

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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IN THIS ISSUE

Poem: The Last Hour	121
Words in Season —R. H. B.	
Waiting for the Wind	121
A Steady Interest	121
The Source of Power	122
News and Notes	123
Opposition	125
The Holy Spirit of God—Stanford Chambers	126
A True New Testament Church—Frank Mullins	128
The Lord's Supper—J. R. Clark	129
Minute Men for Christ	130
Thoughts Worth While —D. H. Friend	132
Studies in Isaiah—R. H. B.	134
"Faith of Our Fathers" —E. L. J.	
Papias, A. D. 116	138
Justin Martyr, A. D. 150	139
Irenaeus, A. D. 178	140

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THE WORD AND WORK

(Volume XLI, JUNE, 1947)

THE LAST HOUR

"The sunset burns across the sky;
Upon the air its warning cry;
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through *all lands*, the saving Name
Ye must in fervent-haste, proclaim."

— Selected

WORDS IN SEASON

R. H. B.

WAITING FOR THE WIND

Spurts of enthusiasm are in their time and place well enough. It would not be good to reduce everything to a dead level of unvarying effort. There are currents and flood tides that work to great advantage in their season. There are favorable winds which will carry us swiftly along our course if we spread our sails to them. But to depend on, to wait for, tides and winds is quite another matter. Too many do that. The result is a desultory, haphazard service, unsatisfactory work, piecemeal and diminishing effort, unfinished tasks. The wise king of Israel said: "He that waiteth for the wind shall not sow." It is certainly queer. We have a host of Christian men and women, able to do and to give, and, I think, for the most part, not unwilling; yet they do nothing until they are "stirred up." Perhaps they see no particular reason for doing a thing to-day that ought to be done "sometime"; and it seems so arbitrary and peculiar to set about doing a thing now that might as well be done to-morrow or next day or next week. Anyway, like in some children's games, they sit on the fence and say, "Somebody come and get me;" or in their little cart on the road, waiting for somebody to come and give them a push. Moody used to say: "There are always a lot of folks waiting to be 'impressed.' I venture a good many of you have come here to-day saying in your hearts, 'I do hope that preacher will say something to-day that will impress me.' Why don't you go ahead and obey the Lord, instead of sitting around here waiting to be 'impressed?'"

A STEADY INTEREST AND PURPOSE

Any man knows from his experience in daily life that it is not the spurts and spasms of particular seasons, but the quiet, steady, routine work that really counts. There ought to be a deep, constant principle of regular and systematic work toward a definite object —

a principle that enables one to push ahead faithfully, like the engines on the steamship, in all sorts of times and weather. When then a favorable breeze blows, she unfolds her sail also and catches it, and it is all the better. If not — why, the old ship plows on and pursues her steady course. But the little sail yachts flop to and fro, or hang with idle canvas in becalmed waters, waiting for a gust of wind. It is plain that God wants his people to push ahead patiently like the steamship — monotonously if need be, but unfailingly. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Let every Christian seek him a task and make him a schedule — not so rigid that this and that unexpected call or need cannot be attended to, yet full enough to give him a steady interest and purpose, a definite work to see to, a definite minimum amount or per cent to give to this and another to that, always unvaryingly, as a matter of course, and not open to question.

THE BLESSING OF STEADY WORK

Speaking of the use of time, John Todd said: "It is remarkable with what *resignation* and even enjoyment we take up our tasks if once we have made them a matter of regular, unswerving routine." It is no less remarkable how sweet, easy, fruitful, and interesting the Christian life becomes when we pursue a regular, systematic course of doing and giving. The jerky efforts that wearied us, the starting and stopping that consumed so much energy, are replaced by a smooth progress with a continual gain of momentum. I do not say that one's service should be humdrum and mechanical — though even that would be better than being spasmodic — but by the grace of God we can bring a new freshness of faith and love to every day's recurring task. There will probably be an absence of big and romantic resolutions, and of those vast reliefs when a work is done and the consequent reaction which shrinks from starting into another "big work." Instead of these things will be the even tenor of a ready, steady, unostentatious service. Every man knows that this is the path of true efficiency in secular work. Is not the work of God worth as much thought and planning?

* * *

THE SOURCE OF POWER

The Bible said nowhere, "Without money ye can do nothing." But Jesus once said, "Without me ye can do nothing." It seems that the church is losing sight of the true Source of power, and is looking to another for its ability and means of fruit bearing. In that day of early Christianity the people of God were on an average very poor, far poorer than those of this wealthy land. Yet their work in its extent and effects puts us to shame. That proves something. It is not money, nor the lack of it, that makes the fruit, but the consecration of the Christians. But this exalting of money as the great and indispensable prerequisite of Christian work is the parent of not only church suppers and bazaars and similar follies, but of the missionary society, and of the shirking of individual work, and of commercializing and secularizing the church in all its appointments and standards.

NEWS AND NOTES

Sixteenth Western Song Tour

"The compiler of the alphabetical hymnal is scheduled to leave Louisville on or about July 10 for the usual summer song itinerary to the Coast.

"It was my privilege to look in on all, or nearly all, the 'simultaneous meetings' recently conducted among churches of Christ in Louisville. There are 10 simple congregations within this city, and more than that number outside the city, nearby, that constantly cooperate in all such efforts. Many visitors from these churches attended the city meetings.

"In every church, the preaching brethren set a high standard: Willis Allen, Winston Allen, Wm. Cook, Ernest Hoover, John Kernan, Elmer Ringer, Edward Schreiner, and Bernard Wright. Hoover, whom I heard most, delighted every spiritual Christian who attended at the Highland church." — E. L. J.

Brother Boll in Meetings

In a letter to the Publisher, Bro. Boll says some interesting things about his first evangelistic tour of this year. He says, "I found some of the finest folks at Wichita Falls, Texas. It was a good and happy meeting throughout, being attended by the Lord's blessings and loving Christian fellowship. Three were baptized: a man and his wife, and an elderly man, father of one of the good sisters. Bro. J. D. Phillips of Munday, Texas, was there through the meeting, and was much help. Bro. Jack Bledsoe of Lubbock was song-leader. All of us were happy and thankful for the meeting.

"The meeting at Jennings, La., the center of headquarters of Bro. Ivy Istre's fine faithful work, started off hopefully, with large attendance and great interest.

"The week between I spent in Dallas, where I preached four nights at Mount Auburn. Bro. Frank Mullins and Dr. Horace Wood came in from a wonderful meeting they had held together at Oak Grove, La., not far from Amite."

Lexington, Ky.: "We had three responses here yesterday, two of these for baptism. Those baptized were both young married men, one

the father of four children and the other the father of seven children. 115 were in Sunday school yesterday. We have a good young people's work here." — H. N. Rutherford

Louisville, Ky.: "We were wondrously blessed during our Youth Revival. Brother N. B. Wright brought us inspiring messages every service of the meeting. There were four responses, all renewals, and one also being for membership. The attendance was better than usual.

"Our Daily Vacation Bible School is to commence June 16." — N. Wilson Burks.

Bro. D. H. Friend of the Highland Church reports that attendance and interest was very good in their recent Gospel meeting with E. H. Hoover of Chattanooga, Tenn., as evangelist. He states that Bro. Hoover brought excellent Christ-centered messages. The church was blessed and good seed sown in the hearts of sinners.

Dallas, Texas: "On Monday, January 13, Bro. Jesse Wood called us from Dallas at our home in New Orleans, asking if we would consider moving back to Dallas to work with the Mt. Auburn church, as he believed the Lord would have him make a change. Since we had for some time considered moving from New Orleans because of my wife's health and other considerations, we promised to consider it prayerfully. Little did we realize at the time that only a few hours before Bob's lifeless body had been removed from his wrecked plane. On Thursday night the first news of the crash reached us; then on Saturday the official news from Washington. Sunday found us driving to Dallas. A business meeting had already taken place at Mt. Auburn clearing the way for us to come to them. After praying over the matter it was clear to us it was God's will for us to make the change . . .

"Returning to New Orleans and explaining the matter to the church . . . the brethren graciously consented to immediately release us from further responsibility in the work there. Arrangements were made for Bro. Bernard Wright to begin work

with the Seventh and Camp congregation on the second Sunday in March. The Lord has blessed our move from the beginning. He immediately provided us with a nice six-room house. Our new address is 5425 St. Charles Ave., Dallas 10, Texas." — Frank M. Mullins

Camp Taylor, Ky.: Bro. Elmer Ringer was used of the Lord to give us a good meeting at Camp Taylor. His messages were consistently good and scriptural throughout. The attendance was very satisfactory. Bro. Ringer is a former minister of Camp Taylor and has many friends in the congregation. Four were added to the church, one by primary obedience to the Gospel, two by restoration and membership, and one came from a denominational church. We ran a bus almost every night, which helped our attendance. Bro. Ringer's family was with us on Sundays." — J. R. Clark

Penny Farms, Fla.: "I have just been reading your (Bro. Boll's) article in "The Word and Work" of this month on "The Present Apostasy" and wish to commend your timely and scriptural treatment. I have found your articles through all the issues to be spiritually profitable. May God's richest blessings prosper you in the work of His kingdom." — J. Walter Carpenter

The number of different radio stations (religious programs) that have purchased the Great Songs Press Transcriptions now stands at thirty-four in seventeen states.

Sellersburg, Ind.: "We of the Sellersburg church thank the Lord continually for His wonderful blessings upon us and the work here. Three were baptized into the Lord Jesus last Sunday and one two weeks ago. Several have been added to the church since our last report.

"Before this report reaches you, we will have been engaged in our annual youth revival. Bro. Monroe Hawley is the speaker. The meeting begins May 26th. Youth is beautiful, but it is most beautiful when living for Christ. We are blessed with a large group of young people and we are trying to nurture them in the admonition of the Lord. My class in the high school here has been unusually good this year.

"I am to begin a meeting near Harlan, Kentucky, beginning about June 10. The Lord willing, I will be at Tell City the first of July, at Borden the last of July, at Summer-ville, Indiana, the first of August, and at Worthington, Indiana, the latter part of August. Please pray with me for the success of all these special efforts." — Howard T. Marsh.

Lexington, Ky: "The work here is progressing very well in many ways; but at the same time we are encountering many difficulties. We are happy to announce that after a second effort we have obtained permission from the Civilian Production Administration to build our new place of worship. We are endeavoring just now to make arrangements for the loan but the way does not seem too easy. We continue to make our plans and trust the Lord to supply what is necessary.

"We have on hands at present \$2,388.73. Most of this has been supplied by the local congregation. Some small part of it has been given by the Cramer congregation, and then some personal gifts from friends outside of Lexington. This represents a great deal of prayer and sacrifice on the part of this group here to obtain what is much needed to carry on the work. We are thankful for every manifestation of cooperation.

"Several new people have been coming quite well of late which gives us new encouragement and also makes it imperative that we enlarge our borders and facilities." — Orell Overman.

Summer is coming! Summer means vacation time for the children! And vacation means Daily Bible School! The WORD AND WORK is equipped to fill all the needs for materials for Daily Vacation Bible Schools, including lesson work, handicraft, and recreation supplies. Tell us your needs, or, if you want help in planning a program, write for free prospectus.

As we go to press the sad news of the home-going of Brother G. B. Dasher, a faithful man of God and a very dear friend of the Word and Work, reaches us. We reserve details for the next issue.

We also learn that Brother F. L.

Rowe, long time minister of the Word and publisher of the **Christian Leader** has gone to His reward.

GOOD NEWS

Since the publication of the last edition of **Revelation** by Boll the Word and Work has been running in arrears in its obligations. For several months our printer was forced to carry the load which was very difficult for him. A few days ago Brother E. L. Jorgenson came to our rescue with a nicely prepared financial statement to be published in the Word and Work. At times while he was publisher he had made such statements and always friends responded in lifting the burden, by the good hand of God. But even before we were able to publish the good report of Brother Jorgenson help came which greatly relieves the situation. Evidently our Father read the good report before it reached His servants — and did something about

it. We are indeed grateful to Him and to His helpers.

The approximately \$700 deficit that faced us at the time Brother Jorgenson prepared his copy has now melted to around \$100. Besides this, a gift of \$150 came in to pay for the paper which we have on order to reprint the book of **Hebrews** by Brother Boll.

Thus we face the lean summer months in good shape. But it is important that we have a steady income from books and other supplies to continue to operate. We have on hand several Bibles and Testaments, also devotional and Bible study books, which we sell at regular retail prices. We are especially heavily stocked on Boll's **Revelation** in both cloth and paper binding and in the book of **Thesalonians** by Boll. These are all paid for now, and your patronage will enable us to keep up running expenses for the summer. — Publisher.

THE CENSUS BUREAU IS DISAPPOINTED

The chief of the population division of the Census Bureau writes on April 16, as follows in part:

"For some reason, the Churches of Christ to which we sent schedules in January have not responded as readily as has been expected. Of the 3,741 schedules mailed at that time, only 2,425 or 64.8 per cent have been returned to date. Our first reminder-letter went to the 'delinquent' churches around February 19 and we are about ready to send a second reminder-letter to the churches which have not yet responded."

If the congregation where you worship does not receive a questionnaire within the next six weeks please write to the Elders, Broadway Church of Christ, Lubbock, Texas. They will then send you a questionnaire direct. Return the questionnaire to the Director of the Census, Washington 25, D. C. — **Christian Soldier**.

OPPOSITION

A large load of people are riding along in an automobile. Everyone seems happy and of one mind until the vehicle suddenly gets into some bad territory, and eventually gets stuck. Then all of them unload, and one or two start pushing while the remaining occupants stand idly by watching and complaining. Then if by some hook or crook the few get the car to rolling, these side-line complainers and observers are the first to shout with joy, and rush to the automobile and begin pushing as hard as anybody. Oh yes, the going is easy again.

That is exactly what happens in the work of the Lord. Many will be joyful and happy while everything is smooth and easy, but if opposition arises they melt away and moan and complain and leave it to others to carry on. But when success is evident, these "side-liners" rush in and begin working again as if they had been there all of the time. But we would in nowise discourage the weak. When the running gets smooth, and you want to come back, you will be welcome. God help you to grow stronger.—R. B. Boyd.

THE HOLY SPIRIT OF GOD

Stanford Chambers

From the beginning the Spirit of God has occupied a most important place and performed a most essential function in the divine economy. From the time the earth became waste and void, when the Spirit of God moved upon the face of the waters, on down and all the way through the Old Testament the Holy Spirit has been active in services indispensable. Objects, whether animate or inanimate, are completely at His command. Men were moved by the Holy Spirit, their conduct affected by Him. "Holy men of old spake as they were moved by the Holy Spirit."

It is difficult to see how any one who reads can fail to see personality. "The Holy Spirit said" . . . "The Spirit spake" . . . "The Spirit signified" . . . "Grieve not the Holy Spirit of God." There are many other similar expressions. Hardly should we speak of mere power or principle as being grieved. While it is true that the term spirit is often used in the sense of disposition or attitude, like the spirit of fear, the spirit of patriotism, the war spirit, and so on, hardly will the passages referred to allow that interpretation. Some make the Spirit and the Word of God identical, declaring that whatever the Spirit is said to do, the Word likewise does. A man and his word are difficult of separation, of course, and so also God and His Word. Yet a man's word is not the man, but produced by the man. So likewise it is with God and His Word.

"But the Comforter," said the Lord Jesus, "even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John. 14:26). "It will not be you speaking, but the Holy Spirit speaking in you." Inspiration by which the Holy Scriptures have been given, is by the Holy Spirit. "Holy men of old spake as they were moved by the Holy Spirit." "We are witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obey him." (Acts 5:32).

"There is one body and one Spirit, even as ye are called in one hope of your calling." The "one Spirit" is the one promised, the Comforter, who came on the day of Pentecost. He is the one Spirit into whose name we were baptized along with Father and Son. He is the holy temple (I Cor. 3:16, 17), "a habitation of God in the Spirit" (Eph. 2:22). He is the one Spirit whose life unifies all the parts of the body of Christ and harmonizes its activities; "For in one Spirit were we all baptized into one body . . . and were all made to drink into one Spirit" (I Cor. 12:13). He is the same Spirit for whom your body is a temple if you are in Christ, who "helpeth our infirmities," also "maketh intercession for us." The Christian's activities are to be prompted and energized by the Spirit of God that he may bear the fruit of the Spirit. Spirituality proceeds from the Spirit. It has no other source.

FILLED WITH THE SPIRIT

"Be filled with the Spirit." This is the Christian's privilege and

responsibility and plain duty. It is the Spirit's own command, through the apostle whom He inspired (Eph. 5:18). He is to walk by the Spirit (Rom. 8:4), pray in the Spirit (6:18) and live by the Spirit (Gal. 5:25). None can do these things unless the Spirit is in him! These things must proceed from within. The outflow will be in proportion to the filling. Paul's inspired prayer (Eph. 3:14-19) is "that ye may be strengthened through his Spirit in the inward man; that Christ may dwell in your hearts through faith." The Spirit indwells the inward man of the Spirit-regenerated. "And because ye are sons God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6). Would you be stronger for the fight? Be filled with the Spirit. Would you be more effectual in your praying? Be filled with the Spirit. Would you be more joyful in the Lord? Be filled with the Spirit. Are you concerned about bearing more and better fruit? Be filled with the Spirit. If there is anything accomplished apart, if any solution of problems, and success or prospering apart, it is only seeming, and "the day will declare it." We should settle this in our minds.

HOW BE FILLED WITH THE SPIRIT?

It should be noted that we are passive at this point. We are not enjoined to fill ourselves, but to be filled. God does the filling; the Christian is at the receiving end. And the Holy Spirit is given "to them that obey him" (Acts 5:32). That involves surrender. It involves a knowledge of His will. "Be not unwise, but understanding what the will of the Lord is." I turn the faucet and the water flows. I let the water flow. The hindrance is removed. I press the button and let the current flow and have light. It is in the nature of the current to flow; it is in the nature of water to flow; it is in the nature of Spirit to flow. Sin hinders that flow; selfishness hinders; pride hinders; disobedience in any form hinders. The Holy Spirit is "given to them that obey Him." Are you knowingly disobedient at any point? Are you harboring any sin? Are you resisting the Spirit? Quenching the Spirit?

Finally, are you sometimes in doubt as to whether you have the Spirit? Do you give Him the right of way in your life? Do you love the brethren? If so, it is because "the love of God hath been shed abroad in our hearts by the Holy Spirit" (Rom. 5:5). Do you love the Word of God and the house of God? Do you find joy in rendering service in His name? These are fruits of the Spirit, and evidences of His indwelling. It is ours to practice the presence of the Holy Spirit within us, and enjoy His communion.

SPECIAL FOR JUNE ONLY

In order to reduce our stock on *The Revelation* by R. H. Boll we are making a special offer for the month of June. The regular price is, Cloth, \$1.25; Paper, 75¢. For the month of June you may have the cloth-bound for \$1.00 and the paper-bound edition for 50¢. 164 pages. Buy them by the dozen for class work or to use as gifts.

A TRUE NEW TESTAMENT CHURCH

Frank Mullins

Much is heard in some circles today about "New Testament churches" and "New Testament Christians." There is one thing certain there cannot be faithful New Testament churches without faithful New Testament Christians. To be sure as one reads the New Testament one finds that the Christians mentioned therein were pretty much like the Christians of our day with plenty of fault and failure. But if we would pattern our lives as individuals and congregations as such on a New Testament basis, we will not do it on the fault and failure of New Testament Christians but rather on the fundamental principles and truths that God sought in them and seeks in us today. Rightfully the book of Acts is pointed to as the history of the church from its beginning on Pentecost to the time the gospel had spread to Rome, the world center of that day, and on to "the uttermost part of the earth" being "preached in all creation under heaven" (Acts 1:8; Col. 1:23). But it is clearly evident the book of Acts is not a mere chronicle of cold historical facts. To the contrary it shows the building of the church is in aggressive soul-winning work and that the power of Christianity follows the line of missionary activity and not that of mere verbal orthodoxy. "GO" is the marching order for the church!

The early Christians did not attain unto perfection in their own lives before they began to tell others about the Lord Jesus Christ and His power to save. Neither did the churches attain unto doctrinal purity before they set forth to fulfil the great commission. The example of the apostles when trouble arose in the church in Jerusalem is: "It is not meet for us to forsake the word of God to wait on tables. . . look out from among yourselves men. . . to see after this matter and. . . We will continue steadfastly in prayer and the ministry of the word." When persecution arose and scattered the Christians throughout the regions of Judaea and Samaria, they did not lament over their terrible fate, but rather they "went about preaching the word."

It is evident by these examples, and much more that is just as much on the point could be said, the one outstanding characteristic of a true New Testament Christian or church was its missionary passion and zeal in taking the gospel into new fields, regardless of the cost to themselves or the hardships and persecutions they must endure. Today it is just the opposite. . . preachers are settling down with the "local work," and churches want it that way, to the shame of both preacher and church. A church or preacher without a missionary zeal is failing and lacking in the first fundamental mark of a true New Testament church or servant of Christ.

THE STREAM OF DEATH

It is computed that one of the human family dies every second. Thus every tick of the clock an immortal soul is flying over the boundary line of time. There is thus a river of souls continually flowing from time to eternity.

THE LORD'S SUPPER

J. R. Clark

"Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth," so spoke the Lord Jesus in part to two of his disciples in instructing them to prepare for the last Passover Supper. When the servant took the pitcher and started out to replenish the water supply little did he realize that this particular commonplace act was to form a link in God's great redemption plan. (We do well to be faithful in little things.) Furthermore, how did Jesus know that Peter and John would meet a man bearing a pitcher of water, that he would lead them to a house with a large upper room furnished, and that the master of the house would grant them the use of that room for the Passover? To answer that question you must know who Jesus is.

As the evening shadows gathered Jesus and the twelve made their way to this upper room where they ate the Passover feast. Many times had they eaten the Passover, but this was an extra special occasion, for on that night He instituted the Lord's Supper, which Christians were to observe in memory of their Passover who was soon to be sacrificed. How like our Master is this, for at the very season when traitors were plotting His death, He was setting a table of blessing.

The Lord's Supper is a memorial. It is natural for man to want to be remembered. "Do you think my name will go down in human history?" asked Garfield of a personal friend in his last hours. Selfishness may enter into this desire in many cases, but not so in the case of the Lord Jesus. His desire to be remembered was entirely unselfish. He well knew that it would be tragic for man if His name were to perish from the earth!

He chose no towering monument of marble to perpetuate his memory, but rather, the most perishable things of earth, the bread and the fruit of the vine. To the Jew, accustomed as he was to the pomp and splendor of ancient rituals and feasts, this new religion must have seemed strangely void of ornamentation, bare and commonplace. But inscribed upon the very simplicity of these emblems is the matchless name of Jesus. Over against this background how it sparkles with charm and how it appeals to hearts that love the Lord! If the memory of a sainted mother often draws a wayward son back to clean living how much more will the memory of our Lord, who died for us, inspire us to holy living.

The Lord's Supper is more than a memorial to the Lord who died. It is also a communion with the Lord who lives. It is significant that we celebrate the Lord's death on the day that He arose. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (I Cor. 10:26.) In Matt. 18:20, Jesus promises to be in the midst of even two or three who gather together in His

We are not to adore the emblems, but as Moses looked through the burning bush to God, so we look through the emblems and see name.

Christ. We feel His presence with us, commune with Him, pledge anew our devotion, draw strength from Him, and are assured afresh of salvation and of His continued help in the Christian life.

Again, the Lord's Supper plays the roll of a witness for Christ, for "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come," says Paul in I Cor. 11:26. In these times of apostasy and unbelief it is good to know that this service helps to keep alive pure evangelical Christianity! The unleavened bread speaks of Christ's spotless life. The broken bread and poured fruit of the vine proclaim eloquently His death for our sins. Our continued observance reminds us of His promised return, for we do it "till he come."

Shall we turn away from this exquisite picture of our Lord's death, lighted up by the glory of salvation and of His resurrection and coming, for the tintypes of pleasure the world offers? Many so do, for they are found gratifying the flesh on the Lord's day instead of feasting their souls at the house of God.

MINUTE MEN FOR CHRIST

Sholem Asch faithfully portrays a certain distinctive characteristic of the Christian people in one passage of his book, *The Apostle*. At this point in his book, Mr. Asch is telling of the growing interest of Barnabus in the teachings of the disciples of Jesus of Nazareth. He is describing the effect of their services upon Barnabus. "Even in the courts of the temple in the midst of the service he felt as if the Messiah might come at any moment and he, Barnabus, would not be of the congregation."

Without question, this particular attribute of the Christians in apostolic times needs some heavy underlining in the Bibles of the average Christians of this day. Not often is it manifest in the lives of Christians, and more seldom is it heard in our exhortations. To this trait of those early Christians may be credited a large share of the phenomenal growth of the church in the first century, I believe. Without this characteristic, all our efforts shall be able to produce only mediocre fruits.

We designate this intrinsic mark of a Christian as the one of *waiting* or *anticipation*. But there is more in it than simple waiting. There must be a deep-seated sense of the urgent need for preparedness for the coming of Christ. He looks upon the coming of Christ as an ever-present possibility, for which he must be constantly and instantly ready.

From the very earliest, Christians were taught to look upon Christ's coming as if it were ever close at hand. The urgency of their anticipation seized upon their entire way of life. Their lives were transformed. Their lives were lived according to the dictates of this conviction. This sense of urgency was inspired by such teachings as the Parable of the Virgins. And they could not, overwhelmed by the knowledge of the awful imminence of Christ's coming, be content to save their own souls only, but were driven to speak their

burning plea to the lost. And to all those who came under their influence, they imparted the feeling of the impending advent of the Messiah. And these could not escape the conviction of being utterly lost if perchance the Messiah should appear and they not be numbered with his disciples. So we see then how this teaching worked in two ways, stirring up the proclamation and the acceptance of the gospel. One can but see the influence of this "urgent anticipation" woven throughout the fabric of the history of the early church. "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and the true God; and to wait for His son from heaven, even Jesus, which delivered us from the wrath to come" (I Thes. 1:9-10). "He which testified these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus" (Rev. 22:20).

But what of us today? That is the prime question.

Does a visitor to one of our assemblies carry away with him a deep impression of the importance of being numbered with the disciples when Christ Jesus shall appear? Of the awful certainty of Christ's coming? Of imminence of that coming?

Does our visitor observe in us a deep-seated conviction, a marvelous hope, a real faith, an eager anticipation? Does he understand that we are *waiting* for the Son of God from heaven? Is this anticipation apparent to him who finds jealousy, rivalry, bickering, anger and hatred in our assemblies?

Somewhere a change must be made. Let us awaken. Jesus said, "What I say unto you, I say unto all, Watch!"

I can but believe that to most of us the "day of the Lord" is altogether too distant. Because of this, we will ever be like that servant whom Christ described in Luke 12:45-47. "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and be drunken, etc."

Brethren, our hearts must be permeated with the *urgency* of constant and instant preparation. We know not the hour of his coming. It behooves us to be ready. Read with care I Thessalonians 5:1-8.

In the early history of our nation, we read of the Minute Men. These men pledged themselves to always be prepared to instantly answer the call to arms. Like these men of American history, so the disciples of Christ must be "minute men" instantly awaiting the coming of our Lord Jesus Christ. Let our motto be, with the United States Coast Guard, "Semper Paratus" — *Always ready*.

Kenneth Morgan, in *Macedonian Call*

WHAT IS A GOOD SERMON FOR?

The sermon should be made for a purpose and not for its own sake. It should not be primarily a work of art. It could be icily regular and splendidly null and still be all that. The question is, Does it do the business? Does it make Felix tremble? Does it make men and women sit up and take notice? If it doesn't do this, it is fit only to be cast out and trodden under foot or to be broken to pieces and made over. — Biederwolf

THOUGHTS WORTH WHILE

D. H. F.

BIG ENOUGH FOR HUMBLE SERVICE

It was during the war, and at one of the great army camps in France. Again and again different men had tried to get one of the worst fellows in camp to attend some of the religious services held for the men, but he had steadily refused to have anything to do with them. One night, however, he appeared. When asked afterward why he came that night he said, referring to the Christian worker who was doing the preaching, "I saw that fellow washing dishes the other day when there was a rush on, and I am ready to listen to a man who is big enough to do that." The Christian worker little thought when he washed the dishes that he was doing any special work for anyone, but it was one touch that influenced a man whom none of the others could reach. — *S. S. Times*.

"WHY BUY A HOME?"

The following story contains more truth than fiction, and may suggest a cause for the lack of devotional life today. A real estate salesman tried to sell a house to a newly married couple. Said the wife: "Why buy a home? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile, and married in a church. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge; in the evening we dance or go to the movies; when I am sick I go to the hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom." — *King's Business*.

WHAT IS IN YOUR HAND?

There are only *two* religions in the world! This, of course, sounds strange when we think of the multitude of minor cults that flourish in this country, to say nothing of such great groups as the Mohammedans, the Jews, the Buddhists, the Shintoists, and the followers of Confucius. Yet in spite of this we can still say, there are only two religions in the world. Upon what basis is such a radical statement made, you may well ask. Simply this, every other religion is one in saying, "Something in my hand I bring," but only Christianity says, "Nothing in my hand I bring, simply to Thy cross I cling." — *From Revelation*.

WHERE FEAR STOPS

In a recent revival campaign, in speaking of the training of children, the evangelist said, "The teachers are afraid of the superintendents, superintendents are afraid of the Board of Education, the members of the Board are afraid of the P. T. A., the P. T. A. is afraid of the parents, the parents are afraid of the children and the children ain't afraid of nothin'." — *S. S. Times*

THE TOOLS QUARREL

"For we are laborers together with GOD." I Cor. 3:9

The Carpenter's tools had a conference. Bro. Hammer was in the chair. The meeting had informed him that he must leave because he was too noisy. But he said, "If I am to leave this carpenter shop, Bro. Gimlet must go too; he is so insignificant that he makes a very little impression."

Little Bro. Gimlet rose up and said, "All right, but Bro. Screw must go also; you have to turn him around and around again and again to get him any where."

Bro. Screw then said, "If you wish, I will go; but Bro. Plane must leave also; all his work is on the surface; there is no depth to it."

To this, Bro. Plane replied, "Well, Bro. Rule will also have to withdraw if I do for he is always measuring folks as though he were the only one who is right."

Bro. Rule then complained against Bro. Sandpaper and said, "I just don't care, he is rougher than he ought to be and he is always rubbing people up the wrong way."

In the midst of those discussions the Carpenter of Nazareth walked in. He had come to perform his day's work. He put on his apron, and went to the bench to make a pulpit, from which to preach the Gospel to the poor. He employed the screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools.

After the day's work was over and the pulpit was finished, Bro. Saw arose and said, "Brethren, I perceive that all of us are laborers together with God."

Oh! How many of us Christians are just like those tools, fussing at each other, because they don't do things just the way we think they should.

There was not an accusation against one of those tools but what was absolutely true; yet The Carpenter who was Jesus Christ, used every one of them, and there was not a place where He used any one where any of the others would have done at all. How careful we should be in finding fault with one of GOD'S TOOLS. — R. T. Moore.

WHY SHE CAME

"We have in the church of which I am a member a woman who is very old, very deaf, and whose eyes are bad, but she does not hear a word. On Saturday she is given a church bulletin and she looks up and reads the hymns and Scripture lesson. One day she remarked that all she gets of the service is that received from the bulletin, and I told her what a fine thing it is that she comes. She replied, "Well, you know, the Psalmist said, 'The Lord is in his holy temple,' and I come here to meet the Lord." Of how many who attend church can that be said, I wonder."

CONTROLS

Everything in the modern home is controlled by switches except the children. — *Source unknown.*

STUDIES IN ISAIAH

R. H. B.

STUDY 39. *Jehovah's Servant*. Isa. 42. In the preceding chapter the Servant has been mentioned. The term is there used collectively, to designate Israel, *the nation*. To this end were they called and chosen. (43:10) Israel, however, has never fulfilled her calling; but out of her midst arises One who fills out the whole measure, the one true "Israel," THE SERVANT OF JEHOVAH, who is an individual, distinguished from the nation. Whether this individual Servant is spoken of, or whether the nation, must be determined from the context. Here (42:1-9) it is *the Servant*, Jesus Christ our Lord. Vs. 1-4 are familiar. (Matt. 12:18-21.) The Omnipotent God backs Him, and declares the Servant's office and calling. (vs. 5-7.) Note how in verse 6, He is distinguished from both "the people," and "the Gentiles." God does not give His glory to "another" — a different and foreign god (v. 8); but His Son, the Servant, is clothed in the Father's glory. (John 17:1, 5; Heb. 1:3.) As a result of His work in judgment and salvation the whole earth is glad. (vs. 10-13; Ps. 96.) God has indeed waited long (why? 2 Pet. 3:9); and men abused His long-suffering (57:11; Ps. 50:21; Eccl. 8:11) — but now: vs. 14-17. The servant in vs. 18-20 is again *the nation*, as also in 43: 1-13.

STUDY 40. *Jehovah the Savior of the Servant-Nation*. Isaiah 43. For though they have failed, Jehovah does not go back in His purposes. (Rom. 11:29) Israel's day of peace and glory (through the work of the Servant) is coming. God formed them (vs. 1, 8) from the womb; miraculous from their inception in the birth of Isaac; and He formed them for what? v. 21. The wonderful promises of vs. 1, 2, have found, and will find accomplishment in Israel (Exod. 14; Josh. 3; Isa. 30:27-29; Zech. 13:9) but are *spiritually applicable* to God's people always. (Rom. 15:4.) (We must distinguish between the strict reference in which a statement of God's word is given, and its applicability in principle to many situations.) Although God will sacrifice nations to establish Israel's place and honor in the earth (vs. 3, 4) yet His ultimate purpose from the call of Abraham (Gen. 12:2, 3), is nothing less than world-wide blessing through Israel. (Rom. 11:12, 15; Ps. 67.) Verse 10 marks their high calling: they are the witnesses and servants to the one true God. (Comp. Deut. 6:4.) Their impending deliverance from Babylon (vs. 14-21); but as often, the nearer horizon of the prophet's vision melts into the far horizon of the greater restoration of the latter days. (Comp. v. 18 with Jer. 16:14, 15.) Their present sinful condition shall be swallowed up in Jehovah's redeeming, forgiving love. V.25.

STUDY 41. *Idols and God*. Isaiah 44 to 45:13. Verses 1-5 continue the gracious predictions to Israel. First of all the outpouring of the Spirit upon them, which will work so marvelous a change both in themselves and in their outward affairs. (32:13-18; Ezek. 36:24-28; Joel 2:28-32; Zech. 12:10.) Pentecost does not *exhaust* these predictions so far as the nation of Israel is concerned. From verses 6-20,

a strong contrast between the God of Israel and the idols of the nations. Again He points to His sole prerogative and power to predict the future events. (v. 7.) The "sacred books" of the nations cannot do it. Mohammed wisely refrained from the attempt in his Koran. Vs. 12-20: the idol gets its existence through the smith and carpenter, who himself must be sustained by food and drink, or else he cannot make the idol! This and other glaring follies are due to Divine judgment. (v. 18; Rom. 1:21-23.) Note carefully four statements in verse 20. The theme of 43:25 is reverted to in verses 22, 23. From verse 24 to 45:13 the prophecy is occupied with Cyrus—a sample of the power claimed in verse 7. Note verses 25 and 26. The "evil" of 45:7 is not moral evil, but trouble. Vs. 8-10 are parenthetical.

STUDY 42. *The True God, Israel's Glory.* Isaiah 45:14—46:13. On account of Israel's wonderful God she will be sought after by all nations. (45:14) Compare with this 55:5; 60:1-9; Zech. 8:20-23. Consider 2:2-4 again. Verse 15 is a very notable statement: He is an unobtrusive God: He desires to be sought and sought after. (Acts 17:26, 27; Jer. 29:13) Others may have sought Him in vain, but in Israel He is revealed and made known. (v. 19; Ps. 147:19,20) Verse 22 explains why the desire of the nations shall be toward Israel's God. Verse 23 is quoted in Rom. 14:11. In Jehovah alone—in no other god, nor in any one or anything else shall men find their need of righteousness and strength supplied. (v. 24) The text of chapter 46 is found in 45:20, latter half. It is a contrast between the gods that *are carried* and the God who *Carries us*. The climax lies in verse 7. The excellency of Israel's God lies in this that *He hears and answers prayer*. Deut. 4:7. He invites men to call on Him in the day of trouble. Ps. 50:15. But false gods cannot answer the cry of distress (v.7): they leave their followers in the lurch. (I Kings 18:26,29) Therefore to Jehovah, the prayer-hearing, prayer-answering God, shall all nations ultimately turn. (Ps. 65:8; 86:7-10) He is God and there is none else beside Him, a living God who speaks of things that are not as though they were; for He purposes and brings to pass.

STUDY 43. *The Judgment of Babylon.* Isaiah 47. Babylon was the city that was to hold Israel in captivity. Verse 6 explains why Israel fell into her hands. Comp. Ps. 79 and 137. Her pride goes before her fall, vs. 7-11. She trusted much in her occult arts, but they could not save her from God's stroke. Recall chapters 13,14, and read Jer. 51.

STUDY 44. *Israel Rebuked and Consoled.* Isaiah 48. Empty profession, vs. 1,2. Verse 8 seems hard, but see Deut. 29:4, and Ezek. 20. He will do much for them *for His Name's sake* (v. 9; Deut. 32:26,27; Ezek. 36:20-23,32) for they are His people and His good Name is bound up with them. After all, what an advantage to be numbered with the people of God! Them He chastens and refines (v.10) and bestows loving care upon them *for His Name's sake*. (v. 11; Ps. 23:3) Verse 13 is a wondrous picture of His greatness and power; the Universe rises to its feet and stands at attention when He speaks to it. This again to reassure them of His power to deliver, vs. 14,15.

In verse 16 we have pre-intimation that it is Jehovah who sends Jehovah — the Father, the Son. Comp. Zeph. 2:8-10. Memorize vs. 17,18. Comp. Deut. 5:29. In vs. 20,21 he calls out their liberation from Babylon. Note v. 22. This repeated with stronger emphasis in 57:20,21.

STUDY 45. *The Servant of Jehovah and Redeemed Zion.* Isaiah 49. The Servant speaks in verses 1-4; Jehovah replies in vs. 5-13. Zion utters her hopeless grief in verse 14, and is reassured by Jehovah (on the ground of the Servant's work). On verse 1 see Matt. 1:21; Luke 1:35. What a failure His work seemed to be; but in exact contrast with Israel's despondent speech, 40:27, is His confidence, v. 4. Jehovah assures Him that His obedience in tears and blood would result not only in Israel's redemption, but also in that of all nations. V. 6 quoted, Acts 13:47. His rejection is plainly foretold in verse 7, as also His exaltation. Verse 8a is quoted in II Cor. 6. With v. 8b compare 42:6. All the earth will be glad when Israel is blessed. (Rom. 11:12,15) Verses 14-16 are beautiful and tender. There follows a wonderful prediction of Jerusalem's Restoration. How this could be interpreted as having reference to the church, is inconceivable. The spiritual lesson underlying, is of course always applicable to God's people, and to the church today; but the prophecy is of Zion, once sinful, now pardoned; once desolate, now repopulated and prosperous; once outcast, now honored and glorified. The restoration from Babylon under Cyrus does not even faintly answer to these predictions.

STUDY 46. *Jehovah's People and Jehovah's Servant.* Isaiah 50 — 51:8. The purport of 50:1-3 is that for no lack of love on His part was Jehovah's people put away, nor for any lack of His power left unredeemed. On verse 1, comp. Jer. 3:8 — Israel, but not Judah, was formally "divorced." From vs. 4-9 the Servant speaks again. He is the God-instructed Teacher. His ear was fully open to God's word; and vs. 5,6 show the result to Himself. This is always true: a faithful reception of the Word separates a man from the world, and soon brings the world's hatred and persecution on him. (John 15:19; 17:14) Verses 7-9 — the Servant's sustaining confidence. Comp. Rom. 8:31-34. Verse 10 is precious. Are you in the dark? Trust and obey, and all will come right. In 51:1-3 the point is that as God could raise up the whole nation out of a man and woman who were "as good as dead" (Rom. 4:19) so is He equally able to comfort and restore desolate Zion. As to verse 7, are the sort of people described likely to come in for reproach and revilings? Why should they not mind it? Verse 8. Cp. v. 6; I John 2:17; Ps.37.

STUDY 47. *"Awake, awake!"* Isaiah 51:9-52:12. The prophet views "the arm of Jehovah," long inactive, asleep, as it were, awakening for the redemption of Zion and her children, 51:9-11. Verse 11 is identical with 35:10. How they have trembled at man, and forgot their God who is able to save. Vs. 12-16. Jerusalem is now called to awake out of her death-stupor in which she lay, drunken with the "bowl of the cup of staggering" received at Jehovah's hand, v. 17. Comp. 40:1,2. Here is her word of comfort: vs. 21-23. See Micah

7:9. Mark "no more" in verse 22. Has verse 23 been fulfilled? 52:1,2 is wondrous sweet. Contrast 47:1-5. Note in verse 3 that they shall not pay for their land and restoration when God restores them: it will be God's free gift of grace, an amazement to the nations. Ps. 126. What is more beautiful than verse 7? (Quoted in Rom. 10) The watchmen whose eyes have failed in looking for the dawn (Ps. 130) now cry aloud: "Jehovah returneth to Zion." He has made Himself manifest in the eyes of all nations in the redemption of Zion. (vs. 8-10) Verses 11,12 were literally fulfilled in the first return from Babylon (Ezra 1), which does not exclude the greater and fuller fulfilment in the final restoration.

STUDY 48. *The Suffering Messiah.* Isaiah 52:13-53:12. It is Jehovah's personal Servant of whom the prophet speaks; and not Israel, the nation, collectively. This is an Individual who ministers on behalf of the nation (53:6,8). 51:13 speaks of His exaltation; and 14 of the preceding sufferings - so great that many were astonished at a face so marred and a form so mangled as hardly to seem human; but as they were astonished at His extreme sufferings, so should nations and kings be startled (v. 15, margin) at His glory. 53:1 indicates the very limited credence this strange wondrous gospel should receive in Israel (John 12:38). Out of the barren, sin-cursed desert of the earth, a tender plant, a fresh, living root! But beautiful in Jehovah's eyes, to men in general He holds no attraction (I John 3:2). He is held in contempt and rejected; He is a Man of grief and sorrows; and as from and object of God's curse, they abhorred the sight of Him. Comp. Ps. 22. Why did He have to endure such a fate? Verses 4-6, too wonderful and sacred for comment, answer. This is vicarious suffering; this substitutionary sacrifice in behalf of men. (II Cor. 5:21; Gal. 3:10,13; I Pet. 2:24) Verses 7,8 continue the thought. This is the passage the Eunuch was reading when Philip met him (Acts 8:32-35). Little trouble to preach on *Jesus* from this text! Verse 9 marvellously predicts well known details concerning His death and burial. Verse 10 foreshows His resurrection - for despite His death He shall "prolong His days." When He sees the fruit of His soul's bitter travail (v.11) He shall esteem it as His exceeding sweet recompense. The first half of v. 12 amounts to this, that this suffering Servant should rank with the great and mighty - an understatement of the fact (Eph. 1:21; Phil. 2:9) but sufficient to make the desired impression of His exaltation (Cp. Ps. 89:27). Christ's humiliation, sufferings, death burial, resurrection, exaltation and present intercession, are all found in this wonderful prophecy which has been in Jewish hands ever since 700 years before Christ; and its words are applicable to no one else but Christ Jesus our Lord.

The believer has absolutely nothing in common with this world in so far as he enters into the spirit and power of the Cross of the Lord Jesus Christ. That Cross has dislodged him from everything here below and made him a pilgrim and a stranger in this world. - Anonymous

"FAITH OF OUR FATHERS"

E. L. J.

We continue to quote the famous "church fathers" this month, from the book, "Voice of the Church," by D. T. Taylor: Papias, Justin Martyr, and Irenaeus.

PAPIAS, A. D. 116.

He was Bishop of Hierapolis, where he was probably born. Eusebius and Jerome, both anti-millenarians, pronounce him to have been the disciple and friend of John the Revelator. Irenaeus testifies he was one of John's auditors, and being a staunch millenarian, he doubtless obtained his views from John. He was also the intimate friend and companion of Polycarp, who was, as we have seen, another of John's disciples. He taught the millennium in all the churches. His writings, consisting of five books, entitled "A narrative of the sayings of our Lord," are not extant, but they come to us through Eusebius. He seems to have been a personal acquaintance of the apostles. He drew his Chiliasm from the Apocalypse, and Irenaeus intimates that he claimed the sanction of John for it. Eusebius denies him talent for interpreting the prophecies, because he interpreted them literally, but on other points speaks of him as being "eloquent and learned in the Scriptures."

Papias in his preface, says that "He did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said, what Phillip, what Thomas, and other disciples of the Lord; as also what Aristion, and John the senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books as by the living voice of those persons which resounded from them." Jerome, who did not believe in the millennium, gives this account of Papias. Eusebius thus records the words of Papias. "Nor will you be sorry that, together with our interpretations, I commit to writing those things which I have formerly learned from the elders, and committed to memory. For I never (as many do), have followed those who abound in words, but rather those who taught the truth; not those who taught certain new and unaccustomed precepts, but those who remembered the commands of our Lord, handed down in parables, and proceeding from truth itself, i. e. the Lord. If I met with any one who had been conversant with the elders, from him I diligently enquired what were the sayings of the elders, . . . The elders who had seen St. John, the disciple of our Lord, taught concerning those times (the millennium), and said, 'The days shall come when the vine shall bring forth abundantly, . . . and all other fruits, . . . and all animals shall become peaceful and harmonious, one to the other, being perfectly obedient to man. But these things are credible only to those who have faith.' Then Judas, the betrayer, not believing, and asking how such fertility should be brought about, our Lord said, 'They shall see who come to those times.' And of these very times Isaiah prophesying said, 'The wolf and the

lamb shall dwell together.' " * This is recorded by Papias as a discourse of our Lord, handed down by John the Evangelist. Eusebius himself thus speaks of Papias: "Other things also, the same writer has set forth, as having come down to him by unwritten tradition, some new parables and discourses of the Saviour. Among these, he says, that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth." Daniel Whitby [who propagated the modern post-millennial theory — J] admits that Papias taught "It shall be a reign of Christ bodily on earth;" and Eusebius affirms that "most of the ecclesiastical writers" believed with Papias. Such are the admissions made by the opponents of pre-millennialism. Such their testimony concerning the faith of the Apostolic Fathers.

Dr. Elliot says that "Papias' millenary doctrine was founded in part on the Apocalyptic Book, as well as on the many other Scriptures well agreeing therewith, both in the Old and New Testaments." Dr. Burton admits that Papias' "proximity to the apostolical times, if not his personal acquaintance with some of the apostles, would put him in possession of many facts;" and the learned Greswell observes that "Papias' honesty has never been impeached, and his antiquity makes his testimony to the millennium so much the more valuable."

JUSTIN MARTYR, A. D. 150

He was a learned writer of Greek origin, born at Neapolis or Sichem, in the province of Samaria, in Palestine, A. D. 89; some say later. He was converted to Christianity A. D. 132-3, and flourished as a writer A. D. 140-160. He was in part contemporary with Polycarp, Papias and Irenaeus. Eusebius says his works stood in high credit among the early Christians. His "Dialogue with Trypho," the Jew, is considered authentic and genuine. Justin was a real convert to Chiliasm, of a pure character, and looked for no millennium in this world. He speaks of those as "destitute of just reason who did not understand that which is clear from all the Scriptures, that two comings of Christ are announced." He argued that the millennium would be beyond the resurrection, and in the restitution of all things, quoting Isaiah 65, and others of the Prophets as proof, especially these verses. "Behold I create new heavens and a new earth, etc." When questioned by Trypho in regard to this faith, he answered, "I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion (the millennial reign) so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee on the other hand that many, even those of that race of Christians who follow not godly and pure doctrine — do not acknowledge it. But I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the Prophets." The foregoing is according to the original of Justin's printed copies. The reader is referred to Brooks and Duffield for the argument in

* Eusebius Hist., B. iii., chap. 39.

relation to Justin's writings having been interpolated by Romish writers. Justin thus continues: "For thus hath Isaiah spoken of this thousand years; 'For there will be a new heaven,' etc. He then quotes Isaiah 65, making the "tree" of verse 22, the tree of life, and adds: "We believe a thousand years to be figuratively expressed [that is, prefigured by the tree — ELJ]. For as it was said to Adam, 'In the day that he should eat of the tree he should surely die.' Gen. 2:17. So we know that he did not live a thousand years. We believe, also, that this expression, 'The day of the Lord is a thousand years,' Ps. 90:4, and II Peter 3:8, relates to this. Moreover a certain man among us whose name is John, being one of the twelve Apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ should live a thousand years in Jerusalem; and after that there would be a general, and in a word, an universal resurrection of every individual person, when all should arise together with an everlasting state and a future judgment." And in proof that he looked for no carnal millennium, but a pure state, he immediately quotes the Saviour's prediction in Luke 20:35-36. Justin taught that the Abrahamic promise of land would be fulfilled at the resurrection, in the renovated or new earth. He also says: "We may conjecture from many places in Scripture that those are in the right who say six thousand years is the time fixed for the duration of the present frame of the world." *

Milner highly lauds the character of Justin, and Semisch, a German writer, remarks, that "Chiliasm constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy," and Dr. Burnet calls Justin "a witness beyond all exception." Dr. Cave, though seemingly opposed to his faith, admits that "Justin expressly asserts that after the resurrection of the dead is over, our Saviour, with all the holy patriarchs and prophets, the saints and martyrs should visibly reign a thousand years," and also adds that Justin and Irenaeus held the millennium in "an innocent and harmless sense." Dr. Elliot calls him "a man to whose learning and piety testimony has been borne by nearly all the succeeding Fathers." Dr. Adam Clark declares that "he abounds in sound, solid sense, the produce of an acute and well cultivated mind." Let the reader weigh well the testimony of Justin in favor of the pre-millennial advent. Further comment is unnecessary. He was crowned with martyrdom at Rome, A. D. 163 or 165, by being beheaded. †

IRENÆUS, A. D. 178

Irenaeus was Bishop of Lyons. He was born, it is supposed, at Smyrna, not far from the beginning of the second century, and flourished as a writer about A. D. 178. Basil styles him "one near the apostles." He was pupil to and trained up under the tutorage of Papias and Polycarp, both of whom were disciples of John the Revelator. The words and memory of Polycarp were deeply graven upon his mind, and by him preserved fresh and lively to his dying day. We give his language

* See his Dialogue with Trypho.

† Eusebius' Ecclesiastical History.

on this point both for its interest and to confirm his testimony. Writing to Florinus he says: "When I was very young, I saw you in the lower Asia with Polycarp. I can remember circumstances of that time better than those which have happened more recently; for the things which we learn in childhood grow up with the soul and unite themselves to it; insomuch that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and the things which he heard of them concerning the Lord, both concerning his miracles and doctrine, as he had received them from the eye-witnesses of the Lord of Life; all of which Polycarp related agreeable to the Scriptures." For learning, steadfastness and zeal, he was among the most renowned of the early Fathers. Milner highly commends him, and calls him a man of exquisite judgment. His works now extant, and which Mosheim calls a "splendid monument of antiquity," are five books on the Heresies of his times. He says that certain heretical opinions had arisen, proceeding from ignorance of the arrangements of God, and the mystery of the resurrection and kingdom of the just; and it therefore became needful to speak of them. Then he proceeds: "For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it. * * It is but just that in it they should receive the fruits of their suffering, so that where for the love of God they suffered death, there they should be brought to life again, and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore, I say, it is becoming, that the creature being restored to its original beauty, should without any impediment or drawback be subject to the righteous." Quoting Rom. 8:19, 22, in proof, he continues — "The promise likewise of God, which he made to Abraham, decidedly confirms this, for he says, — 'Lift up now thine eyes.' " Quoting further, Gen. 13:14-17, he adds; "For Abraham received no inheritance in it, not even a foot-breadth, but always was a stranger and a sojourner in it. And when Sarah, his wife, died, and the children of Heth offered to *give* him a piece of land for a burial place, he would not accept it, but *purchased* it for four hundred pieces of silver, from Ephron, the son of Zohar, the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to give him, saying to him, 'To thy seed will I give this land, etc.' Thus therefore as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him, in the resurrection of the just." He then shows that Christ and the church are the true seed, and partakers of the promises, and concludes the chapter by saying: "Thus, therefore, those who are of faith are blessed with faithful Abraham, and the same are the children of Abraham. For God repeatedly promised the inheritance of the land

to Abraham and his seed; and as neither Abraham nor his seed — that is, not those who are justified — have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God; wherefore also he said, 'Blessed are the meek, for they shall inherit the earth.' He supports his statements by numerous quotations from the Old Testament, reference to which we give that the student of prophecy may know what was the method of applying and expounding the prophetic Scriptures in times so near to the apostles. We give his texts in his own order: Isa. 26:19. Ez. 37:12-14 and 38:25, 26. Jer. 23:7, 8. Isa. 30:25, 26 and 58:14. Luke 12:37-40. Rev. 20:6. Isa. 6:11. Dan. 7:27. Jer. 31:10-15. Isa. 31:9; 32:1; and 54:11-14, also Isa. 65:18-28.

Irenaeus gives a famous hyperbolic tradition concerning the marvellous fertility of the earth in its renewed state, referring it to the kingdom or millennial era, and says it was related by those clergy — Papias and Polycarp — who saw St. John, the disciple of Christ, and heard from him what our Lord had taught concerning those times "which," observes Burnet, "goes to the fountain head. He relates it as from John, and John from our Lord. Irenaeus, like Justin, calls those "heretics" who expected the saints' glorification to follow immediately after death, and before their resurrection. He also made the Roman kingdom to be the fourth described in Dan. 7; and on the duration of the world, he says, "In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest that the perfecting of those things in the six thousandth year, when Anti-Christ having reigned 1260 years * * then the Lord shall come from heaven in the clouds, with the glory of his Father, casting him and them that obey him, into a lake of fire; but bringing to the just the times of the kingdom, that is, the rest, or Sabbath, the seventh day sanctified, and fulfilling to Abraham the promise of the inheritance." He thus identifies the millennium with the Kingdom of God, placing both at the end of the sixth chiliad. *

Thus have we quoted this great man at length, but we trust not without profit. Chillingworth says that Irenaeus made the doctrine of Chiliasm apostolic tradition. Eusebius and Jerome both affirm that he believed in the thousand years reign of Christ on earth according to the *letter* of the Revelation of John; and Whitby allows that he taught "Christ will be everywhere seen," his proof being Matthew 26:29, and adding, "this cannot be done by him while he remains in the celestial regions." Irenaeus sealed his testimony with his blood by being *beheaded* under the reign of Severus, about A. D. 203-5.

How copious and scriptural is the testimony and voice of Irenaeus! And will not the *beheaded* ones live pre-millennially? The Seer of Patmos answers "I saw them live and reign a thousand years!"

* Irenaeus Adversus Haereses, Lib. v. cap. 35. pp. 452-464.

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8 There the prisoners are at ease to-
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gered. 3 And the devil said unto him, if thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him. It is written. 2Man shall not	was written. 18 "The Spirit o me, "Because he preach 15c
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all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children	10 And the taskmasters people went out, and their and they spake to the peopling, Thus saith Phā'raōh,
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zar his son, and bring them up unto mount Hor; 26 and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and	Jehovah, : unto Jehov the serpen prayed for Jehovah said
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