

THE WORD AND WORK

(Volume XLV, October, 1951)

“’Twas I That Did It”

“I see the crowd in Pilate’s hall,
I mark their wrathful mein;
Their shout of ‘Crucify’ appall,
With blasphemy between.

“And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

“I see the scourges tear his back,
I see the piercing crown
And of that crowd that smote and mock
I feel that I am one.

“Around you cross the throng I see
Mocking the sufferer’s groan,
Yet still my voice it seems to be—
As if I mocked alone.

“’Twas I that shed the sacred blood,
I nailed Him to the tree,
I crucified the Christ of God,
I joined the mockery.

“Yet not the less that blood avails
To cleanse away my sin
And not the less that cross prevails
To give me peace within.”

—Horatius Bonar

WORDS IN SEASON

R. H. B.

THE DISTINCTIVE PLACE OF ISRAEL

Israel chafed and fretted because they were different from other nations. Their God was a peculiar God, holy and exclusive, and they His people whom He had created and formed for Himself, were a holy people unto Him. The laws also which He had given them raised a barrier between them and other nations. “I am Jehovah your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do, neither shall ye walk in their statutes.

Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah your God" (Lev. 18:1-4). "For thou art a holy people unto Jehovah thy God, and Jehovah hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth" (Deut. 14:2). "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations" (Numb. 23:9).

So they were separated from other people (Lev. 20:24); they were set apart; they were marked for a special purpose and end. They were unlike all other men (and are yet to this day, in spite of themselves) a peculiar people, distinct, different. They knew it and didn't like it. Again and again they tried to conform themselves to the pattern of the nations round about them. They wanted to have a king that they might be like other nations (1 Sam. 8). They adopted customs and aped the manners and fashions of their neighbors. They struck hands with foreigners; they were filled with customs from the East (Isa. 2:6). They introduced the gods of heathen nations—just to show the world that they were broad-minded and up-to-date, a liberal and progressive race. In one word—as sometimes children of Christian homes, who find their faith and religious upbringing a barrier between themselves and other young people—they did not want to be looked upon as *odd* in the family of nations, and considered out of harmony with other peoples. Again and again this upsurging desire to be like the other nations found expression. Yet their power, their welfare, their salvation and their excellence and happy destiny, all were due to the fact that they were *not* like other nations. And God would not let them be. "That which cometh into your mind shall not be at all," He said to them—"in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone" (Ezek. 20:32). No—He would not let them go. He would chasten them. Because they were His He would chasten them more severely than others (Am. 3:2). But though He would make a full end of all the nations their enemies, He would never make a full end of them (Jer. 30:11). "What one nation is like thy people, even like Israel . . . ?" (2 Sam. 7:23, 24). "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah?" (Deut. 33:29).

THE CHURCH'S SEPARATION FROM THE WORLD

What is here said of Israel applies in a higher sense and on a more exalted plane to the church which He has gathered out of the nations and purchased with His blood and separated to Himself to be His own. There is and has been all along in Christendom that same tendency to conformity to the world, its ideas and ideals, and to the spirit of the age. The church (or any member of it) that goes in for such conformity is guilty of spiritual adultery (James 4:4). For she must be true to her Lord alone and reject all solicitations from the world which now as ever has hated and opposed Him. The false church conformed to the world, is finally seen as the harlot Babylon (Rev. 17, 18); and the faithful church as the Bride, the Lamb's wife (Rev. 19).

WHAT IS WORLDLINESS?

When we speak of "worldliness" we usually have in mind some sort of profligate conduct, revellings, carousings, or a wild running after pleasure or some sort of earthly gain. But vice and profligacy or human ambitions are no necessary part of worldliness. There are people who refrain from these things, yet are worldly. Another view is that to "do as the world does" is worldliness. But this is not clear. In many things the Christian must do what the world does. What is worldliness? It is simply living for the present and for self-pursuing our own will and way without reference to the truth of God, "doing the desires of the flesh and of the mind" (Eph. 2:3). This generally results in doubtful practices, often in evil lives, and wicked deeds; but whether it does so or not—that is the essence of "worldliness." It may be a religious world (as in Christ's time); it may be a profane world—but the man who "lives his own life" disregarding the will of God, is a worldly man; and with the world he will be judged and condemned (1 John 2:15-17).

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INTIMIDATION AND INQUISITION

One unfortunate effect of the current controversy over prophetic questions is the intimidation of many brethren so that they intentionally or half unconsciously shun the study of prophetic portions of the Bible. This is due to the coercive methods of certain leading men and papers who are ready to "mark," and condemn as false teachers, and ostracise any brethren who express any conviction on prophetic lines which is not in accord with theirs, and even those who will not join them in condemning those whom they condemn. Like the Romanist bishop of Wurzburg in the days of the Reformation, who said he was glad that he had never read the epistles of Paul, lest he might have become a heretic like Luther—so there are some who as eagerly profess ignorance of the teaching of the prophets and of the book of Revelation. Also there are some who disavow any knowledge of what some certain brother teaches—which would not be so bad, for no one is obliged to investigate what that brother teaches, until and unless said teaching is made an issue of, and one is called on to take sides; and then not rarely it may happen that one who is professedly so ignorant of what that brother teaches, joins in loudly with the general condemnation. That such a course is un-Christian and dishonest ought to be plain to all.

To illustrate, when a number of women were discussing *Baptism* in the presence of the noted George Müller, one of them turned to him and said, "Brother Müller, how do you stand on that?" He replied, "I was christened in infancy, and I think that is all-sufficient." "Did you ever make a special study of the Bible's teaching on baptism?" asked one of the women. No, I have never made a special study of it" he answered. "How then do you dare to make such a statement as that you have just made? You may mislead some poor soul by such an unenlightened remark." George Müller was both humble enough and honest enough to see the justice of the rebuke,

and with characteristic faithfulness he set himself to search the scriptures on the subject, with the result that not only was he himself baptized but for ever after he taught all to be "buried with Christ in baptism." This was obviously right. But today we see many professing Christians branding certain teachings as "theory" and "speculation" the while they professedly have no knowledge of either the prophetic doctrines of the Bible, nor of the relative right or wrong of that disputed teaching which they join in condemning.

Still others try to save themselves from inquisitors by assuring all the brotherhood that they "do not agree with *everything* such and such a brother teaches"—which may mean much or little according as friend or foe may care to make of it. When such a remark is made the reader may be sure of one thing: nobody ever asked the party who made it to agree with that brother's teaching; nor did said brother in all his life ask anyone even so much as whether he or she agreed with his teaching. Such remarks are extorted by the un-Christian, sectarian pressure brought to bear on preachers (as well as others) by some who have taken it upon themselves to dominate the faith of the church of Christ. Whenever they succeed in that aim, then that "Church of Christ" will have become simply another human sect and sectarian party.

JOHN STRAITON

John Straiton, 87, injured in an automobile accident August 17, died in a Fort Worth hospital at 6:30 A. M. Wednesday morning, August 22. Mr. Straiton was born in Scotland where he married in 1888. He came to the United States in 1906 and has lived in Fort Worth since that time. His wife, Mrs. Jeannie Straiton, died in 1944 and since then he has made his home with two daughters, Misses Nellie and Janet Straiton.

He established a church in Hamilton, Scotland, in 1889 and saw the fruit of his labor there, especially in Robert Halliday, who went from this congregation to Burma as a missionary. While there Brother Halliday translated the Bible into the Talian language.

Throughout his life, Mr. Straiton combined his work with activities as a Church of Christ minister. At the time of the accident he was still teaching a Sunday school class at Burleson, Texas. He served as a minister there from the time of his retirement from business in 1936 after a bus accident in New Mexico until about three years ago.

Before his retirement and acceptance of the ministry at Burleson Mr. Straiton was a member of the South Side Church of Christ in Fort Worth and taught a class there. He often preached in churches in Fort Worth and other places in Texas and adjacent states. Every year for approximately the last twenty years he has attended the Spring Lecture Series at Abilene Christian College. Until his sight became very poor he reviewed books on religious subjects sending these reviews as well as other articles to the church papers.

Mr. Straiton is survived by four sons: David of Fort Worth, John of Dallas, Jim of Abilene and Archie of Austin; and five daughters: Mrs. Clyde H. Woodruff and Misses Nellie and Janet of Fort Worth, Mrs. W. L. Crites of Choctaw, Okla., and Mrs. J. Bert Armstrong of San Angelo, 17 grandchildren and 9 great grandchildren. Funeral services were conducted at 10 A. M. Thursday, August 23, at the Southside Church of Christ with C. E. Wooldridge, a long time friend and minister, officiating.

—Janet W. Straiton, a daughter.

NEWS AND NOTES

As we go to press H. L. Olmstead is preaching in a series of meetings at the Main Street Church at Winchester, Ky.

The Jasonville, Indiana church has recently been blessed in a meeting, wherein J. E. Thornberry did the preaching.

Gallatin, Tenn.: "I was recently in two meetings in central Kentucky. The first one was at Nelsonville, where Brother Robert Heid ministers. The brethren there say it was the best generally attended meeting in years. Brother John Mingleberg of Louisville was our song leader. Both he and Brother Heid are held in high esteem by the church and community. The church is completing a full-sized basement to be used in their Bible school work. Two persons were baptized and two came for rededication.

"The next meeting was at Antioch church near Frankfort, Ky., where Brother Asa Baber has worked for six or seven years. We were greeted with full house each night from the start. We had wonderful singing led by Bro. Sparks of Frankfort. Sixteen were baptized and one came for transfer of membership. The church there has a commodious preacher's home. One pleasant feature of the meeting was the home-coming and dinner the last day. Several preachers were present during the meeting and the church was especially glad to have Brother Tona Covey present the last day, who preached there for many years. We met many fine Christians at both these places."—H. L. Olmstead.

Brother Hall Crowder has just closed a Gospel meeting at Dugger, Indiana, in which six were baptized into Christ.

Fort Worth, Texas: "My father, John Straiton, has been receiving and enjoying your publication for many years. It is with extreme regret and sorrow that I write you of his passing on August 22."—Janet W. Straiton.

The Highland Church, Louisville, is announcing a series of messages on Prophecy to be delivered by R. H. Boll from October 14—28, inclusive.

Brother Olmstead is scheduled to be with the Ormsby Avenue Church in Louisville from October 22 to November 4.

Dallas, Texas: "At a recent Sunday morning Service a man was restored to the Lord, and at a Sunday night service a man and wife placed membership with the Mt. Auburn church.

"I had the privilege of working in a series of meetings with Dennis Allen and the Sugar Creek church near Warsaw, Kentucky, August 23 through September 2. The Lord blessed with good interest and cooperation, and there were 3 baptisms.

"On the way to the Sugar Creek meeting, I preached on Sunday night (Aug. 19) in Arkansas, and at the Mountain View church and the Locust Street Church, Johnson City, Tenn., on Tuesday and Wednesday nights respectively.

"From the Sugar Creek meeting we went to Louisville for the annual fellowship meeting. These annual meetings are indeed refreshing and uplifting. I'm at a loss to understand why any of our brethren who believe in declaring the whole counsel of God fail to come, except when hindered by causes beyond their control.

"Lord willing, I'll be at Parksville, Ky., Sept. 25th through Oct. 7th. Bro Winston Allen is to start the meeting Sept. 23."—Robert B. Boyd.

Frankfort, Ky.: "The work at Antioch is doing well. Brother Olmstead was with us from August 13 to 19 in a meeting. It was a glorious meeting with the house filled every night. Many visitors attended from all the churches around and some came from Louisville, Lexington, and Winchester. Brother Wesley Sparks did an excellent job of leading the singing. I never heard a better exposition of the Gospel than that given by Brother Olmstead. He endeared himself to the people, both those in the church and out. The church is greatly strengthened and inspired to a greater work. One placed membership and sixteen were baptized, one a man 71 years old.

"We plan, in a few weeks, to

start a building program to enlarge our building to accommodate our growing Bible school. Recently our son, Glen, preached for us, while he and wife were visiting from San Diego, California. His sermon was enjoyed by a large crowd. He is serving in the navy, but is working for the Lord among the boys. May the Lord's blessings be upon those who are witnessing for Him while in service to their country."—Asa Barber.

The young people of Fishersville, Ky., are setting a splendid example to other young people by sponsoring a tent meeting at Tucker Station near Jeffersontown. Clennie Johns is the evangelist and Rudolph Schooling, Jr. the song leader.

Richard Ramsey of New Orleans is to begin a meeting at Shawnee Church in Louisville on October 14. You will enjoy hearing Brother Ramsey.

Crowley, La.: "A meeting from June 25 to July 8, with nine radio broadcasts provided by the Lord, in DeRidder, La., proved to be a follow up work of the excellent home training of the church. The children were fully as attentive as were their elders.

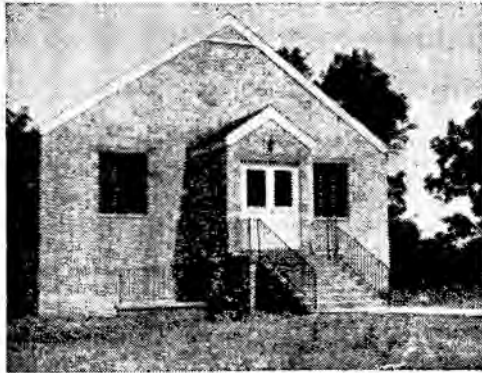
"Entertainment was most royal, in the home of Brother and Sister Ingalls the first week and then in the home of Brother Ben J. Elston and Miss Irene, and also in various other homes where 'meal tickets' were provided by grace."—N. B. Wright.

Does some reader have the **Milennial Harbinger**, bound volume of 1866 to sell? If so, please communicate with this office. Be sure it is 1866 complete, not part of that year and part of 1865, as some are.

Dallas, Texas: "We began our second year with the Mt. Auburn church here in Dallas yesterday, Sunday, Sept. 17. The Lord blessed us with good attendance and two responses to the invitation, one for restoration to the Lord and one for baptism. At the close of the evening service, an ice cream and cake supper was held at Dr. Cecil Brook's home in honor of our first anniversary with the church here.

"Dr. Horace E. Wood has baptized two young men recently as a result of personal work. One of these young men is now attending Portland Christian School."—Robert B. Boyd.

NEW BUILDING AT EASTVIEW



The Eastview Church of Christ is located in Jefferson County, Kentucky, two and one half miles west of Okolona, on Blue Lick Road. It is one of the older group of churches. In the beginning it was known as Mud Creek Christian Church then meeting in a log house a little distance west of the present location. After the first church burned the location was moved to the present site. On this lot a small frame house was erected which served the church until July 1, 1951 when the congregation began meeting in the present new building. The Eastview congregation has never been large, but through the years has maintained a steadfast faith and has contributed to many good works.

ECHOES FROM THE BIBLE CONFERENCE

EXTENSION OF EARLIER HOME-COMINGS

Miss Ogden writes us from Atlanta: "Brother Bill Cook reports that the Preachers conference in Louisville was fine this year. The preachers who come in from outlying points get a great deal of encouragement and building up from these meetings, and I think it is quite a service you Louisville brethren render them in providing such a spiritual feast."

I agree with Salome and Bill that the meetings were exceptionally fine this time—in the content and spirit of the assigned addresses as well as in the short talks delivered extempore. And the attendance was, of course, the greatest ever. No matter how useful and inspirational any minister may be to his people, he will be more useful and inspirational to them by attendance at this short yearly get-together; and the churches could well afford to send their ministers, expenses paid. It would be money well spent.

I hope that none have been frightened by the name "Bible Conference." It is an honored name the world over. What could be better or more scriptural than "to confer"? Of course, there is never any legislation, nor any joint decisions for action, nor any appointments after the manner of some denominational conferences. It is purely a voluntary, inspirational gathering under the auspices of local brethren, and in no sense a delegated convention. In fact, it is merely an extension of the earlier "Home-Comings." This should be made very plain so as to be understood by all.

You brethren of the Committee have done a "swell job" so far; and the willing manner in which all visitors were entertained was beautiful—in these days of dying hospitality.—E. L. Jorgenson.

VERY MUCH IMPRESSED

I thoroughly enjoyed the Louisville Bible Conference this year. I have attended a number of such meetings in years gone by, but I got more out of this one than I feel I ever got before. We need more of these meetings where love prevails. Indeed the meeting was an inspiration to me. I certainly hope to be with you again next year, the Lord willing. I was very much impressed with the friendly feeling which prevailed throughout.—W. L. Brown.

In reply to our inquiry about calling the meeting a Bible Conference, Brother Brown says, "I suppose this name is as suitable as any. I had thought of the following as a suggestion: "Louisville Christian Fellowship Meeting."

THE BEST MEETING YET

I think it the best meeting yet. It was very much worthwhile. It was a blessing to me by way of education, inspiration, up-lift, outlook and fellowship. It was good to be among so many brethren who count you a real brother, and who love you in spite of your weakness and errors. It may be the expression "Bible Conference" could be improved upon. I am much better in many ways for having attended this meeting. Thanks to the men and women who planned and arranged it, and to God who blessed it.—E. H. Hoover.

HE WHO GIVES OUT, MUST TAKE IN

The Bible Conference this year was the best yet. It certainly did me a lot of good; it refreshed my spirit. I think preachers need a time of reviving and edifying. A preacher is constantly giving out; he is to "feed the flock" on spiritual food. This is a time when a preacher takes in. It reminds me of a well. In order for that well to be able to give forth water it must take in water. I have known of some wells to go dry. I think preachers can also get pretty dry. I believe this Bible Conference is a wonderful way for preachers to become "filled with the spirit." I am looking forward to another good meeting next year.—E. Pound.

BROUGHT CLOSE TO HEAVEN

Lockport, Ky.: I can't express in words the good I got from what I heard, saw, and learned at the Bible Conference. I felt that I was as close to Heaven as it is possible for one to be here on earth. If all of our people could and would attend and take part in such gatherings it would bring us closer together in unity and understanding of each other. We thank God for Brother and Sister Noble Bibb in whose home we stayed.—Quintis Raisor and wife.

SPIRIT OF GOD WORKING

This year's Conference was a definite advancement over the previous ones. Brother Lyon's keynote address lifted the conference to a higher spiritual plane, and other messages kept it there, in my judgment. The Open Forum was more constructive; instead of seeking to establish our own righteousness we subjected ourselves to the righteousness of God (Rom. 10:3). This was further evidenced in the open confession of sin, the working of the Spirit of God in our midst, the bold open denunciation of sin, the facing of issues squarely, the reconsecration of lives to the Lord—such meetings cannot but help and bring forth fruit to the glory of God. Some who may in former years have thought they were being tolerated, this year felt the bond of love and fellowship. It was a conference blessed of God and its influence for good will be felt in many places. Let us hold the high plane the Lord lifted us to and reach for even higher ground in coming years, if the Lord tarries.

I suggest that missionary night be an annual affair with missionaries on the program as this year—there is no substitute for the missionaries themselves. . . . I like the term Bible Conference, prefixed by either "Louisville" or "Kentucky Bible College."—Frank Mullins.

BIBLE STUDY HOUR OUTSTANDING

In my judgment, Brother Boll's Bible Study Hour was a very important and uplifting feature of this great annual meeting. His lessons on 1 Thessalonians were really addresses on the great themes of the Book and they were outstanding indeed, rich in Spiritual vitamins and soul-stirring. The planning committee was not fair to the second night speaker in that they arranged for two major addresses for each evening except Monday. Brother Mullins suggests that some night or nights could be given over to one speech by a speaker of outstanding and proven ability, rather than having two major addresses. The second speaker is under a terrible handicap, as the people are tired. It seems to me that it would be better to select one outstanding speaker for each of the night sessions. This could be preceded by one or two ten minute talks by men who were not on the program, and whom we would especially like to hear. For example, Brother Brown of Africa was a surprise visitor and could have been heard in an impromptu talk with pleasure, and others as well.—J. R. Clark.

"Louisville, Ky.: "At our recent dedication of Sunday school rooms and baptistry several rededicated their lives to the Lord's service. During the week that followed we had a full house every night. Brother A. K. Wright, one of our elders, baptized the three that confessed Christ. This was the first use of our new pool."—H. E. Shreiner.

Dallas, Texas: "Eugene Pound is to be with us at South Side in a meeting October 10 - 21. Brother Pound held our meeting last fall and presented the gospel in a fine and forceful way. While I was in Louisville, two of our elders, C. C. Higgs and Raymond Choate and brother H. W. Wrye, brought messages. Our prayer meeting services have been around the fifty mark for the past month."—Carl Kitzmiller,

THE WRATH OF GOD REVEALED FROM HEAVEN

Ernest E. Lyon

I would like to call to your attention a very important passage of scripture from the first chapter of the letter to the Romans. In the fourteenth verse of the chapter the apostle Paul had told the Christians in Rome that he was a debtor to all men because of the great good news that God had given him -- he owed it to all men to tell it. In the fifteenth verse he declares that he is ready to preach that gospel, the good news, to the people of Rome. He then says: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith."

In these sixteenth and seventeenth verses of the first chapter of Romans Paul had stated the main subject of the book--the good news from God (for the word gospel means "good news") that by faith one can have the righteousness of God. Yet, strangely, notice the very next verse, which opens with the word "for" to show that he is reasoning from these two verses: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;"

Now wrath is *not* good news. And wrath from God would be the worst kind of wrath, for God is love and to stir such a one to wrath would take something terrible and would lead to terrible results. In human affairs the man to be most feared is the strong man who is not easy to become angry, for when he does become angry greater is his wrath than that of the man who is accustomed to quick fits of temper. And here we are told that the wrath of God is revealed, so we must listen to what it says in order to avoid the thing which brings the wrath of Him who is love and Who is all-powerful.

Note next then that the wrath of God is revealed against ungodliness and unrighteousness of men. The simplest definition of these two words is this--ungodliness is wrong in relation to God and unrighteousness is wrong in relation to others. I have known many men and women who thought that their lives were pretty good, but I have never known one who would say that there was never a time in his life when he had not had a wrong action or thought toward God or fellow men. You ask, "But what difference does that make, for surely some small slip will be overlooked, won't it?" I answer such a question by simply pointing out one very important word in the verse, the little word "all." God, speaking here through the apostle Paul, says that His wrath is revealed from heaven against ALL ungodliness and unrighteousness of men. The word "all" applies to both ungodliness and unrighteousness, so *that wrath* of God is revealed against ALL ungodliness and ALL unrighteousness of men. If at any moment your thought or your deed has been wrong in relation to God or to men, then the wrath of God is revealed from heaven against you.

Now for a moment let us turn from this line of thought to consider the question of the results of that wrath, for the verse says that this wrath is *revealed* from heaven. There are many examples in the Old Testament where that wrath was revealed by God. Let us choose a very few of these. In the sixth chapter of Genesis we are told that the human race in the days of Noah became so full of wrong thoughts and actions that God had to wipe out all except righteous Noah and his family. The great flood which swept over all the earth and killed every creature that did not live in water was one of the many times that this divine wrath was revealed and every flood of any consequence since then should serve to remind men that the holy God can not abide sin. Surely God gave Louisville a sign of that wrath not many years ago, and surely Kansas has a reminder of the wrath now.

Or turn to the nineteenth chapter of Genesis, the first book of the Bible, and read of the wickedness of the cities of Sodom and Gomorrah in the days of Abraham and Lot. When the one righteous man in the city (for Lot was righteous by faith)—when Lot had gone out of that city, it is written “then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” By that terrible substance brimstone and by fire from heaven God revealed His wrath against ungodliness and unrighteousness of men.

Let us take just one more example from the Old Testament. When God brought the people of Israel out of Egypt, along the way the Amalekites had set themselves against the will of God (there is ungodliness) and had warred with Israel (there is unrighteousness). So when King Saul was settled as King over Israel, God sent the prophet Samuel to Saul and said to Him in First Samuel 15: “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Saul failed to carry out completely, but note that God specified a complete wiping out of all that pertained to the Amalekites because of their sin.

We wish now to give the one great example in the Bible that shows how much God really hates sin, the time when His wrath was revealed as never before. That event is recorded in the New Testament, for it is the death of God’s only begotten Son on the Cross. You ask, “How could that be, for surely God had no wrath against His Son?” Against what His Son had done, no a thousand times, for Jesus Christ had completely done the will of His Father in heaven and you can search His whole life and find not one word or deed that could be called either unholy or unrighteous—but have you listened to that cry of His on the cross, “My God, my God, why hast thou forsaken me?” Jesus cried that out of the depths of His suffering on the cross. The wrath of God was visited upon him there because He had taken OUR iniquities upon Himself; He had, in the words of 2 Cor. 5:21 “Been made to be sin on our behalf” and when God visited His wrath on the cross of Christ He was visiting the wrath

upon the sins that you and I have committed and upon the sin that dwelleth in us. When God's wrath destroyed Sodom and Gomorrah other wicked people were left untouched, but when God's wrath came on the cross of Christ, His judgment against ALL ungodliness and unrighteousness was shown.

Oh, how we should hang our heads in shame that God had to visit His wrath upon Christ for us and yet how we should lift up our voices in praise and thanksgiving that it was done for us. For NOW there is a way of escape from that wrath. Let me use a simple illustration from the prairies of yesterday. When in times of drought a fire was started on the prairie it grew into a fast moving terrible thing that swept away all in its path. If you were caught in its path there was no escape by running—it was too swift. There was no escape by fighting back, for it would snuff out your life hurriedly and horribly. There was only one way of escape. You could strike a match, stoop and start another fire, let it sweep on and then you could stand where the ground had been burned and the coming fire would not reach you. Oh, my friend, The wrath of God is revealed from heaven against ALL ungodliness and ALL unrighteousness of men and to further show your danger God has said in Romans 3:10 that there is not one man that is righteous. But there is a way of escape, a place where the wrath of God has fallen and will never fall again—on Christ Jesus, who died for you. By faith in Him God can now declare you righteous (Rom. 3:21-26), you can have peace with God (Rom. 5:1), You can be baptized into His death and be raised with him (Rom. 6:3, 4) in such a way that God will see you in Him and His wrath will not fall upon you, but instead you can have God's free gift of eternal life in Christ Jesus our Lord. Come unto Him Who said, "I am the way, the truth, and the life." Christ is calling you. Oh, turn not away, for "There is no other name given under heaven wherein we must be saved."

And now you can see the place of this verse in the Book that tells about God's good news. It is a part of the background for good news. I have often illustrated this point by using the war that is going on. Let us imagine that my son was drafted and sent to Fort Knox for his basic training. I go on a Saturday afternoon to see him. That night you rush into my house and shout "Good news, Bobby is safe." I would think that you were being very overenthusiastic for I knew Bobby was safe. But change the scene; send him overseas and into one of the important battles where we hear that many are lost and Bobby's company is surrounded. I wait and pray. The battle is over and no word comes for a long while. Then you come into the house and shout, "Good news. We have just received a telegram that Bobby is safe." That, friends, would be good news. So it is with the gospel. Beginning with this verse in Romans God shows us our hopeless condition. God is holy and righteous and that which is wrong can not come into His presence. But He wants us, for He so loved the world that He gave His only begotten Son to die that through believing on Him we might not perish but have eternal life. So here he shows us our need and then

by His love provides the way of escape. He is not willing that any should perish but that all should come to repentance. So He shows the danger and then gives the good news that we can come unto Him in His Son. Come and be saved.

RELIGIO-SECULAR PROFESSORS

Stanford Chambers

It seems to be the rule for church members to think and speak of their lives as divided between the spiritual and the secular. Certain activities, particularly those that are considered Sunday duties, are put under the head of the religious, while six days (and more) are occupied with the "secular duties." With many their highest conception is that of practicing a little "religion" from the standpoint of *duty* by way of appeasing God and keeping Him appeased, and thus feel less uneasy the while they *pursue* their secular duties. Of course there should be a degree of good behavior between Sundays so as to feel "worthy" to participate in the church exercises; one should not use profanity, (avoid using the very name of God in vain) nor falsehood (little white lies excepted), and he should not openly defraud,—and so on after that fashion, largely the world's way of thinking. That is the religio-secular way of life, but it is not the Christian life, even should it be *stoically* pursued.

The Christian life is the life that Christ lives in you. "It is no longer I that live, but Christ liveth in me." See Gal. 2:20. And that is for every day in the week, so that the life unsecularized is become *wholly spiritual*. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." See 1 Cor. 10:31. The consecrated Christian's avocation or occupation is not one thing and his religion another. His occupation is *his religion*. (This is not true of the "Sunday Christian," whose religion is like his Sunday suit.) The farmer who is not spiritual between the plow handles is not spiritual in the pew. The housewife who is not spiritual as a "chaste keeper at home" is not spiritual in the assembly, though she may think she is. The Lord's day activities are designed to put spirituality into the whole week, not to be a substitute therefor. Religio-secular lives indeed there are, but Christianity is not that. Religio-secular schools there are, and religio-secular training, but Christian education is not that. "If any man be in Christ he is a new creature (creation); old things have passed away, behold, they are become new." Behold, the old "secular" occupation or profession has become transformed and made new, that is, *spiritual*. How vastly different that from a *secularized*, that is to say, a *hybrid* Christianity, not transformed, but conformed—"fashioned according to this world."

"Ye shall give them no possession in Israel; I am their possession." This is the oft reiterated command concerning the priesthood. Material possessions were denied them, but the Lord was theirs in a peculiar way. Today we are made a kingdom of priests to our God, and He is our inheritance. Through His Word we find out what riches we have in Him.

THE FLESH AND THE SPIRIT

Galatians 5:16-26

R. H. B.

If the Christian is "not under law" (Rom. 6:14); if he is "dead to the law," and "discharged from the law," having died to that wherein he was once held (Rom. 7:4, 6)—if he is thus set free from the law, what is to direct and control his life? Is this not really a dangerous doctrine? The Seventh-Dayists who maintain that the Ten Commandments are God's Moral Law, and binding upon all men today, ask us sometimes—"If you are not under the law, why don't you go on and lie and steal and kill?" Well the Christian is not under the law, but he is not therefore lawless. (1 Cor. 9:21.) He is free, yet not using his freedom for an occasion to the flesh, but through love a servant to his brethren. If he has *love*, he has the root of the matter in him, for love is the fulfilling of all the law required—yea, and more. (Rom. 13:8-10; Gal. 5:14.) His life is not constrained by the law. He serves no longer "in the oldness of the letter" but in "the newness of the spirit." (Rom. 7:6b.) His is no longer a spirit of bondage, again unto fear; but the spirit of adoption by which we cry "Abba, Father." (Rom. 8:15, 16.) He is under an inward control, mightier than the external restrictions of law written or engraven on stone.

This theme of the Christian's walk the apostle now takes up, and in his first sentence sums up the whole matter: "But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh." Here are two forces, antagonistic each to the other: the "flesh" and "the Spirit." "The antagonism between Flesh and Spirit," says H. P. Swete, "is now seen to be far more radical than has hitherto appeared. Not only does the flesh stand forth for the external and natural, and the Spirit for the internal and Godward; but the former is the sphere of sinful lusts, while the latter is the companion of the better life, leading men to battle with their lusts. The two are thus diametrically opposed, and men have to choose between them; for they cannot do simply what they please, but must take part in the contest under the leadership of one or the other." Yet more than that is implied. "Walk by the Spirit and ye shall not fulfil the lusts of the flesh." It is a promise of victory through the power of the indwelling Spirit.

In some passages it may be a question whether "the Spirit" is the Christian's own renewed spirit—the "new man," the new nature, implanted in him by the New Birth—in which case the word spirit should be written with a small initial. In other passages it is clearly the Spirit of God Himself that is meant, as distinguished from man's own renewed spirit. (See, for example, Rom. 8:16, 26.) Some noted commentators take the position that Gal. 5:16 speaks of the Christian's new spirit and new nature, begotten in him of God. It comes to the same in the end—for the victory and power of the "new man" is from the Holy Spirit that dwells in us. (Paul is speak-

ing of those only, in whom the Spirit dwells. But, especially in view of Gal. 4:6, it is clear that the Holy Spirit, not merely man's renewed spirit, is meant here. The indwelling Spirit is a force enabling the child of God to overcome in this conflict, where his own purpose and power would be insufficient. (See Rom. 7:7-24.) The work of the Holy Spirit is always linked with *life* and *power*. He is "the Spirit of life in Christ Jesus (Rom. 8:2); and the Christian is "strengthened with power through his Spirit in the inward man." (Eph. 3:16.) It is not that the Spirit so controls as to interfere with his freedom of choice, but rather sets him free and enables him to walk in God's will. The Spirit makes our choice effective. The Christian is not compelled to walk either by the Spirit or by the flesh. He can do either. If he lives after the flesh he must die; but by the Spirit he can put to death the deeds of the body. (Rom. 8:12, 13.) Hence the exhortation in Gal. 5:25—"If we live by the spirit, by the Spirit let us also walk."

What the flesh, when given its way, will do is shown in a long, yet incomplete, list of its works." First mentioned are three kinds of vile sexual immorality and perversion; then "idolatry," because of which such things flourished (see Rom. 1:22-26); "sorcery"—all the abominations of superstition, spiritism, and occult arts (Deut. 18:9-14); then those common sins, "enmities, strife, jealousies, wraths," which are everywhere manifest among men; then "factions, divisions, [sectarian] parties," of which they are guilty who disrupt the unity of God's people by bringing in subversive doctrines (i.e. teachings which deny or pervert the foundations of the gospel Gal. 1:8, 9; 2 Pet. 2:1, 2. Comp. Acts 20:29, 30) or who unrighteously exclude their brethren from their fellowship; "envyings"—which to fleshly man are as natural as breathing; "drunkenness, revellings and such like"—and why mention more? The "works of the flesh" are all too familiar and well known. And those who practice such things cannot and shall not inherit the kingdom of God. (Comp. 1 Cor. 6:9, 10; Eph. 5:5, 6.)

In contrast with the evil things which are "*works of the flesh*," that which the Holy Spirit brings forth in the hearts and lives of God's people is *fruit*. There is unity and coherence in the items enumerated, which together constitute one "fruit." First, and all-comprehensive is *love*—the supreme trait of Christ's disciples. This is not natural, human love, but love generated and inspired by the Holy Spirit. (1 John 4:19; Rom. 5:5f.) The same is true of the "joy," and the "peace" which we have upon our having been justified by faith (Rom. 5:1) and by trusting in God's promises. (Phil. 4:6, 7.) The virtues and graces which are named constitute the Christian character, and the likeness to Christ, in whom the fruit of the Spirit was manifest in all its fullest perfection.

"Against such there is no law," the apostle adds. They need no law who are so led by the Spirit; nor could the law find fault with them or condemn them. (Rom. 13:8-10.) Moreover "they that are of Christ Jesus have crucified the flesh with the passions and the lusts

thereof." Being united to Christ in baptism, His death became ours. (Rom. 6:2-4.) Henceforth the Christian is to reckon himself as crucified and dead unto sin, and alive unto God. (Gal. 2:19, 20.) Therefore, also, he must now "put to death his members which are upon the earth." (Col. 3:5f.)

Once more, addressing the Galatian brethren who were falling short in their life and walk (like the Corinthians who were "yet carnal" 1 Cor. 3:1-3) he warns them that, since they lived by the Spirit, by the Spirit they are to walk—not in pride and self-exaltation, not provoking or envying one another. (Gal. 5:25, 26. Comp. v. 15.)

* * *

TESTIMONY OF H. A. IRONSIDE

We wish everyone would read and ponder this testimony of the late H. A. Ironside who was for many years pastor of the Moody Memorial church in Chicago:

"Let me give you a word of personal testimony. For the first six years of my Christian life I was largely dependent upon what I called the Spirit's guidance. I knew very little of the guidance of the Word. When perplexed, I would say, 'I will ask the Lord what His will is,' and as I felt impressed I would act. But I found as I read my Bible that I was going contrary to the written Word. I shall never forget the night I knelt before God, and opened my Bible to a passage of Scripture on the subject of baptism, which I had been avoiding for years. I would say, 'I am going to ask the Lord about it,' and then I thought I had an inward feeling that baptism of the Holy Spirit was all I needed, and every time I read a scripture and saw baptism before me I dodged it. I had a lot of dodging to do, for there were a great many scriptures that had to do with that subject, but finally before the open Word I said, 'Blessed God, by Thy grace from today on I will never try to dodge one thing that is written in Thy word for Thy people in this age. If Thou wilt make it clear to me, by Thy grace I will walk in obedience to it, and from that time I had blessings I had never experienced before. Two weeks after that I went down to the sea-side and was buried in baptism, and a week later I sat at the Table of the Lord. I had said, 'All you need is to feed mentally upon the body and blood of Christ, you do not need the outward symbols.' One by one many things came before me that I had tried to make myself believe were all right, but I found they were contrary to His Word. I have sought conscientiously now for many years to yield obedience when God speaks. I do not always understand why He tells me to do certain things, but it is not necessary for me to understand, the thing for me is to obey, to do what God has asked me to do, and it is as we obey the Word that we are kept clean. Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word' (Eph. 5:25, 26). And so, as we judge ourselves, as we obey the Word and confess our failures, we come out from under the judgment of the Lord."—In "Addresses on First Corinthians."

MIRRORS

Salome Ogdon

A recent news story which caused national discussion told of the expulsion of about ninety cadets from the U. S. Military Academy at West Point on charges of cribbling and cheating, although each of the cadets had subscribed to the honor code of the institution.

It is no secret that persons whose incomes are not easily checked fail to report their entire income to the U. S. Government for tax purposes, even placing cash in places of safe-keeping, rather than exposing it to government scrutiny in bank accounts.

In some colleges examination questions have been passed out to veterans before the day of examination, so there will be no failures, no expulsions, no loss of revenue to the institution.

The recent explorations of the Senate Crime Committee have indicated the existence of an unbelievable network of crime, swindles, and double-dealing throughout our land through the unholy alliance of "The Syndicate" and law-enforcement agencies. Now it is alleged by some that even the disclosures of the Committee itself were "angled" to protect some.

Mink coats and deep freeze units, as a symbol of corruption within the law, have become household words, used almost jokingly, with no real sense of outrage for decencies flouted.

Churches have fallen captive to pinko influence and the machinations of politicians, and its ministers to the economic slavery of the professional clergy class. A preacher was overheard remarking, in telling of a recent revival: "We got a \$200,000 widow out of it—but she was saved!" Salvation was apparently an afterthought.

Why continue? Our nostrils are assailed on every side by the noxious poisons of graft, moral turpitude, greed, double-dealing, until our stomachs are turned and we cry, "Wretched men that we are! Who shall deliver us?" We realize afresh that the spirit of the world found its culmination in the bloody road to Calvary, where the only truly righteous man of all time, the spotless Son of God, was killed because the world would not stand for Him.

Then, because of the very blackness of our day, we turn with David and confess, "*Thou* art holy, O thou that inhabitest the praises of Israel." We cry in deep relief, "Let *God* be found true, but every man a liar" and turn our eyes away from the corruption of sin around us and look upon *Him*. His very throne is set in a house of righteousness. He never changes or even thinks about changing, and His Name is Truth. He is the one, the only stable integrity to which we can fasten our hope.

Paul says we can be little mirrors of God's glory and we can do this by looking to *Him*. Don't you think even the world would find it refreshing to find some clear mirrors of His truth and glory abiding among them, untarnished, clear, and shining amid the filth and degradation?

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S SECOND MISSIONARY JOURNEY (Continued)

DEPARTURE FROM BEREА. Paul's most persistent antagonists were the unbelieving Jews. They excluded him from their synagogues; they used violence against him; they pursued him from one city to another, slandering him and persuading others to do away with him. From Thessalonica they followed him to Berea; and there they interrupted the peaceful progress of the gospel by "stirring up and troubling the multitudes." By what means they did this we are not told. But the adversary is very resourceful; seldom does he fail to find some who are ready to give credence to accusations and misrepresentations against faithful servants of the Lord. No proof is required; the unfounded assertions of the detractor are sufficient. It is often considered quite unnecessary even to hear the accused in his own defense. "It is reported . . . and Gashmu says it," so it must be true! (Nehemiah 6:6.) Minds are closed against him; even if he speaks, his words are not fairly weighed. His motives are impugned, so that even his good deeds are discounted. So dangerous for Paul did the situation become, all because of jealousy on the part of the Thessalonian Jews, that the brethren promptly sent Paul forth "to go as far as to the sea"; and so devoted were they to him that some accompanied him as far as Athens, where he was left alone.

It was not long after this that Paul wrote concerning the Jews, saying that they "both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost." (1 Thess. 2:15, 16.) But we must not think that it was in bitterness that he thus wrote, although he had suffered so much at their hands. He had too much of the spirit of his Lord, Who on the cross had prayed, "Father, forgive them, for they know not what they do." Paul never lost his love and concern for his brethren according to the flesh. Not many years later he wrote of the "great sorrow and unceasing pain" in his heart, even going so far as to say, "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." (Romans 9:1-3.) And again, "Brethren, my hearts's desire and my supplication to God is for them, that they may be saved." (10:1.) He had no illusions as to their guilt, nor did he attempt to palliate their evil deeds. But he harbored no resentment against them, and to the last he longed for their salvation. Individual Jews, like himself, received Jesus as their Messiah and were saved, "a remnant according to the election of grace"; and he looked confidently forward to the time when the "hardening in part" would cease and when "all Israel shall be saved." (Rom. 11:5, 25, 26.)

ALONE AT ATHENS. In his evangelistic work Paul usually had with him a number of companions. It is better so. When during

His earthly ministry Jesus sent forth His disciples, it was "by two and two." (Mark 6:7; Luke 10:1.) In this history of the early church we seldom read of a preacher's going forth alone. Philip the evangelist, in his ministry at Samaria and on the Gaza road, is an apparent exception to a general rule. Sometimes indeed the Lord's servant will be called upon to stand alone, and he will then be enabled to do so. But ordinarily it is desirable to have the added strength, comfort, and encouragement that is found in congenial companionship. Surely no one has ever been more conscious of the Lord's presence and power than the apostle Paul; yet so keenly did he feel this need that, when left at Athens alone, he sent commandment to Silas and Timothy "that they should come to him with all speed."

But while waiting for them he was not idle. What he saw all about him in Athens proclaimed that the gospel was sorely needed there. Everywhere in the city were temples, altars, and images, not only of Greek gods, but also of the deities of other nations far and near. Some one has written, "In Athens it is easier to find a god than a man." To the ordinary tourist it was a scene of great beauty, of "artistic magnificence." But Paul was not an ordinary tourist. He was a man with a mission. Perhaps he was not aware of the beauty and magnificence of it all; but he was more deeply impressed with the moral degradation that it revealed. In the writings of Seneca, Roman philosopher of those days, there is this comment: "No other effect could possibly be produced, but that all shame on account of sin must be taken away from men, if they believe in such gods." Such is the inevitable tendency of idolatry, even in its most beautiful and alluring forms, as the apostle Paul well knew.

And yet Athens had for centuries been the educational and cultural center of the world. There the greatest philosophers of all time, men of unsurpassed intellectual brilliance, Socrates, Plato, and Aristotle, had lived and taught. Such has been its influence in literature and art throughout the centuries that Athens has been accounted "one of the three most influential cities in all history." Her people had the best that human wisdom could offer; but it failed. It could not lead them to God. Perhaps Paul had this example of failure particularly in mind when later he wrote: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." (1 Cor. 1:21.) Some indeed, like Plato, had perceived the depravity of these false gods and had spoken against them; but neither philosophy, nor education, nor art, nor science, nor all these put together, could stem the tide of moral corruption that is the inevitable result of serving false gods.

So when Paul saw the city full of idols, "his spirit was provoked within him." I think his reaction to the scene may well be expressed in the colloquial speech of today: it burned him up! His emotions were deeply stirred; and he was moved to action, to try to do something about it. "So he reasoned in the synagogue with the Jews and the devout persons." It seems evident from the lack of further com-

ment that little was accomplished there. But every day he went to the marketplace—to the agora, where residents and visitors were accustomed to meet “to hear or to tell some new thing.” There he talked with those who met him, and there he came in contact with representatives of the two rival schools of philosophy, the Stoics and the Epicureans. Of Stoicism it has been said that it was an “apparent approximation to Christianity”; It condemned the worship of images and held that virtue is the highest good. But it was pantheistic: the idea of a personal Creator and Governor of the universe was rejected. Its teachers sometimes gave utterance to noble ethical principles; but it had no remedy for sin, and the whole system became degenerate. To the Epicurean pleasure was the highest good—not, at the first, pleasures of the baser sort. But the aim was the gratification of self; so naturally it degenerated into the indulgence of lust in its lowest forms. In Paul’s day its philosophy was epitomized in the saying, “Let us eat and drink, for tomorrow we die. (1 Cor. 15:32.) Give full reign to your fleshly desires, for death is the end.

PAUL’S ATHENIAN ADDRESS. What was their reaction to Paul’s teaching? Some were contemptuous: “What would this babbler (this seed-picker who is handing out a few ideas he has picked up here and there) say?” Others said, “He seems to be a setter forth of strange gods.” Accustomed as they were to the deification of such abstractions as Fame, Energy, Modesty, and Shame, they supposed that his “Jesus” and “Resurrection” were but names of similar gods. So they took him to the Areopagus, a more appropriate place for the discussion of such solemn themes. Their motive appears to have been only idle curiosity; yet the apostle used the opportunity to deliver one of his most eloquent and powerful discourses. His opening statement has suffered from a mistranslation in the Authorized Version, “because it entirely destroys the graceful courtesy of St. Paul’s opening address, and represents him as beginning his speech by offending his audience.” (The Life and Epistles of St. Paul, by Conybeare and Howson.) And this does not harmonize with the general character of the address. For in no part of it does he indulge in harsh denunciation or abuse; it is throughout a model of courtesy and kindly, though earnest, appeal. The Greek word means “reverencing God or the gods, pious, religious.” It is indeed sometimes found in Greek literature in the sense of “superstitious”; But the context clearly forbids such rendering here.

The apostle had taken note of one of the altars which bore the inscription, “To an unknown God” which may be considered as the text of his sermon. “What therefore ye worship in ignorance (or, as in the Revised Standard Version, ‘as unknown’), this I set forth unto you.” This God Whom they worshipped, and yet did not know, was the creator of the world and everything therein. He is the ruler of heaven and earth. He does not dwell in hand-made temples, like the Parthenon and other temples near by. He has no need of any service that men can render Him. He Himself is the giver of life, breath, and all things besides. His will is sovereign in human affairs. From one origin He made every nation, “having determined their ap-

pointed seasons, and the bounds of their habitation." It is His will that men should seek Him, "if haply they might feel after Him and find Him, though He is not far from each one of us. For it is in Him that "we live, move, and have our being." Paul gave greater force to his appeal by quoting from their own poets—particularly from Aratus, a Greek poet of Cilicia, the apostle's own province, who had written about three centuries earlier. The absurdity of idolatry is therefore evident: "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, graven by art and device of man"—such as could be seen in great numbers in the place where he was speaking.

Thus in a short address the apostle had contradicted the pantheism of the Stoics, the atheism of the Epicureans, and the image adoration of the idolaters. (Note that a supposed likeness of the true God is involved in the condemnation. Any attempt to represent Him by picture or image is certain to be only a misrepresentation. This is true also of statues and pictures of the Lord Jesus and all New Testament characters. To give adoration to such, as some do, is a form of idolatry.) Paul is now ready to inform his hearers that they have a responsibility to this God. This was no mere academic discussion, such as they had been accustomed to hearing. The times of their ignorance this God had overlooked—He deals with men according to the light they have; but now a new day has dawned. Now He demands a change in attitude; He commands men everywhere to repent—to turn from their idols of every kind and to serve the living and true God. (1 Thess. 1:9.) Some day "He will judge the world in righteousness by the man whom He has ordained." And what assurance do we have that this is true? It all hinges upon one great fact: "He has raised him from the dead."

RESULTS AT ATHENS. At this point Paul was interrupted by cries of derision. Some were more polite: We shall hear you again sometime. We enjoyed the sermon—it was very interesting—but enough for the present! How often do gospel preachers hear such like expressions of polite indifference! There is more hope for those who are openly and violently antagonistic. "Thus Paul went out from among them." What else was there for him to do? Numerically, the results of his Athenian ministry were negligible. Judged by human standards, it was a failure. But Dionysius certainly did not consider it a failure! Nor did Damarius, nor those few others who also believed on the Lord Jesus. The Lord is not so concerned about statistics as we are. By the preaching of the gospel He is taking out from among the nations a people for His name; and it accomplished that purpose in Athens. And that is success. If Paul had passed Athens by as a hopeless case, if he had not proclaimed the gospel there—that would have been failure indeed! It is true that we read nothing more of Athens in the New Testament; but that of itself is scarcely significant. However, we do have historical evidence of a church in Athens down into the fourth century, and of faithful and influential Christians who went forth from her. Only time can tell what will come from a small, but faithful, beginning.

“FAITH OF OUR FATHERS”

E. L. J.

Dr. Brents' article on *The Millennium*, reprinted from the *Gospel Advocate's* book of 1891, "Gospel Sermons," will require three installments here, of which this is now the second. The reader should at least glance through the preceding installment, especially Brents' own Introduction, to satisfy his mind that the author is earnestly, urgently presenting the article *as the gathered teaching of the word of God*, not as some unimportant *human* theory at all. In fact, as far as the authority and basis on which Brents wrote are concerned—and Moses E. Lard too—there is no *real difference between them and us*. All that they or we can do for others is to arrest their attention by tongue and pen and draw their minds to *what God has said*. Neither they nor we could wish for greater powers; nor are the pioneers quoted here for any other purpose—unless it be, additional, to exhibit the beautiful unity of the pioneers in the midst of much diversity. Certain other writers of our day are quoting certain other pioneers (even Campbell in his earlier years) who may have been as "post" as Barton Stone and Lard and Brents were "pre:" very well; let them have this honor over us. But let them try to prove, if they can, that those pioneers fell out over these differences; until and unless they can show *that*, their case is not made out, nor is their divisive course and attitude justified.

It is not in any derogatory or unscriptural sense that Brents referred to Lard's "theory," or that he said, "We propose to form theories by the Bible, rather than to construe the Bible to fit theories already formed." All that these men wrote and all we write, must be tried and tested by the inspired word. We have no knowledge beyond or "theory," apart from that revelation.

THE MILLENNIUM — II

Dr. T. W. Brents

WHEN WILL CHRIST COME?

Many have been the calculations made on this subject. Some have set the very day for his coming. But time has shown that these calculations were wrong. The days set have passed and he has not come yet. We think we can give all the information attainable on this subject. We feel sure that we have reached the truth in the premises. Then when will he come? *We do not know any thing about it*. Not one thing. Nor do we think it at all possible for any one else to know.

[But may not the watchful Christian see something of the approaching *season* or "watch" by comparing events and signs with Scripture predictions? Even the doctor himself quotes here from Matt. 24:43 in this connection: "But know this, that if the goodman of the house had known in what watch the thief would come he would have watched."—J.]

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not what the time is." Mark 13: 32, 33. Now why should we worry ourselves in seeking to know that which no man knew—no angel knew—that which not even the Son of God himself knew. We should so live as not to be taken by surprise when he comes: hence the admonition: "Watch therefore; for you know not what hour your Lord doth come. But know this, that if the goodman of the house *had known in what watch* the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44. While we may not know *when* the Lord is coming, of one thing we may be sure—he is not coming when all the world is looking for him. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 2, 3. When the Lord shall come, the world will be moving on about as it is now. We see no prospect of much improvement, and we most earnestly pray that it may get no worse. The farmer will be going to his plow, the mechanic to his shop, the mercant to his counter, the accountant to his desk, the editor to his sanctum, the banker to his vaults, the doctor to his pills, the lawyer to his office, the miser to his gold. "As the days of Noah were, so shall also the coming of the Son of man be; for in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:37-41.

These scriptures show that the world will be drifting along as usual, without any visible change in the vocations of men, just as if the Lord were not coming at all. Of this there can be no doubt. That the people will all be converted to the Christian religion, there is not the slightest possibility. We have seen that Jesus is coming as a *warrior* and a *judge*. "In righteousness he doth judge and make war." On whom will he make war? Not on the righteous, surely; for in righteousness he doth judge and make war, not upon the righteous, but the wicked. He will not fight against his friends . . .

"But this is from that symbolic book." Then we will see what Paul says about it. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance." Vengeance? Yes. Vengeance on whom? "On them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10.

While there is no intimation as to *how* the events here alluded to will be brought about, it is clearly seen that Jesus will take vengeance on the wicked—them that refused to obey him; and this fact is made, if possible, more plain by the fact that he will be glorified in, and admired by his saints. The two classes are clearly seen in this quotation, and the contrast is well drawn. No one need be mistaken as to the parties against whom Jesus will fight this war. No plea of “symbolic language” can be made to cover them up—*them that know not God and obey not the gospel.*

WITH WHAT WILL HE FIGHT

“And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.” “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.” Rev. 19:15, 21. “This is more from that *symbolic* book.” Who can be at a loss to know that the sword which proceeded out of his mouth *was his word*? This is by no means the first use of such a style. Paul says: “And take the helmet of salvation, and the sword of the Spirit which is the word of God.” Eph. 6:17. This book of Revelation was the “Revelation of Jesus Christ,” which God gave unto him * * * and he sent and signified it by his angel unto his servant John.” To the angel of the church in Pergamos he said: “Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.” Rev. 2:16. “We understand that the worlds were framed by the word of God.” Heb. 11:3. God spake and things were. He upholds “all things by the word of his power.” Heb. 1:3. He who spake the world into existence, and upholds all things by the word of his power, *will speak the word*, and the wicked will be slain, in a moment they will die—be dead—slain by the sword which proceedeth out of his mouth.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Rev. 19:17, 18. “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.” Verse 21.

This shows that the wicked who are slain will not be buried, but will be devoured by the fowls of heaven just where they chance to be when slain. Is this symbolic, or is it a literal description of what will happen? We think it must be understood literally—why not? A very similar account of what came upon the Jews at Jerusalem is given by Jeremiah, and Josephus tells us that it was literally fulfilled. Then why not this? He says: “I will cause them to fall

by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of heaven and for the beasts of the earth." Jer. 19:7. Josephus was in Jerusalem, and he says they buried the dead until there was no place to bury, and they could bury no more, and the dead were consumed by the vultures and dogs where they lay in the streets. Now, when Jeremiah made this prediction, was it not just as improbable as that the fowls should feed upon the slain at the coming of Christ? This is a very natural and plausible result, and we think it will take place just that way. Why not?

"But they are to be burned up, destroyed, judged, and sent to hell the very day that Christ comes." Let us not crowd things too close together. They are to be *destroyed*, but that does not imply *annihilation*, surely. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

This was intended to illustrate the condition of things at the coming of Christ by the condition of things in Sodom. As the people then went on in the usual pursuits of life, thinking nothing of danger until they were destroyed, so it will be *when Jesus comes to the earth again*. The people will be going on as usual until he comes and destroys them. But what is meant by the phrase, "destroyed them all?" Does it mean damned in hell forever? We suppose not. What then? They were going on, thinking of no danger, until God instantly killed them—destroyed their lives. So when the Son of man comes, they will be going on until, like the Sodomites, they will be instantly destroyed. Destroyed how? In hell forever? Then there is no fitness in this wonderful Bible illustration. The Sodomites *were not thus destroyed*, but their *lives* were destroyed. They were *destroyed as living creatures*. Then the wicked will be destroyed in the same way when Jesus comes. They will be slain by the sword that will proceed out of his mouth. And *that destruction* will be *everlasting*, too. They will never live again *as they lived before*. The question of a final resurrection and judgment is not involved in *this destruction*. These will come in due time. We will see them directly.

"I NEITHER ASK NOR EXPECT IT"

There are not a few who seem to think that if an author or an essayist does not, in every single point, acquiesce in their views of every particular text or question, that there is no excellency, or value or utility in them. We flatter ourselves that we have not many readers of that class amongst our subscribers. I know no man of any note in the world, with whom I agree in every thing; and certainly there is not one in the world that agrees with me in every thing. I neither ask nor expect it. We, therefore, contend not only for the *right*, but for the *duty* of private judgment; and with a Roman poet we affirm, "It is right," and we will add often expedient, "to learn from an enemy"; and certainly from a friend and brother with whom we may not agree in every thing.—A. Campbell, *Millennial Harbinger*, 1847, page 133.