

INFALLIBLE INTERPRETERS

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INFALLIBLE INTERPRETERS

An interpreter is one who understands two or more languages and hence is able to translate one language into another. Thus he becomes able, by interpretation, to aid one person to speak to another person of a different language things he wishes to convey to that party who does not understand his tongue.

A teacher is one who teaches the people in their own language direct. This teaching is done by reading the word of God, giving, if necessary, the meaning of the words used, as defined in the language of the one being taught, and the comparing scripture with scripture. Thus making the person understand what the Lord has said to the people. In this manner the one taught learns to know what God wishes them to understand.

There has been developed another class of false teachers, of whom there are not a few. This class is composed of those whom the people are led to believe have supernatural power or gift from God of understanding His word in a manner which the common people cannot possess only being able to receive the true meaning from them. This class is defined by Paul as those who through **private interpretations lead the people astray from the truth.** This class of interpretations stand at the head of every organization in the land. From some cause or other they come before the people giving the impression that through divine providence, the Lord has used them to give special light and truth, which it is not possible for anyone to possess only as they receive it through them. I feel it is not saying too much when I say that, beginning as far back as the rise of the Roman Catholic church, this class of interpreters stand at the head of the list in all church organizations that have existed since that time. Satan has always practiced this deception. The apostle Peter speaks especially of this class of interpreters of God's word. He says as a warning, "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21. This warning is given directly

concerning the subject of the coming of Christ, thus showing the need of a correct understanding of what the Lord says in the prophecy, and not depending on some private interpretation from the class above mentioned. Note what he further says:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not."

Second Peter 2:1-3

Notice the word "**Privily.**" That word connects these verses with verse twenty of chapter one. These false teachers are those who claim a private interpretation which they claim was given them by some divine power or providence. Thus making them the interpreters of the scriptures. This power is used by some in the council of officials, by others in the chief head and by others in prophets and spiritual gifts. The people have been so thoroughly educated by this class, that today each denomination looks to them for the interpretations of the Bible. The prophet Hosea says, "They enquire of their stock (sect) and their staff (preacher) declareth it unto them." The Roman Catholic church has been greatly condemned by the Protestants for holding to this private interpretation of the scriptures. All who know the principles of the Roman church know that all translations of the scripture must have the sanction of the high authority of the church before it could be accepted. And second, that is not sufficient. Explanatory foot notes must be placed to the scripture which notes must also be passed by the censor of authority before the scriptures can be placed in the hands of the people. When this is done then the prayer book is furnished the member with other endorsed literature which has also passed the censorship.

The membership, in addition to this, is notified that it is not becoming or safe for them to read any other interpretation of the scripture. This is the logical results of the **private interpretation**. It is claimed that the Catholic church is the only church authorized by God and hence the Lord uses the head of the church to represent Christ on earth, that Christ has given that church the keys of the kingdom and vested them with all wisdom and authority. All this has been objected to by the Protestants. But are they justified in doing so? We reply, No. When we examine the various organizations of Protestantism we find every principle which they condemn in the Catholic, in each and everyone of them, from the greatest to the smallest. All have patterned after the older church preceding them till there is in the last one no difference. The organizations all claim that some divine providence raised them up, and some special providence was given them in the understanding of the scriptures that caused their existence. Each possessing some peculiar feature, but in the main, the same principles governing them. This divine power is claimed by the followers for their founder, and his ways, methods, peculiarities and mind are so followed that the class is known by the peculiar characteristics of the founder. They are seen in the followers as clearly as in a child marked by the peculiarities and features of the parents. All this is the result of their claim for divine providence, and that the power of private interpretation has been given the founders of the sect. Thus superstitious fear is placed over all minds till they lose the power of logical reasoning on the scriptures, comparing scripture with scripture to know the truth of God. And God and Christ are hid from the people by the headship on earth.

Comparison.

By comparing the organization principles of the Catholic and the Protestant in church polity we see the similarity and verification of my statement that the condemnation of the Catholic by the Protestant is not justified.

The Catholic have as their head the pope, next the cardinals, next the archbishop, next the bishop and last the priest. We now take a late Protestant organization. First, the president of the general conference, second the general conference committee, third, the president of the union conference, fourth, the president of the state conference and last the ministry. Each department of both control, subject to the general head, a certain portion of territory and people, the same as the officials of the Catholic church. The Catholic have their church schools and colleges for the education of workers in the church. These workers, from the ministry up, are to reach a certain standard before they can be accepted. The Protestants do the same in their various organizations. Each and all workers must accept all interpretations of the church on the scriptures.

The next step is the propaganda of each church. After the school, the Catholic is to work for the sick. The Catholic builds hospitals in all cities. The principal solicitors for these and their maintenance are the Sisters of Charity. This system is all conducted as a propaganda for the church. As the final result Protestantism is following the same method. Recently a Protestant evangelist rented a large hall in one of [the large cities](#). He was advertised as an evangelist belonging to a certain evangelistic association. He had under him a company of trained nurses. These nurses visited the homes of the sick and gave free treatment. Multitudes attended the meeting". Later, however, it became known this evangelist belonged to a certain sect, and the [doctrine](#) of the sect were [next](#) preached in a general way, but not specific. For further instructions on such points, the people were invited to the church building of that certain sect on certain nights of the week to learn more specifically the church doctrines. But in

the meantime more and more of the doctrines were taught in the assembly room. At last the objectionable feature of the sect was reached, who was the divine interpreter.

Thus the similarity of labor of the Catholic is being closely followed by the Protestant. We would not condemn the acts of charity in either of these two sects mentioned, but when such a work is done to secure a membership to a creed it is hypocritical and Satanic in the extreme.

Why the Division ?

We reply, that each have a private (supernatural, as claimed) interpretation of the scriptures.

The Catholics say they are the representative of Christ on earth and that the correct interpretation must come through the head of that church. The Protestants above referred to, say they have a divinely appointed interpreter of the scriptures whom God gives visions and revelations. As a result of this, there is no union of fellowship though their methods are the same in organization and propaganda of religion.

So when each organization is logically examined, there exists in each the same superstitious darkness thrown over the mind, resulting from this private interpretation of the scriptures, "**Privily**" brought in by each to lead the people. If I were to stop right here almost every reader would ask, Who then is the correct interpreter of the scriptures? Each and all of the sects say they are right and providence is with them. How are we to know who is right? This last statement reveals the fact that all are expecting some one to tell them the truth, and that they are depending on that someone to do it. Is that the right way to get truth. We reply, No. **God never appointed any man or set of men to interpret the scriptures for another.** Man can **translate** the scriptures but cannot **interpret** them. He can **teach** them but not **interpret** them. The scriptures must remain the same. There are no interpreters. Again, we quote, "Consider what I say and the Lord give thee understanding in all things." Not man, nor any set of men. Man can teach and tell what the scriptures say, but the

understanding must come from God alone. That understanding comes to each individual as they follow the rule laid down in the scriptures. No power of interpretation is, or never was given, to any church organization. All claim for such is a fraud and of the evil one, and tends to evil in every case where claimed.

The lawyer in the civil courts reads to the judge and the jury, decisions rendered on certain cases, by former judges. Thus he hopes to establish his claim. Each denomination reads to its followers the rendering of scripture by those who stand at the head of the church organization to which they belong, as authority. The Catholic fixes footnotes to the scriptures. Those notes stand to the people as greater authority than the word which they are supposed to explain. The individual thinks he can understand the notes, but the word is too high for him to understand. So the notes become of greater importance to them than the Word of God.

I go to this certain sect of the Protestant before referred to. I attend their Sabbath school. The lesson in the quarterly is presented to me. The question is asked. The answer is frequently printed answering the question by the supposed divinely appointed interpreter of the scriptures. That answer is infallible and stands in the mind of all the believers in preference to any thought they may have, or even the statement of the Word of God itself.

This interpreter is relied upon by all authors and writers of the denomination and all writings are to correspond with that interpretation. In order that the public may know whom I speak of, as a sample merely, of all, that sect is the Seventh Day Adventists. Their Interpreter of the scriptures is Mrs. E. G. White. One of these men met me on the street one day and asked me to give him the scripture why I believed as I do. I replied, "Brother B., that is useless for me to do. You would not accept the plainest statement of the Bible till you first examined what your interpreter said about that text." He replied, "That is true." So it is a truth that neither the Catholic nor the Protestant accept any teaching, as a rule, till they first inquire "at their stock (sect)" and "their staff" upon which they lean, (the preached) "declares it unto them."

Note. This all grows out of the idea that some authority must interpret the Bible to them, and when done the interpretation stands ahead of the Bible to them. Sad indeed is the situation. It is all from an individual.

A Few Texts Considered.

First. Settle it in your mind forever that Christ has no divinely appointed interpreter of the scriptures on earth among men.

Second. Christ has no visible church on earth to whom he looks as the divinely appointed leader of His people.

Third. No pope, president, conference, committee or anything else on earth organized by men has any dominion over the faith of a single individual in the world. "To his own master he standeth or falleth."

Fifth. The only true church of God on earth is not visible as an organization.

Sixth. That invisible church has Christ as its head and he is the head of every member of that church. 1 Cor. 12.

Seventh. The word of God is the only authority in that church.

Eighth. The Holy Spirit is the only divinely appointed instructor to give knowledge of that word as to what it teaches each and every individual.

Ninth. God has placed in that church by his own appointment those whom He alone has called for teaching men **what the Word says**. Again we quote,

"Consider **what I say and the Lord give thee understanding in all things.**" Man teaches what the Word says, calling our attention to the comments of each writer of the Bible. **The understanding comes from the word.** Says the beloved John as he wrote under the influence of the spirit, "Ye have an unction from the Holy One, **and ye know all things.**" Again he says, "But the anointing which ye have received of him abideth in you **and ye need**

not that any man teach you; but as the same anointing **teacheth you of all things is truth**, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27.

Thus there are two teachers of men, one the man who teaches the word, the other the Holy Spirit which gives the understanding of the word. This shuts out all private interpretations and claims of the **so-called duthority of men** over men. This teaching of the spirit **appeals to every individual** as the only one to impart knowledge on the word. That forever ends all this supposed authority or organizations on earth.

Again we read how the Spirit and the Word are to be united in the search for truth. Says the apostle, "Comparing spiritual things with that which is spiritual." "The word is spirit and it is life." Thus comparing the word with the word, is what that teaches. 1 Cor. 27:15.

Says the apostle, "**He that is spiritual is judged by no man.**" This teaches me that no man is amenable to others regarding his faith and understanding of the word of God. Here is what the Master said when here:

"And I will pray the Father, and he shall give you **another comforter, that he may abide with you forever:**

" If ye love me, keep my commandments.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.

"I will not leave you comfortless: I will come to you.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"He that loveth not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

"These things have I spoken unto you, being yet present with you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John 14:15-18, 23-26.

That could not be more plainly stated than the scripture cited have spoken on the point of Christian instruction.

So it is clear that not one of the so-called teachers in the whole world who are accepted as authority are any authority at all. The whole fabric is but a fraud and deception of Satan as he practices it on an ignorant people who know not what the scriptures say on the subject. It is right and proper when an individual so relates themselves to God that God accepts them in His service as a helper in His cause of truth, to "esteem them very highly in love for their works' sake" and minister to them the things they need, but to hold them superior to any other individual on earth as a divinely appointed authority and a private interpreter of the scriptures is wicked in the extreme. It will blind your own eyes to truth. It will lead you into dense darkness, as to what is truth. It will be truly a case of the blind leading the blind. Oh! How I wish that this veil of superstition could be lifted from all eyes as it has been lifted from my own. How glad they would be to once enjoy that freedom which the truth alone can give to each individual. All who accept this truth we are here teaching will be brought to a unity of the faith and fellowship with one another and with God. It is then alone when "the watchman shall see eye to eye." God speed the day when freedom from Babylon will be enjoyed by all the true Remnant people of God.

Who Can Understand the Bible?

First. The understanding of the scriptures is based upon different principles from that required in the understanding of any other book in the world.

Second. In order to understand the Bible, the rule to follow, laid down in the Bible, must be strictly adhered to by the student.

Third. The character of the individual seeking the knowledge of the scriptures must be such as is acceptable to God, the Author of the book.

Fourth. There must be a longing desire to know what is truth.

Fifth. There must be a willingness and desire to comply with the requirements of the book on the part of the seeker, by obedience to the truth, as fast as they learn their duty.

Sixth. Each individual must consider particularly what the word says.

Seventh, and last, they must depend entirely on the Holy Ghost to give them the clear understanding of the truth as they compare scripture with scripture.

If the above rules are carried out there will be no trouble found in knowing the truth, for all who follow this rule will be in unity of faith and fellowship with each other, with Christ, with the Father and the Holy Ghost.

The first rule laid down is to consider what the Lord says. This is obtained by searching the scriptures daily to see what is true and what is not true. This searching must be as diligent as one who is seeking for a hid treasure, and by comparing scripture with scripture, "here a little and there a little," "precept upon precept, line upon line." If this is done we have the promise "we shall find the knowledge of God." Remember, no private interpretation is admissible. We must consider what it says and believe what it says, letting the Bible explain itself or any difficulties by comparing statement with statement.

The third rule laid down is that the character of the individual must be acceptable. This is plainly taught in the word. Says the prophet, "The wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand." Dan. 12:10-12. "Light is sown for the righteous and truth for the upright in heart." The wicked are "ever learning but never able to come to a knowledge of the truth." The god of this world has blinded their eyes lest they would see the gospel and be saved. "Let the wicked man forsake his ways and the unrighteous man his thoughts."

Said Christ, "He that doeth His will shall know of the doctrine." "A good understanding have all they who keep His commandments." "If ye love me keep my commandments and I will send you the Comforter and he will teach you all things." Thus it is clear that character is that which will determine as to a correct understanding of the scriptures.

The fourth requirement is, there must be a strong desire on the part of the learner. "He that hungereth and thirsteth after righteousness shall be filled." The Lord never urges beyond reason any man to receive truth. He says, "I have set before you this day life and death. Choose ye whom ye will serve." The choice is left with each individual for them to do and desire what they wish.

The fifth thing required is the purpose for which they seek truth. No man can gain an understanding of the truth for any other purpose only the desire in him **to obey the truth** and thus please the Lord whom he serves. Let it cost what it may, he must be willing to forsake all and obey the truth. It will cost much. Self-denial is the lot of the follower of the lowly Nazarene.

The sixth rule is that after the full sacrifice of bad habits, and unwillingness to obey in all things, is made, then to consider carefully what each statement read says. Then compare scripture with scripture till all is made harmonious and clear. See that each writer speaks the same thing.

Then the seventh and last thing is, to rely entirely on the Holy Spirit to lead you into all truth and teach you all things, giving you a clear understanding of the value of truth as compared to every other thing in the world. The Holy Ghost will then write that understanding of the truth on the tables of your heart. Then, and not till then, have you become a part of the truth, and it a part of you. Then, and not till then, are we sanctified through the truth that we may be one with both the Father and the Son. Thus it is clear that the whole gaining of knowledge of the truth is within each individual. Both the teachers whom God has appointed and the Holy Ghost are willing to lend all the aid necessary in the

understanding of the Bible. But as to whether the individual obtains that understanding, is left with them and the Holy Ghost, and no one else in the world. Thus again it is seen that no authority or middle man or set of men stand between the individual and God in the question of salvation or an understanding of true faith. God has furnished helps, teachers, the benefit of fellowship, His Word and His Holy Spirit. But it is still for the individual to choose and comply by following the requirements laid down if they wish to know and be saved by it.

The Holy Ghost as a Teacher.

Many have not realized in the search for knowledge the need of the divine teacher. Some will say (which so many claim) that the Holy Spirit taught them, and none of them agree. So how can I tell what is truth by that method?

The trouble with them is, that those who make such a claim cannot produce the word which says that such and such is correct. They have been guided entirely by their own desires and impressions. The spirit and the word must agree. No spirit of God will teach anything not in harmony with the Word. Says the apostle, "Try the spirits. If they speak not according to this word it is because they have no light in them." So the best evidence I may have that the right spirit is leading me into all truth is that the **word** agrees with my conclusions. "If they come to you and bring not this doctrine receive them not into your house neither bid them God speed." "No, not so much as to eat (commune)." There is a power in the Holy Ghost over the mind like the magnet has power over the point of the compass, to turn it whithersoever it will, thus leading us into all truth. But the spirit must be tried by the word. I hold that without that power to accompany us in the study of the word our human reasoning faculties are not capable of arriving at the real truth. Let us see what is said about this.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words

of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

"But he that is spiritual judgeth all things, yet he himself is judged of no man.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. First Cor. 2:4-16."

Nothing could be more plain than is stated in the above scriptures. No true minister can preach the things learned of the world. They are patterned after the world. The above scripture cannot be too carefully studied by the child of God. The Spirit of God "searcheth the deep things of God." It throws light on the scriptures of truth and thus is demonstrated as the Spirit of God. "The natural man receiveth not the things of God." He does not understand that. But Paul says, "We speak to them which are perfect." It is true that there is sufficient amount of the Spirit of God accompanying the word, as spoken by those called of God, to impress the word spoken sufficiently to interest and reprove them of sin and create a desire to hear on the part of those whose hearts are honest. In this way their hearts are opened by the word, the same as when the Lord opened the heart of Lydia when Paul was preaching to those women by the river side.

It is the preaching of the word that leads to the new birth, at which time they become a babe in Christ. But to understand the scriptures of truth and show ourselves to be a workman, the promise to such is, it is done by the spirit, which teaches the deep things of God revealed in His word. That comes to each individual. "If any man lack wisdom, let him ask of God who giveth to him willingly." Thus from any standpoint, or any angle we take it, we find no authority or supernatural power vested in an official or organization more than it is the privilege of the humblest member of the body of Christ to possess. In fact it is the weaker instruments whom God can use, that are generally accepted by the Lord to do his teaching. That is because they can be taught of God and do not look to man for wisdom.

"Now this I say, that everyone of you saith, I am of Paul; and I of Appollos; and I of Cephas and I of Christ.

"Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name.

"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

"For ye see your calling, brethren, how that that many wise men after the flesh, not many mighty, not many noble, are called;

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

"That no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:24-31.

It is our privilege to read anything for suggestions, the same as we would listen to teachers, but the proving of the things spoken or written must be by the word. The parent too often wishes to make a preacher by sending the son to a theological school to be taught by men. They can make him one of the same as they are, but they cannot make a preacher of God. That is accomplished in a different school. It is one in which "they are all taught of God." It can be learned in a theological school what this man and that man believes, especially in the denomination whose school they attend, but to know what God teaches they must take the Bible with perfect freedom of mind and search it as for a hid treasure according to the rules given in this chapter. Then they will find what God teaches. Then if God touches his lips with a coal from off the altar," then, and not till then, is he a preacher for God. Paul found it to be necessary to count all but dung, his denomination, his claims of blood, his learning, that all becomes cheap stuff to him. He "determined to know nothing but Christ and him crucified," which expression covered the whole Bible and every principle in the Bible. It all grows out of the redemption of man through Christ. No room for glorying of anything or associations was left. All was gone. Not even the association to any extent with those of like faith. He says:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

"For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

"For ye have heard of my conversation in time past in the Jews' religion, how "that beyond measure I persecuted the church of God, and wasted it;

"And profited in the Jews' religion above many my equals in mine own nation, being more exceeding zealous of the traditions of my fathers.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace,

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother.

"Now the things which I write unto you, behold, before God, I lie not.

"Afterwards I came into the regions of Syria and Cilicia:

"And was unknown by face unto the churches of Judea which were in Christ:

"But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

"And they glorified God in me." Gal. 1:6-24.

That revelation which taught Paul, was that which had been written for his learning. He received it not from Gamaliel. He received it from the word and the spirit. Paul prayed for the church at Ephesus, that "The God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:17.

Thus it is the privilege of every member of the church to have a revelation from God. The same spirit which caused the word to be written, is ours to possess, to reveal to us things in the word according to what the word says. Paul continues in his statements to show the relation of Christ to the church in verses eighteen to twenty-three. Can it be possible for any child of God not to see, after reading the above, that Christ has furnished to every individual everything they need. All wisdom, power, redemption and all things they need are provided for them. Paul says:

"If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

"According to the eternal purpose which he purposed in Christ Jesus our Lord.

"In whom we have boldness and access with confidence by the faith of him." Eph. 3:2-12.

That revelation given Paul by the spirit, in the understanding of those things not understood in past ages, in the reading of the word, is now, by the same spirit, given to the church to reveal to them as they read the word, that understanding also. How important that the church avail themselves of the great privilege and thus stop trying to get it from some theological school where man's wisdom is taught. One will say, "But if that school would teach the truth would not that be all right?" Yes, so far as the truth *in* the word says. But if that word of truth was to become a creed, the power of that word would be lost. It must become a part of the individual. That individuality cannot be attained by a denominational school, especially where error is mixed with the truth.

Whom God Calls to His Work.

It is interesting to note the history of the called vessels of the Lord. We note especially the prophets who have written the testimony and revelation of God. Amos was a herdsman of Tekoa. Samuel was dedicated to the Lord by his humble mother before he was born. Jeremiah was called to be a prophet to the nations before he was born. Isaiah simply says he was the son of Amos, making no claim to any special merit of his own. Ezekiel was among the captives at Babylon when the Lord appeared to him. Daniel was also among the captives at Babylon and a youth in years. All it says of Hosea is that he was a son of Beerī. Abraham was a farmer and cattle man. Moses was learned in the wisdom of the Egyptians, but had to be taught by God forty years alone in the wilderness as he kept the sheep of Jethro the Midianite. David was a young lad who kept his father's sheep when the Lord appeared and called him. John the Baptist was a man who wore the leathern girdle and lived on locusts and wild honey. Peter, James and John were unlearned fishermen. Paul was a bitter persecutor as the result of denominational training.

He was educated, but had to unlearn it all and count it but dung that he might win Christ, and be found of him. Luke was a physician. Matthew was a tax gatherer. As Paul later said, not many wise, not many noble, not many of that class, but God had chosen the weak things of the world to confound the mighty. How wonderful it is, when realized, that through these weak instruments of the world, God can overthrow kingdoms, root up kingdoms, and plant kingdoms, all through the power of His Word through them. His Word through them, then, accompanied with the Holy Spirit, can do all things. But without Him, they can do nothing. Vain is the help of man. Let the Remnant forsake all, thus becoming strong in Him. Then the work will be carried to every honest soul in the world. Let this be one movement that will not pattern after others before it. Let this be a movement that will not rely on theological schools, one that will not depend on authority which is claimed to be vested in men and organizations. One that will not rely on some private interpretation of the word from some one who claims to have visions, and power to interpret the word of God, as a result of those visions. Let it be one move which will be led into all truth by the Lord's spirit and word as the only teachers of all men. Who among the readers will subscribe to the Lord's creed only and fellowship all who do that?