptized and two came by membership. These will greatly strengthen our work and we take courage." — Edward E. Kranz.

Dugger, Ind.: "The Phillips Family visited us the first of January. This was their initial trip to Dugger. Their presence with us was an inspiration to all who met them and heard Brother Phillips speak. He vividly set forth the needs of the natives of Africa. No one can doubt but that his heart goes out to those benighted souls. Funds for their trip to Africa have been coming in nicely this month, but still not fast enough, brethren. Do not stop sending, but give just a little more if you possibly can. Let us not be responsible for any delay in their going. Pray with the Dugger congregation that hearts may be burdened to give. You may send funds to me, or through the Missionary Messenger Office, 1046 Dudley Avenue, Louisville 4, Kentucky." — Maurice Clymore.

Since Mother Doty's death on January 4, Brother and Sister Jorgenson have changed their winter plans, intending now to leave this week for the Deep South instead of California. Ten or twelve churches in that area have requested services of song or preaching.

Brother Boll Answers Questions

The attention of our readers is called to a rather unique article appearing on page 39 of this issue. This is a reproduction of a radio broadcast wherein Bro. R. H. Boll answered a series of questions gathering around prophetic matters. It is hoped that this article may contribute toward love and fellowship among simple Christians.

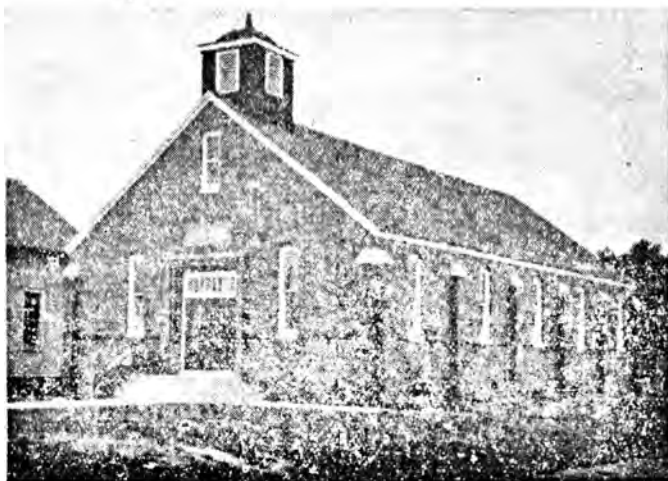
MOTHER DOTY

On Sunday morning, January 4, Sister Doty, mother of Mrs. T. N. Lale, Mrs. E. L. Jorgenson, and Miss Rebecca Doty, in her 89th year, after a long illness, fell peacefully asleep in the Lord. She was a good mother; and all her days, since in her early life she became a Christian, true and faithful to the Lord Jesus Christ. Her departure was to her loved ones a sorrow, as the death of a dear mother must always be; but to her a welcome release from the weary months of inactivity, suffering, and invalidism. Now she rests from her long life of toil and labor, and is "at home with the Lord," biding the day of resurrection at the Lord's return. Sister Doty was buried at Odessa, Mo., where also the body of Brother Doty, her husband, was laid to rest some years ago. — R. H. B.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. — I Thessalonians 3:13-14.

TELL CITY, INDIANA, CHURCH

Preston L. Winchell



Tell City, Indiana, Church of Christ

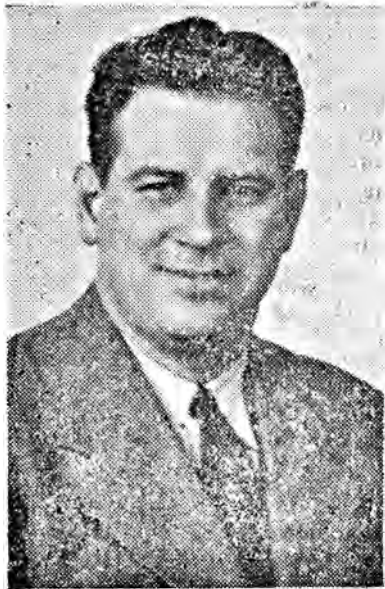
Early in the 1900's a few brethren of Tell City, Indiana, began meeting together in homes, continuing to meet from house to house for several years. Many of the Lord's Day services as well as the mid-week services were held in the home of Brother and Sister Charles Pettit. Brother Pettit departed to be with the Lord several years ago, but Sister Pettit still worships with us. At the age of 89 she is our oldest active member.

The cottage meetings were continued until October 18, 1925, at which time Evangelist Elmo Brumback held a series of meetings in the city hall, as a result of which a church of seventeen members was organized. Six of the seventeen were added during the two weeks' meeting. At the close of the meeting the brethren made arrangements to conduct their regular services in the city hall until such time as they could have a church building.

On January 6, a small building 18½ x 31½ feet was purchased from the colored folk. As soon as needed repairs were completed the church moved into its new quarters. This building was used until the second Sunday in September, 1945; on that date we moved into the building pictured above. This structure is located at Tenth and Lafayette Streets, about one hundred feet north of the old building. The present meeting place has four Sunday school rooms, a small rest room and baptistry. It is heated by three automatic gas floor furnaces.

Brethren who have assisted us in revivals since we acquired our present building are as follows: W. E. Brumback and his father, J. W. Brumback, William Boston, Millard Springer, Oliver T. Kays (Brother Kays preached once each month for two years), Billy Maddox, E. C. Ringer, Howard T. Marsh, Harvev Leach, J. W. Dunn, E. L. Jorgenson, H. L. Olmstead, Bernard Wright, C. B. Rigsby, O. E. Moss, Maurice Clymore, Orell Overman, and J. R. Clark.

The first located minister of this congregation was E. C. Ringer, who came to us in January, 1938, and continued with us through 1940. After an absence of about two years, the Ringers returned to Tell City in May, 1942, and still serve the church here. Under the faithful leadership of Brother Ringer and the ever present help of our Lord, the



Preston Winchell, who preaches at Lilly Dale. — Pub.

congregation has grown continually and is now, along with her sister congregation Lilly Dale, reaching out to various mission points in Perry County.

Brother Ringer's original home was in Dugger, Indiana, where his Christian parents now live. He has done located work at Borden, Indiana, Camp Taylor, Kentucky, Cynthiana, Kentucky, and New Orleans, Louisiana. He has been quite successful in evangelistic work in Indiana, Kentucky, Tennessee, and Louisiana. He graduated from Portland Christian School and has always been a good friend of the Word and Work.

During his stay in Tell City, Brother Ringer has also served the Lilly Dale congregation, located a few miles out from Tell City. For several years he preached at an early Sunday morning service at Tell City and then went to the rural congregation, where he also brought a message. He recently completed a home located in the country between the two churches. However, he now has a coworker,

THE CHURCH

The following outline on The Church was found in an old English cottage, the author being unknown:

1. Its Cost — the Greatest --- Acts 20:28
2. Its Antiquity — the Oldest --- Ephesians 1:4
3. Its Foundation — the Deepest --- I Corinthians 3:11
4. Its Materials — the Finest --- Jude 1:20
5. Its Extent — the Widest --- Revelation 5:9
6. Its Position — the Loftiest --- Ephesians 2:6
7. Its Builder — the Wisest --- Matthew 16:18
8. Its Owner — the Richest --- Hebrews 1:2
9. Its Security — the Safest --- Matthew 16:18
10. Its Head — the Mightiest --- Ephesians 1:22
11. Its Priest — the Kindest --- Hebrews 4:15
12. Its Worship — the Purest --- John 4:23
13. Its Worshipers — the Holiest --- Philippians 3:3
14. Its Prayers — the Truest --- Jude 1:20
15. Its Praises — the Sweetest --- I Corinthians 14:15
16. Its Service — the Longest --- Hebrews 13:15
17. Its Doctrine — the Simplest --- II Corinthians 11:3
18. Its Unity — the Strongest --- I Corinthians 12:20-27
19. Its Work — the Noblest --- I Thessalonians 1:9

To Which May We Add:

20. Her Calling — the Highest --- Philippians 3:14
21. Her Hope — the Most Glorious --- Titus 2:13

MAN'S PLIGHT IN SIN

Stanford Chambers

Sin is under condemnation. God's judgment rested on sin before man's creation. He came upon the stage and went into sin, thereby coming under the condemnation already resting upon sin. That he has sinned, no accountable person will deny: "All have sinned, and fall short of the glory of God." Under condemnation, what can he do? The answer is nothing — nothing until something is done for him. A condemned and guilty man's life is doomed unless there is hope for pardon. But he cannot pardon himself; he is at the mercy of the pardoning power, who, in the matter of man's sin, is God — God alone.

Nor can the sinner take the initiative on behalf of his pardon. Before he came along God had made provision whereby He could be just and be the justifier of the ungodly. God took the initiative, sending out the proclamation that such provision has been made through His Son, and the condemned may lay hold and be saved. Good news, that, indeed! A man does not have to accept, however, but he who rejects seals his doom. "He that believeth not shall be condemned." Yea, "He that believeth not is condemned already."

Now that adequate provisions have been made, what is there that the sinner can do toward his own salvation? There are those whose theory impels them to say that the sinner can do nothing, that he is depraved — "totally depraved" — that he can do absolutely nothing. If by that is meant that the sinner can in no wise merit salvation or pardon, very true. He cannot earn, he cannot purchase, he can by no means come to deserve salvation. However, but for the light of God's grace he can never find salvation's provision. But grace there is, light there is, provision there is. The sinner cannot appease, he cannot by some course of behavior get on the good side of God and thus procure for himself salvation. All that is true, but to go beyond that is to say something unwarranted. "Total depravity" means without any tendency toward anything spiritual. That seems to be a fact concerning some men, but it was not so of Nicodemus; it was not so of Cornelius; it was not so concerning the young man "not far from the kingdom of God." The sinner has responsibility, free will, free choice and conscience. The gospel proclamation supplies him motive; God's Spirit will give him help as well as conviction; it is his, with all that, to act.

The sinner is a sentient and responsible being, capable of assuming an attitude, and he does assume an attitude. He can repent; he may not. If he will, he can see with his eyes or he may close them. He can hear with his ears, understand with his heart, and turn again and be healed, in penitence appropriating the proffered grace of salvation. He can obey from the heart that form of doctrine, and surrender to Christ Jesus as Lord and be saved, or he can neglect all this and be lost. The sinner is responsible, else he would not be a sinner. In all God's dealings, whether in grace or otherwise, He does not relieve a man of responsibility at any point.

Neither does the gospel of Christ. Let us not preach any gospel that does.

The sinner is "dead" through his "trespasses and sins." Dead spiritually; his faculties however are not dead, and the gospel makes its appeal through these faculties. He has a spirit, and God is the Father of our spirits. Through the word the Spirit of God appeals to the spirit of man, which is capable of response, and responding is regenerated and brought into relationship with Him who begets. Response to an appeal is the sinner's capability and responsibility. The gospel call is his opportunity. Thus the Holy Spirit at Pentecost urged, "Save yourselves from this crooked generation." I have found men waiting, waiting long, for God "in His own good time" to show them that He has chosen them unto salvation, show them that they were of "His elect." They had been taught that they could do absolutely nothing; as a result, some such whom we have known have died thus waiting. They could not be persuaded that "Now is the acceptable time . . . now is the day of salvation." Waiting thus they died; waiting, but lost! A doctrine that in its final analysis makes God responsible for the sinner's doom is a false and fatal doctrine. A tree is to be judged by its fruit.

JESUS CARES

Ivy J. Istre

In Luke 19:36-46 we read that when the Lord Jesus drew nigh and saw the city of Jerusalem, he "wept over it." His great heart of love and compassion was so moved that tears streamed down His cheeks. And why did He do so?

Perhaps we can think of several reasons for His weeping on this occasion. I want to call your attention to some of them.

It is recorded that as He wept Jesus was saying to Jerusalem, "If thou hadst known in this day even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke 19:42). Jesus was mourning over the blindness of His People. "If thou hadst known . . . but they are hid from thine eyes." It is a pitiful sight to behold a blind person who is unable to see the glorious sunlight and the beauty of nature, but it is a far greater tragedy to behold one spiritually blind and unable to see and receive the manifold blessings of a loving and merciful Savior. The loss sustained from such blindness is eternal.

No one is better qualified than the Lord Jesus to appreciate the infinite value of such blessings, and the enormous loss brought on by spiritual blindness. And so He wept because He cares.

It was spiritual blindness that prevented His people from recognizing and receiving Him as their Messiah. In John 1:11-12 we read, "He came unto His own and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." Oh, if their eyes would have been opened so that they could have seen. They could have availed themselves of great blessings. But alas!

they were blinded. Although they did not know it themselves, Jesus knew it and wept.

Among the mighty works which Jesus did during His personal ministry, was the casting out of demons from those who were possessed of evil spirits. He thus brought freedom, joy, and peace to many demon-possessed slaves. But the scribes that came down from Jerusalem, said, "He hath Beelzebub, and by the prince of the demons casteth he out the demons" (Mark 3:22). It was their spiritual blindness that caused them to attribute His mighty works to the power of evil.

It was spiritual blindness that prompted the multitude to request the release of the notorious criminal Barabbas rather than the Lord Jesus. Their blindness was so great that they "denied the Holy and Righteous One, and asked for a murderer" to be granted unto them; and killed the Prince of life, whom God raised from the dead. Their blindness was such that they could not see the "light of the world," but cried out with reference to Him, "Away with Him!" and "Crucify Him." But on the cross as the Son of God was treading the winepress alone, being crushed with the iniquity of us all, He prayed unto the Heavenly Father on behalf of them, "Father, forgive them for they know not what they do." Oh yes, Jesus cares. I wonder whether the Father would have withheld His wrath if it had not been for that prayer.

But why such blindness? Was it not caused by envy and hatred? Early in the Lord's personal ministry there were those Scribes and Pharisees who were envious of his influence with the common people. Such jealousy created hatred in their hearts against the Lord. They were blinded by that hatred and they immediately sought to find fault with Him in order to destroy His influence with the people. They used every possible means to create prejudice in the hearts of the people against the Lord, and they never let up until they had Him crucified. It is astonishing what great crimes have been committed by blindness caused from hatred. The inspired writer John tells us, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15). One that hates is a potential murderer.

Jesus wept over the ingratitude of His people. He had laid down the wealth of His love before them, and they trampled it under their feet. To be ill-treated by those whom we have not wronged is trying enough. There are those who are persecuted by absolute strangers whom they do not know. But when those upon whom we pour our love turn against us, it is very trying and painful. So when Jesus drew nigh the city of Jerusalem and saw their carelessness and indifference toward Him (yea, their hatred and the wicked intentions of the hearts of their leaders) and their lack of gratitude for the many blessings He offered them, He wept. Friends, what is our attitude toward Him? Is it such that will sadden His compassionate heart, or are we serving Him with gladness? Jesus cares. Do we?

People may live in open defiance to the will of God and follow after their own fleshly desire in the way of sin, but whenever their cup of iniquity overflows, God says, "It is enough," and the judgment

of God's wrath falls. Oh yes, "The way of the transgressor is hard." God's word reveals unto us that "the wages of sin is death." This death is eternal separation from God – eternal perdition! The Lord hath no pleasure in the death of him that dieth. Knowing the awful punishment that a righteous and just God has decreed against sin, the Lord Jesus shed His blood on Calvary's mount so that you and I might prevail to escape this eternal suffering. He did it of his own volition, for while we were yet sinners, He died for us. It was because He loves and cares for us that He did it. Are we interested enough in our eternal welfare to care about making preparation for eternity? He has given us His Word, are we reading it with interest and care? It points us to the living Savior, the only Savior, for "in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

As Jesus looked over Jerusalem, He wept, for He had a vision of their great need. He saw their blindness, their hatred and ingratitude, and also the impending ruin that was about to befall them because of their hardness of heart. We can hear the sympathetic Jesus saying, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings AND YE WOULD NOT! Behold, your house is left unto you desolate" (Matthew 23:37, 38.) It was their unwillingness to give heed unto the pleading of a merciful Savior that caused their house to be left unto them "desolate." Jesus said unto the Scribes and Pharisees who were searching the scriptures because they thought that in *them* they would have eternal life, "And ye will not come to ME, that ye may have life" (John 5:39, 40). They searched the scriptures, but refused to go to the Savior concerning whom the scriptures bear witness. The trouble is not with God, but with the unwillingness and stubbornness of man.

The love of Jesus for a lost world has not abated. He came to seek and to save the lost. He is called the Friend of Publican and sinners. He is still the same sympathetic, loving Savior who is concerned and interested in the lost sheep. Above the din of revelry and laughter of a sin-laden world Jesus hears the sobbing cry for help from those penitent ones who come to Him for life. My Friend, are you numbered among them? Oh, if the world would only know how much the Lord loves, and how great is His concern for man! Then we would be more concerned about our eternal salvation. The victorious, resurrected Lord commissioned His disciples, saying, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). Give heed to the invitation of the compassionate, loving Savior who invites, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30.) Oh yes Jesus cares.

BROTHER BOLL INTERVIEWED

(The following questions and answers were broadcast in Johnson City, Tennessee, a year or two ago. R. B. Boyd put the questions and R. H. Boll gave the answers.)

BOYD: I feel sure that many of our listeners will find this broadcast to be of unusual interest this evening. Soon after Brother R. H. Boll came to Johnson City, I suggested that it would likely be profitable if he would answer some definite questions regarding his convictions on prophecy. I wanted you, our listeners, to hear for yourselves just what Brother Boll believes and teaches on some of these disputed matters, so I've asked him some questions, all of which, at one time or another, have been asked by others, and Brother Boll is going to answer these questions at this time.

BOYD: Brother Boll, the impression has gotten out, in the minds of some, that you teach that the church came into existence by accident, that the church is a mere "happen-so." Is that what you teach?

BOLL: I believe and teach that the church is the outcome of God's eternal purpose, and was planned of God from eternity. Even as it is written in Ephesians 3:8-11: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things: to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus."

BOYD: But, Brother Boll, didn't you write an article in which you referred to the church as a "contingent." Doesn't "contingent" mean "accident"?

BOLL: Some years ago in an article I spoke of the church as "a new spiritual contingent." Some one who apparently did not know his English very well concluded that a "contingent" was the same thing as a "contingency," or something doubtful or accidental. But the word "contingent," when used substantively, as a noun, of a class of human beings, means simply people of a certain kind, as, for instance, we speak of the democratic contingent in our neighborhood, or the colored contingent in our community. The idea of *accident* does not enter into the meaning of the noun "contingent." When I learned that the word had been thus misconceived, I wrote a correction, calling attention to the rightful meaning of the word "contingent," when used in such connection, and repudiating the charge that the church was represented as an accident. This correction was published in the Word and Word, and later in the Gospel Advocate.

BOYD: But it has been said, Brother Boll, that the doctrine you teach *makes* the church "an accident." What about that?

BOLL: Nothing I teach could give room for such a conclusion. I have never directly nor indirectly taught that the church was an "accident," for the good and simple reason that I do not believe that

the church is an accident. True — the doctrine of the church, as the Apostle Paul declared, was a “mystery,” a secret not fully revealed until Israel had rejected her Christ. But that does not make the church an accident, or an afterthought. In like manner, the sacrifice of Christ could not have been revealed until sin had come into the world. But the cross was neither an accident nor an afterthought.

BOYD: There is a doctrine in the world, Brother Boll, known as “second chance,” a term that has come to mean a chance to repent and be saved after death. Do you teach this “second chance” doctrine?

BOLL: I believe in no chance of salvation after death; but my belief and teaching is that “it is appointed unto men once to die, and after this cometh judgment.” (Hebrews 9:27.) And I never fail to warn and exhort men to turn to God and be saved *now*, while they can and may.

BOYD: It has been said, Brother Boll, that you teach that the kingdom has not been established. Is that so — is that what you teach?

BOLL: I believe and teach that Jesus is King now, and the Kingdom was established on the day of Pentecost; that the church is all there is of the Kingdom on earth now; that all who are in the church are in the Kingdom, and that that is the only way in which anyone can get into the kingdom. But I also believe that there is yet to be a future manifestation of the Kingdom — that those who are in the kingdom now are taught that through much tribulation they must *enter into* the kingdom of God (Acts 14:22); and that for the faithful there will be an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. (I Peter 1:11.) I further believe and teach that when the seventh trumpet shall have been sounded the kingdom of the world shall become the kingdom of the Lord and of His Christ (Revelation 11:15); furthermore that the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High. (Daniel 7:27.) For the Bible says these things. It is the distinguishing mark of nonsectarian Christianity that the simple Christian accepts *all* the passages and *all* that God has said on any and every subject. To take only *some* of the statements of God's Word and to explain away the rest is the distinctive way of partisans and sectarians.

BOYD: Brother Boll, is it true that you teach that the Gentiles cannot be saved until all of the Jews are saved?

BOLL: That would be strange indeed in view of my personal efforts these many years to lead Gentiles to the Lord, and the missionary work of the congregation where I have preached for more than forty years, to spread the word of salvation among the Gentiles in other lands.

BOYD: Why, then, has it been reported that “the doctrine you teach would *mean* that the Gentiles could not now be saved”? Is there anything in what you teach about the Jews that makes such a conclusion necessary?

BOLL: I suppose that when people are minded to do so they can

find something and impute meanings and teachings to a man, which the man himself has never so much as dreamed of. Thus they said of Christ that He said He would destroy the Temple and raise it up in three days; and they accused Stephen of speaking blasphemy against the holy place and the Law; and they charged Paul with teaching "Let us do evil that good may come." Of course I never believed or taught such an absurd thing as that the Gentiles cannot now be saved, nor have I in any fairness laid myself open to such conclusions in any of my teachings.

BOYD: There seems to be in existence, Brother Boll, an impression that you are the author of some particular prophetic theory, and that people, as individual students of the Bible, without help from you, or your students, would never arrive at the same conclusions and convictions as you have. Have you any evidence that would prove otherwise?

BOLL: I must plead "not guilty" to such a charge. For fifty years I have studied my Bible, also have taught it and preached what I learned from its pages. I have never held, and do not hold today, to any human creed, "theory," or system of doctrine, as such; but only to that teaching which I find in the Word of God. And I am quite sure that any faithful student can find the same things in the Book that I have found. For a case in point, may I read you a letter I recently received from a brother in Tennessee, which speaks for itself:

Mr. R. H. Boll, Sir:

Since becoming converted to Christ I have set aside all worldly affairs and am studying the Scriptures.

Strangely enough, when I began to make mention of the second coming of Christ and his reign on earth for a thousand years, which I had gathered from reading Revelation, the good brothers of the church looked at me as if I had compounded a felony. And so I began to find out that what I had read from the Bible made me an outcast among my own brethren.

Since they called me "Bollite" I found out about you and am writing you in hopes that you can help me find someone of our faith in [this city] that I can talk with.

Sincerely,
(Signed)

P. S. I got your address from the telephone directory at the public Library.

BOYD: Well, that letter speaks plainly for itself. But, Brother Boll, you are sometimes charged with teaching premillennialism, and of being a premillennialist. Just what is premillennialism?

BOLL: My teaching all along has been that simple Christians subscribe to no human creed nor commit themselves to any "theory" or any sort of ism. My endeavor is, and has been, to point out simply what the scriptures say — and ALL they say — on any and every theme. If in human weakness I have at any time fallen short of this aim, it was not intentional. I have always urged every one that came under my teaching to test for himself and to verify all things by the Word of God. I whole-heartedly subscribe to the motto of Brother Larimore: "WE are not right — *The Bible* is right." With the Word of God I stand or fall. The Christian should not, and does not contend for human opinions, theories, systems, creeds. God's word is enough for

him. And so I stand to this day a free Christian, not subject to any pre-millenarian nor to any anti-millenarian creed, free from human domination, subject only to the Lord, and bound to my brethren by the bonds of this faith and the Love which is in Christ Jesus. Some years ago during my visit in this city a sister called me over the telephone, and with a tense voice asked me, "Do you believe and teach that Jesus Christ will reign 1000 years on the Throne of David in Jerusalem?" "Does the Bible say that?" I asked. "No-o-o," she answered emphatically. "Then I don't believe or teach it," I said. "Do I understand you to say that you don't believe or teach that?" she answered. "Not if the Bible does not teach it," said I. "Well, there may be some passages that *seem* to teach that . . ." came her response. "Then (I said) I'll be likely to say some things that would *seem* to teach that." "But there are other passages that show that it isn't that way." "Then I'll be just as willing to present those passages also and to give them their full weight." "But you don't preach like Brother So and So and Brother So and So," she said. "I am not going by that, sister," I replied. Thereupon she hung up in disgust.

BOYD: How far back in the church of Christ does this pre-millennial teaching date? When and by whom was it started?

BOLL: It was started by Christ and His Apostles. It was the prevalent belief in the primitive church during the first 300 years. (See the Encyclopedia Britannica, article "Chiliasm"; and Mosheim's Church History, and Schaff's Church History, or any other standard church-history.) As for the church of Christ of the Restoration movement, most, if not all, of the pioneer preachers held "pre-millennial" views. Alexander Campbell, Walter Scott, Dr. Barclay, Robert Milligan, H. T. Anderson, Moses E. Lard, James T. Challen, and others preached and wrote more or less along the lines of doctrines which are now being branded as "unsound" by some, and for which some today are condemned by their brethren. Of the later preachers I may also mention Dr. T. W. Brents, J. A. Harding, and — on the Restoration of the Jews — J. W. McGarvey. Even the revered David Lipscomb has of late times been condemned by some for premillennial doctrines found in his writings!

These good brethren did not fall in with any sort of "ism." They simply studied their Bibles and taught what they found there. And that is the birthright of every free-born Christian.

Be noble! and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own.

NEW ORLEANS, LA., BROADCAST

Richard Ramsey and Bernard Wright can be heard over station WVEZ (690 k. c.), New Orleans, La., on each Sunday morning at 8:15. This program is sponsored by the Seventh and Camp Streets Church of Christ.

THOUGHTS WORTH WHILE

D. H. F.

"KILLED" BY LOVE

There is a story of a deacon, who, goaded beyond endurance by the persistent malice of an enemy, vowed he would kill him. It came to the ears of the enemy, who waited to see what the harmless old man would do. Actually, the deacon sought every opportunity to do his enemy good. It was first an amusement to the enemy, but when at last the deacon gave costly and sacrificial service to save the man's wife from drowning, the deathlock was broken. Said the enemy, "You've done what you said you would, you've killed me — or at least you've killed the man that I was. Now what can I do for you?" — *Young People's Weekly*.

HE REIGNS

Military chieftains now believe that he who can rule the skies can conquer the earth. *Up there*, far above all principalities and powers, God reigns! We rest in the blessed assurance that soon He will reign down here! — *Dr. Louis S. Bauman*.

BRIGHT ONLY WHEN USED

A woman who was showing a massive piece of family silver apologized as she took it from the cupboard, "Dreadfully tarnished!" she said. "I cannot keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show, it needs apology. You cannot keep faith bright unless you use it. — *Chronicle*.

DR. MEYER'S TIMETABLE

Dr. F. B. Meyer was once traveling to Chicago. He had a Bible on one knee, and a timetable on the other. Presently a man entered the same coach. Noting the Bible he remarked to the doctor, "I guess that old Book of yours is played out."

"What do you mean?" asked the doctor.

"Well," came the reply, "Don't you know that the Old Testament is made up of a lot of stories and traditions that are what you might call folklore, and that the New Testament endorses the whole?"

"Look here," replied the doctor, "when I left the depot this morning I bought this timetable. I don't know who compiled it, nor the sources from which it was derived; but I have been watching and testing it for the last four hours, and have discovered that the list of stopping places it gives tallies exactly with those which occur en route. I am beginning to believe this timetable, and to feel that if it has proved true for the past I may trust it to get me to Chicago."

The man greatly wondered what that had to do with the question.

Then the doctor explained: "This old Book has been tested by unnumbered millions. I have tested it myself from childhood. Take its prophecies — they have been literally fulfilled. It's the Timetable of human pilgrimage." — *High-School Christian*.

"I JUST SINGS"

A Negro washerwoman who had a very happy disposition was a constant source of surprise to her employer. She was never in the dumps. She never had any despondent spells, but was always rejoicing in the Lord. She was a very poor woman. She lived in two small rooms with almost no furniture or comforts of any kind, yet at the age of fifty-nine she was quite happy and contented. One evening her master said: "Jack [her name was Mrs. Jackson], what makes you so happy all the time? I never see you in the dumps. I never see you crying over anything. What is the secret of your constant joy?" Her reply was wonderful. We may all learn a lesson from it. She said: "I has no money to lose, so I never worry 'bout losin' nothin'. What little furniture I has at home has all been given to the Lord, so if it gets stole or burned up, the Lord done burned up nothin' of mine. And then I has a big, healthy body, and if I gets sick and dies, I'se going right to be with Jesus, so I never worry 'bout that. I'd just as soon that would come. So, you see, I haven't nothin' to worry 'bout, so I just sings." — *Bible Expositor*.

A GOOD TRANSLATION

A young man went home from a theological school to visit his aged grandmother. To have a bit of fun at her expense, he said: "Grandmother, you know that the Bible you say you believe was written in Hebrew and Greek. It had to be translated by great scholars into our language. How do you know those who translated it got it right?" "Ah, Jamie, lad," she answered, "never mind the great men; I have translated a few of them promises myself." — *The Overcomer*.

THE REALLY POOR MAN

A man is poor:

If he is without friends.

If he has lost his self-respect.

If his morals are questionable.

If he has lost his grip upon himself.

If he is selfish, uncharitable or cruel.

If his mind and soul have been neglected.

If making money has crowded out the cultivation of his spiritual life.

If all his investments and possessions are laid upon earth and he has no treasures in heaven. — *Southern Churchman*.

HOW HE MET ABUSE

The politest man has been discovered. He was hurrying along the street one night when another man, also in haste, rushed out of a doorway, and the two colided with great force. The second man was infuriated, and spoke abusively, while the polite man, taking off his hat, said very quietly: "My dear sir, I don't know which of us is to blame for this encounter, but I am in too great a hurry to investigate. If I ran into you, I beg you pardon; if you ran into me, don't mention it." And he tore away with redoubled speed. — From *Forward*.

“FAITH OF OUR FATHERS”

E. L. J.

INTRODUCTION TO FEBRUARY INSTALLMENT

The earliest “Reformers” of the 16th century may not have recovered themselves entirely from Romish traditions and notions about the end of time. This is more or less true of Martin Luther and Philip Melancthon of Germany, John Calvin of France, Ulrich Zwingli of Switzerland, and John Knox of Scotland. But none of them were “Post-Millennialists” — not one! They all repudiated the allegorizing, spiritualizing mode of interpretation introduced in early times by Origen, and revived much later than their own day by Whitby. They all held firmly to the main point in “that blessed hope” — that the Coming of Christ was ever imminent, and they stirred their followers mightily with the preaching of it. Not one of them looked for any millennium or “golden age” on earth before the second advent, but all alike repudiated such an expectation. They prayed for and earnestly desired His coming, and they hoped that it was very near.

Yet, even then, the fuller light was breaking concerning the Second Coming and the glories that should follow. With the spread of Bibles in the vernacular — Luther’s in Germany and Tyndale’s in England — there arose devoted men, free men, men who loved not their lives even unto death, who dared to preach “the whole counsel of God,” regardless of tradition. From some of these we quote this month: Tyndale, Latimer, Cranmer — martyrs all; and also from Knox and “the illustrious Mede.” — E. L. J.

WILLIAM TYNDALE, A. D. 1530

Tyndale, the celebrated English reformer, was born in the fifteenth century, educated at Oxford and Cambridge, and is claimed as a Baptist in sentiment. He was connected with the Wickliffites, imbibed the doctrines of Luther, and in 1532, translated into English, and printed the first English edition of the Bible. The following is his principle of interpreting the sacred Scriptures:

“No man dare abide by the literal sense of the text, but under a protestation, if it shall please the Pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense; and that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err nor go out of the way. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen and the doctors expounded one text twenty different ways, as children make descant upon plain song. Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful and killeth the soul.” *

* Works, vol. 1, p. 307

Latimer was born in Leicestershire, Eng., 1470. In early life he was a Papist, but embracing Protestantism at the age of fifty-three, he became a zealous champion of the Reformation. In 1535, Henry VIII made him Bishop of Worcester, but this office he soon after resigned, refusing the mitre. He had the courage to write a letter to King Henry against a proclamation just published, forbidding the use of the Bible in English, in which he told that monarch, "the day is at hand when you shall give account of your office, and the blood which hath been shed by your sword." *

Having spoken in his third Sermon on the Lord's Prayer of a future Parliament, different from the parliaments of this world: "A parliament in which Christ shall bear the rule and not men; and which the righteous pray for when they say, 'Thy kingdom come,' because they know that therein reformation of all things shall be had," he says: "Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, 'Most merciful Father, thy kingdom come.'"

After saying that the saints in that day "shall be taken up to meet Christ in the air, and so shall come down with him again," he adds, "That man or that woman that saith these words, 'Thy kingdom come,' with a faithful heart, no doubt desireth in very deed that God will come to judgment, and amend all things in this world, and put down Satan, that old Serpent, under our feet." †

THOMAS CRANMER

In Catechism of Edward VI, 1550 (according to "Burnet's History," Vol. III, p. 4)

Question: "How is that petition, Thy kingdom come, to be understood?"

Answer: "We ask that his kingdom may come, because that as yet we see not all things subject to Christ: we see not yet how the stone is cut out of the mountain without human help, which breaks into pieces and reduces to nothing the image described by Daniel: or how the only rock, which is Christ, doth possess and obtain the empire of the whole world, given him of the Father. As yet Antichrist is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled; and that Christ alone may reign with his saints, according to the divine promises; and that he may live and have dominion in the world, according to the decrees of the holy Gospel, and not according to the tradition and laws of men, and the wills of the tyrants of this world."

Question: "The sacred Scriptures call the end of the world the consummation and perfection of the mystery of Christ, and the renovation of all things, for thus the Apostle (Peter) speaks in his second epistle, chapter 3, 'We expect,' etc. Now, by what means or circumstances those things shall be brought to pass, I desire to know of thee?"

Answer: "I will declare, as well as I can, the same Apostle attesting. The heaven, in the manner of a stormy tempest, shall pass

* Christian Index, p. 137

† Sermon for the Second Sunday in Advent

away, and the elements estuating, shall be dissolved, and the earth, and the works therein shall be burnt. As if the Apostle should say, the world, like as we see in the refining of gold, shall be wholly purged with fire, and shall be brought to its utmost perfection; man, imitating, shall likewise be freed from corruption and change. And so for man's sake for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful."

KNOX, A. D. 1550

John Knox, the great champion of the Scottish Reformation and founder of the Presbyterian Church, was born at East Lothian, 1505. He was eloquent, influential and intrepid, and so mighty with God that Queen Mary said she feared his prayers more than an army of twenty thousand men. On the doctrine of the earth's renovation Knox writes, "to reform the face of the whole earth, which never was, nor yet shall be till that righteous King and Judge appear for the restoration of all things." Acts 3:21. In his letter to the faithful in London, dated 1554, he, on the Redeemer's advent, asks, "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? [I Timothy 2:5.] And shall he not return? We know that He shall return and that with expedition."

MEDE, A. D. 1720

The Pre-Millennial doctrine rose to much eminence in the 17th century. First and highest on the list stands the illustrious Mede, whom David Brown, of Scotland, styles "The Prince of Millenarians." Twiss and Usher sit as pupils at his feet, and Baxter modestly says, "I cannot confute him." Bunyan, "the Prince of dreamers," also sides with him in the personal reign.

Joseph Mede, B. D., styled "the illustrious Mede," was born in Essex, England, 1586. His "Clavis Apocalypticae" is well known to prophetic students, and all his biographers concur in pronouncing him "a pious and profoundly learned man," and add that "in every part of his works the talents of a sound and learned divine are eminently conspicuous."

I Thessalonians 4:14-18. Paraphrasing verse 17 thus, "After this, our gathering together unto Christ at his coming, we shall from henceforth never lose his presence, but always enjoy it," etc. He argues that the redeemed will reign neither in heaven, nor in the air, but "on the earth,"—Revelation 5:10. He then gives the cause of this "rapture of the saints on high." "The saints' being translated into the air, is to do honor to their Lord and King at his return, and . . . that they may be preserved during the conflagration of the earth, and the works thereof; that as Noah and his family were preserved from the deluge by being lifted up above the waters in the ark, so should the saints at the conflagration be lifted up in the clouds unto their ark, Christ, to be preserved there from the deluge of fire, wherein the wicked shall be consumed." *

* Mede's Works, Book IV, p. 776

"The rising of the martyrs is that which is called 'the first resurrection,' being as it seems a prerogative to their sufferings above the rest of the dead, who as they suffered with Christ in the time of his patience, so should they be glorified with Him in the reign of his victory before the universal resurrection of all. 'Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power;' namely, because they are not in *via* but in *patria*, being a prerogative, as I understand it, of the first sort of reigners only, and not of the second. Thus I yet admit the first resurrection to be corporeal, as well as the second, though I confess I have much striven against it, and if the text would admit another sense less free of paradox, I had yet rather listen unto it, but I find it not. However, to grant a particular resurrection before the general is against no article of faith, for the gospel tells us, Matthew 27:52-53, that at our Saviour's resurrection, 'The graves were opened and many bodies of the saints which slept, arose and came out of their graves, and went into the holy city, and appeared unto many.' Neither was the number of them a small number, if we may credit the Fathers, or the most ancient records of Christian tradition. For of this was that famous saying, 'That Christ descended alone, but ascended with a multitude.'"

He says again, "When at first I perceived the Millennium to be a state of the church consequent to the times of the beast, I was averse from the proper acceptation of that resurrection, taking it for a rising of the church from a dead estate; yet afterward, more seriously considering and weighing all things, I found no ground or footing for any sense but the literal. (His biographer says: 'He tried all ways imaginable to place the Millennium elsewhere than after the literal first resurrection, and, if it were possible, to begin it at the reign of Constantine. But after all his striving, he was forced to yield,' etc.) For first, I cannot be persuaded to forsake the proper and usual importment of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and nature of the things spoken of (which will bear no other sense) do warrant it. For to do so, were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination. Now the 20th of the Apocalypse, of all the narrations of that book, seems to be the most plain and simple, most free from allegory and the involution of prophetic figures; only here and there sprinkled with such metaphors as the use of speech makes equivalent to vulgar [common] expressions, or the former narrations in that book had made to be as words personal or proper names are in the plainest histories; as 'old serpent,' 'beast,' etc. How can a man, then, in so plain and simple a narration, take a passage of so plain and ordinarily expressed words (as those about the first resurrection are) in any other sense than the usual and literal? *

Usher (of the famous "Chronology") said of Mede's Comment on the Apocalypse, "I cannot sufficiently commend it."

* Works, Book IV, p. 770