

# THE WORD AND WORK

(Volume XLIV, January, 1950)

## THE NEW BEGINNING

Oh to go back across the years long vanished,  
To have the words unsaid, the deeds undone,  
The errors cancelled, the deep shadows banished,  
In the glad sense of a new world begun:

To be a little child, whose page of story  
Is yet undimmed, unblotted by a stain,  
And in the sunrise of primeval glory  
To know that life has had its start again!

I *may* go back across the years long vanished,  
I may resume my childhood, Lord in Thee,  
When in the shadow of Thy Cross are banished  
All other shadows that encompass me;

And o'er the road that now is dark and dreary,  
This soul, made buoyant by the strength of rest,  
Shall walk untired, shall run and not be weary,  
To bear the blessing that hath made it blest.

—George Matheson

---

## WORDS IN SEASON

R. H. B.

### THE RAINBOW IN THE CLOUDS

A father was showing his little daughter the beautiful rainbow—the first she had ever seen. “What do you think of it?” he asked. “It’s very nice,” she answered—“what does it advertise?”

That very modern little maiden was not altogether in the wrong. The rainbow really does advertise something. After the worldwide judgment of the Flood—when the heavy water-laden mists were receding, and the sun breaking through the gloom gilded with its glory the dark messengers of judgment—it was then that God chose the glorious rainbow to be the symbol and token of His covenant with mankind and with all the earth.

“And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be

for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth." (Gen. 9:8-17.)

For so God had purposed in His heart, saying:

"I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I smite any more everything living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:21, 22.)

### **"I DO SET MY BOW IN THE CLOUD"**

It takes two things to make the rainbow: (1) the dark cloud; (2) sunlight falling upon the rain. Thus the rainbow becomes God's fitting symbol of promise and hope. When the clouds hang heavy and black over the world, and the outlook is dismal and threatening; when the wrath of God is revealed from heaven, and judgment and sentence, as in Noah's day, drapes the future with the deepest gloom—there will also always be a rainbow. Thus, for example, Ezekiel's message to the sinful generations of his day was one of unrelieved doom and denunciation. Yet in his initial vision he saw a wondrous throne above a firmament, upborne by four living creatures, and upon the throne "the likeness of the appearance of a man above"; and "there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it I fell upon my face . . ." (Ezek. 1:28.) Black thunder-clouds were hanging over the guilty nation—and bitter and severe were the judgments that were to come upon her. But behind the clouds, and breaking through them, was the sunshine of the love of God. "For I know the thoughts I think to you-ward," He said, "thoughts of peace and not of evil, to give you hope in your latter end." (Jer. 29:11.)

### **THE MESSAGE OF THE RAINBOW**

The great Judge of all "in wrath remembers mercy." He will not always chide, neither will He keep His anger for ever. "Who is a God like unto thee," says the divine spokesman, "that pardoneth iniquity and passeth over the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in lovingkindness. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah 7:18-20.) This is the rainbow. Read the prophets. Though to the wicked in their wickedness

can never be peace nor any ray of light or promise, yet for those who turn to God there is mercy provided by the love of God, and a new day dawns beyond—a morning without clouds through clear shining after the rain. The prophets always end with a vision of triumph and glory. And through all the sad record of human sin and misery and death we see the shining of the rainbow—sometimes faintly from afar, sometimes in all the wondrous colors of light.

### THE THRONE OF JUDGMENT

The book of Revelation is the great judgment-book of the Bible. When John is summoned up into heaven he sees there a throne; and out of the throne proceed lightnings and voices and thunders. (Rev. 4.) It is not the throne of grace: it is a judgment-throne. "He hath prepared his throne for judgment" (Palm. 9:7). A heavy doom is in store for the guilty world below, for the great final clean-up time has come. But there is "One sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne like an emerald to look upon." (Rev. 4:1-3.) There is always that rainbow with its guarantee of mercy and hope. The angel also that lifts up his hand to heaven and reveals that there shall be delay no longer is described as "arrayed with a cloud," and upon his head "the rainbow"—not a rainbow, but *the* rainbow—the rainbow of all the ages, the token of God's ancient covenant and His righteous and merciful dealing with mankind for evermore: "the rainbow was upon his head and his face was as the sun . . ." (Rev. 10:1.)

### AGAINST THE WORLD'S DEEP DARKNESS

How deep was the darkness and the shadow of death, in which all the world lay, and how the wrath of God was revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, we may see in Paul's letter to the Romans (1:18-3:20). But against that black background shines the bright light of the gospel—the good tidings of God's love to sinful men, the glad news of the Savior who gave Himself for us, that whosoever believeth may in Him have eternal life. (John 3:16.)

"O Zion haste—thy mission high fulfilling  
To tell to all the world that God is light;  
That He who made all nations is not willing  
One soul should perish, lost in shades of night.  
Publish glad tiding, tidings of peace,  
Tidings of Jesus, redemption and release."

### A RAINBOW FOR EACH LIFE

As for thy own life also, my friend and my brother, though it be darkened by seemingly hopeless failure, by sin and grief, by misfortune and affliction—for thee also there is a rainbow with God. Look to Him, turn to Him, hope and trust in Him, pour out thy heart before Him. There are no blind alleys with God. There is a way and a door, and a light ahead for you, whosoever you are, and wherever you may be. And Christ is that Way and that Door.

"I wait for Jehovah," said the psalmist, "my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than watchmen wait for the morning. Yea, more than watchmen for the morning. O Israel hope in Jehovah; for with Jehovah there is loving-kindness, and with him is plenteous redemption. And he will redeem Israel from all his iniquities." (Ps. 130.) For He is the God of Hope, He is the God of the Rainbow. Do not ignore His rainbow to turn away into darkness for ever.

"Soft as the voice of an angel  
Breathing a lesson unheard,  
Hope with its gentle persuasion  
Whispers her comforting word.  
Wait till the darkness is over,  
Wait till the tempest is done,  
Hope for God's sunshine tomorrow  
After the shower is gone.

"Hope as an anchor so steadfast  
Rends the dark veil for the soul  
Whither the Master has entered  
Robbing the grave of its goal.  
Come then, O come glad fruition,  
Come to my sad weary heart,  
Come, O thou blest hope of glory,  
Never, oh never, depart."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." (Rom. 15:13.)

---

### FELLOWSHIP

Read II Cor. 6:14-18. "Can two walk together except they be agreed?" Remember if you are of the world the world will love its own.

But he that "maketh himself a friend of the world maketh himself an enemy of God." One's chosen affiliation speaks for itself in terms louder than words. It can safely be said of you without ever having seen you that if you have been in fellowship very long with the wrong kind, you simply are not what you once were. Ulysses said, "I am a part of all I have met." The beloved John said, "Our fellowship is with the Father and with his Son." He also said, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." In that provision we can take care of that film of our life.

"Whatever my lot, where'er I be, I'll still rejoice, I'll still be free from doubt and fear that crush and slay, Because my Lord may come today."—The True Christian.

---

"Christ offers every man an absolutely complete release from the most guilty and ensnaring past, and an absolutely new future, rising, ever rising heavenward."—G. Hanson.

# NEWS AND NOTES

Louisville, Ky.: "During 1949 the Parkland church had a record year in all departments of her work. We completed our remodeling job in the spring. Around fifty responded to the invitation for membership and baptism throughout the year in regular services. We had no revival meeting during the year. One was baptized the last Sunday of the year and in the early part of the new year another has put on Christ in baptism."—J. L. Adams.

Abilene, Texas: "Since last report we have had three rededications. The work seems to be running along on an even keel at present. The most prosperous part of the work seems to be the young people in their teens, who are showing a great deal of interest. The Lord blesses us with a number of visitors to the services from time to time, and we are praying that the messages they hear and the lives they see will influence them for Christ and for the freedom in Him."—Carl Kitzmiller.

Dugger, Indiana: "The Dugger church is starting the new year with gratitude to God for the blessing of 1949. With praise to Him, we say 1949 was the best year we have had since I have been here. There is much to be accomplished in the year ahead. New opportunities, privileges, and challenges will arise from time to time. Yesterday was a good day though very rainy and bad. We had one confession and baptism. Others are interested and may come right away."—Maurice Clymore.

While in the midst of a meeting at Worthington, Indiana, Elmer Ringer of Tell City writes: "Good attendance and fine interest thus far in the meeting here. Several visitors from other churches are coming."

Camp Taylor, Ky.: "In appearance, as a result of our remodeling program, the Camp Taylor church building is an out and out new building. It has thus seemed good to us to arrange a dedication day which falls on January 15. Jonah W. D. Skiles, former minister, and now professor in ancient languages

at the University of Kentucky, will bring the message at the morning service. A song rally and open house is arranged for the afternoon at three. We hope that this rededication service will mark the beginning of spiritual rededication of all or many of us at Camp Taylor."—J. R. Clark.

## Unsolicited Comments

"I feel that I receive much spiritual help in reading the articles in 'Word and Work.' I usually try to pass them on to some one else who I think may receive value from them."—Mrs. Aline G. Ross.

"I greatly enjoy your publication. Brother Boll is excellent in his writings."—Mrs. J. W. Gorin, Franklin, Ky.

"Please renew my subscription to the Word and Work. I wouldn't want to be without it. The reprints are wonderful—also all the rest."—John W. McGuire, Searcy, Ark.

"I appreciate and commend the worthy publications our Lord has laid upon your hearts to issue. I shall enclose the price for another year's renewal."—H. L. Richardson, Ontario, Canada.

"I just wish to ask you if you think it would be a good thing to have the articles by Brothe Boll on Christ's Prayer Life put in tract form? It seems to me that they are extra fine and bring out points that so many of us have overlooked."—H. C. Hinton, Seffner, Fla.

Detroit, Mich.: "The church at West Point has had another good year. Five have been baptized, and nine either have taken membership or have been restored and taken membership. Many are coming who were not coming a year ago, and our Sunday school attendance is much better. We have a baptistry now and have many things to encourage us which we did not have at this time a year ago."—J. Scott Green.

## IT'S TIME TO RENEW

If you feel a little embarrassed to write in and say, "Please drop my name from your list this year" with a bit of explanation, we suggest that instead you write out a

check for \$1.25 and say, Please renew my subscription." Or you might make it a money order or even send cash. We certainly appreciate having you on our list and hope that you keep our paper coming into your home. Place it on the living room table so your friends who drop in may look it over.

Several have been sending in clubs of names; other clubbers are working or will have a list soon. We know this to be true from past years. Why not join them in sending a club of four or more names at \$1 each? For ten names you may have your subscription free.

#### YOU SHOULD HAVE THESE

Here are some good book numbers that we have in stock, among many others: **The Book of Daniel** by Stevens, \$1.50; **Seventh-Day Adventism Renounced** by Canright, \$3.00; **The Fourfold Gospel** by McGarvey-Pendleton, \$3.00; **Webster's New Collegiate Dictionary**, \$6.00; **Concordance to the American Standard Bible (Complete)** by Hazard, \$8.00; **Smith's Bible Dictionary and Concordance** combined, \$2.50; **Picture Story Life of Christ** by Egermeier, \$2.75; **Bible Picture ABC Book**, \$1.75; **Bible Story Book (whole Bible)**, Egermeier, \$2.95; **Pocket Bible Handbook** by Halley, \$2.00.

Little Current, Ont., Canada: "We have just recently returned from Portage la Prairie, Manitoba. By His grace, three Sioux Indians were baptized November 27. Praise be to Him! Much clothing for the needy arrived here before we arrived."—H. L. Richardson.

#### Anniversary Celebration

Sister H. N. Rutherford and the Cramer and Hanover church are announcing a special celebration in honor of the 60th anniversary of Brother H. N. Rutherford and his

twin sister. Friends are invited to the Rutherford home at 408 Hart Rd., Lexington, from 3:30 to 5:30 on Sunday, January 15. This news note may arrive a bit late, but we do send congratulations and best wishes from the editors and staff of the Word and Work.

#### KENTUCKY BIBLE COLLEGE

Typing and Music under Dale Jorgenson have been added to the curriculum this quarter. These courses should appeal to special students in the older class as well as regular students. Work is going forward very satisfactorily in the college even with their small beginning. They have a fine, consecrated group of young men and women. Portland Avenue Church was not able to add the college to their already heavy load. The rest of us should rally to the support of the college. This we have not done as we should. What finer investment could we make than in young people who are training for service in the field of the Master? The returns from such investments cannot be computed. I know of nothing greater that we can do for the strengthening of the Cause of Christ. Why not share in this good work by regular or special gifts? Send to Hall C. Crowder, 609 Ke-wanna Dr., Jeffersonville, Indiana.

Leon, Iowa: "The church at Leon has grown in numbers since you (J. R. C.) were here. We have succeeded in taking in some that we think will be a credit to the church and to the Lord. But some of those who should be a credit I fear will show up on the debit side; however such seems to be the rule wherever you go. One thing that gives us cause for rejoicing is in that the church is at peace."—Gary Mitchell.

---

#### SOUL FOOD

Your reading is your soul food. It moulds your thinking, and "As a man thinketh in his heart, so is he." Solomon said that. Many are spending twice ten times as much for secular reading matter as for the spiritual. You may think you are equal to running on that ration. As a rule what people spend their money for they give their time and attention to. No man living can develop spiritually without taking spiritual food. Now, the whole film one day will be unrolled, the film of your life, and there will be revealed your exact self and all that has entered in to make you. You will not be able to deny it, neither to change it. What are you reading? for your meditations are on what you read or hear. —Stanford Chambers.

# A PICTURE OF GOD

R. H. B.

The front cover of a popular magazine presents a big picture of "God the Creator." It is a detail taken from Michelangelo's famous fresco on the lofty ceiling of the Sistine Chapel. The artist represented God the Creator as a somewhat elderly man of forceful countenance almost terrifying in its expression of power and determination. There is nothing low or feeble in those features. The picture embodies the artist's ideal of God. But however grand and worthy such a conception of the Supreme Being may seem to be—the question arises whether any representation of Him "by art and device of man" could be legitimate. As if feeling half-way guilty of a trespass in placarding such a portraiture of God, or at least conscious of the fact that to the sensitive minds of many it would seem as nothing short of blasphemy, the editorial page offers an explanation—half apology, half in justification, on the whole rather lame and unsatisfactory. The editor thinks that those who object to the representation of God in a picture as a man are overlooking "a central doctrine of Christianity," namely that "the Word was made flesh" (John 1:14) and, as Irenaeus is quoted as saying, that He "became what we are in order to make us what He is Himself."

But here are some things which demand very serious consideration.

1. That God has absolutely forbidden any pictorial or material representation of Himself. He reminded Israel that when He spoke to them out of the fire of Mount Sinai, that they saw "no manner of form. "Take ye therefore good heed unto yourselves, for ye saw no manner of similitude [R. V. "form"] on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves and make you a graven image, the similitude [form] of any figure, the likeness of male or female . . ." (Deut. 4:12, 15, 16. See both King James and Revised Versions.) "To whom then will ye liken God?" cries the prophet—"or what likeness will ye compare unto him?" (Isa. 40:18.)

2. When mankind began in their downward course of idolatry (for contrary to modern beliefs man did not rise out of primitive fetishism and nature-worship unto higher conceptions of the Divine Being, but declined from a true knowledge of God unto ever deepening religious corruption) the first step downward was this that "they changed the glory of the incorruptible God for the likeness of an image of corruptible man." The descent to lower forms of idolatry also followed swiftly—"and of birds, and four-footed beasts, and creeping things." (Rom. 1:23.) God cannot and must not be represented under the form, or by a picture, of "corruptible man." It may be said that man was created in the likeness and image of God; but though man is within human limits like God, it does not follow that God is like man. Moreover the testimony of the Bible is to the effect that God's image in man is sadly marred by sin; and even in

the strongest and finest countenance that any artist might devise, we would read human imperfection, or even evil passion.

3. There was a Man however (and that is what Irenaeus had reference to) who was indeed "the image of the invisible God." (Col. 1:15.) To have seen Him was to have seen the Father (John 14:9). "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him." The Word did "become flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth." (John 1:14, 18.) Because He was as a Man among men, artists have endeavored to picture His human face and figure so as to express their highest conceptions of ideal manhood. There could be no objection to this, so long as such a picture is understood to be nothing more than what some artist thought Christ might have looked like, and if such picture or sculpture be not set up to be bowed to and worshipped.

4. However, a Divine safeguard has been thrown around the Person of our Lord Jesus Christ. In none of the gospels, in none of the inspired references to Him in the New Testament, do we get the slightest hint as to His personal appearance as a man—whether He was low or tall of stature, of slight or massive build; what were His features, His complexion, the color of His eyes or hair. In fact there is not the remotest suggestion of His human aspect. Though He was the living Image of God, "the express image of His substance," this likeness of God did not consist in any outward form or feature, such as might be pictured on canvas or in stone: it is in a spiritual image, by His Spirit and character, as shown in word and act, that our Lord perfectly set forth the Father.

The tendency of modern time is (as it has been summed up) to "humanize God, deify man, and minimize sin." Michelangelo, living and working in an age and environment of religious corruption, we need not judge. But against the flaunting of a human picture of "God the Creator" on that magazine cover we voice our most earnest and emphatic protest.

---

### "LOOKING AT LIFE"

There was absolutely no distinction to Jesus between life and religion. He saw religious lessons in the jeweler selling his stock to buy a pearl of great price, in the woman making bread, in the fishermen pulling in the net. He carried religion to the wedding feasts, to the market place, to the stalls of trade and barter. One's religion, according to Jesus, was not confined to the Temple; it could be revealed in going the second mile, when a Roman courier demanded the first; in giving a measure of wheat, brim full and running over, to customers who came to buy; in giving bread to the hungry, water to the thirsty, clothing to the naked, friendliness to the lonely; in picking up the robber-beaten tourist by the roadside—in one's attitude towards all mankind. "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thou shalt love thy neighbor as thyself."

## **"NEITHER GIVE PLACE TO THE DEVIL"**

J. R. Clark

Some young people who were engaged in a barn dance were surprised and frightened to see the devil, or a facsimile, slowly descending the ladder from the loft — horns, hoofs, tail, pitchfork and all. In the excitement a young man drew his gun and shot the intruder. The apparition turned out to be a local preacher intent on teaching the young people a lesson. Actually, however, the devil does not so announce his arrival. He chooses rather to fashion himself into "an angel of light." Some one has pictured the devil as a very fine gentleman with elegant manners. But underneath he is a liar and the father thereof, a murderer from the beginning; and, "he that doeth sin is of the devil; for the devil sinneth from the beginning." His chief objective today is to gain a place in the hearts and lives of men, women, boys and girls.

Says Paul in Ephesians 4:26, 27, "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." It is intimated in this text, and quite true, that he who holds anger in his heart gives place to the devil. In 2 Corinthians 2 the Apostle admonishes the Corinthian brethren to forgive a penitent brother, whom he also forgives in the presence of Christ; "that no advantage be gained over us by Satan: for we are not ignorant of his devices." Those who hold grudge and refuse to forgive give Satan an opportunity to gain a foothold in their lives. The Lord Jesus said, "The prince of the world cometh: and he hath nothing in me" (John 14:30). In other words, Jesus did not give place to the devil. The evil-one found no place to take hold in the life of the spotless Son of God! Against the cunning and crafty overtures of the devil every door was closed and barred! Yet He met the devil as a man among men, using only the weapons that are available for our use today. He was "in all points tempted like as we are, yet without sin."

All of us have heard of the high-pressure salesman who, when the housewife opens the door ever so little, puts his foot in the door and talks through the little opening. He gets the ear of his prospect and, before she realizes what she is doing, she lets him in. Then, likely as not, he will make a sale. Even so the devil in his dealings with man watches for the tiniest opening. Man rarely if ever commits a major sin without first making a small beginning. This small beginning is then followed by a softening-up period and then comes the larger sin. O no, in the early stages one would not think of becoming a drunken-sot, an adulterer, a gangster, a vile talker, or a real backslider. But too many are gradually led into that very condition by failing to heed Paul's words, "Neither give place to the devil." A stitch in time saves nine. In the very outset "resist the devil and he will flee from you." "Neither give place to the devil." Use your prayer weapon. Be strong in the Lord, and in the strength of His might.

There are some vulnerable places in our lives, which require

special fortification against evil. In our earthly dealings we must of necessity make use of certain facilities. In certain things especially these uses and earthly contacts expose us to grave dangers. For example, we must use the tongue, and James says, "The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. . . . the tongue can no man tame; it is a restless evil, it is full of deadly poison." (James 3:6-8.) How important then that we remember the words of the Psalmist, "Set a watch, O Jehovah, before my mouth; keep the door of my lips" (141:3); and that we bridle our tongues by the Word of God and through the power of the Spirit. Here is a vulnerable spot that has proven man's undoing innumerable times over.

All of us must handle money to a greater or lesser degree. Though money is merely a medium of exchange and can be, and often is, a blessing, yet the handling of it is very dangerous. The Lord Himself sounded many warning notes concerning money: "Lay not up for yourselves treasures upon the earth". . . "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" . . . "How hardly shall they that have riches enter the kingdom of Heaven" . . . "sell what you have and give to the poor." In 1 Timothy 6:9-10 we read, "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." In money matters it is easy to give place to the devil: first, a small beginning, and then eventual ruin and disaster.

Again, God expects us to have dealings with one another in the business, social, and religious world. Such dealings can be beautiful and uplifting, but they do expose frail mankind to a peculiar danger. How many men and women do you know who have been infatuated with the opposite sex and as a result have broken their solemn marriage vows and created a little hell on earth for some one or more? Even church leaders and preachers are not immune from this kind of thing. The bodily appetites carry them away as a flood in spite of the cries of the better nature to the contrary. Also in other ways our human contacts bring temptations as well as opportunities and blessings.

Then there are the attractions of the world which blind the eyes of men to the things that are eternal and abiding. We are linked to the world by necessities, but we should not be linked to it by love. But this necessary-connection and dealing with material things about us present its dangers. We are in the world but not of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:15-17.) "She that

giveth herself to pleasure is dead while she liveth," says Paul to Timothy. Over against these things also it is well for the Christian to erect a warning banner bearing the arresting words of Paul, "Neither give place to the devil."

The tongue, money, social contact, the world—all of these commonplace things are used by the evil one for the downfall of man. But we can be victorious through Christ and through the strength which He supplies.

---

## MAJORITY RULE

J. H. McCaleb

A few years ago I was eating breakfast with a man whose friendship I had learned to prize. He had stopped off to see me during an air trip across the continent. Among other things we discussed a few points about which there had been some religious controversy. When I questioned a certain position, I was somewhat confused by the following answer: "Most of the leaders whom I know take this position, and so it must be correct."

That kind of reasoning has always discouraged me; for it has been my experience that the opinion of majorities has seldom been the correct one. It is true that majorities usually rule, but might does not make right.

In matters religious, it is fatal to follow majority rule. What most people may practice is not often the path outlined in the Scriptures. The masses follow like sheep, and will not think for themselves. The popular leader proposes a system that is easy to follow and finds great multitudes who want to believe that such a cause is right.

Jesus Christ, himself, was persecuted by the multitudes. His way was the way of truth, but few comparatively followed him. It has never been true that majority belief is the right belief.

God's word alone is truth. To know this truth one must accept not only the plain facts but the principles back of them. We must want to know the truth. Those who seek will find.

Every man must stand upon his own conviction. He cannot afford to leave his eternal life in the hands of another. Furthermore, a man cannot follow the word of God acceptably unless he is constantly searching the Scriptures and meditating upon the truths contained in them.

---

## JESUS DIDN'T QUIT

Jesus didn't quit meeting with the disciples because Judas Iscariot was a thief, nor because Peter was fickle at times. He did not quit preaching and living right because some of the brethren were unforgiving, unkind, over-ambitious or agnostic. Jesus didn't quit his post of leadership because he once had in his presence an adulterous woman, an unscrupulous business man, a gang of Pharisaical hypocrites, or narrow-minded demon worshipers.

## SEED THOUGHTS

(Gleaned from Brother Boll's Bible classes. Schedule: Portland Church—Monday, Tuesday, Wednesday at 3:15 p. m.; Friday, 7:45 p. m., Thursday, Highland Library, 10 a. m.)

### FOUR FOR'S IN ROMANS 1:16-18

1. FOR I am not ashamed of the gospel:
2. FOR it is the power of God unto salvation. . . .
3. FOR therein is revealed a righteousness of God . . .
4. FOR the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

### HE KNEW BETTER

Doctor Samuel Johnson in his last illness was very much distressed. A preacher came to see him and by way of consolation asked him why he was so depressed.

"To be frank," said Johnson, "I am afraid I am going to hell."

"But," said the preacher, "I do not believe in hell."

"What difference does *that* make?" answered Dr. Johnson.

"But I believe that God is good," replied the preacher.

"So do I," said Dr. Johnson—"and that's just the reason why I am afraid. A *good* ruler will not let the guilty go by, but will execute faithful justice."

### A JUST JUDGE

*"He that justifieth the wicked, and he that condemneth the righteous, Both of them alike are an abomination to Jehovah."*

—Proverbs 17:15.

A governor of Pennsylvania was a God-fearing man. He was much besought for leniency on a wicked boy, sentenced to death, but felt that to stay the sentence would be a travesty of justice. The boy's mother pleaded for her son.

The governor said, "Woman, as much as I'd love to save your son I cannot do so; I cannot reconcile such a course with my conscience."

The next day the governor took a Bible into the boy's cell and talked to him about the Lord and salvation. After he was gone the boy said, "Who was that man? No one ever talked to me like that before."

"Didn't you know? That was the governor," he was informed.

"Oh, I wish I had known. I would have clung to him until he had commuted my sentence!"

But it was just as well that he did not know. He would have pleaded in vain, for this was a just judge.

Even so a just God must and will punish the sinner if he lingers and refuses to repent in this day of grace.

### THE WEAK SHOULD BE CAREFUL

*"Wherefore let him that thinketh he standeth take heed lest he fall."*—1 Cor. 10:12.

A preacher well known to many of us and a good friend to Brother Boll is apt at giving homespun illustrations. He relates that one day he came out of his house. A culvert was nearby in his path,

Through sheer carelessness he stumbled and fell over the culvert. Somewhat embarrassed he arose from the ground and looked around to see if any one was watching. Sure enough he saw an old man on crutches smiling at his awkwardness.

To the amused cripple he said, "I suppose you fall sometimes."

"Not often," said the old man. "You see, I am weak and have to be careful." In the spiritual realm those who are conscious of their weakness are less likely to fall.

### I AM DEBTOR

Mel Trotter, a worker in the slums of Grand Rapids, was grateful to God for lifting him out of the depths of sin and ever after felt that he was debtor to his fellowmen.

He became very ill and the doctor was bending over him. Though he did not move, yet his mind was alert. In a dream he seemed to see a hoodlum of the worst sort loitering on the street.

To a policeman who came up to him the beggar said, "There is a man in that house who owes me something."

"Why," said the officer, "that is where the preacher lives."

Even so, the preacher, though a stranger to the beggar, was his debtor. So ran the subconscious mind of this conscientious soul-winner, and so felt the Apostle Paul 1900 years ago, for he said, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

### RETARDED BY OPPOSITION

Salesmen take their wares to heathen lands and in a comparatively short time are gratified by widespread distribution. If business firms can scatter sewing machines and other products over large areas so rapidly why are we so slow penetrating heathen lands with the gospel of Christ?

For our edification we are first reminded of the words of our Lord Jesus, "For the sons of this world are for their own generation wiser than the sons of light," with its evident application. But even if we could correct all our failures we would find that the above question yet needed an answer. The answer is clear. The salesmen have smooth sailing while the gospel faces bitter opposition every step of the way. The devil sees to that.

### "DON'T BE ASHAMED"

*"For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: . . ."* 2 Tim. 1:7, 8.

This text suggests that men are ashamed of the gospel because they are afraid. A spirit of "power and love and discipline" will remove all fear and enable us not to be ashamed. "Don't be ashamed" is a note that runs through 2 Timothy.

Drew Pearson considered it a great honor to accompany the freedom train through France and to say to the hungry Frenchmen, "Look what we brought you." So the gospel is God's freedom train from which we distribute the bread of Life to earth's starving millions. Why be ashamed of the bread of Life?

## IT PAYS TO BE FRIENDLY

Loomis O. Hinton

We as members of the Church of Christ should be the most friendly and zealous people in the world. But are we always as friendly as we should be? The following true cases show how it pays to be friendly if we want to gain members and build up the cause of Christ.

A certain man in talking about the church said, "I visited the Church of Christ and attended their services once in a certain place and was treated coolly." No one took any notice of him nor seemed to care that he was there. The members did not take time to speak to him or to tell him they appreciated his attendance or invite him back again. So he said, "I haven't been back since and I do not intend to go back as I do not make a habit of going to places where I am not wanted." And who could blame him. Not long ago a discouraged person who had attended a certain church for six months and during all that time had never been greeted by any of the church members, not even by the minister, had lost all faith in Christianity and he said he was going to quit going to church.

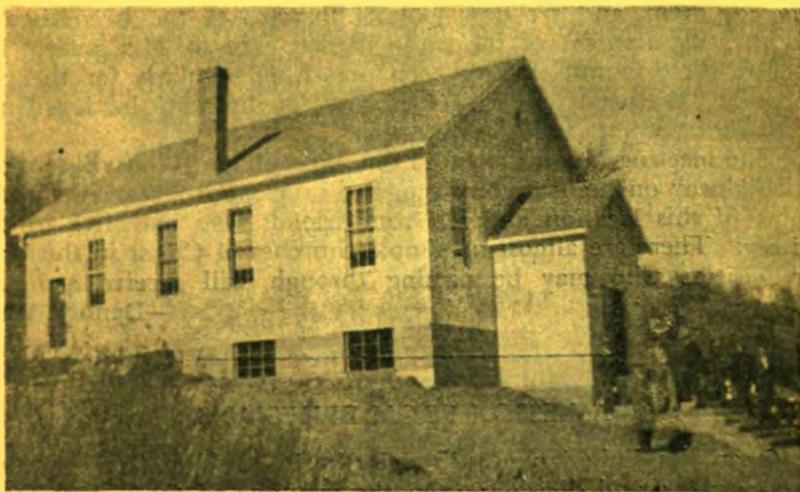
Here is an account of a family that visited another Church of Christ that was different. "Last Sunday my husband and I decided to go to church. If the members were cold and not friendly we thought we might at least hear a good sermon. We decided to go to a little church not far off called the Church of Christ. It was raining when we started out. We got to the church house fairly well. Shortly after we were seated two friendly gentlemen came to us and extended a friendly welcome. A mimeographed bulletin was distributed containing church news, the subject of the minister's sermon, and the name of the visitors who attended church the Sunday before. There was no organ or piano, but when one of the members led the singing the voices swelled up like a mighty organ with the most lovely music. Although it was raining hard all morning the church house was crowded. An Elder read the Bible text. Another Elder offered a prayer. Then the minister gave an inspiring talk. When church was over we were greeted by a goodly number of the members of the church. The minister invited us back and had us register our names in the visitor's book. We came away feeling the heart-warming friendliness of a group of sincere, earnest Christians. A day or two later we received a card from the minister's wife expressing her pleasure in our visit to the church. We had not been to church for a long time but now we are eager to attend the services. We have found new friends and we certainly intend to go often."

If Jesus were here on earth how would you treat Him if He should visit your place of worship? Would you treat Him coolly and neglect to speak to Him and let Him go away without paying any attention to Him as the first two churches did to the parties that visited them? Or would you meet Him at the door and greet Him in as friendly a way as you could to make Him feel welcome and to let Him know that you loved Him? Jesus says in the twenty-fifth chapter of Matt.

that, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." And "Inasmuch as ye did it NOT to one of the least of these, ye did it NOT to me."

---

## SUGAR CREEK DEDICATION



On December 4, the dedication services for the new meeting house of the Sugar Creek congregation were conducted with great rejoicing and praise to God. For many years the old meeting house had been almost inaccessible at certain times during the year due to its location, and, as it was badly in need of repair, it was decided to tear it down and rebuild out on the highway. The work was begun in May of this year and went forward steadily until its completion, much of the labor being contributed by the local members.

The new building is 32 x 48 feet with two class rooms upstairs and a full basement. The auditorium was well filled with local members, friends in the community, and visitors from other congregations for this joyful occasion. Two carloads came from Lexington and three from Louisville including the Portland quartet. Brother H. N. Rutherford, who has held many meetings for the congregation and is greatly loved by them, preached the dedication sermon. Brother D. H. Friend, who has also held several meetings at Sugar Creek, spoke in the afternoon. Brother I. E. Stephenson, a local member of the congregation and minister of the gospel, gave an excellent history of the congregation since its beginning in 1853. Joyful congregational singing and several special numbers added to the blessing of the occasion.

Dinner was served to the crowd of approximately 150 in the basement by the ladies of the church and friends who had prepared a

super-abundance of good things to eat. Former members of the church were present from Illinois, Indiana, and Ohio. Four placed membership with the congregation at the close of the morning service.

About half the cost of the new building has already been contributed by free-will offerings. There has been no solicitation for funds made in the community, even though the present membership is quite small. A number of voluntary gifts have been made however. The brethren there are grateful for what the Lord has already done for them, and are now looking forward to the strengthening and the advancement of the cause in this area by His grace. For the past three months I have been preaching regularly for the congregation. We need your earnest prayers for this work for it will not go forward without Satan's opposition.

The meeting house is located one mile off the Louisville-Cincinnati highway on highway No. 239, five miles above Warsaw. Make a note of this location and tell your friends who may live in this vicinity. There are almost no simple churches of Christ in this area. Any visitors who may be passing through will receive a hearty welcome.

—Dennis Allen.

---

## A LESSON FROM EPHESIANS

Open the Ephesian epistle right in its middle (4:1) and you have its two grand divisions. On the left, one of the richest Scripture sections in The Book, setting forth "what great things God has done for us"—which is the basis of all true service. On the right, profitable, practical, everyday instruction setting forth how men may respond and reciprocate and show their appreciation, by a Godly course and conduct, of God's grace. To take our descriptive terms out of the letter itself, the first three chapters set forth, "the calling wherewith ye were called"; and the last three chapters show us how to "walk worthily" of it (4:1). Paul impresses the everyday duties and we must not forget to do them; but he *demands* only on the basis of what God has already *given*. He is a shallow and disproportionate preacher who continually demands and requires, preaches law and duty, with scanty mention of what God has done for us. He is often called the practical preacher; whereas the practical, profitable preacher in the long run is he who makes much of God's grace to usward and who has much to say of its various manifestations; for, when He demands service, it is of a well-fed Christian who is able to respond. Otherwisc, to demand is like laying the lash on a poor, underfed animal who may start and spurt, then fail. Such Christians are unable to "bring forth fruit with stedfastness." It is only as we see God's grace poured out, and that He does not really gather where He has not scattered, nor expect harvest where He has not sown, that we are led to cry out, "Lord, what wilt thou have me to do?" "How may I walk worthily of the exalted and glorious calling wherewith thou hast called me?"

# LESSONS ON THE BOOK OF ACTS

(Chapters 5 and 6.)

J. Edward Boyd

## OPPOSITION FROM WITHOUT: DISSENSION WITHIN

THE APOSTLES IMPRISONED AND LIBERATED. Notwithstanding the former command of the rulers that they should not speak or teach any more at all in the name of Jesus, and the threats that accompanied this charge, the apostles had continued boldly to proclaim the gospel and to work many signs and wonders. Multitudes of believers were being added to the Lord. The sick and those vexed with unclean spirits were brought even from cities round about, "and they were healed every one." The apostles were held in high esteem among the people. Especially was this true in the case of Peter, as is evident from verse 15: sick people were carried out into the street with the hope that his shadow might fall upon some of them. This is in accordance with an eastern superstition which, we are told, prevails in the orient unto this day. A man's shadow is supposed to carry his influence; so that of an evil man is carefully avoided, but to have a shadow of a great and good man fall on one is eagerly desired. A further evidence of the zeal with which the apostles continued preaching the word is found in the unintentional compliment paid them by the high priest: "and behold, ye have filled Jerusalem with your teaching." (5:28.)

This amazing success of the apostles' ministry disturbed the rulers deeply. Jealous of their prestige, they could not let it pass unnoticed. For were they not the rightful leaders of the nation? And now the people were turning enthusiastically to these unlearned men of Galilee! So the apostles were arrested and imprisoned. Perhaps James had this incident, and others like it, in mind when he wrote years later, "But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as comes from above, but is earthly, unspiritual, devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice." (James 3:14-16, Revised Standard Version.) How many crimes have been committed because of this evil propensity in the human heart: the sale of Joseph into Egypt, the relentless pursuit of David by King Saul, the crucifixion of Jesus, and this determined opposition to the preaching of the truth that saves men from eternal ruin! And how much of the strife and contention in the church, even in our own time, is traceable to it we may never know. All should pray for the wisdom which is from above and which is "first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity." (James 3:17, RSV.)

Prison walls cannot thwart the purposes of God. Early the next morning the apostles were again teaching in the temple. All unaware of the angelic deliverance, the Sanhedrin assembled; offi-

cers were sent for them; but they returned with a strange story. "The prison-house we found shut with all safety, and the keepers standing at the doors; but when we had opened, we found no man within." What effect did this fresh evidence that the Lord with the apostles have upon the rulers? Only to produce perplexity concerning the possible outcome of this matter. Their hearts were too hard for it to be otherwise. Word came that the apostles were in the temple teaching. Officers were sent again; and this time they brought them, but "without violence; for they feared the people, lest they should be stoned." What a revelation here, not only of the temper of these men, but also of the crowds who stood watching as they led the apostles away to the council chamber! What a wave of indignation must have swept through the multitude; for even those who were not Christian sensed the injustice of it all. And the officers felt that they must exercise caution and restrain their desire to deal roughly with the apostles, lest the indignation of the people explode into violent reaction.

**THE TRIAL: GAMALIEL'S ADVICE.** Again Peter finds himself, together with the other apostles, in the presence of the highest tribunal of his nation, charged with violating its former injunction. His answer (in which the other eleven concurred) was the great ruling principle of his life: "We must obey God rather than men." It was this same Peter who later wrote: "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well." (1 Peter 2:13, 14.) But even this was primarily for the Lord's sake—that His name might be honored; and it could not mean that a command of human origin should be obeyed when it conflicts with the express will of God. So he would have these men of the Sanhedrin know that he and the other apostles were only following this great principle, and that, therefore they had no other alternative than to do as they had done. Then he boldly proclaimed the fundamental truths of the gospel: the resurrection of Jesus; His exaltation to God's right hand as Prince and Savior, offering repentance and remission of sins to Israel; and the fact that these things were certified by the testimony of the apostles and the Holy Spirit Himself. They had charged them not to preach this gospel; he answered by preaching it to them!

The preaching of the gospel brings some men to repentance; others it hardens. So it was with these men: they were enraged; murder was in their hearts. At this critical moment Rabbi Gamaliel, highly respected doctor of the law, arose and ordered the men be put forth for awhile. He advised caution. "Refrain from these men, and let them alone." If this movement was of human origin (he argued), it would fail, as others before it had done; if divine, their attempts to overthrow it would be in vain. Besides, they would be found fighting against God. We cannot but admire the calm reasonableness of this man and his courageous attempt to stem this rising tide of human passion; at the same time there is a pang of re-

gret that he did not make a personal investigation of the claims of the gospel, and become an ardent proclaimer of the truth as did his renowned pupil, Saul of Tarsus. But he seems to be representative of that class of men who have the attitude of spectators, desiring fair play but little realizing that they have personal concern in the matter. And so this good, apparently fair-minded man went on his way and died unsaved about the time Paul was a ship-wrecked at the island of Malta. His advice to the Sanhedrin prevailed; the apostles were let off with a beating and another warning not to speak any more in the name of Jesus. "They therefore departed . . . rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

**TROUBLE WITHIN THE CHURCH.** Two chief methods which Satan has employed to overthrow the church or to destroy her influence are opposition from without and dissensions among the members. The latter is the more dangerous. It has proved to be the more effective. A certain church of my acquaintance has bitter enemies who have vowed her overthrow, and I think they will not be too scrupulous in the methods used to attain that end. But I am not much alarmed about that. I am much more disturbed because of the murmurings, the gossiping, the back-bitings, etc., that are reported to be going on within the membership of that congregation. The Jerusalem church had passed safely and triumphantly through two crises—two attempts to stop her progress; and she was yet to face more violent persecution from without. But in the first part of chapter 6 we learn of a more insidious peril that threatened her.

For generations a large part of the Jewish race had been dispersed among Gentile Nations, and had become known as "Hellenists" (translated "Grecians" in the AV., "Grecian Jews" in the ASV). Brought up among Greek-speaking people, to a large extent they used that language and had adopted many Gentile customs. Yet they still worshipped Jehovah in their synagogues and elsewhere, and many of them journeyed to Jerusalem to join their brethren in the home land (who were known as "Hebrews") in the great celebration of the Jewish feasts. Among them were also some proselytes, converts to the Jewish religion from among the Gentiles. As we learn from chapter 2, a large number of these Hellenists were present on the day of Pentecost and heard Peter's sermon; and many of them had been converted to the Lord Jesus. So a considerable portion of the Jerusalem church was made up of this class. Naturally, during the years past, a good deal of antagonism had developed between these two groups—an antagonism that was not altogether done away among those united in the one body. It is a mistake to think that deeply-rooted prejudices are instantly removed when one becomes a Christian. But we can and should grow out of them.

A murmuring arose among the Hellenists. The complaint was that their widows were not receiving their rightful portion of the

daily ministrations. There are two implications here: first, that the Hebrew widows were favored above theirs; and, second, that in the body of Christ there should be no such discrimination. We may not be sure whether they were correct about the first, although we cannot doubt that they sincerely thought they were; but they were certainly right about the second. There should be no class distinctions in the church of God. The apostles recognized this truth. There is no suggestion that they argued the merits of the complaint, or that they even made an investigation to see whether it was justified; but they promptly took steps to bring about a satisfactory settlement.

**THE TROUBLE SATISFACTORILY SETTLED.** A meeting of the multitude of disciples was called. What a great mass-meeting of the church that must have been! "It is not fit," said the apostles, "that we should forsake the word of God and serve tables." It was not that they felt such work to be beneath their dignity! It was good and honorable and needful, and demanded men of high qualifications. But they could not do everything; and their special task was to proclaim the word of God. Here was the introduction of the idea that the members of the body have different functions. The apostle Paul named some in Ephesians 4:11: apostles, prophets, evangelists, pastors and teachers. In these days the notion seems to prevail that the preacher should combine all in one—that he should be evangelist, pastor and teacher, business-manager, and errand boy!

But the apostles would have this responsibility placed upon other shoulders. "Look ye out therefore, brethren"—they were to make the choice themselves; just how it was done, we are not told—"from among you"—no outsiders to be brought in—"seven men of good report"—whose good life and character were well known—"full of the Spirit"—manifested by their attitude toward the things of this world—"and of wisdom"—possessed of good common sense, so needful to enable them to deal tactfully with people in a delicate situation. The suggestion was approved unanimously by the whole multitude of disciples: the seven men were chosen and formally set apart to the work by the apostles with prayer and laying on of hands.

Let us consider for a moment these seven men who were given this responsibility. Every name is Hellenistic! One, Nicolaus of Antioch, was a proselyte—a Gentile converted to Judaism, and then to Christianity. What do these facts suggest? They furnish another indication of the good spirit that prevailed among these brethren: the entire business of apportioning the supplies was put in the hands of men from the complaining group. That the Hebrews would agree to such an arrangement was a demonstration of their generosity toward and confidence in their Hellenistic brethren that must have done much to cement the bond of unity between the two groups. The crisis was past; so the preaching of the word of God continued with many more, including a large number of priests, becoming obedient to the faith.

# “FAITH OF OUR FATHERS”

E. L. J.

Concerning “Untaught Questions,” “Faith,” and “Opinions.”

By Robert Richardson

In the year 1836, Campbell invited the brilliant and spiritual physician, Robert Richardson, to become associated with him as co-editor on the *Millennial Harbinger*, then in its seventh year. Through its pages, Dr. Richardson became known as one of the ablest and best of the Reformation writers, highly respected and greatly beloved. He preached A. Campbell's funeral sermon thirty years later, and wrote the well-known “Memoirs.”

In the following extract, taken from the *Harbinger Abridged*, the great reformer discusses interestingly, scripturally, and most intelligently a subject that is often in our day discussed ignorantly and most unreasonably. That subject is (in connection with “untaught questions”), The Place and Treatment of Opinions. Here are sane words, not only on the evil of exalting opinion to the plane of faith (which we all ought studiously to avoid, but which is done daily by many who are strangely blind to their own opinionism); but also and especially to the schismatic dangers connected with any attempt to suppress Truth (or what men hold as truth) by opposing it as opinion. For it has come to be a common conceit in some quarters that Truth can be best suppressed by the quick and simple expedient of *calling* it “opinion,” or “speculation,” or “a theory,” or some other hated name!

Of special value herein also is Richardson's rule for distinguishing truth from error, or rather faith from opinion: “whether or not it be found in Scripture.”

In order to present the main thoughts of the extract quickly to the reader's eye, we have italicised certain sentences entire.—E. L. J.

## THE RICHARDSON ARTICLE

“Follow peace with them that call on the Lord out of a pure heart. But foolish and untaught questions avoid, knowing that they do gender strife.”—II Tim. 2:23.

In reference to one of the principal objects of the present Reformation, there are no injunctions in Scripture more pertinent or important than those just quoted from II Timothy. Nor are there any which possess a more obvious propriety in the view of sound reason and experience. It was the primary purpose of this religious movement to effect a union of the pious of all parties; or, in the words of the Apostle, to establish “peace with them that call on the Lord out of a pure heart”; and, as an indispensable condition of the establishment and maintenance of Christian union, it was in the very beginning adopted as a fundamental principle that all should “avoid foolish and untaught questions,” it being clearly perceived that these were the occasion, in almost every instance, of the existing religious strifes and divisions.

*This principle was not designed as a prohibition of legitimate religious inquiry, nor was it intended to deprive any one of the liberty of forming or even expressing his opinion on any religious subject. It would, indeed have been futile to have denied to men the exercise of their reason, or even of their imagination, in reference to the things of religion. Men will reason upon the subjects presented to the understanding; they will frame conceits; they will construct for themselves such theories as seem to them best fitted to explain the facts which they believe, and no scheme can be devised by which men will ever be compelled to coincide perfectly in their trains of thought, or in the conclusions to which they tend.*

*It is the attempt to establish such uniformity of opinion, that is, in fact, the principal cause of partyism.* The religious teacher who propounds a specious and ingenious theory will find many who are willing to give a general assent to his views. It is rare, indeed, that there is perfect agreement, but there is, at least, a central point of influence created, around which individuals conglomerate, at different distances, and with varying adhesive force, until there is formed a distinct and independent swarm, which will have no communion with those who follow a different leader. *The attempt is made to quash all free investigation, to repress all rivalry; to protect the community from the intrusion of strangers and to build up the interests of a separate party.*

All works well for a time, and peaceful laborers occupy the harmonious and prosperous colony. But in the midst of this apparent quiet, secret influences are at work, and separate interests are established; and when it is perhaps least expected, when the day is calm and the sky serene, a new leader issues forth to lead away disciples after him. The opinion of no single individual can afford intellectual space enough to accommodate all the world, or even any considerable portion of it, *And the attempt to confine men's thoughts serves, only to provoke resistance and create division.*

*To concede, on the other hand, an unrestricted liberty of opinion is to preserve peace, by simply avoiding the cause or occasion of dispute. It is to remove every apology for schism, by conceding universal toleration. It is to obviate all necessity for revolt, by granting freedom.* And all this without any extreme. For as to *opinion* in the proper sense of the word, and as it is constantly used in this reformatory effort, there can be neither bigotry nor latitudinarianism. An opinion is, at least, a mere intellectual conception. It is not a fact. It is not a truth. It can not be legitimately a matter of faith. It is something that is incapable of verification, something that is merely plausible; and, though it may sometimes be probable, it is always apocryphal. It is this just view of the position which religious opinions occupy which at once relieves us from all difficulty in regard to them, and delivers us from their thraldom by divesting them of their usurped authority. It is this which restores to us Truth as our rightful sovereign, who rules by an unalienable divine right—the only *theological* Melchizedek—King of righteousness and of *peace*. It is in showing an unswerving fealty to the truth, and in

avoiding "foolish and untaught questions," that we can alone "follow peace with them that call on the Lord out of a pure heart." Now, the word of God is the truth; and the "foolish and untaught questions" constitute the staple of men's opinions.

*In order to determine, then, whether or not a proposition is a legitimate subject of discussion or of belief, it is only necessary to ascertain whether or not it be found in Scripture.* If it can be found there, it can be produced without difficulty, and will be at once accepted as conclusively proved. If it can not be produced as expressed or distinctly implied, in the terms of Scripture, it is at once evident it is not a matter of revelation, and consequently, not a matter of faith, but that it belongs to the chapter of untaught questions which occupies so large a space in all the editions of Popular Theology.—*Millennial Harbinger Abridged*, Volume II, Page 47.

---

### PIONEER EVANGELISTS

As biographical reading is always interesting, it would seem apropos, in connection with the Richardson article, to reprint the following notes concerning other great and good men of that day. These notes are taken from a recent article in *Christian Standard* by James Matthew Alley.—J.

### MANY GREAT EVANGELISTS

Who was the greatest evangelist of the period of Restoration history? There are probably as many opinions as there are students of the history of that period. And certainly we are not going to be so conceited as to tell you that we know the answer, because we do not, and neither does any other living mortal. Evangelists are but human personalities through which the gospel is preached. To one man, Walter Scott would be the greatest of all; to another, Barton Warren Stone; to still another, John T. Johnson. As men and preachers they were without peers. So were the other hundred or more evangelists who worked with them. Some had greater talents in some respects than others. Campbell's supreme talent was in debate. Scott's supreme talent was in exalting Christ and telling men how to become Christians. Barton W. Stone's supreme talent was his loving heart and his great emphasis upon the spiritual life. John T. Johnson's supreme talent seemed to be his spreading optimism and enthusiasm for the things of Christ everywhere he went.

Our most outstanding proclaimers of the gospel in the past considered themselves evangelists. They were proud of this office. They discharged the duties that the New Testament ascribes to it to the utmost of their capabilities.

Alexander Campbell was a great man. The word "evangelist" comes from a Greek verb meaning *to proclaim good news*. God bless the memory of this good man to our hearts, and fasten the historical truth to our hearts that "to proclaim good news" is exactly what he did from his twenty-second year until the close of his long life. His last sermon, from the first chapter of Ephesians, was preached only a few days before his homegoing.

John T. Johnson was a princely man, an aristocrat lawyer, a member of Congress, and the brother of Richard Johnson, vice-president of the United States. He could have become famous as a statesman, or by taking advantage of his opportunities to become a wealthy man. He did neither. He turned his back on all of these temptations and became an itinerant evangelist in the Restoration movement. He had an appealing personality. He loved people and people loved him. His biographer, John Rogers, has this to say about him: "Doubtless we had among us many men who were his superiors in erudition, in a knowledge of the rules of logic, the art of reasoning, but who was equal to him in the unspeakably important art of touching all the springs of action in the human soul, and setting his hearers to work?"

#### LOVE WITHOUT COMPROMISE

John T. Johnson was a loving preacher of the Word. He did not compromise the truth. This is evidenced by the many debates he held and the animosity he engendered by preaching the truth. Here is a lesson for all of us—preach the truth in love, expose error, but love the ones in error. We can all learn much from the example of this good man. An evangelist of Christ is not commissioned to "bawl people out" and to discourage the faithful saints. He is to preach the Word in season, out of season. Let the Word do the work.

Rogers further says of him: "He was eminently (not to say pre-eminently) fitted to be a leader, a great captain of the evangelical hosts. His brethren so regarded him, and therefore wherever he went despondency gave way to hope, fear to courage, apathy and coldness to interest and zeal, indolence to industry, unbelief to faith—a faith that worked by love and broke down opposition."

---

#### NO SYMBOLS HERE!

Redlands, California, Nov. 10, '49. For many years I have leaned toward the belief that there is to be a millennium (a thousand years), during which conditions on this earth will be better than at present. I had never studied the subject seriously until two or three years ago when conditions in my life arose which caused me to really study it. Since studying the subject for myself, the Bible clearly teaches me that when the Savior returns to this earth the righteous will be raised unto life and after a thousand years (or a millennium), the wicked will be raised unto judgment. This is taught in Revelation, chapter 20, and is corroborated by other passages in the New Testament. When I read Isaiah, much of it I do not understand, but when I read Isaiah 7:14, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," this needs no symbols of interpretation. It plainly prophesies that the Savior was to come; and He did come. Just so, when I read Revelation much of it I do not understand, but Rev. 20, needs no symbols of interpretation. It plainly states that the first resurrection is the resurrection of those righteous ones, that the second death shall have no power on them, and that they shall reign with him a millennium, meaning a thousand years, just as a century means a hundred years.—Felix G. Owen.