

THE WORD AND WORK

(Volume XL, April, 1946)

HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of Heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

—*F. B. Meyer.*

WORDS IN SEASON

R. H. B.

THE LAST STRONGHOLD OF THE FLESH

One of the traits of "the old man" hardest for a Christian to overcome and "put to death" is that disposition to hold enmity and grudge — the unforgiving spirit. Often this is the one last stronghold of the flesh. People of faith and zeal and good works and of many virtues and graces sometimes react surprisingly to the suggestion that they should forgive some particular person who offended them. They hedge themselves about with many arguments and excuses. If you tell them what the Lord has said about forgiveness — why, you do not understand, their case is altogether different, and does not at all come under the head of any of those scripture-teachings. If you tell them they should go to the offending one and show him his fault — "let him come to me," they will answer, "he is the one who did the wrong; I haven't done anything to him." "Besides all this" (they are apt to argue) "it would be of no use to try to talk to that individual, you would only get more insults, etc." If you press the obligation and necessity of forgiving, the answer is that God Himself couldn't forgive such folks. And of course, neither could they. There would have to be a miracle of repentance first. And what a thorough going job of repentance that offender would have to do! Even then we might question the sincerity of that repentance.

All this is merely part of the false front the flesh puts up against

the Spirit. For the flesh is proud and vindictive, and hates to humble itself. As the apostle says, "the mind of the flesh is death, but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be." In nothing does the ugliness of the flesh show itself more quickly than in this very matter of forgiveness. If it does not flatly refuse to forgive at all, it will raise subterfuges of various sorts, or make so many conditions and modifications that what there is left of forgiveness is no longer forgiveness.

THE QUALITY OF GOD'S FORGIVENESS

If we look now to the Christian standard of forgiveness (which is also the standard of God's forgiveness of us, on which we hang our hope) we shall note several things: 1. It is whole-hearted and free. 2. It is complete and perfect. 3. It is unlimited. 4. It seeks opportunity.

1. It is whole-hearted and free. Even as the Lord forgave you, so also do ye," says the apostle; and, "Forgiving each other even as God also in Christ forgave you." (Col. 3:13; Eph. 4:32.) How did God forgive us? Grudgingly? Skimpily? Did it have to be extorted? No: "He will abundantly pardon," saith the gospel-prophet (Isa. 55:7). He exacted no promises. He demanded no compensation. He did not put us "on probation." He required no guarantees. He simply forgave us, freely, whole-heartedly.

2. His forgiveness was complete and perfect. When He washes He washes white—white as snow (Isa. 1:18), and whiter than the snow. (Ps. 51:7.) No account is kept, no rankling remembrance is left behind. "I can forgive, but I cannot forget," says the loveless heart of fallen man. But God says, "Their sins and their iniquities will I remember no more." (Heb. 8:12.) When the sinner repents and returns to God his sins are "blotted out." (Acts 3:19.) "As far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103:12.)

3. It is unlimited. "How often shall my brother sin against me, and I forgive him?" asked calculating Peter—"unto seven times?" That would be a generous measure indeed, especially in view of the fact that most men wouldn't forgive even once, or, very rarely, twice. Seven times? That would scarcely be meant; but some of us might be willing to go that far, if only for the stunt of it. But what did Jesus answer? "I say unto thee, Not until seven times, but unto seventy times seven." (Matt. 18:21, 22.) At this point the fleshly man gives one gasp and gives up the ghost. That is too much—that is not human! No, but it is Divine. That is how God forgave us and is forgiving us. He does not ask us to be better than He is in this matter. But if He thus freely and fully and unlimitedly forgives, the love so kindled in the grateful heart says, "As the Lord forgave me, even so must I forgive."

4. "But," says the old Adam, "God does not forgive any man unless he repents. So neither will I." Quite so. God does not, cannot, forgive unless there is repentance. Now let me ask you a question,

Since you are so particular to do just as God does, does God stand somewhere in the cold distance and wait till the sinner comes groveling to His feet? Alas, if that were His way no one would be saved, certainly neither you nor I. But God came down from heaven after us, in the person of His beloved Son. He "bought us and sought us." He took our lot upon Himself. He put His arm around us, as it were, to woo and win us back to Himself, "For the Son of man came to seek and to save that which was lost." He did more. He also took our guilt upon Himself and accepted our judgment. He bore our sins in His own body upon the tree. This is the Shepherd that went far to find and bring back the sheep that went astray.

"And none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord went through
Ere He found His sheep that was lost."

AN UNWRITTEN LAW

Such is the quality of His forgiveness. That is how the Lord forgives. And it must ever be an unwritten law in the nature of things, that those who were so forgiven must so forgive. "To be unforgiving is to be unforgiven," said one. We may also say, "To be unforgiven is to be unforgiving." "Even as the Lord forgave you." This word then is only to the forgiven ones. Did He so forgive *you*? Are you sure of it? Have you tasted that free loving forgiveness? Then go and forgive others even as He forgave you. Until then you could not do so. Make sure of His free forgiveness and you will not find it impossible to forgive those who have wronged you, and to forgive even as He forgave you.

THE EXTREMES THAT MET IN JESUS

We are always put to it to keep a true balance. We fight against sin and error, and before we realize it we have developed into self-righteous, hard-hearted Pharisees. Or else we feel divine pity for the sinner, condescend to his low estate, befriend him, lift him up, and presently we are inclined to think lightly of guilt and condone iniquity. We must forever go to school to our Master, and abide in constant communion with His Spirit. Only so can we be firm and true without being unsympathetic and repellant, and tenderly compassionate without winking at sin. "On some have mercy with fear; hating even the garment spotted by the flesh." "Abhor that which is evil"; yet "be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released." Forgive sin without excusing it; hate it and combat it while loving and helping the sinner. This was the constant attitude of our Lord and Savior Jesus Christ.

Guard well your spare moments. They are like uncut diamonds. Discard them and their value will never be known; improve them and they will become the brightest gems in a useful life.—Emerson.

H. LEO BOLES

About forty years ago I met Brother H. Leo Boles at the Nashville Bible School (now David Lipscomb College) and have had many contacts with him during the years since. I have had occasion to admire his ability as a preacher, a teacher, and a writer; and to regard him for his Christian character and kindness of heart. The unfortunate and unnecessary discussion over questions of unfulfilled prophecy which caused alienation between brethren clouded our friendship and fellowship also. However, when in 1926 a written debate on these issues was proposed, to be published in the Gospel Advocate, and Bro. Boles was selected to be my opponent in the discussion I was glad and thankful, for no abler nor friendlier man could have been selected from among the brethren to take up that side of the question. The debate appeared serially in the Gospel Advocate during the year 1927 and was then published in book form. Whatever may have happened since then, I shall always remember for Brother H. Leo the kind and brotherly words with which he concluded the discussion:

I reciprocate the fraternal expression and high regard which Brother Boll has for me. I have had many discussions and many kinds of opponents, but I have never had a more courteous and brotherly opponent than Brother R. H. Boll. My high regard for him has been increased because of the discussion. I believe him to be sincere, pious, and a cultured Christian gentleman. I entertain the kindest personal feelings toward him. We differ, as the reader knows; but our differences and a discussion of them do not keep me from esteeming him very highly as a brother in Christ Jesus.

We both yearn for the peace and unity of the body of Christ, and have kept constantly before us the fact that one purpose of this discussion was to help bring about a better understanding between brethren and heal sores and breaches that may have occurred at any time or place. May our brethren continue the study of these questions until all are at a unit on them, until there be "one faith" as there is but "one Lord" and one God and Father of all.

May the Lord abundantly bless "the Israel of God," "the seed of Abraham," "the household of faith," and help us all to "love his appearing" by maintaining good works and keeping "the unity of the Spirit in the bond of peace."

And now a great, good man has finished his course, and leaves the church of Christ poorer for the loss, but richer for the remembrance of his faith and zeal, and the fruit of the work which he did while he was yet with us. And as for our conflicts and differences—we wait the dawn of the morning when we shall meet at Jesus' feet. "when the mists have rolled in splendor," when all that's dark shall be made clear, and we shall know as we are known. Until then Christians need not say "Good bye," but only "Au revoir."

R. H. B.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.—2 Cor. 5:1.

NEWS AND NOTES

Borden, Ind.: "I spent ten days in Arkansas early in March. While there I preached a few nights for the brethren who meet at Lunsford. These disciples have no opportunity to hear the word preached, but meet and study each Lord's day. On the last night there was one renewal.

"Brother E. L. Jorgenson was with the Borden church March 24. He spoke in the morning and conducted a song service in the evening. The brethren report a great day for the Lord. It was my pleasure to be with the growing church in New Albany both morning and evening."—F. S. Spaulding.

Dugger, Ind.: "We rejoice that our attendance has improved during the month of March. With the coming of better weather we hope to see greater increases in both attendance and interest.

The Lord willing, I shall be with Bro. John Adams and the Woodstock Park congregation, Jacksonville, Florida, during the latter part of April. The brethren there feel there should be a great ingathering of souls at this time."—Maurice Clymore.

Fort Lauderdale, Fla.: "On March 10 last, we began our work as full time minister for the West Side church of Christ here in Ft. Lauderdale, Fla. Three weeks have now passed, and we are happy to see that our attendance, interest, and contributions have increased steadily.

"This little church does not own a building in which to meet, but meets in the Administration building of the Federal Housing Project in which this work is located. The church is badly in need of a building of its own. Of the five Sunday School classes we have, three meet inside the building, one meets on the porch, and the other meets out by the side of the house. With the pleasant climate we have here that is not as serious a handicap as it would be in a more northern climate, but it is a handicap even here. By the help of God, we hope to build a house for the church in the not too distant future.

"We solicit the prayers of all the brethren and sisters in Christ. We are deeply grateful for the many

deeds of kindness and fellowship that have been showered upon us since we came to Florida. The Woodstock and Maxville brethren of Jacksonville were the first to extend to us the right hand of fellowship. Since we have been here the brethren and sisters, and the people in general have been most kind and hospitable to us. Time and space will not permit us to tell more about them. Truly the harvest is white, but the laborers are exceedingly few. All of you pray for us that we may be mightily used of God to His glory."—Brady M. Green, Rt. 2, % F. E. Pence, Fort Lauderdale, Florida.

Woodsfield, Ohio: "Considering conditions here, as I found them at the beginning of our work, Nov. 25, 1945, we have made long strides in the right direction. Attendance at all services is growing. Last Sunday night about 130 were present. The mid-week meeting is likewise well attended and much interest is manifested in the outline Bible studies. Bible classes on Sunday have increased, from Nov. 25, over 25 per cent. Contributions also are growing. Recently two have placed membership, two were restored, and two confessed wrong doing. There is much yet to do, and we are carefully enlarging our program. All-in-all the work is exceeding the expectations of many. For all of which we are happy and encouraged, and praise the Lord for his goodness. Along with this outward improvement we see also a better spirit expressing itself. Pray for us."—E. Gaston Collins.

Johnson City, Tenn.: "Our youth revival, with preaching by Elmer C. Ringer of Tell City, Indiana, was blessed greatly of the Lord. There were eleven responses during the series. Four placed membership, one was baptized, and six came for re-consecration. One came for re-consecration since the meeting. We plan to open our new congregation in the Carter-Sell addition with a one-week meeting beginning April 1."—Robert B. Boyd.

Pekin, Ind.: "The work of the Lord is progressing very favorably

at Pekin. The cooperation of the brethren is exceptionally fine. There is a strong desire for the work to go forward. God has opened the door of opportunity for me to give Bible talks to the children of two of our schools. The attention of the children is wonderful and the cooperation of the school staff all that could be desired. Your prayers on behalf of this effort will be appreciated. My desire is to strengthen them spiritually so that they may be able to withstand all evil when they go out into the world."—A. M. Simpson.

Frankfort, Ky.: "The Lord is blessing our work here at Antioch. The church has taken on new life and is on the upward trend in all phases of the work. The Lord is opening new doors to us and we are looking forward to this being a banner year. To Christ be all of the glory."—Asa Baber.

Camp Taylor, Ky.: "Three have been added to the Camp Taylor church by membership in the last few weeks. The church has just purchased a school bus to use in the work. Frank M. Mullins of New Orleans has consented to be with us in June at which time we plan a Gospel meeting and a Vacation Bible School. Brother B. D. Morehead of Nashville, Tenn., brought us a fine practical message the first Sunday night in April. He is a good man and longs and prays for the unity of all of the Lord's people on the plan set forth in the Word."—J. R. Clark.

Preachers Meet

Several preachers of central Kentucky met at Ebenezer church for fellowship and encouragement on March 14. Along with the church the ministers met in an afternoon and night session. At each service the audience was favored with short talks from the preachers. In the afternoon missionary work was emphasized and at night the speeches were on the Resurrection. Brother R. R. Brooks, local minister, acted as chairman. Between services the members of Ebenezer gave a beautiful and bountiful demonstration of Kentucky hospitality. The next monthly fellowship meeting is scheduled for Mackville church on Tuesday, April 16. Brother Boll has been invited to speak at night.

The general theme for both afternoon and night sessions, is the Holy Spirit.

A Good Response

In response to our appeal to make a clean sweep of our expired list on the Word and Work several have renewed their subscriptions and some have sent in gifts to be used to put names back on the active files. However, we yet have around 400 names which have not been renewed. If you have a pink expiration slip in your Word and Work this time why not write your name and address upon it immediately and return it with \$1.00 for a year's subscription? You will thereby bring a blessing to your home and at the same time forward a good cause. Others may wish to help with a gift to renew four or more names. The offer made in the last Word and Work still holds good. A gift of \$25 releases 25 names and marks the donor up for life; \$10 adds ten names and gives five years to the helper; \$5 puts five back on the list and advances the donor two years. If any who reads this would like to have the Word and Work and does not feel able to renew will you please let us know?

BIBLES, BIBLES, BIBLES

Yes, we have them now. Of late some heretofore hard-to-get numbers have been added to our stock. For example, we have the bourgeois type Bibles in the following numbers: 172, 172X, 173X, 174X, 2676X, 2174X, and the cloth bound number 160. In the Onyx type Bibles we have stocked numbers 252, 252X, 253X, 254X, 5676X and 2252. In the minion type we have only 152X, but can secure other numbers. We also have a variety of Testaments on our shelves. All of these Bibles and Testaments are in the American Standard version. We have filled all outstanding orders for the new Revised Standard Testament and have a few on hands. The Bibles listed above are described on the front and back inside covers of this issue.

We can now supply Milligan on Hebrews at \$2.50. this is a popular commentary which has been out of print for several years.

The Sellersburg, Indiana, church is still receiving and needing offer-

ings to complete the purchase of the new Orphan Home building located in their community by May 1. Send contributions to THE CHURCH OF CHRIST, Box 85, Sellersburg, Indiana. It has been suggested that churches begin regular contributions for the maintenance of the Home.

As to our school project, definite plans are being made to make a start next fall with a Bible Institute

which we hope will help open the way for the completion of the plans for a new Junior College at a future date. Funds are still urgently needed. Those interested are asked to unite their prayers with those who are praying definitely for the expansion of Christian education in our area.

Tune in WGRC each Sunday morning at 7:45 and hear a message from the Word of God.

JESSE M. BURGE

Not only did the Ellis congregation (near Dugger) lose a beloved brother and leader in the passing of Brother Jesse M. Burge, but neighboring congregations feel that they have lost a beloved fellow-worker, whose exemplary life was an inspiration to all. Brother Burge was a great man of God. He was humble and meek and genuinely sincere. He loved the Lord and His church. To know him was to love and respect him. His words were always kind and his counsel sound and wholesome.

He helped to establish the Ellis congregation in 1909 and became one of its charter members. About two hours before he passed on to be with the Lord he began preparation on one of his many exhortations he has made to the brethren at the morning services. This one was never completed, therefore never delivered. Though eighty one years of age he missed but few Sundays because of illness.

His loved ones do not sorrow as those who have no hope. He fought a good fight, he finished his course, he kept the faith; therefore a crown of righteousness which the Lord shall give him in that day awaits him.

Maurice Clymore.

BUCKNER BRENTS BROOKS

On the evening of April 2, 1946, after a long illness, the Lord called Brother Brents Brooks away to be with Christ. Brother Brooks loved the Lord and was full of faith and good works. He attended the meetings of the church and was active in the Lord's work up till the time of his illness. In days gone by when the church was on Longfield Avenue and since that time I have spent many happy days in his home. In the glad reunion when Jesus comes we shall meet one another again.

Comforting words were spoken by brethren D. H. Friend and Willis H. Allen at the funeral service. He was a friend to all who loved the Lord and a helper of many. He shall in no wise lose his reward.

Chester Gilbert.

SISTER LENA WILLIS

On February 26, 1946, our Sister Lena Willis of the Seventeenth and Portland congregation, Louisville, fell asleep in Jesus. She suffered a great deal and for a long time, but took it all with patience. She was regular in her attendance at the church services when she was able. She loved the Lord and lived for Him. She and her husband, Eli, who has long since been with the Lord, opened their home for the Lord's work on Baird Street, where services were conducted by various faithful brethren for a number of years. In recent months the work was moved to Seventeenth and Portland.

Sister Willis leaves her daughter, other relatives, and a host of brothers and sisters in the Lord to mourn her passing and to look forward to a happy reunion when Jesus comes for his own.

Chester Gilbert.

WHAT IF CHRIST DID NOT COME BACK?

R. H. B.

Recently in a bookstore I saw a volume entitled, "If Christ Had Not Come." Could anyone imagine what things would be like if Christ had not come? What course history would have taken (if indeed there would have been any history—for likely sin would shortly have burned itself out in the earth)—how inconceivable the present world conditions, or what individual lives would have been without God, without Christ, and without the gospel which He brought and worked out for us—who could picture it?

But there is another, equally important question: "*What if Jesus did not come back?*" Many who understand the vast significance of Christ's first entry into the world—His ministry and teaching, His atoning death and resurrection—do not comprehend so clearly what tremendous weight and necessity attaches to His promised return from heaven. What if Jesus did not come back? As the apostle Paul once showed seven disastrous consequences that would follow if the dead are not raised, so let us now trace out what consequences would follow if Christ did not return from heaven.

1. First of all the word of God would have come to nought and the promise found false. Even the casual reader of the New Testament must have noticed the oft-repeated promise of the personal, visible return of Jesus Christ from heaven. We have Christ's own word for it, given again and again, that He would come back. His apostles in their letters to Christians refer to the Lord's return plainly and very frequently, and with much emphasis; and in the book of Revelation the key-text is, "Behold he cometh with the clouds, and every eye shall see him, and they that pierced him . . ." (Rev. 1:7). Were there no other weight or reason attached to Christ's second coming, the fact that the word of God predicts and declares it, is all-sufficient ground for the Christian's implicit faith that this will certainly come to pass. The heavens would fall before the word of the Lord would fail. Yea, "heaven and earth shall pass away," said Christ, "but my words shall never pass away." — But to go into more detailed question of what would be the result if Jesus did not come, let us note next—

2. If Christ did not come back there would be no final salvation for His people. Notwithstanding the fact that we *have been saved* (Eph. 2:8; 2 Tim. 1:9) salvation is spoken of as yet future. It is yet to be consummated, and that consummation is essentially connected with Jesus' return from heaven. As His first coming was absolutely necessary for our salvation from our lost and ruined state, and from guilt and condemnation, so His second coming is absolutely necessary to bring His work to its full and effective completion. Hence we read that salvation is still to be "revealed in the last time" (1 Pet. 1:5), and that Christ will come a second time, to them that wait for Him, unto salvation. (Heb. 9:28.) "Already it is time to awake out of sleep," Paul warns the Christians at Rome, "for now

is salvation nearer to us than when we first believed. The night is far spent, the day is at hand . . .” (Rom. 13:11, 12.)

3. If Christ did not return there would be no resurrection of the dead in Christ, nor the change of the living saints. These events are dependent upon the coming of Christ. “Behold I tell you a mystery,” says the inspired apostle, “We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we [the living ones] shall be changed.” (1 Cor. 15:51, 52.) Now this will take place at the return of our Lord from heaven, as seen in Paul’s statements in the Thessalonian letter: “The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thess. 4:16, 17.) This resurrection of the dead and change of the living could not take place without Christ’s return from heaven and His personal presence here, for the fact is that it *will not be* till the Lord comes, and therefore depends on the Lord’s coming again. Apart from the second coming of Christ there would be no resurrection of the dead, no change of the living, nor that blessed reunion with the Lord and with one another that follows.

4. If Christ does not come back the Christian’s hope is null and void. Some may disagree with this statement. They would not be able to see why their hope would not be just as certain and secure apart from the Lord’s return. They don’t see, perhaps, how their hope of heaven and eternal life and the happy blessed eternity has a necessary connection with the Lord’s coming. They have “a hope in death,” as they say.

At this point the commonly accepted view of the hereafter, clashes sharply with the outlook presented to us in the New Testament. Death indeed holds no terror to the Christian. It is not really death to him—as the Lord Jesus declared in John 8:51—“Verily, verily I say unto you, If a man keep my word, he shall never see death.” The darkness and abandonment and condemnation which makes death terrible has been taken out of it. The sting of death, which is sin, is removed for him. In that sense the Christian does not die—he “falls asleep” in Jesus. Since Christ died *for them*, His people do not have to die as He died. He drank the cup on their behalf—therefore they need not drink it. “If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.” (1 Thess. 4:14.)

It is hardly necessary to point out that the expression “fallen asleep in Jesus” does not signify a state of unconsciousness. When a man is asleep he is not unconscious. His mind continues active, and often works more intensely than in waking hours. But the man who is asleep is shut out from the world and shut up to himself and to God. So the Christian who has fallen asleep is for the time shut out from the world and shut up unto God. I have “a desire to depart

and be with Christ," says Paul, "for it is very far better." (Phil. 1: 23.) And "whilst we are at home in the body, we are absent from the Lord . . . and [we] are willing rather to be absent from the body, and to be at home with the Lord." (2 Cor. 5:6, 8.) Paul, who by the Holy Spirit spoke of the things which eye saw not and ear heard not and which entered not into the heart of man, gave us this brief glimpse beyond the veil and declared to us this much of the state of the Christian dead; and for his part he said, "To me to live is Christ and to die is gain." (Phil. 1:21.) "Blessed are the dead who die in the Lord from henceforth," said John in Revelation—"yea, saith the Spirit that they may rest from their labors; for their works follow with them." (Rev. 14:13.)

All this is true; and far be it from us to detract the least item from it. Nevertheless the state of death is not the goal of the Christian's hope. The dead in Christ, though happy and at rest in the Savior's presence, are not in possession of their new bodies; nor have they as yet their crowns or rewards, nor have they as yet entered in upon their inheritance. They are unclothed and await the hour when they shall be clothed upon. In our hymnology we find much about "glorified spirits." But a spirit is not a complete human being. Man is made up of "spirit, soul, and body" (1 Thess. 5:23). It is not for a spirit-survival that the Christian is taught to hope, nor for some sort of shadowy existence in a spirit-land, but for a glorious existence in his complete being, in a body renewed, marvellous, alive with a life that knows no weariness, sickness or decline, and endued with faculties and powers — a body like the Lord's glorious body; and a life of which we could not have even a faint conception now. And all this is coming to us in that blessed day. For "our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation and make it like unto his glorious body, according to the working whereby he is able to subject all things unto himself." (Phil. 3:20, 21.)

We say, therefore, that if Christ does not return the distinctive Christian hope is lost. For, as Paul tells us, "the grace of God hath appeared, bringing salvation to all men, instructing us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of our great God and Savior Jesus Christ." (Tit. 2:11-13.) That is the Christian's blessed hope. He bids us to set our hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter 1:13.) "We know," says John, "that if he shall be manifested we shall be like him; for we shall see him even as he is. And every one that hath *this hope* set on him, purifieth himself even as he is pure." (1 John 3:2, 3.) For the hope of Christ's coming has an all-controlling influence over the Christian's work and conduct and daily life.

5. If the Lord Jesus does not return the whole creation will be disappointed. For the creation, in earnest expectation, is tensely waiting for a certain event, which, as we shall see, is bound up with the Lord's return from heaven. What is this event for which all cre-

ation waits? It is "the revealing of the sons of God." That may seem a strange theme—what is meant by it? Well the "revelation" of the sons of God is their "unveiling" before the world. They are veiled now in their garb of humiliation, and not recognized by the world. "Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not." (1 John 3:1.) But this veiled and hidden condition will not be always. For, as John goes on to say, "Beloved now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him." That will be their unveiling. Then shall they shine forth in the glory of the likeness of the Son of God. For "when Christ who is our life shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4.) For that event all creation waits. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit the redemption of our body"—that is to say, our resurrection, when the dead in Christ shall be raised incorruptible, and in His likeness they shall appear. For this the Christian hopes, the groaning creation also longingly waits and hopes. And this shall be when Jesus comes. If Christ does not come back the hope of all creation goes by default.

(To be continued.)

BEN'S BUDGET

Ben. J. Elston

God promised Abraham to bless all the "families" or "nations" through him and his "seed." The "seed," it was found, meant Isaac; later, Jacob. Centuries of Egyptian bondage passed. The promise goes to David, and his "seed." A thousand years go by, and now Paul announces that "seed" was in the *singular*, and meant Jesus, the *Christ*. Nor is the promise fully fulfilled in Jesus' lifetime, nor even yet. This leads to further expectation. And does not this slow demonstration of God's "eternal purpose" in Christ teach us to use much care and patience in our decisions as to how, when, and where God's promises are fulfilled—completely fulfilled? God either changes His course as may seem good in His sight—indeed He says He does—or prayer does *not* change things, and it is useless for us weak mortals to pray. The manifestations of "God in the flesh" will fully and finally, accomplish every predicted thing. All who "can be saved," will, in God's longsuffering way, be saved; while the wicked will be in irretrievable ruin. May God have mercy.

"Be not alarmed as to the future of a great truth. It may be obscured for a time by the darkness of error, but always to rise again in greater glory, like the morning sun."

ELDERS, DEACONS AND EVANGELISTS

W. J. Johnson

Among the disciples of Christ in the early days of the church was a class of men called elders. Peter classified himself as one of them. (1 Pet. 5:4.) They were in the church at Jerusalem, Ephesus, Philippi, and in churches at other places (Acts 15:2; 20:17, 28; Phil. 1:1). At each place there was a plurality of them. There was also another class called deacons.

The literal meaning of elder is older, and of deacon is minister or servant. But these terms are used in an official sense. This thought is brought out in the scriptures which speak of their qualifications, appointment, and work.

In the official use of elder other words are used which enable us to see readily the nature of the work that an elder is appointed to do. These terms are bishop, overseer, presbyter, pastor, shepherd. Furthermore, the scriptures speak plainly concerning the duties of elders. Acts 20:28 records Paul's instruction to the elders or bishops in the church at Ephesus. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." Again in 1 Peter 5:2-4 Peter exhorts: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God, nor yet for filthy lucre, but of a ready mind, neither as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

And, moreover, their work's being of vital importance to the flock entitles them to double honor (1 Tim. 5:17), especially to elders who serve faithfully in tending the charge allotted to them. Also an evangelist is instructed to "Rebuke not an elder but to admonish him as a father; and "Against an elder receive not an accusation, except at the mouth of two or three witnesses."

The qualifications of an elder are found in 1 Timothy 3:1-7: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil."

The nature of the work of deacons is told us in the sixth chapter of Acts. In that chapter we learn that their appointment was made necessary because certain widows were neglected by the Jerusalem

church in their "daily ministrations." Their work was summed up under the head of serving tables and care was taken that good spiritual men were appointed "over this business." The qualifications of deacons are beautifully set forth in 1 Timothy 3:8-13: "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

Although an evangelist is closely associated with elders and deacons, yet he should not supplant or rule over them in their work as it appears in some instances of present day practices. He is not limited to one congregation in his activities, for he may work with one or more churches in proclaiming the message of peace both where they are located and in missions. In other words his primary work is preaching the gospel instead of feeding, tending, and overseeing the flock or "serving tables." And if he is diligent in fulfilling his ministry he will find that there is plenty to do and greater progress will be made in our attaining unto the unity of the faith.

By preaching the word, reproving, and rebuking with longsuffering and doctrine he will give elders and deacons the much needed help in encouraging saints to give the more earnest heed unto the things which they have heard, that is, to sound doctrine. I do not mean sound according to the views generally believed and taught by the brethren, for that would be according to a human standard or creed. From such he is to keep himself and to "charge certain men not to teach a different doctrine" other than "the faith once for all delivered to the saints." (1 Tim. 1:3; Jude 3.) His messages should be words of grace seasoned with salt. For if the truth is presented in the spirit of love greater results will be produced in counteracting "winds of teaching" after the wiles of error and we "may grow up in all things into him, who is the head, even Christ." (Eph. 4:15.)

JESUS AND I

This poem was found in the flyleaf of Dan Crawford's Bible — the great pioneer missionary to Africa.

I cannot do it alone — the waves run fast and high.
And the fogs close chill around; the light goes out in the sky.
But I know that we two shall win in the end—Jesus and I.
Coward and wayward and weak, I change with the changing sky;
Today so safe and brave, tomorrow too weak to try—
But He never gives in, so we two shall win, Jesus and I.

THE MOVIES

(This is a copy of an essay on the Movies which was entered in a nation-wide contest. From the hundreds of entries, it was placed in the top 56.—Ed.)

Each week eighty-five million people attend the movies in the United States alone. The influence is bound to be tremendous, either for good or for evil. The scope of the movies is not only nation wide but world wide. A recent report of a British Commission of "Film in National Life" says that "Only the Bible and the Koran have an indisputable larger circulation than that of the largest film from Los Angeles."

Recently a questionnaire was sent to a group of high school superintendents, asking this question, "In your opinion which is yielding the greatest influence on our young people today, the home, the church, or the school?" Seventy-nine per cent of the replies considered the movies the greatest of all influences on the young people. Since the movies yield such an influence, let us consider the type of pictures portrayed on the silver screen.

"Gone With the Wind," one of the most popular pictures ever produced, prompted the following write-up under an INS date line: "The super film of the Old South, 'Gone With the Wind,' drew an 'objectionable in part' rating today on the National Legion of Decency rating list released in New York. The Legion put the Selznick picture in its third division and labeled it a class B film. Revised this week for the Legion, the film was described in these words: 'Objection: The low moral character, principles and behavior of the main figures as depicted in the film; suggestive implications; the attractive portrayal of the immoral character of a supporting role in the story.'" Some might say that "Gone With the Wind" is an exception: but every movie attender knows that it is not; but merely typical of the general run of the films.

The League of Nations committee made a study of American films which revealed: "Out of two hundred fifty films analyzed this is what was found in them: ninety-seven murders, fifty-one cases of adultery, nineteen seductions, twenty-two abductions, forty-five suicides. Of the characters in these films there were one hundred seventy-six thieves, twenty-five prostitutes, thirty-five drunkards." These are facts and figures, not mere opinions!

The movies tend to destroy the sanctity of marriage. Proof of this, besides the actual pictures is found in the lives of those who make the pictures in filmdom's capital. Remember the accounts of leading actors' lives publicized throughout recent papers? It is evident that the movies greatly influence the lives of their patrons.

The youth of America is continually copying after the characters of the movies in action, dress, speech, etc. The American films not only show nudeness, but show it as desirable, as if it were decent! Not only do they show criminals, but teach that crime pays! In the movies they get away with crime, they drink and gamble, and do all manner of evil. They are a school of sin producing juvenile delin-

quents and criminals. They show and glorify crime, murder, kidnapping, immorality, jailbreaking, and a host of other wicked and detestable things. What a sight for our youth to see and copy!

Some say the movies are educational, and indeed they are, but seldom for good. There's some good in the garbage can, but who wants it? They teach how to open safes, enter stores, cut burglar alarm wires, break windows noiselessly, use weapons, how to avoid leaving finger prints, and a multitude of other things equally bad. What kind of education do you call this?

"Who named the movies named them well, for fast they MOVE our youth to Hell!"

From *Macedonian Call*. By Ellis Crum II, Linton, Ind.

(We recommend a booklet titled, "What is wrong with the Movies?" by John R. Rice, obtainable from Word and Work — 35 cents.)

PROCRASTINATION

It is very unwise to put off salvation. When Christ calls, follow Him. Salvation is the most essential need of mankind.

Jesus Christ died on Calvary to redeem sinners from the curse of sin. Those who seek him with all their hearts will find Him to the joy of their souls, but those who reject Him will be lost eternally.

Some years ago a ship, the Herndon, was disabled in the Indian Ocean. A passing vessel stood by, and from time to time asked if they could take off the crew and the passengers.

The weather was calm, and the Captain of the good ship Herndon repeatedly answered, "Not yet." Night came on, and with it a storm which rendered further communications impossible. When dawn broke, the only sign of the Herndon was a few pieces of wreckage; she had gone down, with all on board. The captain had put off the call for help too long.

Strange to say, there are a number of people who keep putting off their salvation from day to day, and year after year, thinking that God will continue to prolong their opportunities.

They seem to forget that the Bible says that "God's Spirit will not always strive with man."

Turn to God at once. It is not too late to come, "for now is the accepted time, and now is the day of salvation."

"Oh come to the merciful Savior who calls you,

Oh come to the Lord who forgives and forgets;

Though dark be the future on earth that befalls you

A bright home awaits where the sun never sets."

—*Truth Advance*.

I always have said, and always will say, that the studious perusal of the sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

"But no pleasure is comparable to the standing upon the vantage-ground of *truth*."—Bacon.

THOUGHTS WORTH WHILE

D. H. F.

SEEKING GOD FIRST

Who seeks for friends to love him,
His is a noble quest,
For man alone, unaided,
Can never be his best.
Christ was the friend of all mankind,
He loved them — e'en the worst.
He finds the sweetest friendships
Who seeks God first.

Who seeks to find the kingdom,
He wisely seeks indeed:
In Christ he finds a full supply
To meet each want and need.
For sacrifices nobly paid—
For losses reimbursed,
He findeth every perfect good
Who seeks God first.

AMERICA'S NEED

We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.—Calvin Coolidge.

FOR HIS SON'S SAKE

D. L. Moody used to tell a story of a busy judge who, during war time, was approached by a soldier who presented a letter. Before reading this the judge seemed disinclined to pay much attention to his visitor, as he was absorbed in an important legal case. Upon opening the letter, his whole attitude changed. It was from his own son. He read: "Dear Father; The bearer is a soldier discharged from the hospital, and he is going home to die; assist him in any way you can for Charlie's sake." All the tender emotions of the judge's soul were laid open. He said to a friend afterwards, "I took that soldier to my heart for Charlie's sake; I clothed him in Charlie's clothes; I let him sleep in Charlie's bed, and supplied him with every comfort for Charlie's sake." Moody added, "God will never turn away any needy one, for His dear Son's sake."—A. C. Crews, in *Westminster Teacher*.

HE BOTH PREACHED AND PRACTICED

There is a story of a man who was a doctor of divinity who lived with his son, who was a doctor of medicine. The telephone bell rang

one day, and the D.D. answered it. "Is that Dr. --- speaking?" "Yes." "Are you the one who *preaches*, or the one who *practices*?" The Lord Jesus was both.

BUT IT WAS THE FATHER'S HOUSE

A friend of mine, a minister, told me that he was once showing someone through his church. This person omitted to take off his hat on entering the church. "I hope you don't mind my keeping on my hat?" he said to my friend. "I mind? Not at all!" was my friend's reply. "*It isn't my house!*"—S. D. Gordon.

"US ONLY"

Dr. H. A. Ironside told the following story at a Bible conference. A small Christian sect of an exclusive temperament was holding a convention. Outside the auditorium there was displayed the motto, "Jesus Only." A strong wind blew the first three letters away. US ONLY is too often the spirit shown by Christians of narrow vision.—S. S. Times.

FINISHED THE BOOK BUT LOST THE BOY

A young man stood at the bar of a court of justice to be sentenced for forgery. The judge was stern. He had known the boy from a child, had known his father, the famous legal light whose work on *The Law of Trusts* was the most exhaustive study of the subject in existence.

"Do you remember your father?" the judge asked.

"I remember him well."

Then, seeking to appeal to the boy's conscience, the judge said, "As you stand before me, about to be sentenced to the penitentiary, and think of your wonderful father who was one of the greatest lawyers of the United States, what do you remember most clearly about him?"

The answer surprised the judge. "I remember, sir," the boy replied, "when I went to my father for advice, and as he looked up at me from his book on *The Law of Trusts* he said, 'Run away, boy, I'm busy.' I remember when I went to him for companionship and he turned me away with, 'Run away, boy; this book must be finished.' You remember my father as a successful lawyer and a great author; I remember him as a lost friend."

And the judge muttered to himself, "Ah, yes, finished the book, but lost the boy."

Scores of parents have lost their children—lost their confidence, lost their love. They may sit at the same table with them, join in their conversation, provide for their every need. Yet because they have been too busy to be *real* fathers and mothers they have lost the precious treasures that God has entrusted to their homes. Don't lose your child. Take time to study his disposition, to help him solve life's problems, to be his comrade, to introduce him to Jesus Christ as his personal Savior. "He that winneth souls is wise." Begin today, at home, to find your children.—*Evangelical Christian*.

ON THE SECOND CHAPTER OF II THESSALONIANS

R. H. B.

MORE CONCERNING THE "MAN OF SIN"

The apostle has mapped out the developments that lead up to that "great and terrible day of the Lord." Here is the order of things as Paul presents them:

1. There is a "mystery of iniquity," already active in the apostle's day—a secret principle of evil working under cover, progressively, ever seeking to break forth into manifestation, but held back by God's restraint until the proper time arrives.

2. The "falling away," the great "apostasy," follows next.

3. Then the Man of Sin is revealed, "in his own season," i. e. at the time predetermined. He makes his entry "according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish . . ."

4. After his brief, but terrible sway the Lord Jesus slays him with the breath of His mouth, and brings him to nought by the manifestation of His coming (literally by "the outshining of his presence.")

Let us take up these items more particularly; but let us be assured that we are not studying cunningly devised fables, nor pursuing profitless speculations. Paul by the Holy Spirit had told the new converts of Thessalonica about these things at his first short visit already ("when I was yet with you I told you these things," 2 Thess. 2:5), and now he writes of it again and more fully. Surely there was great reason for giving them this teaching. We are not dealing here with vain and superfluous matters, but with truth, important to every church and every Christian.

Taking up the items in order, let us note—

1. *The "Mystery of Iniquity"* (or "of Lawlessness"). This is an evil force or principle, working secretly, in the realm of religion, threatening the faith of the church. It was working already in Paul's day; and like a subterranean fire has sought vent at various times and in various places. But by Divine restraint it has been held back until the proper time for its full breaking forth.

2. *The Great "Falling Away."* This will be the first, immediate result, when the Mystery of Iniquity is released. False doctrines of various sorts, heresies and sects and defections have marked the course of Christianity all along its path through the centuries past. But this is something radically different. Here we have not false teaching assailing the church, nor corruption merely in doctrine and practice, but the general "falling away" (Greek "apostasy") of the professing body of Christendom. The word "signifies the movement of a person or a body from a position which he (or it) at one time occupied." This is not a movement directed *against* the professing church, but a movement *of* the professing church, from off the foundation of the faith. Today we are witnessing a strong current in that direction.

3. *The Man of Sin Revealed.* Evidently the "falling away" prepares the way for the rise of this "Man of Sin." The confusion and

darkness and lawlessness which follows the universal abandonment of the truth of God is his opportunity, and the sign for his appearance. The restraint which up to this time prevented his appearing is removed. The Man of Sin is not by any means a strange and disconnected phenomenon—he is in a sense the product of his times. Thus comes forth the Lawless One, the Son of Perdition, whose coming is according to the working of Satan with all power and signs and lying wonders . . .” The devil’s mimicry of God’s Christ is seen in the very words that describe his appearing: like Christ he has a “coming” (Greek “parousia”—the word most often used of the Lord’s second coming); and he has an “apokalupsis,” (revelation”) for he is “revealed” in his own season. Like Christ he also comes with “all power”—Satanic power; and with signs and wonders—“lying wonders,” by which is not meant *bogus* miracles, nor (as the New Revision has it) “pretended miracles”—but *real* wonders and signs, done by Satan’s power, to authenticate his lies. (See the reality of these miracles affirmed in Matt. 24:24 and Rev. 13:13, 14.) To the dwellers on the earth this will be absolutely convincing; and especially so because it will be in line with their sinful desires. It comes with “all the deceit of unrighteousness for them that perish.” Sin has ever been the most deceitful of all things (Heb. 3:13) and Satan from of old has been “the deceiver of the whole world.” (Rev. 12:9.) Here we may see him in his master-effort. (Compare Rev. 13:1-18.)

If it be asked why God would permit such an all-overwhelming delusion to come on the world—that also is answered. It is sent as a retributive judgment upon them that perish: “because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.” (2 Thess 2:10-12.) That is a law of God’s dealing which works uniformly and everywhere. The rejection of light and truth results in darkness; and not merely negative darkness, but positive error and delusion. We may observe today that men who turn away their ears from the truth are turned unto fables. So has it ever been, and so will it be in fullest final measure when that Man of Sin comes upon the scene.

4. *The end of the Lawless One* will not come by the agency of man: the Lord Himself will personally execute sentence upon him. Like the “little horn” of Dan. 7 and 8; the “wilful king” (of Dan. 11:36f); and the “Beast,” and the “False Prophet” (Rev. 13 and 19:19, 20) this representative man of wickedness, is met by the Lord in person, who shall slay him with “the breath of his mouth,” and bring him to nought “by the manifestation of his coming.” (2 Thess. 2:8; Isa. 11:4.)

* * *

From this appalling picture the apostle now turns to reassure and comfort the Christians to whom he is writing. For he would not have them think that *they* are in line for such things (1 Thess. 5:9, 10). “We are bound to give thanks to God always for you, brethren be-

loved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ." The world will fall victim to Satan's delusion because they "*believed not the truth, but had pleasure in unrighteousness.*" (2 Thess. 2:12.) But the brethren at Thessalonica had *believed the truth.* The call of the gospel came to them through Paul's preaching, they responded to it in faith and obedience. Whatever the eternal choice of God behind that, it did not interfere with the free agency of those who received, nor did it absolve from responsibility those who rejected. (God's fore-ordination is like that, though we may never be able to explain it to ourselves.) The simple fact was that these were Christians, children of God; which was due, on God's side, to the "sanctification of the Spirit" (comp. Rom. 15:16); on their side to the "belief of the truth." And to this they had been called by the gospel. The ultimate purpose of the call was that they should share the glory of the Lord Jesus Christ. (Rom. 8:17; Col. 3:4.) The one thing needful is that they stand fast (Col. 1:23) and hold the traditions they had been taught by the apostles, whether by word of mouth or by epistle.*

*This "tradition" was simply the apostle's own direct oral teaching to these very people when he was with them. They had as yet no written word, except the epistles which Paul had written to them. We have today all the revelation of God ("the faith once for all delivered to the saints," Jude 3) in the written Word, the New Testament. The traditions condemned by the Lord Jesus were the "traditions of the elders," the traditions of men. (Matt. 15:1-9)—teachings superadded to the written law, handed down through successive generations, and palmed off on the people as having some sort of divine authority. Of this sort are the "traditions" held and taught by the Roman doctrine today.

Paul concludes with a prayer for the brethren at Thessalonica. (2 Thess. 3:16, 17.) To whom is he praying? To "the Lord Jesus Christ and God our Father, who loved us and gave us eternal comfort and good hope through grace." This offsets the darkness of the chapter, in so far as Christians are concerned, and corrects their needless fear that they should fall subject to the wrath to come. God our Father has loved us, says Paul, and has given us eternal comfort and good hope through grace. For it is only on the foundation of God's free, forgiving, sustaining grace that our hope and comfort can rest. And what does the apostle ask of God for these Thessalonian brethren? That He would "comfort their hearts, and establish them in every good work and word." This prayer for them surely did not fail of its answer from God. And for us, too, who are Christ's today, there can be such an answer. We need it.

"The March 'Sing-sing' (not 'swing-sing') through the South was a joy to me, and some inspiration to the churches. I think there were 14 services in all, in 8 churches, at that many points.

"Now, at long last, our new Nash has been delivered, and we are to leave on April 15 for the West Coast rallies. These are scheduled to end up in early June. I am happy to have my wife with me this year for the first three weeks of the tour; also my sister, Mrs. Spaulding, and her husband, minister at Borden, Indiana. It is in the great goodness and loving-kindness of the fine church at Borden that they have been given leave to go."—E. L. Jorgenson.

“FAITH OF OUR FATHERS”

E. L. J.

Believing that readers of this department might profit by a better acquaintance with pioneer literature, besides our reprints on prophetic lines, we reproduce this article on Operation of the Holy Spirit. It was written by a brother J. P. Davis, of Crawfordsville, Ind., and published in *Christian Eevangelist* many years ago. This extract is then followed, on the next page, by the reprint, “Campbell on the Jews.”—E. L. J.

THE PIONEERS ON THE HOLY SPIRIT

The “Dialogue on the Holy Spirit,” by Alexander Campbell, appeared in the first edition of “Christianity Restored.” Thomas Campbell thought this dialogue did not fully present the truth of the Scriptural doctrine of the Spirit; that it gave comfort to the “Word alone” errorists, and an occasion of triumph to the enemies of reform; so, in deference to his views, it was omitted from the “Christian System,” the successor of “Christianity Restored.” Yet even in that dialogue the ground was taken that the Holy Spirit is a gift to the Christian.

Barton W. Stone was a father who came into the reformation by a different route than the Campbells, and in years and piety ranks with Thomas Campbell. On the contemplated union of his people and the Disciples he said: “Oh, my brethren, let us repent and do the first works; let us seek for more holiness, rather than trouble ourselves and others with schemes and plans of union! The love of God shed abroad in our hearts by the Holy Spirit, given unto us, will more effectually unite than all the wisdom of the world combined.”

There are four other fathers of a second generation whom I could quote in the same tenor as the four preceding. They are Robert Richardson, Robert Milligan, J. S. Lamar and Isaac Errett; and we might add another—W. K. Pendleton.

The fathers were agreed on the following points: That the Holy Spirit operates on the sinner through the Word of truth only; but that he attended the Word of truth, was in it and with it, and that he might greatly assist the Word by removing hindrances or by leading the sinner to the Word of God; that the Holy Spirit as a Comforter is a gift to the Christian; that as such it is something to be sought in prayer and holiness of life. As to the baptism in the Holy Spirit, they held different opinions, but were very tolerant of one another’s opinions, and loved and honored one another, according to their own principles, that all who believed on and obeyed the Savior should be received as Christians, notwithstanding differences of opinion.

Robert Richardson was a colaborer with Alexander Campbell in the ministry of the Word, a near neighbor and friend, a professor in his college, an elder in his church, his chosen biographer, and

preached at his funeral. Robert Richardson says, in the "Memoirs of Campbell": "He did not deny that 'influences' of various kinds might accompany the Word, but on these he declined to enlarge. He believed in spiritual ministries of various kinds, and that invisible beings, as he had said in his discussion with Mr. Waterman, 'by an acquaintance with our association of ideas, our modes of reasoning, our passions, our propensities, and by approaching us through these avenues, could lead us backward or forward, to the right or to the left, as their designs might require. It is more than possible; it is probable. I might advance farther and say it is certain, for it has been done.'"

CAMPBELL ON THE JEWS

The Jews in their origin, their progress, and final destiny among the nations of the earth, were designed to be a standing miracle, or an unbroken series of miracles spanning the entire arch of time, from Abraham to the resurrection of the dead.

The birth of Isaac, the burning, yet unconsumed bush, whence God addressed Moses, the plagues by which their redemption from Egyptian slavery was purchased, with their journey through the Red Sea, and the wilderness for forty years, their settlement in Canaan, and all that befell them down to their final catastrophe and dispersion among the nations, together with their preservation for eighteen hundred years since—all is evidently the special hand of God, a series of splendid miracles co-operating in one grand scheme of human redemption and deliverance.

But the end is not yet. A new series is soon to commence, and the signs of the times indicate that it is not far distant. The God of Abraham has said, "Though I make a full end of all the nations" (that afflicted Jacob) "I will never make a full end of you." Millions of the Jews, known and proved to be such, yet exist, while not a remnant of their oppressors, known as such, is found in the four quarters of the globe.

But God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham His friend. "If the casting of them away has been the reconciling of the Gentile world, what shall the resumption of them be but life from the dead." We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land. We intend to notice the Jews and especially the converted Jews of this, our own day, and their efforts to convert their nation to the belief of Him, as the true and long-promised Messiah, whom their fathers repudiated and persecuted to death."—*Millennial Harbinger*, 1849, Page 87.

In the *Millennial Harbinger*, 1856, page 275, Alexander Campbell says:

The unbelieving Jews were rejected and repudiated as the visible and formal people of God; and the believing Jews and Gentiles, harmonized and united, constituted the visible earthly kingdom of

Jesus the Christ. Still, the unbelieving Jews exist as a *monumental* people; and, though no longer the depositories of the Oracles of God, they are, in their present position, the subject of special prophecy and of special promise.

But that we may be better prepared to appreciate the New Testament prophecies of this monumental people, we must sojourn for some time in the tents of ancient Israel, and still more fully expatiate on the covenanted promises to the Abrahamic race, respecting their future position, according to the covenants and transactions on record in their own Oracles, so faithfully and benevolently transmitted to us.

We must, indeed, in order to our own edification and comfort, be fully assured that what is yet future, or unfulfilled in their history, will as certainly be accomplished as that their Messiah came at the appointed time, and appeared in time, place and circumstances, in exact conformity to the predictions of their own prophets, and the symbols of their own institution.

Of the whole Jewish line of prophets in the Old Testament, no one, in fewer or more pointed words, has written concerning the then future destiny of the Jewish people, than did Hosea, in the latter end of the eighth century before the birth of the Lord Messiah. His words are: "The children of Israel shall continue many days without a king, without a prince, and without sacrifice; without an image, without an ephod, and without teraphim;" or according to the Septuagint, without a sacrifice, without an altar, without a priesthood, and without oracles. "Afterwards shall the children of Israel return, and seek the Lord their God, and David" (the beloved) "their King, and shall fear the Lord and his goodness in the latter days." (Hos. 3:4, 5.)

This passage, though sought to be applied to the Jews in their captivity in ancient Babylon, cannot, as we judge, be sustained, and is only fully verified in their present and prospective future destiny.

[Again in a missionary address, speaking with reference to Dr. Barclay, pioneer missionary, sent from churches of Christ to Jerusalem, Alexander Campbell says:]

But, as it is a settled point with us that Jerusalem is and ought to be our first choice, we presume not to argue her special claims upon our Christian benevolence. When we speak of "the rapidly waning Crescent," of the "drying up of the Euphrates," of Jerusalem as "one of the foci of Mohammedanism," anciently "the city of the great King," and long destined to be "the joy of all the earth," "a city not forsaken," "of the year of recompenses for the controversy of Zion," "the Mount Zion which God loves for his servants' sake," we do not argue these glorious and sublime indications of her destiny as though any of us doubted our premises, her influence or her destiny. Jerusalem's fall is already written, and her future rise and glory occupy a large space in the visions of the future. Toward the end of the Babylonish captivity, in the prophetic visions of that day, as presented in Ps. 102, we have some joyful indications of the rise of Jerusalem. [Quoting Ps. 102: 13-16 and 18-21.]

It is good to love Jerusalem and to seek her peace and prosperity, so sang and prayed the Jews in their songs of degrees. (See Ps. 122.)

Jerusalem, indeed, has long been given up to desolation, and it is to continue, according to Daniel, "till the consummation determined," or until the purposes of God respecting it are accomplished. Our Lord, by Luke, speaks still more plainly: "Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled." This is our index to the prophecies concerning the Jewish reign. "The times of the Gentiles" yet continue. God permitted them to destroy Jerusalem, and thereby to crush its persecuting power. Its fall contributed much to the spread of the gospel throughout the world. Hence, Paul reasons: "If the casting off of the Jews" from their relation to God "became the reconciling of the world [the Gentiles], what will the resumption of them be but life from the dead?"

The fall of the Jews became the rise of the Gentiles. The Gentiles have yet their times. And "blindness," not total, but "in part," has happened to the Jews, and will continue "till the fullness of the Gentiles" be come in. Then will come the fulness of the Jews. "For the Redeemer shall come out of Zion," the city of David, "and shall turn away ungodliness from Jacob."

This mystery is now revealed. It was, in the Hebrew style, *mystery*, a thing hidden or concealed. It is no longer so. The Jews, as a people, are still beloved, because of their fathers, though long punished, as was threatened; for, said Jehovah, by his prophet, "Thee, O Jerusalem, have I acknowledged" more than the Gentiles; "therefore will I punish you for all your iniquities." But the time "to favor her" is not far distant.

"For thy servants take pleasure in her ruins
And show a tender regard for her very dust."

Hence David sings:

"Then shall the Gentiles fear thy name, Jehovah, and all the kings of the earth thy glory."

With Paul, we rejoice in the prophetic drama, and therefore anticipate a glorious triumph of grace in the redemption of ancient Israel according to the flesh.

Our duty on all the premises is plain. During these times of the Gentiles, we have a dispensation of the gospel committed to us. We have, therefore, established a mission in Palestine, in the literal city of David. It is not designed merely for the Jews residing in their own hallowed metropolis or visiting it, but also for the Gentiles now sojourning in this great center of mingled attractions." ("Popular Lectures and Addresses," Pages 525-527.)

Do not stifle a good impulse, lest it dwarf your own soul. "He that knoweth to do good, and doeth it not, to him it is sin." A duty once neglected, when it is in our power to do it, will certainly leave its mark on our power and zeal.