

# THE WORD AND WORK

(Volume XLII, March, 1948)

## PRAYER FOR STRENGTH

From prayer that asks that I may be  
Sheltered from winds that beat on Thee,  
From fearing when I should aspire,  
From faltering when I should climb higher,  
From silken self, O Captain, free  
Thy soldier who would follow Thee.

From subtle love of softening things,  
From easy choices, weakenings,  
(Not thus are spirits fortified,  
Not this way went the Crucified)  
From all that dims Thy Calvary  
O Lamb of God, deliver me.

Give me the love that leads the way,  
The faith that nothing can dismay,  
The passion that will burn like fire;  
The hope no disappointments tire,  
Let me not sink to be a clod:  
Make me Thy fuel, Flame of God.

— Amy Wilson Carmichael.

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## WORDS IN SEASON

R. H. B.

### IS IT ESSENTIAL?

Perhaps the most frequently and constantly used argument against earnest study and teaching of God's prophetic word is that "it is not essential to salvation" — that we need not know or study those things — that we can be saved without them. Often the objector uses this argument to get rid of some unwelcome prophetic teaching, which he himself believes to be doubtful or even erroneous; and thus he would waive aside the whole question as irrelevant by saying, "After all it is not essential." But if he deems the particular prophetic doctrine to be false, it is better to say that. For if we say that it is non-essential we imply that it may be true; and that even if true it is not worth teaching. But if true it is a part of God's word, and who is able to tell us what part of God's word is non-essential? Or, rather, who is he that dares to say that some parts of God's message is non-essential? And it follows quickly and naturally that what is not essential is unimportant, superfluous, and worthless. Are there some portions of God's word of which we may say that?

But, it will be replied, that all such questions as to what Christ will do when He comes again, or the Millennium or the Restoration of the Jews, and such like matters, have nothing to do with our salvation — that thousands have been saved who never knew anything about such things, and that people can be saved without knowing them now. Granting that this is so, is that a good reason why *we* should not study and learn and believe and teach what God has told us about these things? Must Christian doctrine be limited to what we may consider as absolute essentials? Must the Christian's faith and knowledge be restricted to the "irreducible minimum"? And who will tell us just what that is? It would certainly be a very streamlined Bible that would be left after such a censorship.

#### **CAN WE BE SAVED WITHOUT IT?**

But there is more to be said on this. If men have been saved who knew only the barest A B C's of the gospel, it must have been because they had little opportunity to know more. We cannot think that those dear souls were saved on their meagre light because they willfully neglected or even spurned the truth they might have had. It is one thing not to have light; it is quite another thing to ignore light and deliberately to turn one's back on it. For example, it is a favorite argument of "Modernists" that faith in the doctrine of the Virgin Birth of Christ is not necessary, that hosts of the early Christians lived and died who had never so much as heard that the Christ was born of a virgin. So they feel free to reject it all. But it is one thing never to have known the divine testimony to this truth, and quite another matter to repudiate the first chapters of Matthew and of Luke which bear witness to the Virgin Birth of our Lord. Thus in like fashion there are some (and not a few) who declare (not to say *boast of*) the fact that they know nothing, and care less, and do not intend to know anything, about the prophecies. These are (in their own opinion) very *practical* men. They are concerned with what one must do to be saved, they tell us; and they are interested chiefly in duty and obedience and the keeping of God's commands. As for prophecy, that is not in their line; let who will bother about such things; it is not essential to salvation anyhow.

One brother in a letter wrote as follows: "Show me one commandment in the book of Revelation that cannot be found elsewhere in the New Testament." "Here it is," I replied, "a commandment seven times repeated: 'He that hath an ear let him hear what the Spirit saith to the churches.'" And that means that every one that has an ear to hear is commanded to listen reverently, earnestly, to the message of this book; for the whole book of Revelation was sent to the churches. (Revelation 22:16.) Even though God's teaching of prophecy might not be essential to salvation in general, it may after all be essential to *your* salvation, my brother. And I do not think God will thank you for disregarding it.

#### **WHEN PROPHECY BECAME ESSENTIAL**

There is still more to be said. For hundreds of years the Jews went along in ignorance and misconception of their prophecies, and

no harm seemed to come of it. But one day Christ came, and, "because they knew Him not, neither the voices of the prophets which are read every sabbath [they] fulfilled them in condemning him" (Acts 13: 27). There may come a day and an hour when a true knowledge of the word of prophecy will suddenly become *very* important — yea, even essential. Then too late will some realize that *every* scripture is inspired of God, and is profitable for teaching, and that the word of prophecy was given us as a lamp shining in a dark place, till the day dawn and the day-star arise in our hearts.

### THE JEW'S MISUNDERSTANDING

But — it may be argued — the reason why the Jews made that fatal mistake was that they misunderstood their prophecies. They expected the Messiah to come as a great King and a mighty conqueror who would deliver the nation from the Roman yoke. Be it so. Paul says they rejected Him because they knew not the voices of their prophets. Whether their error was of one sort or of another does not affect the matter here; the fact remains that their ignorance of the prophecies led to their fatal downfall. And it is by no means certain that the neglect and studied ignorance or perversion of God's word today will have no serious results. It is to be feared that not all of those who most loudly protest against certain prophetic teachings held by some of their brethren (yea and would condemn their brethren for such convictions as they hold) have never themselves given the prophecies of the Old and New Testament any careful, honest, faithful open-minded study. To be sure they have searched them busily to dig up arguments against this or that position taken by some. But to read and study with open hearts, as in the sight of God, to learn what *He* has to say on those themes — that they have never really done. It is hazardous to take a wrong attitude toward the scriptures. That is what the Jews did, and in consequence they crucified the Lord of glory. And it would not be impossible that the wrong attitude toward prophecy of some today may eventuate in crucifying (as it were) the Lord's servants. The unfaithful servant who concluded in his heart that the Lord delayeth His coming, straightway proceeded to beat the men-servants and the maid-servants, and to eat and drink with the drunken. Let us not be too sure that prophecy is non-essential for God did not give it for nothing, and to despise it may have consequences of a most serious kind.

Finally — let us not err on the other side — going in for sensationalism, for unwarranted prophetic theories and wild ideas propounded by men who perhaps would wish to be regarded as deep students of prophecy. There are good brethren who frankly are afraid of the subject of prophecy. So many false (even anti-christian) cults have professedly based their doctrines on prophecies of the Bible — Mormons, Adventists, "Jehovah's Witnesses" (Russelism revamped), "Anglo-Israelite" theorists; and others of like kinds. It appears to be a dangerous line of study, and some honest hearts may fearfully shrink from the whole subject, and would consider it safer to steer clear of it all. But all the doctrines of God's word are dangerous. How easily the doctrine of "grace" can be turned into lasciviousness and anti-

nomianism! What wild teaching and vagaries have grown out of the New Testament teaching concerning the Holy Spirit! Every truth of God can be perverted and misused. But this is no reason why one should shun the true teaching of the Lord; but rather all the more good reason why we should study *what God has said* on these matters with open hearts, with unbiased minds, reverently, humbly, endeavoring to learn what He has revealed. The servant of the Lord will listen carefully to God's predictions, always praying for so much of understanding as is needful, and just as carefully and faithfully will he teach and warn his brethren and all men — for, as James tells us, "the coming of the Lord draweth nigh."

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## THE PILGRIM CHURCH

Far down the ages now,  
Much of her journey done,  
The pilgrim church pursues her way,  
Until her crown be won;  
The story of the past  
Comes up before her view:  
How well it seems to suit her still, —  
Old, and yet ever new!

'Tis the repeated tale  
Of sin and weariness,  
Of grace and love yet flowing down  
To pardon and to bless;  
No wider is the gate,  
No broader is the way,  
No smoother is the ancient path,  
That leads to light and day.

No sweeter is the cup,  
Nor less our lot of ill;  
'Twas tribulation ages since,  
'Tis tribulation still;  
No slacker grows the fight,  
No feebler is the foe,  
No less the need of armour tried,  
Of shield, and spear, and bow.

Thus onward still we press,  
Through evil, and through good;  
Through pain, and poverty, and want,  
Through peril and through blood;  
And to our Captain true;  
We follow where He leads the way,  
The kingdom in our view,  
Still faithful to our God,

H. Bonar, 1857.

# NEWS AND NOTES

Chattanooga, Tenn.: "Very good interest is being manifest of late at the McCallie Avenue church. Some have identified themselves with us, and some new people are attending our services. I am enjoying my labors with these brethren. I preach whatever I find in the Book and no one seems even disposed to object. I have spoken once per week over the radio for a year. Am now beginning a series of radio talks on the days, 10:45 A. M. We ask for the Book of Revelation, the time, Saturday prayers of the saints."—E. H. Hoover.

Tell City, Ind.: "Things continue in good shape at both Lilly Dale and Tell City churches. Brother Preston Winchell goes to Lilly Dale each Sunday and is having good attendance. He is teaching a class at the school near Lilly Dale each Wednesday morning. He also has a class of young people on Sunday nights.

"I have a High School Bible class on Wednesday mornings at the Tell City church. We are now studying the Book of Daniel on Wednesday nights, having completed a study of the Revelation."—Elmer C. Ringer.

Brethren Ringer and Winchell have launched a new radio program at Tell City which is attracting attention in the community. They also have a new church publication called "Perry Church Christian" which is printed once per month.

He who cannot forgive breaks the bridge over which he himself must pass.

The word "reverend" appears one time in the Bible and then in direct reference to God. Psalm 111:9.

Our physical desires are often stronger than our spiritual, in that they take us to work and entertainment through all kinds of weather whether we feel equal to it or not, while the spiritual is often too weak to get us to church under similar conditions. The weakness is ours, not God's.—Perry County Christian.

Dallas, Texas: "We praise the Lord for adding two young married couples and one young man to our number since the first of the year. God is truly blessing each service with a fine spirit and numerous

visitors. All of the young people just added to our number have gotten right into the work. We truly praise God for His manifold blessings!"—Frank Mullins.

In summing up the work of the Mount Auburn congregation of Dallas, Brother Mullins states that, though a comparatively young church and not large, during 1947 it supported a full time minister, gave over \$50 per month to foreign and Jewish work, used \$20 per month on "The Evangelist," bought and paid for additional property at the cost of \$5,000, was instrumental in helping to establish a congregation in Louisiana, has underwritten the Radio Bible School, which amounts to \$60 per week. No doubt other individuals and churches in that area will want to help in the radio work. The Mount Auburn church plans a new \$20,000 auditorium.

As these notes are being prepared E. L. Jorgenson and wife are enjoying a southern tour, visiting several churches with the Gospel in song and sermon. Their first major stop was with Brother Le Roy Yowell in Tulsa, Oklahoma. Other points touched or to be visited are Mount Auburn church, Dallas, Jennings, Louisiana, New Orleans (Seventh and Camp), Amite, Louisiana, and Atlanta with the Hapeville brethren. This is an incomplete report. Perhaps they have or will visit other places. They are to be back home about March 6.

Winchester, Ky.: "On Sunday, February 22, we had five additions, three by membership and two for baptism. The young people conducted the service Sunday night in a commendable manner."—Ben Rake.

Dugger, Ind.: "Our Bible training class on Tuesday nights continues with interest. We have added one more class for our young people on Thursday afternoons. This makes five regular classes at present. Weather and sickness have lowered our attendance at our regular Sunday services through the month of February.

"I would be glad to hear from any one in a congregation that has started a library for the promotion

of better reading among its young people. I would also be glad to have the name of any book or books highly recommended for children between the ages of six and fourteen years. — Maurice Clymore

Davis City, Iowa: "I was with the church in Des Moines for meetings, February 1, and on to Minneapolis for the special meeting there from February 2-5. There were ten preachers present. The discussion was concerning the problems we have to meet in advancing the gospel in the North Central States. We had a profitable meeting. The work in Minnesota and Wisconsin is making good progress." — Wm. J. Campbell.

#### Dedication Service

The Pekin, Indiana, Legion Hall brethren are entering their new building, which is now completed and furnished for worship. They are announcing a dedication service to be held Sunday, March 14, at 3 p. m. Brother Frank Mullins is to be present and give the address. This will be preceded by a basket dinner. Brethren from neighboring churches are invited to be present and enjoy this new beginning of the Pekin congregation. This special day will also mark the beginning of a two-week's Gospel meeting, with Brother Mullins as evangelist.

#### Spring Revival

Brother Willis Allen, minister of Shawnee church, Louisville, announces that John Adams of Jacksonville, Florida, is slated for a

protracted meeting with the Shawnee church, beginning March 28. Brother Adams has done a commendable work in Jacksonville. Brethren from other congregations in Louisville are invited to participate in this special effort to give the Gospel to the Shawnee community.

#### New Unit For Children's Home

The building program for the Sellersburg Children's Home is soon to be under way. The new unit will house a large living room across the front, leading to eight bedrooms and a bath, with a large dining hall and kitchen added to one side in the back, to form an L-shape building. This is to be a brick structure with a full basement underneath. The cost of this building venture will be \$15,000.

To join a second eight-bedroom unit to the other side of the dining room and kitchen projection, completing a double unit, would cost \$25,000. \$6,000 is already in the Children's Home fund.

It is thought that some might wish to make special gifts to this good work now that plans have been completed and the contractor will soon start construction. Or some good brother who has been intrusted with means might wish to finance the project with a loan, either interest-free or less than prevailing rates. Such would be a sound investment judging by the great amount of money which has come in continually since the beginning of the Home.

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## BEN'S BUDGET

Ben J. Elston

Ways are shown all too plainly in God's Book to accomplish — succeed in accomplishing — His will and work. Jerusalem disciples scattered, possibly not of their own choice, and "went about preaching the word." We, though not apostles, nor even evangelists, can do the same, if we will to do so. Parents should blush at the thought, if they are Christians themselves, of not unceasingly instructing their own children. I count it dangerous, and (should I not say?) inexcusable neglect, to trust such a responsible task to others. And do we truly love a neighbor as we ought to love ourselves, if we can keep silent to such on a theme so important as "God's power unto salvation"? We need to have the gospel preached continually, everywhere, in every land, but our personal obligation to do our own part as well and widely as we can, is not to be overlooked. We can assure ourselves and others that we truly care and, no less truly, love,

## WHY THE ENMITY OF THE WORLD?

R. H. B.

"Marvel not if the world hateth you," wrote John the beloved disciple to the Christians (I John 3:13). They might have marvelled. Their gospel was a message of good tidings. Their attitude was one of love toward all men. Their distinctive activity was that of good works — deeds of kindness, mercy, helpfulness. Why should the world hate them? Jonathan Golorth relates an eminent Chinese scholar's account of the terrible massacre which took place in the governor's yamen at Taiyuanfu in 1900, during the Boxer Movement. He went on to say:

... that just before the carnage began a golden-haired girl of about thirteen years of age went and stood before the governor. "Why are you planning to kill us?" she asked, her voice carrying to the farthest corner of the crowded courtyard. "Haven't our doctors come from far-off lands to give their lives for your people? Many with hopeless diseases have been healed; some who were blind have received their sight, and health and happiness have been brought into thousands of your homes because of what our doctors have done. Is it because of this good that has been done that you are going to kill us?" The governor's head was down. He had nothing to say. There was really nothing that he could say. She continued: "Governor, you talk a lot about filial piety. It is your claim, is it not, that among the hundred virtues filial piety takes the highest place. But you have hundreds of young men in this province who are opium sots and gamblers. Can they exercise filial piety? Can they love their parents and obey their will? Our missionaries have come from foreign lands and have preached Jesus to them, and He has saved them and he has given them power to live rightly and to love and obey their parents. Is it then, perhaps, because of this good that has been done that we are to be killed?"

By this time the governor was writhing. Each word seemed to touch him to the quick. It was far more than a defence, that brave speech, it was a sentence. It was the girl who sat in judgment and the governor who stood at the bar. But the drama lasted only for one brief moment. A soldier, standing near the girl, grasped her by the hair, and with one blow of his sword severed her head from her body. That was the signal for the massacre to begin.

"I saw fifty-nine men, women and children killed that afternoon," went on the scholar. "Even in the very moment of death every face seemed to hold a smile of peace. I saw one lady speaking cheerfully to a little boy who was clinging to her hand. Then her turn came, and her body fell to the yamen floor. But the little fellow, without the sign of a whimper on his face, stood straight upright, still holding fast his mother's hand. Then another blow, and the little mangled corpse lay beside that of the mother. Is it any wonder, therefore, that such marvellous fortitude should have led me to search your Scriptures and to have compelled me to believe that the Bible is in very truth the Word of God?"

The hatred of the world does not always, or often in our day, manifest itself in such violent fashion — but such outbreaks are symptomatic of the deep inward ill-will of the world against Christ's people. That child's rebuke to the wicked governor shows up the marvel of that hate. But, after all, it is no marvel. There are reasons.

1. *The world hates Christians because they are not of this world.* "If ye were of the world," said the Lord Jesus, "the world would love its own; but because ye are not of the world, but I chose you out of

the world, therefore the world hateth you" (John 15:19). The world demands conformity, and it is not slow to discern that Christians are not of their kind. They sense the fundamental spiritual difference. They feel that somehow Christians "don't belong."

2. *The Christian's thoughts and ways clash with those of the world* about them. (This really belongs under the fact stated above, but merits special notice.) They "think it strange that you run not with them into the same excess of riot, speaking evil of you," says Peter (I Peter 4:4). They feel the rebuke, however meek and lowly the Christian's refusal may be to participate with them. They are quick to suspect "hypocrisy" and spiritual self-exaltation and pride, or what not.

3. "The world cannot hate you," said the Lord to His unbelieving brethren, "but me it hateth because I testify of it that its works are evil" (John 7:7). The Christian also, following in Christ's footsteps, both by his life and teaching, testifies the same; and, quite naturally, the world resents that. It was not the world's *wicked* works of which the Lord testified that they were evil. The world would have taken little offense if the Lord had only condemned the crimes and immoralities of men. But it was the works and enterprises and great doings of the show and glitter of which the world is proud, which He branded as evil. "For that which is exalted among men is an abomination in the sight of God" (Luke 16:15). And, "all that is in the world: the lust of the flesh, the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world" (I John 2:15-17). This is plain truth; and the world does not love those who tell it. So — "marvel not" at the world's hate.

4. *The very gospel which Christ's followers preach is based upon the fact that all men are lost and doomed to perish.* The salvation they proclaim is an escape and a rescue. The fold of Christ is a haven of refuge — the only possible refuge at that. As Noah in his building of the ark "condemned the world" (Hebrews 11:7) so the Christian's message of salvation in Christ condemns the great sinful, unbelieving world.

5. *There is still a deeper reason.* Satan is the usurper-prince of the world (John 14:30) and its god (II Corinthians 4:4). He is the spirit that now works in the children of disobedience (Ephesians 2:2). The Christian does not belong to Satan's kingdom, but owes allegiance to the great rival kingdom of the Lord and Savior Jesus Christ, and, moreover, works, like a "fifth columnist," toward the overthrow of Satan's power. It goes without saying that that makes the Christian the object of Satan's deadly hatred, and of the hatred of all whom he can influence.

Finally, the comprehensive reason why the world hates Christ's disciples is — as He Himself stated it — "If the world hateth you, ye know that it hath hated me before it hated you" (John 15:18). It follows that anyone who is *like Christ*, and in proportion as he is like Christ, will come in for the same hate as that which fell to the lot of his Lord. For the world has not changed one whit. (Note, too, the



strange fact that it was the *religious* world that most bitterly hated Jesus in His day.) The world's praise and approval is a danger signal. Why should the world that hated and crucified Christ think so well of you, my brother? Is it because you have forsaken the way of the cross, and have curried favor with the enemies of the Lord? "Ye adulteresses," says James, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4). Not that the Christian goes about of purpose, deliberately to stir up hatred. Far from it. The Lord Jesus did not do that. He gave them no fair reason to hate Him: "they hated me *without a cause.*" He said (John 15:25). But only walk in the way with Him, put Him first, be true to Him in life and testimony, and inevitably the same ill-will will come to you which came upon your Lord. And that is a mark of your discipleship.

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## FORMALISM

Every thing that is a mere form, a mere habit and custom in divine things, is to be dreaded exceedingly: *life, power, reality*, this is what we have to aim after. Things should not result from without but from within. The sort of clothes I wear, the kind of house I live in, the quality of the furniture I use, all such like things should not result from other persons doing so and so, or because it is customary among those brethren with whom I associate to live in such and such a simple, inexpensive self-denying way; but whatever be done in these things, in the way of giving up, or self-denial, or deadness to the world, should result from the joy we have in God, from the knowledge of our being the children of God, from the entering into the preciousness of our future inheritance, etc.

Far better that for the time being we stand still, and do not take the steps which we see others take, than that it is merely the force of example that leads us to do a thing, and afterwards it be regretted. Not that I mean in the least by this to imply we should continue to live in luxury, self-indulgence, and the like, whilst others are in great need; but we should begin the thing in the right way, i. e., aim after the right state of heart; begin *inwardly* instead of *outwardly*. If otherwise it will not last. We shall look back, or even get into a worse state than we were before. But oh, how different if the joy in God leads us to any little act of self-denial! How gladly do we do it then! How great an honour then do we esteem it to be! We are far then from looking down in proud self-complacency upon those who do not go as far as we do, but rather pray to the Lord that He would be pleased to help our dear brethren and sisters forward who may seem to us weak in any particular point; and we also are conscious to ourselves that if we have a little more light or strength with reference to one point, other brethren may have more light or grace in other respects.

— George Muller.

## CAN ONE BE SAVED OUTSIDE THE CHURCH OF CHRIST

Only in Christ 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.) Those who are "sons of God through faith in Christ Jesus" have been baptized into Him. (Galatians 3:26-27.) So the children of God -- the saved -- are "all one in Christ Jesus" (v. 28); and being in Him, they are in His body -- members of the "one body in Christ." (Romans 11:4-5; I Corinthians 12:12, 27; Ephesians 1:22-23.) And this body is expressly declared to be the church, of which He is the head. (Colossians 1:18, 24.) This church (as the Greek word signifies) is made up of the "called-out ones" -- the saved; and of course it takes in every one of them, even all those who respond to the invitation to come out of the world into Christ. And this is the church of which He spoke when He said to Peter "Upon this rock I will build My church." (Matthew 16:18.) It is *His* -- His church, His body, and if you are saved you are a part of it.

This should be sufficient answer; yet, in view of the confusion of thought that is so prevalent, more should perhaps be said. There may indeed be some who are sincere believers in the Lord Jesus, who have become "obedient from the heart to the form of teaching whereunto they were delivered," and who therefore have been baptized into Christ and so are members of His body, but who are not identified with any group which is known simply as a "Church of Christ." Perhaps they have not seen the possibility, or realized the importance, of being simple, undenominational Christians, just that and nothing more. We believe that all the Lord's people should stand together upon this New Testament ground; and when one such comes indicating his desire to do so, we gladly receive him upon his own testimony ("for who knows the things of a man, save the spirit of the man which is in him?") that he is a child of God with the desire to be a Christian only. Supposing the case, he does not now become a member of the church of Christ -- he has already done so, perhaps long ago; but he is merely walking in additional light that has shown upon his pathway.

Again, in these days of many sects and many names, it is quite possible that the name "Church of Christ" is sometimes used in a sectarian sense. Such is indeed the case with the fully scriptural name "Church of God." So, if someone should ask "Does a person have to be a member of the Church of God to be saved?" the answer would be "yes" or "no," according to whether the querist means the entire body of Christ as spoken of in the New Testament or the present-day sect which is known by that name. Thus it is in the case before us: if our querist means some group of Christians who have drawn lines of fellowship for which there is no scriptural justification and by which they exclude other children of God, the answer is a positive "No!" You do not have to belong to that sort of Church of Christ to be saved.

Nor does it matter that they are in the right concerning the issues

involved. For instance: in the church at Rome there were "meat-eaters" and "non-meat-eaters." They disagreed about whether it was right to eat certain meats. (Romans 14.) The "eaters" were in the right, as Paul expressly declares. (V. 14.) The others were in error on this point. But it was not the sort of disagreement that justifies the separation. But suppose the "eaters" had drawn the line against their non-eating brethren and had refused to fellowship them on the ground that they were in error. They would thereby have made of themselves a sect, although they might have loudly proclaimed themselves to be "The Church of Christ" in Rome. They would have been going directly contrary to Paul's instruction in verse 1: "But him that is weak in faith RECEIVE YE . . ." (Of course the "non-eaters" could have formed themselves into a sect in like manner; in either case it would have been very wrong.) You do not have to belong to that sort of Church to be saved. We fear that there is much of that sort of thing going on in our day—brethren drawing lines and excluding others when they should be in full fellowship in spite of the differences involved.

Yes, one must be in the church of Christ to be saved — one of that great body of souls which He purchased with His own blood—but not of any sect just because it boasts of that name. — J. Edward Boyd.

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## THE DOMINION OF CHRIST

Flavil Hall

In the excellent hymn "Praise Him, Praise Him" the author in the third stanza wrote: "Jesus, Savior, reigneth forever and ever." A recent editor changes this to read, "liveth forever and ever." Do the Scriptures warrant such a change? In Revelation 5:13, A.R.V., we read: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Synonyms of "dominion" are control, rule, reign, jurisdiction. Strange then it is that any religious leader would tamper editorially with a song that ascribes to the Lamb ruling power forever and ever.

In "The Bible in Question and Answers," compiled by Rowe and Klingman from the standard commentaries, the comment on I Corinthians 15:25 is: "*Reign how? Reign as mediator till then [his enemies, the last of which is death, is abolished] in order to fulfil the prediction of Scripture concerning him (Psalm 2:6-12; 46:3-7; 110:1).*" Reigning *as mediator* "till then" does not mean that he is to have no reigning power after death is destroyed; else this passage and Revelation 5:13 would be contradictory. His eternal dominion, after the abolishment of death, will be subordinate to the Father.

Changing the old songs to sustain modern creedism is not helpful to the cause of truth.

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Tune in WGRC, Louisville, each Sunday morning at 7:15 for Words of Life. Do not let these messages be wasted as far as you are concerned.

## MORE FIRE NEEDED

J. R. Clark

In talking to a friend over the telephone about our missionary giving in this section I said, "We have too many irons in the fire." "If we have too many irons in the fire, we should have more fire," came the surprising answer. I had thought that it might have been wise to have kept some of the irons out, or, perhaps, to withdraw an iron or two, but it did not occur to me that we should add fire. I see now that such is the answer to our present situation.

The circle of some forty or fifty congregations in Kentucky and Indiana which pull together in the work of the Master has, in recent months, heard several appeals for missionary projects, especially in Africa and Japan. Along with these missionary opportunities have come appeals for gifts for the expansion of Christian education in this section and to expand and maintain our new children's home. These appeals have come one after another, wave upon wave, and, since we are touched by all the needs, have well nigh swamped us. Those who are especially concerned about all these needs are more or less distressed. "It is too much for us; we are not equal to all these appeals; our budgets are already straining our regular offerings; what shall we do?" is our frantic observation.

The answer is, *more fire*. What is our present outlay for missions? We grant that each congregation has a special responsibility to evangelize its own surrounding community and will of necessity devote a liberal amount of funds to that venture, and should. But we also have a responsibility farther away, where Christ has not gone, in the various and sundry harvest fields of the earth. What per cent of our offerings do we allocate to such work? Perhaps some churches are neglecting to give anything! Others may give \$10, \$15, or \$20 per month over against many times that amount for home work, and think they are doing well. I dare say that we could double our missionary giving without any ill-effect to our home work and without even feeling the pinch of it in our daily living. The spirit of the New Testament would be for us to go even further and through self-denial take or send the gospel to perishing souls of earth.

There are workers on the African field that are hampered because of the lack of funds. One needs a thousand dollars to buy materials to complete his home. One needs medical and hospital facilities to carry on. Two or three families lack support; some months a family or two have no funds at all save what is sent of optional money from the Missionary Messenger office. Two or three families are looking toward the fields while they wait for their travel to be gathered and support to be arranged. Others are willing to go as the Lord leads. And all the time men, women, and children for whom Christ died are slipping away without Christ. How can we be content to do so little?

The irons we have in the fire are a mere pittance over against this cry of the millions that are lost. We have let the embers cool; we need to stir into flame the gifts which the Lord has intrusted to us and then we shall have plenty of fire. Let us make it first a personal

matter and then, as each individual feels that fire burning in his heart, it will spread into the church as a whole, and pave the way for a great united effort. If the irons which we have in the fire are of true metal let us keep them in and fully meet the responsibilities the Lord has turned our way. How many congregations will examine their budgets and dedicate a larger portion to help forward the missionary program?

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## SALVATION

W. H. Crain

“For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.” — James 2:10.

Break one link of a chain, and the chain is broken; break one statute of the law, and the law is broken.

So if it were possible for one to live a life-time, committing but one sin, he would be lost unless that sin was forgiven; for he is guilty of breaking God's law. “For the wages of sin is death.” (Rom. 6:23.) The law condemns; it cannot save. “If there had been a law given which could make alive, verily righteousness would have been of the law. (Galatians 13:21.) So as there is no salvation in the law, we must turn to the only One who can save. “Faithful is the saying, and worthy of all acception, that Christ Jesus came into the world to save sinners.” (I Timothy 1:16.) We are sinners, therefore we have to turn to Him who alone is able to save. We must hear Him, believe on Him as the Son of the living God, repent of and turn away from our sins, confessing our faith in Him before God and man. We are then buried with Christ in baptism, and as Paul says, “we are buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.” (Romans 6:4.) Baptism is the consummating act of faith that delivers us out of the power of darkness, and translates us into the kingdom of the Son of His love. (Colossians 1:13.) “Having been buried with Him in baptism, *wherein* ye were also raised with Him through *faith in the working of God.*” (Colossians 2:12.) While the act of baptism is being performed on a genuinely believing and penitent sinner, God is working, cleansing him from sin.

“Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that ye might bring forth fruit unto God.” (Romans 7:4.) Having been translated out of the power of darkness, into the kingdom of the Son of His love, our citizenship is in heaven. “For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.” (Philippians 3:20, 21.)

Being saved is not a complex problem to any one who is willing to learn and accept the truth.

## ESSENTIALS AND NON-ESSENTIALS

The religion of our Lord Jesus Christ is by many broken into these two chapters — essentials and non-essentials. But to do this is to commit a grave blunder; it is to disjoin the symmetry of the divine plan: to dislocate the perfect frame of truth provided by the Lawgiver. There is no such division declared, implied, or even hinted at in the divine records of Christianity. On the contrary, everything points in the opposite direction, all being essential, whether facts, commands or promises.

All things taught in the New Testament are taught by the direct authority of Christ Himself or indirectly through the medium and ministration of His inspired apostles. And if we affirm that any appointment or ordinance prescribed by either of these is not essential to salvation, then we are guilty of libel on the government of the Lord Christ. Will any real believer say that the Great Head of the Church has enjoined any law or ordinance that may be violated or neglected? By what right, authority, or power will any man, be he priest, parson or preacher, take Heaven's Law Book in his hands and discriminate between the essential and the non-essential; between the fundamental and the secondary?

One of the worst features of this human division is, that what has been divinely commanded is often omitted, and what is not divinely commanded is often introduced, thus causing confusion of faith and practice, and dividing those who would otherwise be united. Two illustrations of this will serve here: the omission by many professing Christians of believers' baptism, which every honest man admits is immersion only, and the introduction of baby sprinkling in its place; then the omission also of the weekly celebration of the Lord's death in the breaking of the bread by those who are Scripturally married to Christ, and the introduction of a monthly or quarterly celebration of the 'sacrament' by all and sundry. These two corruptions hinder unity among God's people, and are, therefore, wrong.

Let the error of this sort of conduct be tested in other departments of God's domain. In the great material universe let us test this course. Inquire of nature in all her forms, which of her laws are essential and which of them non-essential? And if the question is not too absurd for anything deeper than silence, one voice through all her organs will declare the essentiality and necessity of all her laws, perfect in their range and uniform in their operations.

And so it is in the sublime field of the divine economy of Redemption.

But there is yet another aspect of this question we have not mentioned. What is the order, the nature, of human division of essentials and non-essentials? It is the spirit of discontent with and rebellion against the Divine arrangements. The Master said, however, "Except ye become as little children ye cannot enter the kingdom of heaven." Certain it is that the disciple who questions and disputes his Lord's commands at the commencement of his discipleship will never advance far in Christian truth and service; never make a soldier of

the Cross. Let no one suppose he can neglect the Gospel appointments with impunity.

At the same time, let us make no mistake here. We must avoid the ancient error of resting in the observance of institutions to the neglect of the great end of them all. We must look onward beyond the bath and the table, and ponder on the design of all — of type and prophecy, of law and gospel, of fact and promise — the elevation of the human spirit from the degradation of sin to the glory of God. We are to be lifted to the rank and dignity of sons of God.

And ever worship and adore,  
In God's own presence blest.

- R. K. Francis in *The Scripture Standard*.

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## PRAYER

“Pray without ceasing.”—I Thessalonians 5:17.

A number of ministers were assembled for the discussion of difficult questions. Among others, it was asked how the command to “Pray without ceasing” could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay on it to be read at the next monthly meeting. This being overheard by a servant, she exclaimed, “What, a whole month to tell the meaning of that text? It is one of the easiest and best texts in the Bible.” “Well, well, Mary,” said an old minister, “what can you say about it? Let us know how you understand it. Can you pray all the time?” “O yes, sir.” “What, when you have so many things to do?” “Why, sir, the more I have to do the more I can pray.” “Indeed, Well, Mary, do let us know how it is. Most of us think otherwise.” “Well, sir,” said the girl, “When I first open my eyes in the morning I pray, ‘Lord, open the eyes of my understanding,’ and while I am dressing I pray that I may be clothed with the robe of righteousness; when I wash I ask for the washing of regeneration; as I work I pray that I may have strength equal to my day; when I begin to kindle the fire I pray that God's work may revive my soul; as I sweep out the house I pray that my heart may be cleansed from all its impurities; while preparing and partaking of breakfast I pray to be fed with the hidden manna and sincere milk of the Word; as I am busy with the little children I look up to God as my Father and pray for the spirit of adoption, that I may be His obedient child—and so on all day. Everything I do furnishes me with a thought for prayer.”

“Enough! Enough!” cried the minister, “these things are revealed to babes and hid from the wise and prudent.” “Go on, Mary,” said he, “Pray without ceasing. And as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, ‘The meek will He guide in judgment: and the meek will He teach His way.’” Psalm 25:9.—Free Tract Society

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Don't fail to read Brother Boll's very timely Words in Season this month; they are superfine.

# THOUGHTS WORTH WHILE

D. H. F.

## NOT GOOD IF DETACHED

The bulletin of a southern church quotes from the railroad coupon this expression: "Not good if detached," and applies it to the members of the church who have detached themselves from it. As the coupon receives value by its relation to the whole ticket, so do church members receive value by their relation to the entire body. — *Union Herald*.

## ALONG THE WAY

Today is your day, and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: It is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste. — *David Starr Jordan*.

## ALL SIN

Martin Luther once dreamed that Satan unfolded before him a long record of his sins. After examining the roll carefully he asked Satan:

"Are these all my sins?"

"No," replied Satan.

"Then show me them all," said Luther.

Another long list was brought, and he again asked,

"Are these all?"

"Yes," said Satan.

"Then," replied Luther, "take your pen and write across them, 'The Blood of Jesus Christ His Son cleanseth us from *all sin*.'"

## RECOGNITION HERE FIRST

A young man attended a church, and the minister preached on "Recognition of Friends in Heaven." The young man said after leaving: "I am not so interested in recognition in Heaven, but in recognition on earth. I have attended here six weeks, and no one has spoken to me." — *Source unknown*.

"Astronomy has mapped the heavens and numbered the stars, but on its sky chart we find no star of Bethlehem, and in its sky no Sun of righteousness. Geology has combed the stratified layers of the earth's foundations, but it has found no Rock of Ages. Physics, with its electric light, has illuminated cities until the night is banished, but it knows not the Light of the World. Mineralogy has sifted the stones of the earth, and sounded the depths of the seas, but it has found no jewels of the King, no pearls of great price. Oh, the unwisdom of this age of the wise! Men now, as never before, by wisdom, know not God. — *Good Tidings*.



### A LITTLE MORE THAN NECESSARY

Going a little farther than one needs to – in the right direction – is the only way to make progress. Not to do better than is expected of us is to become mediocre. A New England railroad president gave this solid advice: "Let every man in public or private business, whether he is working for himself or for another, a little more than fill the position he occupies. When he does that, and has established the fact that he can a little more than fill that, then he will go onward and upward until he finally reaches the highest step in his profession or calling." Character-building and spiritual growth demand the same rule. It is God's way toward us: "Good measure, pressed down, and shaken together, and running over." – *Times*.

### THE LIVING LOVE OF CHRIST

So great is the Lord's love for us, that if it were necessary He would come from heaven and suffer Calvary's woe and death for us again; but it is not necessary that He should do that, for "by one offering He has perfected for ever them that are sanctified." But it is necessary that He should live for us and serve us by His intercession, and this He does and will do to the end. He will do it because the love that fills His heart is unchanged, it is the same love that made Him sacrifice Himself for us upon the Cross. We must realize more fully this living love, this living service of our Lord for us, it is necessary for our daily salvation. – J. T. Mawson.

### SECRET OF HIS POWER

"Mr. Spurgeon was often asked the secret of his power, and once when an American asked this question his answer was "My people pray for me."

On one occasion Spurgeon, speaking, said: "When I am gone all sorts of people will write my life; they will have some difficulty in accounting for the position God has given me. I can tell you of two reasons why I am what I am" – he paused, and slowly added – "My mother and the truth of the message."

### STORM CLOUD INTO CHARIOT

Like an eagle, who sits on a crag and watches the sky as it is filling with blackness, and the forked lightnings are playing up and down, he is sitting perfectly still . . . until he begins to feel the burst of the breeze and knows the hurricane has struck him; he swings his breast to the storm, and uses the storm to go up to the sky; away he goes, borne upward upon it. That is what God wants of every one of His children – to be more than conqueror, turning the storm cloud into a chariot. – *Streams in the Desert*.

### NOT A MERE HELPER

Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with – better still, using us as one of the fingers of His hand. – *Trumbull*.

# THE MISSIONARY METHODS OF THE APOSTLE PAUL

(An Outline Study)

Dennis Allen

## Paul's Aims or Underlying Principles:

1. Central aim—To reach the lost with the Gospel of Christ. I Corinthians 9:16; 2:2.
  2. To give the greatest number an opportunity to hear; thus he established centers from which the light would radiate—Antioch, Ephesus, Corinth, etc. Romans 15:19.
  3. To labor in new fields. Romans 15:20; II Corinthians 10:16.
  4. To labor where results could be obtained, yet to be ever subject to the direction of the Holy Spirit. Acts 13:46; 16:7.
  5. To become all things to all men. I Corinthians 9:22.
  6. To establish and set in order churches in every place where he labored. Acts 14:23.
  7. To make each congregation self-governing and self-edifying as soon as possible.
  8. To establish his converts in grace—not law. Galatians 5:4; Ephesians 2:8; II Timothy 2:1; Romans 6:14.
  9. To be an example in all things to his converts. I Corinthians 4:16; 11:1.
  10. To train leaders to carry on the work. II Timothy 2:2.
  11. To present every man perfect in Christ. Colossians 1:28, 29; Galatians 4:19; Ephesians 3:14-19.
  12. To be never a burden nor occasion of stumbling to his converts. I Thessalonians 2:9.
- "Method is procedure according to principles, and our method is right only when it follows the right principles." — S. M. Zwemer.

## Paul's Preaching:

Examples: Acts 13:16-41; 14:15-17; 17:22-31 (Paul's defences before Felix and Agrippa could hardly be classed as examples of Paul's regular preaching.) Other references to his preaching: Acts 17:2, 3; 19:37; 20:21; I Corinthians 2:1-5; 15:1-8.

### Characteristics:

1. A firm confidence in his message and its power. Romans 1:16; Philippians 1:20.
2. A kind, sympathetic attitude toward his hearers. Acts 14:15-17; 17:22-31.
3. A courageous, frank presentation of the truth. He never concealed the real issue. Acts 17:31, 32; I Corinthians 2:2.
4. Respect. He appealed to the highest faculties of his hearers.
5. He did not blaspheme their gods nor ridicule their errors. Acts 19:37.
6. He emphasized judgment and the wrath to come. Acts 13:40, 41; 24:25; II Thessalonians 1:7-10.
7. His reliance was upon the power of the Spirit rather than on personal magnetism or oratory. I Corinthians 2:1-5; 4:5.
8. He expected a response. Thus he brought his hearers to the point of acceptance or rejection. Acts 13:46; 17:32; 19:8, 9.

### Making Converts:

1. Paul relied much on personal work. Acts 20:20.
2. Paul went where the people were. Wherever they were found in their homes, synagogues, or marketplaces he taught them. Acts 17:17; 18:4; 19:9; 16:32.
3. He constructed no edifices, neither did he establish any institutions outside of the church in carrying out this task.
4. He set up no period of probation between conversion and baptism. Acts 16:33; 18:8.
5. His emphasis was upon the conversion of adults and households, rather than concentrating on children. Acts 16:15, 33; 17:34.

### Teaching Converts:

1. Paul spent a comparatively short time with his converts: the longest, three years at Ephesus; the average, about six months—but note **how** that time was spent. I Thessalonians 1:1-12.

2. He taught, not everything at once but a few fundamental truths, then left them to apply them, assume responsibility and learn dependence upon Christ.

3. He left behind him, a. an organized church, Acts 14:23; b. a "tradition," II Thessalonians 2:15; 3:6; Titus 1:9; II Timothy 3:14; c. the Old Testament, read now from the Christian standpoint; d. church administration and ordinances.

4. He did not abandon the congregation but maintained contact through prayer, revisitation, letters, and other evangelists.

5. He gave opportunity for the convert's "first love" to express itself immediately.

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### ON EPHESIANS 5:25

"Thou hast seen the measure of obedience; now hear also the measure of love. Do you wish your wife to obey you, as the Church is to obey Christ? Then have a solicitude for her as Christ had for the Church (v. 23, "Himself the Saviour of the body"); and if it be necessary to give thy life for her, or to be cut in ten thousand pieces, or to endure any other suffering whatever, do not refuse it; and if you suffer thus, not even so do you do what Christ has done; for you indeed do so being already united to her, but He did so for one that treated Him with aversion and hatred. As, therefore, He brought to His feet one that so treated Him, and that even wantonly spurned Him, by much tenderness of regard, not by threats, insults, and terror; so also do you act towards your wife, and though you see her disdainful and wantonly wayward, you will be able to bring her to your feet by much thoughtfulness for her, by love, by kindness. For no bond is more sovereign in binding than such bonds, especially in the case of husband and wife. For one may constrain a servant by fear, though not even he is so to be bound to you; for he may readily run away. But the companion of your life, the mother of your children, the basis of all your joy, you ought to bind to you, not by fear and threats, but by love and attachment."—Chrysostom.

### ADAM CLARK ON INSTRUMENTAL MUSIC

I am an old man and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music as a science, I esteem and admire; but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. *John Wesley*, who was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN." I say the same, though I think the expense of purchase had better be spared."—Clarke's Commentary on Amos 6:5.

# “FAITH OF OUR FATHERS”

E. L. J.

This month the beautiful testimony of some of the great “Christian Poets” is offered to our readers.

JOHN MILTON, A. D. 1660

John Milton, “The Christian Homer,” the renowned author of *Paradise Lost*, was born in London, 1608. His genius, creative imagination, mental sublimity, and power exhibited in the production of this great work is the admiration of all. An Arian Baptist in sentiment, he entered fully into the doctrine of the second advent, taught the final recreation of the earth and the near coming and personal reign of the Lord Jesus. In prayer for England, he thus addresses the Deity: “When thou, the eternal, and shortly expected King, shall open the clouds, to judge the several kingdoms of the world, and shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth, etc.” On the personal reign, he justly remarks — “That this reign will be on earth is evident from many passages.” Quoting Psa. 2:8, 9; Rev. 2:25-27; Psa. 110:5, 6; Isa. 9:6, 7; Dan. 7:22-27; Luke 1:32, 33; Math. 19:28, and Luke 22:29, 30, in order, as proof-texts, on the last one he adds, that, “The judgment here spoken of will not be confined to a single day, but will extend through a great space of time; the word being used to denote not so much a judicial enquiry, properly so called, as an exercise of dominion; in which sense Gideon, Jephthah, and others judged Israel,” referring the reader then to Rev. 5:10, 11, 15, and 20:1-7.\*

Such is the clear and “precious” pre-millennial “faith” of Milton — whose doctrines in the seventeenth century made Europe tremble, and who quoted the Scriptures as though he believed they literally meant as they spoke. What do his millions of admirers, of the spiritualizing and post-millennial school, think of him? He died 1674.

CHARLES WESLEY, A. D. 1770

Charles Wesley, A. M., was born at Epworth, 1708, and was educated at Westminster and Christ Church, England. One of the early Methodists, he was decidedly talented and pious, and is the author of hymns, poems, and sermons.

On Job 19:25, he says that —

“Jesus shall reappear below,  
Stand in that dreadful day unknown,  
And fix on earth his dreadful throne.”

On Isa. 2:17, he sings of Jesus’ coming, and of his being seated in full glorious power on his Millennial throne.

On Isa. 49:23, he represents Christ as saying that his people are expecting him to come and reign on the earth.

On Isa. 59:19, he sings of the time when Christ shall be the universal King on his Millennial throne.

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\* Treatise on Christian Doctrine, vol. 2, ch. 33.

On Isa. 60:13, Christ will descend to his footstool, and fill the world with peace unknown, and with endless joy.

The new earth of Isa. 65, like his brother John, he seems to interpret literally, and joyfully exclaims: "We long to see thy throne appear: bid the new creation rise; bring us back our Paradise, and create the universe fair beyond its first estate."

On Ezek. 37:24, he prays that "God would place Christ our heavenly David on his (Christ's) terrestrial throne;" and on verse 25, sings —

"Trusting in the literal Word,  
We look for Christ on earth again;  
Come, our everlasting Lord,  
With all thy saints to reign."

On Dan., 2nd chapter, Wesley says:

"Lord, as taught by thee, we pray  
That sin and death may end;  
In the great Millennial day  
With all thy saints descend."

On Dan., chapter 12, he sings of "the Redeemer's descending from the skies, and beginning on earth his glorious reign with his ancients."

On Zech. 14, he prays that Christ "would hasten to erect his throne below, in that last great divine monarchy."

On Mal. 4, he sings of Elijah's coming first to prepare the way of the Lord, and then, to Christ —

"When the seventh trumpet's sound  
Proclaims the grand Sabbath year,  
Come thyself with glory crown'd,  
And reign triumphant he e."

On Matt., chapter 24, he represents "Christ as coming to reign *before* the general doom;" and on Rev. 1:5, he prays that "Christ's kingdom may come, and he reign *previous* to the everlasting day."

On Heb. 9:28, and Rev. 1:5, he petitions that Christ would appear a second time, and ascend his bright Millennial throne, and give pure Millennial joy to his people, he reigning the King of glory here; and finally — though much more of the same kind might be added — on Rev. 5:10, "We shall reign on the earth," our sweet Millennial poet thus sings:

"Mightier joys ordained to know  
When thou comest to reign below;  
We shall at thy side sit down,  
Partners of thy great white throne;  
Kings a thousand years with thee —  
Kings to all eternity!" \*

AUGUSTUS TOPLADY, A. D. 1770

(Author of the hymn "Rock of Ages")

Augustus M. Toplady was born in Surrey, England, in 1740. He says: "I am one of those old fashioned people who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead: first of the just, and second of the unjust; which last resurrection of the reprobate will not commence till a thousand

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\* C. Wesley's Hymns, published 1762.

years after the resurrection of the elect. In this glorious interval of a thousand years, Christ, I apprehend, will reign in person over the kingdom of the just; and that during this dispensation, different degrees of glory will obtain, and every man shall receive his own reward according to his labor. 1 Cor. 3:8."

"In the course of the present argument, I have been forced to take the doctrine of the Millennium for granted; time not allowing me to even intimate an hundredth part of the proof by which it is supported. I would only observe to those who have not considered that subject that it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it, merely because it seems to lie out of the common road. As doctrines of this kind should not be admitted hastily, so they should not be rejected prematurely.

"Oh, pray to Him for faith, and he who prepares your heart to call upon him will hearken to your cry. Throw yourself for eternal life on the merits of Jesus; and then, whether you believe the doctrine of the Millennium or not, you will certainly have a part in the blessedness of the state itself, and the second death shall have no power over you." \*

WILLIAM COWPER, A. D. 1789

William Cowper, England's "Christian Poet" of imperishable fame, was born in 1731. He was obviously pre-millennial, and in his "Task" he has sung in glorious numbers of the signs of the times, the world's age, the advent, the restitution, the New Jerusalem and of all those "scenes surpassing fable," but just before us. He says:

"The world appears  
To toll the death-bell of its own decease:  
And by the voice of all its elements  
To preach the general doom. When were winds  
Let slip with such a warrant to destroy?  
When did the waves so haughtily o'erleap  
Their ancient barrier, deluging the dry?  
Fires from beneath, and meteors from above,  
Portentous, unexampled, unexplained,  
Have kindled beacons in the skies. The old  
And crazy earth has had her shaking fits  
More frequent, and foregone her usual rest;  
And nature seems with dim and sickly eye  
To wait the close of all. \* \*

"The groans of nature in this nether world,  
Which heaven has heard for ages, have an end,  
Foretold by prophets, and by poets sung  
Whose fire was kindled at the prophet's lamp,  
The time of rest, the promised Sabbath comes.  
Six thousand years of sorrow have well nigh  
Fulfilled their tardy and disastrous course  
Over a sinful world; and what remains  
Of this tempestuous state of human things,  
Is merely as the working of a sea  
Before a calm that rocks itself to rest;  
For He whose ear the winds are, and the clouds  
The dust that waits upon his sultry march,  
When sin hath moved him and his wrath is hot,

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\* Toplady's Works and Sermons Vol. 3, p. 470.

Shall visit earth in mercy; shall descend,  
Propitious, in his chariot paved with love;  
And what his storms have blasted and defaced  
For man's revolt, **shall with a smile repair.**

\* \* \* \* \*

Behold the measure of the promise filled;  
See, Salem built, the labor of a God!  
Bright as a sun the sacred city shines;  
All kingdoms and all princes of the earth  
Flock to that light; the glory of all lands  
Flows into her; unbounded is her joy,  
And endless her increase. \* \* \*

\* \* \* From every clime they come  
To see thy beauty and to share thy joy,  
O Zion! an assembly such as earth  
Saw never, such as heaven stoops down to see.

\* \* \* \* \*

Come, then, and added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy! It was thine  
By ancient covenant 'ere nature's birth;  
And thou hast made it thine by purchase since  
And over-paid its value with thy blood.

\* \* \* \* \*

Thy saints proclaim thee King; and thy delay  
Gives courage to their foes, who, could they see  
The dawn of thy **last advent**, long desired,  
Would flee for safety to the falling rocks." \*

The reader is referred to the whole extract, found in Book sixth. Cowper, after a life of suffering, died in 1800.

ALEXANDER POPE, A. D. 1740

Alexander Pope, the celebrated English poet, was born in London, 1688, and died in 1744. He is the author of the "Essay on Man," also, "The Messiah." In the latter, after describing the wonderful birth of Jesus, he speaks of his being "the promised Father of the future age," describing his reign as follows:

"No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be cover'd o'er,  
The brazen trumpets kindle rage no more;  
But useless lances into scythes shall bend,  
And the broad falchion in a plowshare end.  
Then palaces shall rise; the joyful son  
Shall finish what his short-liv'd sire begun;  
Their vines a shadow to their race shall yield,  
And the same hand that sow'd shall reap the field.  
The swain in barren deserts with surprise  
Sees lilies spring, and sudden verdure rise;  
And starts, amidst the thirsty wilds, to hear  
New falls of water murmuring in his ear.  
On rifted rocks, the dragon's late abodes,  
The green reed trembles, and the bulrush nods.  
Waste sandy valleys, once perplex'd with thorn,  
The spiry fir and shapely box adorn:  
To leafless shrubs the flowery palms succeed,  
And odorous myrtle to the noisome weed.  
The lambs with wolves shall graze the verdant mead,  
And boys in flowery bands the tiger lead;

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\* Cowper's Task, B 2 and 6.

The steer and lion at one crib **shall meet,**  
 And harmless serpents lick the pilgrim's feet.  
 The smiling infant in his hand shall take  
 The crested basilisk and speckled snake,  
 Pleas'd, the green lustre of the scales survey,  
 And with their forky tongue shall innocently play.  
 Rise, crown'd with light, imperial Salem, rise!  
 Exalt thy towery head, and lift thy eyes!  
 See a long race thy spacious courts adorn;  
 See future sons, and daughters yet unborn,  
 Demanding life, impatient for the skies!  
 In crowding ranks on **every side arise,**  
 See barbarous nations at thy gates attend.  
 Walk in thy light, and in thy temple bend!  
 See thy bright altars throng'd with prostrate kings  
 And heap'd with products of Sabeen springs!  
 For thee Idume's spicy forests blow,  
 And seeds of gold in Ophir's mountains glow.  
 See Heaven his sparkling portals wide display,  
 And break upon thee in a flood of day!  
 No more the rising Sun shall gild the morn,  
 Nor evening Cynthia fill her silver horn;  
 But lost, dissolv'd in thy superior rays  
 One tide of glory, one unclouded blaze  
 O'erflow thy courts: the Light himself shall shine  
 Reveal'd, and God's eternal day be thine!  
 The seas shall waste, the skies in smoke decay,  
 Rocks fall to dust, and mountains melt away!  
 But fix'd his word, his saving power remains:  
 Thy realm for ever lasts, thy own Messiah reigns!" \*

REGINALD HEBER, A. D. 1880

(Author of the hymn "Holy, Holy, Holy")

Reginald Heber, Bishop of Calcutta, was born in England in 1783. He was a poet and divine of much piety and eminence, and evidently a Millenarian. From his spirited poem, "Palestine," which gained the prize for him at Oxford, we extract as follows:

"And who is He! the vast, the awful form, (Rev. 10:1-2)  
 Girt with the whirlwind, sandal'd with the storm?  
 A western cloud around his limbs is spread,  
 His crown a rainbow, and a sun his head.  
 To highest heaven he lifts his kingly hand,  
 And treads at once the ocean and the land;  
 And hark! his voice amidst the thunder's roar,  
 His dreadful voice, that time shall be no more!  
 Lo! cherub hands the golden courts prepare,  
 Lo! thrones are set, and every saint is there; (Rev. 20:5-6)  
 Earth's utmost bounds confess their awful sway,  
 The mountains worship, and the isles obey:  
 Nor sun, nor moon they need — nor day — nor night: —  
 God is their temple and the Lamb their light; (Rev. 21:22)  
 And shall not Israel's sons exulting come,  
 Hail the glad beam and claim their ancient home?  
 On David's throne shall David's offspring reign.  
 And the dry bones be warm with life again. (Ezek. 37)  
 Hark! white rob'd crowds their deep hosannas raise,  
 And the hoarse flood repeats the sound of praise;  
 Ten thousand harps attune the mystic song,  
 Ten thousand thousand saints the strain prolong!  
 "Worthy the Lamb! omnipotent to save.  
 "Who died, who lives triumphant o'er the grave."

\* See Pope's Messiah.