

THE WORD AND WORK

(Volume XLIV, DECEMBER, 1950)

Christmas

For somehow, not only at Christmas,
But all the long year through,
The joy that you give to others
Is the joy that comes back to you.

—John Greenleaf Whittier.

WORDS IN SEASON

R. H. B.

ABOUT CHRISTMAS

At the turn of the year reminders come in press and pulpit that "Christmas" is not a feast which Christians should celebrate. It is not only not the anniversary of Christ's birth (the day and date of which is unknown) but it gets its authority from Rome—yea, back of that the Greek and Roman Christianity derived the celebration of the yule-feast from pagan customs (as also the case with "Easter"). Moreover the observance of religious feasts and holidays belongs to the Old Testament order, not to the gospel dispensation, to religion of the law, not to that of the Spirit.

All of which is true. But there is also more to be said about the matter.

1. It is true that Christians—those who hold to the simplicity of the New Testament word—do not observe religious feasts, holy days and festivals. (Col. 2:16, 17.) Nor will they fall in with any of the errors of a corrupt Christendom. We recognize no *holy days* (Gal. 4:10). However, on the human and social side, we are free to have *holidays*, when there is time and occasion for it. Our separation from the world does not demand that we oppose and repudiate any and every thing the world does, just because the world does it. In fact it is of the spirit of the enlightened Christian to adapt and adjust himself to human ways and customs, in so far as he can do so without sacrifice of principle. This is the "all means" by which we may even "save some." (1 Cor. 9:19-22.) Though the Christian is "not of the world" and separated from the world, that fact does not necessitate his being "odd" or "contrary" in his attitude toward human affairs.

2. Now "Christmas" is indeed a religious holy day, observed and celebrated as such by the Greek and Roman communions, and by most of the denominations of Christendom. As such we have

nothing to do with it. All our days are holy unto the Lord, and we have no days of *special* worship, except that on the "first day of the week," the disciples meet together to break bread. (Acts 20:7.) But to the world at large the Christmas holidays are generally just holidays—times of feasting, of merry-making, of remembering friends, of giving gifts—a break in the drab monotony of life, a release from workaday toil and care, if but for a brief moment. Humanity needs such seasons; and it is good, so long as all is done in decency. In such festivity Christians may engage, even as the Lord attended the marriage feast in Cana.

3. The fact that Christ's birth is specially remembered and brought into prominence at this special time, is not at all bad in itself. We can remember the fact of Christ's birth and think on it at any time, and need not refuse to do so on this day, even though some perversions have been connected with it by some parties and in some quarters. Personally I should be glad to have all people think of that great event when God gave His only begotten Son, and the Word became flesh—at this time at least, if they will at no other. I would not discourage that. Nor would it be wrong for a preacher or teacher to take advantage of the situation and to use the general interest to teach on the theme of Christ's birth, while the minds of the populace may be more than ordinarily receptive to such teaching. All this, it would seem, a faithful Christian can do, without entering into complicity with any unscriptural ceremonial feast of Christmas celebrations.

4. As for "Christmas" dating back to heathen feasts—it is of no concern to those who do not celebrate it as such. Other of our social customs have sprung from pagan times; but the idolatrous meaning of them has long since been forgotten, and we certainly do not mean to commemorate those. The Seventh-Dayists have made much of the fact that Sunday was in pagan Rome "*dies solis*"—"the day of the sun." What of it? What is that to a Christian? Thus Monday also is the day of the moon; Tuesday the day of Zeus; Wednesday is Wodan's lay; Thursday, Thor's; Friday of the goddess Freya; and Saturday (worst of all) the day of Saturn! Who knows or cares? And if Yule-tide had its origin with the ancient Druids and the Christmas-tree was once a heathen emblem, it has not even a shadow of such meaning and import for anyone today. So let us keep the distinction between an unscriptural religious "holy day" and the holiday of national goodwill and rejoicing; and rejoice with those who rejoice as we weep with those who weep. And at this evil time there may be occasions for weeping, more than for holiday-rejoicings.

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"THE BRANCH"

Just four times is the word "the Branch" (Heb. "*tsemach*") applied to the Messiah (and to Him only) in the prophecies of the Old Testament.

Once in Isa. 4:2—"The branch of Jehovah."

Twice (but one of these is a repetition) in Jeremiah 23:5—"

will raise unto David a righteous Branch" and 33:15, "A Branch of righteousness to grow up unto David."

Again, in Zech. 3:8—"My servant, the Branch."

And in Zech. 6:12—"The man whose name is the Branch."

These four aspects of the Christ are pointedly set forth in the four gospels. Matthew is the gospel of the King, the righteous branch raised up unto David. The gospel of Mark stresses His character as the perfect Servant—"My servant the Branch." In Luke He is prominently set forth in His humanity—the "Son of man"—which corresponds to the prophecy of "the Man whose name is the Branch." John displays His Divine Nature and Being—"The Branch of Jehovah." These are the four great features of the Person of our Lord Jesus Christ. He alone answers to the fourfold picture of the Branch promised afore by the prophets.

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THE PICTURE OF OUR DAYS

Three parallel passages in the gospels (Matt. 14:22-33; Mark 6:45-52; John 6:16-21) present a prophetic picture, as it were, foreshadowing the lot of the church, in a hostile world until Christ comes again.

The Lord Jesus had fed the 5000, and had sent His disciples ahead across the lake of Galilee. In each account there is the intimation that Jesus had promised to come to them—though, *how*, the disciples could not have known, for there was no other boat than the one in which they set out (John 6:22). However that they did expect Him to come to them is clearly implied in Matt. 14:22 and Mark 6:45; and in John 6:17 we read that "it was now dark, and *Jesus had not yet come to them.*" Where was He? Well, after dismissing the multitude, whom He had fed, and after sending the disciples "to go before Him to the other side," He "went up into the mountain apart to pray." The disciples in the meanwhile were rowing hard against a contrary wind. ("The sea was rising by reason of a great wind that blew." John 6:18). About the fourth watch of the night, from His high place the Lord saw them battling, "distressed by the waves" and "distressed in rowing," and *He came unto them walking on the sea.* How they were troubled when they first saw Him, and how their fear was turned into joy and peace for them ("be of good cheer, it is I, be not afraid") and how His advent brought them instant relief and release from their distress and hard labor, is related in Mark 6:51 and John 6:21.

It is so today, and so it has been through all the long years of the church's history. Evermore she has had to battle against a hard wind, and her progress has been painful and slow. In the meanwhile her Lord has been absent, on High, praying—praying for them. The first watch of the night (6 to 9) passed thus; the second watch (9 to 12) also, then the third (12 to 3). But in the fourth watch the Lord took knowledge of their toil and distress, and came to them, in a way most unexpected and wonderful. Thus He speaks to us also: "Watch, therefore; for ye know not when the lord of the house cometh,

whether at even [which is the first watch of the night], or at midnight [the second watch]; or at cockcrowing [the third]; or in the morning [the morning watch, from 3 to 6]; lest coming suddenly he find you sleeping. And what I say unto you I say unto all. "Watch." (Mark 13:35-37.)

The night has been long—so long; and the rowing has been difficult. Surely we are in the fourth watch. If the signs mean anything to us, surely the coming of the Lord is at hand.

The writer of a poem, which appeared reprinted in a little magazine (The "Prairie Overcomer") has caught the vision, in the following beautiful words.

"The roaring sea of nations in upheaval,
The Church afloat upon the angry foam,
The Lord, a Watcher, sees her toil, her peril,
And in the fourth watch of the night He'll come.

"Midnight has passed; eyes strain through inky darkness,
But see not yet the shining of His face:
Lest hearts should fail, or Hope should fold her pinions,
The morning-star in yonder heavens we trace.

"The morning star gleams on the rolling billows,
A radiant light amid the angry storm;
Within its beams we toil in rowing, saying,
'In the fourth watch, perchance, we'll see His form.'

"In the fourth watch—so toil a little longer,
Battling against the wind, the storm, the tide,
How soon we shall forget it all, beloved,
When, with our Lord, we reach the 'other side.'"

J. Edgar Hoover, Director of the F.B.I. said: "The one year of our nation at war has been revealing and shocking in its effect upon our youngsters. The relaxation of parental guidance in the excitement of war has been a compromise with indecency. Unguided youth with easily acquired money has added to the revolting breakdown in morals. It was God-fearing men and women who conceived and made this nation. It has been their children, guided spiritually through church and Sunday School attendance in the formative years of life who have maintained this country. This spiritual guidance is vitally essential in preparing our youth for their responsibilities of tomorrow. *I feel that every one should encourage and wholeheartedly support the teaching of God's word.* Fortified spiritually our youth will resist the temptation of crime and ably assume the task of citizenship tomorrow."

"The secret of an intimate loving fellowship with the Lord Jesus, the secret of knowing Him in an intimate way, is in the moment by moment control of the Holy Spirit over the life of the Christian."

NEWS AND NOTES

Chattanooga, Tenn.: "Brother D. H. Friend conducted our meeting at McCallie Ave. Church, Chattanooga, Tenn., October 22 to 29. We had a good meeting. All our congregation loves Brother Friend. He did most excellent preaching—heart to heart messages, with Christ in the midst. He helped us greatly. One from the Baptists came to us.

"I preached at Locust Street and Mountain View churches Sunday, November 5 (Home-Coming Day). Baptized two young men. There is a good work at both of these congregations. Brother Robert Boyd did a fine work here with these Johnson City, Tennessee, congregations."—E. H. Hoover.

Gallatin, Tenn.: "From October 22 to 29 the church here had a series of special meetings in the interest of personal Christian living and Christian work. Brother Gordon Turner of Nashville, Tenn., minister, educator and 'roving reporter' for the Nashville-Tennessean, was the speaker. Robert G. Neil led the song service. Brother Neil is principal of one of the Nashville city schools and preaches at South Harpeth in Tennessee and at Allensville, Ky. He works with our young people here on Sunday nights.

"Our attendance in this meeting was most excellent. Brother Turner gave us a series on 'Sin, its Cause and Cure.' They were soul-stirring and heart-searching for the church. One night in the absence of Brother Turner, Brother Neil brought the message. He spoke on 'Common Religious Errors Among Us.'

"Though the lessons presented were in the interest of the church, two were baptized and one placed membership. The services closed on Sunday with capacity audiences and two masterful addresses on 'All About Our Bible' and 'What the Bible has meant to America.'"—H. L. Olmstead.

Louisville Thanksgiving Service

A capacity crowd attended the joint Thanksgiving service of the Louisville churches held at Fifth and M. Brother F. S. Spaulding brought an inspiring message. The special chorus under the direction of Dale Jorgenson warmed the

hearts of those present. The offering for the Portland Building Fund was around \$1400. Those at the boys' dormitory appreciated much the food shower contributed to them on this fine occasion.

OPEN HOUSE

The Word and Work held open house in their new quarters on Friday, December 1. Many of our friends dropped in and seemed pleased with our Book Room and offices. Several purchased Bibles, Christmas cards, and other items from our stock. E. L. Jorgenson and household sent a beautiful basket of flowers for the occasion. Our new address is 2518 Portland Ave., and our telephone number Arlington 8966. Contact us for Christmas needs in Bibles and books.

Alexandria, La.: "Recently a young man made the good confession at services of the Alexandria church of Christ, McArthur Drive and Peach Street and was baptized the same hour of the night.

"On the fifth Sunday in October Brother Burgess preached at services of Bayou Jacque church. We are glad to report that work there shows steady spiritual growth."—W. J. Johnson.

Ottumwa, Iowa: "There have been several baptisms at Finley Avenue and Adella Streets church in the past three months. Last Lord's Day I was assigned to speak on the first part of 2 Thess. 2. I conceded that every Pope may have had some of the characteristics of the man of sin, but expressed the view that the apostle was describing one person, an individual, who would be destroyed by the brightness of the Lord's coming."—Frank S. Graham.

Annual Report—Dugger, Indiana

"As the year comes to a close, I can report that some progress has been made by the Dugger congregation. Attendance and interest have been better than for several years. A number of additions by primary obedience and membership have enlarged our roll though we have had to remove other names because of death. Brother R. H.

Boll was with us in the spring in special services featuring prophetic themes, but in his messages he placed emphasis upon the need for Christ and His way of life. Then this fall Brother Hall C. Crowder was with us in evangelistic services. Much good was accomplished. Bro. Crowder made strong appeals for better Christian living.

"Our Vacation Bible School in the summer was considered by the teachers as the best we have had. Through the secular school year we have had Thursday afternoon Bible classes for the children with an average attendance of over thirty. The book of Acts is being studied. Four faithful teachers help in this work.

"It is our custom each year to have a Thanksgiving Fellowship Service featuring the children of the Sellersburg Children's Home. Songs, scripture quotations, appropriate talks make up the program. Brethren from neighboring congregations join us in this service and in a shower for the children and the Home. Last year the shower amounted to nearly two tons of food supplies, etc., and over three hundred dollars in cash.

This congregation also receives and forwards funds to Brother A. T. Phillips and family in Africa. During our fiscal year ending Aug. 31, we received and forwarded over \$1700. The congregation through Brother Frank Pratt and myself have assisted the Farnsworth brethren in Sunday afternoon and Wednesday night services. Just recently we have had three baptisms and one restoration."—M. Clymore.

K. B. C. CHORUS TRIP

The Kentucky Bible College chorus visited Gallatin, Tenn., and Allensville, Ky., congregations over the first weekend of December. In appreciation of the young people and their director, Brother Olmstead says, "The brethren here were delighted with the program given here Sunday, December 3, by the chorus of Portland Christian School and Kentucky Bible College. There were more than forty of the young people with us who impressed our people with their earnestness, sincerity and reverence. They were 'farmed out' among the members for Saturday night and a lunch was

served for them at the church Sunday.

"Brother Dale Jorgenson has done a fine piece of work with this group. The numbers given were classics of sacred music and were rendered in a most artistic manner. Brother Winston Allen's message was heart-searching and soul-stirring."

Tell City, Ind.: "The Spirit of the Lord continues to prevail here. We continue to grow in His grace, and knowledge, and we trust in His good favor day by day. Church attendance has been very good and is showing a little increase again. We have had several to come for membership and baptism this year. We baptized a mother yesterday after church. The Lord has blessed us in a financial way. The building debt was paid off over a month ago. The Lord willing, we will be working with the brethren here another year."—Elmer C. Ringer.

Gallatin, Tenn.: "I was with the good church at Mackville, Ky., from October 2 - 12, which included one Lord's day. Brother H. N. Rutherford of Lexington was our song leader except on Lord's days, and he otherwise assisted in the meeting. Our audiences were large, the singing wonderful. Thirteen were added by confession and baptism during the meeting. There have been four more added by baptism here at Gallatin since our last report in Word and Work."—H. L. Olmstead.

HALL CROWDER TO GALLATIN

Brethren of the Louisville area and especially the Highland congregation regret that Hall Crowder is going from our midst the first of the year. He is to take up work at Gallatin, Tennessee, where Bro. Olmstead has labored for several years. Brother Crowder has done much evangelistic work during 1950 and has been very active otherwise in the Lord's work. Some of us expect to be associated with him in another youth camp next summer.

1950 INDEX—BOUND VOLUME

The 1950 index of the Word and Work will be in the 1950 bound volume, which should be out about the middle of January. However, those who do not care for the bound

volume may write in for the separate index, sending 10¢ in stamps or coin. The bound volume will be \$2.00 prepaid this year.

Otto K. Miller

The Camp Taylor church as a whole, as well as one of our finest families in particular, was saddened by the sudden passing of Brother O. K. Miller. Brother Miller has been treasurer of the church for several years. He was a faithful

Christian and was devoted to his family. His son, Jule, is a preacher; his wife and all his children are consecrated Christians. To them, his passing, though a terrible shock, was a Home going, a departure to be with the Lord. They sorrow not as those who have no hope. They sincerely appreciate the flowers, the gifts, and the much kindness extended to them in their time of sorrow. —J. R. Clark.

TWO YEARS IN JAPAN

We have been in Japan for almost two years and I am sure they have been the two best years of our life. We enjoy very much our work and we feel this is still one of the most productive fields in the world. If we only had the workers there could be a great harvest reaped in this area. Let us all pray that the Lord may send forth laborers.

Two years ago we started a Bible class in Kanazawa with four men attending the first meeting. Three of these men were very faithful in attendance but the fourth was more interested in worldly things than in the Lord. During the first year two of the men were baptized and the third was baptized last Sunday. This man lived in the South Sea Islands for perhaps twenty-five years, during which time he became a member of the Mohammedan religion and became an evangelist. After the war he was repatriated and attempted to teach that religion to the Japanese but was unsuccessful. He later began attending our Bible class and after two years became a Christian. All together nine have been baptized in Kanazawa in the past year and a half.

Last week Brother Rhodes baptized a young girl who attended one of his Bible classes here in Tokyo. There have been several people baptized here in Tokyo as the result of this class.

We also are happy to report that good progress is being made on our house. The frame is up and the roof is being put on now. We have hopes that the house will be finished by the last of December.

Bro. George Gurganus is starting a new work in Tokyo. He has already purchased a nice piece of property and preparations are being made to begin construction.

We appreciate and are very thankful for your prayers and support.

Colis Campbell.

COLIS CAMPBELL'S HOUSE

The house which Brother Campbell mentions in the above letter is being erected on the Yokohama church property and is to cost \$2090. By borrowing \$500 from friends we have been able to meet the down payment of \$1000. Of the \$790 which is promised upon the completion of the structure about the first of the year, we have received in all (Dec, 11) \$430.23, which means that we need \$359.77 in three weeks from the time this letter is being written to complete this amount. The remaining \$300 can then be paid in installments until the final debt is met. We thank all who have helped thus far. Send gifts to Missionary Messenger, 226 Pennsylvania Avenue, Louisville, Ky., or to this office. (2518 Portland Ave.)

POPULARITY VERSUS INFLUENCE

There is a great danger of confusing popularity with influence. The Lord Jesus was unpopular, but who else has had such an influence on the world? Influence is of God and will abide.

“I WORK A WORK IN YOUR DAYS”

Stanford Chambers

Paul in addressing “Men of Israel” in Acts 13, warned, “Beware therefore, lest that come upon you which is spoken in the prophets: ‘Behold, ye despisers, and wonder, and perish: For I work a work in your days, A work which ye shall in nowise believe if one declare it unto you.’”

Paul quoted these words and properly applied the same to unbelieving Jews; they have a proper application today to Gentiles as well. Wise in their own conceits (See Rom. 11:25), Gentile professors are boasting themselves over the broken-off branches of the olive tree—using Paul’s symbolry. Anti-Semitism can take on various forms.

Brethren there are who are determined that we shall not be living in days of fulfillment, especially as pertains to Israel. They find (so they confidently affirm, and loudly) that prophecies concerning the restoration of the Jews to the land of their fathers were fulfilled in the days of Ezra and Nehemiah, that prophecies fulfilled cannot be fulfilling again and fuller. So it is vociferously denied that the Jews can ever occupy the land again. “They are cast off,” and God is forever done with them.

Yet right before our eyes is the nation of Israel, in the land, with self-government, recognized by the United Nations as a member of the great family of nations. “Insignificant,” they say. There was complete (?) fulfillment in Ezra’s day, but insignificant developments in our day! Do they disbelieve even though something on a far, very far, greater scale has come to pass before our very eyes? So it would seem.

A comparison may help. Ezra’s restoration is not to be discounted or despised. Thank God for it. But Ezra led back less than 50,000. They were the butt of ridicule in the eyes of their enemies (Not to their discredit, of course). Put against that 50,000 the 1,100,000 back there today! Consider with that (180,000 Arabs and other non-Jews there) 190 new settlements in the last two years. Industrial enterprises opened in the same time, 250. Plans have been made to plant a billion trees in the land, 4,000,000 to be planted in 1950-51. An American firm has been awarded a contract for improving the harbor of Haifa at a cost of \$3,250,000. And this is not half. “But that does not save them,” they reply. Of course not. They have gone back (and thousands more are going) in unbelief. That is their great mistake, and the purge of Jeremiah 30 will have to come, of course will come. Nevertheless consider this significant fact. In that land right now are, according to statistics, more Jews (over 50,000) who have *confessed Christ* than Ezra led into the land in what some are calling THE restoration in COMPLETE fulfillment. Beware lest ye be “despisers” that behold and wonder and then be blinded through prejudice.

HOW LONG WAS JESUS IN THE GRAVE?

Tona Covey

Possibly you have tried, or have seen where someone else has tried, to harmonize the expressions, "three days and three nights," "after three days," and "the third day," used in the scriptures to tell the time between the crucifixion and the resurrection. Some suppose that Jesus was crucified on Thursday evening, and some have two sabbath days coming together and that He was in the grave two sabbath days. These efforts at harmony require too much supposing to be very convincing.

There seems no practical point involved in the matter except a desire to show the harmony of scripture statements. But if the gospel writers were willing to leave the matter so uncertain, surely you and I should not worry about it. None of the lessons in Acts or the epistles ever mention that point at all. The only vital point is that he was crucified and buried and rose again. If one wishes to believe He was in the grave three full days and three full nights, or, as the weight of scripture statements would indicate, He was in the grave parts of three days and two full nights, have your pleasure in the matter but the faith you have have to yourself.

But I feel we can short-cut all this trying to harmonize by considering a few facts. In the four gospels these different expressions are used (American Standard Version):

"*Three days and three nights* in the heart of the earth"—Jesus, Matt. 12:40.

"be killed, *and after three days* rise again"—Jesus, Mark 8:31.

"be killed *and the third day* be raised up"—Jesus, Luke 9:22.

"Destroy this temple, and *in three days* I will raise it up"—Jesus, John 2:19.

These four different statements are given by the four writers as being what Jesus said about this one event. If any of them is inaccurate which one is it? If Jesus could not state the matter accurately (if any of the statements are not accurate) how can we know which is right?

Another thing to be noted is that when Mark speaks of the resurrection he uses the expression "after three days" exclusively (8:31; 9:31; 10:34). Luke's expression is "the third day" (18:33; 24:7; 24:46). Matthew also says "the third day" (Matt. 16:21; 17:23; 20:19). Matthew, Mark, and Luke each maintains his own form of expression though they are giving the one and same statement of Jesus (Matt. 20:19; Mark 10:34; Luke 18:33). This shows that they were not giving a word for word quotation of Jesus, but were expressing his factual statement, and they did not consider it any misstatement of truth to do so.

There is only one conclusion left us and that is that these statements, though differing in form, agree in fact. So there is no need to harmonize the expressions. Part of our trouble at this point might come from trying to clothe the thoughts of 30 A. D. with 1950 clothes of expression.

How long was Jesus in the grave? He seems to have been there either three full days and three full nights, or parts of three days and two full nights—but it doesn't bother me a bit as to which it was. Does it bother you?

Into What Baptized?

Frank Mullins

"Into what then were ye baptized?" So asked the apostle Paul of the twelve Ephesians when he learned they had not received the Holy Spirit when they "believed"—note in the question how he assumed they had been baptized if they had "believed" (Acts 19:1-7). Upon learning that these twelve had been baptized with the baptism of John and had not so much as heard that the Holy Spirit was given, the apostle taught them the truth regarding the baptism of the great commission by the authority of Jesus Christ as was practiced by the apostles beginning on Pentecost (Acts 2:38, 41), and at the household of Cornelius (Acts 10:47, 48) when the Gentiles first came to the Lord for salvation through the gospel. It is evident by this record that baptism had a definite significance in the days of the apostles, and instead of being waived aside as irrelevant or of such little significance it could easily be set aside, the apostles taught them the way of the Lord more perfectly and baptized them in the name of the Lord Jesus Christ.

Water baptism as a command of the Lord Jesus Christ in relation to receiving Christ as one's personal Savior has been greatly discredited, and it is becoming more popular among "leading popular nationally known evangelists" to not only discredit it but to discard it. And not only do they discard it or discredit baptism but any who for any reason insists upon its being a part of the great commission. Others make it only a form of induction into some church fellowship, and to "join their church" one must be baptized, and by one of like doctrine and practice. All of which is contradictory to the teaching of God's word regarding baptism. The Scriptures teach that baptism is sacred because authorized by Jesus Christ Himself, and is the expression of one's faith in Him as the Son of God and in the facts of the gospel—His death, burial, and resurrection—and the open manifestation of one's acceptance of Him as both Lord and Savior, and that one is baptized "into Christ" (Rom. 6:3, 4; Gal. 3:26, 27) and not into a certain church or doctrine or creed, but rather upon being baptized "God added to the church daily such as should be saved" (Acts 2:47, A. V.). Baptism has its significances only in relation to the faith you have toward Christ (see Mark 16:15, 16; Acts 8:37), and is a testimony of your willingness to be identified with Him in His death, burial, and resurrection (Rom. 6:17, 18). "Into what then were you baptized?" . . . The Fair Park church of Christ stands unashamed to thus teach and practice this sacred command.

LET NOT SIN REIGN IN YOUR BODY

R. H. B.

After having shown us that in the death of Jesus Christ *we* died (that is, we who were baptized into Jesus Christ) and that in His resurrection we were raised with Him, that we might henceforth walk "in newness of life"; and that in Christ's death for us "our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin"; and after telling us that we are therefore to reckon ourselves "*dead* unto sin, and alive unto God in Christ Jesus"—the apostle (nay, the Holy Spirit speaking to us through him) now comes with the exhortation not to let sin reign in our mortal body that we should obey the lusts thereof! (Rom. 6:1-12.)

After all that he had told us we might think that the sin-question would be settled, that the conflict is over, and that once for all the Christian is done with sin. So, too, reads one of our beautiful hymns:

"Buried with Christ and raised with Him too,
What is there left for me to do?
Simply to *cease from struggling and strife*,
Simply to walk in newness of life."

Now this is true, and must not be denied. There is still a conflict, but it is not with sin direct: our fight now is to recognize the fact of our deliverance, and to hold the place and standing God through Christ, has given us. It is "the good fight of faith," that believes what God has said, and stands by it, all appearances to the contrary notwithstanding, saying, "I am dead to sin and alive unto God in Christ Jesus." This is our God-given position in Christ; this we must claim and hold; and to this fact our life is henceforth to be conformed.

When we fight some sin or temptation *directly* we recognize its presence and power, and fix our attention upon it. And, as has been well said, "What gets your attention gets you." In direct battle sin is too much for us. The fabled power of the serpent's eye is thus far true. A Kipling story enforces this lesson: "Look at me," said Nagaina the serpent to the tailor-bird. "Not I," said the tailor-bird, and flew away. "I have become a Christian since you saw me last," a young friend said to me; "and now my chief business is fighting sin." "Don't fight it too much," I answered. He was astonished. "What!" he said—"could anyone fight sin too hard?" "Yes—you can think about it, oppose it, battle with it, and it will occupy your mind and at last overcome you." "Johnnie, what are you doing in the pantry?" asked mother. "I'm in here fighting temptation" replied the little son. We all know how *that* fight would turn out.

No—Jericho cannot be taken by direct assault. It is God's battle and it must be carried through in God's way. Pick-axe, crowbar, catapults, siege-machinery—these are out. God must overthrow those walls. His directions seemed foolish, but they were wiser than men:

March about the walls in silence, once a day; on the seventh day seven times; then raise a shout and let the priests blow their ram's-horns; and the walls will fall. Strange, wasn't it? But in no other way could that stronghold be taken. "By faith the walls of Jericho fell down after they were compassed about for seven days." The power of sin has baffled all human efforts through all ages. Only a super-human power can conquer it. It is through the power of Christ's death (and our death through Him) and His resurrection (and ours with Him Col. 2:12; 3:) that sin is defeated. And this is the way: "Reckon ye also yourselves to be dead unto sin, but alive unto God *in Christ Jesus*." Believe this. Settle it in your heart that this is true. Take your stand upon it, assert the fact, and live on this foregone assumption. It is not that, as in "Christian Science" (falsely so called) you are to believe in something that is not so in order to make it so; but God asks you to believe what *is* so, and to act accordingly. (John 11:40.) So armed you shall be victorious over the world, the flesh, and the devil.

But now let us hear what the apostle has to say farther.

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:12, 13.)

Hitherto sin has reigned. (Rom. 5:21.) Now sin is dethroned. It must not be permitted to usurp dominion again. Here two things are clearly implied: (1) that sin might be permitted to reign again; and (2) that God has given us the power to prevent this. To a helpless slave of sin it would be cruel mockery to say "Let not sin reign in your mortal body." But the redeemed in Christ, who are now, by position, dead to sin, and alive unto God, are able to refuse sin any further dominion in their lives. (This is directly stated in v. 14, which we shall examine later.) Now the way in which sin is prevented from regaining the throne is to yield the throne to God. Merely to cast out sin would not be a final help. The house left "empty, swept and garnished," is soon re-occupied by the evil spirit. Now God must have the sway over our bodies. "Some people say they have tried to be good," said a noted preacher, "but they have just tried not to be bad." Nobody can do that. "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." Turn your body and all its members over to Him (Rom. 12:1) for His use. You are not able to handle them, but He can and will.

The verse that follows (Rom. 6:14) is far-reaching indeed in its truth and meaning.

"For sin shall not have dominion over you: for ye are not under law, but under grace."

We shall study this at another time.

"The separated life of a Christian is one of the most powerful means God has of convicting the world of its sin."

SEED THOUGHTS

Dennis Allen

(Gleaned from R. H. Boll's Bible Classes)

ADVICE FROM MARY

To the servants at the wedding feast Mary said, "Whatsoever he saith unto you, do it." If the Catholics would just take this advice from Mary to heart it would lead them out of much darkness.

WHY IT IS NOT PLAINER

Brother McGarvey was once asked, "Is the Bible as plain as it might be?" "No," he replied. "It is easy enough for those who really want the truth to find it, and hard enough that those who don't want it will go astray."

FAITH COMES BY HEARING

On a train trip during World War II Brother Boll found himself by a Jewish soldier and engaged him in conversation. Brother Boll asked him what he thought of Christ and he replied, "We do not believe in Christ." "How could you," Brother Boll asked, "You have never heard any testimony. Before the three hour conversation ended Brother Boll gave him a New Testament and asked him to honestly consider the evidence. The reason many do not believe is because they have never fairly considered the testimony.

MORE DESIRABLE THAN GOLD

Humanity has never cared for the best things in life. It is very difficult to get people to study the Bible with the fervor and diligence that they study other subjects. If the Bible were a book that told you how to make a million dollars, how people would begin to pore over its pages. They would attend every Bible class possible, drink in every word of the sermon, pray earnestly for understanding, learn Greek and Hebrew and take advantage of every opportunity to increase their knowledge. But did not the Psalmist say of the Lord's precepts, "More to be desired are they than gold, yea, than much fine gold"?

THE VIRGIN BIRTH

A learned unbeliever in objecting to the truth of the virgin birth of Christ once asked a Christian this question: "Would you believe it if a woman would tell you such a story today?" To which the Christian replied: "Yes, if the child was Jesus." We do not believe in any virgin birth but in *the* virgin birth.

NATURE IS NOT ENOUGH

When Dan Crawford was speaking in Boston, a fashionable society lady came to him and said, "Why don't the natives look up through nature to nature's God?" "That's just what they do do," he replied. "They know there is a God, but O the thoughts that they have of Him! They see the lion pull down the antelope. Everywhere the strong devours the weak. They see the drouth and the locust

destroy their crops and the pestilence their children, and when they look up into the calm blue heavens they conclude that God doesn't care what happens to them." Only when men see the Son of God on the cross do they have a certain proof of God's love.

DEEPER THAN THEY THOUGHT

When Dwight L. Moody was holding a meeting in a large hall in London, one afternoon the members of the infidel clubs of the city attended en masse. When Mr. Moody got up to speak he was greeted by a sea of over 500 grinning, sneering faces in the midst of the audience. His topic that day was the prodigal son. When he got to the place where the destitute son came back to his father, he turned to his audience and said, "How many of you will arise and return to your Father?"

One of the infidels rose up full of his own importance and said in a loud voice, "I will not." Then the others laughed thinking they had scored quite a victory. Mr. Moody stood there looking at them and tears came to his eyes as he said, "Yes, that is just your trouble, you *will* not. Your trouble is not just in your head; it is in your heart." As a result of his heartsearching words about 10% of those that came to scoff remained to pray.

NATIONAL SIN – NATIONAL JUDGMENT

In national judgment the innocent suffer along with the guilty. When the children of Israel were turned back to wander forty years in the wilderness, the faithful spies, Caleb and Joshua, were turned back with them. So also did Daniel and his three faithful companions have to go into Babylonian captivity along with the rest of the nation. Yet no matter what befalls those true to God it works out to their blessing. (Rom. 8:28.) They are more than compensated for any evil that they have to face.

PROPHECY NOT ESSENTIAL

Those who say prophecy is not essential mean it is superfluous and worthless—a vicious thing to say in reference to God's word. According to 1 Peter 1:21 it makes a great deal of difference whether we know God's prophetic word or not.

If you had written a book a third of which was given over to a certain theme and some one would say that section was not of any consequence, you would not feel complimented.

"WILL A MAN ROB GOD?"

Many have the idea that the Lord is poor and needs our money. They give to the Lord like they would to a porter. If that is the way you feel, it would be better not to give it. Rather ask Him to give you a new heart.

Brother Harding used to say that giving is a dangerous road to start on. You start out wondering how much you should give to the Lord and end up by wondering how much you have a right to keep for yourself. Many times he gave as much as 65¢ out of every dollar he received.

THE PROMISE TO ABRAHAM

R. H. B.

Galatians 3:6-18

The five questions in Gal. 3:1-5 required no answer, and now in the sixth verse the apostle Paul starts on a new line—the faith of Abraham and the principle of his faith as applied to the case of the Galatians.

First of all, from the statement of Gen. 15:6 (“Abraham believed God and it was reckoned unto him for righteousness”) Paul shows that all who hold the like faith are spiritually akin to and sons of Abraham—and that without regard of race or descent. In this he discusses God’s ultimate purpose to justify the Gentiles (“the nations”) by faith. For those who share in Abraham’s faith, will certainly also share in the blessing pronounced upon Abraham’s faith: to them, as to him, that faith is reckoned for righteousness. This “justification by faith” is the blessing of Abraham, whereby (as the scripture foresaw, Gen. 12:3) all the nations were to be blessed. “So then they that are of faith are blessed with the faithful Abraham.” (Gal. 3:6-9.)

Now this blessing can not belong to those who would be justified by the Law; for the law carries with it a curse for those who are under it: “Cursed is everyone who continueth not in all the things that are written in the book of the law to do them.” (Deut. 27:26.) And most evidently the law has power to condemn, but no power to justify, the sinner. The only justification (i. e. the only way in which a man can be accounted righteous and stand accepted of God) is *by faith*. For, again it is written. “The righteous shall live by faith.” (Hab. 2:4.) Now by “faith” the apostle means (as in Abraham’s case) the trust in the free, gracious promise of God. The principle of the law is something quite different. The law says “He that doeth them [i. e. the precepts of the law] shall live in them.” (Comp. Rom. 10:5.) And no man has ever attained to life by that road. (Gal. 2:16; Rom. 2:20.) The law could only curse and condemn—it could not save and justify. But “Christ redeemed us from the curse of the law,” by taking our curse upon Himself on the cross of Calvary; so that all who believe in Him might be cleared of the curse, and might receive the blessing. This goes for Gentiles as well as believers of the Jews; they all come in for the blessing of Abraham in Christ Jesus. This blessing is not only that of being justified, but involves also the gift of the Holy Spirit: “that we might receive the promise of the Spirit by faith.” (Gal. 3:10-14.)

The next words grow more and more weighty. The apostle shows (1) that no further conditions could be imposed after once a covenant had been made and confirmed; (2) that the blessing of Abraham was fully realized—not by his many descendants, but by One; and through that One became freely available to all.

1. First, it is to be noted that the “covenant” spoken of was not a contract between two covenanting parties (as the covenant

of Sinai, for example, Exod. 19:1-5) but a covenant of promise. The term "testament" (used in Heb. 9:16, 17) would perhaps better describe the unilateral nature of it. A covenant of promise could not, after it had once been confirmed, be afterward modified and qualified, and most especially not in such fashion as to make the promise of non-effect. Now God made that covenant with Abraham: could then the law, which came 430 years later, be superadded to it, and thus make it all void? "For if they that are of the law are heirs, faith is made void and the promise is made of none effect." (Rom. 4:14.)

2. The one true and perfect Seed of Abraham, whom God had in mind when He said to Abraham, "In thy seed shall all the families of the earth be blessed," was, as Paul tells us, the Christ. Paul certainly knew (and repeatedly speaks of it) that Abraham's seed, that is to say his descendants, would be numberless as the sand of the seashore and as the stars of heaven for multitude. But after all, among all the numberless descendants, there would be One to whom the title "Seed of Abraham" would specifically belong—One who should not only be *a* son of Abraham, but *the* Son of Abraham, who alone could make it effective. It is in Him and through Him that all the families of the earth were to be blessed. And thus "upon the Gentiles" comes "the blessing of Abraham *in Christ Jesus*." (v. 14.) In Christ Jesus—never apart from Him (for "it was the Father's good pleasure that in Him should all the fulness dwell," Col. 1:19) would the blessing of Abraham come unto all those who are of Abraham's faith, who accept the free promise of God by faith. "For if the inheritance is of the law, it is no more of promise: but God granted it to Abraham by promise." (Gal. 3:15-18.)

In the verses following the apostle discusses the law—its nature and function, also its limitation. This we shall take up in the next lesson.

SMALL YET GREAT

Fret not because thy place is small:

Thy service need not be,

For thou canst make it all there is

Of joy and ministry. . . .

Thy life can know the blessedness

Of resting in His will:

His fullness flows unceasingly

Thy cup of need to fill.

His strength upon thy weakness waits,

His power for thy task:

What more, O child of all His care,

Could any great one ask?

—Annie Johnson Flint.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S FIRST MISSIONARY JOURNEY

BARNABAS AND SAUL SENT FORTH FROM ANTIOCH. The first paragraph (verses 1-3) of the thirteenth chapter of Acts has been called the watershed of the book. Hitherto it has been the story of the spread of the gospel chiefly throughout Judea, Samaria, and Galilee, and up to Antioch, with the apostle Peter as the central figure; henceforth the apostle Paul, with his journeys, labors, speeches, and persecutions, occupies practically the entire field, and the gospel is carried far beyond Antioch into the region now known as Asia Minor and across into Europe. And it is from this more recently established church at Antioch, rather than from Jerusalem, that this new movement proceeds.

The church at Antioch was well blessed with prophets and teachers, all apparently working together under the direction of the Holy Spirit. Besides Barnabas and Saul, three others are named. Niger is the word for "black," and from this fact it has been argued that Symeon was an Ethiopian who had become a proselyte and taken this Jewish name. On the other hand, he may have received the name because of an unusually dark complexion. Lucius was of Cyrene, perhaps one of the first to bring the gospel to Antioch. (Acts 11:29.) Manaen is of special interest, since he was a "foster-brother" of Herod the tetrarch, who imprisoned John the Baptist and later had him executed. Both reared under similar circumstances, both had opportunities to turn to the way of righteousness; one rejected his opportunities and died in sin, and the other became a useful servant of the Lord Jesus Christ, an example of what the grace of God can do in the heart and life of a man. Under such leadership as that furnished by these five men the church at Antioch was prospering. Fortunate indeed is a congregation today that has a number of men qualified for such service.

But the Lord had not called Saul, nor Barnabas either, to settle down in this work, good though it was. He was a chosen vessel, to bear the Lord's name before the Gentiles and kings. (Acts 9:15.) The time had now come for him to enter more fully upon his life's work. So the Holy Spirit said to them, "Separate me Barnabas and Saul for the work whereunto I have called them." This command came while they were ministering unto the Lord and fasting. The word here translated "ministered" is the one from which we have "liturgy"; and the expression "Minister to the Lord" signifies worship, and it is so rendered in the Revised Standard version. Evidently the church at Antioch gave much attention to worship; and it was while they were thus engaged that the call came to greater service. True Christianity does not divorce these two. First there is worship, but we must not stop there; we must not neglect the work of the Lord. At Antioch it meant sending away two of their most valuable workers.

We are not told how the Holy Spirit made His will known on this occasion. It may well have been through the prophets; for it was the special function of the prophet to receive and deliver revelations from God. But we must not think that the Spirit is limited to one method of impressing His will upon the hearts of His people. "Then, when they had fasted and prayed and laid their hands on them, they sent them away." In the next verse it is said that they were sent forth by the Holy Spirit. It was all done under His direction. Whatever the church did was done in submission to His will. He was working through the church in sending men forth to preach the gospel to the lost. In the laying on of hands they showed that they were one with Barnabas and Saul in this venture. It was in recognition of the truth (which seems to be often overlooked in our days) that missionary work is not the obligation of the few alone, but the responsibility of the church as a whole. Some must go, and many must stay; but those who go are not doing their work *only*, but the work of the entire body of Christ.

THE GOSPEL PREACHED IN CYPRUS. At Seleucia, seaport of Antioch, Barnabas and Saul took ship for Cyprus, a large island at no great distance in the Mediterranean. With them was John Mark as their attendant. The word here signifies literally an under, or subordinate, power, and had come to be used of one who assisted another in various ways. While on their journeys there would be many details that such an one could attend to, thus giving the others more time for the more serious duties; and in this capacity he would be serving the Lord as truly as they. First they came to the city of Salamis, where they "proclaimed the word of God in the synagogues of the Jews." From here they made their way to the other end of the island, to the city of Paphos, where resided the Roman governor of the province, the proconsul Sergius Paulus. He is described as a man of understanding—that is, an intelligent man. As was common in those days, he had in his employ a sorcerer, a false prophet, who was a renegade Jew by the name of Bar Jesus.

However, while Sergius Paulus had to some extent yielded to the superstitions of his time, he had not found complete satisfaction. He was open-minded and hungry for truth. So strong was this desire that, when he heard of Barnabas and Saul and of their teaching, he called them to him "and sought to hear the word of God." Bar-Jesus was alarmed; for he knew full well that if the proconsul was converted to the Lord Jesus he would have to seek a place elsewhere. A Christian has no use for a fortune-teller; such works of darkness cannot endure the light of the gospel of the Lord Jesus. So the magician made a determined effort to turn the proconsul away from the faith. That is always Satan's supreme desire. He ever seeks to blind "the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4:4.) And he uses various agencies and devices to accomplish this purpose.

So these two Jews faced each other in fierce spiritual conflict—

the one "full of all guile and all villany, a son of the devil, an enemy of all righteousness"; the other "filled with the Holy Spirit," a child of God, a preacher of righteousness and of the gospel of the Lord Jesus. From the apostle came vehement words of condemnation; blinded and defeated, the sorcerer "went about seeking some to lead him by the hand." It is as though people were shrinking from one upon whom the hand of the Lord had fallen! But why this unusual severity on the part of the apostle? It was no personal vindictiveness; the eternal welfare of another was involved. Nor was Paul speaking on his own initiative; it was as he was "filled with the Holy Spirit." This expression seems to indicate a special endowment of the Spirit to guide and empower in an emergency. (See also Acts 4:31.) It was the word of the Lord; and even on Bar-Jesus was mercy shown, in that he was only blinded, and that for a season. Whether he ever repented and turned to the Lord we do not know; but the opportunity was not lacking. However, a great victory was won for truth and righteousness; for "the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord."

The Fiftieth Boy

About one boy in fifty will remain after the feast and of his own accord offer to help clear the things up or to wash the dishes. Do you know this fiftieth Boy? There are forty-nine boys who are seeking jobs; the job seeks the Fiftieth Boy.

The Fiftieth Boy makes glad the heart of his parents. The Fiftieth Boy smoothes the wrinkles out of his teacher's forehead, and takes the worry out of her mind. All the grouches and sour-faces brighten when they see the Fiftieth Boy coming, for he is brave and cheery. The forty-nine "didn't think"; the Fiftieth Boy thinks.

The Fiftieth Boy makes a confidant of his mother and a pal to his father. He does not lie, steal nor tattle, because he does not like to. When he sees a banana peel on the side-walk, when it is likely to cause someone to slip and fall, or a piece of glass in the road where it may puncture a tire, he picks it up. The forty-nine think it is none of their business.

The Fiftieth Boy is a good sport. He does not whine when he loses. He does not sulk when another wins the prize. He does not cry when he is hurt. He is respectful to all women and girls. He is not afraid to do right nor ashamed to be decent. He looks you straight in the eye. He tells the truth, whether the consequences to him are unpleasant or not. He is not a prig nor a sissy, but he stands up straight and is honest. Forty-seven out of the forty-nine like him. He is pleasant toward his own sister as toward the sisters of other fellows. He is not sorry for himself. He works as hard as he plays. Everybody is glad to see him. Do you have that kind of a boy at your house? If not, don't complain, there are not enough of them to go around.

From Just A Moment.

“FAITH OF OUR FATHERS”

E. L. J.

Space did not suffice in 1950 to present all the “Precious Reprints” that had been laid out for publication during the year. In course of the fresh and independent research which we are continually carrying on, many things too good to pass continue to come up for attention, and these are worked in as best we can, usually in their chronological order, or as “fillers” (yet not mere fillers) under the more expansive articles. Much great prophetic material, therefore, is scheduled for the coming year, from noted brethren who wielded strong millenary pens: Barclay, Lard, Brents, Harding, Sommer, and others.

The pamphlet for 1950 (soon ready and free for the asking) will consist of 44 pages, of which only the last four are now lacking. It seems best to fill these four with Campbell extracts, gathered from scattered years and sources, and to withhold the next long reprint for the first issue of the incoming year. It will be Barclay’s chapter on “Jerusalem As It Is To Be,” from this great 621-page book, “City Of The Great King.” We offer then, for this time, (Italics by us for quick reading) these carefully selected—

PARAGRAPHS FROM CAMPBELL

Is this “Our Position”? Some Have “Signed Up.”

Before entering into the details of existing theories [on the Millennium], or into the documents of the Holy Record on the promised or predicted fortunes or conditions of the last dispensation of remedial grace and mercy, it may be more pertinent and edifying, in the first place, to recapitulate in a short space, our positions - - -

We have, indeed, no assorted nor accepted, nor proposed synopsis of a creed, expressed in our own diction or in that of others; much less any human terms, phrases or positions which we have ever offered to a human being as prefatory to his baptism or to his admission into any of the churches of our community wherever located, either on the Eastern or on the Western continent. - - - *In not one of these [churches] known to me, is there acknowledged any written or printed document in form of a creed, confession, catechism or discipline, drawn up by any man, or company of men, on earth, living or dead.—Millennial Harbinger. 1856, pp. 697-700.*

NOT “CAUSE OF ALIENATION”—EVEN “MILLERISM”!

Our brethren of the Second Advent [referring to the “Millerites”], for many of whom I cherish a very tender affection, like other theorists, find too many proofs of their doctrine. I do not, indeed, at all feel any prejudice against these brethren because of their preparation to meet the Lord, nor because they are looking for his immediate return; nor do I call them “Millerites,” nor “Second Advent Folks,” out of any disrespect. They are designated by these names in this age of nicknames, sects, and parties. I merely so designate them to save time, because they are so called, and so call one another. They are, however, unfortunately encumbering their views by a revival of the antiquated notions usually called “destructionism”—a theory wholly inoperative of good, and prejudicial to their cause

and to their influence with the community. At least so I think; but *I allow others to differ from me, as I claim the privilege of differing from others. These theories, if not dogmatically propounded for schismatical purposes, are not to become causes of alienation or of excommunication.* On the contrary, a free and unreserved discussion of them, in a Christian spirit, if they are to be discussed at all, can do no harm.—(Writing as “Deacon Equitas”), *Millennial Harbinger*, 1848, pp. 164, 165.

HIS “CHANGE OF OPINION”

I am sensible that, on many points, I have changed my opinion, and found reason to correct what I had judged formerly to be right. *The consciousness of former mistakes proves a guard to preserve me from such presumptuous confidence in my present judgment as would preclude my giving a patient hearing to whatever may be urged from reason or Scripture, in opposition to it.* Truth has been in all my inquiries, and still is my great aim. * * * Preface to The First Edition, “*Christian Baptist*,” July 4, 1823.

MUST WE SUFFER “MENTAL SLAVERY?”

It is always more or less detrimental to the ascertainment of truth to allow our previous conclusions to assume the position of fixed and fundamental truths, to which nothing is to be at any time added either in correction or enlargement. On the contrary, we ought rather to act under the conviction that we may be wiser today than yesterday, and that whatsoever is true can suffer no hazard from a careful and candid consideration. In this manner I am accustomed to examine all questions, literary, moral or religious. . . *It is the beginning of mental slavery and degradation, to deny a person the right to interpret the Scriptures except as others have done.*—Alexander Campbell, quoted in *Apostolic Review*.

THE TYRANT WHO COERCES BRETHERN

He that seeks to coerce brethren into his views in any way other than conviction and persuasion, is a tyrant. It matters not whether the tyranny assumes this form or that, he is a tyrant in principle and in practice.—(Speaking as “Bishop Omicron”), *Millennial Harbinger*, 1848, p. 265.

THE SUCCESSFUL EDITOR

One of three things, we may add, or perhaps all, are essential to the success of an Editor. First, that he have the means of living independently of his editorial labors. Secondly, that he has something to say which the people wish to hear. And, thirdly, that he say it in a decent, respectful, and Christian style. If, with these eminent endowments, he is not addicted to perpetual cravings for prompt and immediate relief from anticipated ruin, telling his patrons how much they owe him and how much he needs it, he will nine times in ten succeed.—*Millennial Harbinger*, March, 1848, p. 179.

THE LORD TO STAND UPON THIS EARTH

In an article published in *Millennial Harbinger*, 1841, Campbell reasons, first, on "the probability of the personal return of the Lord to this earth." He follows this, second, with "the certainty of it"; then concerning the manner of it, and the events connected with it.

Under the head, "probability of the personal return of the Lord to this earth," Bro. Campbell says:

"It is the place of his nativity. . . . *No wonder, then, should our Lord delight to stand at 'the latter day upon the earth'* not far from the Mount of Olives, whence to Heaven his earthly friends and relatives saw him triumphantly ascend."

"THE LAST DAYS"

The phrase ["the Last Days"] in the Old Testament occurs only three times, and in the New Testament five times. It does not appear to be restricted specially to the conclusion of either the Jewish or Christian times. Jacob uses it when foretelling the fortunes of his twelve sons in all subsequent time. Isaiah and Micah use it in reference to the gospel age, and Peter, in quoting Joel, applies it to the conclusion of the Jewish age and the commencement of the Christian. Paul uses it in reference to the times subsequent to his own, and then it seems to include the last dispensation, or all the times from the first to the second coming of the Messiah.

The reader will please consider the following passages: Gen. 49:1; Isaiah 2:2; Micah 4:1; Acts 2:17; 2 Tim. 3:1; James 5:3; Heb. 1:2; 2 Pet. 3:3—from which he will perceive that it represents not only the last days of the Jewish state, but also the gospel age. We have the phrase "*last time*" and "*last times*" on four occasions. 1 Peter 1:5, 20; 1 John 2:18; Jude 18, confined to the times from the manifestation of Jesus to His second coming. *We live in "the perilous times of the last days"*—"the times of scoffers"—of antichrists, *and not in that period of the last times when the mountain of the Lord's house is to be exalted above the hills, when all nations shall form one communion, and wars exist no more.*

The *last days*, or *times*, therefore, include the whole period from the first to the second coming of the Messiah—both the good and bad times—the ordinary and extraordinary times of the gospel dispensation: I say, they include all these times, but do not always refer to the whole period, nor exclusively to that period; and therefore, must always be understood with reference to the subject before the speaker.—"*Millennial Harbinger*," 1835, p. 122.

"OBSERVE THE SIGNS OF THE TIMES"

Those who have read my discussion with Bishop Purcell will be struck with the similarity of the views contained in it on the seventh chapter of Daniel, with those recently expressed by the learned Professor Gaussen, of Geneva. The only difference between the Professor and myself is, whether the Man of Sin is to continue till the second coming of the Lord, or to be consumed by the bright

displays of his indignation providentially administered. With the old Millerites the day is past—with the new Millerites it is some time in the future. We look for sudden and extraordinary events, worthy of the phrase "Whom the Lord will destroy with the brightness of his coming"—events, indeed, worthy of such a representation. Let Christians closely observe the signs of the times.—*Millennial Harbinger*, 1844, pp. 394-405

MILLENNIUM FUTURE

No kingdom of this world has yet become a kingdom of Christ. * * * When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state. * * * But till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendancy. * * * But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the millennium."—*Millennial Harbinger*, 1833, p. 119.

THE KINGDOM IN SUPERLATIVE DEGREE

But there is the superlative as well as the comparative degree. A more illustrious day is yet in prospect—a day when it shall be said, "Rejoice over her, you holy Apostles and Prophets, for God has avenged you on her!"—a day on which an angel shall proclaim, "The kingdoms of this world have become the kingdoms of our Lord!"—a day on which it shall be sung, "The kingdom, and dominion, and the greatness of the kingdoms under the whole heaven is given to the people of the Most High, and all people shall serve and obey him!" This will be a day of gladness only to be surpassed by the joys of the resurrection.—From Fourth of July oration, Pittsburg, 1830.

CAMPBELL ON THE NEW BIRTH

The Christian is not born of water alone, nor of the Spirit alone; but born of water and of the spirit; and in this sense only politically, or with reference to an earthly state of kingdom.—(1855)

We need not marvel that the God of all grace, after having sent His Son into our world to become a sacrifice for us—to die for our sins, and to rise again for our justification—should have instituted faith in Him, in His death, burial and resurrection; as a means of a perfect reconciliation to himself, commanding us not only to cherish this faith in our hearts, but to exhibit it by a visible death to sin; a burial with Christ to sin, and rising again to walk a new life, expressed and symbolized by an immersion in water into the name of the Father, of the Son, and of the Holy Spirit; not as a work of righteousness, but as a mere confession of our faith in what He did for us, and of our fixed purpose to walk in Him. . . .

Baptism is, therefore, no work of law, no moral duty, no moral righteousness, but a simple putting on of Christ and placing ourselves wholly in his hand and under His guidance.—*Writings of Campbell*, by W. A. Morris, p. 251.