

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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# LOUISVILLE CHRISTIAN TRAINING SCHOOL

Stanford Chambers

The Fifth Session of the Louisville Christian School will open September 22, 1947, using again the rooms of The Portland Christian School. Due to the difficulty in getting materials for the contemplated building program, as well as the extremely high cost, construction of the same is held in abeyance until the funds grow to a figure adequate to the need. The rooms formerly used are available and the courses will be carried right on as heretofore, with the aim in view as formerly of providing the necessary Bible-centered training for all who would better prepare themselves for the Lord's service, and, it is hoped in a better way than ever.

## CALENDAR

The school year of thirty-two weeks is divided into four quarters of eight weeks each. Examinations will be held during the last week of each quarter, and each student will receive his term grades accordingly. The Christmas holidays will come in the middle of the second term. There will be both day and night classes.

Registration night, 7:45, September 19, 1947

First term, September 22 — November 14, 1947

Second term, November 17 — January 23, 1948

Third term, January 26 — March 18, 1948

Fourth term, March 21 — May 20, 1948

## AIM

The courses have been arranged with those persons in mind who have the desire to fit or better prepare themselves for God's service, whether as preachers, teachers, missionaries, elders, deacons, song leaders, personal workers or even as pray-ers. All the work offered or any part of it is such as will help any Christian to be a better Christian, any servant a better servant. The prayerful aim is that God shall receive glory from this work.

## CLASSES

There will be classes in Bible, (O. T. and N. T.), Bible Geography, Bible History, Homiletics, Christian Evidences, Greek, Missions, Church Efficiency, Bible School Pedagogy, Personal Work, Sight Singing, and such other subjects as it may be found necessary to provide.

## FACULTY

Most of the faculty of last year will serve again this year, according to the courses applied for: the Allens, Boll, Chambers, Friend, Jorgenson, Neal, to which some others will probably be added.

## ADMISSION AND EXPENSES

The best qualification for admission is the desire to better train for service. Courses are arranged for those who have not finished high school, for those who have, and for those with college education. Tuition is free.

For fuller information, description of courses, etc. address The Registrar, Philip Bornwasser, 2630 Montgomery St., Louisville 12, Ky.

# THE WORD AND WORK

(Volume XLI, August, 1947)

## NO TIME

No time for God?  
What fools we are to clutter up  
Our lives with common things  
And leave without heart's gate  
The Lord of Life, and Life itself — God.

No time for God?  
As soon to say, no time  
To eat or sleep or love or die.  
Take time for God  
Or you shall dwarf your soul,  
And when the Angel Death  
Comes knocking at your door,  
A poor misshapen thing you'll be  
To step into eternity.

No time for God?  
That day when sickness comes  
Or trouble finds you out  
And you cry out for God  
Will He have time for you?

No time for God?  
Some day you'll lay aside  
This mortal self and make your way  
To worlds unknown,  
And when you meet Him face to face  
Will He — should He  
Have time for you?

Trott

*in 20th Century Christian.*

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## WORDS IN SEASON

R. H. B.

### A USELESS LIFE

It is recorded of the late Sam Jones that he was called to the bedside of an old man who was thought to be dying. The man was rich, but his life had been close and selfish. "O Brother Jones, pray for me that I won't have to go yet," he gasped. "Pray for you?" answered Sam Jones. "I don't see what I should pray for you for. What did your

life amount to? To whom has it done any good, and who has been helped by it? I don't see why I should pray for you to live any longer." And it was not till the sick man had solemnly promised to live a different and more useful life and to use his wealth for the good of others that Sam Jones ever consented to ask the Lord to let him live any longer. In this matter Sam Jones only reflected the mind of God. "Every branch in me that beareth not fruit, he taketh it away," said the True Vine. (John 15:1, 2.) "And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:10.) My brother, what good is your life to anybody?

#### **FRUIT**

While sometimes the word "fruit" is used in a general sense to designate any results, good or bad, yet specifically it has reference to good and profitable returns. "For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life." (Rom. 6:20-22.) Sin brings no fruit. It is itself an abortion. To use an electrical term, sin is the short-circuiting that wastes the power and causes damage and destruction. No fruit comes of evil. Sow vanity and you shall reap worse than nothing. Sow to the flesh and you shall reap corruption. Sow wind and you shall reap the whirlwind.

#### **GOD'S BUSINESS WAYS**

God wants results: interest, increase, and profit. The talents he grants to his servants must be laid out to usury. They must trade with their pounds and make other pounds. When he says, "Occupy till I come," he does not mean, "Keep it safe," but, "Use it, invest it, double and triple it." When he plants a tree, he wants fruit; and if nothing but leaves appear, ere long the Lord will say: "Cut it down; why doth it also cumber the ground?" (Luke 13:6-9.) It is not enough that a Christian should "do nothing so bad," as the plea of some goes; but the question is, What good are you doing? And if you have no fruit, then you could not show reason at his court why he should not deprive you of your life.

#### **GOD WANTS PROFIT**

God is after profit — not selfish profit, yet profit; such as will be for the real good of him that produces it, and will abound unto the good and blessing of other men, and thus to the glory of God. He is displeased at the waste which is to the sinner's own irremediable expense and bitter loss and sorrow. "My people have changed their glory for that which doth not profit." (Jer. 2:11.) "Wherefore," he says, "do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2.) "I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48:17, 12.) Alas for

the prodigal who has wasted his substance in riotous living! For sin is a dead loss, for time and eternity.

#### **WHAT SHALL IT PROFIT**

Jesus talks plain business when he sets the great question of profit and loss before us in the famous soul question: "What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" W. J. Bryan has the following story, taken from the writings of Count Tolstoi. There was a man in Russia who had an inordinate thirst for land. He had invested all his savings in his acres. He was told that further out he could get more land for the same amount of money. So he sold out and moved there. But there he learned that beyond the border, among the semi-civilized tribes, land was yet cheaper. So he went thither and made a trade with one of the chiefs who offered him for one thousand rubles as much land as he could walk around in one day. On a certain day at sunrise the Russian deposited the money at a place desirable for a starting point, and began his day's walk, purposing, of course, to take in as much land as possible. He started out leisurely. Here and there he made a detour to take in a specially inviting nook. The sun rose to its noon height. The land buyer realized that now he must turn his face back toward the starting point. He saw so much land he wanted to take in that he walked the faster. The sun sank lower, and with its descent came the fear that he might not get back to the starting point and so lose it all. Faster and faster he walked, driven on by anxiety and greed. At last he saw the starting point. The sun had almost set. Now for a final spurt! Just as the sun went down he reached the mark and fell dead. He had over-exerted himself. And what did it profit? This is not a fable, but a true picture of (God alone knows how many) lives all around us, spent and lost in the grasping after earthly things. What would it profit a man if he could gain all, and lose his own life, his own soul, his own self? "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

#### **GETTING AND SAVING**

In our financial instincts, in the desire to get, to lay up, to provide for a rainy day, to seek after advantage and profit, we are not entirely at fault. If we would but let God direct us in these things, and explain to us what is true advantage and what real profit and solid treasure, and show us the way to attain them, all would be well. We could then have no safer or truer test for all the propositions of life than, "What is the profit in it?" We can lay up treasures, if only we lay them up "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And our profit, when sought after God's way, cannot be selfish, but will be for the blessing of all, as well as for our own unbounded peace and joy. For a man's life consisteth not in the abundance of things he possesseth, but in the rest and happiness that abideth forever, and which can be had from God alone.

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"Higher has human thought not yet reached than Jesus of Nazareth."  
Carlyle.

## NEWS AND NOTES

Louisville, Ky.: "The annual summer revival at Ormsby Avenue Church of Christ will be held this year from August 3rd through Aug. 17th with Frank M. Mullins preaching and Emory Grimes, Jr., leading the song service. Pray for us that the Lord may use this meeting to His everlasting glory in the saving of many souls and the upbuilding of His Church. August 10th will be Homecoming Sunday with a basket dinner in Shelby Park and an afternoon meeting back at the church after the dinner. All former members are urged to come for as much of the day as you can. We are expecting several of the former ministers to take part in the afternoon meeting. Any others who would like to share the fellowship in the park with us are invited to be there. In case of rain, the dinner would be in the church, of course." — Ernest E. Lyon.

Oakdale, La.: "I am here with Sidney Mayeux and Steve Hazelton in meetings planned for ten days or two weeks. I preached last at Glenmora, filling in for J. Edward Boyd, who is now in California with his aged mother who fell and broke her hip. May the Lord bless all His faithful." — Stanford Chambers.

Brother Chambers reports a good meeting at Hapeville, Fla., where he assisted E. H. Hoover. Some were baptized and others seemed interested. This fine little church is beset by many trials because of opposition on all sides, but they are holding firm for the Lord, refusing to be brought under bondage to men.

Jennings, La.: "We praise God for the wonderful blessings He so greatly bestowed on the Pine Prairie meeting in the salvation of souls and the giving of funds for a lot where a meeting house will be built. Bro. Frank M. Mullins, minister of the Mt. Auburn church of Christ, Dallas, Texas, was effectively used of the Lord to bring rich blessings to all who heard him. Eleven were baptized, and three were restored." — Ivy J. Istre.

Reporting a meeting at Estherwood, La., Brother Istre says, "It was extremely hot, but there were

several visitors every night. The good attendance and the interest manifested was very gratifying. Brother Harry Prather led the singing assisted by Brother Gabriel Istre, who led the French songs." Brother Istre did the preaching in French.

At Abbeyville, La., where there is a small faithful group of brethren meeting regularly in the house of Brother Henry Reed, brethren Maurice LaFluer and Ivy Istre are in a mission effort. Harry Prather is leading the singing and the preaching is being done in French. These brethren need a house of worship.

J. Edward Boyd gives us the following bit of news: "In a personal letter Brother Brady M. Green of Ft. Lauderdale, Fla., tells of a very interesting meeting he recently conducted at Maxville, Fla. Attendance was the best ever. Of special note was the fine cooperation on the part of the Woodstock brethren in Jacksonville. A number of them were present at practically every service, although it meant a trip of some twenty-five miles and back. They have been doing that sort of thing for years; indeed, they were a big factor in getting the Maxville work started some ten years ago and keeping it going since." — From Friendly Visitor.

New Albany, Ind.: "Two men were baptized at our services yesterday. One was 25 years of age and the other 47. These men should help in our work. There is a fine spirit working among us." — E. E. Kranz.

Brother Kranz is now spending full time in Gospel work and will be able to do some meeting work as needed. — Pub.

Johnson City, Tenn.: "Lord willing, I shall be in a series of meetings with the Southside church, Abilene, Texas, July 30 to August 10. We hope to have a tent meeting here in Johnson City, the latter part of August.

"In June I was privileged to work in a meeting with Brother Brady Green and the Ft. Lauderdale, Fla., brethren. Brother Green has done, and is doing, a good work there. He is being supported largely by the cooperative mission fund. At

this writing Brother Green is preaching in a revival at Vonore, Tenn.

"In many ways the work in the Johnson City area is doing well. We especially rejoice in the fine growth of the new congregation in the Carter-Sell Addition. We plan to complete our church building in town with a brick veneer job in the near future. Brother Carl Kitzmiller is assisting me in the work here this summer again, and is a capable, spiritual preacher."—Robert B. Boyd.

Brother Boyd handles the "co-operative mission fund" which he mentions in the above report. Those interested in this type of work should send offerings to him: Robert B. Boyd, 1105 Roan St., Johnson City Tenn.

Brother Maurice Clymore of Dugger, Ind., reports a good meeting at Jasonville, Ind., with eleven responses. He is canceling a meeting at Cedar Springs, Ky., because of ill-health of his good wife. Let us pray for her speedy recovery. Bro. Clymore is now in a meeting in his old field in Alabama.

Camp Taylor, Ky.: "The Camp Taylor Church had a much larger Vacation Bible School this year than in former years. The average attendance was a few over one hundred. Brother Jule Miller had charge of the school and did his work well.

"The Camp Taylor church has just purchased a small tent to be used in neighborhood meetings. Our first effort is now in progress four miles out from the local church. Brother Jule Miller is preaching in this meeting. This is his first revival."—J. R. Clark.

Lexington, Ky.: "We have just finished a Vacation Bible School and meeting at Ebenezer. Our attendance at the school ran from 88 to 116. The daily average was over 107 with 56 coming every day. We were fortunate to have the help of good teachers and feel that much good can be done in these schools.

"Interest and attendance increased nightly at the meeting, with several visitors present from Lexington, Bohon, Mackville, Harrodsburg, and Frankfort. The meeting closed with a basket dinner and

hymn singing besides the regular services on the last Sunday. The brethren provided a free bus from Harrodsburg every night which helped much."—Orell Overman.

#### ISAIAH NOW READY

Lessons on Isaiah by Brother Boll has again been put up in pamphlet form and is now ready for home and class Bible study. 24 pages, bound in a nice cover. 20¢ each, 8 for \$1.00. Order your supply now and thereby help in the printing cost.

#### HEBREWS ON THE PRESS

Complying with the expressed wishes of many friends we are now reprinting "Lessons on Hebrews," by R. H. Boll. The type is large and clear and the finished book will contain 225 or more pages. We plan to have both a cloth and paper edition. The price, \$1.50 for cloth, 75¢ for paper. Advance orders will help in meeting the printing and binding costs. Delivery should be made in September. Get your order in soon, please.

#### HOW WE CAN HAVE MORE BOOKS

The chief hindrance to our printing more books, now that paper is more plentiful, is the cost. For example, in response to much demand we reprinted Revelation. When the book was first put on sale there was quite a flurry of buying, but soon the demand was satisfied and sales leveled off to occasional single orders. Results, even though a few hundred were sold, yet less than half the cost was met, with an oversupply of books on hands. Friends came to our rescues with liberal gifts and thus assumed the deficit. Future sales will be absorbed in regular office expenses.

It is ever the same when we publish a book. Never are the first sales adequate to meet costs and always a large supply is left on hands. We do need some stock, but we should move a sufficient number to meet first costs, which must be taken care of at once. The Word and Work is too small a concern to be able to carry a large stock and it would not pay to print only a few books each time. If, when we announce a new book, more of our readers would respond in buying and telling others about the publication

the way would be cleared for us to have more books.

#### HERE AND THERE

Two were baptized in the Camp-ton, Ky., mission meeting and a little church started. Either Dennis or Winston Allen will be with them one Sunday each month according to plans.

E. L. Jorgenson is now on another California trip partly on business and partly to visit some of the churches.

Brother Ben Rake of Louisville is planning to move to Winchester, Ky., in the near future to take up work with the Main St. Church. The church there has purchased a new parsonage.

The Portland tent meeting continues with unusually good interest. The tent is full each night and the sermons grand.

Brother Richard Ramsey is moving to New Orleans to take up work with Seventh and Camp Streets Church. Brother N. B. Wright has just terminated a short ministry there.

Brother C. B. Rigsby has just closed a meeting at Utica, Ind. On the last Sunday they had a basket dinner and a fellowship meeting in the afternoon in which several preachers made inspiring talks.

As we go to press Brother Howard Marsh is in a meeting at Borden, Indiana. His meeting at Tell City resulted in two baptisms and other good done.

J. L. Addams is conducting a protracted meeting at Lilly Dale near Tell City, Indiana. This meeting will be history by the time this reaches you.

## BOOK REVIEW

STUDIES IN THE VOCABULARY OF THE GREEK NEW TESTAMENT for the English Reader; Kenneth S. Wuest; Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan. \$1.50.

Kenneth Wuest, teacher of New Testament Greek at the Moody Bible Institute, has added another valuable book to the Bible students library in writing this volume. It is not as its title might mislead you into thinking, a mere English-Greek vocabulary. It gives an intensive study of certain words as they are used in the New Testament. A great deal of light is thrown upon many difficult passages by Mr. Wuest, writing in such a way as to help the lesser Greek scholar as well as the many of us who have not studied the New Testament in its original language.

But, having recommended Mr. Wuest's book so highly, possibly I should point out that even such scholarship can go astray and lead astray if one does not test all that is said. I am thinking especially of the study of the words baptize and baptism, where the author arrives at the belief that Rom. 6:3, 4; Col. 2:12; and similar passages have reference to the baptism of the Spirit. The position of this paper on baptism is well known, so possibly words from the interdenominational Bible teacher, Wm. R. Newell, would be of more effect. Mr. Newell, a former Moody teacher, by no means sees eye to eye with us on the subject of baptism, but in the 1938 edition of his book on Romans (now published by the Moody Institute) he tells of his change from earlier belief that these verses referred to Holy Spirit baptism and expresses his beliefs in such a way as to answer the statements of Mr. Wuest thoroughly. He says, "But we must not confuse this water-baptism of Romans Six, which stands for the identification of believers with Christ in death, burial, and resurrection; with that Holy Spirit baptism of I Corinthians 12:13. For our identification with Christ-made-sin, and our death in and with Him, must never be confounded with what follows our Lord's ascension and the coming of the Holy Spirit — baptism into the one body . . . One has to do with taking us out of our old man, justifying us from sin, as well as from sins. The other, the Spirit's baptism into "one body," has to do with the glorious heavenly position God gives us in a Risen Christ. To seek to have a man baptized by the Spirit into Christ before he has been identified with Christ at the cross in death and burial, is really to ignore man's awful state in the old man . . . Death to sin, and burial with Christ, water-baptism, and that alone, sets forth." — Ernest E. Lyon.

## THREE FACTS ABOUT CHRIST'S COMING

R. H. B.

### 1. THE PERSONAL COMING

In common religious teaching there is a great drift away from the personal. Whole series of sermons are preached on the "plan of salvation," and the "scheme of redemption" and on "the steps of induction into the kingdom," in which Christ is given only *incidental* mention. People are converted to a set of abstract doctrines and "points" and controversial arguments, rather than to Christ. Rarely is *Christ Himself* so set forth that men break down in penitent faith before *Him* and cry "Lord, what wilt thou have me to do?" Yet true Christianity is an intensely personal thing. The Christian faith is not in the first place a faith in this and that and the other proposition, but a personal trust in Jesus Christ as the Son of God, the Lord, and only Savior, our only Help and Refuge. And the moving principle of the Christian life is not a set of rules and regulations, but a personal love for the Lord Jesus Christ, who loved us and gave Himself up for us, and the consequent desire to know and do all His will. But "if any man loveth not the Lord, let him be anathema." (I Cor. 16:22.) And, "Grace be with all them that love our Lord Jesus Christ with a love incorruptible." (Eph. 6:24.)

It is the same way in regard to our future hope. Not death, not heaven, nor any state of bliss, in itself considered, but *Jesus Christ* is our Hope. We are to *love* His appearing (II Tim. 4:8) and to be looking forward to *it* as our "blessed hope."

When the disciples stood looking after the receding cloud in which the Lord ascended, the two men in white said to them: "Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1:11.)

It is not merely that He will come back in the same way in which He went up, but the emphasis is on the fact that it is *He* — that self-same "Jesus" (which is His human name); that risen Savior with whom they had walked and talked, whom they had seen and heard, and whom their hands had handled, who had been personally with them by the space of forty days after His passion, manifested to them by many infallible proofs — that Savior Jesus whom they knew and fervently loved, *He* and no other, *He* is coming back even as He went. No wonder they went back to Jerusalem with great joy! (Luke 24:52.)

This one single, simple passage disposes of a whole line of false teachings — such as for example Swedenborg's absurd claim that his queer books and visions were the Coming of Christ; or Mrs. Eddy's effrontery of claiming the same for her "Christian Science" scheme, falsely so called; or the Russell-Rutherford delusion that Christ comes back as a "spirit-being," invisible; has in fact come already (according to that false doctrine) in 1874 and has been here ever since. *Spiritually* Christ has been here ever since He left. He ascended up on high that He might fill all things; and in the church rests His fullness (Eph. 1:23; 4:10). Where two or three are gathered in His name,

there is He in their midst; and to His servants, as they go forth on His great commission, He left the promise, "Lo, I am with you always." (Matt. 28:20.) But He is coming again Himself, in Person, even the same One that went away and in like manner as He went. This is important.

## 2. THE PREMILLENNIAL COMING

In the second place, the Coming of Christ is Pre-millennial. It may be needful to say here that no simple Christian, and certainly not the present writer, is bound to any peculiar human creed and theory called "Pre-millennialism." Where we say that the Coming of Christ is "pre-millennial" nothing else is meant than that Christ will come before the "millennium." The latter is a Latin term, and means simply "a thousand years" (just like the word "century" means a hundred years). But the word "millennium" has come to be used in a special sense, to denote that era of restoration and blessedness foretold in both the Old and New Testaments — the time when the groaning and travailing of the creation shall cease (Rom. 8:19-23); when in the wilderness and in the dusty desert sweet flowers shall spring, and streams of water shall refresh the sandy wastes (Isa. 35); when animals shall lose their fear and ferocity and dwell together in amity and "a little child shall lead them" (Isa. 11); when "instead of the thistle shall spring up the myrtle-tree"; when nations shall beat their swords into plowshares and their spears into pruning-hooks, and shall learn war no more; when "the kingdom of the world" shall have "become the kingdom of the Lord and of his Christ" (Rev. 11:15); and "the kingdom, and the dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High" (Dan. 7:27) and "the knowledge of Jehovah shall cover the earth as waters cover the sea." Granting that such an era is to be, even as the Scripture says, then the "pre-millennial Coming of Christ," means simply that before there can be such a good time, Christ must come back.

This is plainly shown in the word of God. In Acts 3:19-21 Peter calls on Israel to repent and turn again that their sins may be blotted out, that so there may come season of refreshing from the presence of the Lord; and *that He may send the Christ appointed for them, whom the heaven must receive until the times of the restoration of all things* of which God spake by the mouth of His holy prophets from of old. The meaning of this must be obvious to any unprejudiced mind. Brother David Lipscomb commented on this passage as follows:

"Jesus had been to earth and returned to heaven. Heaven must receive him until 'the times of restoration of all things.' Then the 'times of restoration of all things' must be when Jesus returns again to earth — the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world as in the spiritual. Sickness, death, mortality, afflicted the material world. When man

rebelled against His maker the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth: biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again the will of God will be done on earth as it is done in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."

Until Jesus comes — until the time of "our adoption, to wit, the redemption of our body" (Rom. 8:23) which admittedly cannot take place till Christ's return — until then the whole creation groans and travails in pain; and not only creation, but we ourselves groan within ourselves, waiting for that day. If there were any "millennium" before the coming of Christ, it would be a millennium filled with the groanings of all creation and of all God's people. That would certainly not be any "millennium" worth the name. Yet those who claim that the "millennium" is going on now (as some do) evidently hope for nothing better. But that blessed time of restoration is coming, and the coming of Christ will usher it in.

The "post-millennial" doctrine, which holds that Christ's coming follows the millennium, puts the Lord's return so far in the future as to destroy all expectation of it, and to rob it of all practical meaning to us.

### 3. THE IMMINENT COMING

Finally, the Coming of Christ must be regarded as *imminent*. Some have taken great exception to this term, as though it meant that Christ is coming immediately. We are not minded to "dispute about words." By imminence is not meant immediacy. An event is imminent when it *may* (so far as we know) occur at any time, although as a matter of fact it may be delayed for a long while. If the term "*ever to be expected*" or "*ever to be looked for*" seems preferable rather than "imminent," we will cheerfully make the change. But the fact that the New Testament teaches the Christian to live in constant, watchful, expectation of Christ's return we must not surrender. This truth is to be carefully maintained, taught, and practiced. It is one of the important doctrines of God's word. "Watch therefore," He says to His servants — "for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark 13:35, 36.)

Now when He comes — at what ever time He may appear — I want to be "found in him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:9.) I want to be found *abiding in Christ*, "that if he shall be manifested, we may have boldness, and not be ashamed before him as his coming. (I John 2:28.) I want to be found watching, waiting, looking for Him, engaged in His service—for "blessed is that servant whom his lord when he cometh shall find *so doing*." And I want to be of those who *love* His appearing, who, like John will hail His coming with the glad acclaim, "Even so, come Lord Jesus." (II Tim. 4:8; Rev. 22:20.)

## FLYING SAUCERS

Stanford Chambers

Recently appeared an article in *News Week* captioned "Signs and Portents." The topic under consideration was the "flying saucers." There was no serious attempt at explanation, rather an expose of the absurdity of some of the very plausible explanations being offered by others. Our interest in the article centered in the manifest attitude of people in general toward the "signs and portents," as *News Week* termed the flying saucers. The commonly expressed view was that somebody was "seeing things." On that matter this column is neither pro nor con.

Jesus said, "There shall be signs in sun, moon, and stars." When some who take the Bible as their guide see these things begin to come to pass, and report the same, will the general comment be that somebody is "seeing things"? In all probability. There are the many in just that attitude that they "will not believe though one declare it unto them." Testimony concerning the same will be laughed out of court. "Panicky? No, not we!" "On with the dance! Let joy be unconfined; No sleep till morn, When youth and pleasure meet To chase the glowing hours with flying feet!" Scoffers will laugh; scientists will explain; philosophers will discuss; "rumors" will subside; excitement will be allayed; things will settle down toward normalcy — until a recurrence, with greater intenseness, possibly yet another (perhaps not) until the stage is reached prophesied in Revelation 6, when they cry for the rocks and the mountains to fall upon and hide them.

We may be sure of this, that portents, real or not, flying saucers or what, Satan will capitalize upon, and use the same for the softening up (or should we say the callousing and hardening) of people generally, so that when the real thing does come to pass, even as prophesied, it will be explained away by editors, commentators, and gossipers, so that comparatively few will become serious enough in time to repent toward God and be saved. Praying to the rocks and mountains is not repentance unto life. This present-day veering away from the serious is in itself one of the unmistakable signs of the times. While God's children are not to be carried away with "Lo, here is Christ," or "Lo there," they are on the other hand not to fail to "discern the signs of the times."

### WHAT TIME IS IT?

(S. C. — "Truth Advance")

#### TIME TO PRAY

The need is great. Times are grievous. Conditions are confusing. Sin is rampant, iniquity abounds and the love of many waxes cold. Impotency within the church increases as faith fails. Our extremity is God's opportunity — if He has pray-ers. Our Lord is equal to any emergency or situation. "And this is the victory that overcometh the world, even your faith." "Have faith in God," says the Lord Jesus. And some do. As for Satan? Well he still trembles when he sees the weakest saint upon his knees.

### TIME TO WORK

We are "created in Christ Jesus for good works." "A people for his own possession, zealous of good works." "That they may see your good works, and glorify your Father who is in heaven." There are dead works; let us not waste our time upon them. We, recognizing that we are not our own, are to serve the living and true God who bought us. "Him who knew no sin, he made to be sin on our behalf, that we might become the righteousness of God in him." And again, same chapter (II Cor. 5) "He died for all that we who live should henceforth no longer live unto ourselves, but unto him who for our sakes died and rose again." Now is the acceptable time for service. *The need is now.*

### TIME TO SEND

"The harvest is passing, the summer will end." Souls are passing, swiftly passing into eternity! And what an eternity to millions! What is being done about this? The first thing to do is to pray, that is true. "Pray ye the Lord of the harvest that he send forth laborers." "How can they preach except they be sent?" "And they being sent on their way by the church." "And . . . they sent them away." "And they being sent forth by the Holy Spirit." The church "is the pillar and ground of the truth." Now as the fierceness of war has subsided and doors are open and others opening is when we must "buy up the opportunity" to render the service a thousand times more important than was rendered by any army or carnal warfare. And wasn't it promised the Lord that if He gave peace this very service would be rendered? Vows unto the Lord should be remembered and kept. *And it is either go or send.*

### TIME TO LOOK UP

Our Savior for it, and He is authority. "When ye see these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Read the context, Luke 21. What things foretold cannot be seen coming or come to pass? What more is there to see? And say not within yourself that it is of no consequence whether you be in the attitude of looking up. That were to protest the wisdom of Him who thus admonishes. Dare not neutralize His teaching, or minimize its importance. Rather do thou heed Him thyself and *look up*. Furthermore, "Make supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Again, "And what I say unto you I say unto all, *Watch.*"

### NOT TIME TO LET UP

No argument should be required here. But look and see how many passages of Scripture there are urging steadfastness and continuance unto the end. "Be not weary in well doing." And one is doing well if he is serving the Lord. Faithfulness requires continuing. There is nothing good promised the quitter. "Well done, thou good and successful servant?" It does not read that way. Our "labor is not vain in the Lord." Be faithful.

## FAITH IN THE WORKING OF GOD

N. B. Wright

A certain problem has been a bother to me for a long while. Let me try to state the case, and then seek an answer. Many congregations, especially a few decades ago, had a large number of baptisms at each yearly protracted meeting — we'll say from nine to eighteen confessions, for the sake of convenience. While these responses were made year after year, yet seemingly the church did not grow. It is doubtful whether more than thirty per cent of this number would be at a service of worship in three months, or, at the most, in a year or three years from then. Such a condition is unnatural and ought not to exist, but it does. Why? WHY?

I believe the reason is two-fold, namely, because of misplaced emphasis, and because of neglect of the truth. First, let us examine the misplaced emphasis. Christ's death on the cross is preached, but the first principles get the emphasis (the "sects" skinned, for good measure). We were told to believe and repent and be baptized. No, you don't believe and then do something different from faith. In your faith you repent, confess, and are baptized. It isn't a mechanical process that four turnings of a crank make one a Christian. I venture to say that many of my readers, in a spiritual way, have never left the wet bank of their baptismal river; they are still sitting on the bank with their feet in the water. Some of you city folk have never left the dressing room attached to the baptistry. If you would serve the Lord with as much gusto as you make excuses and manufacture would-be reasons, the story would be different. Yet, you are not the only one to blame. Part of the blame rests on me.

For the second reason let us turn again to Col. 2:12. "Having been buried with him in baptism, wherein ye were raised with him through faith in the working of God." *Through faith in the working of God.* Could this be the secret of our failure? When you come to the Lord, and are really converted to Him without any "if's" or "maybe's" in the obedience of faith, you do not take pride in the fact that you have made the four steps whereas many others have not, but you look forward in confidence that God will meet you in the act of faith and regenerate you: that He, leading you on thus far, will definitely and positively meet you and work a work on your behalf, His own work. You know that as you are buried with Christ you meet by faith the precious blood of Christ, that is, God, seeing your faith in action, will apply to you the efficacy of the shed blood of His Son. By your act and God's power, you have been made dead to sin (Rom. 6), that is, the power of reigning sin is broken. Being freed, you become servants to righteousness and to God.

But friend, there is something that transpires in this operation that is too little known and appreciated and without which we could not be new creatures in Christ. The house is swept and garnished but where is the occupant? The old man was crucified; the "I" nailed to the cross (Gal. 2:20.) Our Lord told Nicodemus: "Except one be born of water and the Spirit, he cannot enter into the kingdom of

God." (John 3:5.) God calls on you to have faith in Him, that according to His promise He may meet you in that burial and give you the gift of the Holy Spirit (Acts 2:38). That gift is the Holy Spirit Himself (Acts 5:32). It is then that you become a new creature, a Christian, rejoicing in the truth. "And ye are not your own, ye are bought with a price."

Some people hold back saying, "I am afraid I can't hold out." If it depends on the individual only, that statement would be true. Such a one is called upon to have "faith in the working of God." If you do not believe that God will meet you there and do His mighty acts, you are not ready to be baptized. After we are thus saved, God still calls upon us to have "faith in the working of God." I believe more than the former number, put at thirty per cent, would remain true through the years if they had this "faith in the working of God."

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## A SAD CHAPTER

Flavil Hall

One of the saddest chapters in the history of the human race is that it has often been seen that the life of one who has given the world some of the noblest thoughts and greatest lessons is beclouded by deeds wholly incompatible with those thoughts and lessons.

Of this Napoleon can be quoted as an illustration. He said some of the loftiest things about the religion of Christ that have ever fallen from the lips of a mortal. But, under the pressure of politics he put away a faithful wife (only because she bore him no child), and married another, that he might have an heir to the throne. How wicked the deed and how vain the hope, since the one son born to the second marriage died young and could not have succeeded his father on the throne had he lived.

Of the New Testament he said: "Nowhere [else] is to be found such a series of beautiful ideas, admirable moral maxims, which pass before us like the battalions of a celestial army, and which produce in our soul the same emotion which one experiences in contemplating the infinite expanse of the skies, resplendent in a summer night, with all the brilliance of the stars. Not only is our mind absorbed, it is controlled, and the soul can never go astray with this book for its guide."

This was said in his banishment at St. Helena, and, Oh, that he could have had a consciousness of having lived a life in harmony with the Book of which he was so exaltingly speaking! But thee book of his life was the antithesis of the Gospel which he said he read every day with the same pleasure.

But conditions were such that he could not give his time to the interests of strifes in civil government and at the same time be a true epistle of the Lord Jesus Christ. And so it is now and always will be. No one can perform the functions of worldly politics and not be committed to the use of the sword under certain conditions, and this can never be harmonized with the Gospel.

## USING TOOLS ON GOD'S ALTAR

Tona Covey

"And if thou make me an altar of stone, thou shalt build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it." Exodus 20:25.

So the Lord instructed Israel in regard to stone altars. He does not say in just what way their tools would pollute the altar, but He states it would be so.

But He is warning against a tendency of man that is as old as man himself — that disposition to want to change every ordinance that God has given. While the warning here is against using tools on the stones of the altar, the principle involved is true all along the line of God's Word. Cain was guilty of violation at this point. Didn't he feel that God's required sacrifice needed a little tooling?

Just as the altar-builder would feel sure the altar he had tooled a bit would be a better altar, so every one that changes God's specified instructions feels sure his change is a distinct improvement. While the change might seem slight yet the spirit of the worshipper that prompted the change is no slight matter. It casts a reflection on the wisdom and knowledge of God. The man has said in his heart that God does not know the best way to accomplish His purpose. He virtually says, "I am wiser than God in this matter, so I am making an improvement over God's ways."

Men are willing to have ordinances if they can modify them to suit their notions: Baptism, the Lord's Supper, church music, being some that have suffered from the tools of men. Some years ago a man said through an article in a religious paper: "Potatoes and coffee on the Lord's table would serve the purpose just as well as the loaf and the cup and I hope to see the day when potatoes and coffee will replace the loaf and the cup." Of course, any way or anything he could think of would be better than the Lord's way. But the changes that have been made and are being made and will be made are too numerous to mention. But Paul revealed in II Tim. 3 that the day is approaching when man's religion will have degenerated to only a form of godliness, with many denying the power thereof.

The observer of religious trends today can see how this disposition to change God's means and methods has become a mighty stream that threatens soon to carry everything before it. This tendency to change God's ways is not peculiar to any one nationality or to any one religious body — all have the same tendency and all are guilty to a greater or less degree. True, those who began the changing earliest have usually progressed the farthest, but that is the tendency of all flesh. If any individuals or congregations keep themselves pure in this matter it will be because of continual vigilance and constant re-checking of practices with the word of God. But remember, "if thou lift up thy tool upon it, thou hast polluted it." In vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:9. "Whosoever goeth onward and abideth not in the teaching of Christ hath not God." II John 9.

## CARNAL OR SPIRITUAL?

"For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (I Cor. 3:3.) The question from Paul comes ringing through the centuries to convict us of sin, even in this twentieth century. Have you stopped lately to analyze self and the motives which prompt you in the various decisions you make and the deeds you do? Are you carnal or spiritual?

It is not God's will that jealousy and strife continue among His people. Rather he would have them all to be "of one heart and one soul" and when they are thus united God is pleased and the world will be impressed. It was for this blessed state of unity among the people of God that Christ prayed. Where jealousy and strife are found spirituality must be absent. Are you carnal or spiritual?

I have long thought that among preachers, and especially the preachers who edit papers, there has been more carnality than spirituality. Papers have in many cases seemed to thrive on controversy and strife. Preachers who write for or edit these papers have, in a desire to excel in circulation and popularity, many times failed to walk the path of spirituality. Readers have become partisan in their thinking as they have read and as a result division has grown among the people of God and great strife resulted. I believe it is good for us to stop and think and endeavor to evaluate our conduct. Are you carnal or spiritual?

We recognize the necessity and the obligation laid upon us to "Stand fast in one Spirit, with one soul striving for the faith of the gospel" as Paul enjoined in Philippians 1:27. However, it is important that we do this in the proper spirit and that we "Do nothing through faction or through vainglory, but in lowliness of mind, each counting other better than himself" (Phil. 2:3). Thus shall we avoid jealousy and the strife created by it in our stand for the faith. Thus shall we develop the spiritual nature that shall make us well pleasing to God.

We also recognize that as Paul said we are to "strive for the faith of the gospel." One kind of strife is forbidden and one kind is enjoined. It is important that we be careful to engage in the right kind and refrain from the wrong kind that we may be found to be spiritual and not carnal. Are you carnal or spiritual?

I believe we can all agree that every man, woman and child who has in true faith been baptized into Christ is a child of God. Surely among all of these unity should exist and for that unity we should all work and pray, even as Christ prayed. To do this is good and pleasing in the sight of God and man. To fail to work and pray for such unity is displeasing to God and is a mark of carnality within us. Differences of opinion about many things may and will arise but these should not divide the body of Christ and will not divide it if we seek unity rather than division. The spirit which motivates us in our thinking and doing needs to be carefully analyzed at all times that we may be certain we are being led by the Spirit of Christ and not of Satan. Are you carnal or spiritual?

Thinking of unity, praying for unity and working for unity is

good and right for every child of God. Every effort put forth to promote harmony among the children of God is good and should ever be encouraged rather than discouraged. We may not always agree with the manner and method of seeking unity but nevertheless should endeavor to encourage unity and every effort toward it that we may in all things be found to be spiritual rather than carnal. — Eugene Smith in *Gospel Broadcast*.

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## REALIZATION

It is difficult for men and women to follow out in their lives the facts that they accept in their minds. That denotes a lack of discipline — a lack of realization.

Boys know that they should leave certain things alone — especially those objects that belong to others. However, most items of food seem to be fair game. It appears that the hand just naturally stretches itself out to grab what the stomach desires. No particular sense of wrongdoing, or dishonesty, is present. Therefore, the chastisement has little effect. It is merely a deterrent. There is no realization of wrongdoing and a will to correct it. And, too, the chastisement is not too severe.

We all know that it is both wrong and fool-hardy to pass another car on the rise of the hill where vision ahead is obscured. I had that experience a few nights ago. A car approached me in the dusk on the wrong side of the road. We both avoided narrowly a serious crash. I am sure that driver did not realize the terrible selfishness of his action nor the dire peril into which he placed both his life and the life of others.

However, we find farther on a few survivors from a similar circumstance that ended in disaster. Legs and arms are missing and the faces are pitifully scarred. Those people know at last the dangers of breaking the laws of safety. They know because they have paid a terrible price to experience the consequences. Some are not so fortunate. They do not live.

And so with the facts of the Bible. It would be so simple were people willing to take God at His word. The peace that passeth all understanding — absolute freedom from anxiety — is within our grasp. We do not know enough to take it. Instead we go blindly on to the crash. Some don't live. Others remain badly scarred.

It seems that most of us have to come face to face with the stark tragedy of reality before we are willing to accept truth into our lives. The disciples of the Lord Jesus Christ were of the same nature. In the Old Testament, the great David found it necessary to follow the same path. It is still amazing to me how any of us can be so slow to give up self and to follow God. Truly, the pull of the Devil is great and the power to resist that pull futile unless anchored in God.

Perhaps you are one of the fortunate ones whom God has chosen to chasten. He knows your heart and its inner longings. You may be sure that if you honestly seek to follow God, it will cost you your life. You will have to give it up. And then, through God, you will find it again. — J. H. McCaleb, in *Chicago Christian*.

## ARE YOU IN A SPIRITUAL RUT?

Dennis Allen

"Behold, I have set before thee a door opened which none can shut."  
Revelation 3:8.

There is no limit to the possibilities of growth for the people of God. Not till we reach "the measure of the stature of the fulness of Christ" and stand "perfect and entire, lacking in nothing" have we reached our goal. (Eph. 4:13; Jas. 1:4.) God intended that His people should "show forth the excellencies of him who called [us] out of darkness into his marvellous light." (I Pet. 2:9.) If God has set these goals for those who come into His family then it is possible for us to reach them, if we lay hold on the resources at our disposal to foster our growth and development.

In spite of the curse of sin it is possible for men and women to reach a very high standard of physical perfection in the development of their bodies simply by working in harmony with the laws that pertain to physical growth. How much more can the Christian be assured of spiritual growth if he uses the means at his disposal! Of this the Holy Spirit has given us a definite assurance. "And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things." (I Tim. 4:7, 8.)

Yet when we look around us and at our own lives we are painfully conscious of the fact that most of us who belong to Christ are not making the growth and progress in the Christian life that our heavenly Father so earnestly desires for us. How many Christians go along in the same rut year after year showing little progress in knowledge, character or service; still in bondage to the same besetting sins, bearing little or no fruit for the Master! How does the Lord feel about His stunted, sickly children? How would any normal mother or father feel about a child of their own that remained an infant year after year and never developed physically or mentally? They would be alarmed and grieved about it, and would make every effort to correct the unnatural condition. So is our Father grieved when we fail to grow spiritually. Where life exists growth is natural if there are no hindering causes. Something evidently is seriously wrong when Christians and even whole congregations remain in the same spiritual rut year after year. Their patterns of thought remain unchanged, their outlook is no larger, and the scope of their service is just as limited as it was years ago. If we are in a rut, we can be certain, first of all, that the Lord did not put us there. He intended that Christ should be formed in our lives, and if that wondrous process takes place great changes are bound to be manifest. Our borders will be enlarged, our thinking will be broader, richer, deeper; in every phase of our spiritual life there will be constant growth and development. (Col. 2:3; I Cor. 3:23.)

Spiritual growth follows the same general laws as physical growth. There must be proper food, exercise and environment and freedom from disease. If one is not growing spiritually one or more of these essentials is lacking. Another factor contributing to spiritual im-

maturity is lack of desire for growth. One may with very little desire or purposeful effort grow to physical maturity, but not so in spiritual growth. Hence, the Scriptures give many exhortations to Christians to growth in the Christian life. (Eph. 4:15; Col. 1:10; I Tim. 4:15; Heb. 5:12 - 6:1; I Pet. 2:2; II Pet. 3:18.)

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The Christian must, first of all, grow in his *thinking*. Thoughts are the food of the soul. Yet some Christians seem to feel that it is a virtue to be mentally lazy. They seem to feel that to cultivate the mind would be to impoverish the spirit. Such was not the attitude of the New Testament Christians. Peter tells us to gird up the loins of our mind. (I Pet. 1:13.) The Lord gave us the power of reasoning and He intends for us to use it. No one has a broader scope of thought open to him than the Christian. (Col. 2:3.) No one has more vital issues to engage his mind. We have a race to run, a foe to overcome, a crown to gain. The Christian should be more mentally alert than anyone. Our spiritual life will be enlarged only as we enlarge the borders of our thinking. This does not mean that we are to dip into all of the trash of the world. We need to channel our thinking, but it need not become a stagnant pool. It will have more freshness and vitality because it is channeled by the truth of God's word, but what a wide range of truth lies within this channel!

Many Christians read their Bibles but few study them, and those who do often fail to find the life-giving food which will nourish their spiritual lives. It is easy to get into a rut in one's study habits. We should be continually open to suggestions from others that will help us to be better students of His Word. There is much help to be received from what other Christians have said and written. Beyond the scope of thought presented in the Word of God it is not possible to go, but it is possible to have our thinking stimulated by other influences in such a way that we are led to see things in the Word that had not been apparent to us before. Christians must keep in fresh contact with life as it is going on around them, for in this way they are stimulated to vigorous thinking as they endeavor to meet the knotty problems that continually surround them. Then the study of the Word will be much more meaningful as they search for God's solution to these problems.

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How can this contact be maintained? It is not enough to associate with people. We must learn to talk about spiritual things. Even if one is not at present conversant on such matters he can at least stimulate those who are by showing a real interest and desire to receive what they have to offer. Nothing so inspires one who has received to give out as one who is eager to learn. Seek the association of those who are making progress in the Christian life and you will soon find that you are progressing likewise. Take any advantage offered to you to join a Bible study group. Often times you will receive more help from the small group than the large one. It stimulates your own thinking even if you do receive helpful suggestions from others.

The Christian should also read magazines and books written by other Christians. It is just as right to read what they have written as it is to listen to what they say. In fact, what has been written has usually been preceded by more thoughtful deliberation. Often the reading of an inspiring book or article will lead one to a step of consecration or service that he would never have taken otherwise. God expects us to receive encouragement and exhortation from one another. Oftentimes the biography of a true soldier of the cross will completely change the direction of a young life from self-gratification to sacrificial service for the Master.

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The Christian who wishes to enlarge his borders should also *look within*. There may be areas in our lives where sin is spreading its infection, and, until they are removed, growth is impossible. Our Physician is equal to any disease, and is able to make us strongest at our weakest point. We can grow by our mistakes, even by our sins.

The Christian should look within, but not too long lest he become discouraged. Once we are conscious of our need we should look away from self to Christ. All of our growth must be growth in Him. Someone has well said: "The resources of the Christian life are just *Jesus Christ*," but that is sufficient for "Christ is all." (Col.3:11.)

The exercise of the Christian who desires to grow must come primarily in meeting the needs of those about him. The more we invest in the lives of other people the richer will our own lives become. (Jn. 12:24, 25.)

Those who take up a *task beyond their powers grow*, because they have to fall back on the grace of God. The Christian motto is: "I can do all things in him that strengtheneth me." (Phil. 4:13.) Someone has said: "Don't ask for tasks suitable to your powers, but for powers suitable to your tasks." Look how Paul grew under the greatness of his tasks.

*Suffering* must also enter into the growth of the Christian. Our Master Himself was made "perfect through sufferings" (Heb. 2:10). How can we then expect to escape the refiner's fire? The Christian's badge of honor has ever been the cross. As the lion's teeth began to tear the flesh of Ignatius, he shouted: "Now I begin to be a Christian!" It does not behoove a good soldier to take his rest and ease before the battle is finished. Those who face obstacles grow strong in overcoming them.

When the way becomes difficult and we are tempted to retreat to our former rut let us remember the promise given by Peter: "And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." (I Pet. 5:10.)

"And when the fight is fierce, the warfare long,  
Steals on the air the distant triumph song,  
And hearts are brave again, and hands are strong,  
Alleluia."

# THOUGHTS WORTH WHILE

D. H. F.

## THE UNIQUE CHRIST

"Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

"His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

"He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported Him.

"His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died, few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

"Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim his dust.

"Three years He preached His gospel. He wrote no book, built no cathedral, had no money back of Him. After nineteen hundred years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only regenerator of the human race."

## WHEN WE FORGET WE HAVE WINGS

*David went on, and grew great, and the Lord God of hosts was with him* (II Sam. 5:10, Golden Text). One night, as he was giving a commencement address on "The Challenge of the Impossible," a speaker noticed a June bug crawling in the tin trough among the footlights. The bug would crawl part way up the sloping tin and then slide ludicrously down to the bottom of the trough; often it landed sprawling on its back. There it lay and struggled until it righted itself. During the address, that persistent bug kept crawling up and slipping back, until at last it crawled into the speech. "All the while I have been talking about doing the impossible," said the speaker, "a June bug has been trying to get out of this tin trough, vainly climbing up and slipping back. The foolish bug! *It has forgotten that it has wings!*" So all our efforts to solve baffling human problems end in frustration, until we remember we have a God who has promised, "Certainly I will be with thee." — *From Today.*

## WHEN KINGS ACT DESPICABLY

A prayer reported to have been used by Dr. Lyman Beecher was: "Lord, grant that we may not despise our rulers; and grant, O Lord that they may not act so we can't help it." — *Sunday School Times.*

### ONE THING CHRISTIANITY DID

Shortly after Ingersoll, the noted infidel, was defeated in his race for governorship of Illinois, he was one day proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time *offensively voluble*, he turned to a gentleman near him, and defiantly demanded, "Tell me one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all was silent in the car. Just then an old lady of eighty who sat just behind the infidel touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one great and glorious thing which Christianity has done." "What is it, Madam?" asked Ingersoll. "It has kept Robert G. Ingersoll from being governor of the State of Illinois." If a stroke of lightning had flashed through the car the effect could not have been more marked. Ingersoll turned literally pale with rage, and remained silent. — S. S. Times.

### WESLEY'S COW SERMON

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble — look over it and above it." *Faith enables us to get above circumstances and look to Christ who is over all, blessed forever. Wonderful Word.*

### WHEN HE LOST HIS HOME

The story is told of an only survivor of a wreck who was thrown on an uninhabited island. After a while he managed to build himself a hut, in which he placed the little all that he had saved from the wreck. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any passing ship. One day on returning from a hunt for food he was horrified to find his hut in flames — all he had had gone up in smoke. The worst had happened it seemed. But that which seemed to have happened for the worst was in reality for the best. The next day a ship arrived. "We saw your smoke signal," the captain said. If our lives are in God's hands "all things work together for good." — *From a clipping.*

### ZIGZAGGING

A farmer drove in to town, and was blamed, at the store where he stopped, for tiring his dog all out by permitting him to follow him. The farmer said: "He is not tired out following me, but by his zigzagging. Not an open gate, or a hole in the fence that he didn't run in and explore. It was his zigzagging that tuckered him out." Judah, instead of following God, took an unsteady course, going into open gates of idolatry and gaps of idol worship. That was their undoing. — *Source unknown.*

# "FAITH OF OUR FATHERS"

E. L. J.

It should hardly be necessary to reiterate (what has been said a thousand times, more or less) that in these reprints, the word "pre-millennial" is used in its true and simple sense only, meaning "before the millennium." If we are "pre-millennialists" it is only the same way that we are "immersionists": We accept the New Testament teaching of immersion as contradistinguished from sprinkling and pouring; and we accept the New Testament teaching that the second coming of Christ is pre-millennial ("before the millennium," Rev. 19, 20) as contradistinguished from the post-millennial view. Thus, we are "premillennial," but we are not pre-millennialists in the sense of having espoused any special creed on that line, written or unwritten, or any set theory or system of prophetic teaching.

Once again, we quote from "Voice of the Church." Let the reader mark especially that the heretic Cerinthus, so far from having fathered the pure pre-millennial teaching, was stoutly opposed by those who held the pure view.—E. L. J.

## CONCERNING MONTANUS, CERINTHUS, AND CAIUS

Munscher, a German theologian, and no friend to the Millenarians, makes the following statement: "How widely the doctrine of millenarianism prevailed in the first centuries of Christianity appears from this, that it was universally received by almost all teachers; and even some heretics agreed with them," referring we presume to the Montanists. . . . It is yet to be proved by unprejudiced witnesses that the Montanists were real heretics. And if they were, Montanism but hung itself upon Chiliasm, as more subsequently Munzerism hung itself upon Protestantism. Anti-millenarianism, on the other hand, has been all along the associate and ally of heresy. The heretics were the opponents of Millenarianism. The Gnostics could not tolerate it. The unsound and mystical Origenists opposed it. The whole Alexandrian School with the Arian Dionysius took weapons against it. The Alogi hated it. Platonism and heathen philosophy set itself with zeal to overthrow it. Socinius, of later date, attacked it, and Rome has ever been its enemy. "The Millenarian Fathers," says the London Journal of Prophecy, "were the great upholders of orthodoxy. They fought the battle with the Gnostics, and most vigorously condemned and confuted Cerinthianism; that very Cerinthianism which they have been not seldom identified with, but which they ably opposed. Millenarianism and orthodoxy went hand in hand; Millenarianism and heresy were resolute and irreconcilable foes."

Mosheim [great church historian] admits that "the first open opposer of Chiliasm that he met with was Caius, a teacher of Rome, toward the end of the second century. On this ground he denied that the Apocalypse was written by John, and ascribed it rather to Cerinthus. But he effected very little." Dr. Burnet says that Caius called the visions of John, "monstrous stories." He ascribed a gross sensualism to the Millennium of the Revelation, which John never

taught. Prof. Stuart says "the ground of his opposition is merely and only his antipathy to Chiliasm," and he also remarks that "his judgment has very little claim to our respect or consideration. The fact that he palmed a carnal Millennium upon the Apocalypse is enough to show how little he understood the book, and indeed how little he had studied it."

Here we have the character of that opposition which, still in embryo, began to develop itself against the Millennium. What was its character?

#### CYPRIAN, A. D. 120

He was Bishop of Carthage, which was his birth-place. In early life he was a heathen teacher of rhetoric, but afterward became a zealous Christian, and flourished as a writer, A. D. 220-250. Lactantius says of him, "Cyprian alone was the chief and famous writer;" and Erasmus declares that he spoke the purest Latin of any of the Latin Fathers. Mosheim calls him "a prelate of eminent merit;" and both Milner and Neander highly laud his character. He was a sincere admirer of Tertullian and professed to be his disciple, calling him "Master." Mede regarded him as a decided believer in the Millennium. Cyprian said to his Christian brethren, "Christ is coming to avenge our sufferings;" and Mr. Ward remarks of him that "he appeared to have been waiting for the coming of the Lord to overthrow Antichrist and to give his saints the kingdom."

Cyprian writes as follows: "It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for long life here below. \* \* Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, for as those things which were foretold are come to pass, so those things will follow which are yet promised: the Lord himself giving assurance and saying, 'When you see all these things come to pass, know that the kingdom of God is nigh at hand.' Dearest brethren, the kingdom of God has begun to be nigh at hand; reward of life, joy, eternal salvation, perpetual happiness, and in possession of Paradise, lately lost, are already coming nigh while the world passes away." \* He certainly looked for no Millennial kingdom before the advent of Christ. When his sentence of death was read to him, he said, "I heartily thank Almighty God." He was led to the block, A. D. 258, amid the weeping and lamentations of the people who loved him, and who cried, "Let us also be beheaded with him." Reader, are you with the pious Cyprian, awaiting "the sudden advent of the Lord?"

#### METHODIUS, A. D. 260

He was first Bishop of Olympus, and afterwards of Tyre. This Christian writer flourished about A. D. 260-290, and is allowed by Neander to have been a Chiliast. \* He was the firm opponent of Origen, and

\* Neanders's Ch. Hist. vol. i. p. 451-452.

charged that fanciful interpreter with heresy. His work is not known to be extant, but the following passage from it is quoted by Proclus in Epiphanius. He says: "It is to be expected that, at the conflagra-

\* Oxford Translation of Cyprian, pp. 149, 217.

tion, the creation shall suffer a vehement commotion, as if it were about to die: whereby it shall be renovated, and not perish: to the end that we, then also renovated, may dwell in the renewed world free from sorrow. Thus it is said in Psalm 104: 'Thou wilt send forth thy Spirit, and they shall be created, and thou wilt *renew* the face of the earth.' For seeing that after this world there shall be an earth, of necessity there must be inhabitants; and these shall die no more, but be as angels, irreversibly in an incorruptible state, doing all most excellent things." \* He was evidently a Pre-millennialist, and Whitby, at antipodes with his sentiments, allows that "Methodius held to a *pure Millennium* — free from every thing sensual." He was crowned with martyrdom under the reign of Decius, A. D. 312.

#### NEPOS, A. D. 250

Prof. Stuart says that Nepos was a strong Millennialist, and Coracion joined him. "Nepos wrote a book against the Allegorists, and in defence of his Millennialist views; in which he everywhere appeals to the Apocalypse in support of them." Says Mr. Brooks, "he wrote a book entitled 'The Reprehensions of Allegorizers,' which was specially directed against those who now began to explain the Millennium figuratively." . . . Nepos' views have been denominated sensual, but like many others of the Millenary Fathers, he has probably been misrepresented and misunderstood. That he was a Pre-millennialist is most certain, even Whitby allowing that Nepos taught "after this (first) resurrection the Kingdom of Christ was to be upon earth a thousand years, and the saints were to reign with him."

Such was the Scriptural faith of Nepos. But the reader can perceive by this testimony the sad departure from the faith of the earlier Christians, and the exhibition of that blighting spiritualism which had begun imperceptibly to creep into the church of God through the influence of Origen.

#### LUTHER ON "THE LITERAL SENSE"

"That which I have so often insisted on elsewhere, I here once more repeat, viz.: that the Christian should direct his first efforts toward understanding the *literal sense* (as it is called) of Scripture, which alone is the substance of faith and of Christian theology. \* \* The allegorical sense is commonly uncertain and by no means safe to build our faith upon: for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar of the fathers are to be avoided with the whole of that Alexandrian school which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty." (Annotations\* on Deut., ch. 1, p. 55)

\* Epiphanius Her. 74.

## SELLERSBURG HOME TO OPEN

The Sellersburg Children's Home will begin active operation on August 15th, according to present plans, under the supervision of a competent matron of many years experience. All preliminary work, including the recent installment of a new heating system, has been completed.

The Home is located on the outskirts of Sellersburg, Indiana, in easy reach of the Sellersburg schools and the church. The property consists of twenty acres of ground, with a seven-room dwelling and a large barn. Plans are now being made for erection of another unit within the next year, as indications point to an early utilization of present accommodations. The Home is being licensed under the laws of the state of Indiana. While eligibility is to be extended to all qualified children without respect to religious affiliation, first consideration is to be given to children of the church of Christ, and especially of those congregations supporting the work.

Till now very few congregations have been giving regular support to the Home. Now that active operation is being begun, the churches should get in behind the work through their regular budget. State laws require that we show a regular income, and we are dependent on voluntary contributions for such income. The Sellersburg church has borne most of the responsibility so far. In addition to generous financial support, these brethren and sisters have taken care of the maintenance of the property, and some of the brethren are operating the farm this year, donating their time and equipment.

The Home is under the control of the elders of the Sellersburg church of Christ, with the assistance of an Advisory Council.

Since accommodations are limited, applications for admission should be sent in immediately. For further information, address the Sellersburg Children's Home, or the Church of Christ, Box, 85, Sellersburg, Indiana.

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